

**Handout 19: Turkish Invasions****Who were Turks?**

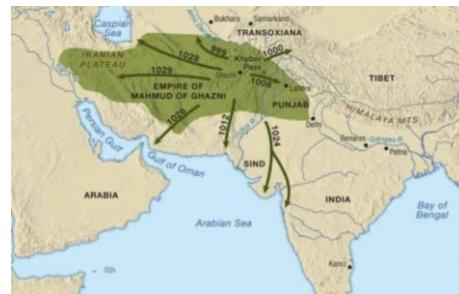
- The Turks were a collection of **ethnically and religiously diverse warlike nomadic tribes** spread across the Steppes of **Central Asia**.
- They were driven out of their homeland in the 8th and 9th centuries due to the rise of other groups.
- Being excellent horsemen, they **entered the service of the growing Caliphate** in which they served as both mercenaries and regular soldiers.
  - Soon, they started to accept Islam. The gradual process of conversion, started in 8<sup>th</sup> century and was completed by 13<sup>th</sup> century.
  - Simultaneously, they rose to power under the increasingly Persianised Caliphate and spread to different parts of Central and Western Asia.
- By this time, Abbasid Caliphate had become too large to govern centrally from Baghdad. It led to the emergence of powerful Turkish warlords who established their own rule:
  - The Seljuk Sultanate of Anatolia
  - The Ghaznavid Empire of Afghanistan
    - Beginning from the 10<sup>th</sup> century, the Ghaznavids mounted several invasions of India under:
      - Alaptigin (948-973 CE)
        - He was the **founder** of the Ghaznavid Empire.
        - He expanded the Ghaznavid Empire to include parts of present-day Iran, India, and Central Asia.
        - He also made **Ghazna a center of art, culture, and learning**, attracting scholars and artists from all over the Islamic world.
      - Sabuktigin (973-998 CE)
      - Mahmud Ghazni (998-1030 CE)

**Mahmud of Ghazni (r. 998-1030)**

- **Loot or Empire?**
  - Also known as ‘Butshikan’ (idol breaker), he is said to have invaded India 17 times.
    - His first attack came in 1000 CE against **Jaipala, the Hindu Shahi ruler** of Northwestern Punjab and Southeastern Afghanistan.
    - **Mathura** was sacked and structures destroyed in 1018 CE
    - His most famous attack was on **Somnath in 1025-26 CE**.
      - At the time, the Solanki ruler of Gujarat was **Bhima I**.



- Did not want to establish an empire in India or spread Islam in India. The main motive was to plunder Indian wealth, especially temple wealth, to fund their own wars in Central Asia.
- Nonetheless he established the ground for a future Persianate state in Punjab, particularly centered on Lahore, a city he conquered.



- **Cultural role**

- His **capital 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.
- **Firdausi's 'Shahnameh'** is the jewel of Persian literature.
  - It consists of a mythological and historical account of Persian kings.
  - It covers both the pre-Islamic and Islamic phases of Persian history.
  - It also includes a Qaseeda (eulogy written in praise of a living subject) dedicated to Mahmud.
- Abu Rehan **Al-Biruni** (973-1050).
  - He was originally from Khwarizm, he found his way to the court of Mahmud. He was a polymath who excelled in various disciplines such as philosophy, science, mathematics, theology and linguistics.
  - After accompanying Mahmud to India, he stayed at Banaras for two years where he learnt Sanskrit and researched about India by conversing with learned men and reading ancient scriptures.
  - His work '**Kitab ul Hind**'/ '**Tahqiq-i Hind**' is regarded as a mirror of 11th century India. It is the first true historical work on India written in Persian.

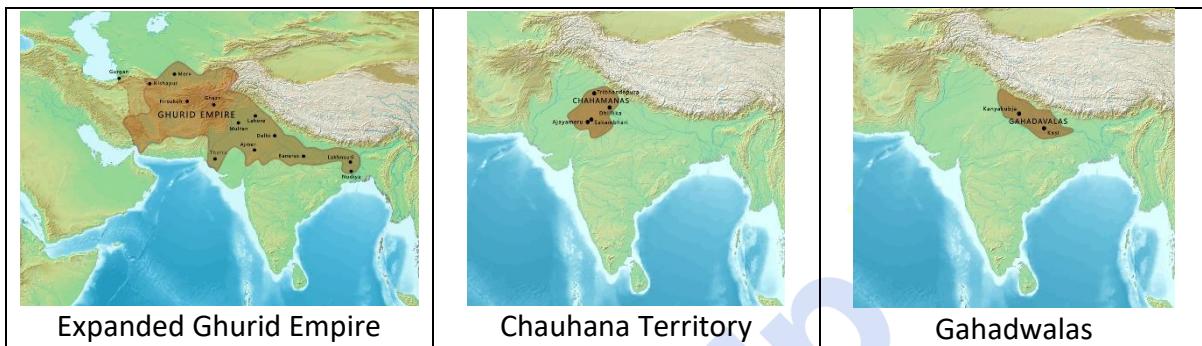
**Battle of Bahraich** as mentioned in **Mirat-i-Masudi** (1620s) by a Chishti saint (Abdur Rahman Chishti):

A nephew of Mahmud of Ghazni was **Salar Masud**. (later, Ghazi Sayyid Salar Masud). At the age of 16, he invaded India and conquered Delhi. Then he moved toward Kannauj. Near Bahraich in 1034, he was defeated and killed by King **Suheldev**.

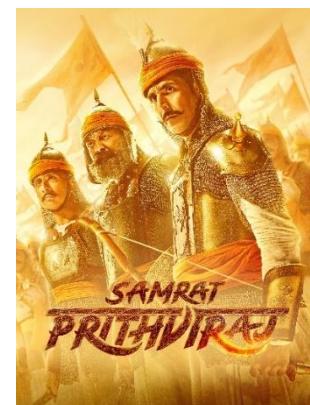


## Rise of the Ghurid Empire

- After the decline of the Ghaznavid Empire two empires emerged in Central Asia to fill the vacuum:
  - Khwarizmi Empire in the western half
  - Ghurid Empire in its eastern half.
- Mohammed-bin-Sam (Mohammed Ghori r. 1173-1206) looked towards India:
  - His larger objective was to expand in Central Asia while using the resources of India. However, unlike Mahmud of Ghazni, he wanted to establish direct control over Hindustan as well.



- Initially he tried to enter India through **Bolan pass (Balochistan)**,
  - The very first invasion of India by Ghori was **against Ismaili Shias ruling in Multan**, while he himself was a Sunni.
  - However, he received a setback as he was **defeated by Bhima II of Gujarat** in 1178.
- Then he changed his way. Cross **Khyber pass** and turned towards **Punjab**, finally conquering it by 1190.
- Now, he wanted to expand further to the south-east. On the other hand, **Prithviraj Chauhan III** was looking towards the north-west.
  - Ghori was defeated in the **First Battle of Tarain (1191)** by a confederacy of Rajput Kings led by Prithviraj Chauhan III, who established his control over Bhatinda (Tabarhind).
  - But this victory did not last long. Ghori invaded again and defeated the Chauhans in the **Second Battle of Tarain (1192)**, capturing Delhi and Ajmer. Thus, Turkish Rule was established in north India.
  - Then Ghori defeated the Gahadavala ruler of Kannauj, Jaichandra in the **Battle of Chandawar (1194)**
- Ghori was unable to consolidate his Indian conquests. Also, his main interest lay in expansion in Central Asia at the cost of Khwarizm. Having laid down the foundations of an empire straddling North India, Afghanistan and Sindh, he appointed three governors:
  - Qutubuddin Aibak – Lahore
  - Tajuddin Yalduz – Ghur



- Nasiruddin Qubacha – Sind
- After Ghori's death (1206), his empire broke apart, with each of the three governors declaring independence and competing against each other.
- Eastern campaign in Bengal - **Bakhtiyar Khilji**, a military commander (1203-1227) who was responsible for the destruction of Nalanda University. He formed a short lived Khalji dynasty of Bengal.



Two UNESCO World Heritage Sites, both Ghurid architecture examples:

	
Sultan Ghiyas-ud-din built <b>Minaret of Jam</b> in 1194 in Ghur Province.	Mu'izz al-Din Muhammad (1192-1206) – his general Aibak started building <b>Qutb Minar</b>

## Impact of Turkish Rule - Several Historical Changes

- Political Changes
- Military Changes
- Economic Changes
- Socio-Cultural Changes

### Political Changes

- Biggest change: **reorganization of the entire map** of north India.
- With the establishment of Turkish rule in India, the age of **feudalism ended**, and a **strong central authority** was established.
- A number of **new institutions and administrative practices** were introduced by the Turks. These systems witnessed **constant evolution**.

#### 1. Position of the Sultan

- Theoretically, the Delhi sultanate was an absolute centralised monarchy with the Sultan at its centre.
- Different **models of kingship**:
  - Turkish model (Sultan comes from sult i.e. power)
  - Lodhis followed the Afghan theory of Kingship (king = first among equals)
- However, in practical terms, the **level of despotism varied** from ruler to ruler.
  - Strong sultans like Balban, Alauddin Khilji and Mohammed bin Tughlaq exercised absolute authority.
  - Weaker Sultans like Nasiruddin Mahmud and Feroz Shah Tughlaq had to share power with the clergy and nobility.
- Constant **conflict for Balance of power**
  - Rebellions by **provincial governors** and strong **military officials** were a regular affair, even during the reign of strong sultans.
  - **Wars of succession** were frequent as the Turks had no fixed rule of succession.

#### 2. Departments and Portfolio Administration

- Iltutmish introduced the 'Turkan-i-Chihalgani' / 'Chalisa', giving important duties of state to his most trustworthy and capable slaves.
- However, after his death, the Chalisa became unruly and power hungry and began undermining the Sultan's authority.
- Thus, **Balban** disbanded the Chalisa and introduced the **portfolio system** of administration, under which different subjects of administration were organised into different departments. It became the backbone of the Sultanate administration.
- Different sultans introduced different departments.

<b>Balban</b>	Diwan-i-Wazir	Finance
	Diwan-i-Arz	Military
	Diwan-i-Risalat	Foreign affairs and religious appeals
	Diwan-i-Insha	Royal Correspondence
<b>Alauddin Khilji</b>	Diwan-i-Mustakhraj	Arrears
	Diwan-i-Riyasat	Market/Price Controls

<b>MBT</b>	Diwan-i-Amir Kohi	Agriculture
<b>FST</b>	Diwan-i-Ishtiaq	Relief and rehabilitation
	Diwan-i-Khairat	Charity
	Diwan-i-Bandagan	Slaves

### 3. Iqta System

- It was a Turkish system of tax farming, first introduced by **Ilutmish** in India.
  - Iqtas were land revenue assignments given to sultanate officials, commanders, noblemen and soldiers in lieu of cash salary.
- **Iqtadars:** Iqta holders. They functioned as provincial governors.
- **Wilayat:** Territory assigned to individual Iqtadar.
- Centralization
  - Iqta assignments were temporary and Iqtadars were frequently transferred.
  - They were **non-hereditary, transferable** but **non-sellable** in nature.
- The entire territory was divided into:
  - **Khalisa** land – Crown land, whose revenue went directly to the royal treasury.
  - **Paibaqi** land – land reserved to be distributed as Iqtas.
    - ‘**Fawazil**’ was the difference between the revenue collected and the expenditure incurred within the Iqta. It was remitted to the royal treasury.
- The Iqta System also underwent significant change under different sultans.
  - **Ilutmish** - Iqtadars enjoyed tax exemptions.
  - **Balban** - In order to have better supervision of the income of the Iqta he appointed an officer '**Khwaja**' in the Iqtas.
  - **Alauddin Khilji** - All revenue concessions and tax-free grants were abolished and all Iqtadars were required to pay tax at the normal rate.
  - **Feroz Shah Tughlaq** - Iqtas became hereditary.

Turkish Sultans also made a number of **tax-free land grants** such as:

- **Inam** – given as reward for service to the Sultanate.
- **Milk** – hereditary titles given to scholars and priestly class.
- **Waqf** – given to religious institutions such as mosques.
- **Idrar** – charitable grant.

### 4. Provincial and sub-provincial administration

<b>Wilayat</b>	Province	<b>Muqti/Wali</b> were Iqtadars (provincial governors) with the responsibility of general administration, law and order, collecting revenue, maintaining troops.
<b>Shiq</b>	Districts	<b>Shiqdar</b> (administrative and military official)
<b>Parganas</b>	Revenue unit, group of villages	Headed by <b>Amil</b> (revenue officials)
<b>Gaon</b>	Village	<ul style="list-style-type: none"> <li>• Village headman: <b>Khut</b> (Hindu) and <b>Muqaddam</b> (Muslim)</li> <li>• <b>Patwari</b> was the village accountant</li> </ul>

## Military Changes

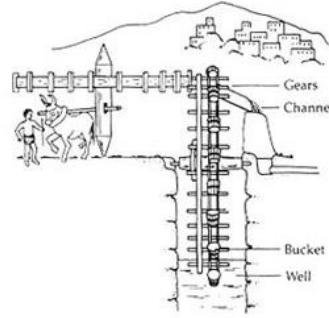
- The Turks introduced **new weapons** such as the Persian short bow ‘**Navak**’. They also introduced the **iron horseshoe** and **iron stirrup**.
- New **military strategies** such as maintaining a reserve force and feint attacks during military engagements were also introduced.
- They revived the tradition of maintaining a **standing army** after a long period in the Indian subcontinent.
  - **Iltutmish** introduced the practice of maintaining royal bodyguards paid directly from the imperial treasury, called the **Sar-i-Jahandar**, this was the precursor to a standing army. He also introduced the permanent cavalry called the **Hashm-i Qalb**.
  - **Balban** introduced a full-fledged standing army and created a new Department of military affairs called **Diwan-i-Arz**.
- Allauddin maintained a large standing army numbering over 3.5 lakh soldiers.
  - He also introduced the **decimal system** of military command.
  - Instead of paying soldiers with Iqta assignments, he began giving them **cash salaries**.
  - He also introduced the practice of ‘**Dagh**’ and ‘**Huliya/Chehra**’ to maintain the quality of horses and troops.
- ‘Dagh’ and ‘Huliya/Chehra’ were discarded under **Feroz Shah Tughlaq**.

## Economic Changes

Contemporary Persian literature such as ‘**Khazain ul Futuh**’ (Amir Khusro) ‘**Miftah ul Fuzala**’ (Mohammed Daud Shadiabadi), **Farhang-i-Qawwas** (Fakhruddin Qawwas) and contemporary Chinese sources of travellers such as **Mahuan** inform us that the Turks introduced several new technologies which revolutionized the economy:

### Crafts and Technology

- **Textile**
  - Superior **ginning** technique was introduced to India from Persia.
  - The Turks also brought the Persian **carding bow** ‘Naddaf’.
  - The **spinning wheel** or ‘Charkha’ introduced by the Turks replaces the traditional spindle and whorl. Charkha with a handle was introduced later.
  - Pit and treadle **loom** replaced the traditional loom.
  - The technique of **block printing** was introduced from Central Asia.
- **Paper Manufacturing**
  - Before the Turks, paper was imported into India and was extremely expensive.
  - Gradually, paper manufacturing was brought to India from Central Asia under Turkish influence.
- **Irrigation**
  - The Turks brought the Persian wheel ‘**Saqiya**’ which replaced the ‘charsa’ (rope and bucket) and ‘dhenkali’ (lever) mechanisms.
  - Gears were added to the Saqiya and it came to be known as the ‘**Rahat/ Arghatta**’. As a result, animal power could be used to lift water.



- **Navigation**
  - The Turks introduced the **Qutub Nama** (magnetic compass) to India.
- **Gunpowder**
  - They also brought gunpowder to India. However, during the Sultanate period, it was not used for warfare or mining. Rather, it was used for pyrotechny.

### Third Urbanization

- India traded extensively with the Islamic world, resulting in the emergence of new cities. This phase is regarded as India's third urbanisation.

### Social-Religious Changes

#### Interaction with Islam

- Introduction of Turkish rule was accompanied by the arrival of Islam and Islamic culture in North India. At first, it was received with **hostility** and considered to be a challenge to the indigenous way of life.
  - **Al-Biruni** informs us that Hindus viewed Islam with suspicion primarily due to the violent history of Islamic invasions.
  - The animosity also increased due to the policy of forced conversion and destruction of temples followed by some rulers.
  - Muslims and in fact all foreigners were referred to as '**Mlechchas**'. Any social contact with them was deliberately avoided.
- On the other hand, the **process of assimilation** of the Indian and Islamic cultures went on simultaneously, leading to the emergence of the typical **Indo-Islamic syncretic culture** or 'Ganga-Jamuni Tehzeeb' of the subcontinent.
  - The **Bhakti and Sufi movements** played an important role in this process of assimilation.
- **Caste and class relations** also underwent a radical change with the advent of Islam.
  - The idea of theoretical equality was especially attractive to the lower castes and untouchables. It allowed them to shed their historical identities and the attached stigma.
  - It also allowed them to benefit from the new economic opportunities which had emerged under Turkish rule.

- The Turks also introduced **Persian** and **Arabic**, which interacted with **regional dialects** to give birth to Urdu/ Rekhta/ Hindustani. Different versions of the language are spoken almost all over the subcontinent.
- **Amir Khusro** was a pioneer in this field
  - He was a prolific writer known for his Diwans (collection of short poems), Masnavis (long poems with rhyming couplets), Khamsas (5 epic poems composed in Masnavi form), dramas, chronicles and Malfuzat texts
  - Some of his important compositions include:
    - **Qiran us Sadain** - historical masnavi about the meeting of Sultan Qaiqubad and his father Sultan Nasir-ud-din (Bughra Khan).
    - **Miftah ul Futuh** - an account of Jalaluddin Khilji's victories
    - **Khazain ul Futuh** - an account of Alauddin's victories
    - **Nuh Siphr**- masnavi written in praise of Mubarak Shah Khilji
    - **Dewal Rani-Khizr Khan** - love story of Dewal Rani and Khizr Khan
    - Compositions like Chhap Tilak
    - Hasht Bihisht
  - Also:
    - **Tuti-e-Hind**
    - New form of Persian poetry called the '**Sabak-i-Hind**'.
- The Turks also introduced a **new type of historiography** to India.
  - Will be discussed in the next section.
- Great progress was also visible in the development of **Hindustani music**.
  - Amir Khusro is credited with introducing the **Khyal** and **Tarana** styles of Hindustani music.
  - Music also witnessed development within the Sufi tradition, especially **Qawwali** (devotional songs).
  - He's also sometimes regarded as the inventor of the **Tabla**. However, this factually doubtful.
  - The Turks also introduced the **Rabab** and **Sarangi**.
- With the introduction of Turkish rule, new festivals, art forms, architectural traditions, fashion and cuisine were introduced to India. Gradually, they were assimilated to create a **syncretic tradition**.

## Handout 20: Delhi Sultanate Part 1

### Dynasties: 5 dynasties, 320 years, 32 sultans

		
<b>Mamluks</b> 1206-1290 (Turks)	<b>Khaljis</b> 1290-1320 (Turks/Afghans)	<b>Tughlaqs</b> 1320-1414 (Turks)
<ul style="list-style-type: none"> <li>• Qutubuddin Aibak</li> <li>• Iltutmish</li> <li>• Razia Sultana</li> <li>• Balban</li> </ul>	<ul style="list-style-type: none"> <li>• Jalaluddin Khilji</li> <li>• Allauddin Khilji</li> </ul>	<ul style="list-style-type: none"> <li>• Ghiyasuddin Tughlaq</li> <li>• Muhammad bin Tughlaq</li> <li>• Firuz Shah Tughlaq</li> </ul>
		
<b>Sayyids</b> 1414-1451 (Turks)	<b>Lodhis</b> 1451-1526 (Afghans)	
	<ul style="list-style-type: none"> <li>• Bahlol Lodhi</li> <li>• Sikandar Lodhi</li> <li>• Ibrahim Lodhi</li> </ul>	

The Turks introduced **Islamic history writing tradition** to India.

- The history of the Delhi Sultanate has been chronologically recorded by numerous Arabic and Persian authors. Now, for the first time, a lot of textual sources of history becomes available.
- **Ghaznavid Era**
  - ‘Shahnama’ of Firdausi
  - ‘Kitab ul Hind’ of Al-Biruni
- **Mamluks**
  - Fakhr-e-Mudabbir was in the court of Aibak
  - Hasani Nizami wrote Tajul Masir in the court of Iltutmish.
  - ‘**Tabaqat-i-Nasiri**’ of Minhaj us Siraj Jujzani (**Siraj**) covers the history of Islamic rule up to the reign of Naseeruddin Mahmud.
- **Tughlaqs**
  - ‘Rahela’ by a Moroccan traveller Ibn Batuta was an important Arabic travelogue. It gives important details about the reign of Mohammed bin Tughlaq.
  - Ziauddin **Barani** wrote
    - ‘**Tarikh-i-Firuzshahi**’, a chronicle of Feroz Shah's Reign which contains important details about the policies of previous Sultans as well.
    - ‘Fatwa-i-Jahandari’, a work on statecraft written in the form of advice to the king, in which Barani introduces the concept of the ‘Ideal Muslim King’ and discusses his qualities. He further concludes that Feroz Shah Tughlaq had these qualities.
  - Shams-i-Siraj **Afif** continued the ‘**Tarikh-i-Firuzshahi**’ after Barani’s death. His work includes an account of Tumur’s sack of Delhi.
- **Sayyids**
  - ‘**Tarikh-i-Mubarakshahi**’ by Yahya bin Sirhindi covers the history of the Sayyid Dynasty.

**Malfuzat:** As a source of study of Delhi Sultanate

- Malfuzat or Malfuz was Sufi literature. It reflects the conversation of important Sufi saints, Pir, Seikh etc.
- The ‘**Fawad-ul-Fuwad**’ composed by **Hasan Sijzi** focuses on the conversations and sermons of **Nizamuddin Auliya**
- ‘**Khair-ul- Majlis**’ by **Hamid Qalander** covers the religious discourse of **Nasiruddin Chirag-i-Dehlavi**.

Around **Muhammad Ghori** died by 1206. After that, there is a struggle between the Ghurid nobles and the slaves of Muhammad Ghori. Eventually **Turkic slaves** have an upper hand, and they successfully divide among themselves the whole realm of Ghori.

- **Aibak:** Indian territories with Lahore as centre
- **Qubacha:** Region of Sindh, Multan, Uchch (Bahawalpur region)
- **Yalduz:** Ghazni region, the core territory of the Ghurids
- **Bakhtiyar Khilji:** founded Khalji rule of Bengal (1203-1227)

Within these three powerful slaves, the struggle starts about who would control the whole territory.

### **(1) Qutubuddin Aibak (1206-10)**

After the death of Mohammed Ghori, Aibak, his **governor at Lahore** claimed his Indian territories. He didn't establish the capital at Delhi, he continued from Lahore only. He didn't also get time to consolidate his rule and overcome his opposition. Before he could resolve the conflict against **Yalduz** and **Qubacha**, he died accidentally while playing **Chaugan** in 1210 and thus could not consolidate his power.

It is generally held that despite the title of Sultan and the *manumission* received from Ghori, Aibak is not regarded as a sovereign of Delhi Sultanate.

- No **coin** has yet been discovered bearing his name
- **Khutba** was not read in his name.
- **Ibn Battuta** does not consider him as the first independent sovereign of Delhi
- His name is not included in the **list** of Delhi sultans that **Firuz Shah Tughlaq** ordered to be inserted in the Friday Khutba.

#### **Important details:**

- He made **Lahore** as his capital.
- He was popularly known as '**Quran Khawan**' and '**Lakh Baksh**'.
- Architecture
  - **Quwwat-ul Islam Mosque** at Mehrauli, over the destroyed remains of a Vaishu and Jain Temples.
  - **Adhai Din Ka Jhonpra** Mosque at Ajmer over a Jain shrine, Saraswati temple and a Sanskrit college.
  - He started construction on the **Qutub Minar** and
    - Built as a victory tower symbolizing Turkish victory over India.
    - Dedicated to Qutbuddin Bakhtiyar Kaki (a Chishti Sufi saint).
    - Aibak was able to complete the first storey only. The second, third and fourth stories were built by Iltutmish.
    - It was repaired by Feroz Shah Tughlaq after being destroyed by lightning and a fifth story was added.

Qutbuddin as the first ruler of the Slave dynasty. Following his demise, his son **Aram Shah** took over for a brief period but being addicted to a life of ease and luxury, he proved to be

an incapable ruler and was deposed. Turkish chiefs then chose Shamsuddin Altamash [also Iltutmish], a talented slave of Aibak, to take over the reins of the Sultanate.

## (2) Iltutmish (1211-36)

He captured the throne after Aibak and from here the Delhi sultanate really starts. He is considered to be the **real founder** of the Delhi Sultanate. He not only defeated the other Slaves of Ghori, but also provided a solid administrative, military, economic and cultural foundation to the Empire in its infancy and protected it from external challenges also.

We can evaluate the achievements of Iltutmish in context of the problems which Iltutmish had to face in his career.

Challenge	Response
<b>Yalduz (Ghazni) and Qubacha</b> continued to threaten Delhi's independence.	<p>He eliminated Yalduz and Qabacha</p> <ul style="list-style-type: none"><li>• <b>Third Battle of Tarain (1216):</b> Yalduz is defeated by Khwarizmi Shah and thus he came to India. In the Tarain, Yalduz was defeated.</li><li>• <b>Qubacha</b> was defeated much later, after Mongol threat subsided in 1228. This led to the conquest of Sindh.</li></ul>
Almost all the <b>Rajput</b> states rebelled successfully during the weak rule of Aram Shah. They threw away the yoke of Turkish power.	<ul style="list-style-type: none"><li>• He shifted his <b>capital to Delhi</b> from Lahore.</li><li>• He quickly <b>subjugated the Rajputs again</b>. These included: Kannauj, Katihar, Badaun, Banaras, Ranthambore (1226), Jalore.</li></ul>
The governor of <b>Bengal, Iwaz Khalji</b> had declared his freedom and became the independent ruler in the name of Giyasuddin Iwaz Shah.	<ul style="list-style-type: none"><li>• In 1227, Iwaz was killed in battle by an <b>army led by Iltutmish's son Nasiruddin Mahmud</b> and thus the Khalji rule in Bengal came to an end.</li></ul>
Newly founded Delhi Sultanate still lacked <b>legitimacy</b> and acceptance from the caliph.	<ul style="list-style-type: none"><li>• He was the <b>first Sultan</b> to receive the <b>Mansur</b> (letter of investiture from the Caliph). After this, he adopted the title '<b>Amin-ul Mominun Khalifa</b>' (deputy of the leader of the faithful).</li></ul>
The threat of the <b>Mongol invasion</b> was looming large over the newly founded Delhi Sultanate.	<ul style="list-style-type: none"><li>• With his astute diplomacy, Iltutmish was able to prevent a Mongol invasion of India under Genghiz Khan.</li></ul>

The Sultanate lacked the support of an efficient **administrative structure**. Iltutmish took following steps in this regard:

- **Military foundation**
  - First Sultan to have a permanent royal bodyguard called the **Sar-i-Jahandar**, the precursor to a standing army.
  - He also introduced the permanent cavalry called the **Hashm-i Qalb**.

- **Central Administration**
  - Selected some important slaves of Muhamad Ghori and formed 'Turkan-e-Chihalgani'.
  - It consisted mostly **Turkish ethnicity** but some **Tajiks** to counter-balance.
  - All the **important posts** were given to the members of the Chahalgani.
- Introduced the **Iqta system**.
  - It was a system of paying the officials in the form of land revenue assignments.
  - **Wilayat**: Divided a large area from **Multan to Lakhnauti** into administrative iqtas and allocated them to the nobles (called **Muqtis/Wali**)
  - Similarly, he gave small villages in the **Ganga Yamuna Doab** area to about 2000 **Shamsi chiefs** in return for military service rendered to the state. Thus, he also organised the military system.
- He was the first Sultan to introduce standard Arabic **currency**: Silver Tanka, Copper Jital

**Emergence of Delhi** - During his reign, Delhi became the **cultural centre of the Islamic world**.

- **Massive migration of Muslims** due to Mongol menace. It led to a **great migration**. Large number of Muslim military personnel, scholars, artists, architects, engineers and craftsmen migrated to Delhi as the last refuge of Islam.
  - It provided support to the Iltutmish in terms of **military and administrative skills** to establish the Delhi sultanate on surer footings.
  - **Persians people** came into India in large number. With this, the tension between **Ahl-e-Saif and Ahl-e-Qalam** started. However, **Shia-Sunni** difference was not prominent in this era in India.
  - It also led to the **rise of Persian language** as the court language.
  - Large number of **Sufi sheikhs** also came into India.
    - Sultans also got their blessings and received legitimacy. Their shrines became centres of mystical Islam and sometimes centres of conversion to Islam also.
- He built two colleges at Delhi - Nasiria, Muzia
- He constructed **Hauz-i-Shamsi**.
- Thus, Delhi witnessed unprecedented cultural progress and became famous as '**Hazrat-i-Delhi**'.

### Judgement

- He didn't create a strong base of administration. The 'Turkan-e- Chahalgani' was just an ad-hoc arrangement. His successors had to pay a heavy price for this.
- Furthermore, from the very beginning itself Iltutmish seems to have encouraged the ambition of Muslim nobility through linking them to landed property.
- However, in spite of the limitations mentioned above we can't diminish the achievements of Iltutmish in the history of the Delhi Sultanate. In fact, he was the real founder of this state.

### (3) Razia Sultan (1236-1240)

- The only capable son of Iltutmish, **Mohammad** had already died during his lifetime. The rest of his sons were incapable.
- Iltutmish tried to break precedence by nominating **Razia** as his successor, but the members of 'Turkan-e-Chahalgani' selected an incompetent prince **Ruknud-din-Firuz**. The anarchy continued.
- Taking advantage of this anarchy, Razia seized power with the support of the people and a section of the army. In 1236 AD, she declared herself the sultan of Delhi.

#### Challenges before Razia Sultan

She had to face several challenges.

- The **Chihalgani** felt **threatened** by her **popularity** and **independence**.
- **Orthodox Muslims** and ulemas considered it against their dignity to be ruled by a woman.
- Taking advantage of the chaos during Razia's revolt, some **nobles** laid **siege to the capital**.
- Some **Rajput states** rebelled again.

#### Razia's Response

- She **lifted the siege by the nobles** without bloodshed by sowing the seeds of mistrust and mutual suspicion among them.
- Razia sent Hasan Ghori to **suppress** the rebellious **Rajputs**. He was able to do so successfully.

#### Razia's Reforms

- Razia proved to be an **excellent administrator** and quickly brought the anarchy in Delhi under control. Law and Order was restored, and corruption was curtailed.
  - Minhaj-us-Siraj writes that all the nobles and Maliks from Deval to Lakhnauti bowed before Razia.
- She started **promoting non-Turks** to break the monopoly of Turkish nobles.
  - An Abyssinian noble **Yakut**, earlier a simple Amir-i-Akhur (Lord of the stables), was made Amir-ul-Umra (Chief of the Nobles).
  - Similarly, **Hasan Ghori** was made chief commander.

#### Downfall

- The jealous Turkish nobility and Ulemas tried **to tarnish her image** by spreading the rumor of an **illicit relationship between Razia and Yakut**.
- Then a **series of revolts** were orchestrated. The nobles at Delhi entered into a secret arrangement with the nobles at the provinces.
- As Razia enjoyed the support of the people of Delhi, the nobles compelled her to fight them **outside the capital**. Ultimately, she was defeated.

#### Reasons for her Downfall

- Many historians try to emphasise that Razia's biggest weakness was her gender.
  - *Minhaj-us-Siraj writes that Razia had all the qualities of an efficient ruler; She had only one weakness and that was her womanhood.*
- However, this is an over-simplistic explanation of her downfall. The **real reason** behind the Shamsi **nobility's opposition** to Razia was her independence and ability.

#### (4) Ghiyasuddin Balban (1266-86)

##### Humble beginning

- Balban began his career as a mamluk **foot soldier** in Ghori's army under Iltutmish.
- He displayed a natural spark for leadership and rose quickly through the ranks.
  - During the Shamsi period (Iltutmish's reign), he was a leading **member of the Chihalgani**.
  - Later serving as **Naib/Wazir** (prime minister) during the reign of his son/grandson **Nasiruddin Mahmud** (r. 1246-66).
  - Since the king was weak and irresolute, Balban emerged as the **de facto ruler**.
- After serving as Wazir for almost 20 years, it is believed that he had the Sultan poisoned to death and took up the mantle of kingship himself.

##### Challenges before Balban:

A proper evaluation of the achievements of Balban can be done in context of problems that Balban had to face. During the time of his coronation Balban had to face a number of problems:

- **Within Sultanate:** Post-Iltutmish's reign, the crown's **power and prestige** had deteriorated considerably.
  - The **Shamsi nobility** had emerged as **kingmakers**.
  - This resulted in **frequent revolts** and **rebellions**. Eg. **Tughril Khan**, the governor of Bengal had rebelled and declared independence.
- **Inside India: Rajput Rebellions and Meo Issue.**
  - The breakdown of political machinery was reflected in the **deteriorating law and order** situation. Here, robbery became commonplace and fear of the law had virtually evaporated.
  - Many **Rajput states** of the **Gangetic valley** were also in open rebellion.
- **External Threats:** The problem of continuous **Mongol invasions** on the NW border of India.
  - The army was in shambles. As a result, the empire's frontiers were poorly defended.
  - The Mongols repeatedly raided Lahore and Multan and reached the outskirts of Delhi on several occasions.

In order to prevent the empire's disintegration, Balban realised that the **crown's prestige** and respect for authority must be restored. He thus propounded his own theory of Kingship.

##### Theory of Kingship

- **Objective:** He propounded a new theory of kingship in order to tackle the problem of the Turkan-i-Chahalgani, legitimize his accession/rule and ensure dynastic succession, thus giving stability to sultanate, and protecting it from invasions.
- Balban claimed that kingship had a **semi-divine origin**.
  - According to him, the office of the Sultan was '**Niyabat-i-Khudai**' (gift of God). Thus, he took the title '**Zilullah**' (shadow of God).
- He assumed all the **cosmetic features of Persian royalty**:

- In order to inspire high respect for the Crown, Balban also adopted Persian court rituals such as the '**Sijda**' and '**Paibos**'.
- Celebration of **Navroz**.
- **Personal courtly appearance**
  - To portray himself as superior to ordinary men, **he tried to create an aura**.
  - He used to wear simple **white colour clothes** to set himself apart and above.
- Nobles had to maintain the proper **decorum** in the court. They had to appear in court in proper dress. An official **Amir-e-Hajib** was appointed to strictly implement court discipline.
- Balban also insisted on the principle that '**Kingship knows no kinship**' i.e. impartial justice.
  - To gain the **support of the common masses**, he gave emphasis over **justice**. Through this measure he tried to give a human face to his despotic regime.
- He adopted a **two-pronged policy towards the Chalisa**.
  - '**Blood and Iron**' was a reflection of Balban's despotism.
    - To break the power of the Turkan-i-chahalgani, he transferred some of the members from one region to another. He also killed some of them and punished some others.
    - All political opposition was ruthlessly suppressed, and rebellion was subdued with extreme prejudice.
    - Any opposition to the Sultan's rule was regarded as high treason and as a violation to the will of God.
  - The **idea of racial superiority** of the Turkish blood was also an important feature of his theory of kinship.
    - According to him, Turks had the exclusive right to rule.
- **Dynastic succession**
  - Balban insisted on dynastic succession.
  - Baban claimed to have descended from Afrasiyab.
  - Named his sons and grandsons after great Persian Kings such as Qaiqubad and Kaykhusraw.
- **Despotism** became a central feature of his policy.

### **Military Reforms:**

- To maintain and perfect the despotic and coercive instrument in the authority of the crown, it was essential to maintain a **strong permanent centralised army**.
  - Increased the **numerical strength** of his army (roughly 3L)
  - Enhanced the soldiers' **pay** and gave some of them the **assignment of villages** as salary.
  - **Military exercises** were more regular.
- **Diwan-e-Arz**
  - In order to create a powerful military base, he created a new department '**Diwan-e-Arz**' under an official '**Ariz-e-Mumalik**' responsible for **military administration**.

- **Spy System**
  - He organised the espionage system. This department was placed under an officer 'Barid-i-Mumalik'.

### Three Challenges:

#### 1) Mondol Invasion:

#### 3 stages of the Mongol Policy by Delhi Sultans

<b>Policy of aloofness</b>	Iltutmish	<ul style="list-style-type: none"> <li>• Sultanate was not strong, and Mongols were extremely powerful and unified.</li> </ul>
<b>Policy of appeasement</b>	From Razia to Nasiruddin Mahmud	<ul style="list-style-type: none"> <li>• This was not a good policy as it was based on poor understanding of the Mongol empire. Mongols had splintered in 5, based on tribal legacy with independence. Internal pressure amongst them couldn't be avoided.</li> </ul>
<b>Policy of Resistance</b>	From Balban, Khiljis to MBT	<ul style="list-style-type: none"> <li>• By this time, sultanate had become strong, not only to defend but keep Mongols on the backfoot. This policy was <b>introduced by Balban</b>.</li> </ul>

#### Balban's Mongol Policy:

He laid the foundation of the Mongol policy of the Delhi Sultanate. In fact, he adopted a two pronged strategy against them

- He exchanged embassies with the Mongol courts.
- He created **two defence lines** in order to repulse Mongol invasion.
  - The inner defence line = Samana, Sunam and Bhatinda. **Bughra Khan**, his youngest son, was appointed on this defence line.
  - The outer defense line = Lahore, Multan and Dipalpur. He appointed his son and crown prince **Muhammad Khan** as the warden of the marches.



#### 2) Law and Order situation and Meo problem

- In order to restore the law-and-order situation, he constructed some forts in **Delhi and nearby regions** and appointed Afghan mercenaries on these forts.
- Likewise, in the **Gangetic basin** he repaired some old forts and constructed some new ones at Jalali, Patiali and Gopalpur etc.
- In this way he restored the law-and-order situation in the vast region of North India.

#### 3) Revolt of Tughril Khan (1281)

- The revolt by the governor of Bengal, Tughril Khan was a major challenge to him because it affected the relation between the monarchy and the nobility.
- Earlier he sent two military expeditions against Tughril. But these were unsuccessful. So, he himself took command of a huge army against Bengal.

- He adopted the **policy of terror** against Tughril. Tughril Khan was killed with the members of his family.
- It was meant as a lesson to the recalcitrant provincial governors. The Bengal campaign to subjugate Tughril ultimately led to the consolidation of the empire.

### **Success and Failure:**

His success was quite limited.

- In spite of his best efforts, he **couldn't stabilize his dynasty**.
  - Just three years after his death his dynasty was uprooted.
- He gave **too much emphasis over racial exclusiveness**.
  - As a result of this the social basis of the state shrunk.
- Overall, the **Mongol policy was also not successful**.
  - The state frontier in the northwest receded from Indus river to Beas river.
- In the course of implementation of his policies he showed **excessive cruelty**.

In spite of the limitations mentioned above, we can't downsize his achievements. He was the **real consolidator** of Delhi Sultanate.

- He **restored law and order** in the Gangetic basin that was one of the most productive regions in the world. So, it led to **economic growth** in the region.
- It is true that he didn't take interest in political expansion, but it was equally true that his consolidation made the future expansion of Delhi Sultanate possible. That's why we cannot deny that it was Balban who laid the foundation of Khilji imperialism.



**Palam Baoli Sanskrit Inscription (1274) during Balban's time:**  
 "The land of Hariyanaka was first enjoyed by the Tomaras and then by the Chauhanas. It is now ruled by the Saka Kings".  
 • Slave Dynasty Kings were locally known as Saka Kings.  
 • Delhi is mentioned as Dhillipura and Yoginipura.  
 • It contains the list of all rulers of Slave Dynasty upto Balban.

### (1) Jalaluddin Khilji (1290-96)

- The first ruler of Khalji dynasty.
- He founded the Khilji dynasty by overthrowing/murdering **Muizuddin Qaiqabad**.
- His rise to power **ended the monopoly of Turks** in high offices.
- He also tried to mitigate some of the harsh aspects of Balban's rule.
  - He tried to win the goodwill of all his subjects by following a policy of **tolerance/compassion/forgiveness**. For this reason, he was **considered a weak ruler**.
- His forgiveness of Balban's nephew Malik Chajju's revolt for the second time in 1292 was seen as a sign of weakness.
- Ultimately, he was **assassinated by Alauddin Khilji**, his nephew and son-in-law.

### (2) Alauddin Khilji (1296-1316) (long rule of 20 years)

- He had helped Jalaluddin in his rise to power and during that time, he held two offices:
  - **Amir-i-Tuzuk** (master of ceremonies)
  - **Ariz-i- Mumalik** (commander-in-chief).
- During his predecessor's reign he had gained the **reputation for military conquest as a brilliant general**, due to his two victorious campaigns against:
  - Bhilsa/Vidisha (1292) in MP
  - Devagiri (1296) in MH: It was the first Turkish expedition to the south of Vindhya.
- In 1296, he assassinated Jalaluddin, crowned himself Sultan, and propounded his own theory of kingship.

#### Theory of kingship

He borrowed some elements from Balban's theory and introduced some unique elements of his own.

- The **principle of strength** was emphasized upon. According to it, any person of strength and capability could become Sultan, irrespective of race. (Khiljis were not as high in birth as Turks.)
  - Alauddin believed that the crown is justification in itself.
- **Racism was absent.**
  - Alauddin did not discriminate on the basis of ethnicity, language or ancestry. This was a reflection of his Afghan origin, as unlike Balban, he could not claim pure Turkish nobility.
  - As a result, he promoted capable people on the basis of merit, including Turks, Afghans, Persians, Tajiks and even Indian Musalmans.
- **Despotism** was central to his theory, even more so than Balban's.
  - According to Alauddin, the king is **answerable only to God**. There should be no secular or religious check on his authority.
- **Secularism** was an extension of Alauddin's despotism.
  - He prohibited the ulema from interfering in state affairs.
  - Thus, he frequently issued '**Zawabit/Urfi**' (secular decrees).

- **Imperialism** was another central feature.
  - Alauddin believed that neighbouring states are necessarily antagonistic. Thus, it was the duty of a strong Sultan to subjugate his neighbours.
  - His dream of conquest is reflected in his title, 'Sikandar-i-sani' (Second Alexander)'. He was the first Sultan of Delhi to have a conscious policy of imperialism.



In North India, he followed the policy of **direct control**:

- 1299, 1304 – Gujarat
  - Last ruler of Waghela dynasty was Karan Deva II.
  - The Delhi forces plundered several major cities: Anahilavada (Patan), Khambhat, Surat and Somnath.
  - **Deval Rani-Khizr Khan**, a romantic masnavi was written by **Amir Khusro**
  - **Prabandha Chintamani** (1304) by Merutunga.

- This is a Sanskrit collection of semi-historical biographies of various personalities, some royal, some literary.

- Amir Khusro mentions the destruction of the temple of **Somnath** in 1299.
- In the second invasion of Gujarat in 1304, it was annexed to the Delhi sultanate.
- A magnificent **Jami Mosque** was built in **Khambat** soon afterwards in 1325. It shows the beginning of Indo-Islamic architecture in the context of Gujarat.

- 1301 – Ranthambore
  - Last ruler of Chauhan rulers here was Hammira Deva
  - Hammira Mahakavya by a Jain scholar Nayanchandra Suri.
  - Hammira Raso by Jodharaja

- 1303 – Mewar
  - The last ruler of Guhila dynasty – Ratan Singh
  - Alauddin captured Chittor after an 8-month-long siege. According to Amir Khusro, he ordered a massacre of 30,000 local Hindus after this conquest.
  - Malik Muhammad Jayasi's **Padmavat** was written in 1540 in Awadhi.
  - After the conquest, AK put his son Khizr Khan over the fort of Chittore and it was renamed Khizrabad.
- 1305 – Malwa



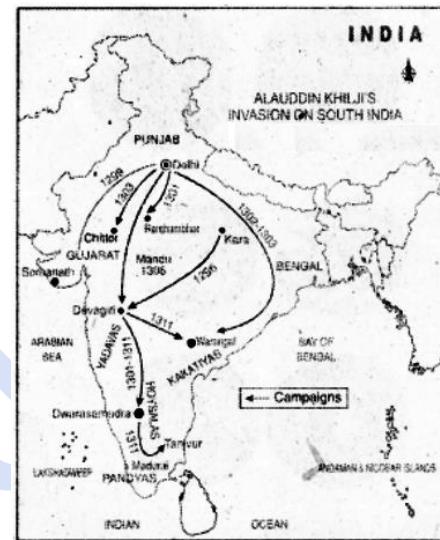
Sultan Alauddin put to flight; Women of Ranthambore commit Jauhar, a Rajput painting from 1825



- Defeated Paramara dynasty here. The last king was Mahalakadeva.
- While pursuing the king on the run, the army of Alauddin also besieged the fort of Mandu. His execution is mentioned by Jain writer Kakka Suri in Nabhi-Nandana-Jinoddharana-Prabandha (1336).
- 1308 – Jalore
  - **Kaahnadade Prabandh** was written by **Padmanabh** (1455) in Apabhransha language. It gives a story of Ulugh Khan's raid of Gujarat, Kanhadade's victory over Ulugh Khan and then final defeat of Kahnadade and subsequent Jauhar at the fort of Jalore.

In South India, Alauddin followed the policy of **indirect control**.

- The south Indian campaigns were led by his trusted general, **Malik Kafur**, who subjugated:
  - 1306 – defeated the Yadavas of Devagiri (MH)
  - 1308 – defeated the Kakatiyas of Warangal (Telangana)
    - **Kohinur Diamond** is taken at this time.
  - 1309 – destroyed the power of Hoyasalas at Dwara Samudra (KN)
  - 1310 – Madurai (TN)



Thus, Allauddin transformed the Sultanate from a north Indian principality into a pan Indian empire.

### Encounter with Mongols

During Khilji's rule, the Mongols of the Chaghatai Khanate under Duwa Khan repeatedly (**six times**) tried to invade the Indian subcontinent. Khilji, by his military brilliance, managed to defeat the Mongols five times, and avoided defeat a sixth time even when taken by surprise, as the Mongols attacked with massive forces.

### Military Reforms

- In order to fulfil his imperialistic ambitions, Allauddin maintained a huge **standing army** of 3,50,000 soldiers.
- He organised his army on the **decimal pattern**.
  - Nobility higher ranks: Khan, Malik, Amir
  - Lower ranks:
    - Sipah salar led 10 sar-e-khalis
    - Sir-e-Khalis (sarkhel) – head of lowest unit of 10 sawars
- He introduced the practice of **Dagh and Huliya**.
- He discontinued the practice of being soldiers through Iqtas. Instead, they received regular **cash salaries**.

## **Administrative Reforms**

Alauddin Khilji was concerned about the possibility of rebellions, which were the most serious challenge to the health of the Sultanate. After deep introspection and consultation, he concluded that these rebellions had the following root causes:

- Excessive wealth with the people
- Negligence of the Sultan's
- Intermarriage among nobles
- Alcohol

In response he proclaimed **four ordinances**:

- To **confiscate all tax-free land grants** such as Inaam, Milk and Waqf; and **abolish all tax exemptions** enjoyed by the upper and lower nobility.
- To **reorganise the spy system**, with a large number of regular spies (**Barid**) and irregular spies (**Muhiyan**).
- All nobles must seek **prior permission from the Sultan before intermarrying**.
- To **prohibit** consumption of **alcohol**.

## **Revenue reforms**

These were part of his larger internal reforms and restructuring, through which he wanted to fill the state treasury so that he could raise a large army. He was also determined to take away the excess wealth from his subjects to prevent the possibility of a rebellion.

- He introduced the **Mashahat** system of **survey** and **measurement**.
  - A new unit of land measurement known as the **Wafa-i-Biswa** was introduced to measure farm area.
  - Produce was estimated by applying the **average yield** to the farm area.
  - The rate of land revenue was fixed at **50%** of the produce.
- **State bureaucratic apparatus to collect the taxes**.
  - All **intermediaries** such as Khut, Muqaddam etc. were deprived of their revenue collection duties. Their **tax exemptions** were also **abolished**.
  - **Diwan-i-Mustakharaj** was established as revenue collection department.
  - The **Patwari's** accounts were frequently inspected in order to prevent embezzlement. Irregularities were punished severely.
- **Other initiatives to maximize collection**:
  - He collected **arrears** from the upper and lower nobility on a **retrospective basis**.
  - All **tax-free land grants** were **confiscated**.
  - **Ghari** (house tax) and **Charai** (grazing tax) were imposed.
  - The rate of **Khums** was increased to 4/5. (from 1/5)

## **Market Reforms/ Price Controls**

- This was an **elaborate system of price controls** designed to make the maintenance of a **large army affordable**.
- Also, with the massively successful raids in South India, huge amount of **wealth flowed to Delhi** and the prices were rising, which had to be controlled.
- A new department called **Diwan-i-Riyasat** was created to implement these reforms.

- The Empire was divided into:
  - Free zone
  - Price Control zone – stretched from Lahore to Allahabad.
- Three different kinds of markets for established:

Name	Commodities	Supply management and price control mechanism
Galla Bazar or Anaj Mandi	Grain market	<ul style="list-style-type: none"> <li>• In doab, half the tax was collected <b>in kind</b> to make grains available. Govt <b>warehouses</b> were created. <b>Hoarding</b> was banned.</li> <li>• <b>Banjara's</b> network was regulated with licensing regime.</li> <li>• Only licensed traders were allowed to set up shop inside the market. (<b>Parwana Navis</b> - Permission officers)</li> <li>• An official <b>Shahna-i-Mandi</b> was appointed to maintain law and order. (Malik Kabul Ulugh Khani)</li> </ul>
Sarai-e- Adl	Clothe + Essential commodities (sugar, salt, herbs, ghee, oil etc)	<ul style="list-style-type: none"> <li>• Advance subsidy to <b>Multani merchants</b> to <b>import</b> silky clothe to the market.</li> <li>• Luxury goods were <b>rationed</b> (Every noble family was given quota)</li> </ul>
Market for living beings	Horses, slaves, livestock	<ul style="list-style-type: none"> <li>• Quality/category/gradation-wise <b>rates</b> were fixed.</li> <li>• Attempt made to <b>remove middlemen</b> to stabilize the prices.</li> </ul>

### Other regulations

- **Prices** of all commodities were fixed by the state.
- A strict system of **weights and measures** was introduced (**Najir** - officer of measures and weights)
- **Spies** employed by the state used to report such activities. (**ward** and **munhiyars**)
- **Surprise inspections** were also conducted.

### Impact of Price Controls

- Alauddin's price controls were **remarkably successful**. He was able to raise a large army at a low-cost.
- According to Barani, city dwellers benefited from the low prices and easy availability of goods.
- However, food **producers/farmers outside cities suffered**.
  - They were not able to drive the benefit of price controls themselves.
  - Moreover, their bargaining power with respect to grain traders also suffered.
- When Ghiyasuddin Tughlaq came, he reversed the system, and went back to old ways.

## Amir Khusro (1253-1325) and the rise of Indo-Persian literature

- His innovations in music (Qawwali, Rang, Qaul etc), literature, in poetry etc. are very well-known.
- He is also an important figure in the development of Hindawi, an earlier form of Hindustani language.

The Khalji sultans and Tughlaqs were particularly careful of **communications**.

- **Barani** gives some details
  - that runners were posted at short stages along the major roads. Horse messengers were kept at longer intervals. At “every town or place where horses were posted, officers and report writers were appointed.”
- **Ibn Battuta** reported on the communication system in place in the 1330s when he visited India.
  - Cavalry posts were located every four *kroh* [Hindi *kos*], while foot runners were every one-third *kroh*.
- Similar arrangements were made by all other rulers of the subcontinent, such as the Bahmanis and Qutbshahis of the Deccan.

**Tughlaq Dynasty (1320-1414)****(1) Ghiasuddin Tughlaq (1321-25)**

- Originally called '**Ghazi Malik**', he was an important military commander under Alauddin Khilji, taking care of the Mongol problem.
- He ascended to the throne as Ghausuddin Tughlaq in 1321, thus becoming the **founder** of his dynasty.
- He laid the foundations of **Tughlaqabad** near Delhi.
- He didn't have great **relations** with **Nizamuddin Auliya**.

**(2) Mohammed bin Tughlaq (1325-51 CE)**

Originally called **Jauna Khan**, he assassinated his father and ascended the throne as Mohammed bin Tughlaq.

In history, he is looked upon as a **paradox - a mixture of opposites**; new ideas which were great as well as crackpot, generosity of the king along with pitiless/ruthless behaviour; a '**Mad King**' and the '**Wise Fool**'. This was mostly due to his ambitious schemes and the novel experiments which were all far ahead of their time.

**Ibn Battuta**

- Ibn Battuta was an inhabitant of **Morocco**. He started his tour from Africa and in 1333 he reached Delhi while crossing the regions of Constantinople, Alexandria, Kahira, Arabia, Persia, Balkh, Samarkand and Herat.
- In India
  - He easily got the patronage of **Muhammad-Bin-Tughlaq** and was appointed as the **Qazi of Delhi**, a post he held for the next 3 years.
  - Later, on corruption charges he was imprisoned.
  - After his release he was **sent to China as an ambassador**.
- Upon returning to Morocco, he composed his famous text **Kitab-i-Rehla**.
  - The account of Ibn Battuta is important for the knowledge of the **political and social conditions** during the period of Muhammad-Bin-Tughlaq.
  - Ibn Battuta **commented on almost all the political events of his time**.

**Theory of Kingship**

- Idea of divine origin of Kingship
- Idea of despotism
  - Broader Secularism
    - He promoted a number of **Hindus to high office**, both in civilian as well as military capacities.
  - Heterogeneous nobility

- Reintroduced Survey and Measurement
  - Wali-ul-Kharaj
- Policy of imperialism
  - Direct control over south India as well.
  - As a Prince, he led an expedition against the **Kakatiya ruler Rai Rudra Dev** and brought Warangal under the direct control of the Delhi Sultanate.
  - In 1324 he also defeated Bhanu Dev II, the ruler of **Janjnagar** (Odisha), who had helped Rai Rudra Dev and annexed his territory as well.

### **Religious Policy of MBT:**

- He was the only Delhi sultan to have **received comprehensive literary, religious and philosophical education**.
- He **patronised non-Muslim culture as well**:
  - Muhammad Tughlaq also held discourses with **several jogis**.
  - **Jina Prabha Suri** (Jain scholar) was his close personal friend and trusted advisor.
    - He wrote **Vividha Tirtha Kalpa**, a compilation of various Jaina tirtha site visits.
  - He also ordered the construction of a **new basadi** upasraya, a rest-house for monks.
  - He even **visited the Hindu and Jain Temples** of Mt. Abu and made donations towards them. He is said to have **visited the Shatrunjaya temples at Palitana**.
  - He celebrated the festival of **Holi** with great fanfare. (perhaps first Delhi Sultan to do so)
- **Towards Sufis**:
  - Some sources claim that he was the **first Sultan of Delhi to visit the tomb of Khwaja Moinuddin Chishti** at Ajmer and the tomb of Salar Masud at Bahraich.
  - The Sultan was a disciple of **Shaikh Alauddin**, a grandson of Shaikh Fariduddin Ganj-i Shakar, and was equally deferential towards Shaikh Ruknuddin Multani.
  - In addition, he had mausoleums built over the graves of Miran Mulhim at Badaun, Shaikh Nizamuddin Auliya at Delhi, Shaikh Ruknuddin at Multan, Shaikh Alauddin at Ajudhan, as well as of several other saints.

#### **Additional Facts about MBT:**

- He massacred the entire population of **Kannauj**.
- He also maintained **diplomatic relations** with Egypt, Persian, China.

### **Muhammad bin Tughlaq is famous for his 6 experiments:**

#### **(1) Transfer of capital (1327–1328)**

- The capital was shifted from Delhi to Daulatabad.
- Barani
  - Harassed by hate mail.. :)
  - All residents of Delhi were forced to make the long journey in the height of summer, on foot. Not even cats and dogs had been left behind.
- Reality
  - Daulatabad was **better suited to govern the new territory** in south India which not directly controlled.

- Moreover, it was relatively **safer than Delhi**, which was constantly under **Mongol threat**.
- Soon after reaching Daulatabad, the **Sultan was forced to reconsider the transfer due to shifting political currents** in South India. Many newly acquired territories had **rebelled** against the Sultanate and his position in Daulatabad had become precarious.

Had Delhi become a ghost town during these years? Most historians suggest that **Delhi was never deserted completely**.

### **(2) Token Concurrency (1329–1333)**

- Mohammed bin Tughlaq issued base metal coins of copper and brass instead of gold and silver coins.
- This experiment had to be **abandoned** due to **widespread forgery**.
  - As a result of forgery, currency lost value, people stopped accepting it, inflation became high.
    - In the rural areas, officials like the muqaddams paid the revenue in brass and copper coins and also used the same coins to purchase arms and horses.
  - Entire **monetary system collapsed** as public confidence declined and the state was forced to replace them with precious metal coins.
- **Barani** says that peasants used forged coins to pay revenue and **rebels used them to buy horses and arms**.

### **(3) Khorasan explanation (1333–1334)**

- Muhammad bin Tughlaq wanted to capture the Khurasan region (Central Asia).
  - According to Barani, the flattery of some Khorasani nobles had filled the Sultan's head with lofty ideas. Other contemporary sources suggest that the plan was the outcome of the prevailing political chaos in Khurasan after the **death of Tamarshin Khan**.
  - He raised a 3.7 Lakh strong army and paid them 1 year's salary in advance.
- However, after waiting for six months the plan was abandoned.
  - Barani says that the Sultan realised his mistake and came to his senses.
  - However, other contemporary sources inform that a powerful ruler had established control over Khorasan even before the Sultan's plan could materialise.

### **(4) Qarachil expedition (1333–1334)**

- Qarachil was a small Himalayan tributary state of the sultanate, along the Indo-Tibetan frontier.
  - During Muhammad bin Tughlaq's reign, it declared independence and stopped paying the annual tribute. The Sultan in turn, sent a force of 10,000 soldiers to subdue the recalcitrant state.
- Barani
  - Sultan's real objective was to invade China through Tibet.
  - According to Barani the hasty campaign was disastrous. The men were poorly supplied, and the Sultan had made the mistake of appointing Hindu commanders. Thus, the forces were soundly defeated, and only 10 men returned to Delhi, empty handed.

- However, other contemporary sources suggest that:
  - The campaign was successful, and Qarachil was brought back into the fold.
  - However, the disaster of army was also costly due to the unfamiliar terrain and inclement weather.

#### (5) Taxation in the Doab (1333–1334)

- Due to expensive military campaigns and disastrous policy experiments, the imperial treasury was critically depleted and in order to replenish it, the Sultan introduced a new tax policy in the Ganga Yamuna doab.
  - Barani: taxation was increased by 10-20 times.
  - Sirhindi: increased by more than 20 times.
  - Isami: it was doubled.
  - Modern historical research: official rate was same as Alauddin's reign (50%).
- However, the policy failed due to the insensitivity and corruption of state officials in collecting revenue from helpless peasants.
  - The very year that the policy was implemented, a severe drought affected north India, resulting in widespread crop failure.
  - However, tax officials forced peasants to pay the increased land revenue. Further, they also collected 'Abwabs' (illegal cess) from the already distressed peasants.
- Consequence
  - Agriculture collapsed completely and contemporary sources inform us that famine affected north India for the next eight years.
- Corrective Action
  - A new department of agriculture known as the **Diwan-i-Amir Kohi** was established, through which the state made rehabilitative loans known as **Sondhar/Taqavvi** loans to peasants so that they may purchase seeds, agricultural implements, animals and fodder. The state also provided assistance in digging wells.
  - A new **famine code** was also promulgated, consisting of guidelines regarding the state's response to famine.

#### (6) Model Agricultural Farm (1337–38)

- To revive agriculture, the Sultan created a model agricultural farm
  - From which **new methods, techniques and practices** could be taken to the general population.
  - Further, expanded agriculture would **replenish the state treasury**.
- A parcel of land measuring roughly **100 square kilometres** was selected, and a sum of **70 Lakh Tankas** was set aside for distribution among peasants to expand agriculture.
- **Consequence:** The Sultan had envisaged **expansion** of agriculture by bringing uncultivated fertile land under the plough. However, according to Barani, not a single inch of additional land was brought under the plough.
  - The plots of land selected were completely **barren**.
  - Much of the money set aside to expand agriculture was **misappropriated** by the bureaucracy.
  - Finally, the money which reached the peasants was used by them to fulfil their **basic needs** since they had still not recovered from the long years of famine.

As a result of these **disastrous policies, revolts and rebellions** were frequent. Some **Rebellions during the MBT**

- 1335 – Madurai broke away from the Sultanate
- 1336 – Raja Hammir Singh reconquered Rajputana in **the battle of Singoli** (1336)
- 1336 – Harihara, Bukka declared independence and established the **Vijayanagar Empire**.
- 1338 – Rebellion erupted in **Bengal** which declared its independence.
- 1347 – Deccan slipped out of the grasp of the Sultanate and Alauddin Bahman Shah established the **Bahmani Sultanate**.

Muhammad Bin Tughlaq died in 1351 on his way to Thatta, Sindh, while he was campaigning in Sindh.

### (3) Feroz Shah Tughlaq (1351-88)

- After the death of Muhammad bin Tughluq at Thatta (Sindh) his **cousin** Feroz Shah Tughlaq was elevated to the position of Sultan by the nobles.
  - His father was the brother of GST while his mother was a Bhati Rajput princess from Dipalpur (Punjab)
- Feroz Shah Tughlaq ascended to the throne at a time of **great crisis**. His predecessor's policies had extracted a heavy cost.
  - The Sultanate had **lost much of its territory** and been reduced to a north Indian principality.
  - The **treasury** was completely **depleted** due to MBT's adventurism.
  - **Agriculture was in ruins** and was yet to recover from the disastrous taxation policy. **Unrest** among the **peasants** was high and they were on the verge of rebellion.
  - **Rebellions** were frequent, with Bengal and Sind being the most problematic.
  - **Nobility and clergy** were looking to retaliate. They didn't want a strong administrator as a ruler on throne.
- The **situation demanded an able administrator** and gifted general. Feroz Shah Tughlaq lacked both these qualities. Therefore, he adopted a **policy of appeasement**, both internally and externally.

#### **External Policy**

- In the early part of his reign, Feroz Shah Tughlaq undertook **four military campaigns**.
  - He successfully raided the small Himalayan kingdom of **Nagarkot** (HP), destroyed the **Jwalamukhi temple** there, and extracted tribute from its ruler.
  - The **other three campaigns** ended in **complete failure**, two against Bengal and one against Sind.
- Following this, the Sultan **abandoned the policy of war**.
  - He declared that he did not wish to gain territory by shedding the **blood of innocent Muslims**.
  - However, most modern historians believe that his pacifism was a result of his **military ineptitude**.

#### **Internal/Domestic Policy**

Feroz Shah Tughlaq's reign was more notable for his internal administration, to which he also applied his **policy of appeasement**, and **to restore normalcy** after the turbulent rule of his predecessor.

- **Revenue Reforms**

- A detailed survey was conducted under **Maqbool Khan-i-Jahan Telangani** (Prime Minister). The revenue of the entire Sultanate was permanently fixed at **6.5 Crore Tankas**.
- Feroz Shah Tughlaq **abolished 21 non-Shariat taxes** (like Ghari, Charai etc) and replaced them with the **5 Shariat taxes**. (kharaj, ushra, khums, zakat, jizya)
  - Khums was restored to the prescribed proportion of  $\frac{1}{5}$ .
  - FST was the first Sultan to **separate Kharaj from Jizya** (Poll tax imposed on Non-Muslims) He also imposed it upon **Brahmins**, who had been exempted till now.
- Barani informs us that as a result of these reforms, **agriculture flourished**, and the imperial treasury was refilled. There was no shortage or famine, the peasants were happy and new land was brought under the plough.

- **Agrarian Reforms**

- **Small experimental farms** were set up in the vicinity of Delhi.
- **Cropping pattern**
  - 1200 orchards/gardens were laid around Delhi, which yielded an annual income of 1.8 Lakh Tankas.
  - Encouraged the cultivation of superior crops: millets --> wheat --> grapes.
- **Taqqavi loans** made during Mohammed bin Tughlaq's reign were **written off**.
- Irrigation canals (**Rajwahas**)
  - A network of five major canals was constructed around Delhi. Two from the Yamuna, and one each from the Ghaggar, the Sutlej and the Kali Sindh.
  - An irrigation tax of 10%, known as '**Haq-i-Sharb**' (water tax) was also introduced.
- **Barani reports**
  - These reforms were highly successful.
  - There was no shortage of food during his reign.
  - The prices of food grains and fruits were low.
  - Even the poor could afford rich fare including fruits and ghee.

- **Judicial Reforms**

- The penal code was made milder and inhumane practices such as torture and amputations were prohibited.

- **Welfare Initiatives:** Firoz Shah Tughlaq used the state machinery for the welfare of his subjects.

- **Diwan-i-Ishtiaq:** Created to help those who had suffered under the reign of Muhammad bin Tughluq by giving them state pensions.
- **Diwan-i-Khairat:** Established to help poor Muslim parents who wanted to marry their daughters.
- **Diwan-i-Bandagan:** To look after the welfare of slaves. The Sultan himself and more than 1.8 lakh slaves.
- **Dar-ul Shifa/Dawakhana:** Hospitals/infirmaries overseen by competent physicians employed by the state. Treatment was provided free of cost.
- **Free Kitchens:** The state organized Langars to provide free meals to the poor.

- **Travellers' Welfare:** A number of measures were initiated for the welfare of travellers, such as maintenance of state owned rest houses and inns, plantation of shady trees along roads and digging of wells along state highways at state expense.
- **Public Works**
  - Firoz Shah Tughlaq was the most prolific builder among all the Sultan's of Delhi. He built five cities
    - Feroz Shah Kotla/ Firozabad (Delhi)
    - Fatehabad (Haryana)
    - Hisar Firoza (Haryana)
    - Firozabad (UP)
    - Jaunpur (UP)
  - Water-work
    - He also constructed a network of five major canals around Delhi.
    - He repaired the Hauz-i-Shamsi (built by Iltutmish) and the Hauz-i-Alai/Hauz Khas (built by Alauddin Khilji).
  - He repaired the Qutub Minar, which had been destroyed by lightning, and added its fifth story.
  - He transported 2 Ashokan pillars to Delhi from Meerut and Topara.
  - Public work
    - He designed an astronomical calendar called '**Utsarlab**' in order to better detect the onset of seasons.
    - Many clock-towers were constructed by him.
    - He also constructed a number of **saris, palaces, bridges, mosques, madrasas and pleasure resorts.**
- **Patronage to Learning**
  - Feroz Shah Tughlaq was a gifted scholar and the only Sultan to write an autobiography called '**Futuhat-i-Firoz Shahi**'.
  - He also patronised accomplished scholars such as **Barani** and **Afif**, among others.
  - During the destruction of the Jwalamukhi Temple (Nagarkot), **1300 rare Sanskrit manuscripts** were confiscated. Firoz Shah had them translated to Persian in 3 different compilations.
    - '**Ragdarpan**' - A work on music
    - '**Tib-i-Firuzshahi**' - A work on medicine
    - '**Dalil-i-Firuzshahi**' - A work on philosophy

## Firozshah Tughlaq as the 'Ideal Muslim King':

**Barani**, in his 'Fatwa-i-Jahandari', defined the qualities of an ideal Muslim king. In his judgement, Firoz Shah Tughlaq fulfilled these qualities. According to Barani, he not only followed the Islamic law in letter and spirit, but also made it a state priority to promote Islam.

- Firoz Shah followed an **orthodox religious policy** in accordance with the Sharia.
  - He showed **utmost respect to the ulema**, who became immensely influential during his reign.
  - He abandoned the policy of violent conquest to avoid shedding the blood of innocent Muslims.
  - He opposed the art of Painting.
    - He says in his autobiography: "*In former times it had been the custom to wear ornamented garments, and men received robes as tokens of honour from kings' court. Figures and devices were painted and displayed on saddles, bridles and collars, on censers, on goblets and cups and flagons, on dishes and ewers, in tents, on curtains and on chairs, and upon all articles and utensils. Under Divine guidance and favour I ordered all pictures and portraits to be removed from these things, and that such articles only should be made as are approved and recognized by the Law. Those pictures and portraits which were painted on the doors and walls of palaces I ordered to be effaced.*"
- He tried to **promote Islam as a matter of state policy**. For this, the **carrot and stick approach** was adopted.
  - Carrot:
    - Converted Hindus were rewarded: government appointments, tax exemptions and welfare measures.
    - Those who resisted conversion: Jizya, pilgrimage tax and destruction of temples.
    - He separated Jizya from Kharaj for the first time and also imposed it on Brahmins.
  - Stick:
    - Forcible conversions were also carried out even during peacetime.
    - Persecution of non-Muslims was also common.
      - He ordered a Brahmin, who was carrying a wooden tablet 'covered with paintings of demons and other objects', to be burnt alive if he were not to accept conversion to Islam.
- He was the only sultan who received a **letter of investiture two times** from the Khalifa.

Although Barani has portrayed Firoz Shah as an Ideal Muslim King, many of the Sultan's personal traits contradict this notion.

- He was **addicted to gambling and drinking**, which are both prohibited under Islam. He also did not make any efforts to prohibit these practices.
- Music is prohibited by orthodox Islamists. However, Feroz Shah himself was an **accomplished musician and generously patronized musicians**.
- Islam permits a man to have a **maximum of 4 wives**. The sultan had many more than that number.

- Although he abolished several non-Shariat taxes, he also introduced the **Haqq-i-Sharb**, which does not have any recognition under Shariat.
- While **writing off Taqqavi loans**, he did not differentiate between Muslims and Non-Muslims.

A closer examination of his reign reveals that his religious policy was shaped not only by his personal outlook but also by his political compulsions. Many historians believe that:

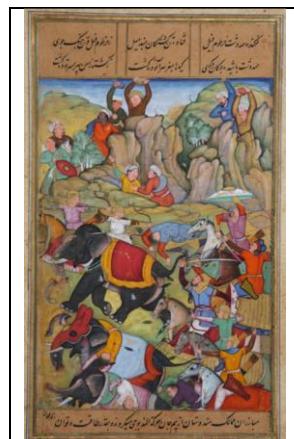
- Through his orthodox policy, he was trying to compensate the insecurity for having a Hindu mother.
- Due to his weak nature and the political turmoil within the Sultanate, he was forced to seek the support of the Ulemas and orthodox Muslims, which pulled the state towards greater orthodoxy.

As such, it would be safe to conclude that his religious policy was more of an outcome of his own weakness as a Sultan and the political compulsions of his time, rather than any desire to live up to the model of an Ideal Muslim King.

### Invasion of Amir Timur (1398)

Although he was not himself a Mongol, his actions were no less barbaric.

- **Afif**, in his 'Tarikh-i-Firuzshahi', has recounted the horror of the Turkish invasion and **the sack of Delhi** under Amir Timur.
  - **Slaughtered** the huge population of Delhi, not sparing even the elderly and crippled. (almost 80,000)
  - There was large-scale **plunder** for a month. A large number of Indians were **enslaved** and sent to Central Asia in chains.
  - The Sultan was forced to **pay a sum** amounting to **3 years of revenue to purchase peace**.
- The invasion had a lasting **political impact** on the Delhi Sultanate:
  - Disintegration of Delhi Sultanate
    - The **prestige of the Tughlaqs** was completely destroyed leading to its ultimate **downfall**.
    - Frequent **rebellions** destabilised the empire from within.
    - **Punjab** slipped out of the grasp of the Sultan. Amir Timur appointed Khizr Khan, as the governor of Punjab. He regularly interfered in the political affairs in Delhi. This became the background for the emergence of the Sayyid Dynasty founded by Khizr Khan. It replaced the Tughlaqs in 1414.
    - **Deccan, Bengal** which had already started to emerge as independent now became bolder.
  - **Delhi lost its place as the cultural centre of the Islamic world**.
    - Timur carried off the learned men, artists, architects, poets, musicians, scientists, philosophers and theologians of Delhi to Samarkand.



The Defeat by  
Timur of the Sultan  
of Delhi

## Role of Firuz Shah Tughlaq in the decline of Delhi Sultanate

- Traditionally it was believed that the policy of **appeasement** by Firuzshah Tughlaq proved instrumental in the decline of Delhi Sultanate.
- But this issue should be discussed in a larger context. When we observe minutely, we find that from the very beginning, **many ruptures already existed** in the basic structure of the state. These were:
  - Conflict between Sultan and nobility
  - Conflict between Sultan and Ulema class
  - Conflict between different sections of the nobility
- It was not Firuzshah Tughlaq who gave birth to these problems.
  - It was in this context that Muhammad-Bin-Tughlaq followed a strict policy. As a result of this, he left behind a **disgruntled nobility and dissatisfied Ulema**. So, Firuzshah Tughlaq inherited a bitter legacy from his predecessor.
- He tried to solve this question in his own way.
  - It was in this context that he followed the policy of **appeasement** toward nobles and Ulemas.
  - For short term gains, he **unconsciously enlarged the rift which had already existed** within the structure of Delhi Sultanate.
- In conclusion, although we **can't absolve** Firuzshah Tughlaq from the responsibility for the decline of Delhi Sultanate, his role should be viewed in the context of **objective material factors** as well.

## Sayyid Dynasty (1414-1451)

Founder - **Khizr Khan**. He was the hand-picked governor of Punjab by Amir Timur.

### **Features:**

- Sayyids maintained their distinct identity by wearing a pointed cap which was known as Kullah (thus called **Kulhadaran**). It distinguished them from other **dastarbandi ulamas**.
- They ruled **for a very short period** and Sayyids rule was restricted to a small region.
- Basic characteristic of Sayyid period was the rise of **feudalism**. They were not able to establish royal supremacy, and the power remained decentralized. There were **economic crises** and **military weakness**.

### **Transition to Lodhis**

Sayyids had got control of Delhi but **lost control of Punjab**. By this time, a new power was emerging in Punjab. It was a group of Afghans led by **Bahlol Lodhi**. He emerged as a major power broker during this period.

The fourth and the last Sayyid dynasty ruler **Alauddin Alam Shah** ruled for about 6 years and then **voluntarily surrendered** (abdicated) the throne, retired in Badaun. His territories were greatly shrunk and the popular saying at that time was: Shahanshah-e-Alam, Aj Delhi Ta Palam. Soon, Bahlol Lodhi captured the power in 1451.

## Lodhi Dynasty (1451-1526) (Afghans)

### **(1) Founder - Bahlol Lodhi.**

In 1479, he defeated and annexed Jaunpur sultanate.

This is the first Pakhtun/Pathan dynasty ruling over north India. They had their own **Afghan Tribal model of Kingship**.

- **First Among Equals**

- So, the power is **not centralized**.
- Bahlol Lodhi didn't even have a **throne** in Darbar, he used to sit on the **carpet** with his chiefs.

- **Feudalization**

- Important central government **offices** became **hereditary** in tribal families.
- **Iqtas** also became **hereditary**.
- Tendency of **revenue decentralization**
- **Feudalization of military** (no permanent standing army, hereditary iqtadars prominent)

**(2) Sikandar Lodhi** (real name: Nizam Khan) tried to **assert royal supremacy** by going back to Turkish model of kingship. But he was only **partially successful**, that too only at the central level upto some extent.

- **Central Government:** He handpicked major officials but iqtadars continued to remain hereditary.
- **Revenue:** He curbed the individualistic tendencies of his Pashtun nobles and compelled them to submit their accounts to a state audit.
- **Military:** He tried to revive the standing royal army.
- **Suppression of rebellions:** He took a leaf out of Balban's book and followed a policy of blood and iron against rebels.
- **Shift of Capital:** By this point of time, Delhi had become a capital of intrigues and conspiracies. So, he transferred his capital by constructing a new city - Agra (1504)

Sikandar Lodhi was an accomplished poet in Persian, with nom de plume **Gulrukhi**.

### **(3) Ibrahmi Lodhi (r. 1517-26)**

- Since his father and he both tried to **centralize power**, there was **discontent**. He faced **several rebellions** from nobles as well as close family members. It led to political **instability** and military weakness.
- It provided opportunity to neighbouring Rajput kingdoms. So, a number of **strong Rajput kings** started to emerge. Strongest among them was **Rana Sanga**, the king of Mewar.

#### **Contemporary Bhakti Saints**

- Chaitanya Mahaprabhu – 1486-1534
- Guru Nanak – 1469-1539
- Kabir – 1440-1518
- Mirabai – 1498-1548

Finally, **Lodhis were ended by Babur**, who was invited to attack Ibrahim Lodhi by his own family members such as Dilawar Khan Lodhi, Adil Khan Lodhi, Islam Khan Lodhi etc which

indicates towards a lot of infighting within the family. Also, **Daulat Khan Lodhi** (governor of Lahore) and probably Rana Sanga (debatable).

**Babur** was easily able to overcome Lodhis due to internal weakness. Ibrahim Khan Lodhi was defeated in **Panipat in 1526**. This was the end of the Delhi sultanate and the start of the Mughal era. The tomb of Ibrahim Khan Lodhi is located in Panipat.



### Vijayanagara Empire (1336-1565)

Both Vijayangara and Bahmani were the products of the same political event - Rebellion against MBT. Vijayanagara came into existence in 1336 while Bahamani in 1347.

Dynasties	Founder	Other Kings
<b>Sangama dynasty</b> (1336-1485)	Harihara and Bukka	Devaraya I Devaraya II
<b>Saluva dynasty</b> (1485-1505)	Suluva Narasimha	
<b>Tuluva dynasty</b> (1505-1570)	Vir Narasimha	KDR Achyuta Raha
<b>Aravidu dynasty</b> (1570-1646)	Tirumala Rama Raya	



#### Founders - Harihara and Bukka Two of five brothers (Panchasangama)

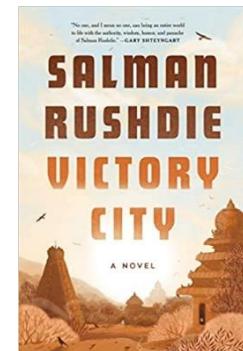
- They were feudatories of the **Kakatiyas** king Pratapprudra at Warangal (AP) or **Hoysalas** at Kampili (Karnataka).

#### Harihara I – the founder (r. 1336-56)

- Initially controlled Tungabhadra valley and gradually expanded the control.
  - By that time, the Hoysala ruler Veera Ballala III had died fighting the Sultan of Madurai. Political vacuum thus created allowed Harihara to emerge as a sovereign power with all the Hoysala territories under his rule.
- In 1346, all the five sons of Sangama (**pancha-sangama**) gathered in Sringeri to celebrate Harihara's dominance from east to west. This marked the inaugural moment for the formation of a new state – **Vijayanagara** with the principal deity of the dynasty/city would be **Virupaksha**, a form of Shiva.
- By the mid-1340s almost all of Karnataka had accepted the rule of the Sangamas.

- **Towards South:**

- He defeated the **Sultanate of Madurai** (est. 1335) in 1371 and extended his territory upto Rameswaram.
- His son, **Kumara Kampana's** campaign actually liberated temple towns of Madurai and Srirangam. Worship in the temple of Ranganathaswamy which was stopped after Malik Kafur and MBT was resumed.
- His achievement is celebrated in the Sanskrit work **Madura Vijayam** (Veera-kamparaya Charitram) written by his wife **Gangambika or Gangadevi**.



- **Towards North:**

- By 1374 he had gained an **upper hand over the Bahmanis** for control of the **Tungabhadra-Krishna doab**.

- Control of the **coastal areas**:

- He took control of **Goa**.
- Forced Ceylon and the Zamorins of **Malabar** to pay tributes.

- **Literature:** Important works of **literature** were also written during his rule.

- He appointed the famous **Telugu poet Nachana Soma** as his court poet.
- **Vidyaranya Swami** is also known by the name **Madhavacharya**.
  - He was the Advaitin, (not Dvaita).
  - He was the Jagadguru of Shringeri Peetha.
  - Authored the famous book: **Sarva Darshana Sangraha**.
  - He also wrote **Shankara Digvijaya**.
  - **Sangitasara**
- A great Vedic scholar **Sayanacharya** was the brother of Vidyaranya.
  - He wrote very influential commentaries of Hindu scriptures, including Vedas.

- **Architecture**

- The power of the Vijayanagara rulers was manifest in the **enormous temple complexes** that they constructed. These complexes had chariot streets, tanks, pillared halls, and columns.
- The most prominent was near the southern bank of the Tungabhadra and the principal deities were the goddess Pampa and Virupaksha.
- By 1370, Vijayanagara conquered Tamil country which led to the assimilation of classical Dravidian architecture into the temples of Vijayanagara.

## Devaraya I (1406-22)

- **Politico-Military**
  - **Firoze Shah Bahman**, one of the most powerful Bahmani, defeated Devaraya I and **a balance of power was in favour of Bahmani**. So, he had to cede a large amount of territory and marry his daughter to Sultan.
  - He **modernized the army**.
    - Improving the cavalry, imported Persian/Arabic horses.
    - Employed about 10,000 **skilled Muslim archers**. He even built a **mosque** at Hampi for their convenience.
  - Towards the end, Devaraya had the last laugh. He entered in alliance with Warangal and together they **defeated Firoz Shah Bahman**.
- **Irrigation**
  - He constructed a dam across **Tungabhadra** river to draw canal water into the city.
  - He also built a dam across **Haridra** river.
- **Architecture**
  - **Hazara Rama temple**, an excellent example of Deccan architecture was constructed during his rule.
- **Patronage**
  - **Mallinatha Suri** was in his court. He is famous for his commentary on the five Sanskrit Mahakavyas.
- **Visitor:** During his reign, **NICCOLO CONTI** (*Italian traveler*) visited Vijayanagara.
  - He has given a detailed account of the city of Vijayanagar as **the most well-provisioned** city in the world, which according to him, was "**as large and as beautiful as Rome**".
  - He has also commented on the prevalence of **Sati**.



Wall panel relief in Hazare Rama Temple at Hampi

## Devaraya II (1425-46)

- During his reign, the *Persian* traveller **ABDUR RAZZAQ** visited India. He was a historian and scholar from Herat, sent to Vijayanagar as an ambassador of the ruler of Khurasan, Shah Rukh Mirza, to the court of Deva Raya II. He has described the time period of Deva Raya II in his travelogue, 'Matla-us-Sadain wa Majma-ul-Bahrain'.
  - He specially describes the **wealth and splendor** of the capital. He vouches that Vijayanagar's market was ten times the size of Herat's market.
  - He says Vijayanagar was the largest and the most **well-provisioned** city in the world.
  - According to him, traders of **precious metals and jewels** flocked its streets and bazaars, and the **market** sold every commodity imaginable.
  - He mentions that the Vijayanagara **treasury** was filled with molten gold nuggets.
  - According to him, Vijayanagara had **seven fortification walls** within which there were provisions of all year water supply and agriculture fields.
  - He mentions that the **Sati** system prevailed in Vijayanagara.

- According to him, state derived **taxation income** from prostitution and brothels.
- He pegs the strength of **Vijayanagara army** at 11 lakh and counts the number of **ports** at 300.

### **One of the earliest notes of pyrotechnical shows**

Describing the events of the Mahanavami festival, **Razzaq** wrote, “*One cannot without entering into great detail mention all the various kinds of pyrotechny and squibs and various other arrangements which were exhibited*”.

Italian traveler Ludovico di **Varthema** who visited India in this period, made a similar observation while describing the city of Vijaynagar and its elephants: “*But if at any time they (elephants) are bent on flight it is impossible to restrain them; for this race of people are great masters of making fireworks and these animals have a great dread of fire...*”

- **Cultural Patronage**

- He himself wrote
    - Kannada books – **Sobagina Sone, Amaruka**
    - Sanskrit work – **Mahanatak Sudhanidhi**
  - Kannada Works
    - Virshaiva author **Chamarasa** wrote Prabhu-linga-lele who covered life of Allama Prabhu and other Veerashaiva poets.
    - Virashaiva **Lakkana Dandesha** – Shivasatva Chintamani
    - **Kumara Vyasa** wrote Kannada Mahabharata called **Karnata Bharata Kathamanjari**.
  - Sanskrit poet **Gunda Dimdima**
  - Telugu language poet **Srinatha** (title Kavi-sarvabhauma) who popularized Prabandha style of poetry.
  - Theoretical works in Music
    - Court Pandita Chatura **Kallinatha** → **Sangita Kalanidhi** (commentary of Sangit Ratnakara of Sharangadeva of Yadava period.)
  - Mathematician **Parameshvara** from Kerala School of Astronomy and Mathematics (founded by Madhava). In astronomy, he corrected several parameters of Aryabhatta.
- **Architecture**
    - Lakkana Dandesha built **Virupaksha temple**.
    - Features: Raya Gopuram, Kalyana Mandapa, Amman Shrine, clustered pillars, Yali Pillars, Horse Chariots.

## Krishna Deva Raya (1509-1529) (Tuluva Dynasty)

- He is the most famous king of Vijayanagar. During his era, the Vijayanagara empire reached its peak of glory and prosperity. This is considered as the second golden age of Vijayanagar.
- Name of his advisor - **Timmarusu** (Appaji)
- **Diplomacy with Portuguese**
  - KDR negotiated with **Alphonse de Albuquerque**.
  - He helped the **Portuguese** in capturing **Goa** from Bijapur (1510) and secured a monopoly right on war horses
- **Military:**
  - He was a **great general**. His rule brought **unprecedented success** to the Vijayanagara armies – with the forces inflicting heavy **defeats on the five Deccan sultanates**, the **Reddys**, the **Velamas** and the **Gajapati** dynasty of Kalinga.
  - Territorial gains at the cost of **Bijapur** (**Battle of Raichur** 1520).
    - Battle of Raichur was a very important battle. As a result, the Bijapur army was decisively defeated and pushed to the north of Krishna.
    - Title
      - **Yavana Rajya Prati-stapanacharya**
      - His repeated victories over the Deccan sultanates led to the poet Timmana admiring him as “the destroyer of the Turks”.
- **Culture:**
  - He was also a great patron of the arts. He himself was an accomplished poet, and wrote:
    - **'Amukta Malyada'** - a great Telugu epic
      - Story of wedding of Vishnu and Andal
      - Valuable info on KDR campaigns
      - Scholarly views on statecraft (duties of king)
    - **'Jambavati Kalyanam'** - a Sanskrit play.
    - Other works – Madalasa Charita, Satyavadu Parinaya, Rasamanjari
  - Another important contemporary/later text: **Rayavachakamu** (author unknown)
  - His court was adorned with 8 accomplished scholars and poets called the **Ashtadiggajas**
    - Tenali Rama
    - **Allasani Peddana**: He composed a great Telugu poem **Manu Charitramu**
    - **Nandi Timmanna**
  - During his period, **Telugu literature** emerged out of the shadow of Sanskrit literature. It is known as the *classical age of Telugu literature*. He also patronized **Tamil** and **Kannada** literature.
- **Religion: Vaishnavism**
  - Patronage to Venkateshwara Tirupati
  - *Madhva* saint **Vyasatirtha**, spread Dvaita philosophy, was in his court. He was the guru of KDR.
    - In his **Nyayamruta**, he countered systematically many of the Advaita assumptions of Shankaracharya. It created a lot of stir across all advaitins in India.



- He was also a philosopher and diplomat. He was also a patron of Haridasas, who contributed to Carnatic music: Purandaradasa and Kanakadasa were proteges of Vyasatirtha.
- It was also an era of growth of **Haridasas** who **amplified the Dvaita view**:

<b>Annamacharya (1408-1503)</b>	<b>Purandaradasa (1484-1565)</b>	<b>Kanakadasa (1509-1609)</b>
<ul style="list-style-type: none"> <li>• Andhra Pada Kavita Pitamaha</li> <li>• Lived near Tirupati. Composed entirely in the praise of Veknateshwara of Tirupati</li> <li>• Influenced Carnatic music. A lot of his compositions have survived and are sung today in concerts.</li> </ul>	<ul style="list-style-type: none"> <li>• Karnataka Sangit Pitamaha</li> <li>• Lived in Hampi</li> <li>• Belonged to Haridasi sect.</li> <li>• Composer of Dasa Sahitya.</li> <li>• Codified the beginners' lessons, systematized the <b>Abhyasagana</b> syllabus for learning which is in practice even today.</li> <li>• Ankitanama (pen name) "Purandara Vittala"</li> </ul>	<ul style="list-style-type: none"> <li>• He was a Haridasa, a renowned composer of Carnatic music, poet, philosopher and musician.</li> <li>• Used simple Kannada language for his compositions.</li> <li>• His writing used life of common man and addressed social issues.</li> </ul>

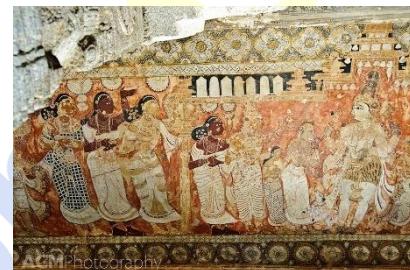
- **Architecture**
  - **Rebuilt Virupaksha Temple**
  - Commissioned **Vitthalaswami Temple**
- KDR also **established new cities**:
  - Hospete (twin city of Vijayanagara)
  - Nagalapura (AP)
- During his reign, 2 Portuguese travellers visited the empire:
  - **DURATE BARBOSA**
    - He was a *Portuguese horse trader*.
    - He describes the **ship building** industry of Vijayanagara and **sati system**.
    - He mentions that **diamond** and precious stones were imported from Pegu and **silk** was imported from China, whereas, **black pepper** came from Malabar coast.
  - **DOMINGO PAES**
    - He met Krishnadeva Raya at his court.
    - He has described the **beauty** of the city of **Vijayanagar**.
      - It was perhaps the second largest city in the world at that time, after Beijing. He estimated the number of houses in the city to be around 1 lakh (thus population of around 5L) which today can be corroborated by archaeological sources.
      - Details about **king's personal attributes** – his daily routine, arbitration of justice, likes/dislikes, relation with Portuguese etc. According to him, Krishna deva raya was a warrior king, whose body was covered in battle-scars. He gives a very glowing account of the person.

## Achyuta Raya (r. 1529-42) (half-brother of KDR and succeeded him)

- KDR didn't have a son, so his half-brother succeeded him. But he was always in conflict with the son-in-law of KDR named Rama Raya.
- During his reign, the *Portuguese* horse trader, **FERNANDO NUNIZ**, visited the empire and spent 3 years in the court.
  - He has mainly described the social and cultural aspects of Vijayanagara in his travelogue. It is less of a travelogue and more of a detailed history of the Vijayangara empire in its last phases.
  - He mentions a lot of details of KDR although he never saw him personally.
  - **Women scribes, wrestlers, astronomers, musicians and fortune tellers** in Vijayanagara.
  - He also mentions the **social evils like dowry, Sati and child marriage** which prevailed in the Vijayanagara society.
  - He praises the **Brahmins** of Vijayanagara as honest people who were good scribes.
  - According to Nuniz, the rulers of Quilon (Kollam), Sri Lanka, Pulicat, Pegu (lower Burma), Tennasserim (upper Burma) and Malaya paid **tribute** to the Vijayanagara King.
  - He also describes the **Nayankara** system and says that the rate of **land revenue** was 1/10th.

### • Cultural achievements

- Patronized **Purandaradasa**
- **Achyutaraya Temple** at Hampi (Vaishnava temple)
- **Lepakshi Temple** (1530) by brother Virupanna and Viranna (in AP)



## Aliya Rama Raya (1542-65)

- Aliya = son-in-law of KDR.
- He imprisoned Achyuta Raya, installed a young king **Sadashiva Raya** and served as his PM.
- Culture
  - In his court, **Ramamatya**, the grandson of Kallinatha, wrote **Swaramela Kalanidhi**, the famous musicological work. It is an important work for classification of Ragas into Mela-s.
- In some ways, it was his **high-handedness** that brought the Deccani sultanates together.
- He was killed in the **battle of Talikota/Bannihatti/Rakshasatagari** (1565), defeated by the combined armies of 3 successor sultanates. (Ahmednagar, Bijapur, Golconda).
- The city of Vijayangara was totally destroyed and it became a ghost town.



**Hussain Nizam Shah I** (riding a horse) orders the decapitation of Aliya Rama Raya  
(from the manuscript of **Tarif-i Husain Shahi**)



#### **Mulukh-e-maidan**

A cannon used by Bijapur against Vijayanagara in the battle of Talikota

## Aravidu Dynasty

Cesare Frederici, an Italian traveller spent 7 months at Vijayanagara in 1567, two years after the city was sacked. He suggests that the capital was only partly destroyed and that Tirumala Deva Raya of the Aravidu dynasty intended to re-establish the Vijayanagara capital there. This attempt turned out to be unsuccessful and the city was eventually abandoned for good.

Later Rama Raya's **brother Tirumala Deva Raya** started Aravidu dynasty. It was the continuation of Rama Raya's line. Capital was shifted to **Penukonda** near Anantapur in AP, but it was no longer based in Vijayagara. Other nayakas continued to give lip service to it, for a century but it was only nominal. Most of the **Nayakas** ruled independently. Thus, many independent principalities soon emerged. Mysore Wodeyars, Nayakas in Madurai, Senji, Ikkeri, Tanjore etc.

Hampi was soon forgotten, only to be rediscovered by a Scottish botanist/surgeon **Francis Buchanan Hamilton** in the beginning of the 19<sup>th</sup> century.

### List of Foreign travellers:

Monarch	Traveler	Country
Dev Raya I	Nicolo Conti	Italian
Dev Raya II	Abdur Razzak	Persian
KDR	Duarte Barbosa, Domingo Paes	Portuguese
Achyut Raya	Nuniz	Portuguese
Tirumala Deva Raya	Cesare Frederici	Italian
1799	Colin Mackenzie	Scottish (UK)

## Kingship

- The emperor was the **absolute monarch**.
  - High sounding titles: ‘Maharajadhiraja’, ‘Andhrabhoja’, ‘Hindu Suratana’, etc.
- The element of **divine origin** of kingship was also a present. The kings ruled **in the name of Lord Virupaksha**.
  - Jambavati Kalyanam by King Krishnadevaraya, refers to Virupaksha as **Karnata Rajya Raksha Mani**
- Despite being an absolute monarchy, there were some **customary checks** on the kings which made their rule benevolent in nature.
- The empire had a **fixed rule of succession** (but not necessarily primogeniture)
  - The king would **nominate** his heir and successor during his own lifetime. It was usually his brother or eldest son.
  - The empire would be ruled by the **King and the Yuvraj simultaneously**, as such, the transition of power was usually smooth and peaceful.
  - Thus, unlike north India, it was able to escape the disastrous effects of frequent wars of succession.



Mahanavami Dibba for annual pompous royal celebration during Dasara.

## Central Administration

- The central government was organized in the form of a **Mantri Parishad** (cabinet). The King was the chief executive and was advised by his top mantris (ministers).
- The mantri parishad was assisted by **Sachivalaya** (Secretariat).
  - It looked after the day-to-day administration and implementation of policy directives from the king and mantri parishad.
  - It consisted of representatives from the
    - Central government
    - Provincial governments
    - Amaranayakas (feudal lords)

## Provincial Administration (Rajya system)

- The empire was divided into Several ‘**Rajyas/ Mandalams**’ (provinces), headed by a **Rajayapala**, who usually belonged to the royal family.
  - **Rajyapals** enjoyed the following rights:
    - Could collect taxes + maintain army.
    - Could autonomously levy or abolish taxes and issue currency in their own name.
- Nadus were also known by another name **Kottan** in this era.
- Kottan was further divided into **Kurram/Sthala** during Vijayanagara era. Kurrams were groups of villages.

### Nayakara System (military feudalism)

- With increasing feudalism, **Rajya system weakened** and **Nayakara** system became **prominent**.
- The Nayakas/Amarnayakas (top military officials) were paid in the form of Land grants known as '**Amarams**'. They enjoyed the following powers:
  - Could maintain their own **armies** and could collect **taxes**.
  - However, they had **no rights to abolish/levy taxes** or to issue their own **currency**.
- Gradually these grants became **hereditary** and Amarnayakas became participants in **sharing state power**.
- Subordinate landgrants by nayakas to **Palaigars/Palaikkars**.
  - These landgrants were called **Palayams**.
- Thus, the Vijayanagar administration was a **synthesis of centralised monarchy and feudalism**.

### Ayagara System (local government)

During the Vijayanagara era, the local institutions of Sabha/Ur of Chola era suffered some setbacks.

- Each village had 12 officials nominated by the state**, called Ayagaras. They were headmen (reddi or gauda, maiyam), accountants, and watchmen etc.
- Functions:** Each Ayagar was responsible for a different **function** such as irrigation, maintenance of public spaces, organising fairs and festivals, setting prices of local goods, etc.
- Payment:** They were chosen primarily from among local families and were paid in the form of **land grants**, which were **manya** (tax free).
- The position of Ayagars was **hereditary and saleable**

### Taxation

- Mahanavami** marked the **beginning of a financial year** from when the state treasury accounted.
- Agricultural land** was divided into three categories:
  - Bhandarvada** was a crown village.
  - Manya** (tax-concessional land grants) – Income from the **manya** (tax-free) villages was used to maintain the Brahmins, temples, and mathas.
  - Amaram** was granted to top ranking military officials known as Amaranayakas.
- Land revenue** was the most important source of state income.
  - Nuniz** says it was 1/10th but inscriptions give us more nuanced picture. It was collected at the **variable rate, from 1/6th to 1/4th**, of the produce, based on the quality of land.
  - Land tax was collected even from priests and temples, albeit at the **concessional rate**: Brahmadeya (1/20th), Devadana (1/30th).
- Irrigation expansion** - important source of income
  - State was also **infrastructure builder**. If people wanted to take benefit of it - pay tax to the state.

- Thus, this sovereign right to dig wells, tanks, canals, reservoirs became lucrative and was shared with Amaranayakas by the state.
- Right to expand irrigation and derive income was known by different terms in different regions:
  - Tamil-speaking region - **Dasavanda**
  - Kannada/Telugu speaking region - **Kattu-kodage**
- Various economic activities such as trade, commerce, mining, forestry, gambling and even marriages were also taxed.
  - However, widow remarriages were exempted from marriage tax.
- Prostitution was legal and the state collected taxes from brothels.

### Economic role of temples

Temples in South India were important centres of economic activity since the time of the imperial Cholas. During the Vijayanagar period, temples emerged as important **landholders**. **Hundreds of villages were granted** to the deities which were worshipped in the large temple. (**devadanam**)

- Temple created their **cadres of officers** to manage the affairs and to ensure proper utilization of resources.
- The income from devadana villages provided **sustenance to the ritual functionaries**. It was also utilised to provide **food offerings** or to **purchase ritual goods** (mostly aromatic substances and cloth).

Temples took up **irrigation work** also to enhance productivity and increase income:

- Large temples established **separate irrigation department** for properly channelising money grants made to the temples.
- **Cash endowments** made by the state to the Tirupati temple were ploughed back in irrigation.
- Donors also received a share of the food offering (**prasadam**) derived from the increased productivity.

### **Other economic functions:**

- **Banking activities:** They gave loans to individuals and village assemblies for economic purposes.
  - At Srirangam Temple, cash grants given by the king were used to advance commercial loans to business firms in Trichnopoly.
- They **employed** several persons.
- Temples **purchased** local goods for performance of ritual services.

Thus, the temples functioned almost as an independent economic system encompassing persons and institutions that were bound together by economic links.

## Society

The society was caste-based and hierarchical. However, unlike north India, there was not a four-fold Varna division, rather the society was divided among Brahmins and Non-Brahmins.

- **Brahmins** held the supreme position and enjoyed both political power and social prestige.
  - The top **officials**, **ministers**, army **commanders**, etc. were Brahmin.
  - Brahmin priests received lightly taxed **land grants**.
  - **Educational institutions** were manned by Brahmins.
  - **Religious life** was characterised by regimented **ritualism**
- The **Non-Brahmins** were divided into the **Valangai** and **Idangai** castes.
  - The **Valangai** (right-handed) group consisted of castes with an agricultural basis. They were considered pure castes.
  - The **Idangai** (left-handed) group consisted of castes which were involved in manufacturing, craft and trading etc. They were considered impure castes.
- The **condition of women** in the Vijayanagara society was poor in some respects. **Child Marriage** and **Polygamy** were common. However, the overall picture of women's condition is quite complex.
  - The earlier popular bhakti movements such as Lingayatism provided some flexibility in the social norms that helped the cause of women.
  - **Tippadiyal (Sati practice)** is evidenced in Vijayanagara ruins by several inscriptions known as Satikal (Sati stone) and commented by foreign travellers. At the same time, we also find evidence of male royal bodyguards jumping onto the funeral pyres of deceased kings.
  - **Widow remarriages** were considered taboo by society. However, the **rulers encouraged it through tax exemptions**.
  - In temples, **Devadasis** were sometimes exploited but the condition of Ganikas in harem was relatively better. Prostitution was not only legalized but brothels were also taxed.
  - Women had crossed many barriers and were actively involved in many male-dominated fields such as administration, business, trade and the fine arts.
    - **Tirumalamba Devi** wrote **Varadambika Parinayam** in Sanskrit
    - **Gangadevi** was the author of **Madhura-vijayam** in Sanskrit.
- Although the **Varnashrama Dharma** system was rigidly observed, the Vijayanagara kings were remarkably **liberal and practical** in their outlook.
  - They readily **patronized** skilled artisans, workmen, scholars and promoted able administrators and military commanders from all backgrounds, including Muslims.
  - They welcomed **Christian missionaries** from Portugal.
  - They even joined hands with the **Golconda Sultanate** against the Gajpati rulers.



Relief on the wall of Hazara Rama temple, depicting social life.

## Haridasi Tradition during Vijyanagara and Carnatic Music

The Bhakti movement during this time involved Haridasas (devotee saints). Like the Virashaiva movement of the 12th century, Haridasi Movement, of the followers of Madhvacharya spreading the message of Vishnu and Dvaita philosophy, presented another strong current of devotion, pervading the lives of millions.

The Haridasas represented two groups:

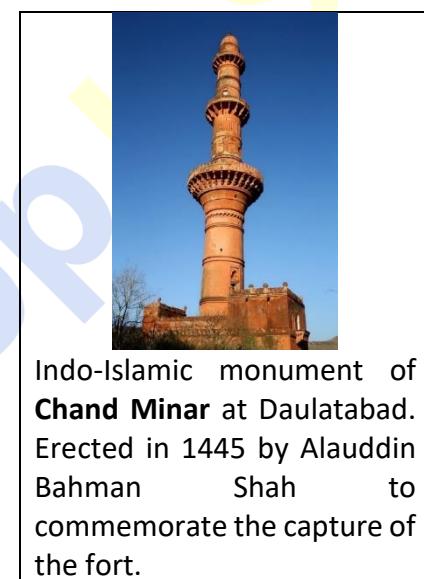
- **Vyasakuta:** Proficient in the Vedas, Upanishads and other Darshanas.
  - Naraharitirtha, Jayatirtha, Sripadaraya, **Vyasatirtha**, Vadirajatirtha etc.
- **Dasakuta:** Preferred mostly Kannada language devotional songs
  - Purandaradasa and **Kanakadasa** earned the devotion of King Krishnadevaraya.
  - **Annamacharya**, a great composer of early Carnatic music composed hundreds of Kirtanas in Telugu at Tirupati.

## Bahmani Sultanate (1347-1527)

Bahmanis were the Muslim power that emerged in upper Deccan after the retreat of MBT. Its **founder** was **Alauddin Hassan/Hassan Gangu** who took the title of Bahman Shah in 1347.

- He established a new kingdom with its capital at **Hasanabad/Gulbarga** (Karnataka).
- **Chishti Sufis** provided legitimacy to the planting of the Sultanate in Deccan. Influential North Indian Chishti Sufi Shaikhs bestowed upon him a robe allegedly worn by the Prophet.
  - **Burhanuddin Gharib** (d 1344)
  - **Zainuddin Shirazi**
- **Abdul Malik Isami**
  - He was a court historian and an eye-witness source of establishment of Bahmani dynasty.
  - He wrote **Futuh-us-Salatin** (Gift of Sultans) in Persian in around 1350s, which is a poetic story of conquest of India by Muslims.

The Bahmani sultanate's principal enemies were the Hindu rulers of Vijayanagar, Telangana, and Orissa and the Muslim rulers of Khandesh, Malwa, and Gujarat.



### Two phases of the Bahmani Sultanate:

<b>Gulbarga Period</b>	1347-1425	Hasanabad/Gulbarga	<ul style="list-style-type: none"> <li>• Founder: Hasangu Gangu</li> <li>• Firuz Shah Bahmani</li> </ul>
<b>Bidar Period</b>	1425-1527	Muhammadabad/Bidar	<ul style="list-style-type: none"> <li>• Ahmad Shah Wali</li> <li>• Mahmud Gawan (not sultan)</li> </ul>

### Firoz Shah Bahmani (1397-1422)

- **Conflict with Vijayanagara:**
  - Firoz Shah fought against the Vijayanagara Empire on many occasions and the rivalry between the two dynasties continued unabated throughout his reign.
  - He was victorious in 1398 and 1406.
    - After one of the victories, he married the daughter of Deva Raya.
  - Later, he was crushingly defeated in 1419 by Deva Raya I with the help of Vijayanagara-Warangal alliance.
- **Polymath and polyglot**
  - He was a learned ruler with vast knowledge of history, logic, religion, grammar, astronomy, mathematics and medicine. He built an observatory at Daulatabad.

- He was conversant in several languages such as Arabic, Persian, Turkish, Kannada and Telugu.
- He was tolerant of other religions and had personally read both the Old and New Testament.
- **Cosmopolitanism** → Bahmani Sultanate emerged as hub of Islamic culture in India.
  - During this time, there was a sharp decline of the Delhi Sultanate --> many learned Muslim men migrated from Delhi to the Gulbarga.
    - **Gesu Daraz Bande Nawaz** established his Khanqah at Gulbarga.
  - Firoz also invited scholars and nobles from Iraq and Iran.
    - Many of these West Asian migrants were Shiite.
    - Under their influence, Persian culture and Shiite doctrine grew within the Bahmani Sultanate.
  - He tried to establish a balance between **Dakhni** Muslims and newly immigrant foreigners called **Afaqis/Gharibs**.
  - He also inducted a large number of Hindus in administration.
- **Dakhni language**
  - Firoze Shah Bahmani was the first author to write in the Dakhni dialect of Urdu.
  - Gesu Daraz wrote **Miraj-al Ashiqin** (a book on Prophet Muhammad) in Dakhni for masses.
- **Architecture**
  - **Haft Gumbaz**: group of seven royal tombs at Gulbarga (UNESCO Tentative List)

### Ahmed Shah Wali (r. 1422-36)

- **Politico-Military**: His reign was marked by relentless military campaigns and expansionism.
  - He conquered Warangal, thus **broke the Vijayanagar-Warangal alliance**.
  - After that, he **shifted the capital to Bidar** to better control the newly conquered territory.
  - As a result, Vijayanagar was considerably weakened.
- **Culture**
  - Despite his political contributions, he is remembered more for his contribution as sufi saint than as a ruler. He was a close associate of Gesu Daraz and his Urs (death anniversary) is jointly celebrated by both Hindus and Muslims.
  - Invited metal-worker Abdulla-bin-Kaiser from Iran --> started the profession of zinc alloying and **Bidriware**.



Bidriware, developed in 14<sup>th</sup> century, is a metalwork where white brass is blackened and then silver inlay work is done on top of it. It is awarded **GI tag**.

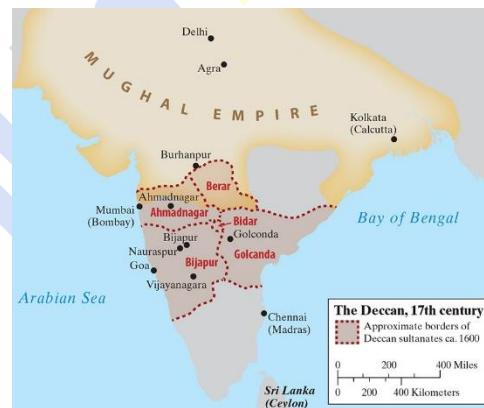
### Mahmud Gawan (1411-81)

- He was a foreigner Afaqi (from Iran).
  - He was originally a trader (tujjar) before coming into the services of the state. Later he was known as **Mallik-e-Tujjar**.
  - Soon he rose to be the **Vazir** or Wakil-us Sultanat (Prime Minister) of the Bahmani Sultanate during the reign of Muhammad Shah III.
- During his time, the Bahmani sultanate **attained its peak of power**.

- Attempted to establish **royal supremacy** by weakening feudalism.
  - He carried out the **administrative reorganisation** of the Sultanate by dividing it into **8 provinces 'Tarf/Atrafs'**.
  - He also strengthened the military by including **local Marathas** in the army.
  - He introduced the system of **survey and measurement for land revenue**.
    - It helped centralization in the hands of royal tax officers.
- **He patronised arts and literature.**
  - He constructed the famous **madrasa** at Bidar in 1472. It was built in the traditional Persian Samarkand style called 'REGISTAN'.
- Internal Squabble
  - During his tenure as Wakil, the factional struggle between the Deccanis and Aqafis/Gharibs for privileges, patronage, positions and power reached its peak.
  - Although Mahmud Gawan was Afaqi himself, he attempted to reconcile the factions.
  - Nonetheless, he found it difficult to win their confidence. As a result, he was executed by Muhammad Shah III.



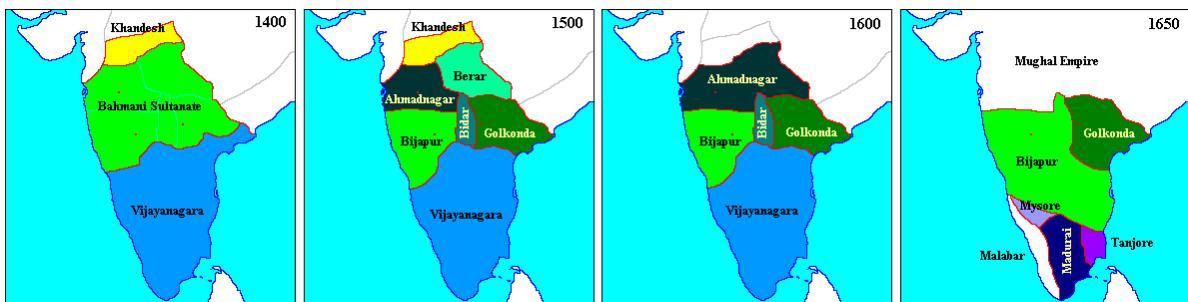
KDR finally defeated Bahmanis in the **Battle of Raichur** in 1520. Shortly afterwards, the sultanate disintegrated in 1527. From one it became five.



#### Afanasy Nikitin (contemporary to Mahmud Gawan)

- He was possibly the **first Russian traveller** to come to India. He has described both **Vijayanagar** and **Bahamani** kingdom in the 15th century.
- According to him, the **land was very populous** and the **common people** were very **poor**. But the **nobles** lived in great **luxury**.
  - Nikitin was amazed to see the king and the nobles ride on men and not horses/elephants. Perhaps he refers to palanquins.
  - He observed that in India, everyone goes naked. All were barefoot, walked fast and were strong.

## Deccan Sultanates (1482-1687)



Sultanate, Capital	Dynasty	Important Personalities
Bidar	Barid Shahi	Absorbed by the Ahmednagar sultanate.
Gawilgarh (Berar)	Imad Shahi	Absorbed by the Ahmednagar sultanate.
Ahmadnagar	Nizam Shahi	Hussain Nizam Shah I Chand Bibi Malik Ambar
Bijapur	Adil Shahi	Ali Adil Shah Ibrahim Adil Shah II
Golconda	Qutbshahi	Ibrahim Quli Qutb Shah Quli Qutb Shah Abdulla Qutb Shah Abul Hasan Tana Shah
From the 17th century, Marathas emerged as powerful entity.		

## Nizam Shahi of Ahmadnagar (1490-1636)

### Ahmad Nizam Shah

- Founder of the dynasty
- Initial capital: **Shivneri** fort.
- Later on, Devgiri/**Daulatabad** was captured in 1499.
- He founded the city of **Ahmednagar** in 1494, midway between Shivneri and Daulatabad.

### Hussain Nizam Shah I

- Leading role in the **battle of Talikota**, beheaded Rama Raya.
- Earliest Deccani paintings in **Tarif-e-Hussain Shahi**.

**Bhanudatta** composed **Ras-manjiri** in Shringara rasa. He was perhaps in the Nizam court.

- Along with Rasa-Tranagini, the two poems attracted an astonishing amount of scholarly attention from the 1600-1800. He became the most celebrated scholar.
- Later, it became a very important theme for **Basholi paintings** in the hills (17<sup>th</sup> c)

After Khandesh Sultanate (Farooqui dynasty 1382-1596) was annexed in 1596, Ahmednagar was forced to accept the Mughal **suzerainty** by **Akbar** in 1601. Around this time arose Chand Bibi and Malik Ambar, who resisted the Mughal expansion towards South.

### Chand Bibi

- She was the Regent of Bijapur Sultanate during the minority of Ibrahim Adil Shah II (1580-90), and regent of Ahmednagar Sultanate during the minority of her great nephew Bahadur Shah during (1595-1600).
- During this, she **valiantly defended Ahmednagar against Akbar**.



### Malik Ambar (regent 1600-26)

- Originally a slave from **Ethiopia (siddi)**, sold into the service of Ahmednagar and gained administrative and military experience.
- **Mughal aggression** towards the Deccan allowed him to quickly rise in power. He became the **Prime Minister** and **de facto ruler**.
  - Young sultan: Murtaza Nizam Shah
- He joined hands with the **Marathas** to successfully resist Mughal encroachment. Shivaji's father **Shahji Bhosle** also lent support to Malik Ambar against the aggression of Mughals.
- Malik Ambar was the pioneer of **guerrilla warfare** in Deccan.
- Founded **Khirki city** (near Daulatabad/Devgiri) which was later made **Aurangabad** by Aurangzeb, with its **canal water supply**.



Jahangir shooting at head of Malik Ambar

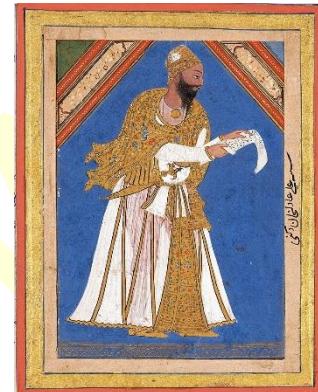
- On his death, emperor Jahangir's surrogate diarist, Mutamid Khan made an entry noting: "*He had no equal in warfare, in command, in sound judgment, and in administration. History records no other instance of an Abyssinian slave arriving at such eminence.*"

It was annexed by Shah Jahan in 1636, overseen by Alamgir as Deccan governor.

### Adil Shahi of Bijapur (1490-1686)

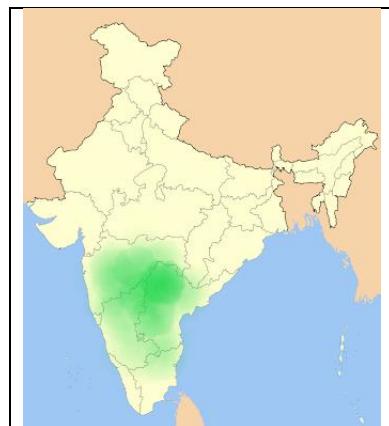
#### **Ali Adil Shah (1558-79)**

- Initially, he came very **close to the Vijayanagar empire diplomatically**. Personally paid a visit to Vijayanagar City, where **Ramaraya** received him with great pomp and honour.
- Later on**, successful formation of the confederacy of the Deccan Sultans against Vijayanagar and the victory over the latter at the **Battle of Talikota** in 1565.
- After that, Bijapur's southern boundary was extended as it opened the gates for future expansion.
- He **re-modelled Bijapur city**, providing the citadel and city walls, congregational mosque, core royal palaces and major water supply infrastructure.



#### **Ibrahim Adil Shah II (1580-1627)**

- His regent was Chand Bibi.
- The greatest extension of the frontiers, as far south as Mysore.
- Technology**
  - Circa 1609 AD, he gave a lavish dowry in the wedding of his courtier's daughter to the son of Malik Ambar (Nizam Shahi general), "with Rs. 80,000 being spent on fireworks alone."
- Religion**
  - Reverted to the Sunni sect of Islam, but remained somewhat tolerant of other religions, including Christianity. However, he had continued the **anti-Shia tendency**.
  - He called himself **Adil Shah Sufi**.
    - By his time, Bijapur had become a famous Sufi place. Prominent sufi sites of **Shahpur hillock** and **Gogi**.
- Cultural aspect**
  - He was also known as **Jagadguru**.

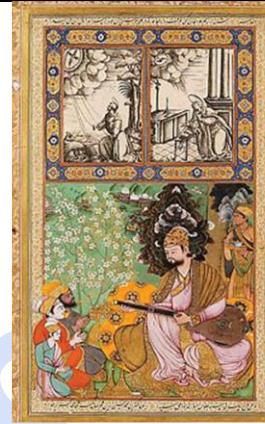


The language at the Bijapur court was a mixture of Arabic and Persian, the north Indian Urdu of their past, the Sanskrit of the Brahmins, and the Marathi, Telugu and Kannada tongues of their subjects. This map shows Deccani Urdu speaking areas by concentration.

- Known for his love of music, master player of Tanpura, romantic poems dedicated to Chand Sultana (wife), Atish Khan and Moti Khan
- He was a worshipper of Saraswati.
- Wrote **Kitab-e-Nauras** and established **Nauraspur city** with Saraswati temple.
- Produced earliest series of **Ragmala paintings**. Some historians say that the very idea of depicting musical modes in painting originated in Bijapur.
- Attracted/lured to his court the greatest painters and poets of his day, from as far afield as Abyssinia, Turkey, and Central Asia.

### Ferishta (1570-1620)

- He came from Turan (near Caspian Sea).
- He was a very well-known historian.
- He initially served in the court at **Ahmadnagar**. However, due to the persecution of Iranian Shia Muslims by the Deccani Sunni Muslims, he moved to **Bijapur** and served in the court of **Adil Shahis**.
- He wrote **Tarikh-e-Ferishta** and **Gulshan-e-Ibrahimi** and presented it to Ibrahim Adil Shah in 1610. It is a very important source of many of the Muslim sultanates in India, including Bahmanis.



Sultan Adil Shah II playing Tambura  
by Farrukh Beg, National Museum,  
Prague, Czech Republic

### Later History:

- After Ibrahim Adil Shah II, the state progressively weakened. There was increasing weakness Mughal encroachment. Bijapur was forced to accept the Mughal suzerainty by the **Shah Jahan in 1636** and was allowed to expand towards south.
- Simultaneously, there was a revolt of the Maratha king **Shivaji**, who killed the Bijapur general Afzal Khan.
- As the **coromandal coast became important in 17th c** with rise of British and Dutch, Mughals wanted to annex it. It was accomplished by **Aurangzeb in 1686**.

## Qutub Shahi of Golconda (1519-1687)

Capital: Golconda (1519-1591), Hyderabad (1591-1687)

### Ibrahim Quli Qutb Shah (r. 1550-1580)

- Fourth monarch of Golconda but first one to have the title of 'Sultan'.
- Spent 7 years in Vijayangara in exile, as a guest of Rama Raya.
- Known for being a genuine patron of Telugu language.
  - Adopted a new name for himself, "Malki BhaRama"
- Later, he became a part of the alliance which defeated Vijayanagara and destroyed it after the battle of Talikota (1565).



Hussain Sagar was built across a tributary of the Musi river in 1563 by Ibrahim Quli Qutb Shah. The lake was named after Hussain Shah Wali, who was the Master of Architecture in the Kingdom. The Buddha statue here was installed in 1992.

### Muhammad Quli Qutb Shah (r. 1580-1611)

- Built the city of Hyderabad on Musi river in 1591.
  - Called architects from all around the world, built on a grid plan, modelled on the lines of the legendary Isfahan in Iran
  - He constructed **Char Minar** and **Macca Masjid**.
- Thrust to literary activity.
  - Known as '**Saheb-e-saif-o-qalam**', he was proficient both with sword and pen. A scholar of Arabic, Persian and Telugu languages. Himself a poet of great repute, wrote poetry in Urdu, Persian, and Telugu.
  - **Poetry**
    - Many of his poems speak glowingly of beauty and attributes of his girlfriends.
    - He wrote on Hindu festivals and rituals. One can find poems eulogising the Basant festival and aarti.
    - Even flowers, fruits and vegetables are mentioned in his verses.
  - **Kulliyat-e-Quli Qutub Shah**
    - The **first Saheb-e-dewan** Urdu poet (50,000 + verses)
    - He is the first poet to turn to **Ghazal genre** at a time when Masnavi was ruling the roost in Deccan.
  - Quli Qutb Shah's reign is significant for the development of **Deccani language**.
  - Eminent Persian and Telugu poets graced his court.



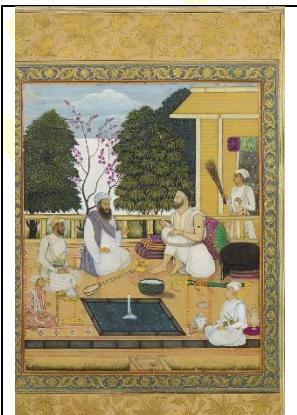
## Abdulla Qutb Shah (1626-1672)

- His reign was **full of sorrow and trouble**.
  - Aurangzeb, under the command from Shah Jahan, took over Hyderabad by surprise and restricted Abdulla within the Golconda fort.
- His army **invaded the city of Tirupati**.
- Culture**
  - He was liberal in attitude, a polyglot, and a lover of poetry and music.
  - He invited to his court and respected **Kshetrayya** (1600-1680)
    - He was a famous poet of Krishna (Gopala) and a composer of Carnatic music. He was the poet of Madhura-bhakti with focus on Sringara rasa. His mudra was Muvva Gopala. His padams are sung in dance (Bharatanatyam and Kuchipudi) and music recitals.
  - Koka Shastra** (aka Rati Rahasya), a Sanskrit sex manual of 12<sup>th</sup> century, was translated into Persian as **Lazzat-un-Nisa** in 1634.



## Abul Hasan Qutb Shah (last ruler, also known as Tana Shah)

- A popular statesman who did not discriminate on religion. He hired Brahmins as his ministers and generals. For example, **Madanna and Akkanna**.
- Bhadrachala Ramadasu** (nephew of Madanna) was a tehsildar in his reign.
  - Also known as Kancherla Gopanna, he was a famous saint-poet of the Bhakti movement.
  - He constructed the renowned Sita Ramachandraswamy Temple on the banks of river Godavari at Bhadrachalam.



Abul Hasan Qutb Shah with Sufi singers

The sultanate suffered the same fate as Bijapur. Shah Jahan established Mughal overlordship over it in 1636 and Aurangzeb annexed it in 1687.



Portrait of Shivaji, Golconda style  
(London Museum)



Aurangzeb during the siege of Golconda,  
1687, Painting c 1750s

**Prelims Master Program (2023-24) – Ancient, Medieval, Art and Culture**  
**Handout 23 / 5 : Mughal Empire (1526-1857)**

**Three broad segments:**

- 1526-1540: Babur, Humayun
- (Suri Dynasty: Afghan Interregnum)
- 1555-1707: Akbar, Jahangir, Shah Jahan, Aurangzeb
- 1707-1856: Later Mughals (lesser Mughals)

The name Mughal/Mogul - has come from Mongol. On his mother's side, Babur came from Changez Khan. On father's side from Amir Timur. This dynasty was Chagtai Turk in origin and called themselves Khandan-e-Timuriya (descendants of Amir Timur) or Gurkanis (in-laws of Changez Khan) and the country they ruled as Hindustan.

**Important Persian Sources:**

<b>Tuzuk-i-Babari (Baburnama)</b>	<b>Autobiography of Babur in Chagtai Turkish</b> Translated and illustrated during the reign of Akbar (Painda Khan and Abdul Rahim Khan-e-Khanan)
Qanun-e-Humayuni	Khwandamir.
Humayunnamah	Persian Biography of Humayun, written by Gulbadan Begum.
Tazkirat-ut-Waqaiyat	Jauhar Aftabchi
Tarikh-i-Shershahi	Chronicles of Sher Shah's reign in Persian, by Abbas khan Sarwani
Tarikh-e-Alfi	It is still untranslated and is overshadowed by later Akbarnamah
Akbarnamah	Chronicle of Akbar's reign in Persian, by the Abul Fazal Third volume - Ain-e-Akbari. It deals with Akbar's administration, household, army, revenue and the geography of the empire, Indian traditions and culture, Statistics regarding crop yields, price, wages, revenue, Akbar's Theory of Kingship, Doctrine of Sulh-i-kul.
Muntakhab-ul-Tawarikh	By Badayuni in Persian (unofficially/secretly) It covered Akbar's reign but is critical of his policies, especially religious policy, tolerance towards Rajputs. According to him, Akbar's power hungry-attitude drove him to proclaim secular policy, undermining the Ulema's authority .
Tabaqat-i-Akbari	By Nizamuddin Ahmed in Persian
<b>Tuzuk-i-Jahangiri</b>	<b>Autobiography of Jahangir</b>
Padshahnama	Chronicles of Shah Jahan's reign by Abdul Hamid Lahori in Persian (pupil of Abul Fazl). Shah Jahan Nama - Illustrated copy by Inayat Khan
Alamgirnama	Muhammad Kazim, first 10 years of Aurangzeb
Muntakhab-ul-Lubab	Khafi Khan
Futuhat-e-Alamgir	Ishwar Das Nagar during Aurangzeb
Nuskha-e-Dilkusha	Bhimsen Saxena (Burhanpuri) during Aurangzeb
Masir-e-Alamgiri	Saqi Mustain Khan
Khulasat-ut-Tawarikh	Surjan Rai Khatri

## European Travellers

Anthony Monserrate and Aquaviva	Portuguese and Jesuit missionaries, who visited Akbar's court from Goa. Their account sheds light on the Early Portuguese struggle in India against the natives and other European powers.
Ralf Fitch	First English traveller. Visited during Akbar's reign. He has described life and prominent cities, such as Delhi Agra and Surat. According to him, although the government was not secular, the degree of religious freedom enjoyed by the subjects was greater than any European country or other Islamic empires, such as Turkey.
Captain Hawkins	
Francisco Paelsert	Dutch
Jean Baptiste Tavernier	French jeweler who made 6 Overseas voyages, the last 5 being to India, during Shah Jahan's reign. He has praised the Mughal crown jewels, including the King's Peacock Throne. He visited Golconda and has given a first-hand account of its gold and diamond mines.
Francois Bernier	French physician who entered Mughal service and became part of Dara Shikoh's retinue. After Dara Shikoh's death, he also served Danishmand Khan during Aurangzeb's era. He has described the Battles of Dharmat and Samugarh. He also talked about Indian textiles and their manufacturing in Mughal Karkhanas (state-run workshops) run by Diwan-e-Saman. He has thrown light on the ustad-shagird tradition of craftsmanship. He has also talked about the desperate condition of Indian peasants. (hints at agrarian revolts in north India during Aurangzeb era)
Peter Mundy	Italy
Niccolao Manucci	Italian doctor, arrived in India in 1656 at the age of 17 at Surat and joined the Dara Shikoh's forces. He has given a first hand account of Dara Shikoh's defeat and execution. Name of his book: Storia do Mogor
Jean Thevenot	French

### Tuzuk-e-Babari (Waqai – events)

- It was his diary/journal from youth to his final days but only 18 years of his life survived in the work.
- It was written in *Chagtaï Turkish* originally and was translated into Persian during the era of Akbar.
- The language used is simple yet incisive.
  - Babur has written about himself with great candour, directness and unemotional way. He has not tried to hide his shortcomings. Neither did he try to hide his father's weakness.
  - He was also a keen naturalist.
- Other than being an important source of history, it is considered to be a literary marvel in its own right.

The work may broadly be divided into 3 parts.

#### **First part:** It deals with his formative years and youth.

- Babur informs us that he was born in 1483 in Ferghana valley.
  - He was the eldest son of a Timurid chief Umar Sheikh Mirza. His mother was a direct descendent of Changez Khan.
  - Babur inherited his principality of Farghana at the age of 12.
- This part also covers his struggle and defeat to his rivals in Central Asia and Afghanistan.
  - This was the era when the constant struggle was going on in Central Asia between three groups – Timurids, Mongols (Sinkiang) and Uzbegs (growing power).
  - For the **next 10 years**, there are constant battles for Babur.
  - The main prize for Babur is the capital **Samarkand**, which was the capital of Taimur. He managed to control Samarkand for a brief period of time twice. But eventually Uzbeg leader Shaybani Khan forced Babur out of Farghana valley.
  - Babur informs us of his mistakes that led to the losses and his ultimate expulsion from Samarkand.

#### **Second Part: Afghanistan years**

- In 1504, with around 300 lightly armed men Babur reached Kabul which was part of Timurid empire. He then conquered Kabul (1504).
- For the **next 20 years**, Babur remains in Kabul.
  - He conquered Kandahar (1522).
  - His control over Afghanistan was only in pockets and never extensive.
- He kept on trying to retake the Farghana valley but couldn't succeed.
  - Eventually he realized that he would not be able to get it back because of growing power of Uzbeks.
  - Afghanistan was also not a place to start a great kingdom because revenue sources were meagre.
- Finally, he started claiming right over Punjab as a descendant of Timur (his interest in India).

- It is the time when Sikandar Lodhi shifted the capital to Agra and there was inner turmoil within the Lodhi sultanate. This turmoil helped Babur.
- He informs us that he was invited to India by the disgruntled nobles of Ibrahim Lodhi and other Indian rulers such as,
  - Daulat Khan Lodhi
  - Adil Khan Lodhi
  - Dilawar Khan Lodhi
  - Rana Sangha
- Babur took multiple expeditions in Punjab.
  - In the first 4 expeditions, by 1520s, he controlled the region upto Chenab river.
  - In the 5<sup>th</sup> and final expedition he conquered the Lodhi sultanate (**First battle of Panipat in 1526**)

### Important battles in India: Four Victories of Babur

Year	Battle	Belligerent
1526	Battle of Panipat (Haryana)	Ibrahim Lodhi
1527	Battle of Khanwa (Bharatpur district, RJ)	Rana Sanga heading Rajput Confederacy (Babur declared jihad to enthuse demoralized troops when he was greatly outnumbered.).
1528	Battle of Chanderi (MP)	Medini Rai, another Rajput chief
1529	Battle of Ghaghra (near Chhapra, Bihar)	East Indian Afghans, mainly led by Mahmud Lodhi Sultan Nusrat Shah of Bengal Sultanate

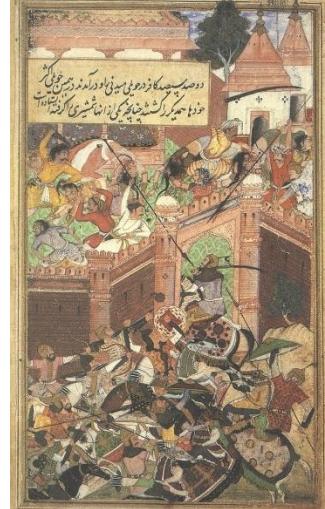


• Ferghana  
 • Samarkand  
 • Kabul  
 • Kandahar  
 • Panipat (1525)  
 • Khanwa (1527)  
 • Chanderi (1528)  
 • Ghaghra (1529)

These four victories laid the foundation of the Mughal empire in India. He won primarily because of his technological superiority.

Babur informs that he ensured two major stratagems to ensure his victory.

1. Rumi - fortified battlefield artillery formation.
2. Tulghuma

		
The battle of Panipat and the death of Sultan Ibrahim	Babur's army in battle against the army of Rana Sanga at Khanwa	Mughal Army of Babur sacked Chanderi, capital of Medini Rao.

### Third Part: Description of Hindustan

Sikandar Lodi had moved the capital to Agra in the early 16th century. Babur, wrote in his memoir soon after he had defeated Ibrahim Lodi at Panipat in 1526: "The capital of all Hindustan is Delhi". Clearly, the association of Delhi with power was stronger than Agra, even two decades after the shift of the capital.

Babur talks about Indian rulers and Babur's clashes with them. Babur has mentioned a few Indian rulers:

- Ibrahim Lodhi - Delhi (Babur has praised him, but also called him novice.)
- Five Muslim sultans:
  - Gujarat (Muzaffar Shah III and his son Bahadur Shah)
  - Malwa (Mahmud Khilji)
  - Bengal (Nusrat Shah fought in Ghagra)
  - Jaunpur (Mahmud Lodhi fought in Ghagra)
  - Bahmani sultanate
- Some Hindu Rulers
  - Rana Sanga – Mewar
  - Medini Ray - Chanderi
  - Raja of Vijayanagara

'Conspectus' or summary description of the conquered territory

- It began from the western trans-Sutlej region and extended east into today's Bihar.
- He recorded the aggregate at 520 million tankas.

Here, Babur discusses India, its flora, fauna, climate, people and diverse culture. He appears to be an accomplished writer in this part.

- Term *Hindi*: for all people of the subcontinent both Muslims, Hindus and others. But for Hindus, he uses to term Hindus.

- Descriptions
  - Babur says, "once the water of Sind is crossed, everything is in the Hindustan way: land, water, tree, rock, people and horde, opinion and custom."
  - "Most of the inhabitants of Hindustan are unbelievers. They call an unbeliever a Hindu. Most Hindus believe in transmigration of soul. All artisans, wage-earners and officials are Hindus"
- Animals and birds of India
  - He is pleased with India's animals, especially the elephant which he encountered for the first time.
  - Rhinoceros
  - Several kinds of monkeys
  - Several types of Parrots
  - Allegators, crocodiles, dolphins
- Praise
  - He was very fond of mangoes. He describes it as the best fruit of India.
  - He was surprised to see India's wealth, and used the terms "lakhs", "crore", and "arabs" to describe it.
- Criticism (**Title: Defects of Hindustan**)
  - Central India has 4 seasons but India has only 3 – summer, rainy and winter (no spring here). However, he did not like India's hot and humid climate.
    - He points out the defects of the rainy season in these words: "*During the rainy days, the air becomes very soft and damp. A bow of those countries after going through the rains in Hindustan, may not be drawn even, it is ruined, not only the bow, everything is affected, armour, book, cloth and utensils, all; a horse even does not last long.*"
    - "*Not only in the rains, but also in the cold and the hot seasons, the airs are excellent; at these times; however, the north-west wind constantly gets up laden with dust and earth. It gets up in great strength every year in the head... so strong and carrying so much dust and earth that there is no seeing one another. People call this wind Andhi – Darkener of the sky.*"
  - People
    - "*Hindustan is a country of few charms. Its people have no good looks; of social intercourse, paying and receiving visits there is none; of genius and capacity none; of manners none; in handicraft and work, there is no form or symmetry, method or quality. There are no good horses, no good dogs, no grapes, musk melons or first-rate fruits, no ice or cold water, nor bread or cooked food in bazaars; no hammams, no colleges, no candles, torches or candlesticks.*"
    - According to him, Indians lack a sense of fashion, and they 'roamed around naked'. He mentions langota being worn by people of low level.
    - He says that Indians were dull and lacked glow of intellect on their faces.
    - He considered Indians to be very brave but says that they lack understanding of strategy and generalship. (Among the Indians, he was most impressed with the bravery of Rajputs)
  - Gardens, flowers and wine

- He says that Indian cities did not have gardens like those in Central Asia and Persia.
- He also misses his favourite flowers, the Jasmine and the Rose.
- He was extremely displeased with the lack of quality wines in India.
- Despite all these problems he liked India because, "*Pleasant things about Hindustan is that it's a large country and has masses of gold and silver... Another good thing about India is that it has endless and innumerable workmen of every kind. There is a fixed jati for every sort of work and everything....*"

Babur never at home in Hind, he died dreaming of his boyhood city of Kabul. (Stephen Dale)

"Sometimes, like madmen, I used to wander alone over hill and plain; sometimes I wandered in gardens and suburbs, lane after lane... My roaming was not of my choice; nor could I decide whether to go or stay. Nor power to stay was mine, nor strength to part; I became what you made of me, oh thief of my heart." – Baburnama

#### **Babur's letter to Humayun (11 Jan 1529)**

"Oh, my son! The realm of Hindustan is full of diverse creeds. Praise be to God, the Righteous, the Glorious, the Highest, that He hath granted unto thee the empire of it. It is but proper that you, with a heart cleansed of all religious bigotry, should dispense justice according to the tenets of each community. And in particular refrain from the sacrifice of cow, for that way lies the conquest of the hearts of the people of Hindustan; and the subjects of the realm will, through royal favour, be devoted to thee. And the temples and abodes of worship of every community under Imperial sway, you should not damage. Dispense justice so that the sovereign may be happy with the subjects and likewise the subjects with their sovereign. The progress of Islam is better by the sword of kindness, not by the sword of oppression. Ignore the disputation of Shias and Sunnis, for therein is the weakness of Islam. And bring together the subjects with different beliefs in the manner of the Four Elements, so that the body politic may be immune from the various ailments. And remember the deeds of Hazrat Taimur Sahib Qiran so that you may become mature in matters of Government. And on us is but the duty to advise."

### **First Phase**

- 1532 - he defeated the Afghans near Allahabad.
- 1534/35 - he defeated Bahadur Shah of Gujarat
- 1534 - built Dinpanah
- 1539 - he was defeated by Sher Shah Suri at the Battle of **Chausa** (Bihar)
- 1540 - he was defeated again by Sher Shah Suri at the battle of **Bilgram** (Kannauj)

### **SHER SHAH (1540-45)**

- Born as **Farid Khan**. He was given the title Sher Shah by an Afghan nobleman, Bahar Khan Nuhani.
- He was the minor Mughal jagirdar of Sasaram (Bihar), and he also briefly served in the Mughal army.
- His chronicles have been recorded in the **Tarik-i-Shershahi** by **Abbas khan Sarwani** in Persian. He was waqia-navis under Akbar in 1580.
- He was thought to have combined the qualities of fox (cunningness) and lion (bravery).

### **Military conquests**

- He took over the rule of **Bihar** and **Bengal** by 1539.
- In the Battle of **Chausa** (1539) and **Kannauj** (1540), he **defeated Humayun**.
  - In 1540, he took control of Delhi and proclaimed himself as Sher Shah Suri.
  - Drove his foes from **Hindustan**, and the **Punjab**
- Suppressed the **Baluch chiefs** on the northwestern frontier.
- Captured **Gwalior** and **Malwa**
- Killed during the siege of **Kalinjar**

Organized a long-lived bureaucracy responsible to the ruler and created a carefully calculated revenue system.

### **Land Revenue Reforms**

- An elaborate system for land revenue administration known as **Zabti** was introduced.
- Purpose
  - To ensure regular flow of revenue
  - To remove Afghan legacy of decentralization and introduce royal supremacy.
- Details
  - Estimation
    - It involved **survey and measurement**. The estimated production (yield) was adjusted to the **quality of land**.
    - The rate of tax
      - It fixed at 1/3<sup>rd</sup> of the produce.
  - Tax was to be paid both in cash and kind. For cash conversion, **Sher Shah's Ray** (price list) was prepared.

- It was applied uniformly throughout the empire.
- Peasants needed **protection**. They were most oppressed by the lower level govt functionaries. So, he introduced two legal documents to protect peasant rights.
  - ‘**Patta**’ (title deed - recognized right over land to cultivate it. So, a deed of ownership)
  - ‘**Qabuliyat**’ (deed of acceptance or memorandum of agreement)
  - In villages, the state used **intermediaries for collection** by giving them a **commission**, usually 10% of collected revenue.
- Additional taxes
  - **Jaribana** – surveyors fee
  - **Muhasilana** – tax collector’s fee
  - **Dhai Seri** – emergency tax
- **Sondhar**
  - In the event of crop failure, Sondhar loans were given to peasants by the state.

### **Central and provincial administration**

- **Central**
  - Abolished the old practice of **hereditary offices**
  - Started to pay **cash salaries** in place of landgrants.
  - Re-organized **spy system** to keep an eye on important nobles.
  - Introduced **checks-and-balances**
- **Provincial administration**
  - Re-organized entire **hierarchy of administration**.
  - He didn’t introduce regular Suba but he began appointing/promoting his **own muqtis**
  - **Re-organized sub-provincial administration**
    - **Wilayat** (Province) by Muqti/Wali
      - Also known as **Khitta**.
    - **Sarkar** (earlier known as Shiq/Shiqdar) by Shiq-e-Shiqdaran and Munisf-e-Musnifan.
      - There were 66 sarkars in Sher Shah’s domain.
    - **Paragana** by Shiqdar and Munsif
      - Other officers:
        - Qanungo (record-keeper)
        - Khazandar/Poddar/Fotedar (treasurer)
    - **Gao**
      - Traditional village headmen (**muqaddams, patwaris**) continued to exercise the powers.
      - A **more direct relationship** was established between them and the centre.
  - During his reign, **criminal law** was **harsh**, and punishments were severe. He introduced the concept of **local responsibility for local crime**. Thus, village headman was responsible for any crime committed locally.

### Currency:

He established the tri-metal coinage system: Mohur (Gold), Rupaya (silver) and Dam (copper)

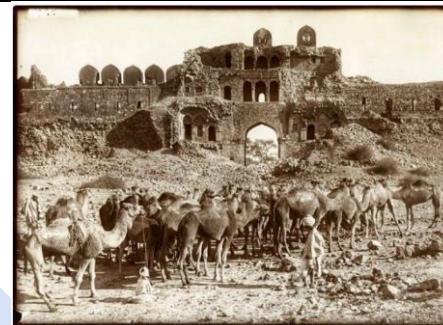
- Gold coin weighing 169 grains.
- Rupiya weighed 178 grains (11 grams)
  - It replaced the billion tanka.
  - It was inscribed with Islamic kalima and also carried the names of four Khalifas.
  - Few Rupees also had Devnagari script.
- Several provincial mints were set up, which continued coinage of his predecessors as well.
- Initial coins were mintless. Only from 1541 CE onwards names of mints were included.



### Promotion of Trade

- He restricted collection of taxes on articles of trade only at two places: frontiers (entry) and points of sale. This allowed quick and reasonable movement of the goods.
- He made efforts to standardize weights and measures.

Along from standardized rupya, these initiatives helped in the growth of trade.



A collection of camels near Lal Darwaza of Shergarh, across Purana Qila in Delhi

### Roads and Sarais

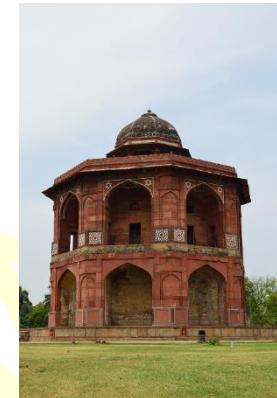
- Sher Shah built **four major long arterial roads** in India including:
  - Sonargaon (Bengal) to Peshawar
  - Attock-Multan
  - Agra-Jodhpur-Chittorgarh
  - Agra-Burhanpur (MP)
- On each road, **trees** were planted for shade.
- At a distance of every 2 Kos (18 Kilometres) a **Sarai** was built.
  - These Sarais served multiple **purposes**.
    - Each sarais had a **Shahna** (custodian) and **Barid**
    - Each Sarais also had a well provisioned stable and **Dak Chowki**.
    - Fooding
      - Each Sarais had **2 chefs**, one Brahmin and the other Muslim.
      - Food was provided free of cost for boarders. The sarais also had facilities for **feeding and watering horses**.
    - Each Sarai had a **water well**, which **attracted locals**. This resulted in the roads and sarais becoming **safer**.
  - Gradually sarais started to serve as a **marketplace (mandi)**, which eventually evolved into **towns**. Thus, they helped in the growth of the market economy and contributed to **urbanisation**.

Sur's dynasty died very soon after him.

While Sur dynasty was falling apart, Humayun was in Persia.

### **15 years Exile in Persia:**

- 1541 - he fled towards Rajasthan and married **Hamida Banu Begum**, a Persian lady, who gave birth to Akbar at Amakot (Sind).
- After this, Humayun fled to Persia where he was given **refuge to Shah Tahmasp I**.
- He conquered **Kandahar** (1545) and seized **Kabul** three times from his own disloyal brother, Kamran, the final time being in 1550.



### **Back to India - Mughal Restoration**

- 1555 - Humayun returned to India with Persian help. First he captured **Lahore**.
- 1555 - **Battle of Sirhind** - Humayun defeated **Sikandar Shah Suri**
  - Humayun now recovered **Delhi** and **Agra**.
- However, he could **only rule for 10 months** before dying accidentally.

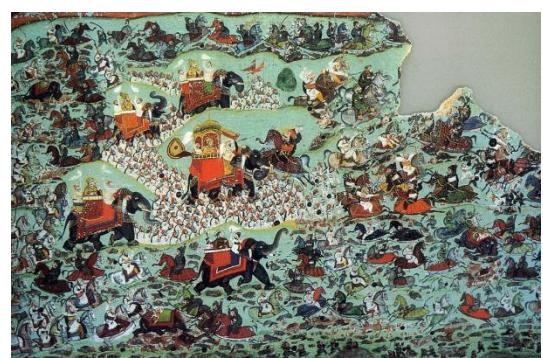


## Jalaluddin AKBAR (1556-1605)

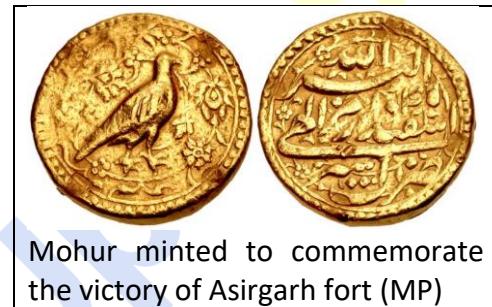
The seat of Delhi was again lost after Humayun's death. But it was soon retrieved by Akbar. It was during his reign that the Mughal Empire was truly established. Before him, Mughals were military-men, men of fortune, looting and sharing spoils. It is Akbar who created the **institutional structure** and laid the **foundations** of the empire.

### **Important political events**

- 1556 - coronation at **Kalanaur** (Punjab)
  - The year also saw a rebellion by **Hemu** (a former Hindu general of the Suris).
  - **Sher Shah** (d. 1545) → his son **Islam Shah Sur** (d. 1543) → **Adil Shah Sur**
  - **Hemu** who was Wazir of Adil Shah Sur, carved out an independent principality to the north of Delhi and styled himself Vikramaditya. He gathered a huge army and clashed with Mughals at Panipat. His army was defeated in the **Second Battle of Panipat in 1556**.
    - After the battle, Hemu was beheaded by Akbar at the instance of Bairam Khan and thus he adopted the **title of Ghazi**.
    - He then had a victory tower erected with the heads of captured/surrendered army of Hemu, like Taimurlang or Nadir Shah would do.
- In 1560 Akbar came to **Delhi** from **Agra**.
  - When he was 16/17, he took the power in his hands, **removed Bairam Khan** (regent) from his position as Wakil-us-Sultanat.
- In 1568, Akbar attacked and besieged **Chittorgarh** for many months and captured it.
  - **Uday Singh** was the ruler (son of Rana Sanga and founder of Udaipur)
  - This battle was declared as **jihad** by Akbar – **Fathanama**.
  - After capture, he ordered a general **massacre** of 30,000 people in the fort.
  - After victory, he walked **barefoot to Ajmer Dargha** as he had promised.
- 1568 - **Fatehpur Sikri** building started (continued till 1585)
- 1572 - Akbar attacked and **conquered Gujarat**.
  - Now he built the **Buland Darwaza** (Fatehpuri Sikri 1571-73) to commemorate his victory.
- 1574-75 - conquered **Bengal**
- 1576 - Mewar, under the leadership of **Maharana Pratap**, had declared independence.
  - Maharana Pratap had ascended to the throne in 1572.
  - The **Battle of Haldighati** was fought between Maharana Pratap on one side, and the Mughals. Akbar by himself was not present. Maharana Pratap was defeated in the battlefield.
    - Mughal commanders **Abdul Fazl** and **Raja Man Singh** (Rajput chief of Ajmer)
    - Maharana Pratap's resistance was led principally by a Muslim, **Hakim Khan Sur**.



- Maharana Pratap escaped and continued the resistance through **guerilla warfare**.
  - After the rebellions in Bengal/Bihar, the Mughal pressure on Mewar relaxed. Soon, Akbar sent Abdur Rahim Khan-i-Khanan to invade Mewar but he stopped at Ajmer.
  - In 1582, Maharana Pratap re-occupied the Mughal post of Dewair in the **battle of Dewair**. This led to the reconquest of large part of Mewar.
  - Soon, Akbar moved to Lahore and stayed there for a few years and there was no expedition to Mewar. Taking advantage of this, Maharana Pratap recaptures large area of Mewar but never Chittorgarh. He rather built a new capital at **Chawand**. He died in 1597.
- 1581 - conquered **Kabul**.
- 1585 - Akbar moved to Lahore and stayed there to deal with Uzbeg tribes.
  - From 1585-1598, Lahore served as the capital of Mughal empire.
- 1586 - conquered **Kashmir**
- 1591 - conquered **Sindh**.
- 1601 - The Battle of Asirgarh (to annex **Khandesh**)
  - Akbar quickly occupied Burhanpur and then Farooqi Sultanate came to end.
- 1602 - Abul Fazl was killed by Bir Singh Bundela behalf of Prince Salim.



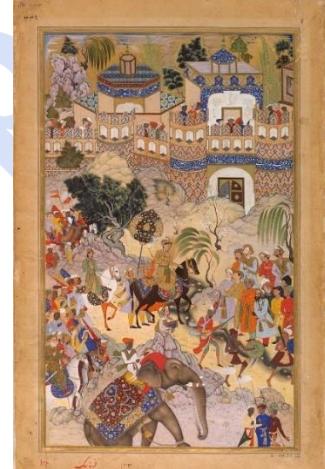
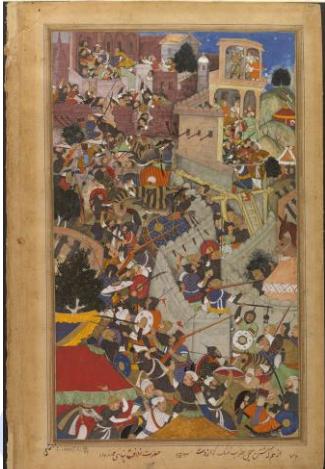
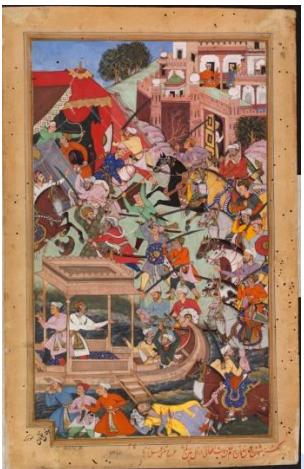
During Akbar's long reign of almost half a century, he expanded his empire continuously and transformed it from north Indian principality into a pan Indian empire, stretching from Afghanistan to the Deccan and from Bengal to Sindh.



Young Akbar leads the Army during the Second Battle of Panipat, against Hemu.

The defeat of Hemu at the Second Battle of Panipat

The court of young Akbar, age 13, showing his first imperial act: the arrest of Bairam Khan.



Bairam Khan is Assassinated by an Afghan at Patan (Tulsi)

Akbar shoots the Rajput commander, Jaimal, using a matchlock (Chittore)

Akbar's triumphal entry into Surat, 1572



Akbar directing construction of Fatehpur Sikri

Akbar inspecting Faterhpur Sikri construction work

Akbar prays after Bengal victory

## Heroic death in battle of Rani Durgavati

- She was the Chandel ruler of the Gond Kingdom of Middle India, from 1550 to 1564
- Her forces were defeated by the overwhelming size of the Mughal army.



## EXPLAINED HISTORY

# RANI DURGAVATI GAURAV YATRA IN MP: WHO WAS THIS GOND QUEEN

RISHIKA SINGH  
NEW DELHI, JUNE 26

PRIME MINISTER Narendra Modi will be in Madhya Pradesh today, for the conclusion of the Rani Durgavati Gaurav Yatra launched on Thursday (June 22). Home Minister Amit Shah had inaugurated the rally in Balaghat.

The yatra is being seen as part of the BJP's larger tribal outreach, with Madhya Pradesh going to polls later this year.

### Rani Durgavati

Rani Durgavati is said to have been born in 1524, in Mahoba's Chandela dynasty, known for building the famous Khajuraho temples. Her father was Raja Salbahan of Ratha and Mahoba. Durgavati was married to Dalpat Shah, the son of the Gond King Sangram Shah of the kingdom of Garha-Katanga. This kingdom included the Narmada Valley and parts of northern MP. She was widowed in 1550, a few years after her marriage. Her young son Bir Narayan was on the throne in name and she ruled the kingdom.

Historian Satish Chandra, in his book *Medieval India*, describes her as a good marksman, skilled at using guns, bows, and arrows. It was noted that she was so intent on hunting tigers that "whenever she heard a tiger had appeared she did not drink water until she shot it."

### The Mughal attack

According to government documentation of the region's history, Durgavati and her generals managed the kingdom for 16 years. Abul Fazl, the court historian of Akbar who chronicled these years in *Akbarnama*, described Durgavati as a combination of "beauty, grace and man-like courage and bravery". He added that



A painting by Beohar Rammanohar Sinha shows Rani Durgavati gearing up for battle. *Wikimedia Commons*

the prosperity of the kingdom was such that people paid their taxes in gold coins and elephants.

The Mughal governor of Allahabad, Asaf Khan, decided to attack Garha-Katanga attracted by the tales of the queen, writes Chandra. Other historians say Akbar ordered the attack. Khan then went to the region with 10,000 cavalry, and was joined by several semi-independent rulers.

The queen situated her troops in Narhi, which was located in a thick forest reached after crossing rivers, and was naturally difficult to breach. They allowed some Mughal forces to come through the narrow ravines peculiar to the region before surrounding them. The first battle was therefore won by the Gond queen.

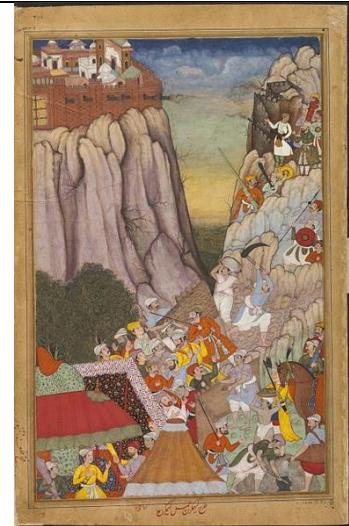
However, soon the Mughals fortified the area and overwhelmed the Gonds. The queen was struck by two arrows and it is believed she stabbed herself to not surrender to the Mughal forces.

It took Khan nearly two months to consolidate his victory. Akbar later asked him to restore the kingdom to Chandra Shah, the younger son of Sangram Shah, after he accepted Mughal suzerainty.

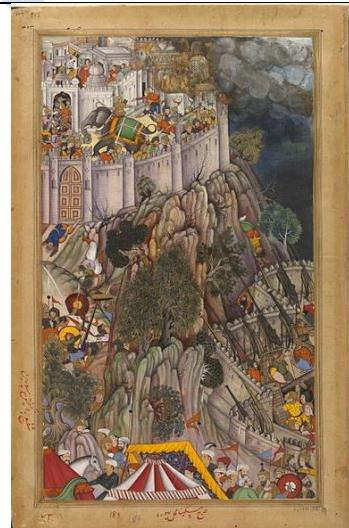
## (1) Rajput Policy

Akbar's Rajput policy involved **collaboration** and **compromise**. It is characterized by carrot-and-stick policy.

- **Objectives:** It was an outcome of his **imperialistic ambition**.
  - He wanted to establish a **pan-Indian empire** and realised its difficulty, if the Rajputs remained hostile to Mughal rule.
  - Further he wanted to use them as his empire's **sword arm** to overcome other opponents in important military conquests.
- **Elements/features:**
  - Akbar entered several **matrimonial alliances** with the Rajputs.
  - Important Rajput chiefs were given **high ranks** within the Mughal military aristocracy (**Mansabdari**).
  - They were the *only group* within the Mughal nobility to be given **Watan Jagirs**, apart from normal jagirs.
    - Eg Amer was the watan-jagir of Kachhwahas.
  - They were given **important posts** within the officialdom and **leadership** of important campaigns.
  - Complete **religious freedom** was also granted to them.
- **Outcome**
  - Akbar's Rajput policy was **highly successful**.
  - He was able to **avoid large-scale war** against them, except for Mewar.
  - Rajput soldiers and commanders played a major role in **expansion of the empire**.
  - Thus, using this policy, Akbar could transform formidable opponents into loyal collaborators.



Siege of Ranthambore by Akbar himself, 1568 shows construction of Sabats (covered way) going close to the walls.



Abu'l Fazl notes that the only other Muslim conqueror of Ranthambhor, Alauddin Khalji, had taken a year to achieve in 1303 what Akbar's forces accomplished in a month.

## (2) Religious Policy

Akbar wanted to create a wide social base for the empire. Thus, his religious policy was characterized by pluralism, freedom of religion, tolerance and the idea of universal brotherhood.

This was outcome of Akbar's

- **Personal views:** He held liberal religious beliefs under the influence of Sheikh Salim Chishti, Abul Fazal and Faizi.
- **Political calculations**
  - Since a majority of his subjects were non-Muslim, he realised secular policy would allow him to win the loyalty of a wide spectrum of his subjects.
  - He also wanted to secure Rajput support, for which a liberal policy was imperative.

### Evolution of Religions Policy and Initiatives:

#### First phase

- 1562- he abolished the practice of **forcibly converting** prisoners of war.
- 1563- he abolished the **Pilgrimage Tax**.
- 1564- he abolished the **Jizya**.
- Tried to remove **Sati** practice.
- Akbar clamped down on **slavery**.
  - First he closed the slave markets in Indian cities.
  - He then released all his slaves as free.
- On request by Jains, Akbar **banned cow slaughter**.
- 1573 - Suppressed **Mahadwi movement** during Gujarat campaign
- 1575 – Akbar was impressed with Sangam at Prayag (for both religious as well as strategic significance) and founded a city called Illahabas

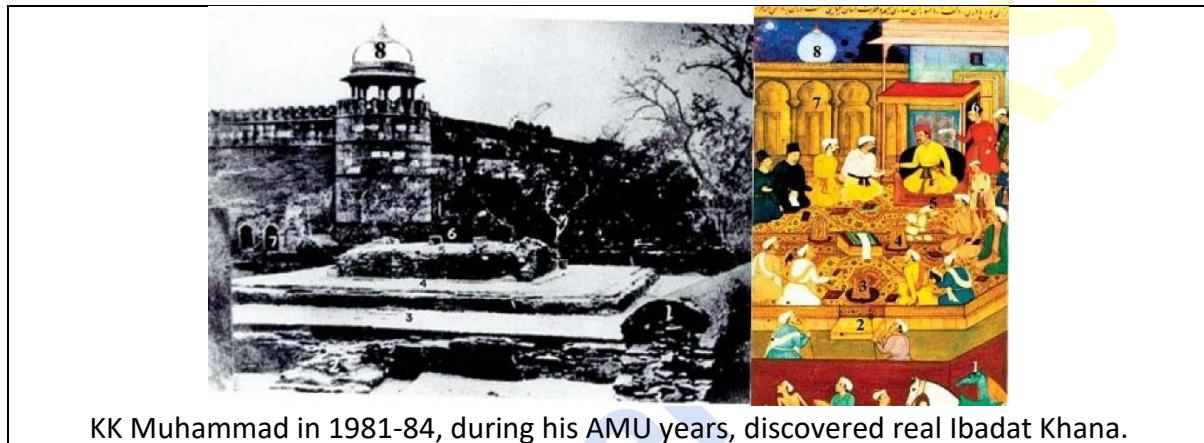
#### Second phase: 1575-1582

#### Ibadatkhana discussions (Fatehpur Sikri)

- Objective
  - Akbar wanted **clarity** on the finer points of religious philosophy.
  - He was also looking for ways **to end the influence of the Ulema** (Islamic clergy) in political affairs.
- For this, he invited religious scholars from **different sects of Islam** and later **different faiths** (Hinduism, Christianity, Buddhism, Jainism etc) to the Ibadatkhana and held discussions with them.

Rodolfe Aquaiua, Antoine de Monserrate, Francois Henrques	Portuguese Jesuits
Hira Vijaya Suri (Jagatguru title)	Jain scholar, Akbar's friend.
Purushottam and Devi	Hindu scholar
Makhdum-ul-Mulk, Sheikh Abdul Nabi, Abdullah Sultanpuri	Orthodox Islamic scholars
Abul Fazal and Faizi	Liberal Islamic scholars
Maharaji Rana	Parsi scholar

- **Proceedings of Ibadat Khana:**
  - Akbar was not fully satisfied with the explanation offered by the experts of any single religion.
  - The petty recriminations of the ulama disgusted the emperor.
  - He also got tired of the debates because most priests would try to assert their own views superiors and focus on converting Akbar to their own religion.
- **Conclusions:**
  - Akbar concluded that the basic truth of all religions is the same and no single religion has monopoly over the truth.
  - Simultaneously, he concluded that religious scholars tend to be partisan and often give imperfect interpretations, and hence, should not be allowed to do so.



KK Muhammad in 1981-84, during his AMU years, discovered real Ibadat Khana.

**1579** - Akbar issued the '**Mahzarnama**' (Infallibility Decree), through which he declared himself the **chief interpreter of the faith and the Caliph**. It was prepared by Sheikh Mubarak.

- He adopted two titles (traditionally given to Prophet of Islam)
  - **Insan-e-Kamil**: most accomplished perfect man
  - **Imam-e-Adil**: leader of justice
- With this, Akbar became Khalifa of the age, a rank higher than Mujtahid (authority on Islamic law). Thus, in case of difference of opinion among Mujtahids, Akbar can choose one as valid.
- Thus,
  - It allowed him to **cement his position** as not only the secular leader but also the empire's religious head.
  - Akbar was able to **oust the Ulema influence** from politics.
  - Among prevailing **sectarianism** in Islam, it helped **stabilize the situation**.
  - Eliminated religious position of **Ottoman Khalifa** over Indian Muslims.
  - Many modern scholars consider the Ibadatkhana discussions and Mazharnamah to be an **expression of secularism as well as despotism**.
- Response
  - Mahzar was signed by **Makhduum-ul-Mulk** and **Abdun Nabi**, though they were known to be bitter critics of Akbar's liberal religious policy.
  - There were many Fatwas against Akbar as well rebellion.
  - Akbar crushed the opposition ruthlessly.

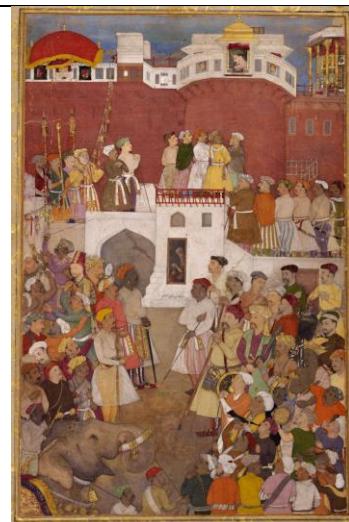
Tauheed-e-ilahi or Din-e-Ilahi (1582)	Sulh-i-Kul
<p>It was a <b>syncretic creed</b> intended to merge the best elements of various religions.</p> <ul style="list-style-type: none"> <li>In contrast to popular view, most historians consider it not as a new religion. It lacked the traditional characteristics required to qualify as a religion.</li> <li>It was characterised by <b>monotheism, tolerance, the spirit of kindness, sun worship, ahmisa</b>. It prohibited the sins of lust, pride and slander - essentially an ethical system. <ul style="list-style-type: none"> <li>In its ritual, it borrowed heavily from <b>Zoroastrianism</b>, making light (<b>Sun and fire</b>) an object of divine worship.</li> <li>Akbar also recited, as in <b>Hinduism</b>, the 1,000 Sanskrit names of the Sun.</li> <li>It also absorbed <b>Sufi elements</b> from Ibn al-Arabi in Spain.</li> <li><u>All of these are mixed up selectively as per Akbar's personal belief system.</u></li> </ul> </li> <li>There were some <b>ceremonies</b> like <ul style="list-style-type: none"> <li><b>Initiation ceremony</b></li> <li><b>Confirmation ceremony</b> <ul style="list-style-type: none"> <li>Accept and publicly recognize Akbar as Pir/Guru and become devoted disciple.</li> </ul> </li> <li>Disciples were not to eat non-veg/meat, to give party/alms on Akbar's birthday.</li> <li>There were four grades of devotion: <u>Tark-e-maal-o-jan-o-namus-o-din.</u> <ul style="list-style-type: none"> <li>More trust and support of emperor.</li> </ul> </li> </ul> </li> <li>Thus, it was an <u><b>ethical/moral compact between Akbar and his individual followers.</b></u></li> <li>The acceptance of the Din-i- illahi did not grant any special privileges. In fact, only a few of his important Rajput nobles ever accepted it. (<b>total 19 adherents</b>). Eg Man Singh, who was very close to Akbar, never accepted din-e-Ilahi. Only Hindu who converted to it was Birbal.</li> <li>So, it <b>never became nor was it intended to be a mass religion.</b></li> </ul>	<ul style="list-style-type: none"> <li>It formed the essence of Din-e-Ilahi, a general principle of administration and central pillar of his theory of kingship. Rather, it was the guiding principle of Akbar's Religious philosophy.</li> <li>It refers to the doctrine of universal peace. According to it <ul style="list-style-type: none"> <li>Akbar was a universal agent of god, and so his sovereignty was not bound to any single faith.</li> <li>All religions had equal rights to prosper and flourish within the empire.</li> <li>If rulers discriminate on religious basis, then they were not fit to be agents of god.</li> <li>It was the emperor who was holding the empire together, and in his absence, various religious communities would descend into communal violence.</li> </ul> </li> <li>Thus, it was designed to achieve stability and religious peace and harmony of plural India, as well as to reinforce the despotic authority of the emperor.</li> </ul>

## Kingship

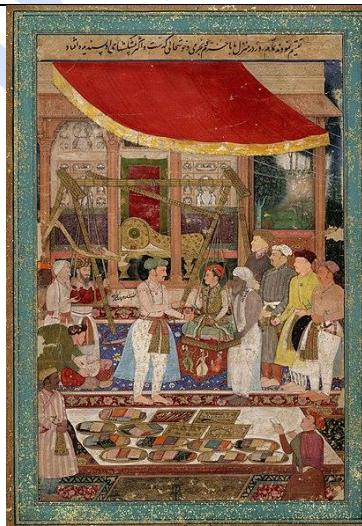
- The Mughal Polity was based on the idea of **absolute monarchy**, wherein the emperor was the fountainhead of all authority (legislative, judicial, executive)
- Akbar introduced the element of **semi-divine kingship**, by introducing concepts such as:
  - Titles**
    - Farr-i-Izidi** (Divine light) and title of **Zill-i -Ilahi** (shadow of God)
    - Insan-i-kamil** (Best among all men)
    - Imam-i-Adil** (Leader of Justice)
  - Akbar also introduced some **new practices** to emphasise the Emperor's semi-divine status:
    - Sijda** - prostration
    - Paibos** - kissing on emperor feet
    - Navroz** - Festival to celebrate the Persian new year
    - Tuladan**
    - Jharokha Darshan**
- Succession** - there was no fixed rule of succession
  - The rule of primogeniture was not followed and succession was decided by competition between contenders for the throne, leading to frequent and destructive war of succession.

## Nature of the State

- War State** - most historians classify the Mughal State as a war state.
- Paper State** - The Mughal State was also a paper state (bureaucratic state)
- Portfolio system** of administration
  - Akbar had a council of ministers and officers to assist him. These ministers were heads of different departments.
  - Akbar held important meetings in Diwan-i-Khas.



Emperor Jahangir at the jharoka window of the Agra Fort, c. 1620



Jahangir weighing prince Khurram (later Shah Jahan) against gold and silver

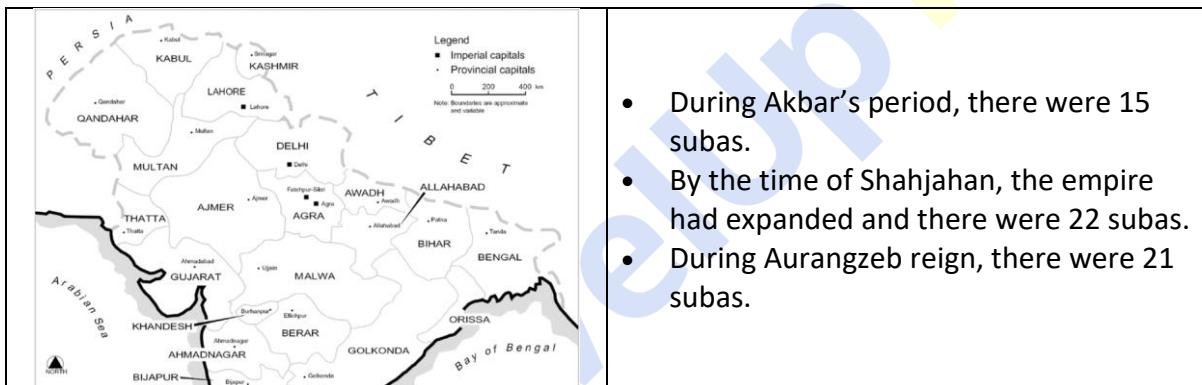
DEPARTMENT	HEADS	IN CHARGE OF
Diwan-i-Wazirat	Wazir/Diwan	Revenue Department
Diwan-i-Arz	Mir Bakshi	Military Department
Diwan-i-Rasalat	Muhtasib	Foreign affairs and censor of public morals
Diwan-i-Quza	Qazi-ul-Quzzat	Judiciary
Diwan-i-Insha	Mir Manshi	Government papers and royal correspondence
Diwan-i-Saman	Mir-us-Saman	Imperial household and Mughal karkhanas
Sadr-us-Sudur	Sadar-i-Jahan	Supervisor of stipends and grants: <b>Waqf</b> (charitable land grants) and <b>wazifa</b> (charitable cash donations)

(PS: Prime Minister (called *Vakil*) was also there but it was largely a ceremonial head. He was largely an advisor to the king rather than holding effective power.)

#### (4) Provincial Administration

By and large, Akbar continued the basic idea from Sultanate/Sher Shah era but modified it with Subah, and check-and-balances.

- **Subas (Provinces)**
  - Akbar established a centralized bureaucratic administrative system in the suba.
  - Headed by the **Subedar/ Siphasalar** (Provincial governor), whose main duty was to maintain law and order. He was a high-ranking official.
  - Akbar introduced **checks and balances** through **separation of power**. So, there were other officers too and the imperial control over Suba remained stringent.
    - **Diwan** was the chief provincial finance officer.
    - **Bakshi** was the chief military official.
    - **Qazi** oversaw the judicial administration.



- **Sarakars (Districts)**
  - Each suba was divided into compact Sarkars.
  - Headed by **Faujdars** responsible for the maintenance of law and order, to oversee general administration.
  - **Amalguzars** were in charge of revenue administration.
- **Praganas (Revenue Circles)**
  - Revenue units headed by **Shiqdar** responsible for the maintenance of law and order
  - **Amil/ Karori** was in charge of revenue collection.
  - **Fotedar** was the treasury official.
- **Gaon (Village)**
  - **Zamindars** (local landowners) acted as **intermediaries** between the state and the villages.
    - State co-opted them, gave commission, tax exemptions.
    - However, they were not part of Mughal bureaucracy. They remained local agents but outsiders.
  - They collected **revenue** in exchange for a commission and enjoyed tax exemptions.
  - As **Chowdharys**, they also had **policing** powers.

## (5) Revenue Administration

**Diversity:** Different systems of land revenue assessment and collection were used in different parts of the Mughal empire. This was done to account for the vastness of the empire and its geographical and cultural diversity.

<b>Nasq/ Nasaq</b>	The revenue demand was raised on the basis of <u>rough calculation</u> based on the <u>previous year's collection</u> . No survey or measurement carried out.
<b>Batai/ Galla Bakshi</b>	Revenue was collected, based on the <u>current year's production</u> . <ul style="list-style-type: none"> <li>• Khet Batai - Standing groups were divided. (before harvest, in the field)</li> <li>• Lank Batai - Harvested, bundled, stacked/stocked before being divided</li> <li>• Ras Batai - Grain was threshed/beaten and collected before being divided.</li> </ul>
<b>Zabti</b>	Introduced by Sher Shah Suri. <ul style="list-style-type: none"> <li>• Under this system, revenue was <u>estimated</u> on the basis of measurement of sown area and assessment of the quality of land. It was called <b>Jama</b>, while <b>Hasil</b> was the realised revenue.</li> </ul>

The difference/fluctuation between Jama and Hasil was a major concern for the state. Thus, **Ain-i-Dahsala** system was established by Todar Mal which was the upgradation of Zabti in order to minimize the gap between Jama and Hasil. It is also known as **Todarmal Bandobast**

### Features:

- The system was based on the **survey** and **measurement** of the sown area.
  - The average production of the previous 10 years was taken to estimate the current year's production.
  - Land was divided into following **categories** and **average production** was taken to make estimate

Cultivation Frequency		Soil Fertility			
		Good	Middle	Bad	Average
	Polaj - cultivated every year.				(G+B+M)/3
	Parauti - left fallow of 1- 2 year after crop				(G+B+M)/3
	Chachar - left fallow for 3-4 years				(G+B+M)/3

- Revenue Rate
  - The rate of land revenue was fixed at **1/3rd** of the estimated production
    - Multan 1/4, Kashmir 1/2 - regional variation
    - A peasant was allowed to leave up to 12.5% of his total land uncultivated. This land was known as **Nabud**. Land Revenue was not demanded by Nabud.
- Demand calculation
  - Revenue was collected in **cash**.
  - He created **Dasturs** (regional price circles and not entire empire) to convert the revenue demand into cash form.
  - Price lists called the **Dastur-i-Amal** were created for each Dastur by taking an average of the prevailing price over the previous 10 years.

- Akbar continued the policy of issuing **Patta** and **Qabuliyat** to farmers.
- **Incentivised** the **expansion** of agriculture
  - 5 years **tax holiday** was given for Banjar land (culturable wasteland).
  - Further, at least 50% of **donated** land was to be **Banjar land**.
  - **Sondhar** loans were given to farmers in times of famine.
- Additional taxes
  - Dah-e-seri - **emergency tax**

### **Significance**

- The Ain-i-Dahsala System provided certain **stability to the empire**.
- It allowed Akbar to maintain a **large standing army** which could be used to expand the empire and maintain border security. It also allowed the state to undertake **massive construction projects**
- It helped in the **integration of zamindars into the state**, thus, reducing the possibility of rebellion. However, the **breakdown of the compact between the state and the peasantry** due to the sudden rise in revenue burden later led to frequent agrarian revolts by groups such as the Jats, Sikhs, Satnamis.

#### **Akbar's calendar: Tarikh-e-Ilahi**

The months of the lunar Hirji calendar, which were introduced by the Muslims in India, were not connected to the agrarian rhythm. Thus, Akbar introduced Fasi calendar by solarizing the lunar Hirji calendar. It started from the date of Akbar's coronation. (1556 CE)

### **(6) Mansabdari System**

#### **Objectives**

This system was originally created by Chengis Khan and was modified for Indian conditions by Akbar. Its objective was to

- Provide effective administration.
- Streamline both military and civilian administration.
- Arrange Mughal aristocracy and bureaucracy into fused merit-based hierarchy.
- Strengthen the emperor's centrality and increase control over officials.

This system created the bedrock of the Mughal administration and decay in its quality contributed to the decline of the Mughal empire.

#### **Elements**

- It was a **dual rank system**, that is, each Mughal official was assigned 2 ranks. It fixed the status, salary and military duty.
  - **Zat** - it denoted the **personal rank** of mansabdar, varying from 10 to 5000. It determined the Mansabdar's seniority and salary.
  - **Sawar** - It represented the **military duties** of the Mansabdars in terms of the number of horsemen they maintain, ranging from 10 to 5000 (original range)
  - During Akbar's reign, **33 grades** of Mansabdars were arranged in a hierarchy of 10/10 to 5000/5000.
  - Each zat rank had 3 grades

- Sawar rank = Zat rank
  - $\frac{1}{2}$  Zat rank < Sawar rank < Zat rank
  - Sawar rank <  $\frac{1}{2}$  Zat rank
- **Dah-Bishti System** (10-20) - It was used to ensure military readiness and to determine the ranks of common cavalrymen.
  - On average, each unit of 10 cavalrymen was supposed to have 20 horses.
- **Salaries** - Mansabdars could either be paid in cash or jagirs - land revenue assignments.
  - Those paid in cash were called **Naqadi** mansabdars.
  - While those who paid through jagirs (land revenue assignments) were called **Jagirdar**.
  - Kinds of Jagirs
    - **Tankha** Jagirs
    - **Watan** Jagirs
    - **Al Tamgha** Jagir
    - **Mashrut** Jagir
- **Perspective**
  - The system strengthened the Emperor's position by ensuring the loyalty of the nobility.
  - The success of system depended upon
    - Emperor's personal qualities
    - Constant expansion of empire
  - The Mughal Mansabdari was quite **heterogeneous**
    - Turanis (Turkish noblemen belonging to Central Asia)
    - Iranis (Persian nobleman)
    - Duranis (Afghans)
    - Hindustanis/ Shaikzada (Indian Muslim converts)
    - Deccanis
    - Rajputs

#### Changes after Akbar

- During Akbar's reign the Mansabdari had only **5000** members, with very few having ranks more than 1000. By the time of Shahjahan, the total number of Jagirdar had increased to **14,000** and were being given ranks as high as 40,000 Zat - 40,000 Sawar. This led to an increasing shortage of Jagirs which gradually precipitated the Jagirdari crisis.

#### To address this issue, some innovations were introduced

- **Du-Aspa — Si-Aspa** (2 horse- 3 horse)
  - Under Jahangir, some Mansabdars were given an **additional rank** of Du-Aspa — Si-Aspa and would have to maintain twice or thrice horses customarily required.
  - This was done so that a large number of horses could be maintained without giving a higher Zat rank to Mansabdars.
  - **Additional cash payment** was made to provide for the added expense.
- **Monthly Scale**

- Introduced by Shahjahan, under which Mansabdars were categorised as **6 months, 9 months or 12 months Jagirdar**.
- Jagirs were assigned **proportionally reduced Sawar duties**.
- However, the problem assumed crisis proportions during Aurangzeb's reign and ultimately led to the empire's disintegration.

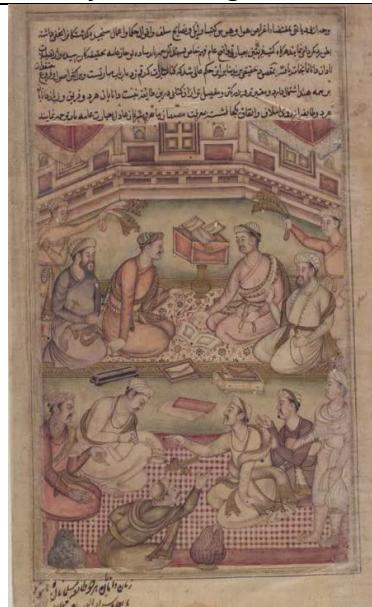
## Cultural Aspects

### Akbar and Languages:

- **Persian**
  - In 1582-1584 an administrative decree was issued by Raja Todar Mal to ensure that only Persian was used for all revenue related work throughout the Mughal empire.
  - Thus, during Akbar's reign, Persian rose to become the dominant language of the Mughal government.
- **Maktab Khana (bureau of translation)**
  - Akbar invited well-known Sanskrit scholars from different parts of the empire and selected some of his learned courtiers to fuel the translation process. Naqib Khan, the theologian; Sheikh Sultan Thanesari, an eminent philosopher; Mulla Sheri, the court poet and the well-known historian Abdul Qadir Badauni were some of them.
    - Baburnama by Abdul Rahim Khan-i-Khanan
    - Mahabharata (Razmnama)
    - Ramayana
    - Singhasan Battisi (Khurd Afza)
    - Upanishads
      - E.g. Atharvaveda by Haji Ibrahim Sirhindī
    - Pancha Tantra
      - Anwar-i-Suhaili by Mulla Hussain Waiz
      - Anwar-e-Sadat by Abul Fazl
    - Yogvashishta – by Nizamuddin Panipati
    - Rajatarangini
- **Braj bhasha**
  - It is the language around Brindavan for Vaishnavites which was followed by many Rajputs in the court of Akbar. Akbar also liked to listen to Braj poetry, especially during Dhrupad. So, Braj bhasha received

### **Akbar's Navaratnas**

- Abdul Rahim Khan-i-Khana
- Abul-Fazl
- Faizi
- Fakir Aziao-Din
- Mulla Do-Pyaza
- Raja Todar Mal
- Raja Birbal (Mahesh Das)
- Tansen
- Raja Man Singh I



Muslim and Hindu scholars discuss the translation of the Mahabharata, Maktab Khana, c. 1599.

**royal patronage** (not from Muslim Turani/Irani elites as much but from Rajput nobles like Todarmal).

**Akbar and Music.** Akbar was also a great lover of music.

- Abul Fazal gives us a list of 36 singers and performers on various instruments.
  - **Baz Bahadur**, the ex-king of Malwa, was appointed a Mansabdar of 1,000 and described as a singer without rival.
  - **Mian Tansen** was the best singer of Akbar's time.
    - Abul Fazal says of Miyan Tansen, "A singer like him has not been known in India for the last thousand years. He was by far the best of the group of musicians of the imperial court of whom at least 36 are enumerated in history."
- Abul Fazl also mentioned many instruments which had two Indian instruments: **Veena** and **Swara Mandal**.
- Akbar used to play **Naqara**
- The Ain-i-Akbari contains details of the daily routine of performances by the palace band.

### Dance

This was the time when **Kathak** became popular. Abul Fazl mentions Vallabh Das dancer in the court of Akbar.

## Salimuddin JAHANGIR (r. 1605-1627)

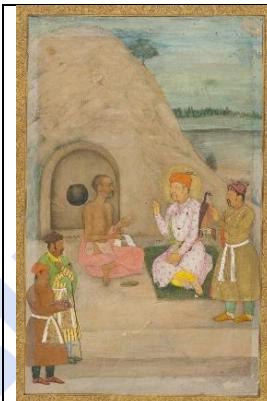
- Towards the end of Akbar's reign, Jahangir **rebelled** and established a **parallel court** at **Allahabad**. But the emperor and prince reconciled before the former's death. Jahangir was finally crowned in 1605.
- He began his reign by issuing **12 Firmans** (Royal edicts/ ordinances) for the **general welfare** and better government.
  - One of them banned the consumption of alcohol.
  - He ordered the preparation of the fabled '**Zanjir-i-Adl**' to hear public grievances against the high handedness and oppression of government officials.

### **Religious Policy**

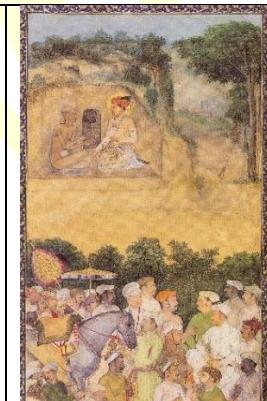
- He adopted our **liberal policy towards Hindus**, by continuing to celebrate Hindu festivals, banning cow slaughter in some parts, and continuing the ban on Jizya.

- He met Jadrup Gosain (Chitrup Gosain)

- The meeting with Jadrup had a profound impact not only on Akbar, but also on his Jahangir. Jahangir documented his spiritual encounters with the saint, both visually and verbally, in his memoirs, the *Jahangirnama*. He clearly says Tasawwuf and Vedant are the same things.



Akbar and Jadrup Gosain



Jahangir and Jadrup Gosain

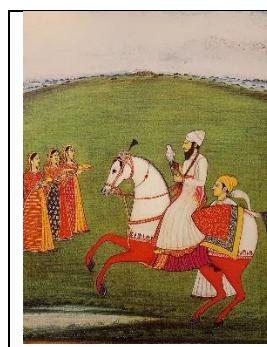
- He allowed Bir Singh Deo Bundela, to whom he owed the throne, the opportunity to rebuild the Keshava Deva temple. (estimated cost of 3.3 crore rupees)
- However, his court became a little bit more orthodox than during the age of Akbar.
  - In 1620, the famous **conquest of Kangra fort** by Jahangir after killing the Katoch king. After the conquest, he slaughtered a bull at the site and a mosque built inside it.

### **Important Political Events**

#### **Breach with Sikhism**

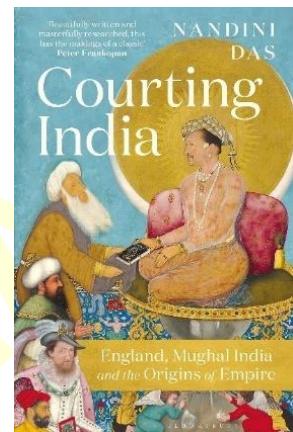
- The Mughal-Sikh conflict started under Jahangir for the first time. Jahangir ordered the **execution of 5<sup>th</sup> Sikh Guru Arjun Dev**.
- Debate is framed in various ways today:

- Mughal Apologists emphasize on the political story: Jahangir's son **Khusro** rebelled against him and fled to Punjab. Jahangir suspected that Khusro was given **refuge/blessing by Guru Arjun Dev**, and thus arrested and tortured the Guru, leading to his death. Khusro was also arrested and blinded.



Guru Arjan Dev

- Jahangir himself framed this issue in terms of *religious* antagonism. He called Guru Arjan as a Hindu usurper creating trouble and capturing simple-hearted Hindus and Muslims. He didn't refer to him as a Sikh.
- Sikh Traditional view: Guru's execution was a *part of the ongoing persecution of the Sikhs* by Islamic authorities in the Mughal Empire, and that the Mughal rulers of Punjab were alarmed at the growth of the Panth.
- Guru's execution led the Sikh Panth to become armed and pursue resistance to persecution under the Mughal rule.
- Long running **conflict with Malik Ambar** in Deccan
  - Malik Ambar was a regent in Deccan supporting Nizam Shahi in Ahmadnagar.
- In 1614, **Mewar**, the most difficult Rajput state, joined hands with the Mughal Empire through diplomacy. Its king, **Rana Amar Singh** accepted Mughal terms and conditions.
- In 1608 and 1615, to English EIC representatives, **Captain William Hawkins** and **Thomas Roe** visited Jahangir's court respectively.
  - Thomas Roe was the official ambassador of the British monarch during Jahangir's time - James I.
  - Roe was in the court of Jahangir from 1615-19. He wanted to have a trade agreement which didn't happen although Jahangir did allow English to setup a factory in Surat.



The Mughal camp was effectively a large traveling city of hundreds of thousands of humans and perhaps as many animals. The movements of this nomadic city would have drawn food and water from far afield.

- In 1610, the English merchant **William Finch** described the Mughal camp on campaign.
- The English traveler **Thomas Coryat** also described Mughal camp near Mandu.
- **Sir Thomas Roe** has given details of Jahangir's camp in 1616. He was amazed at the rapid installation of large bazaars every day.

- **Relations with Persia**
  - In 1622, **Kandahar** was lost to the Persians.
  - In a letter, Jahangir calls Safavid ruler Shah Abbas his brother.
  - Jahangir rejected the possibility of triple alliance of Sunni powers against Persia.
- **Internal affairs**
  - In 1622, Jahangir was arrested by the rebellious governor of Bengal, **Mahabat Khan**.
  - In 1624, **Khurram** (later Shahajahan) rebelled.

#### Nur Jahan's Junta

- 10th and favourite wife, Padshah begum
- She was the only queen in the Mughal empire who issued her own coins, in her own name.
- She clearly had a strong influence in the court along with her father and brother.
  - Father Itimad-ud-daula, Brother Asaf Khan



## **Khurram SHAH JAHAN (r. 1628- 1658 CE)**

### **Important Political Events:**

- 1631 - Shahajahan fought a battle against **Guru Hargobind Singh** at Kartarpur, following which, the guru retreated to the Kashmir hills.
- 1632 - He **ousted the Portuguese from Hugli** and occupied it.
- 1636 - Notable success in Deccan
  - **Ahmednagar** was annexed by Aurangzeb (then governor of Deccan).
  - **Bijapur and Golconda** accepted Mughal overlordship.

### **Northwest Policy**

- 1638 - Re-capture of **Kandahar**
- 1646 - **Balkh** campaign
- By the late 1640, the Mughals had to recede from the Northwest.
  - Attempts to reconquer Balkh in 1649, 1652, and 1653 failed.
  - The Persians reconquered Kandahar in 1649.
  - His NW expeditions brought the empire to the verge of bankruptcy.
- 1648 - Moved the capital from Agra to **Shahjahanabad**
  - Here, he built many beautiful buildings, including Moti Masjid and Jami Masjid.



Shah Jahan's reign was also a period of great literary activity, and the arts of painting and calligraphy were not neglected. His court was one of great pomp and splendour, and his collection of jewels was probably the most magnificent in the world. However, his **religious policy** was marked by a mixture of liberalism and orthodoxy.

- He **banned mixed marriages** in **Kashmir**, between Hindu and Muslims. (they were considered valid only if re-married on sharia custom)
- He reimposed the **pilgrimage tax** but withdrew it upon opposition by Hindus.
- **A ban** was imposed on the construction of **new temples**, but it could not be strictly implemented.
- **Still some patronage to Hindus**
  - He continued a practice of appointing **Hindu Mansabdars**:
    - **Mirza Raja Jai Singh** was appointed as governor of Agra.
    - **Jaswant Singh** was appointed as joint governor of Ajmer.
  - **Panditraj Jagannath** (poet and musician)
    - Wrote Bhamini Vilasa, Ras-Gangadhar etc.
    - Famous poem – Ganga Lahari
    - Title Panditraj was given by Shah Jahan
  - Between the years 1651 and 1657, Shah Jahan lavished **Kavindracharya Saraswati** of Benares



The passing of Shah Jahan  
by Abanindranath Tagore  
(1902)

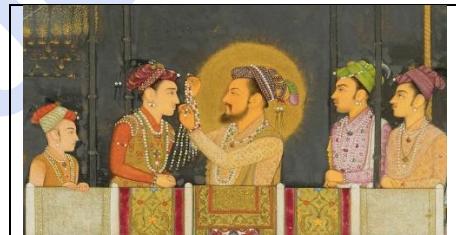
with valuable rewards, on more than a dozen occasions.

- He successfully convinced Shah Jahan to rescind pilgrimage tax on travellers to Kashi and Prayag
- He continued giving **grants** to Hindu institutions such as the Vaishnava Temple at **Vrindavan**.

In 1657 he fell ill, triggering the war of succession. In 1658 Aurangzeb dethroned Shah Jahan despite his recovery from illness and confined him in Agra Fort until his death in 1666.

### War of Succession (1657-59)

- No established **rule of primogeniture** but customary practice of fratricidal succession wars.
- In 1657 - when news of Shah Jahan's illness reached different parts of the empire, a bitter war of succession broke out among four princes.
  - **Dara Shikoh** - Shah Jahan's eldest son and appointed successor.
  - **Murad** - Second eldest and governor of Gujarat.
  - **Moinuddin Muhammad** - Third eldest son, and governor of Deccan then Gujarat and then Balkh. (later Aurangzeb)
  - **Shah Shuja** - governor of Bengal. He had commissioned many construction projects in Dhaka.
- Although the war was between all four, the **real battles were between Dara Shukoh and Aurangzeb**,
  - It had ideological undertones as well.
    - Dara Shukoh was a liberal scholar, carrying forward the legacy of Akbar.
    - Aurangzeb was an orthodox Muslim. His belief rested on Ulema's Quranic interpretation of Islam.
  - Beyond ideology, the loyalties of officials and their armed contingents were motivated more by their own interests, the closeness of the family relation and above all the charisma of the contestants. Muslims and Hindu officials were not divided along religious lines.
- This war of succession had some famous battles:
  - Battle of **Dharmat** (1658)
    - Combined army of Aurangzeb and Murad defeated Dara Shukoh's forces, which were led by **Jaswant Singh**.
  - Battle of **Samugarh** (1658)
    - This battle also tilted in favor of Aurangzeb and Murad Baksh.
  - Battle of **Deorai** (1659)
    - Finally, Aurangzeb defeated, arrested and executed **Dara Shukoh** for apostacy, with public humiliation.
- **Shuja** fled to Bengal and was killed by locals while fighting the Arakanis.
- **Murad** was held under charge of murder, tried and executed in 1661.



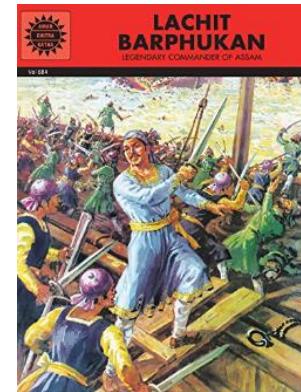
Shah Jahan ties a sehra on Dara's turban on his wedding day. The other sons are present.

## Moizuddin Muhammad Aurangzeb Alamgir (1657-1707)

- After assuming power, he was **coronated twice**, first at Agra (July 1658) and then at Delhi (June 1659).
- He adopted the titles of **Alamgir** (Conquer of the World) **Badshah** (Emperor) and **Ghazi** (Holy Warrior).

### **Important Political Events:**

- 1659-1669
  - During this period, he was much occupied with safeguarding the northwest from Persians and Central Asian Turks
  - Shivaji twice plundered the great port of Surat (1664, 1670).
  - Shivaji was defeated, called to Agra for reconciliation (1666), and given an imperial rank. The plan broke down, however; Shivaji fled to the Deccan and died.
- From 1669-70 onwards, Aurangzeb's reign underwent a change of both attitude and policy.
  - Hindus were given subordinate status.
  - 1674 - Imprisoned and executed **Guru Teg Bahadur** (9th Sikh Guru).
  - 1674 - His interference in the **succession issue at Jodhpur**, that is, his refusal to recognise late Jaswant Singh's posthumous son, Ajit Singh, as his legal heir, led to a prolonged war between the Mughals and combined forces of Mewar and Marwar.
- **Ahoms**
  - 1671 - Battle of Saraighat
  - 1682 - Battle of Itakhuli
- After 1682, **Deccani Campaign**



### **Religious Policy**

The religious policy of Aurangzeb represented a marked departure from the liberal policy of his predecessors. He was much **more orthodox** than his predecessors and he made an attempt to fashion Mughal empire as a Muslim empire and not a plural empire with ruler who happens to be a Muslim.

S A A Rizvi: "Aurangzib's reign was marked by a gradual departure from Akbar's policy of coexistence".

### **Steps taken:**

- 1659: he ordered the **demolition** of a few Hindu **temples**.
- 1665: He banned cremations of the dead on the banks of the Yamuna.
- 1665: He introduced differential custom duty on imports.
  - Hindu traders to pay double the rate payable by Muslims.
  - Two years later, Muslims to pay no customs duty.
- 1669: He issued a general order for the demolition of Hindu schools and temples.

- **Saqi Mustaid Khan** had given details in his **Maasir-i-Alamgiri**, a Persian-language chronicle written shortly after Aurangzeb's death in 1707.
- 1679 - Reimposed **Jizya**
- He **abolished un-Islamic court rituals** such as Tuladan, Jharoka Darshan, Sijda, Paibos and Navroz. He also prohibited the celebration of Holi and Diwali.
- He banned **music** and **miniature painting** from his court. Overall patronage to art suffered in the Mughal court during his reign.
- He forbade the **cultivation of bhang**.
- He abolished the practice of issuing **Zawabis/Urfi**
- He began appointing **Muhtasibs** (censor of public morals) to ensure that things forbidden by Sharia were not done.
- He appointed a board of Ulemas to compile the '**Fatwa-i-Alamgiri**' (law digest).
- In an attempt to bring the state's **taxation policy** in line with the Sharia
  - Thus, he abolished Rahdari (inland transit duties), Pandari (octroi) and Abwabs (illegal cesses)
- He discontinued the practice of **inscribing Kalima on coins** because he did not want it to be trampled underfoot.

### Shivaji's letter to Aurangzeb

"To the Emperor Alamgir:

This firm and constant well-wisher Shivaji, after rendering thanks for the grace of God and the favours of the Emperor, which are clearer than the Sun, begs to inform your Majesty that, although this well-wisher was led by his adverse Fate to come away from your august presence without taking leave, yet he is ever ready to perform, to the fullest extent possible and proper, everything that duty as a servant and gratitude demand of him [...] It has recently come to my ears that on the ground of the war with me having exhausted your wealth and emptied your treasury, your Majesty has ordered that money under the name of jaziya should be collected from the Hindus and the imperial needs supplied with it. May it please your Majesty!

That architect of the fabric of empire, [Jalal-ud-din] Akbar Padishah, reigned with full power for 52 (lunar) years. He adopted the admirable policy of universal harmony (sulh-i-kul) in relation to all the various sects, such as Christians, Jews, Muslims, Dadu's followers, sky-worshippers (falakia), malakia, heathens (ansaria), atheists (daharia), Brahmins and Jain priests. The aim of his liberal heart was to cherish and protect all the people. So, he became famous under the title of Jagat Guru, 'the World's spiritual guide.'"

(Sarkar, Jadunath (1920), History of Aurangzib: Based on Original Sources. Longmans, Green and Company).

**Deccani ulcer:** Aurangzeb spent nearly 25 years in Deccan fighting Marathas (1682-1707).

- 1686-87- He annexed **Bijapur** and **Golconda**.
- Marathas
- By this time, Maratha power had emerged as a force under Shivaji (d. 1680)
- 1689 - He brutally executed **Sambhaji**, the son of Shivaji.

- Sambhaji became a martyr and a symbol of sacrifice and valour. All Marathas now united and the Maratha rebellion now took a popular character.
- Impact of Deccani campaign was ruinous on Mughal Empire.
  - He spent billions of rupees in Deccan fruitlessly. There was the wastage of valuable resources and men. The rest of Aurangzeb's life was spent in laborious and fruitless sieges of forts in the Maratha hill country.
  - During his long campaign to defeat Marathas, Aurangzeb neglected the North Indian affairs.
  - All of this led to frequent agrarian revolts in other parts of the empire, which harmed the empire's stability.
  - It left the treasury drained, army exhausted and empire unstable that rapidly fractured post-Aurangzeb.

#### **Rebellions against Aurangzeb:**

<b>Jats</b>	Under Gokal, Rajaram and Churaman successively	Resulted in the formation of a new state, a small Jat kingdom called Bharatpur.
<b>Satnamis</b>	By the followers of Birbhan.	Satnamis were offshoot of Kabir panthis, majority of them belonged to lower caste. They were aggrieved because of tax increase.
<b>Sikhs</b>	Simmering for long time. After the execution of Guru Teg Bahadur, it led by Guru Govind Singh, who formed Khalsa.	Later Banda Bahadur formed a short lived Sikh state.
<b>Marathas</b>	After torture and execution of Sambhaji.	Shivaji's Swarajya spread outside Maharashtra and under Peshwas it became the most potent challenger to Mughal empire.
<b>Marwar, Mewar</b>		Due to undue intervention in the succession issue in Marwar. Mewar got entangled into it later on.
<b>Bundelas</b>	Led by Champat Rai and Raja Chhatrasal	Political interference, religious interference, demands for excessive revenue. Received support from Peshwas.

## DOWNFALL OF THE MUGHAL EMPIRE

The Mughal empire had reached the high-watermark of its territorial extent under Aurangzeb. However, it started crumbling after his death, in the first half of the 18th century. The empire eventually shrank to a few square miles around Delhi and by 1803, the EIC had captured Delhi and reduced the Emperor to a mere pensioner.

This decline of the erstwhile glorious empire can be attributed to the following:

**I. Mistakes of Aurangzeb** – Aurangzeb possessed great ability. However, he undermined the great empire of his forefathers due to his lack of political, social and economic insight, and his refusal to subordinate his religious zeal to the art of statesmanship.

- **Religious orthodoxy** –
  - Aurangzeb abandoned Akbar's policy of religious tolerance, thus alienating the support and sympathy of Hindus.
- **Rajput policy** –
  - Aurangzeb abandoned close relations with the Rajputs, who had been loyal allies of the Mughal empire so far.
  - His interference in the succession dispute at Jodhpur and demand of Jizya from Mewar led to a costly dispute with the Rajputs, lasting more than 20 years.
  - It also revived the political consciousness of Rajputs.
- **Deccan Campaign** –
  - Aurangzeb was bent upon crushing the Marathas and dominating the Deccan. Thus, a futile and arduous campaign ensued, in which he was not able to get a success.
  - Moreover, in pursuance of his Deccan policy, Aurangzeb was absent from the north for over 25 years, resulting in –
    - Deterioration in Mughal central administration.
    - Undermining of military prestige.
    - Neglect of vital northwestern frontier, and
    - Emergence of local provincial leaders to defy central authority, especially in Bengal and Awadh, who wanted to establish their autocracy.
- **Sikh policy** –
  - Aurangzeb's execution of Guru Teg Bahadur led to the alienation of the Sikhs.
  - They became a strong military power under Guru Gobind Singh and were ultimately able to drive the Mughals out of Punjab.

**II. Crisis of Personality –**

- The **Mughal empire was top heavy and highly centralized**, needing an emperor with qualities of a skilled general and an able administrator. Aurangzeb's successors lacked both.
- Aurangzeb maintained strict personal supervision over the entire administrative machinery, depriving his sons of the necessary training and practical experience required in the art of administration.

- Moreover, due to absence of a law of primogeniture, frequent and ruinous wars of succession occurred after Aurangzeb's death. **Within 50 years, 9 Mughal emperors** occupied the throne in quick succession without being able to provide effective governance.

### **III. Mansabdari Crisis / Degeneration of Nobility –**

The mansabdari system was introduced by Akbar as a means to organise his nobility into a merit-based hierarchy to provide effective military and civil administration. The mansabdari crisis refers to the problems created by **rising factionalism and group politics** amongst the Mughal nobility.

- The nobility was **heterogeneous**, composed of Iranis, Turanis, Hindustanis, Rajputs, Deccanis and Afghanis. Its success depended upon –
  - Constant expansion** of the empire's resources through conquests.
  - Functional relationship** between the emperor and the mansabdar.
- As the empire **stopped expanding**, Aurangzeb's **weak successors** fell prey to court politics. It created **factionalism** between different **ethnic groups** within the court. This weakened the empire from within creating chaos and confusion.
- The nobility also gradually became a **closed corporation** as other classes had no opportunity of promotion and offices became **hereditary**.
- Marathas and Afghans took advantage of this and started to interfere in court politics.

### **IV. Jagirdari crisis –**

- It refers to tensions within the Mughal empire due to the shortage of Jagirs.
  - Mughal territory was classified into –
    - Paibaqi lands – distributed as jagirs
    - Khalisa lands – crown's land.
  - There were 2 kinds of Mughal mansabdars – Naqdi and Jagirdars.
- Despite the **increase in the number of higher officials** looking for jagirs, there was no commensurate increase in the land mass.
- The system was also marked by **unequal distribution** – 16% of the jagirdars held 61% of jagirs.
- The shortage of jagirs reached crisis proportions when, after annexing **Bijapur** (1686) and **Golkonda** (1687), **Aurangzeb categorised their entire territory as khalisa**.
  - While the local nobility was incorporated into the empire, there was no growth of jagir lands. This increased the sense of competition and insecurity amongst the nobility.
- As the shortage of Jagirs intensified, the gap between **jama** (estimated revenue) and **hasil** (actual revenue) widened.
  - Due to this shortfall, the jagirdar was unable to perform his military functions and be remunerated for his services, leading to **military weakness**.
  - Jagirdars also began extracting **Abwabs** (illegal cess) from the peasants.

### **V. Agrarian Crisis –**

It refers to **increasing frequency and intensity of agrarian revolts** during the 18th century in the Mughal empire, as a result of the **exploitative practices of the Mughal state** and its functionaries.

- The **burden of taxation** on peasants had increased greatly.
  - Jagirdars had started collecting **abwabs**.
  - The state also **increased the revenue demand** to fund the Deccan campaign.
  - The **Ijaradari system** (revenue farming) had been introduced by Aurangzeb's successors.
- The growing religious intolerance served to further mobilise the peasants.
- **Zamindars** who had caste and religious affiliations with the peasants emerged as their **natural leaders** in these revolts.
  - A few prominent examples included the revolts of the Sikhs, Satnamis and Jats.
- The Jats were even able to carve out their own kingdom at Bharatpur, which was a huge blow to the Mughal empire.

#### **VI. Technological Backwardness –**

- Since the 16th century, Indian knowledge of science and technology had stagnated.
- States used **outdated weapons and systems of warfare**, along with heavy dependence on cavalry. The **neglect of naval development** proved suicidal in the face of European powers who were experts in naval tactics of war.
- On the other hand, Europe underwent the Age of Enlightenment accompanied by tremendous scientific discoveries and inventions.
  - The greatest benefit of this progress was derived by the European military and industry. By the 18th century, the Europeans held a significant technological edge over the Indians.
- Thus, the Europeans were able to easily defeat large traditional Indian armies due to their technological superiority.

#### **VII. Foreign Invasions –**

- The easy victory of Nadir Shah and the repeated invasions of Ahmed Shah Abdali exposed the weaknesses of the Mughal military.
- They emboldened other challengers such as European companies.
- All this led to a further drain of Mughal resources, thus restricting its ability to provide effective government and defend its subjects.

#### **VIII. Emergence of New Powers –**

- The 18th century also witnessed the emergence of powerful challengers such as the European companies and domestic powers such as Sikhs and Marathas.
- The greatly diminished Mughal empire could not withstand these challenges.

Sufism is about relatively more liberal interpretation of Islam and Islamic texts. Sufism is a heart of Islam. At its core, there is love and it preaches the oneness of humanity and oneness of the world.

### Sufi Concepts and Terminology

- Sufism, Tasawwuf, Saffa, Suf
- Three schools: **Sharia, Mutazila, Tariqat** (Sufism)
- Development of Idea:
  - **Rabia** (8<sup>th</sup> c): Element of love. Ascetism → mysticism
  - **Al-Bistami** (d. 874): **Fana** (annihilation of self)
  - **Masur al-Hallaj** (d. 922): **Ana'l Haq** (I am the truth)
  - **Al-Ghazzali** (d. 1111): reconciliation of Sharia with Tariqa.
    - Title: **Hujjat-ul-Islam** (proof of Islam)
  - **Ibn al-Arabi** (d. 1240): created comprehensive philosophical system.
    - **Al-insan al-kamil** (perfect man)
    - **Wahadat al-Wajud** (unity of being)
  - **Jalaluddin Rumi** (d. 1273): Mystical poet, whirling dervishes during sama
- Basic ideas
  - Focus more on **batin** (internal), rather than **zahir** (external). The external world is nothing but **tajalli** (shadow of god)
  - Relationship with God is like **Ashiq-Mashuga**. But the god is separated from us due to **khudi** (ego). Thus, we experience pangs of separation (**Wisal-e-yaar**).
  - To overcome that, we should move from **ishq-e-mazazi** to **ishq-e-haqiqi**. That is the way to overcoming the separation and realize **haqiqat**.
  - The process for that is to cross seven valleys (**dayara**), along the spiritual journey which has its own stages (**maqamat-e-haal**). To traverse that, we need to get **barakat**. And for that, there are sufi practices, like **zikr** (name), **sama** (music), **raqs** (dance), yogic practices, **Karamat** of sufi saints, donations (**futuh**), reading **malfuzat** etc.
  - Finally, one attains the highest knowledge (**marifa**) and thus realize **haqiqat**. It is when we experience **fana**. Afterwards, one should try to even **attain fana'an al-fana**. That is the more sublime state of **baqa**.
- Institutionalization of different Tariqas
  - **Silsilah** (order) of the chain of **pir-murshid**
  - **Pir** establishes **Khanqah**. **Wali** is his spiritual successor.
  - Each wali has his own **waliyat**.
  - When a pir dies, his **dargah** (**mazaar** in Arabic) is created and annual **urs** is celebrated.
  - Two types of Silsilahs

- **Ba-Shara** (follow al-Ghazzali) – **Wajudiya** and **Shadudiya**
- **Be-Shara** (known as majjub) were generally hounded by the state.

### Four Major Sufi Silsilahs

The first saint to come to India was **al-Hujwiri (Data Ganj Baksh)** who arrived *during the time when the raids of Mahmud of Ghazni were going on*. He wrote a book **Kashf-ul Mahjub**. His dargah is in **Lahore**, called Data Darbar.

#### **Branches of Sufism-Sect According to Aine-Akbari**

- |            |                |             |
|------------|----------------|-------------|
| 1. Chisti  | 2. Suharavardi | 3. Habi bi  |
| 4. Tafuri  | 5. Karvi       | 6. Shakti   |
| 7. Junaidi | 8. Tusi        | 9. Firdausi |
| 10. Iyadi  | 11. Sadahami   | 12. Kajruni |
| 13. Huberi |                |             |

#### (1) Chishtiyas

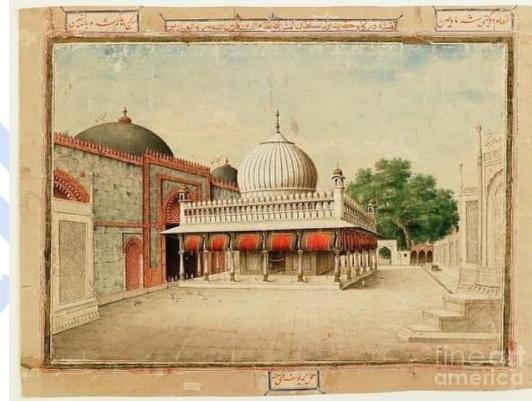
Most important silsilah in medieval India with huge popular following.

- **Moinuddin Chishti**
  - He was the founder of this lineage in India. He first came to Lahore along with Muhammad of Ghor. He initially stayed at Lahore and prayed at the mazar of al-Hujwiri, then moved to Delhi and finally settled in Ajmer in 1191/92 CE, the same year in which the battles of Tarai took place.
  - Khwaja Chishti propagated sufism among all the people regardless of any religion. He died in 1236 CE. His shrine was built in Ajmer which was visited by Muhammed Bin Tughlaq and Akbar.
- **Hamidduddin Nagauri** (d. 1274)
  - Estb. Silsila in Nagaur.
  - Lived like an ordinary Rajasthani peasant.
  - Strict vegetarian
  - Translated Sufi verses in Hindavi.
- **Qutubuddin Bakhtiyar Kaki** established in Delhi.
  - It is said that **Qutb Minar** is given his name by Qutbuddin Aibak.
  - Did not formulate any formal doctrine. Used to hold **majlis** and gave discourses emphasizing renunciation, developed ideas of brotherhood and charity within Chisti order.
  - His dargah is in Mehrauli, the oldest dargah in Delhi.



Akbar visiting the tomb of Khwajah Mu'in ad-Din Chishti at Ajmer

- **Baba Fariduddin Masud (Baba Farid Ganj-e-Shakar)**
  - Sheikh Fariduddin Ganj Shakar was another prominent sufi saint of Chisti Silsila. He was the student of Qutubuddin Bakhtiyar Kaki. He kept a distance with the rulers and the aristocrats. Sikh Guru Gurunanak also followed the philosophies of Sheikh Fariduddin Ganj Shakar and Guru Arjun Dev compiled his philosophies in Guru Grantha sahib.
  - **Despised association with ruling class** and rich people.
  - **Nathpanthi** yogis visited his khanqah and discussed mysticism. He used to do **Hath Yoga** (Chilla-Makoos).
  - He preached in **Punjabi language** and some of his songs are included in **Guru Granth Sahib**.
  - Established his khanqa in Punjab at Ajodhan (**Pakpattan**).
  - His shrine played a central role in **conversion of local tribes to Islam** over the course of several centuries.
- **Nizamuddin Auliya**, based out of Delhi.
  - Most celebrated
  - For him, love of God implied a love of humanity. He was known as **Mahbood-e-Ilahi**. He freely interacted with Nathpanthi yogis and introduced yogic practices into Sufism. He was given the title of **Siddha** by Nathpanthis for his perfection in such techniques.
  - Created a band of followers: **Amir Khusro** (Tuti-e-Hind) and **Barani** were his disciples.
  - **Avoided relations with sultans.**
    - Never visited the court of Alauddin Khilji.
    - Disagreement with Ghiyasuddin Tughlaq
  - His teachings and conversations (malfuzat) are recorded in **Fawaid-ul Fuwad** written by **Amir Hasan Siji**.
- **Sheikh Buhranuddin Gharib:**
  - He was forced to travel to Daulatabad by MBT. He made Daulatabad centre of his activities and introduced the Chishti order there. When he and other Sufi saints arrived in Daulatabad they decided to settle in the adjacent valley, now known as **Khuldabad**.
- **Nasiruddin Chiragh-e-Delhi**
  - **Last of the great Chishti sheikhs**
  - **He stayed back in Delhi:** Clash with MBT
  - Significant changes in Sufi attitude: discontinued sama/qawwali to **compromise with orthodoxy**.
  - He **didn't nominate any spiritual successor**.



- **Gesu Daraz Bande Nawaz**

- He shifted his base to Deccan – first to **Daulatabad** and then to **Gulbarga**, the early capital of **Bahmani sultanate**.
- He composed in Dakhani language, and his book is known as **Miraz-ul-Ashiqin**.

**Some more Chishti saints:**

## Bibi Fatima: The first woman Sufi saint of India

A simple woman who didn't show off her saintliness, Bibi Fatima was dear to many including Nizamuddin Aulia, who thought of her as an older sister

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Bibi Fatima Sam was a contemporary of Baba Farid Ganjshakar and Hazrat Nizamuddin Aulia. She belonged to Sam, a place on the Iraq-Iran border, but came to India in response to an inner urge. She eventually settled down in Delhi, where she later died in 1246.

Nizamuddin Aulia called her 'Appa', a term endearingly used for an elder sister. She did not ever marry but passed her life in the love of Allah through meditation and mystic experience. To those who came to her, she was guide, philosopher and friend. Her 'mureeds' were both men and women.

### **Shaikh Abdul Quddus Gangohi (1456-1537)**

- He wrote many books on sufi thought and practice and also on metaphysical subjects. He also **translated Chandayan**, a romantic poem in Hindawi written by Maulana Daud in Persian.
- He was a royal peer of Lodhis, and special relations with Sikandar Lodhi. But when Ibrahim Lodhi becomes the next Sultan, Gangohi didn't like him but his hatred for Mughals was even more.

### **Sheik Salim Chisti (Sheikh-ul-Hind)**

- He lived and died in Fatehpur Sikri.
- He was the contemporary saint of Akbar. It is believed that due to the blessing of Sheikh Salim Chisti the son of Akbar, Salim was born who ascended the throne in the name of Jahangir.

### Reasons for Chishti Popularity

- Doctrines resemble Nirguni saints, **already familiar to Indians.**
  - Concept of wahdat al-wujud
  - Great emphasis on obedience and self-discipline (paid respect to their leaders by completely prostrating themselves before them).
  - Drugs such as hashish, tobacco and alcohol are strictly prohibited.
  - No need to renounce the world and the family.
    - Path to serving God is serving humanity. Humanity is the reflection of God. So, stay in the world.
    - Exceptions: Nizamuddin Auliya and Bulle Shah.
- **Liberal Attitude**
  - Tolerance **towards non-Muslims.**
  - Interaction with **lower strata of the society**
  - Members of the order were also **pacifists.**
  - Saints led a very **simple and austere life.** There was negation of accumulation of wealth and property. **Bayt-ul-maal distributed among poor/needy.**
  - Maintained **distance from the state** (e.g. Nizamuddin Auliya denied meeting Alauddin Khilji). Viewed government and authority with deep mistrust, and **refused to accept offers of patronage.**
- **Adopted local language and popular stories** from Hindu population to express their spiritual experience.
  - Baba Farid in Punjabi.
  - Abdul Quddus Gangohi translated Mulla Daud's Chandayan, a romantic poem from Persian to Hindawi.
  - Malik Muhammad Jayasi's Padmavat in Awadhi.
  - Fakhruddin Nizami's masanvi Kadam Rao Padam Rao in Dakhani.
- **Inspired and charismatic leadership**
- **Created a folk culture** – dargahs, miracles and legends
  - The popularity of the early Chishtis rose after their lifetime as the **cult of saints began to develop in the later centuries** around their shrines (dargahs).
  - Later, legend-makers and writers of hagiographic literature sometimes attributed the popularity of the early Chishti Sufis to their **ability to perform miracles.**

## (2) Suhrawardiyas

- It was originally founded in Baghdad where it was developed by Sheikh Shihabuddin Suhrawardy.
- It was later brought to India by **Sheikh Bahauddin Zakariya**.

<b>Sheikh Bahauddin Zakariya (1182-1262)</b>	<ul style="list-style-type: none"><li>• In <b>Multan</b>, he established his first khanqah.</li><li>• He maintained <b>close relations with the Sultans</b>. Not only that, but he also even participated in political affairs.</li><li>• Iltutmish awarded the title of '<b>Sheikh-ul-Islam</b>'.</li></ul>
<b>Shaikh Jalaluddin Tabrizi</b>	<ul style="list-style-type: none"><li>• After his initial stay in Delhi, where he failed to establish his supremacy, he went to <b>Bengal</b>. He established his khanqah there and made many disciples. He attached a langar to his khanqah and played an <b>important role in the process of Islamization in Bengal</b>.</li></ul>
<b>Sheikh Ruknuddin</b>	<ul style="list-style-type: none"><li>• Grandson of Bahauddin</li><li>• The Delhi Sultans, from Alauddin Khalji to Muhammad Ibn Tughlaq, admired him.</li><li>• <b>His tomb</b> was built by Ghiyasuddin Tughlaq during his governorship at Multan.</li></ul>

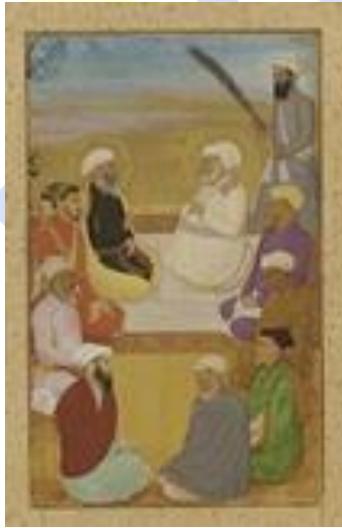
### Chishti vs Suhrawardy

- During the Sultanate period, Punjab, Sind and Bengal became three important centres of the Suhrawardi activity.
- They **maintained close relation with the state**. They justified by saying that they don't have power to discriminate between powerful and weak, all are created by God, and they will serve all.
  - Suhrawardi Sufis **converted Hindus to Islam** and in this task, they were helped by their affluence and connections with the ruling class. In this connection, a sharp contrast is drawn between their attitude and that of the Chishti Sufis whose teachings did not aim at conversion.
  - Unlike Chishtiyas, Suhrawardiyas lived **a lavish and palatial lifestyle**. They also justified their luxurious lifestyle by saying that to serve the poor they must have wealth.

### (3) Qadiriya

- Founded in **Baghdad** in 1100s by **Abdul Qadir Gilani**, it is one of the oldest tariqas.
- Introduced in India in the late 14th c, it spread quickly in the Punjab, Sind, and the Deccan.
- The Qadiri orientation was **like those of the orthodox ulema**.
  - They did not develop any distinctive doctrines outside of mainstream Islam.
  - They believe in the fundamental principles of Islam but interpreted through mystical experience.
  - They attempted to reform the religious life of Indian Muslims of what it considered un-Islamic influences.
- The Qadiri Sufis had **close relations with the ruling classes** of various provincial Sultanate and accepted state charity. The order was urban based.

<b>Mian Mir (1550-1635)</b>	<ul style="list-style-type: none"><li>• Well known Sufi Muslim saint in Lahore.</li><li>• Famous for being a <b>spiritual instructor of Dara Shikoh</b>.</li><li>• In 1588, Guru Arjan Dev invited Mian Mir to lay the <b>foundation stone of the Harmandir Sahib</b> in Amritsar.</li></ul>
<b>Mullah Shah Badakhshi</b>	<ul style="list-style-type: none"><li>• <b>Spiritual mentor of Dara Shikoh and his sister Jahanara</b><ul style="list-style-type: none"><li>◦ Jahanara wrote <b>Sahibiya</b> poem on his life.</li></ul></li><li>• <b>Known for his rather secular and liberal approach:</b> he was considered a heretic by the intelligentsia who urged Shahjahan to execute him, but Dara Shikoh intervened.</li></ul>
<b>Bulle Shah (1680-1757)</b>	<ul style="list-style-type: none"><li>• Important contribution to <b>Punjabi and Sindhi poetry</b>.</li><li>• Contemporary to Sultan Bahu (1629-91) and Waris Shah (1722-99) (of Heer Ranjha) and Sarmast (1739-1829).</li></ul>



Dara Shikoh with Mian Mir and Mullah Shah Badakhshi.



Sarmad Kashani, a Sufi who impressed Dara Shukoh.

#### (4) Naqshbandi

- Considered as **the most orthodox** among all Sufi orders. It combined mysticism with aggressive accumulation of wealth and assertion of uncompromising commitment to Sunni Hanafi school.
  - Refused to concede the possibility of union between humanity and God. (wahdat al-wujud monism)
  - They defended the **wahdat al-shuhud** (unity of vision), a subjective experience of unity.
  - They don't believe in sama or raqs. They believe that Zikr should happen in quietness.
- **Mughal connection in Central Asia**
  - It was particularly popular amongst Mughal elites due to ancestral links to the founder in Central Asia. **Babur** was already initiated in the Naqshbandi order prior to conquering India. This royal affiliation gave considerable impetus to the order.
  - It declined to some extent during the era of Humayun (who preferred Shattaris) but soon gained currency during and after Akbar.

<b>Baqi Billah Berang</b>	<ul style="list-style-type: none"><li>• Credited for bringing the order to India during the end of the 16th century.</li></ul>
<b>Ahmad Sirhindi (d 1624)</b>	<ul style="list-style-type: none"><li>• A major orthodox protagonist of this movement in India. <b>He spoke out against innovations</b> introduced by Sufis; and worked hard to change the outlook of the ruling class.</li><li>• Idea: <b>Wahadat al Shudud</b></li><li>• He opposed Akbar's Ibadat Khana debates as un-Islamic.</li><li>• He persuaded Jahangir to disallow drinking alcohol and destruction of pubs and clubs and revert the rule of exemption of sacrificing cows.</li></ul>
<b>Khwaja Masoom</b>	<ul style="list-style-type: none"><li>• Trained Aurangzeb in Sufi path, and provided spiritual and religious/Shariah guidance in matters of the state (eg banning of Music)</li></ul>
<b>Shah Wali Allah (1702-1762)</b>	<ul style="list-style-type: none"><li>• Founder of modern Islamic thought.</li><li>• In 1732 he made a pilgrimage to Mecca and studied religion.</li><li>• He attempted to reconcile the doctrines of wahdat al-wujud of Ibn al-Arabi and wahdat al-shuhud of Sirhindi. He called these differences 'verbal controversies' due to ambiguous language. A hallmark of Shah Wali Allah was his <b>ability to reconcile opposing points of view</b> to the satisfaction of each side.</li><li>• He played a significant role in the political developments in the 18<sup>th</sup> century.</li></ul>
<b>Mir Dard</b>	<ul style="list-style-type: none"><li>• Role in development of Urdu language.</li></ul>

## Five other Silsilahs

### (a) Kubrawiyyas

- It was originally established in Turkamenistan but was established in Kashmir by **Mir Sayyid Hamdani**.
- It was **orthodox** and **regressive** Silsilah. Instead of promoting religious equality and tolerance, they promoted the idea of forcible conversions and iconoclasm.

Mir Sayyind Hamdani	<ul style="list-style-type: none"><li>• Brought various <b>Iranian crafts and industries into Kashmir</b>; and 700 followers, including some weavers of carpets and shawls. (Led to growth of textile industry)</li><li>• He started <b>organized efforts to convert Kashmir to Islam</b>.</li><li>• His son <b>Sayyid Muhammad Hamdani</b> came to Kashmir in 1393 during the <b>reign of Sultan Sikandar Butshikan</b>.</li><li>• <b>Khanqah-e-Moula (Shah-e-Hamdan)</b> is the first mosque in Jammu and Kashmir. Built in 1395 by Sultan Sikandar Butshikan</li></ul>
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### (b) Rishi Tradition

- It **countered the tradition of Kubrawiyas in Kashmir**.
- It was the **synthesis** between **Sufism and Shaivite bhakti** movement due to Shaivite yogini Lal Ded.
- Important proponent - Nuruddin Rishi (Nund Rishi, 14th c) and Resh Mir (16th c)
- **Sheikh Noor-ud-din Noorani (Nund Rishi, 14<sup>th</sup> c)**
  - Unlike Kabir, whose teachings were a criticism of both Islam and Hinduism, Nund Rishi affirmed both the religions.
  - Poems are known as **Shruks** (6 liners) which evolve around religion and morality.
  - Translated **Quran in Kashmiri**

#### **Lal Ded (Lalleshwari, in 14th c)**

- Demystified **Kashmiri Shaivism** for common people.
- Composed poems called as **Lal-Vakhs** in Kahsmiri langauge.
- Significant **historical bridge** between pre-Islamic Sanskrit cultural heritage and with post 12th century developments.
- Not only a **continuation** of the tradition; but also, a **rebellion** against the elite custodians of knowledge and tradition. She critically interrogated practices of inequality and injustice.

### **(c) Shattari**

- Originating in Persia, Established in Bengal, Jaunpur, Malwa and Deccan.
- **Close ties with the court and accepted state patronage.**
- It was also an **orthodox order**.

<b>Shah Muhammad Ghous/Ghawth</b> (16th c)	<ul style="list-style-type: none"> <li>• Most distinguished master of the order.</li> <li>• He had guided Humayun and accepted honour from Akbar.</li> <li>• Great <b>contribution of him to Classical Music</b>.</li> <li>• Translated <b>Amritkunda</b> from Sanskrit to Persian <b>Bahr-al-Hayat</b> (ocean of life). Thus, introducing to Sufism a set of <b>yoga practices</b>.</li> <li>• Ghous's <b>magnificent tomb in Gwalior</b>.</li> </ul>
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### **(d) Firdausi** (Bihar Sharif, Maner Sharif)

- Originally from Iran, network of khanqahs from Bihar to Sonargaon in India

<b>Sheikh Maneri</b> (d. 1380s)	<ul style="list-style-type: none"> <li>• Most imp Firdausi saint.</li> <li>• Today, <b>Maner Sharif</b></li> <li>• His Persian books: <b>Maktoobate sadi</b> (hundred letters of century) and <b>Maktoobate do sadī</b> (two hundred letters of second century)</li> </ul>
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### **(e) Qalandari**

- Founded in Spain in 12th c, popular from Iran to India.
- Covered a wide range of **wandering dervishes** who violated normal social behavior.
- Considered reprehensible and above the Islamic law, had no recognized spiritual master and organization.
- Interaction
  - Many Qalandaris frequently visited **Chishti** khanqahs and became absorbed into the Chishti Order.
  - Qalandars had contact with the **Nathpanthi** yogis, and adopted custom and practices such as ear piercing.
- **Qalandari Dhamaal:** songs honouring famous Qalandar saints.

<b>Lal Shahbaz Qalandar</b> (1177-1274)	<ul style="list-style-type: none"> <li>• Original family from Baghdad, settled in Sindh during Ghurid era.</li> <li>• Known as <b>Jhulelal</b>, revered by people of Sindh as a holy figure.</li> <li>• <b>Contemporary to Balban</b> but shrine is built by Firoze Shah Tughlaq</li> <li>• Major role in conversion of Sindh to Islam.</li> </ul>
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## Overall Contribution of Sufism

- **Cultural give-and-take**
  - According to Alberuni the philosophy of Atma was adopted by sufis from Yogasutra of Patanjali.
  - Amritkunda, the book of Hathyoga, had a great influence on Sufism as the practices of yoga and meditation practiced by the saints of Chishti silsila was adopted from this book.
  - The philosophy of Wahdat-ul-wajood was similar to the philosophies of the hindu yogi gurus.
- **Provided a social basis to Islam in India.**
  - Horrific memory for invasions from Muslim army. Sufism gave an ointment to the wound of Indians.
  - Sufi saints tried to mitigate the cruelty of orthodox Islam on Hindus.
  - Thus, in a way because of Sufism, the Muslim rule in India became acceptable.
- **Pressure Group**
  - Sufi saints even worked as a critic of government policy. In this way they worked as a pressure-group.
- **Moral values**
  - Muslim youths attracted to luxury but Sufi saints through criticized luxurious life and infused same moral values in them.
- **Economy**
  - **Khanqahs** built in an interior/forest region → devotees thronging, forest cleared for agriculture, places developed as Kasba/town gradually
  - Encouraged trade and commerce as Khanqah became a meeting place for merchants, started selling amulets and as vast wealth was accumulated, started to invest capital in business.
- **Culture**
  - Promoted Indian **languages** like Awadhi and Panjabi, Deccani language.
  - **Indian stories** were used to tell Sufi experience allegorically. Thus, promoted composite culture of India. (Songs by women were also used by Sufis – folk literature encourage)
  - In **music** (Ghazal and Qawwali) were developed. Md. Gauss was the teacher of Tansen.
  - **Maktubat** (letters), Malfuzat (discourses) literature

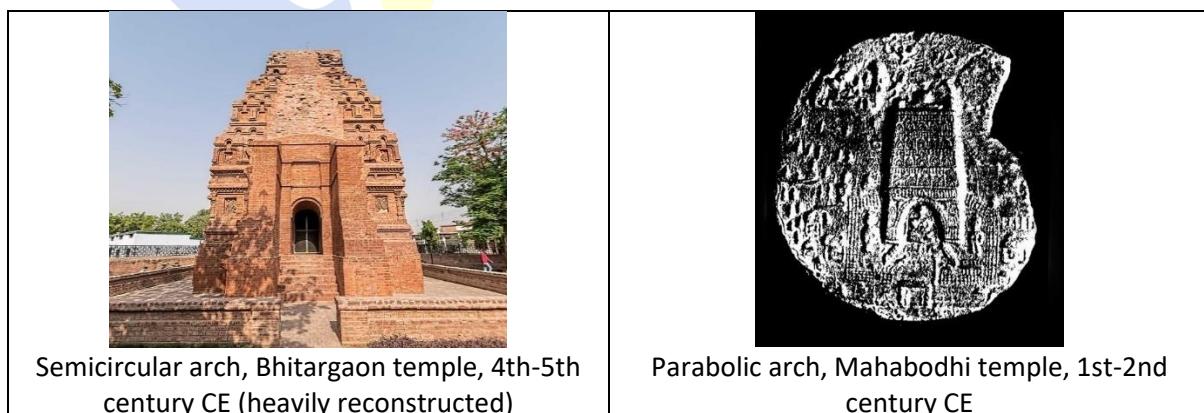
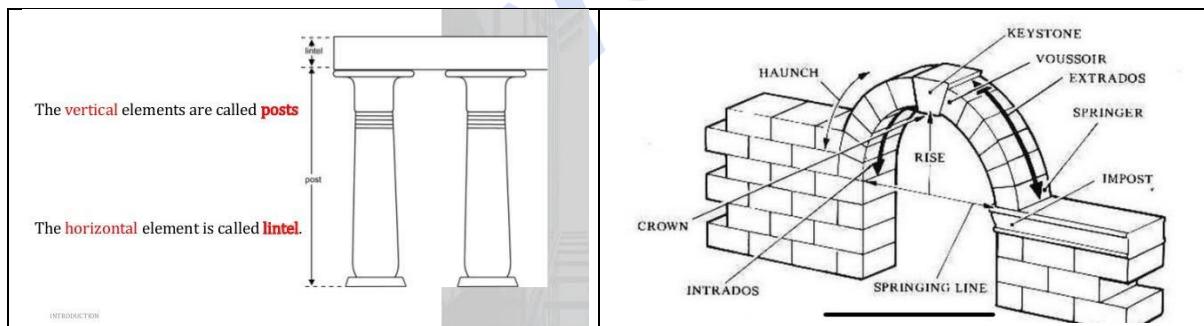
**Prelims Master Program (2023-24) – Ancient, Medieval, Art and Culture**  
**Handout 25 / 7 : Indo-Islamic Architecture**

### Forms/Types of buildings

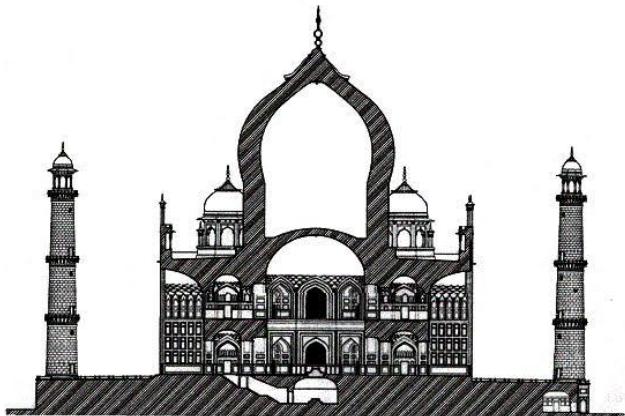
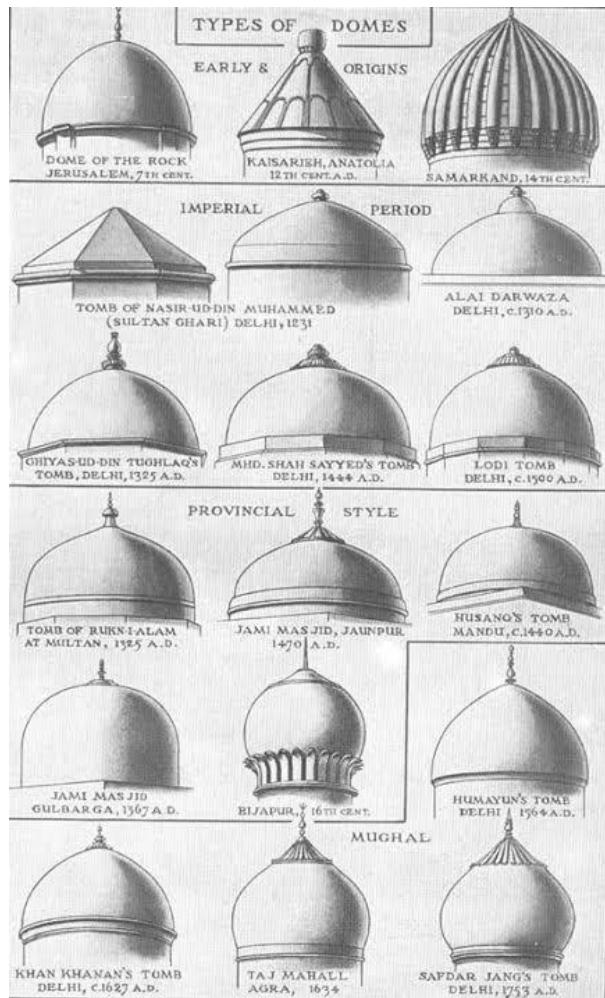
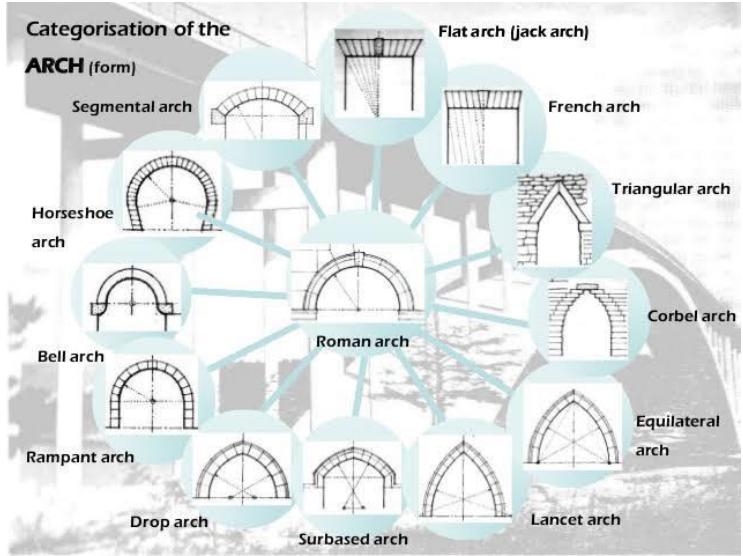
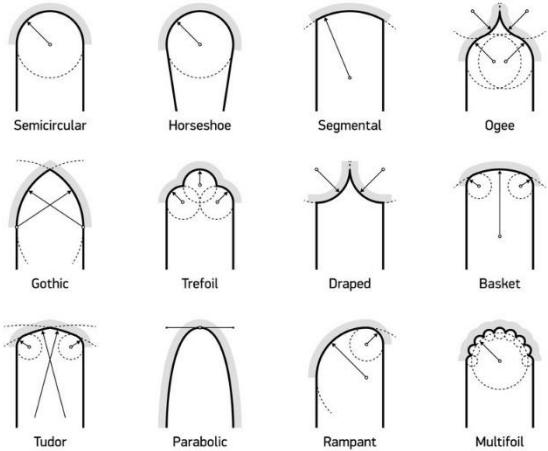
Before the Turks came to India, the urban skyline was dominated by forts, royal palaces and temples shikhars. Now, mosques, minars (turrets), tombs, madarsas, idgahs etc (religious) and hamams, mahals, sarais, bridges, canals, stepped wells etc (secular). Later, planned gardens also started being laid down by the state.

### Techniques

	Indian	Islamic
<b>Style</b>	<u>Trebeate style</u>	<u>Arcuate style</u>
<b>Entrance</b>	Lintel	Arch
<b>Top</b>	Shikhar/Vimana	Dome
<b>Minars</b>	Absent	Present
<b>Material</b>	Stone/Brick	Red or yellow-grey sandstone, marble
<b>Mortar</b>	Mud mortar (mud+jaggery+pulses+cow dung+egg yolk etc..)	Lime mortar
<b>Ornamentation, decoration</b>	Natural, expressive, human form	Flat surface, calligraphy, arabesque, geometric/floral pattern



## Types of Arches

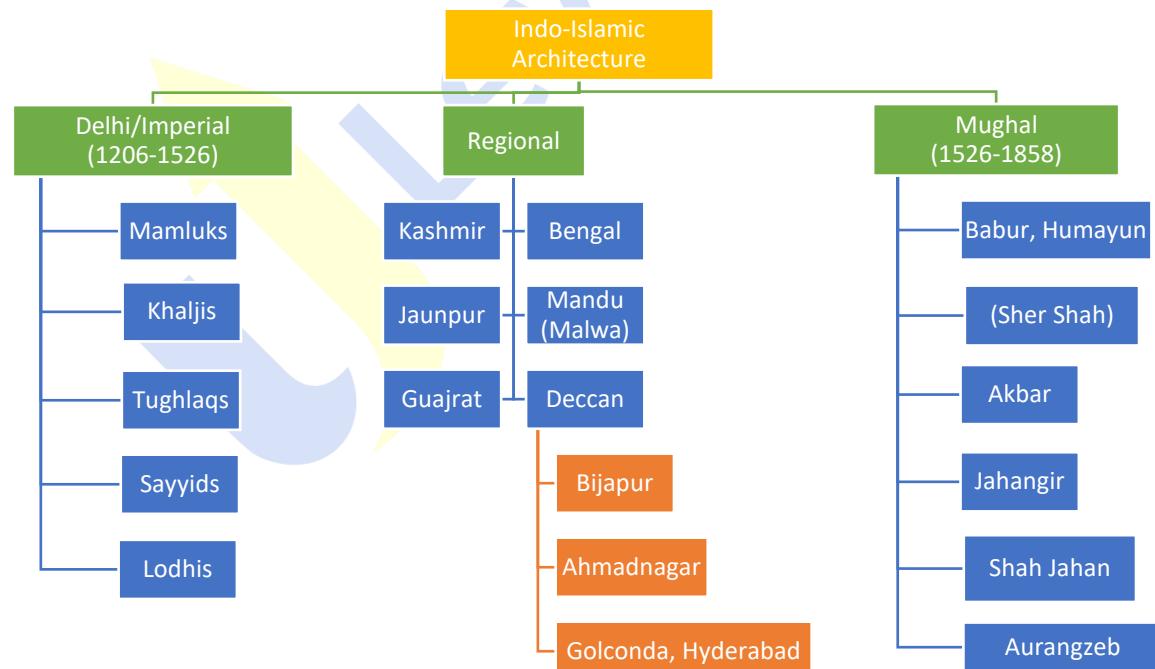
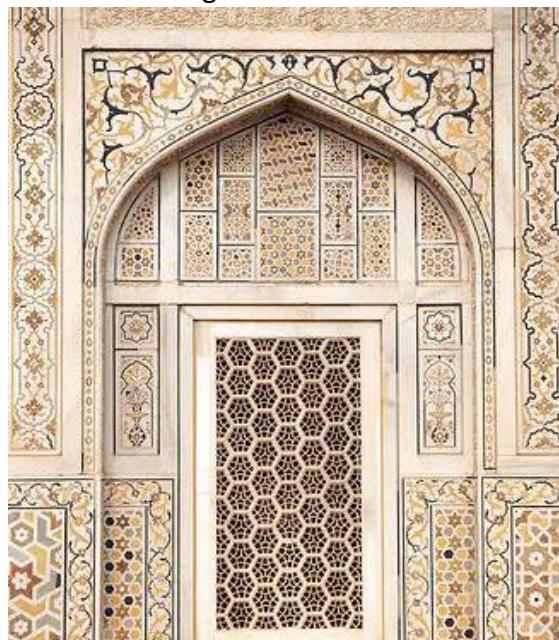


Section of the Taj Mahal (1631-48)

## Decorative devises

Various motifs are used as ornamentation to decorate the buildings.

- Calligraphy of Quranic verses
- Arabesque design (repeated tapestry of various flowing/straight/geometric shapes)
- Introduction of jalis (perforated/latticed screen)
- Chhatis (kiosks), Chajjas (overhanging eaves) and Jharokhas (hanging balcony/window) – Rajput elements were adopted.
- Pietra Dura
  - Inlay of precious metals and semi-precious stones into surfaces of buildings.
  - Started in Italy and came to India: Opus Sectile, Opus Tessellatum
  - Remarkably developed during Jahangir and Shah Jahan period
    - Gul Mahal Jagmandir Palace on Lake Pichola, Udaipur (1551)
    - Itimad-ud-Daula tomb
    - Taj Mahal





Glazed Tiles



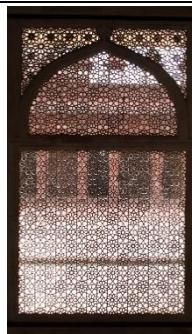
Chevron (zigzag)



Dado Panels



Muqrana Design to fill  
squinches (Stalactites  
or Honeycomb motif)



Jali



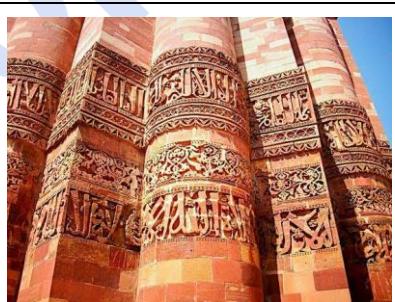
Parchinkari Inlay work (Pietra Dura)



Arabesque



Arabesque



Calligraphy



Start of David  
(purush-prakriti)



Inverted lotus (padma-  
kosh)



Purna Kalash



Guldasta (tall decorative  
towers)

## Delhi Sultanate

Delhi Sultanate (1206-1526)							
Ilbari/Mamluks (1206-1290)		Khilji (1290-1320)	Tughlaq (1320-1413)		Sayyid (1414-51)	Lodhi (1451-1526)	
Lahore (1206-10)	Badayun (1210-14)	Delhi (1214-1327)		Daulatabad (1327-34)	Delhi (1334-1506)		
		Lalkot/Mehrauli by Aibak	Siri by AK	Tugh laqa bad by GST	Jahapa nah by MBT	Feroza bad by FST	Agra (1506-26)

### Mamluks/Ilbari (1206-1290)

1. **Red sandstone** was the preferred building material.
  - a. No monument was made completely out of marble, but marble was used for decorative purposes.
2. **Islamic elements** like **minars**, calligraphy etc were introduced for the first time.
  - a. **Qutb Minar** was constructed as a symbol of victory, reflecting the grandeur of political power. Perhaps it was named after Qutubuddin Bakhtiyar Kaki, a Chishti sufi saint.
  - b. In fact, the Qutub group of mosques with tapering towers, and beautiful blending of calligraphic inscriptions with geometrical designs, comprise the best example of Delhi style.
  - c. Its construction started by Aibak but finished by Iltutmish. It was repaired by FST who added the fifth storey. Apart from that, Alauddin Khilji and Sikandar Lodi also repaired it.
3. The construction of **mosques** also began but initial structures were not greenfield projects. They were largely repurposed existing Hindu/Buddhist/Jain structures with modification.
  - a. Earliest Turkish mosque was **Quwwat-ul-Islam mosque**. It was constructed using pillars from 27 Vishnu/Jain temples. It introduced the classic model of Islamic architecture that had developed in western Asia: Large archway, Open courtyard.
  - b. Second Turkish mosque was **Adhai Din ka Jhopra** at Ajmer. It was a converted Buddhist Vihara. It was more of an imitation of the Quwwat-ul-Islam mosque.
4. The construction of **tombs** also started. **Dome** was introduced for the first time.
  - a. The first medieval tomb built in **Sultan Garhi**, which was near Lalkot, the first city of Delhi built at Qila di Rai Pithora. Prince Nasiruddin Mahmud (eldest son of Iltutmish) was buried here.
  - b. The tomb of **Iltutmish** represents the first failed experiment with dome.
  - c. The first successful experiment with dome was the tomb of Ghiyasuddin **Balban**.
5. Iltutmish also tried to build **civic structures** in Delhi.
  - a. Water tanks to supply water to Delhi: **Hauz-e-Shamsi** along with Jahaz Mahal on its bank.
  - b. **Madarasa-e-Nasiri** (in the memory of his son Nasir-ud-Din Muhammad)



Vishnu/Jain temple pillars at Quwwat-ul-Islam mosque, Mahrauli, Delhi



Quwwat-ul-Islam Mosque



Design and Calligraphy on Qutb Minar



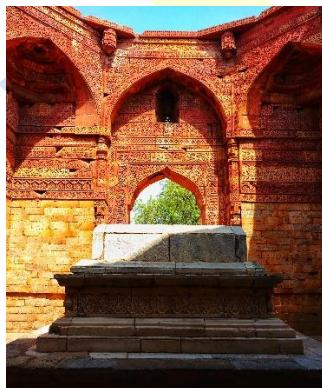
Qutb Minar was inspired by Minaret of Jam for commemorating victory of Ghori over Ghaznavids in 1190s



Quwwat-ul-Islam Mosque



Tomb of Nasiruddin Muhammad (Sultan Garhi, Delhi)



Profusely carved Ilutmish Tomb



Balban: Tomb of Balban (1287)  
Some scholars consider this as the first scientific arch while others call 'Alai Darwaza' as the first, was built by Alauddin Khilji.

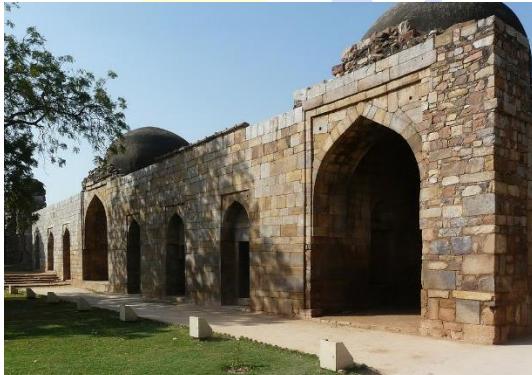
### Features:

- Monuments of Khaljis show the **influence of Seljuqs** on its masonry – narrow header with alternating wider stretchers.
- There is also increasing use of **bolder decorative elements of Islamic style**: Calligraphy, Geometry and Arabesque

Alauddin Khilji was a great imperialist, had taken the title of Sikandar-e-Sani and tried to create all India empire. In order to celebrate/commemorate his victories, he constructed a number of monuments at Mehrauli – by **enlarging and beautifying the Qutb Complex**.

He prepared an elaborate plan for the extension of the architectural complex in the Qutub area.

- **Alai Darwaza** (southern gateway to the Quwwat-ul-Islam mosque) in 1311
  - It is the first building in India to employ Islamic architecture principles in its construction and ornamentation with remarkable craftsmanship.
    - Naskh script calligraphy for decoration
    - It was the first successful experiment of the true arch and true dome.
    - First Indo-Islamic monument with Marble (red sandstone with white marble strips)
    - Latticed stone screens
  - It is called as ‘treasured gem of Islamic architecture in India’.
  - It shows that by this time, Indian craftsmen had mastered the alien style of decoration.
- **Alai Minar**
  - It is an unfinished victory memorial Minar located close to the Qutb Minar.
- **Alauddin Madarsa**



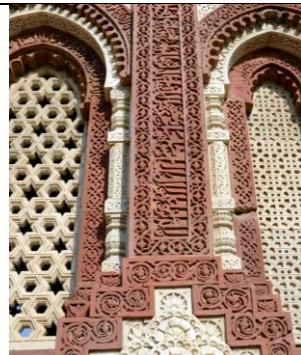
Alauddin's Madrasa, Qutb complex



Alai Minar



Alai Darwaza



Alai Darwaza decoration

#### **Qutb Minar and its Monuments, Delhi (UNESCO Citation)**

Built in the early 13<sup>th</sup> century a few kilometres south of Delhi, the red sandstone tower of Qutb Minar is 72.5 m high, tapering from 2.75 m in diameter at its peak to 14.32 m at its base, and alternating angular and rounded flutings. The surrounding archaeological area contains funerary buildings, notably the magnificent Alai-Darwaza Gate, the masterpiece of Indo-Muslim art (built in 1311), and two mosques, including the Quwwatu'l-Islam, the oldest in northern India, built of materials reused from some 20 Brahman temples.

#### **Other constructions by Alauddin Khilji:**

- A new city of Delhi called **Siri Fort** made of red sandstone.
- **Hauz Khas** (Hauz e Alai) was constructed to supply water to the citizens of Delhi.
- **Jamat Khana Masjid** (or Khilji Mosque) in Delhi
  - Built by Khizr Khan, son of Sultan Alauddin Khilji
  - Three domed roofs with marble finials atop.
  - Exquisite geometric motifs and Quranic inscriptions



Siri Fort to resist Mongols (later it was destroyed by Sher Shah)

## Tughlaq Dynasty (1320-1414)

The Tughlaq period was characterized by political instability, economic crisis and religious conservatism. This had a direct impact on the qualitative and quantitative nature of the Sultanate architecture of this period. They lost the youthful splendour and ornamentation of the earlier period. Seemingly massive and solid, in reality they were poorly built.

Firuz Shah proved an indefatigable builder and numerous cities, forts, palaces, mosques and tombs are credited to him.

The **fort/fortified city construction** received the most attentions. Thus,

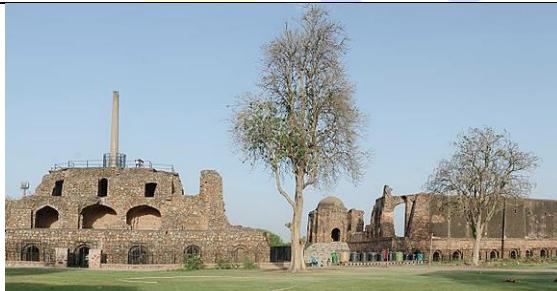
- Ghiyasuddin Tughlaq constructed **Tughlaqabad** in Delhi
  - It is known for its rugged simplicity.
  - It includes Ghiyasuddin's tomb, Bijay Mandal built by Muhammad Tughlaq and hall of thousand pillar which has only a few ruins left.
- Muhammad bin Tughlaq constructed **Adilabad** and the city of **Jahapanah** in Delhi as well as **Daulatabad** in Deccan
- Firoze Shah Tughlaq constructed in all five fortified cities – **Firozeshah** Kotla (fifth Delhi), Fatehabad (HR), Hissar Firoza (HR), Firozabad (UP), and Jaunpur (UP).



Now ruined Tughlaqabad fort (3<sup>rd</sup> Delhi)  
(1321)



Now ruined Tughlaqabad fort (3<sup>rd</sup> Delhi)  
(1321)



Ferozeshah Kotla

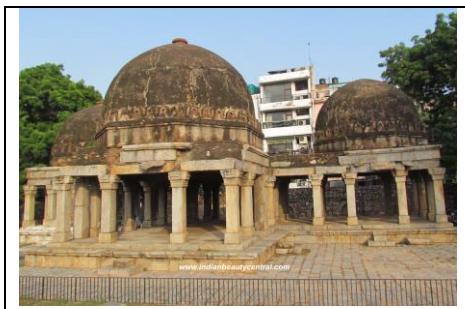


Ferozeshah Kotla

### Important Features:

- Now, instead of red sandstone, a **cheaper alternative of grey and yellow sandstone** is used.
- Earlier the walls of the monuments were straight, and a lot of attention was provided to symmetry. Now, **sloping walls** were introduced to give an impression of solid-ness and strength.

- The overall **ornamentation** is **minimal** on Tughlaq era buildings.
- The hallmark of Tughlaq architecture was the **arch-beam combination**.
  - Pointed horse-shoe arch of the preceding style abandoned and the four-centered arch with a supporting beam started.
- Tughlaq domes also added **Hindu elements** like Kalash and Shikhara.

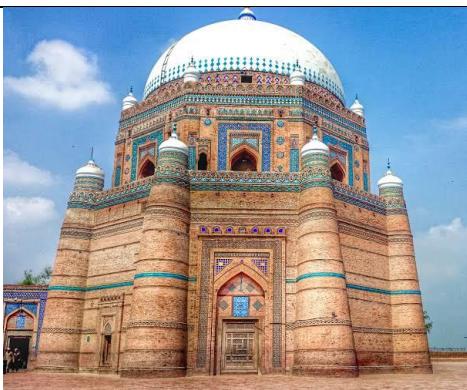


Combination of arcuate + trabeated

### Tughlaq era tombs:

Tughlaqs built three types of tombs: square, octagonal and pavilion (with chatri) plan. Of these, the octagonal plan later developed under Sayyids and Lodhis and perfected by the Mughals.

- Tomb of Shah Rukn-i Alam in Multan was the first octagonal tomb in India (built by Ghiyasuddin Tughlaq)
- Tomb of GST in Delhi.
- Tilangani tomb was the first octagonal tomb to be built in Delhi.
- FST Tomb in Delhi is a heavy, massive square shaped building with sloping wall.



Shah Rukn-e-Alam Suhrawardiya Tomb (Multan) (1324)



GST Tomb within Tughlaqabad fort

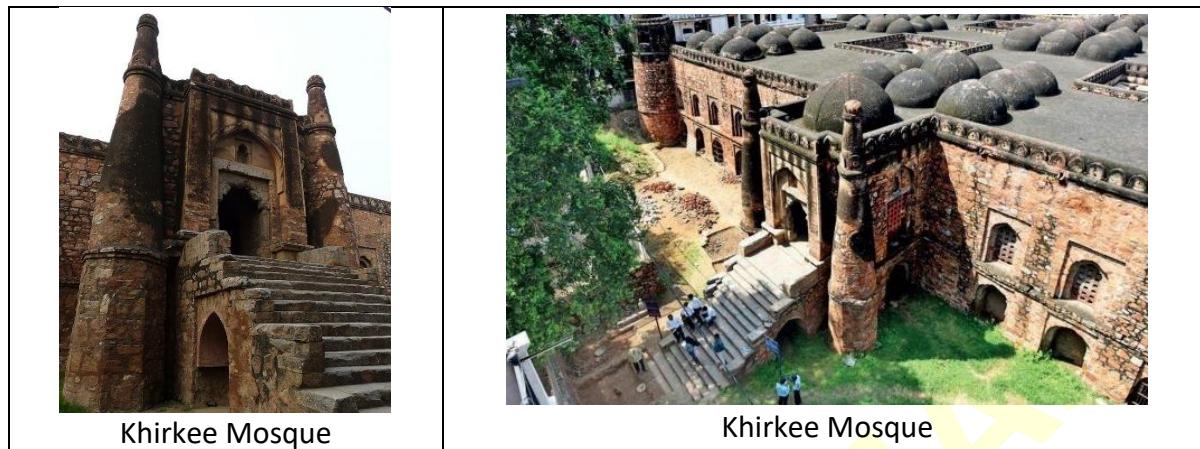


Khan-i-jahan Tilangani Tomb



FST's Tomb in Hauz Khas Complex

Khan-i-Jahan Maqbool Tilangani (Malik Maqbool) was the Wazir under Firoze Shah Tughlaq and commissioned construction of many **mosques in Delhi**: Khirki Mosque, Begampur Mosque, Masjid Kalu Sarai, Kalan Masjid (Hazrat Nizamuddin), Masjid Firoz Shah Kotla, Masjid Wakya (Lahori gate), Kalan Masjid (Turkaman gate).



These monuments lack symmetry. From here, the style that emerged was later perfected by Sayyids and Lodhis.

### **Pathan Style: Sayyids (1414-1457), Lodhis (1457-1526), Suri Dynasties**

The shrunken political empire of the Lodis and the Sayyids seriously handicapped them from undertaking any vast and elaborate buildings. Consequently, with few exceptions, their best efforts were confined to the tombs of kings and nobles which nevertheless reflect an attempt to revive the animated style of the Khiljis.

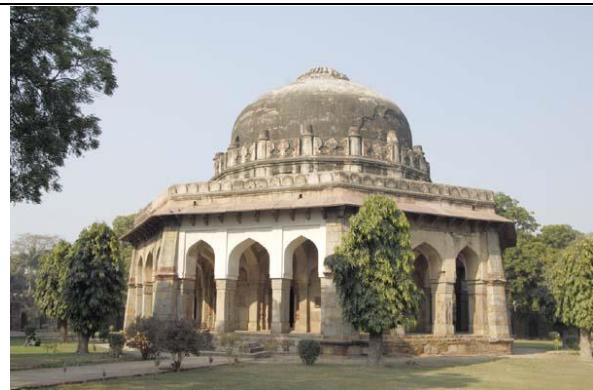
The architectural monuments during the era of Sayyids and Lodhis were **heavily influenced by the Persian architecture** of Samarkand. Its most distinctive feature is the use of blue enameled tiles on the exterior of monuments.

**Period of the macabre:** Assortment of a large number of small tombs and mausoleum built throughout Delhi.

#### **Features of the tombs:**

- Well-proportioned of height and width
- Construction of tombs on a **raised platform** so that they appear to be lofty
- Most are isolated structures, **without any surrounding wall**
- Laying down of **garden landscape** for tombs: Lodhi garden.
- Rectangular or square platform → **octagonal shape** became common.
- Initial attempts at **double dome** (Taj Khan, Sikandar Lodhi)
- Covered and a pillared corridor/verandah around the building.
- A series of smaller domes surrounding the main dome was added to make it beautiful.
- Lodhi Sultans used both arches and beams as well as balconies, caves and mandaps in the **Rajasthani and Gujarati styles**.

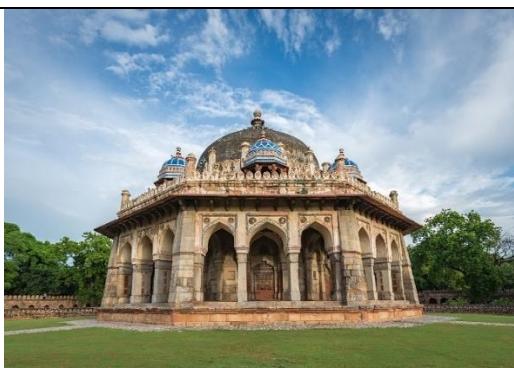
Sikandar Lodhi also founded a new city – Agra – which later served as the Mughal capital for long time.



Tomb of Sikandar Lodhi

Sikandar Lodhi's tomb was built by Ibrahim Lodhi in 1518 A.D. It stands out for its internal and external ornamentation, use of several coloured tiles and the innovation of the double dome used to preserve the symmetry and relative proportion of the interior and the exterior.

#### Sher Shah Suri's era



Tomb of Isa Khan Niazi (1540s)

- A noble at the courts of Sher Shah Suri
- Lodhi Architectural Style: Octagonal shape, low plinth, Varandah on all sides with chajja (roof)
- Part of the UNESCO World Heritage Site of Humayun's tomb complex.



Sher Shah Suri: Sasaram Mausoleum, Bihar

- In red sandstone
- Octagonal structure, with simple transition
- Low broad dome
- Glazed and painted geometrical pattern.
- Middle of artificial lake

With the decline and disintegration of the sultanate, the architectural activities were also decentralised and shifted to the provincial capitals and the regional states which emerged on its ruins. It resulted in the diversification of the Indo-Islamic architecture, giving birth to a number of art styles with the manifestation of new features, distinct from those of the traditional Indo-Islamic architecture as had been patronised by the sultans of Delhi in the 13th and the first half of the 14th centuries.

### Kashmir

625-855	855-1003	1003-1320	1339-1561	1589-1738	1738-1819	1819-1846	1846-1947
<b>Karkota Dynasty</b>	<b>Utpala Dynasty</b>	<b>Lohara Dynasty</b>	<b>Shah Mir Dynasty</b>	<b>Mughal Rule</b>	<b>Afghan Rule</b>	<b>Sikh Rule</b>	<b>Princely State</b>

In Kashmir, a blending of the two styles was visible. They continued to use old stone and wooden architecture, but Muslim geometrical designs were also incorporated.

Muslim religious buildings of **Shah Mir era** are reflective of Kashmir's nascent Muslim community to merge within the tradition. There is an absence of a hegemonic message or monumentalization of power in the new architecture. Instead of domes, local Hindu/Buddhist elements remained the hallmark of Kashmir's mosques, which look like pagoda.

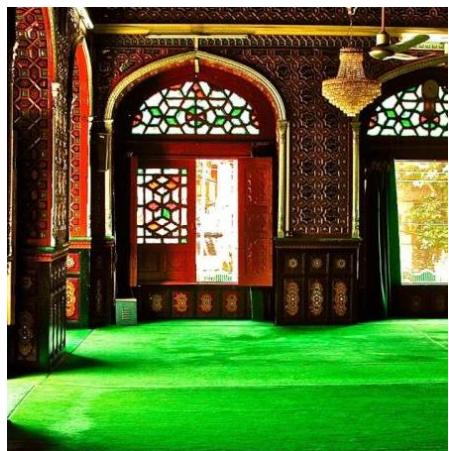
The **arrival of Mughal rule** in Kashmir was marked by a disruption in architectural style. The new architecture was "**imperialist**", discarding local styles.

- Stones were used to build the **mosques Pather Masjid and Mulla Shah** in a cold region like Srinagar.
- Added Terraced Gardens

Local architectural style flourished again between 1752-1847, after the fall of Mughal rule. During the era of **Afghan** and **Sikh rulers**, local elements with colourful *papier mache* work and *khatamband* became popular.



Khanqah-i-Maulla, Srinagar built in 1395 by Sultan Sikandar Butshikan



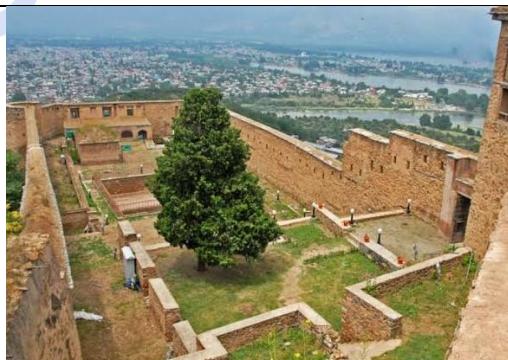
Jamia Masjid (Srinagar).



Nund Rishi Dargah (Charar Sharief), Budgam.



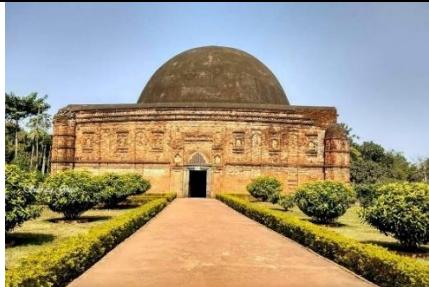
Pathar Masjid or Shahi Masjid (1623) by Noor Jahan



Nagar Nagar, Fort of Hari Parbat.

**Features:**

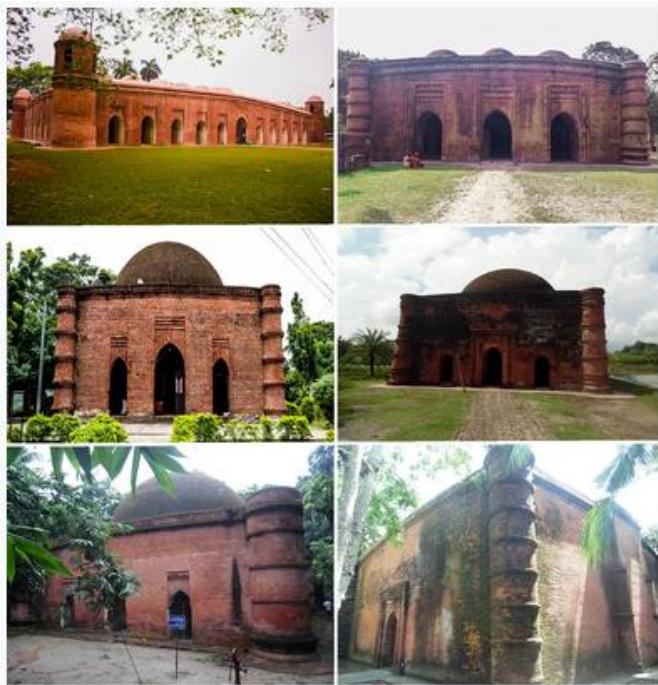
- The architectural style **strongly reflected the local traditions** till the time Mughals captured it.
  - Sloping roof due to **climatic conditions**
  - Most Bengali monuments were made of **brick** and **terracotta**.
- 1450-1550 was **the intensive mosque building period.**
  - Large number of mosques built during the Bengal Sultanate, dotting the countryside, indicates the rapidity with which the local population converted to Islam.
  - The monuments of this era are **not primarily delicate** but are characterized by huge imposing buildings with **thick walls and narrow gateways**.
  - Some features: **Drop Arch, Corner Towers, floral carvings.**
  - It retained many popular Hindu traditions in the structural as well as decorative fields
- even in the construction of purely Islamic art forms like the masjids and tombs.
- **Urban architecture:** Royal capitals **Pandua and Gauda**
  - However, both capitals started to be abandoned soon after the Mughal conquest in 1576. Material from secular buildings was recycled by builders in later periods, leaving behind only many grand buildings, mostly religious.



**Eklakhi Tomb** (Pandua/Adina)  
Sultan Jalaluddin Muhammad Shah (1415-31 CE).



**Choto Sona Mosque, Gaud/Lucknauti**  
Around 1500  
Gem of Sultanate Architecture



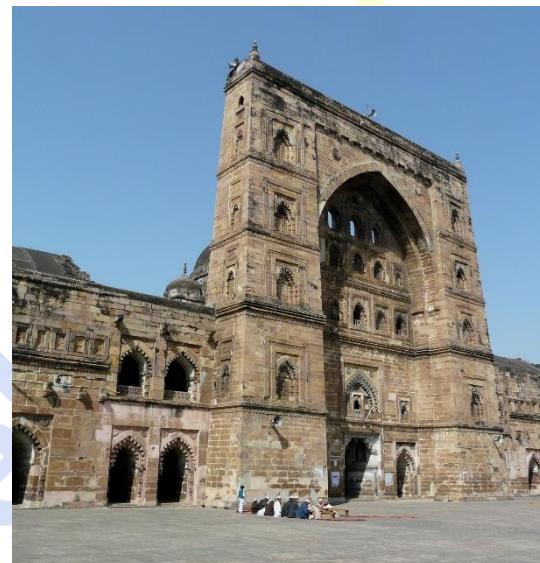
**Mosque city of Bagerhat (UNESCO World Heritage)**

## Jaunpur (Sharqi Dynasty):

This independent dynasty emerged during the reign of FST and continued till the time when Sikandar Lodhi assimilated it back into the Delhi Sultanate.

- Sharqi architecture is heavily influenced by Persian architecture (**Registan style**).
  - A huge public square surrounded by three buildings on three sides – one mosque, two madarsas.
  - Facades are extremely imposing, and they have a particular type of multi-storied monumental gateway, instead of pillars, which are called pro-pylon.
- **Walls are slightly slanted** (like salami/bater of Tughlaqs but not to the same degree)
- **Absence of minars**, like the Delhi architecture of the same period.
- The Sharqi architects made simultaneous use of the **arcuate and trabeate** principles in their building structures, thus bringing about a very healthy synthesis between the two styles.
- Examples
  - The earliest mosque at Jaunpur is distinguished by a number of carved pillars which were obviously taken from a temple. However, the Jami Masjid (commenced by Ibrahim Shah Sharqi and finished under Husain Shah about 1470 CE) is an attempt at absorbing Middle Eastern and Egyptian influences.
  - **Atala Mosque**
    - Though the foundation of the Atala Masjid was laid by Firuz Shah Tughluq in 1376, it was completed only during the rule of Ibrahim Shah in 1408)
  - Among the extant monuments of the Sharqi dynasty may be mentioned the Jhanjhari and Khalis Mukhlis.

After the conquest, Sikandar Lodi destroyed many of its mosques.



## Malwa (Khaljis)

It was patronized by the Pathan rulers of Malwa. They constructed several large pleasure resorts and forts, usually on the edge of water bodies.

### Important features:

- Presence of well-proportioned stairways (for large monuments, large stairways)
- Presence of high open courtyards
- Use of painted all mats for decoration.
- In its final stage of development, the Malwa style of Indo-Islamic architecture was characterised by the immense love for pleasure and luxurious life.



Roopmati's Pavilion



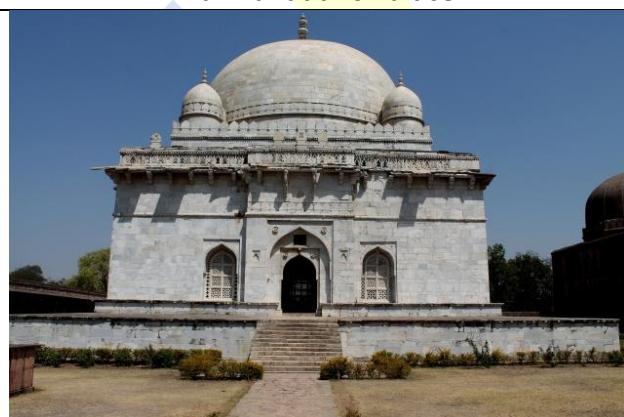
Jahaj Mahal (between two lakes)



Baz Bahadur's Palace



Hindola Mahal (T-shaped plan)



Hoshang Shah tomb

Inspiration for Taj Mahal  
First completely marble tomb built in India.

Gujarat became a prosperous **regional sultanate** under the rule of the **Muzaffarid dynasty (1407-1543)**, where regional Indo-Islamic style uniquely evolved. The local tradition was modified and expanded to suit Islamic rituals. Here, the synthesis of Hindu+Muslim elements was almost perfect. The construction of Islamic ritual buildings such as mosques were codified and standardized. Such codification is found in the 15th century Sanskrit treatise, **Rahmana-Prasada**.

- **Early formative Phase:** Customary phase of demolition of temples followed by reconversion of the building materials (eg pillars etc)
  - Jami/Adina Masjid at Patan, Bharuch and Cambay
- More directional authority in the buildings and increased assurance in the design. It is called the **Ahmed Shahi period**, after the Sultan Ahmed Shah.
  - Jami Masjid, Ahmadabad
- Most magnificent and developed phase under Sultan **Mahmud I Begarha** (1458-1511).
  - Sidi Sayyid Masjid
  - Jami Masjid Champaner

#### Features:

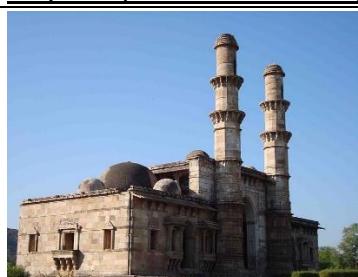
- Micro-architectural elements from earlier **Maru-Gurjara architecture**
- Especially notable for inventive and **elegant use of minarets**. (In pairs, flanking the main entrance, mostly rather thin and elaborately carved.)

#### Muzaffarid Dynasty Capital's: (1407-1573)

Anhilwada Patan (1407-1411)	Ahmedabad (1411-1484)	Champaner/Muhammadabad (1484-1535)	Ahmedabad (1535-1573)
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#### Champaner-Pavagarh Archaeological Park (UNESCO World Heritage)

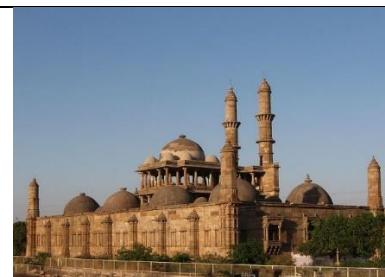
A concentration of largely unexcavated archaeological, historic and living cultural heritage properties cradled in an impressive landscape which includes prehistoric (chalcolithic) sites, a hill fortress of an early Hindu capital, and remains of the 16th-century capital of the state of Gujarat. The site also includes, among other vestiges, fortifications, palaces, religious buildings, residential precincts, agricultural structures and water installations, from the 8th to 14th centuries. The Kalikamata Temple on top of Pavagadh Hill is considered to be an important shrine, attracting large numbers of pilgrims throughout the year. The site is the only complete and unchanged Islamic pre-Mughal city.



Kevda Masjid



Sahar ki Masjid



Jama Masjid

## Ahmedabad – India's first UNESCO World Heritage city

The walled city of Ahmadabad, founded by Sultan Ahmad Shah in the 15th century, on the eastern bank of the Sabarmati river, presents a rich architectural heritage from the sultanate period, notably the Bhadra citadel, the walls and gates of the Fort city and numerous mosques and tombs as well as important Hindu and Jain temples of later periods. The urban fabric is made up of densely-packed traditional houses (polis) in gated traditional streets (puras) with characteristic features such as bird feeders, public wells and religious institutions. The city continued to flourish as the capital of the State of Gujarat for six centuries, up to the present.



Sidi Bashir's Mosque



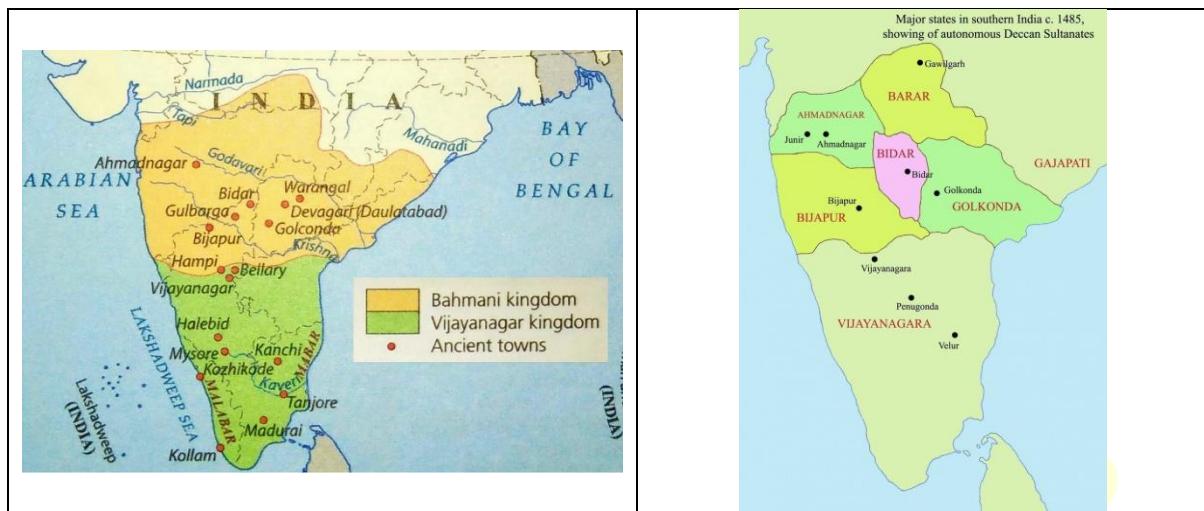
Shaking Minarets – Sidi Bashir's Mosque



Sidi Saiyyad Jali, Ahmedabad

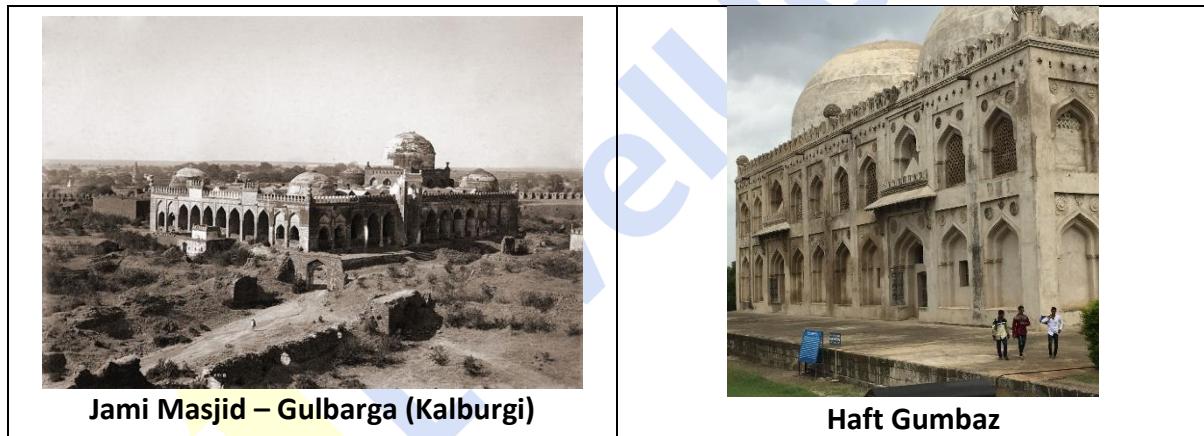


## Deccani Regional Styles

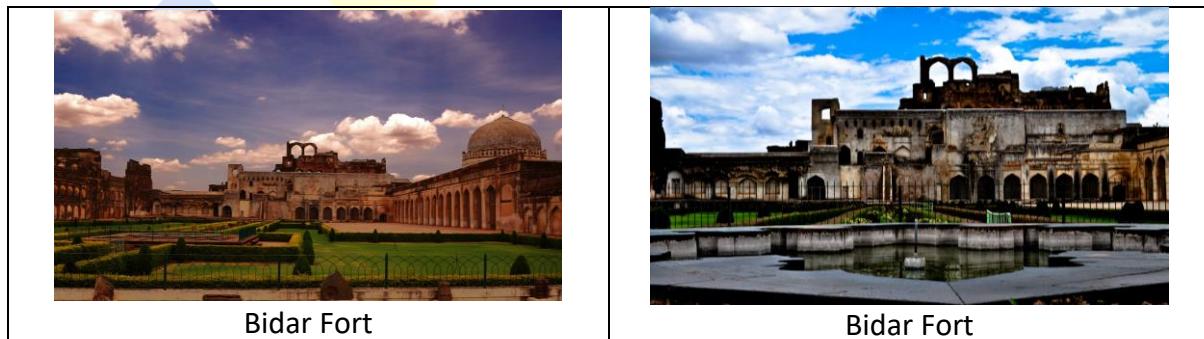


### Bahmani Style (1347-1527):

#### (A) Gulbarga



#### (B) Bidar





Tile work at Rangin Mahal palace inside the fort of Bidar.



Woodwork at Rangin Mahal palace.



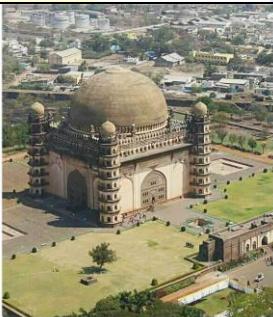
Mahmud Gawan Madarasa



Remnants of turquoise tile work of Central Asian design on the tall minaret.

### Bijapur Style (Adil Shahi) (now Vijayapura):

As the Bahmani Sultanate split into five separate sultanates, the strongest was the Adil Shahi dynasty of Bijapur started by a Persian migrant Yusuf Adil Khan (r. 1490-1510). Most buildings are constructed out of granite. These are characterized by the presence of a huge spherical/bulbous dome.



Gol Gumbaz, the tomb of Mohammed Adil Shah (r. 1627-1656).

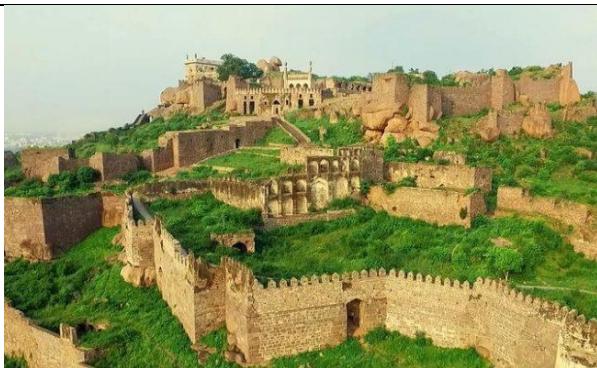


Ibrahim Rauza (delicate tomb and mosque in garden) were built by Malik Sandal, an Abyssinian architect

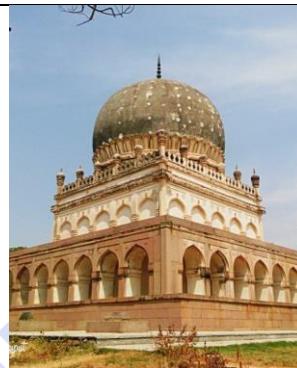
Afzalpur (near Bijapur) has a mosque and a tomb built by Afzal Khan, a general killed by Shivaji.



**Golconda**

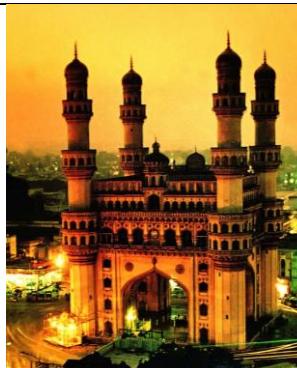
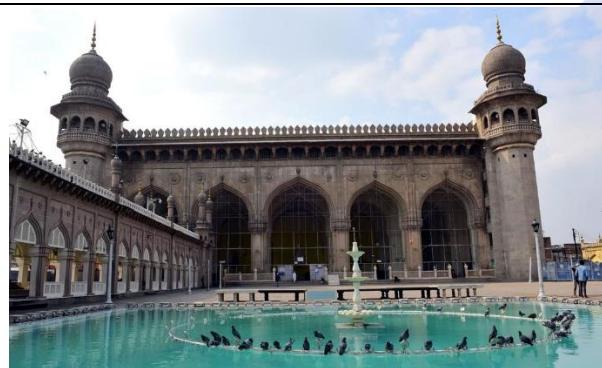


Golconda Fort



Tomb of Muhammad Qutub Shah

**Hyderabad:**



### Classical Age of Architecture: Progression and New Standards

- **Buildings:** Mosques, Tombs, Forts, Gardens (and others)
- **The style:** Evolved and matured as a result of centuries of gradual evolution and experimentation.
- **Harmonious Amalgamation of various Elements:**
  - Islamic (esp. Persian: Minars, Iwan, Mihrab, Double Dome, Arabesque)
  - Hindu (esp. Gujarati, Rajput, Bengali)
  - Chhatri, Pietra Dura, Jali
- **Resources:** Widespread exploitation of resources over a large area → possible to spend more money on construction works → better quality materials.
- **Planning and the method of making designs** before the construction of a monument came into existence during this period.
- **Personality of the ruler:** Mughal rulers had fine aesthetic taste and cultured personal interest in building art
  - Akbar preferred syncretism. In contemporary paintings, he was depicted inspecting the ongoing construction work at Fatehpur Sikri.
  - Shah Jahan's Iranian preference: Golden Age of Mughal Architecture
  - Aurangzeb's attitude
  - After initial disturbed years, excellent art production over long period.
- **Stone:**
  - **Red Sandstone:** Akbar focused on strength and power, so he preferred red sandstone. (Although marble exceptions: Humayun Tomb and in Salim Chishti Tomb of Jami Masjid of Fatehpur Sikri)
  - **White Marble:**
    - In the Jahangir era, there was more use of white marble in Itimad ud Daula's tomb than in Humayun tomb.
    - During the Shah Jahan era, maximum use.
    - Even in Aurangzeb era, Moti Masjid (Delhi) but its use reduced gradually.

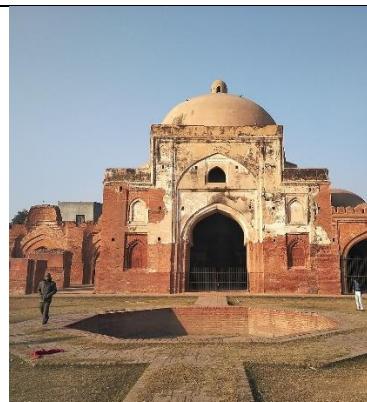
## Chronological Evolution of the Mughal style:

Padshah	Developments of Architecture
Babur	<ul style="list-style-type: none"> <li>• Didn't get much time, yet deep interest in art and culture.</li> <li>• Hated Indian climate yet attracted towards Gwalior architecture.</li> <li>• Started a department of architecture but he died soon afterwards</li> </ul>
Humayun	<ul style="list-style-type: none"> <li>• Dinpanah</li> </ul>
Sher Shah	<ul style="list-style-type: none"> <li>• Purana Qila and Qila-i-Kunha</li> <li>• Sasaram: Many Indian features like high platform, chatri, chajja, trabeate</li> <li>• Precursor to Akbar</li> </ul>
Akbar	<ul style="list-style-type: none"> <li>• Keenly interested in building art</li> <li>• Preferred and encouraged Indian style over Persian <ul style="list-style-type: none"> <li>◦ Gathered architects from all across North India</li> <li>◦ Mostly red sandstone with white marble insertions</li> <li>◦ Trabeated order with decorative (not structural) Tudor arch</li> <li>◦ Lodhi type dome (never technically perfect double dome)</li> </ul> </li> <li>• Akbar's building projects can be divided into two main groups, each representing a different phase. <ul style="list-style-type: none"> <li>◦ Forts and a few palaces mainly at Agra, Allahabad and Lahore.</li> <li>◦ Construction of new ceremonial capital at Fatehpur Sikri.</li> </ul> </li> </ul>
Jahangir	<ul style="list-style-type: none"> <li>• Greater interest in painting than in architecture</li> <li>• More focus on decoration than on magnificence.</li> <li>• Made white marble mainstream.</li> <li>• Developed Pietra Dura (inlay with coloured precious stones)</li> <li>• Marble Net (jali)</li> </ul>
Shah Jahan	<ul style="list-style-type: none"> <li>• Prolific builder, Age of marble. <ul style="list-style-type: none"> <li>◦ Distinctive arch: foliated curves, usually with nine cusps.</li> <li>◦ Marble arcades of engrailed/multi-foil arches</li> <li>◦ A bulbous dome with stifled neck.</li> <li>◦ Double domes became very common.</li> <li>◦ Pietra Dura became the prominent decorative form.</li> </ul> </li> <li>• Golden Age of Architecture = Age of Economic Prosperity?</li> </ul>
Aurangzeb	<ul style="list-style-type: none"> <li>• Aurangzeb had none of his father's passion for architecture.</li> <li>• The architectural works were less numerous and of a lower standard.</li> </ul>

## Mughal Monuments

Emperor	Mosques	Tombs	Palaces, Forts, Cities	Garden etc
<b>Babur (1526-30)</b>	Kabuli Bagh (Panipat) Jama Masjid (Sambhal) Babari Masjid (Ayodhya)	Kabul (No dome)		Bagh-e-Bahur, Kabul
<b>Humayun (1530-56)</b>		Sabz Burz, Delhi Sheikh Quddus Tomb (Saharanpur, UP)	Sher Mandal, <sup>th</sup> Dinpanah (6 <sup>th</sup> Delhi)	
<b>Sher Shah Suri (1540-45)</b>	Kila-i-Qunha Mosque (DL)	Sasaram Mausoleum (BH) Isa Khan Niazi Tomb (DL)	Rohtas Fort, Jhelum Purana Qila, <sup>th</sup> Shergarh (6 <sup>th</sup> Delhi)	
<b>Akbar (1556-1605)</b>	Jami Masjid with Buland Darwaza (Fatehpur Sikri)	Humayun Tomb (Delhi) Adham Khan Tomb (DL) Akbar's Tomb (Sikandra) Salim Chishti Tomb (Fatehpur Sikri) Abdul Rahim Khan-i-Khanan tomb (DL)	Forts: Agra, Lahore, Allahabad, Attock, Hari Parbat Fatehpur Sikri: Diwan-i-Khas, Jodhabai Mahal, Panch Mahal, Anup Talab	Bag-e-Naseem (banks of Dal Lake) A garden at Nagar Nagar city
<b>Jahangir (1605-1627)</b>	Begum Shahi Mosque (Lahore) Pathar Masjid and Akhund Mullah Shah's Mosque (Kashmir)	Jahangir tomb (Lahore) Anarkali (Lahore) Itimad-ud-Daula Tomb (Agra) Mariam uz-Zamani's tomb (Sikandra) Chausath Khamba, of Mirza Aziz Kokah (DL) Khusro Bagh (Allahabad)	Jahangirabad/ Jahangirnogor	Hiran Minar (Sheikhpura, Punjab) Shalimar Bagh (Srinagar)
<b>Shah Jahan (1628-1658)</b>	Jami Masjid (DL) Fatehpuri Masjid (DL) Wazir Khan Mosque (Lahore) Shah Jahan Mosque (Thatta) Moti Masjid (Agra) Nagina Mosque (Agra) Jama Mosque (Agra)	Taj Mahal (Agra)	New buildings in Agra Fort (Diwan-i-Aam and Musamman Burz), Lahore fort (Sheesh Mahal) Red Fort (Shahjahanabad: 7 <sup>th</sup> Delhi)	Nishat Bagh Pari Mahal Mehtab Bagh (Agra)
<b>Aurangzeb (1658-1707)</b>	Badshahi Mosque (Lahore) Moti Masjid (Delhi)	Aurangzeb Tomb (Khuldabad) Bibi ka Maqbara (Aurangabad)		
<b>Later</b>		Safdarjung Tomb (Delhi)		

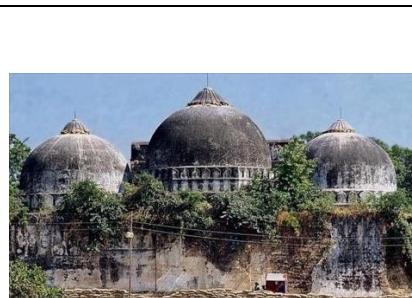
## Babur:



Kabuli Bagh Mosque,  
Panipat (HR)



Jama Masjid, Sambhal (UP)



Babari Masjid (Ayodhya):  
Constructed by Mir Baqi,  
Babur's General

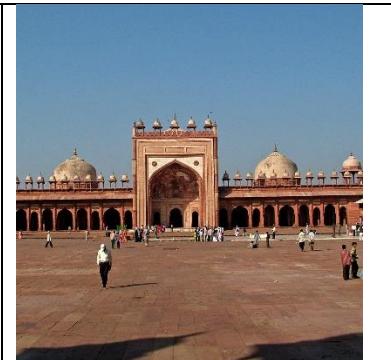
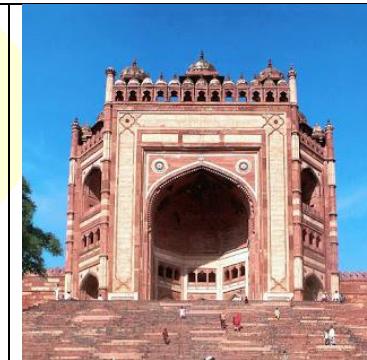
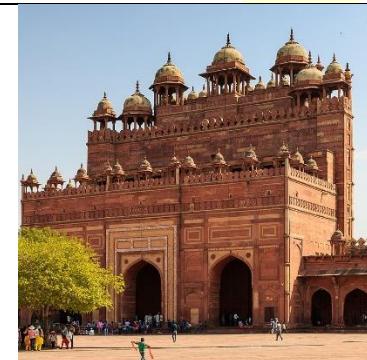
## Sher Shah Suri's Qila-e-Kunha Masjid

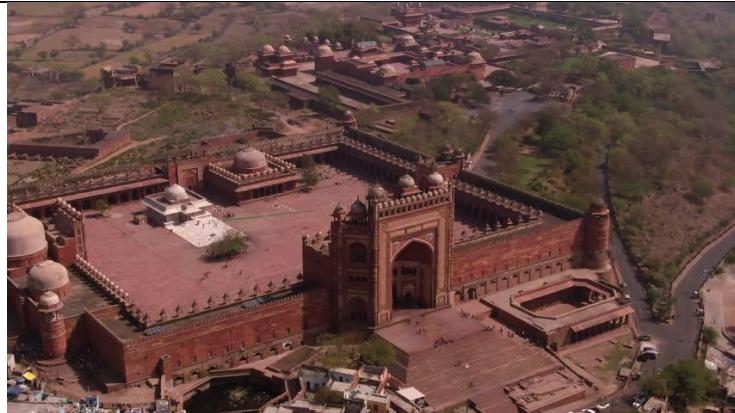


Artificial gem  
Notice the Jharokhas

## Akbar: Jami Masjid and Buland Darwaza in Fatehpur Sikri

- One of the largest of its kind in India, After conquest of Gujarat

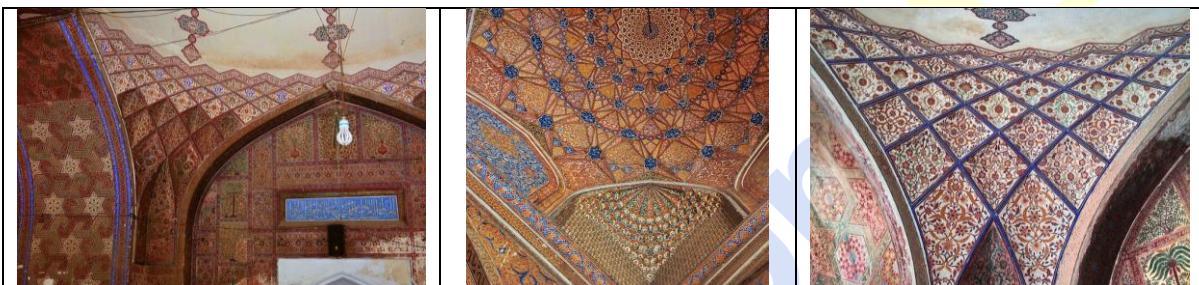




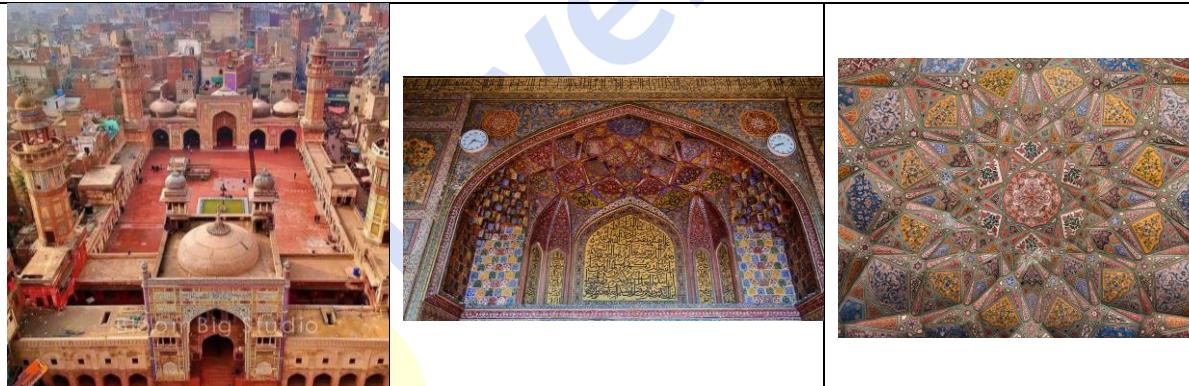
*"Isa, son of Mary said: 'The world is a Bridge, pass over it, but build no houses upon it. He who hopes for a day may hope for eternity, but the World endures but an hour. Spend it in prayer for the rest is unseen.'"*

### Jahangir: Begum Shahi Mosque (walled city, Lahore)

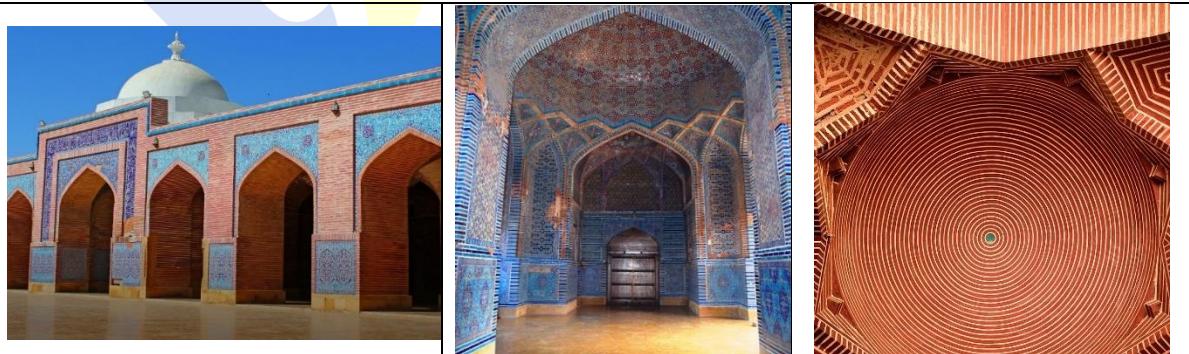
- In memory of Mother Begum Mariam-us-Zamani (Harkha/Jodha Bai)
- Beautiful Frescoes



### Shah Jahan Mosques:



**Wazir Khan Mosque (Lahore): Kashi Kari (Intricate faience tile work, tin-glazing)**



**Shah Jahan Mosque (Thatta): Tile work and brick work  
Heavy influence of Central Asia due to Samarkand campaign**



**Jama Masjid (Delhi)**

Harmonious treatment of architecture and decoration, well-proportioned minor elements. Yet no pleasing appearance due to lack of movement – seems rigid and lacks artistic appeal.



**Moti Masjid (Agra Red Fort)**



**Nagina Mosque (Agra Red Fort)**



**Jama Masjid (Agra)**  
Constructed by Jahanara Begum  
(eldest daughter of Shah Jahan)

## Aurangzeb: Mosques



**Badshahi Mosque, Lahore**



**Moti Masjid (Delhi):** Small and elegant, Aurangzeb's private mosque



**Shahi Idgah Mosque, Mathura**

**Gyanvapi Masjid, Kashi**



The damaged dome of Masjid Mubarak Begum in 2020

## Mughal Tombs



### Babur's Tomb

Aram Bagh (Agra) → Kabul

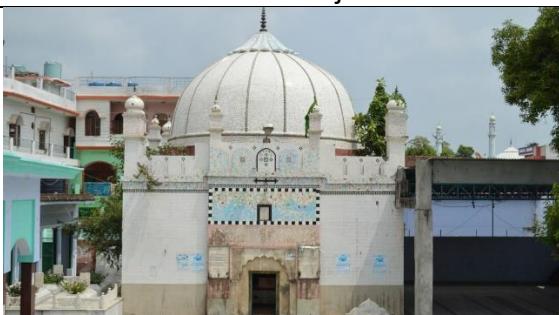
Desire to "lie under the open skies of Kabul"

### Humayun's Era



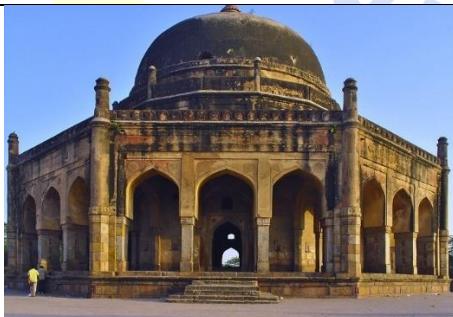
Sabz Burj

Sabz Burj, a tomb constructed by Humayun for his mother in the Nizamuddin complex, beside his tomb, glimmers with turquoise blue tiles.



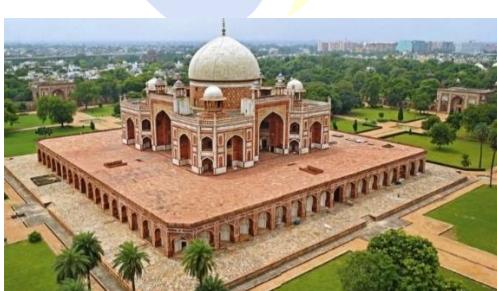
Sheikh Quddus tomb (Saharanpur)

### Akbar Era Tombs



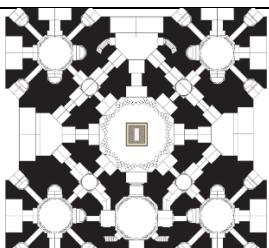
### Adham Khan and Maham Anga Tomb (1562)

- Mother and Son
- Domed octagonal chamber in the Lodhi Dynasty style
- Slim minarets (Persian style of Gujarati style)



### Humayun Tomb

This tomb, built in 1570, is of particular cultural significance as it was the first garden-tomb on the Indian subcontinent. It inspired several major architectural innovations, culminating in the construction of the Taj Mahal. (UNESCO)



First Example of Grand Mughal Architecture.

- Commissioned by Bega/Haji Begum
- More Iranian in style
- Architect: Mirak Mirza Ghiyath, and his son Sayyid Muhammad

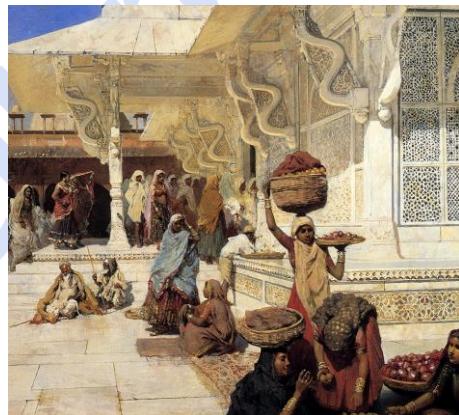
#### Features

- First Mughal Garden Tomb in India – accomplished Charbagh garden.
- **Persian:** Pishtaq, Hasht-behesht (8 heavens) room, Double dome
- **Indian:** chhatri, higher platform, stone masonry of red sandstone + marble
- **Char Bagh:** Divine status to the king. Here lies a great soul.

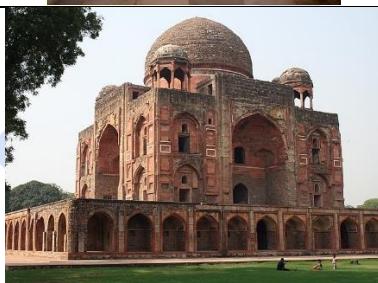
The Dormitory of Mughals (150+ members)



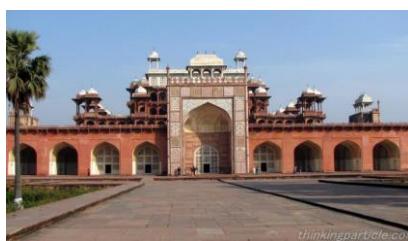
#### Salim Chishti Tomb



Edwin Weeks Painting



Abdul Rahim Khan-i-Khanan's tomb (Taj of Delhi)



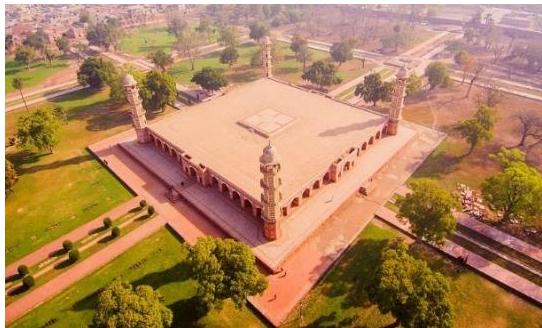
#### Akbar Tomb (Sikandra)

- Designed by Akbar himself but completed by Jahangir with modifications
- Minars: Predecessor to Taj Mahal
- Intended to be innovative but turned out to be inferior to Humayun's tomb: Beautiful lower portion is beautiful,



but second story seems whimsical while upper story looks out of place.

### Jahangir Era Tombs



#### Jahangir's Tomb

- Jahangir forbade the construction of a dome over his tomb.



#### Tomb of Anarkali (Lahore)

Octagonal shape



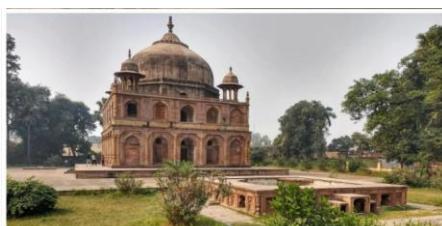
#### Mariam uz-Zamani's tomb (Sikandra)

- Jahangir's mother
- Original name Harkha Bai (daughter of Raja Bharmal of Amber)
- Impact of Rajasthani architecture

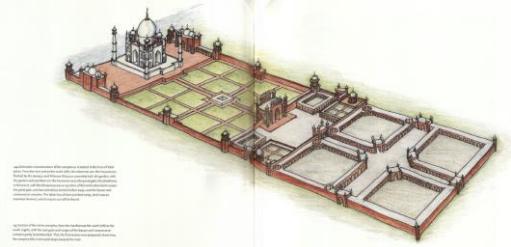


#### Khusro Bagh, Allahabad

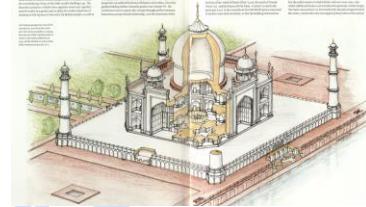
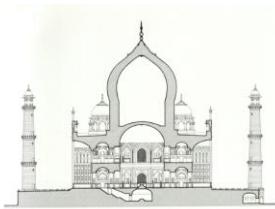
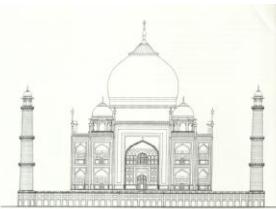
1. Tomb of Shah Begum (Manbhawati Bai, Jahangir's wife)
2. Khusro Mirza (Jahangir and Shah Begum's son, a Mughal prince)
3. Nithar-un-Nisa, Khusro's brother



	
	<p><b>Chausath Khamba (DL)</b> The final resting place of Mirza Aziz Kokah, the foster brother of Emperor Akbar</p>
	<p><b>Itimad-ud-Daula Tomb (Baby Taj, Agra)</b></p> <ul style="list-style-type: none"> <li>His daughter Noor Jahan as patron: Transition in architectural style from Akbar (robustness) to Jahangir and Shah Jahan (more sensuous)</li> <li>First complete marble building –</li> <li>Important for development of Parchinkari</li> </ul>
	<p><b>Tomb of Nur Jahan, Lahore</b></p> <ul style="list-style-type: none"> <li><b>Takhtgah style:</b> podium serves as the takht, or "throne."</li> </ul>
<h3>Shah Jahan Era Tombs</h3>	
	<p>"A tear in the face of eternity" Architect: <b>Ustad Ahmad Lahori</b>, assisted by Ustad Isa</p> <p>An immense mausoleum of white marble, built in Agra between 1631 and 1648 by order of the Mughal emperor Shah Jahan in memory of his favourite wife, the Taj Mahal is the jewel of Muslim art in India and one of the universally admired masterpieces of the world's heritage. – <b>UNESCO</b></p>



"The buildinge is begun and goes on with excessive labour and cost, prosecuted with extraordinary diligence, Gold and silver esteemed common Mettall, and Marble but as ordinarie stones" – Peter Mundy



### Aurangzeb Era Tombs



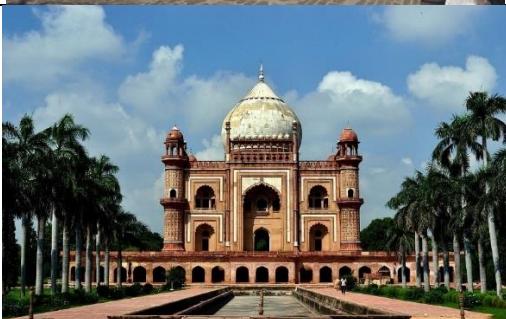
#### Bibi ka Maqbara (Dakhani Taj)

- Built by Prince Azam Shah in memory of **Rabia Durani (Dilras Bano Begum)**, wife of Aurangzeb in 1678
- Architect Ata Aula
- Imitation on a reduced scale of the Taj Mahal at Agra.



#### Aurangzeb's tomb, Khuldabad

- Open air, unmarked grave near a mosque as per his own directions
- Near Dargah of Sheikh Zainuddin Shirazi (Chishti)
- Khuldabad area



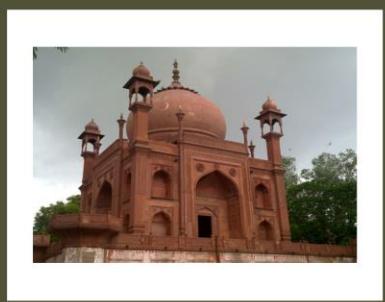
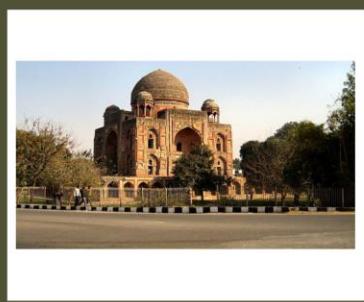
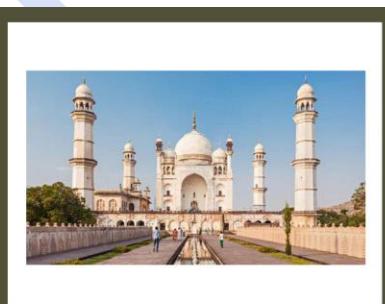
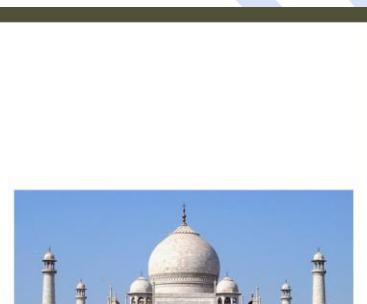
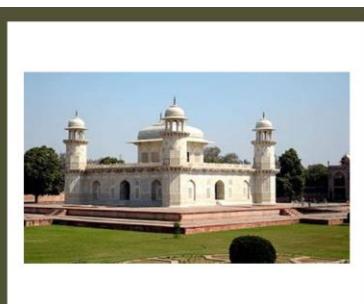
#### Safdarjung Tomb (1754), Delhi

Wazir-e-Mamluk-e-Hindustan  
Second nawab of Oudh

## Identify:



## Five Tajs:



## Mughal Forts, Cities and Palaces

### (1) Humayun and Sher Shah

#### **Humayun: Dinpanah**

(at the same place: Purana Qila and Qila-i-Kunha built by Sher Shah)

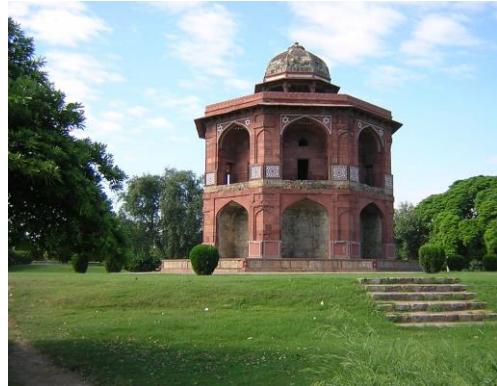


Image: Sher Mandal

#### **Sher Shah Suri: Rohtas Fort, Jhelum, Punjab**

Following his defeat of the Mughal emperor Humayun in 1541, Sher Shah Suri built a strong fortified complex at Rohtas, a strategic site in the north of what is now Pakistan. It was never taken by storm and has survived intact to the present day. The main fortifications consist of the massive walls, which extend for more than 4 km; they are lined with bastions and pierced by monumental gateways. Rohtas Fort, also called Qila Rohtas, is an exceptional example of early Muslim military architecture in Central and South Asia.

UNESCO World Heritage Site  
(Pakistan)



#### **Sher Shah Suri: Purana Qila**

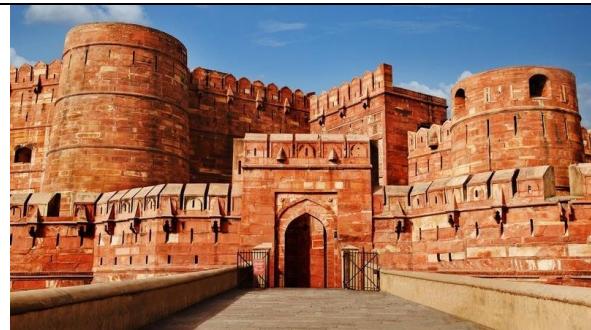
Indraprastha (Abul Fazl), Dinpanah/Shergarh



## Akbar's five important forts:

### Agra Fort (UNESCO)

Near the gardens of the Taj Mahal stands the important 16th-century Mughal monument known as the Red Fort of Agra. This powerful fortress of red sandstone encompasses, within its 2.5-km-long enclosure walls, the imperial city of the Mughal rulers. It comprises many fairy-tale palaces, such as the Jahangir Palace and the Khas Mahal, built by Shah Jahan; audience halls, such as the Diwan-i-Khas; and two very beautiful mosques.



### Lahore Fort

#### Fort and Shalamar Gardens in Lahore (UNESCO)

These are two masterpieces from the time of the brilliant Mughal civilization, which reached its height during the reign of the Emperor Shah Jahan. The fort contains marble palaces and mosques decorated with mosaics and gilt. The elegance of these splendid gardens, built near the city of Lahore on three terraces with lodges, waterfalls and large ornamental ponds, is unequalled.



**Allahabad Fort (1583)**

It was built at the sangam, thus wedge shaped.



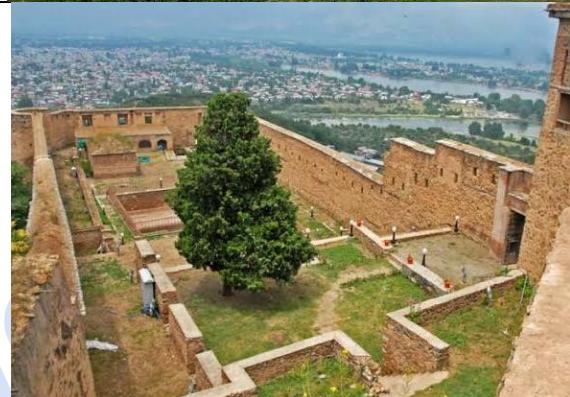
**Attock Fort (1583)**

To protect Indus river against Afghan invaders.



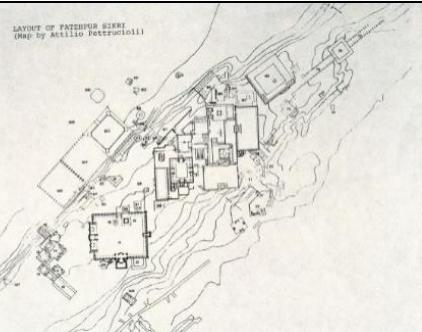
**Hari Parbat fort**

(Nagar Nagar, Kashmir)

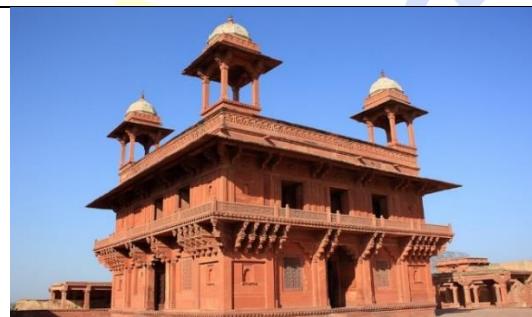


## Akbar: Fatehpur Sikri: Most Spectacular Production

Built during the second half of the 16th century by the Emperor Akbar, Fatehpur Sikri (the City of Victory) was the capital of the Mughal Empire for only some 10 years. The complex of monuments and temples, all in a uniform architectural style, includes one of the largest mosques in India, the Jama Masjid. (UNESCO)



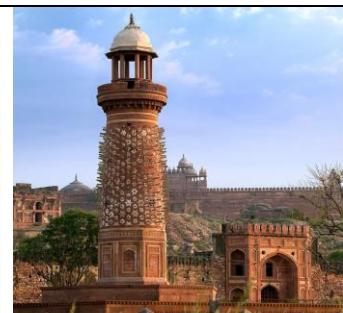
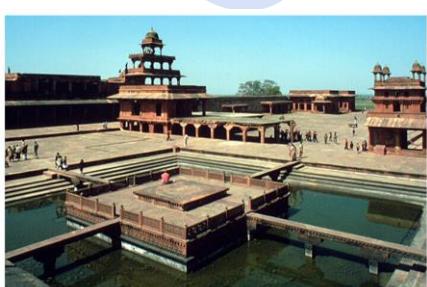
- Rich red sandstone
- **Layout:**
  - City without streets
  - Public buildings form a coherent group around the private palace apartments.
- **Building categories:**
  - **Religious:** Jami Masjid, Buland Darwaza, Salim Chishti tomb
  - **Palatial residences:** Jodhabai palace, Mariam, Sultana and Raja Birbal House
  - **Official/public administrative:** Diwan-i-Khas, diwan-i-Aam
- **Attempt at cultural syncretism (*Sulh-e-Kul*)**
  - Traditional trabeate construction
  - Abul Fazl: Various regional styles purposefully assimilated.



Diwan-i-Khass



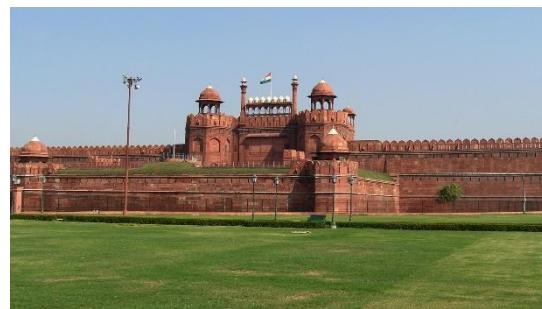
Panch Mahal



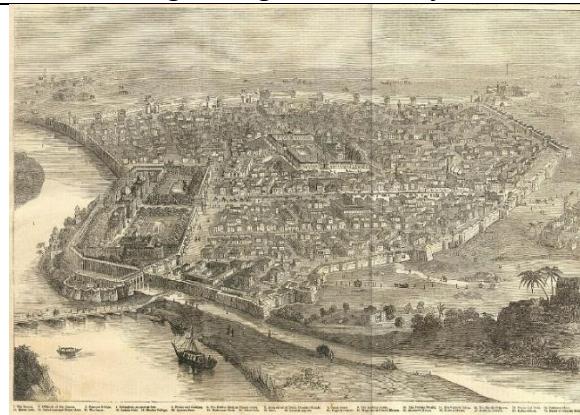
Anup Talao, Hiran Minar

## Shah Jahan: Red Fort (Shahjahanabad, 7<sup>th</sup> Delhi)

- Palace fortress surrounded by city.
- Last great citadel of Mughal power
- Planned, formal and regular layout, splendid palaces.
- Gates: Lahore Gate, Delhi Gate
- Most luxuriant buildings: Diwan-i-Khas, Diwan-i-Am, Rang Mahal



The Red Fort Complex was built as the palace fort of Shahjahanabad – the new capital of the fifth Mughal Emperor of India, Shah Jahan. Named for its massive enclosing walls of red sandstone, it is adjacent to an older fort, the Salimgarh, built by Islam Shah Suri in 1546, with which it forms the Red Fort Complex. The private apartments consist of a row of pavilions connected by a continuous water channel, known as the Nahr-i-Behisht (Stream of Paradise). The Red Fort is considered to represent the zenith of Mughal creativity which, under the Shah Jahan, was brought to a new level of refinement. The planning of the palace is based on Islamic prototypes, but each pavilion reveals architectural elements typical of Mughal building, reflecting a fusion of Persian, Timurid and Hindu traditions. The Red Fort's innovative planning and architectural style, including the garden design, strongly influenced later buildings and gardens in Rajasthan, Delhi, Agra and further afield. (**UNESCO**)

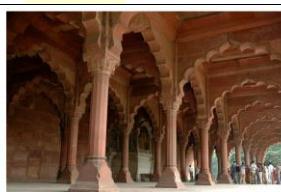


The Walled City of Shahjahanabad

- Kashmiri Gate, Kabuli Gate, Lahore Gate, Ajmeri Gate, Turkman Gate etc



Diwan-i-Khas and Rang Mahal (Harem)  
(Single story pavilions with graceful corner kiosks)



Diwan-i-Aam  
(Scale of Justice, Arches)

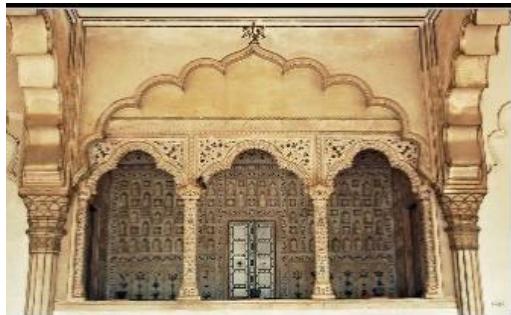


Military barracks by British after 1857

## New buildings in old forts by Shah Jahan:



Sheesh Mahal (Lahore fort)



Diwan-i-Aam (Agra Fort)  
(Intricate pillarwork, seat of peacock throne)



Musamman Burj (Agra Fort) for exotic view of Taj Mahal. He was captive here with his favorite daughter Jahanara Begum



# Mughal Gardens

Bagh-e-Babur, Kabul	 <p><b>BRITISH LIBRARY</b></p> <p>Baburnama</p> <p>Mughal Emperor Babur supervising the creation of a garden</p> <p>Babur celebrates the birth of Humayun in Kabul</p>
Jahangir: Hiran Minar (Sheikhpura, Punjab)	 <p>Sanson Ki Mala   Ustad Rahat Fateh Ali Khan   Tribute to Ustad Nusrat Fateh Ali Khan   Ne...</p>
Jahangir: Shalimar Bagh (1619), Srinagar.  Connected to Dal lake.  Other gardens in Kashmir: Chashma Shahi, Nishat Bagh, Pari Mahal, Pinjore Garden, Roshanara Bagh	
Taj Mahal Humayun Tomb Safdarjung Tomb	 <p>Taj Mahal - William Hodges, 1780s</p> <p>Taj Mahal - Edwin Weeks, 1883</p>
Agra Fort, Red Fort Delhi	
Rashtrapati Bhawan – Amrut Udyana	



### Madinat al Zahra (Caliphate of Cordoba)

*Kings who want posterity to talk about their elevated aims,  
Use the tongue of their buildings  
See how the Pyramids still stand,  
Whereas so many kings were erased by the ups and downs of time.*

LevelUpIAS

## Handout 26: Shad Darshans

### Indian Philosophical Systems

*I do not think that I know it well. Nor do I know that I do not know it.  
Among us those who know, know it; even they do not know that they do not know.*

— Kena Upanishad

Indian philosophy has a longer history of continuous development than any other philosophical tradition, and philosophy encompasses a wide variety of schools and systems.

Indian philosophical thought **originates from the Vedic hymns**, offering insights into how the mind shapes gods and cosmological ideas. The **Upanishads** further this with notions of a universal spiritual reality, blending matter and spirit. Despite their complexity, they cover diverse topics like nature, ethics, and social philosophy. Later, six schools of thought, known as **Shad Darshan**, emerged to explore fundamental questions. These schools engage in debates on reality, knowledge, and liberation. Dating back to around 800 BCE to 200 CE, these systems competed and integrated, reflecting a rich history of philosophical discourse among intellectuals.

**The core themes of the philosophy are:**

- **Cosmology:** Understanding the origin and structure of universe.
- **Metaphysics:** Exploring the fundamental nature of existence and reality.
- **Epistemology:** Investigating the nature of scope of knowledge.
- **Ethics:** Examining moral principles and values.
- **Logic:** Unraveling the principles of valid reasoning and argument.
- **Philosophy of Religion**

### General characteristics of Indian philosophy

Indian philosophical darshans display a wide range of views and systems, making it hard to find commonalities. Even within Vedanta, philosophers had freedom to explore diverse ideas, using Vedic texts to support their views.

Still, certain commonalities emerge:

#### **(a) Astika vs Nastika:**

The ancient Indian tradition classified the various darshanas into astika and nastika. The various definitions for *Astika* and *Nastika* philosophies has been disputed since ancient times, and there is no consensus.

	Literally	Western	Theism	Panini	
Astika	There exists	Orthodox Schools	Accepts Ishvara (theist)	Asti Paralokah	Accepts the authority of the Vedas
Nastika	Doesn't exist	Heterodox Schools	Doesn't accept Ishvara (atheist)	Nasti Paralokah	Does not accept that authority.

Astika Darshan	Nastika Darshan
<ul style="list-style-type: none"> <li><b>Purva Mimansa:</b> Jaimini</li> <li><b>Uttar Mimansa (Vedanta):</b> Badarayana           <ul style="list-style-type: none"> <li>Shankar, Ramanuj, Madhva, Nimbarka, Vallabha</li> </ul> </li> <li><b>Nyaya:</b> Gautam</li> <li><b>Vaisesika:</b> Kanada</li> <li><b>Samkhya:</b> Kapila</li> <li><b>Yoga:</b> Patanjali</li> </ul>	<ul style="list-style-type: none"> <li>Buddhism</li> <li>Jainism</li> <li>Lokayata/Charvaka</li> <li>Ajivika</li> <li>Many others</li> </ul>

### Varying concepts of God:

Not all among the astika philosophers were theists, and, even if they were, **they did not all accord the same importance to the concept of God** in their systems.

- **Samkhya:** did not involve belief in the existence of God, without ceasing to be astika.
- **Yoga** made room for God not on theoretical grounds but only on practical considerations.
- **Nyaya** and **Visheshika** both believe in God and also makes God inevitable for soul to attain liberation. However, their god is not the creator god.
- **The Mimamsa** is a ritualist school when it comes to liberation, hence requires the existence of God to be entity of worship/for rituals, but it ignores, without denying, the question of the existence of God.
- **Vedanta** has many variations.
  - **Advaita Vedanta** of Shankara regards the concept of Ishvara as a concept of lower order than the knowledge of brahman. For Shankara brahman is everything.
  - **Ramanuja** and **Madhva** bring back the concept of Ishvara, which can be said to have held similar characteristic as God.

### Varying role of Vedas/Sacred Texts:

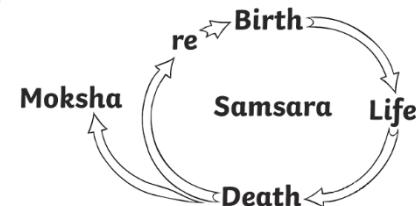
The role of the sacred texts in the growth of Indian philosophy is different in each of the different systems.

- Acceptance of the authority of the Vedas characterizes all the orthodox (astika) systems—but not the unorthodox (nastika) systems, such as Charvaka, Buddhism, and Jainism.
- Even when philosophers professed allegiance to the Vedas, it didn't stop their creativity. On the contrary, the acceptance of the authority of the Vedas was a convenient way for a philosopher's views to become acceptable to the orthodox, even if a thinker introduced a wholly new idea. Thus, the Vedas could be cited to corroborate a wide diversity of views.

### **(b) Three foundational concepts, Atman, Karma, Moksha**

These concepts constitute the bedrock of Indian philosophical thought. With the exception of materialist Charvaks, all philosophical traditions grapple with these concepts and their interrelations.

- **Karma:** Denotes the moral efficacy of human actions. It is quintessentially Indian concept.
- **Atman:**
  - All six astika schools advocate the classical position of existence of bonded soul needed to be liberated. Although they differ in their detailing of their conception of the same.
  - Nastika schools
    - Jaina holds the same classical Indian concept of existence of soul-in-bondage which requires to be liberated.
    - Charvaka denies existence of entity called Soul, making it bondage and liberation irrelevant.
    - Buddha does not believe in any eternal and essential entity called soul but advocated liberation in the form of Nirvana.
- **Moksha:** It represents the highest ideal.
  - Indian philosophy advocates for four ultimate objectives of human life called पुरुषार्थः (*Purushartha*), which are- धर्मः (*Dharma* = virtue), अर्थः (*Artha* = wealth), कामः (*Kama* = enjoyment), मोक्षः (*Moksha* = liberation). Out of the four *Purusharthas*, Liberation is regarded as the highest and ultimate goal of man's life.
  - **Liberation (Moksha/Kaivalya/Nirvana)** means complete cessation of suffering. Different systems of Indian philosophy have given different views about the nature of liberation, but all agree that liberation signifies an end to miseries in life.
    - **Pursuit of Liberation:** In many Indian philosophical systems, the pursuit of moksha wasn't closely linked with the systematic doctrines being discussed. Various debates on epistemology, logic, and metaphysics were conducted purely on rational grounds, without directly addressing the goal of moksha. Only Vedanta and Samkhya philosophy establish a closer relationship with the ideal of moksha, whereas the logical systems such as Nyaya, Vaisheshika, Purva-Mimansa maintain only remote connections.



### **(c) Indian Epistemology**

- In all the systems of Indian philosophy, there is a clear-cut distinction between '**valid**' and '**invalid**' knowledge. Mainstream classical Indian epistemology is dominated by theories

about knowledge-generating processes. The sources or methodology of valid knowledge has been called **pramana**.

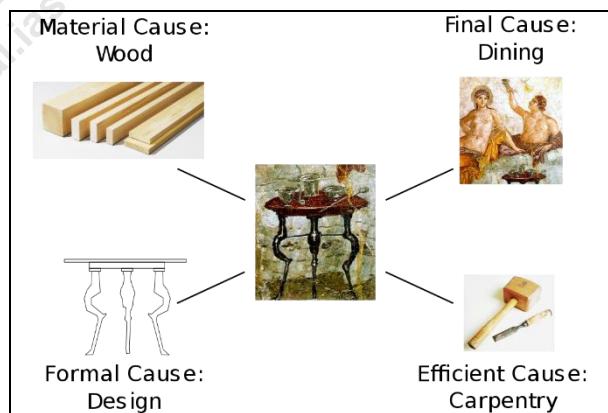
- The principal candidates are:
  - **Pratyaksha Praman** (sensory experience) is considered least controversial.
  - **Anumana** (inferential reasoning)
  - **Shabda** (word of an authoritative person)
  - **Anubhava** (direct experience)
- Other processes seem not truth-conducive or reducible to one or more of the widely accepted sources such as perception and inference.

#### **(d) Indian Metaphysics**

- Metaphysics means study of reality and existence. Metaphysical debates concern the status of certain concepts as the soul, God, substances, universals, time, change, permanence/impermanence, one and many, etc.
- Indian philosophy conceives of man as spiritual in nature and relates him to a spiritual or metaphysical concept of the universe. There is no single Indian metaphysics, but rather a plurality of ways of understanding and relating to Being. The Indian metaphysics is expressed through a rich variety of thoughts and practices that have developed over more than three thousand years.

**Theory of Causation** Causation was acknowledged as one of the central problems in Indian philosophy. Every school of Indian Philosophical system are accepted different type of causal relationship.

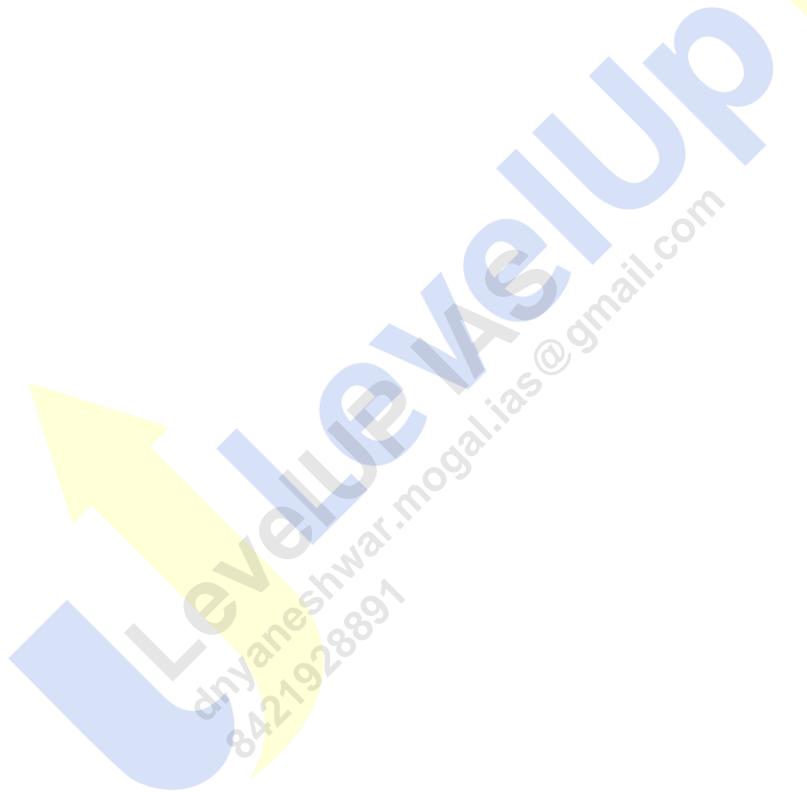
- They stressed the importance of the **material cause**, rather than (as is western philosophy) the efficient cause.
- The Indian theories of causation are traditionally classified by one question: **"Does the effect pre-exist in its material cause?"**
- **Svabhava-vada (Yadrichhavada):** Svabhava (nature) is the cause of the world. It says that the phenomenon of the world is produced spontaneously from the inherent nature of things. It is an old view, mentioned in Upanishads. It is also upheld by the **Charvaka** system.
- **Satkaryavada:** Here, the **effect already exists in the cause** in a potential condition. So, it is not basically a **new creation** and different from the material cause. But effect is only an explicit manifestation of that which is contained in its material cause. It is upheld by the Samkhya-Yoga and Advaita Vedanta philosophers.
- **Asatkaryavada:** The effect is not a transformation of the cause but a **new beginning (arambha), a new creation**; it is different from its cause, and it can never be the same



with cause. The main point of this doctrine is that the effect is not existent in its material cause before its production. Nyaya, Vaisheshika, Buddhists, Materialists and some followers of Mimamsa are asatkaryavadins.

**(e) Other Important Features:**

- In Indian philosophical discourse, the concept of **intuitive knowledge** holds significance.
  - Intuition = Looking into.
  - In Indian philosophy, truth is the knowledge of the self (atma jnana, or atma vidya). To attain it, intuition is often accepted as the only method.
- Indian philosophers differ from those in Western traditions by not seeking to justify religious faith. Instead, they **elevate philosophical wisdom to the level of religious truth**.
- Unlike the western thought, there is the absence of concerns related to **mathematics and history** in Indian thought.



### **(1) Purva Mimamsa**

Mimamsa means **exegesis (explanation)**. This darshana was devoted to Vedic exegesis. It held the Vedas to be eternal and the authority on dharma. It aimed at explaining Vedic texts from the point of view of the nature and goals of sacrificial rituals.

Its earliest known important thinker was **Jaimini**, author of the **Mimamsa Sutra**, who lived in the 4<sup>th</sup> to 2<sup>nd</sup> century BCE.

- Jaimini understood Vedic ritual texts as embodiments of dharma and sacrifice was its central feature. Since this darshana focusses on the karma of sacrifice, it is also known as **karma-mimamsa**.
- The core objective of this darshana is to understand the nature of Vedic injunctions regarding the sacrifices.
  - As per Mimamsa, only scriptural injunctions are considered authoritative, asserting that the scriptures being **apaurusheya** are the exclusive source of valid knowledge regarding dharma.
  - Jaimini used the rules of language/grammar to explain how statements in the Vedas were to be interpreted as injunctions related to sacrifice. Thus, it led to the development of principles in scriptural interpretations, hermeneutics, and theories of meaning.
  - Rejecting the notion that scriptures are divine utterances, Jaimini contends that the **authority lies in the words themselves**.
- In the earlier phase, the **gods** were considered irrelevant; it was the sacrifice that was central. Later Mimamsakas acknowledged the existence of a supreme god.

This school came to be known as **Purva Mimamsa** in order to distinguish it from Uttara Mimamsa or Vedanta.

### **(2) Uttar Mimansa or Vedanta**

Vedanta literally means "end of the Vedas". It emerged from the **speculations and philosophies contained in the Upanishads**. It developed on the basis of a common textual connection called the **Prasthanatrayi** (Principal Upanishads, the Brahma Sutras and the Bhagavad Gita)

Vedanta does not stand for one comprehensive or unifying doctrine. Rather, it is an umbrella term for many sub-traditions, **ranging from dvaita to a-dvaita**. All Vedanta schools, in their deliberations, concern themselves with the following three categories, but differ in their views regarding the concept and the relations between them:

- Brahman: the ultimate metaphysical reality

- Atman: the individual soul or self
- Prakriti: the empirical world, ever-changing physical universe, body and matter.

One of the early exponents of Vedanta is **Badarayana**, who composed **Brahma Sutra** (aka Vedanta Sutra), a foundational book for Vedantic thought.

Over time, it became the most prominent school of Hinduism. Many extant forms of Vaishnavism, Shaivism and Shaktism have been significantly shaped and influenced by the doctrines of different schools of Vedanta. The Vedanta school has had a historic and central influence on Hinduism.

### Purva Mimamsa & Uttar Mimamsa (Vedanta)

	Purva Mimamsa	Uttar Mimamsa (Vedanta)
<b>Source of Knowledge</b>	Vedas as valid source of knowledge and unquestionable authority.	Vedas as valid source of knowledge and unquestionable authority.
<b>Basic source</b>	Interpretation of Vedic injunctions.	Interpretation of Upanishads
<b>Priority</b>	Focused on sacrificial acts (karma). It prioritizes the ritual aspect.	Focused on knowledge (jnana). It prioritizes philosophical aspect.
<b>Sutra</b>	Jaimini's Mimamsa Sutra	Badarayana's Brahma Sutra Gaudapada's Mandukya Karika
<b>Main focus</b>	Jaimini's primary focus is on dharma, delineating what ought to be done	Badayana delves into the exploration of Brahman, the absolute reality.

### (3) Vaisheshika

- The **Vaisheshika Sutra** of **Maharshi Kanaad** was written sometime between the 2<sup>nd</sup> c BCE - 1<sup>st</sup> c CE.
- **Metaphysics**
  - The school earns its name from its acknowledgement of ultimate particularities that are **vishesha** (particular). It considers Vishesha to be the essence of things and believes that every object in the universe has its own existence.
  - Vaisheshika school exhibits strong **naturalistic orientation**.
    - Material universe is posited to emerge from the combination of **four types of atoms** – earth, water, fire, and air. Thus, it delineates **atomistic cosmology**. It postulated that all objects in the physical universe are reducible to paramanu (atoms).
    - In addition to these, there exist eternal substance such as **ether** and **time**/
    - Despite its strong naturalistic orientation, the Vaisheshika system introduced **Adrishta**, a super-sensible force to explain the phenomenon beyond the purview of recognized entities. This introduces an **element of supernaturalism** that co-exists with the system's naturalistic foundation.

- It results in a metaphysics marked by **pluralism**. It claims that variety, diversity, and plurality are the essence of reality. It also claims that **particulars exist** independently of our perceptions. Thus, the philosophy of the Vaisheshika Sutra can be described as **pluralistic realism**.
- **Epistemology for liberation**
  - Vaisheshika system asserts that **moksha** is attained through **knowledge**.
  - Knowledge is attributed to self. It is contingent upon the interaction between the self and the senses, as well as between the senses and respective objects. Errors in perception are attributed to defects in the senses.
  - Vaisheshika accepted only two reliable means to knowledge: **perception** and **inference**.
  - Vaisheshika considers **scriptures as indisputable and valid means to knowledge**. Thus, works performed in accordance with Vedic injunctions may attribute to the realization of this ultimate state of liberation.
- In its early stages, the Vaisheshika was an independent philosophy with its own metaphysics, epistemology, logic, ethics, and soteriology. After a period of independence, the Vaisheshika school **fused entirely with the Nyaya** school, a process that was completed in the 11<sup>th</sup> century. Thereafter the combined school was referred to as **Nyaya-Vaisheshika**.

#### **(4) Nyaya**

Nyaya ascribes its own origins to a person named **Akshapada Gautama**, who is supposed to have lived in the 3<sup>rd</sup> c. BCE. However, the **Nyaya Sutra** ascribed to him does not seem to be older than the 1<sup>st</sup> c CE.

Nyaya took over many of the Vaisheshika ideas and added to them. It laid down a formal method of reasoning to establish the correctness of the Vaisheshika pluralistic explanation of reality.

#### **Epistemology:**

- It claimed that **true knowledge** gained through Vaisheshika could lead to **liberation**.
- **Four means of valid knowledge** are recognized as perception, inference, comparison, and verbal testimony.
- **Syllogism:** Gautama supports a **five membered syllogism**.
  - Example:
    - We can say that the hill is fiery. It is a **pratijna**, a statement that which is to be proved.
    - Then we state because it is a smoky, which is a **hetu**, ie statement of reason.
    - Then we add whatever is smoky is fiery as is a kitchen. This is an **udaharan**, a statement of a general rule supported by an example.

- Then we further add, so is this hill as well which is fiery. It is an **upanaya** ie application of the rule in this case.
  - Finally, we say that therefore this hill is fiery, ie **nigamana**.
- Nyaya logician emphasizes the example suggesting the concern not only for formal validity but also for material truth.

### **Navya Nyaya (neo-logical)**

- It was a new development of the classical Nyaya darshana. It was established by philosopher **Ganesh Upadhyaya** in **Mithila** in the 13<sup>th</sup> c and was later developed by **Raghunath Shiromani**.
- Ganesha wrote a book titled **Tatvachintamani** in response to another book written by Sriharsha to defend Advaita Vedanta which had offered a set of thorough criticisms of Nyaya theories of thought and language.

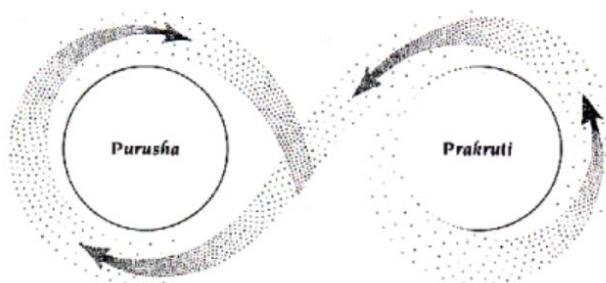
### **(5) Samkhya (Enumeration)**

The word Samkhya is based upon the Sanskrit word samkhya which means 'number'. The school specifies the number and nature of the ultimate constituents of the universe and thereby imparts knowledge of reality. In fact, the term Samkhya also means perfect knowledge. Hence it is a system of perfect knowledge.

**Ishvarkrishna's Samkhya-karika** is a pivotal Samkhya text dating back to the 200 BCE. It stands as the earliest available work in the Samkhya tradition.

It holds that the world we see around us really exists. Two fundamental categories in Samkhya thought are **purusha** (the spiritual principle) and **prakriti** (matter/nature/primal substance).

- In the samkhya philosophy, the phenomenal nature evolves from the prime state of matter. This perspective is grounded in the theory of causality, known as **satkarya-vad**. It posits that an **effect is implicitly pre-existent in its cause** before its actual production.
- **Purushas** (spirit or conscious energy) is absolute, independent, free, eternal, unchanging, passive, above perception, and conscious witnesses.
- **Prakriti** (primal substance, cosmic material) is eternal and unchanging, but also active and unconscious.
  - It is an original material which is uncaused, eternal, all-pervading, singular, independent, self-complete and lacking distinguishable parts. From it, all the differentiation arises. In contrast, the entities emerging from this primitive metric are seen as caused, non-eternal, limited, numerous, dependent, wholes of composed parts and manifested.
  - Samkhya is known for its **theory of gunas**. According to Samkhya, the **prakriti has three gunas or qualities—sattva (goodness), rajas (energy or passion), and tamas (darkness or inertia)**.



- The relationship between purusha and prakriti is described as similar to a passive observer watching a dancer. Thus, Samkhya adopts a consistent dualism of prakriti and purusha.
  - The two are **originally separate**.
  - **Theory of Evolution (Vikasavad)**: In the course of evolution, purusha mistakenly identifies itself with aspects of prakriti. **Jiva** (a living being) is that state in which purusha is bonded to prakriti in some form. This **fusion**, state the Samkhya scholars, led to the following **evolution/emanation**:
    - Prakriti → Mahat/Buddhi (intelligence) → Ahamkara (ego sense) → Manas (mind) → Five tanmatras (sense data) → Five sense organs → Five organs of action (tongue, hands, feet, evacuation, reproduction) → Five gross elements (ether, air, light, water and earth)
  - The source of suffering is ignorance regarding the true essence of the self. Attaining the freedom is contingent upon acquiring knowledge that distinguishes self from nature. Thus, **Liberation** consists of the purusha realizing its distinction from prakriti.
    - After liberation there is no essential distinction of individual and universal purusha. In a liberated state, self transcends attachment to nature, relinquishing roles as both an agent and an enjoyer. Instead, it assumes the true nature of a dispassionate witness consciousness ie **sakshibhav**.
- **Idea of God**
  - Despite not believing in God, the Samkhya school believed in Doctrine of Karma and transmigration of souls.

## **(6) Yoga**

Yoga was another ancient system of thought and practice. The **Yogasutras** of **Patanjali** believed to have been composed around 200 BCE represent the earliest surviving manual on Yoga.

Yoga-sutras share a **close association with Samkhya** system, to the extent that they are often considered two facets of a unified tradition.

- The **practical aspects** of Yoga play a more important part than does its intellectual content, which is largely based on the philosophy of Samkhya. Thus, Samkhya represents the theory and Yoga represents the application or the practical aspects.
  - Both hold that moksha occurs when the spirit (purusha) is freed from the bondage of matter (prakriti). This bondage is resulted from ignorance and illusion.
  - The Samkhya view of the evolution of the world through identifiable stages leads Yoga to attempt to reverse this order.
- However, Yoga introduces the 26<sup>th</sup> principle to the Samkhya's list of 25, namely the supreme lord (Ishvara). Thus, Yoga assumes the existence of God and is therefore known as **seshvara-samkhya**.
  - **Concept of God in Yoga School**

- Yoga defines God a **special kind of Purusha** who is always free from pains, actions, impressions and effects. He is eternally free and was never bound. He is above the law of Karma. He is purest knowledge.
- But God of Yoga is not the creator, preserver or destroyer of this world. He is only special Purusha. He does not reward or punishes the soul.
- He cannot grant Liberation. Directly, he has nothing to do with the Bondage and Liberation of the Purushas. Ignorance binds and discrimination between Prakriti and Purusha liberates. The end of human life is not the union with God but only separation of Purusha from Prakriti.

### **Objective of Yoga:**

- At the very outset, the Yoga Sutras state that its aim is cessation of the activities of the mind (**chitta-vritti-nirodha**). Yoga advocates control over the body, senses and the mind.
  - Similar to Samkhya, Yoga distinguishes Self from Mind (chitta). The objective of Yoga is to arrest mental modifications (chitta-vritti), thereby avoiding suffering.
  - An aspirant who has learned to control and suppress the activities of the mind and has succeeded in ending attachment to material objects will be able to **enter samadhi**.

### **Ashtangayoga:**

- It describes the **eight stages of yoga** leading to the acquisition of siddhis (signs of success). It serves as a comprehensive guide for practicing yoga.
  - **Five stages** deal with training the **body** (external aids)
    - The initial two components form the ethical foundation of yoga.
    - Ahimsa is particularly emphasized as a part of an ethics of detachment.
  - **Three stages** deal the rest with perfecting the **self** (purely mental or internal aids)

<b>Yama</b>	Restraint	It includes the observance of 5 vows of Jainism - Panchamahavrata, which are - Ahimsa, Satya, Asteya, Aparigraha, Brahmacharya.
<b>Niyam</b>	Observances	It is self-culture and includes purification - external as well as internal, contentment, study and devotion to god.
<b>Asana</b>	Postures	It means study and comfortable posture helpful for meditation.
<b>Pranayama</b>	Regulation of breathing	It means control of breath and deals with regulation of inhalation, retention and exhalation of breath.
<b>Pratyahara</b>	Abstraction of senses	It is the control of senses and withdrawing the senses from their object.
<b>Dharana</b>	Concentration	It is the fixing of Mind on the object of meditation like tip of nose.
<b>Dhyana</b>	Meditation	It means meditation in the undisturbed flow of thought. It is contemplation without any break.
<b>Samadhi</b>	Complete trance	It is concentration and it is the final step in Yoga where mind is completely absorbed in the object of meditation. It is the highest means to realise the cessation of mental modification which is the end.

#### **Additional: Linguistic philosophies**

These are propounded by Bhartrihari and Mandan Mishra. The linguistic philosophers diverged significantly from the Mimansa school. Challenging its realism, **Bhartihari's** chief work (**Vakpadiya**) and **Mandan Mishra's** works (Brahma Siddhi, Sphota Siddhi, Vidhi Viveka) delved into the intricate issues of language and meaning.

- **Bhartrihari:** Bhartrihari's metaphysical theory utilized the **concept of Sphota**, representing that from which the meanings burst forth. Sphota, in Bhartrihari's view, serve as the bearer of meaning. He distinguished between the word and sound, asserting that the word itself as sphota is the primary unit of meaning.
- **Mandan Mishra** was associated with Kumarila school.



Prelims Master Program (2023-24) – Ancient, Medieval, Art and Culture  
Handout 27: Bhakti Movement (Part 2)

*Bhakti in North India*

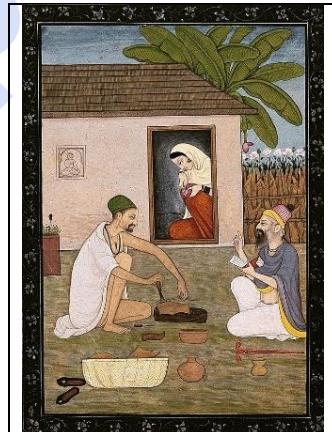
With the establishment of Turkish rule, a strong centralizing state was established in Delhi with a new political ideology after a long time, the old Sanskritic universe was partially replaced by Persianate elites and the role of trade/commerce/trade/craft in economy again became seminal. During this time, new religious ideas became popular in north India.

Here, the bhakti movement was **essentially a religious protest against prevailing socio-religious orthodoxy**. Emphasis on bhakti and religious equality were two common features of north Indian bhakti, like in the case of South India.

Bhakti during this period emerged in two forms:

Nirguna Nirakar	Saguna Sakar
<p>Worship of God <b>without attributes, formless.</b></p> <ul style="list-style-type: none"><li>• Ultimate reality is formless Brahman. Thus, monotheist.</li><li>• He is Gunateet and Nirvachaniya who cannot be captured in limited words.</li><li>• Believes in Advaita philosophy of Adi Shankara.</li></ul>	<p>Worship of God <b>with attributes, with forms.</b></p> <ul style="list-style-type: none"><li>• Nam, Rup, Guna: Idol worship</li><li>• Dedication to personal individual ishta devata.</li><li>• Reincarnation/Avatars of God to play some role on earth (leela).</li><li>• Believes in Dvaita philosophy or other forms of Advaita like Shuddhadvaita.</li></ul>
<p><b>Social reform</b></p> <ul style="list-style-type: none"><li>• Denial of caste divisions</li><li>• Denied temple cult, pilgrimage and ritualism.</li><li>• Humanist egalitarianism</li><li>• Anti-communalism</li></ul>	<p><b>Social reform</b></p> <ul style="list-style-type: none"><li>• Relatively less radical, some adjustment with caste system.</li><li>• Accepted priesthood and temple cult.</li></ul>
<p><b>Examples:</b></p> <ul style="list-style-type: none"><li>• Nathpanthi</li><li>• Kabir</li><li>• Nanak</li></ul>	<p><b>Vaishnavism, Shaivism, Shakti</b></p> <ul style="list-style-type: none"><li>• Within Vaishnavism: Rama bhakti, Krishna bhakti and Vithoba bhakti</li><li>• Within Shaivism: Lingayata, Shaiva Siddhanta, Kashmiri Shaivism etc.</li></ul>

- **Bhagat Pipa (b 1425) (Rajasthan)**
  - A Rajput king of Gagaraun garh, abdicated the throne to become a mystic poet and saint.
  - Became disciple of Ramananda.
  - His hymns are included in the Guru Granth Sahib.
- **Bhagat Dhanna Jat (Haryana)**
  - Mystic poet whose three hymns are present in Adi Granth.
  - Jat community was getting socially upwardly mobile due to agriculture at that time. Dhanna Jat represents the movement.
- **Dadu Dayal (b. 1544) (Gujarat)**
  - A saint-poet and a religious reformer who spoke against formalism and priesthood.
  - Called as Rajasthan ka Kabir.
    - Both Dadu and Kabir were **nirguni** saints. Both believed that devotion to God should transcend religious or sectarian affiliation, and that devotees should become non-sectarian (Nipakh).
    - Both focussed on communal harmony between Hindu-Muslim.
    - Doha's of both are popular. Dadu alludes to spontaneous (**sahaja**) bliss in his songs. Much of the imagery used is similar to that used by Kabir.
  - His compositions are compiled in Braj bhasha book called **Dadu Anubhav Vani**.
    - Some of his compositions are in Dhundhadi language.
  - In 1585, Dadu met Akbar in Fatehpur Sikri.
  - Two of his disciples are famous:
    - **Rajjab**: He lived his entire life in dulhe-ka-vesh and kept on spreading Dadu's thoughts.
    - **Sant Kavi Sundarads**: known for his contributions to Hindi language poetry.
- **Ravidas**
  - Mystic poet-saint and social reformer of the bhakti movement.
  - He was a disciple of Ramanand as per Bhaktmal. Young contemporary of Kabir.
  - **Religious Message**:
    - Discusses **Nirguna-Saguna themes**, as well as **Nathpanthi** philosophy.
    - **Sahaj bhakti**, a mystical state where there is a union of the truths of the many and the one.
  - **Social Message**:



Ravidas as a  
shoemaker.

(First generation after  
Manaku and Nainsukh  
of Guler, c. 1800–  
1810)

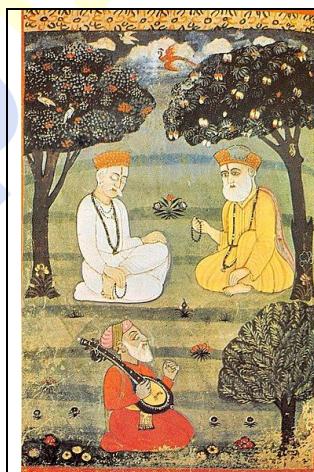
- Taught removal of **social divisions of caste and gender**.
- He promoted **unity** in the pursuit of personal spiritual freedoms.
- Strong anti-Brahmanical and anti-communal themes.
- The devotional songs of Ravidas made a lasting impact upon the bhakti movement.
  - 41 songs were included in **Guru Granth Sahib** of Sikhs.
  - **Panch Vani** text of Dadupanthis also includes numerous poems of Ravidas.

### Kabir (1398-1518):

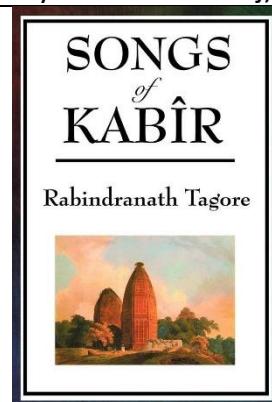
- Most powerful monotheist saint.
- He was a common weaver (**julaha**) from Benaras and a **disciple of Ramanand**.
- **Religious teachings:**
  - Rejection of formal worship, idolatry and scriptural knowledge.
  - He believed in **personal experiences** to discover spiritual knowledge.
  - His philosophy was trying to seek absolute, very much like **Nirguna Brahma of Adi Shankara**.
- **Social teachings:**
  - Social equality, universal brotherhood, peaceful coexistence, religious toleration. For Sikhs he is a precursor to Nanak. Muslims place him in Sufi lineages, and for Hindus he becomes a Nirguni saint.
  - For Kabir, the divine (brahman) and truth (satya) are present in all living beings (jiv). Hence, we must transcend the binary of "me" and "you" and regard all as a living being like ourself. We must **destroy our egotism**, caste arrogance, caste ranks, discrimination of high and low. We must be each other's habitations. This standpoint leads to condemnation of Brahmanical caste discrimination and of conflicts between Hindus and Muslims. In the Kabir tradition, love (prema) and mercy (daya) should animate our relations with social others.
  - He believed in simple leaving as a householder and rejected severe ascetism.
  - He accepted disciples from all backgrounds.

### **Poetry:**

- He preached in the local **Awadhi, Braj, Bhojpuri** dialects. He made a great contribution to the growth of literature through his **Dohas**.
- His dohas are sometimes called **Shabad** (word) or **Sakhi** (witness).
- They were later compiled into a book called **Bijak**.



Nanak, Mardana and Kabir (1773 painting, by Alam Chand Raj)

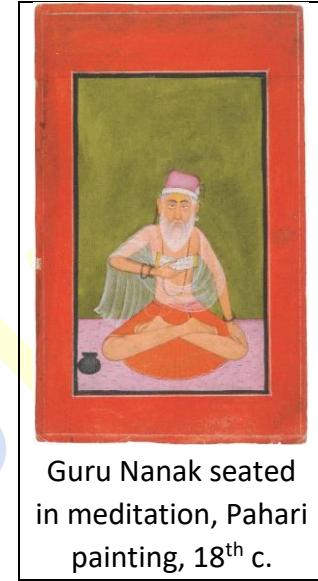


Collected by  
Kshitimohan Sen,  
translated by  
Rabindranath Tagore in  
English

- Kabir was also a great satirist to **expose** the ridiculousness of some rituals and orthodox people through satire and wit. He employed a new literary device called **ulatbansi** (upside-down) to express his views.
- Some of his verses were included in **Adi Granth**.
- **Kabir Panth**
  - Kabir did not find any distinct sect in his own lifetime but two of his disciples later found maths.
  - Kabir Chaura (Banaras) by Surat Gopal
  - Dham Khera (Chhattisgarh) by Dharamdas

### Guru Nanak (1469-1539):

- **First Guru of Sikhs.** His birthday is celebrated as **Prakash Guru Purab** on Kartik Paurnima.
  - **Birthplace:** Talvandi (Nankana Sahib), today's Pakistan
  - **Died:** Kartarpur, today's Pakistan
  - He lived in **Punjab** during 15<sup>th</sup>-16<sup>th</sup> c., when it was **exposed to continuous wars and invasions** leading to social and economic dislocations. He introduced his **version of Nirguna bhakti** to respond to the problems. Stories of his extensive travels are found in **sakhis** and **udasis**.
- **Religious Teachings:**
  - Monotheism (Ik Omkar)
  - Rejection of idol worship and priestly intermediation.
  - Three practices: Naam jap (recite), Kirat karo (work honestly), Vand Chakko (share)
- **Social Teachings:**
  - Selfless service
  - Universal brotherhood, Hindu-Muslim unity, Religious and social equality
  - Maintaining a balance between spiritual and worldly life
  - Utmost respect towards women. He spoke against Sati as well.
- Whereas the other radical thinkers only criticized the existing system, Nanak **provided positive and practical alternative**, with definite socio-religious program:
  - He regulated the community life of his followers.
  - In order to strengthen the feelings of unity and equality, Guru Nanak introduced the practice of **sangat** (congregation of all) and **pangat** (communal dining for all) which presented new social order based on **liberal values**.
  - Finally, his teachings founded a new religion that helped unite the robust peasantry of Punjab.
- **Political Teachings:**
  - Nanak's drew a large number of **religious metaphors** from political life (e.g. **God = sacha padshah**).



Guru Nanak seated in meditation, Pahari painting, 18<sup>th</sup> c.

- **Kingship:** God himself elevated some people to rule and made other beggars. Kingship was not evil, but he reminded the **rulers to be just and work for people**.
  - He **blamed Sultan for not protecting his subjects in the battle of Panipat with Babur.**
  - He condemned the oppression of tyrannical rulers and **called their cruel, and greedy officials butchers.**
  - He made a great contribution to the **growth of Punjabi language.**
    - **Nathpanthi influence:** terms like **Shabad, Shunya**
    - Singing devotional songs with assistant playing Rabab
    - Anecdotes about his life are collected in **janam-sakhis.**
  - His followers referred to themselves as **Sikhs.**
- 

### *Common Characteristics and Contribution of Nirgun Bhakti*

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- **Religious Ideas:**
  - **Nirgun Bhakti:** They uncompromisingly believed in **only one God.**
    - God of Nanak was non-incarnate and formless (nirankar), eternal (akal) and ineffable (alakh).
  - There was only one way of establishing communion with God: it was the way of **personally experienced bhakti.**
    - Monotheists also emphasized the crucial importance of **repetition of divine name, spiritual guru, community kirtan** and companionship of saints (**satsang**).
  - The monotheistic saints **travelled widely** to propagate their beliefs.
  - **Synthesis of three traditions:** All the monotheists were influenced in varying degrees by the **Vaishnava** concept of bhakti, the **Nathpanthi** movement and sufism.
- **Social Ideas:**
  - Most of the monotheists **belonged to the 'low' castes.** They **promoted social radicalism** – attacked caste system and ritual orthodoxy.
  - Their path was **independent of both Hinduism and Islam.**
    - They didn't try to create a new religion – **harmonizer of both and yet critical of both** Hinduism and Islam.
    - They denied their allegiance to either of them and criticized the superstitions and orthodox elements of both the religions.
    - They attacked idolatry, rejected the authority of the Brahmins and Maulavis and their religious scriptures.
  - Most of the monotheistic saints were not ascetics. They led **worldly life** and were married.
- **Literature and Music**

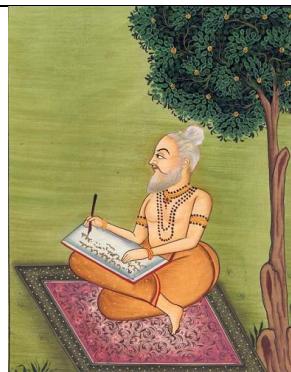
- They composed their poems in **popular languages**.
  - Not only reflected the emotions of common people but also used the **language of common people** - Hindawi, Awadhi, Punjabi, Braj etc.
  - Some of them used a language which was a **mixture of different dialects** spoken in various parts of North India.
  - They preferred **common language over their own native dialects** because they considered it fit for the propagation of ideas among the masses.
  - The monotheists also made use of **popular symbols and images** to propagate their teachings.
  - Their utterances are expressed in **short verses** which could be easily remembered.
  - Support to **local literature** too – Saqi, Ramani, Doha, Bijak
- **Development of music** – Guru Nanak and Rabab. Even today Raagis in Gurudwaras.
- **Three more points:**
  - **Ideological Affinity:** The saints were aware that there existed a unity of ideas among themselves.
  - **The popularity** of the monotheists broke territorial barriers.
    - A 17<sup>th</sup> c Persian work on comparative religion **Dabistan-i Mazahih** testifies to the continuing popularity of Kabir among the people of North India.
  - **Sect formation**
    - Despite the widespread popularity, the followers of each one of the major figures in the monotheistic movement like Kabir, Raidas and Nanak gradually organized themselves into exclusive sectarian orders called panths such as Kabir panth, Dadu panth, Nanak panth, etc.

Rama bhakti	Krishna bhakti
<ul style="list-style-type: none"> <li>Popular story of Rama.</li> <li>Righteousness was emphasized. It is all about <b>Maryada Purushottam, upholder of dharma.</b> Rama had within him all the desirable virtues that any individual would seek to aspire, and he fulfills all his ethical/moral obligations. So, seriousness and idealism – best father, son, ruler, brother and husband.</li> <li><b>Dasya-bhaav</b> prominent.</li> </ul>	<ul style="list-style-type: none"> <li>Popular imagination of Krishna, Radha, Gopi</li> <li>He was in all relationships as <b>Purna Purush.</b> Also, entertainment too for popular mind. He was <b>more relatable</b> to common people.</li> </ul>
<ul style="list-style-type: none"> <li>Socially, <b>relatively more orthodox.</b></li> <li>Maryada of Ram is generally more dharmashatra-related yet there are some exceptions like Tribal Shabari.</li> <li>Still, it reduced sufferings of caste system. There was <b>no intensity/rigidity of caste</b> system in Ram bhakti.</li> </ul>	<ul style="list-style-type: none"> <li>Varna/Jati is not very visible in Krishna bhakti. It is much <b>more inclusive.</b></li> <li>Compared to Ram Bhakti, there is more <b>protest element</b> in Krishna bhakti. For example, gender relation between Radha and Krishna.</li> </ul>

The primary source of the life of Rama is the Sanskrit epic **Ramayana** composed by **Valmiki**. The oldest part of Ramayana composition may belong to 8<sup>th</sup> c BCE, but its narrative kept on enlarging and extending upto Gupta era.

Apart from Valmiki Ramayana, there are various versions of Ramayana in Sanskrit.

- **Raghuvamsha**, by Kalidasa, is a Sanskrit mahakavya, written during Gupta era.
- **Adhyatma Ramayana**, written in late medieval era, tries to reconcile Bhakti to Rama with Advaita Vedanta.
- **Yoga Vasishtha** depicts a dialogue between Prince Rama and Rishi Vashistha through which Vedantic philosophy is explained.
- Various **Puranas** contain Rama's story: Vishnu Purana, Padma Purana, Garuda Purana, Agni Purana etc. Apart from that, Ramayana is also included in **Mahabharata**.



Valmiki writing Ramayana



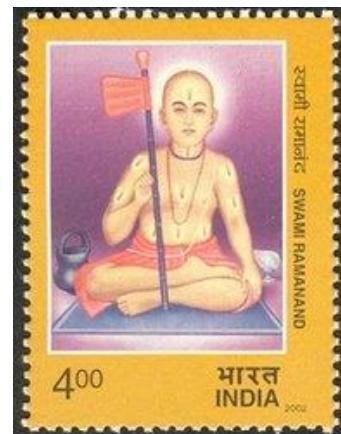
Ramayana carved relief in Kailas cave at Ellora, 8<sup>th</sup> c CE

Apart from Sanskrit, with the beginning of Bhakti movement, there was a translation and transformation of Ramayana in many other traditions and various regional vernaculars. In **Buddhism**, there is **Dasharatha Jataka** and the **Jain** version of Ramayana is known as **Paumachariya**, written by Vimalasuri. Following are some of the important Ramayanas in **regional languages/dialects**:

Era	Ramayana	Author	Language
1100-1200	Ramachandra Charita (Jain) (Pampa Ramayana)	Nagachandra (Abhinav Pampa)	Kannada
	Ramacharitam	Cheraman	Malyalam
	Kambaramayanam	Kambar	Tamil
1200-1300	Ramayana (Jain)	Kumudendu	Kannada
	Sri Ranganatha Ramayana	Gona Budda Reddy	Telugu
1300-1400	Saptakanda (katha) Ramayana	Madhava Kandali	Assamese
	Krittivasi Ramayana	Krittibas Ojha	Bengali
	Ramayanu	Krishnadasa Shama	Konkani
1400-1500	Vilanka Ramayana	Sarala Das	Odiya
	Torave Ramayana	Kumar Valmiki	Kannada
	Bhavartha Ramayana	Eknath	Marathi
1500-1600	Dandi Ramayana	Balaram Dasa	Odiya
	Ramcharitamanas	Goswami Tulsidas	Hindi
	Ramayana of Akbar		Persian
1600-1700	Tulsi Krita Ramayana	Premananda Swami	Gujarati
	Pothi Ramayan		Urdu

**Ramanand (14<sup>th</sup> c):**

- *Connected south to north.*
  - Tradition holds that his disciples included Kabir, Ravidas, Sen, Bhagat Pipa and others.
- Apart from Acharyas, he was also influenced by Nathpanthis. He deviated from the ideology and practice of the earlier acharyas in three important respects:
  - Vishnu → Ram
  - Sanskrit → Vernacular Hindi (Awadhi) compositions (increased accessibility)
  - Greatly relaxed the caste rules in respect of religious and social matters.
- Accepted both saguna and nirguna brahma.
- His verse is included in Guru Granth Sahib.
- He is claimed to have started Ramanandi/Bairagi Sampradaya.



**Tulsidas (1532-1623):** (He was contemporary to Akbar).

- Composed **Ramcharitmanas** in Awadhi.
  - Tulsidas was inspired by **Adhyatma Ramayana**.
  - It is notable for synthesising the epic story in a Bhakti movement framework. He transformed the original ideas to express spiritual bhakti for a personal god.
  - His idealist characterization of Rama emerged the symbol of Indian unity, integrity and self-respect.
- Other compositions: **Kavitavali**, **Vinay Patrika**
- His verses are called **dohas** and **chaupayis**.
- He started the **Ramlila plays**, a folk-theatre adaption of the Ramacharitmanas, during Dussehra.
  - It brings the whole population together, without distinction of caste, religion or age, in various activities and performances.
  - It was inscribed in **UNESCO Intangible Cultural Heritages of Humanity**.



Stylized painting of Tulsidas by Dinanath Dalal



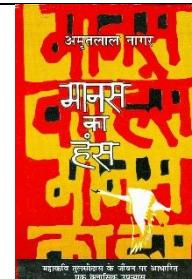
Tulasi Manas Mandir, Varanasi, 1964

- Quotes:
  - *Tulsidas established a "sovereign rule on the kingdom of Dharma in northern India", which was comparable to the impact of Buddha.* – Hazariprasad Dwivedi.
  - *In the turbulent Middle Ages, India got light from Tulsidas. The north Indian society as it exists today is an edifice built by Tulsidas, and the Rama as we know today is the Rama of Tulsidas* – Mahadevi Varma.

### Nabhadas (17<sup>th</sup> c):

- Composed **Bhaktamal** (Braj language) which mentions about 200 Ram bhakts.

**Amritlal Nagar** (1916-1990) wrote two biographies of great contemporary saints. Tulasidas wrote on Ram in Awadhi while Surdas wrote on Krishna in Brajbhasha. Amritlal talks about the historical details in great depth, but the events are fictional.



On Tulsidas



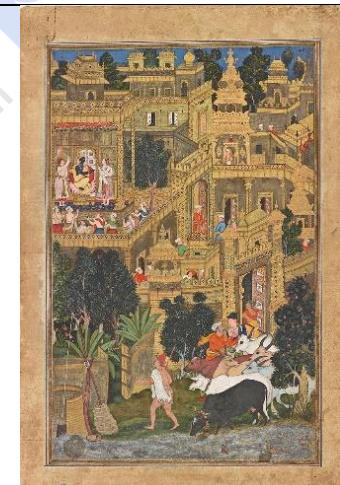
On Surdas

## *Krishna Bhakti*

### Important Sources:

#### **(1) Harivamsha** (post-Mauryan era)

- Added as an **appendix to Mahabharata** in the post-Mauryan era.
- An important source for information on Krishna. It deals with the ancestry and exploits of Krishna, who was by now wholly deified and identified with Lord Vishnu.



City of Dwarka,  
Harivamsha, Mughal  
painting from Akbar's era

#### **(2) Bhagavata Purana** (9<sup>th</sup> – 10<sup>th</sup> c)

- It promotes Krishna-bhakti, integrating themes from the Advaita and Dvaita both.
- It celebrates Vishnu in his many avatars, but it is particularly evocative in its **celebration of Krishna avatar** and the playful story of his youth. It is a **source of many popular stories of Krishna's childhood and of legends.**
- Its influence on Indian religion, art, and literature** has been monumental.
  - It was adapted in many Indian **languages**. It partly inspired Jaideva's Geet Govinda. Moreover, it played a significant role in Chaitanya's Krishna-bhakti, Ekasharana Dharma, Eknath's bhakti as well Telugu language.



Krishna and Balaram in  
Sandipani Ashram,  
Bhagavata Purana, 1525

- Its scenes are carved in stone on **temple walls** and illustrated in beautiful Rajasthani/Pahari **miniatures**.
- It played a key role in **theatre, dance** and **music**, especially for Ras and Leela. Kathak, Odissi, Bharatnatyam and Manipuri dance performances on stories from Bhagavat Purana are very common even today.

### (3) Jayadeva's Geeta Govinda (Sanskrit, 12<sup>th</sup> c)

- It is the earliest-known poem dealing with the theme of the divine lovers, **Radha and Krishna**, and in it, Radha is treated as the lover and constant companion, not as the wife, of Krishna.
- It became popular among people due to imagery which focused on aspects of **erotic and ecstatic love between Radha-Krishna**. It represents attraction, yearning, estrangement, viraha, upreksha, and final reconciliation, all happening in Vasant Ritu. Thus, it is a **Shringara Kavya**.
- It goes above and beyond carnal love and enters in spiritual domain and thus became immensely popular in medieval times.
  - As per the **orders of Gajapati ruler Prataprudra Deva** (1497-1540), only Geeta Govinda was to be sung and danced in Jagannatha Temple (**by Maharis**), the tradition which continues till date.



Radha in her jealousy imagines Krishna with other women, Gita Govinda, Purkhu, Kangra style, c. 1820

#### Cultural Influence of Geeta Govinda:

- **Performing Arts:**
  - **Ashtapadis** and **Ashta Nayikas** of Geet Govinda are represented in **classical dances**. It is a must on repertoire of all **Indian classical dance traditions**.
  - Gwalior gharana of **Hindustani music** highly adores Ashtapadis.
  - There is a riwaz of singing ashtapadis in **Haveli sangeet**.
- It inspired much of the subsequent poetry and painting in the bhakti (devotional) tradition of Krishna and Radha throughout India.
  - Commentaries: **Rasikapriya** by King Kumbha, Rasamanjari by Shankara Mishra, and Rasa-pari-lupta by Vitthalnath of Pushtimarga.
  - It has **deep impact on bhakti poetry** of Vidyapati, Chandidas, Kumbhandas, Nandadas, and Surdas.
- Popular theme for **Pahari and Rajasthani paintings** in 17<sup>th</sup> and 18<sup>th</sup> centuries.

## Krishna Bhakti in West and North

- Gujarat – **Narsinh Mehta** (early 15<sup>th</sup> c)
    - He is considered as the **Adi Kavi** of Gujarati language.
    - He popularized bhakti through devotional song like *Vaishnav Jan To Tene Kahiye*.
    - Focus of his bhakti is **Sakhya bhav**.
  - Rajasthan – **Mirabai** (b 1498)
    - She was a Rajput princess married into great Sisodias of Mewar as the **wife of Rana Kumbha** and a **daughter-in-law of Rana Sanga**. Rana Sanga built a **Kumbha Shyam Temple** (Meera Mandir) in Chittorgarh for her worship.
    - However, she became **widow at a young age**, then her father-in-law died. She refused to go Sati, as was expected of Rajput widow. Then faced a lot of **exclusion, abuse and ostracism** within the family.
    - When the torture became unbearable, she chose to leave the palace, practice bhakti in the open, and **left Mewar for Vrindavan**.  
**Later, she moved to Dwaraka** where she became one with separated again.
    - Choosing the language of the people, Meera wrote in **Brajbhasha, interspersed with Rajasthani**. Around 1000-1100 available now. Around 500 more are attributed to her.



## Kumbha Shyam Mandir (Meera Mandir), Chittorgarh

**Nandalal Bose' paintings in Vadodara Palace depict the life of bhakti saint Mirabai**





Mira is leaving her home, with an ektari in her hand, in the company of other devotees.



Mira at the Dwarkadheesh Temple where according to legend she dissolved and merged with the idol of Krishna inside.

- **UP – Surdas (16<sup>th</sup> c)**

- He was a **blind** bhakti saint who composed songs in **Braj bhasha**, which are collected in **Sur Sagar**, **Sur Saravali**, and **Sahitya Lahari**.
  - His poetry raised the standard of Braj Bhasha from a dialect to the language of repute.
  - He was **one of the Ashta-chhaps** of Vitthalant Gosain, son of Vallabhacharya of Pushtimarga.
- Sur Sagar represents **Krishna as a lovely child** of Gokul and Vraj. It also contains the love of Radha and Krishna and longing of Radha for Krishna, and vice versa.



Apart from the influence of Jayadeva's Geet Govindam and Bhagvata Purana tradition, additionally, there was also lingering influence of Sahajiya Buddhism + Nath panthi tradition in Eastern India. Bhakti tradition here therefore was influenced by these various streams.

### **Initial Bhakti saint-poets:**

- Bihar: **Vidyapati** (1352 – 1448)
  - **Maithili** dialect, also father of Bengali literature.
  - Songs with the theme of **madhura bhakti** of Krishna
  - Popularized Ras Leela in Mithilanchal.
- Bengal: **Chandidas** (b. 1408)
  - First medieval **Bengali** saint, writing poems on Krishna-Radha love.

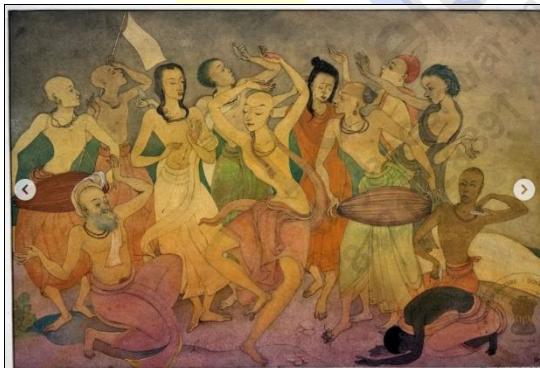
### **Chaitanya Mahaprabhu (1486 – 1534):**

- Founder of **Gaudiya Vaishnavism in Bengal**
- Most important source: **Bhagavat Purana**
- **Bhakti Dimension:**
  - He transformed Krishna bhakti into a major popular movement and popularized the mantra of **Hare Krishna Mantra**.
  - In this tradition, a devotee **emotionally identifies himself with Radha** and then experiences love for Krishna the way she used to do. So, the highest objective was to experience the sweetness of Radha-Krishna love – Madhurya bhakti.
  - He also introduced **Sankirtan tradition** (ecstatic communal devotional chanting/singing and dancing).
  - He also created a **musical jatra theatre** tradition wherein Chaitanya himself played Rukmini in the performance of Rukmini Haran.
  - His popularity was so great that he was considered by his followers to be an **incarnation of Krishna himself**.
- **Philosophical Dimension:**
  - His darshan is called **Achintya Bhedabhed**. (neither identity, nor difference because nothing conclusive). It is an integration of Ramanuja's and Madhvacharya's ideas. It is the meeting point of Dvaita and Advaita philosophy.
  - His perspective:
    - Jiva and jagat are dependent on Ishvara.
    - Ishvara can control Jiva and Jagat in two ways – direct and indirect.



Sri Chaitanya and Nitai (Nityananda) performing Kirtan.

- **Bhedabhed:** because bhed exists, but whenever Ishvara chooses to focus completely and directly, it becomes abhed.
  - **Achintya:** How exactly it happens is inconceivable, cannot be thought about. Thus, the exact nature of this relationship (being simultaneously one and different with Krishna) is inconceivable to the human mind. It can be experienced through the process of Bhakti yoga.
- **Six Gosvamis of Vrindavan** (E.g. Rupa Goswami, Jiva Goswami)
  - They were closely associated with Vrindavan where they **uncovered many ancient sacred sites associated with lilas of Radha, Krishna and Gopis** in the previous yugas mentioned in Bhagavat Puranas.
  - Then, Goswamis managed to inspire the **building of a number of large and ornate temples** here. Eg. Radha Raman Temple at Vrindavan by Gopala Bhatta Goswami.
- **Social Dimension:**
  - *His advent marks shift in the focus of Bengali bhakti tradition from bhakti poetry to full-fledged reform movement with broad social base.*
  - **He disregarded all distinctions of caste, creed and sex** to give a popular base to Krishna-bhakti. One of his most favourite disciples was Haridas who was a Muslim.
  - However, Chaitanya didn't give up Brahmanical norms altogether. He didn't question the authority of Brahmanas and scriptures. The six Brahmin Goswamis gradually distanced themselves from the popular movement and the original teachings.
  - Still, Chaitanya's movement had great impact on Bengali society. It promoted a sense of equality in Bengali life. His movement remained popular, and the followers came from varied social backgrounds.
- His followers wrote in **Bengali**.
- **ISCKON** today belongs to this tradition.



Kirtan

Artist: Kshitindranath Majumdar  
Bengal School of Art, 20th century

### Emergence of Vrindavan and Mughal-Rajput nexus

It is under the Mughals though, that Bhakti tradition really begins to thrive. It is argued that the political alliances that Mughal Emperor Akbar formed with the Rajputs went a long way in allowing Bhakti institutions and literature to flourish in early modern north India.

The Kachwahas of Amer, who were followers of the Ramanandi Bhakti community, served in the Mughal court of Akbar and were influential in shaping imperial policies and practices of rule. In 1526, for instance, Akbar made a land grant to the officiating priest of the Govindadev temple in Vrindavan. By 1580, the Mughals had awarded jagir grants to at least seven temples in the Braj region.

It is due to the patronage extended by the Mughal-Kachawaha nexus that Vrindavan emerged as one of the most important Bhakti religious centre of the period.

### **U.P. promotes tombs of Muslim devotees of Krishna for tourism (The Hindu 28 October 2022)**

Amid the forested lanes of Gokul in Mathura are the once forgotten tombs of Raskhan and Taj Bibi, arguably the two most famous Muslim devotees of Lord Krishna.

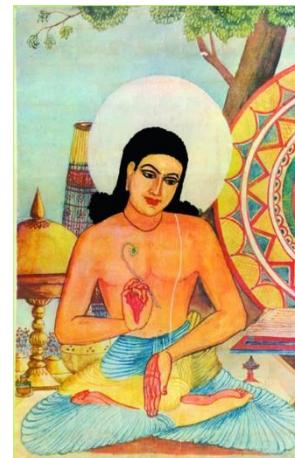
- **Raskhan** or Syed Ibrahim Khan was a 16th century Sufi Muslim poet born either in Amroha or Hardoi in Uttar Pradesh. He became a follower of Krishna and spent his life in Vrindavan.
- **Taj Bibi**, also known as the '**Mughal Mirabai**', was the daughter of a Muslim nobleman, appointed by the Mughals to protect the Gokul area. According to a publication of the State-run Braj Teerth Vikas Parishad: "Taj Bibi wrote poetry during the Mughal time when the ruling class belonged to the Muslim religion. She had shown great courage by giving up recitation of Kalma Quran and announcing that she was a Hindu devotee."



With the Uttar Pradesh Government focused on creating Krishna Janmabhoomi as a major pilgrim tourist destination in the State, the redevelopment of these burial sites has been prioritised. A 14-acre complex has been developed around the two hitherto neglected tombs.

## Assam: Mahapurush Srimant Shankar Dev (1449-1568)

- Krishna bhakti of **dasya bhaav** was popularized in Assam by Shankar Deva. In it, there is not much focus on Radha.
- His sect is called **ek-sharan-dharma** or **Mahapurushiya dharma**, which rejects Vedic and other rites and uses simplified form that requires just **naam**.
- **Cultural dimension:**
  - He preached in **Assamese**.
  - He also wrote **Gunamala**, abridged version of Bhagavat Purana.
  - Started **Sattras** (monasteries) and **namghar** (prayer houses like chaitya). Later on, Sattras grew into full-fledged monasteries which continue to be important even today.
  - **Music:** His devotional compositions **Borgeets**. The collection of his compositions is called **Kirtan-Ghosha** which are meant for **community singing**.
  - **Dance:** From here emerged **Sattriya dance** later.
  - **Theatre:** Native theatre associated is **Ankiya Naat**.
  - Assamese silk weavers started to weave a drape called **Vrindavani Vastra** under the guidance of Shankardeva.
- **Social Dimension:**
  - This simple and accessible religion attracted already Hinduized as well as non-Hindu tribal populations into its egalitarian folds.
  - It was against caste system, and especially against animal sacrifices common in shakta forms.
- **He influenced two kingdoms:** Koch kingdom and Ahom kingdom.
  - He had to face persecution at the hands of orthodox Brahmanical priesthood in Ahom kingdom and took shelter in the territories of neighbouring Cooch-Bihar, where the king gave him freedom to preach bhakti.
- **Madhav Deva (1489-1596)**
  - He composed Namghosha.
  - He laid down the system of Sattras and established Barpeta Sattra himself.



- **Social Radicalism:**
  - Although it is true that Saguna bhakti tried to compromise with varna system, nonetheless, it also **tried to soften the blow/rigour of the caste system.**
  - Even in Saguna bhakti, we can underline the **element of protest against Brahmanic orthodoxy and elite norms.**
    - Maharashtra dharma reflected popular consciousness.
    - Krishna bhakti challenged existing social norms during the medieval era.
- **In Cultural Field:** Saguna Bhakti became a major theme in contemporary literature, architecture, music, dance, drama, painting etc.
  - **Local dialects and languages:** Hindi, Awadhi, Braj, Bengali, Marathi, Punjabi, Odiya.
  - **Literature:** Various formats of poetry
  - **Architecture:** Bhakti movement encouraged temple cult.
  - In one sense, Bhakti paved the path for the **development of dharma-sangeet based classical music.**
    - Sankritan of Chaitanya, **Padas** of Meera, **Dhrupad** of Swami Haridas, **Haveli Sangeet** among Vallabha followers.
    - In south India too, **Purandaradasa, Shamashastri, Muthuswami, Tyagaraja** were all followers of Haridasi tradition.
    - There was a Sufi-like intensity and both Hindus and Muslims all followed it.
  - **Paintings**
    - Bani Thani
    - Kangra
    - Nathdwara
    - Tanjore
    - Lepakshi
  - **Dance**
    - Ideal of Radha-Krishna in all the classical dances.
    - Birth of **Sattariya** dance and **Manipuri** out of Bhakti movement.
    - Support to various temple dance traditions in South India.
  - **Sculpture**

**Prelims Master Program (2023-24) – Ancient, Medieval, Art and Culture**  
**Handout 28: Sikh Gurus (additional handout)**

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<b>(1) Guru Nanak</b> (1469-1539)	Sangat and Pangat
<b>(2) Angad Dev</b> (1539-1552)	<ul style="list-style-type: none"> <li>Invented Gurmukhi script</li> <li>Took interested in education of children – both physical as well as spiritual.</li> <li>Popularized Guru ka Langar (started earlier by Guru Nanak)</li> </ul>
<b>(3) Amar Das</b> (1452-1574)	<p><b>Guru Amardas:</b></p> <ul style="list-style-type: none"> <li>Introduced Anand Karaj marriage ceremony of Sikhs.</li> <li>Abolished Sati and Parda system among Sikhs</li> </ul>
<b>(4) Ram Das</b> (1574-1581)	<p><b>Cordial Relations with Akbar:</b></p> <ul style="list-style-type: none"> <li>He was impressed by their teachings, spirit of reform and social service through langar. He visited Govindval twice to meet Sikh Gurus - once Amardas and then Arjan.</li> <li>He granted land in Amritsar to the Sikhs.</li> </ul> <p>After Akbar's death the cordial relationship between the Sikh gurus and the Mughal rulers came to an end. Gradually, hostility rose with the beginning of Jahangir's reign.</p>
<b>(5) Arjan Dev</b> (1581-1606)	<p><b>He re-organized Sikhism.</b></p> <ul style="list-style-type: none"> <li>Transformed voluntary offerings into <b>regular systematic tax/tribute</b>. <ul style="list-style-type: none"> <li>Started systematic network for converting the people into the cult under <b>Masands</b>.</li> <li>Masands appointed their own deputies and made the people Sikhs of the Guru.</li> </ul> </li> <li>Composed <b>Sukhmani Sahib</b> (later included in Adi Granth)</li> <li>Compiled <b>Adi Granth</b></li> <li>Built <b>Harmandir Sahab</b> in 1604 (invited Mia Mir)</li> <li>Propounded the concept of <b>Halemi/Halimi Raj</b> (benign and just state, ideal state)</li> </ul> <p>He was tortured and executed by Jahangir.</p>
<b>(6) Har Gobind</b> (1606-1644)	<p>Four important changes:</p> <ul style="list-style-type: none"> <li><b>Miri-Piri swords:</b> around Guru's gird – spiritual and temporal authority</li> <li><b>Organized a small army</b> of his own for armed resistance.</li> </ul>

	<ul style="list-style-type: none"> <li>○ Transformed the Sikh cult into a Sikh corps with such <b>Saint Soldiers (sant sipahi)</b></li> <li>○ Explained that extreme non-violence and pacifism would only encourage evil. He taught that it was necessary to take up the sword in order to protect the weak and the oppressed.</li> <li>● <b>Akal Takht:</b> to hold court and conduct temporal business.</li> <li>● Build <b>Lohagarh fort</b> in Haryana</li> </ul> <p><b>Relations with Mughals:</b></p> <ul style="list-style-type: none"> <li>● <b>Jahangir arrested</b> the Guru and sent him to the <b>fort of Gwalior</b> where he remained for <b>12 years</b>.</li> <li>● <b>Shah Jahan</b> initially maintained cordial relations but later, there were some <b>armed conflicts</b>.</li> </ul>
(7) Har Rai (1644-1661)	<ul style="list-style-type: none"> <li>● He <b>avoided any conflict with the Mughals</b> but continued to maintain the army of sant-sipahis. Focused rather on missionary work.</li> <li>● He <b>supported Dara Shukoh</b> during his flight to Punjab. <b>Aurangzeb</b> called him to the court, but he sent his son <b>Ram Rai</b> instead who was detained as a hostage in Delhi.</li> </ul>
(8) Har Krishan (1661-1664)	<ul style="list-style-type: none"> <li>● Youngest of all Gurus, installed at the age of 5.</li> <li>● Symbol of service. Died due to smallpox, while serving epidemic and famine-stricken people of Delhi.</li> </ul>
(9) Tegh Bahadur (1665-75)	<p>Maintained the <b>political and militant character of Sikhism</b> even more strongly.</p> <ul style="list-style-type: none"> <li>● The aspiration of sovereignty is clear from the use of <b>title Sachcha Padshah</b>.</li> <li>● In his efforts <b>to consolidate Sikhism</b>, he turned first towards <b>Khatris</b> and then towards <b>Jats</b>.</li> <li>● Firm believer in the right to freedom of worship. For that reason, he was first asked to convert and then executed by Aurangzeb.</li> </ul>
(10) Gobind Singh (1675-1708)	<p><b>Path of Tegh, Degh (religion) and Fatah</b></p> <ul style="list-style-type: none"> <li>● He <b>evolved a theory of struggle</b> to provide a <b>moral justification for the use of force</b> against enemies. <ul style="list-style-type: none"> <li>● <b>Concept of God as the mightiest warrior</b> and the investiture of weapons with divinity.</li> <li>● He was himself portrayed as <b>Badshah Darvesh</b> (both saint and a king)</li> <li>● Declared that the purpose of his life was to work towards <b>dharma-yuddha</b>, to raise the virtuous and uproot the wicked.</li> </ul> </li> </ul>

	<ul style="list-style-type: none"> <li>• <b>Translation of Krishnavatar</b> – Dasam skandha of Bhagavat Purana.</li> <li>• <b>Khalsa formation</b> (1699): Structural change in the body of Sikhism. His declaration had three dimensions:           <ul style="list-style-type: none"> <li>• It <b>redefined the concept of authority</b> within the Sikh community</li> <li>• It introduced a <b>new initiation ceremony</b> and code of conduct.               <ul style="list-style-type: none"> <li>• <b>Amrit Sanskar</b> initiation of Panj Pyare who became Singh/lions. He gave the Sikhs the name <b>Singh (lion) or Kaur (princess)</b>.</li> <li>• <b>Five K</b> – kesh, kangha, kara, kirpn, kachha - closer community bond with separate identity.</li> <li>• <b>Idea of equality</b> – Khalsa followers not only were equal to each others, but were collectively as important as the Guru.</li> <li>• <b>Baisakhi</b> and <b>Diwali</b> congregations of armed Singhs at Anandpur.</li> </ul> </li> <li>• It provided the community with a new religious and political vision – <b>Raj Karega Khalsa</b></li> </ul> </li> </ul> <p>He was assassinated by a Pathan in 1708 at Nanded. After that, <b>Guruship came to end and vested on Khalsa and Guru Granth</b>.</p>
<b>(11) Guru Granth Sahib (1708--)</b>	<ul style="list-style-type: none"> <li>• Composition of ten Gurus</li> <li>• Jaidev of Bengal</li> <li>• Namdev, Trilochan and Parmanand of Maharashtra</li> <li>• Sadhna of Sindh</li> <li>• Dhanna from Rajasthan</li> <li>• Bene, Ramanand, Kabir, Surdas and Ravidas from Uttar Pradesh</li> <li>• Sufi saint Baba Farid from Pak Pattan (now in Pakistan)</li> <li>• Also some hymns of the Bhatts or bards.</li> </ul>