

2<sup>ND</sup> ELECTIVE  
HISTORY

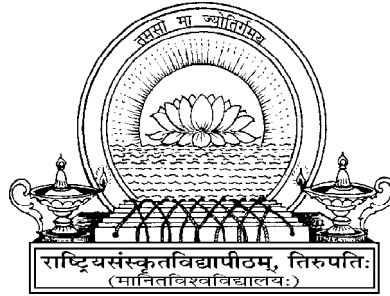
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Part-II, Paper - I

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# Indian History and Culture

## From 1100 A.D to 1707 A.D

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**Directorate of Distance Education**

Rashtriya Sanskrit Vidyapeetha  
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# **INDIAN HISTORY and CULTURE from 1100 to 1707 A.D**

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### **1.a.0. Objectives:**

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By the study of this unit the student will be able to know the details of history – political, social and economic -- of medieval India. During the period from 998 A.D and 1320 A.D different dynasties from outside India ruled the country. They are: The Slave dynasty, the Khilji dynasty, and the Tughlaq dynasty. Prior to the advent of the Delhi Sultanate Mohammad Ghazni and Mohammad Ghoris invaded India and ruled the country. The alien rule had great impact on Indian politics and culture. The student is expected to know about the circumstances that favored the advent of aliens and results in detail.

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### **1.a.1 Introduction :**

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The Yamini dynasty, also known as Ghazni dynasty, claimed its origin from the family of Persian rulers. During the Arab invasion the family fled to Turkistan and became one with the Turks. Alptigin founded the independent kingdom of this dynasty with its capital Ghazni. Later on the son-in-law of Alptigin Sabuktigin succeeded to the Ghazni throne in 977 A.D. Sabuktigin was a capable and ambitious leader. He wanted to extend his empire in east to Hindustan and in west to Afghanistan. Sabuktigin succeeded in capturing all the territories which lay between Laghan and Peshawar. Thus the Hindustani kingdom failed to check the growing power of the Ghaznavids towards the east. Raja Jayapala, the ruler of Peshawar, knew the danger of rising power of Islam on his border and tried to check its growth. But the other Rajput rulers were not indifferent to the rising power of Islam in the west for which they were often blamed. Otherwise they would have sent their forces to support Jayapala.

<b>S.A.Q.</b>
1. Why the native Indian ruler could not check the Ghazni invasion ?

**Ghazni Mohammad: 998 to 1030 A.D. :**

Sabuktigin, the father of Mohammad, died in 977 A.D. Mohammad Ghazni occupied the throne by dethroning his brother Ismail in 998 A.D and became powerful ruler. He repeatedly attacked India and paved way for the conquest of India by Islam.

After ascending the throne he took an oath to invade India every year. Various reasons have been given by Historians for the repeated attacks on India. They are:

1. Mohammad desired to establish the glory of Islam India. The attacks of Mohammad in India as jihad (holy wars) were to spread Islam and destroy image worship. This can be understood by seeing at the circumstances of that age and the religious zeal of the Turks who were new converts to Islam. Mohammad not only looted the wealth of Hindu temples but also destroyed them and the images of Hindu gods. Therefore it is mostly accepted that the main aim of Mohammad was to propagate Islam and to establish its glory in India at the cost of Hinduism.
2. Another aim of Mohammad was to loot the wealth of India. Mohammad desired wealth for the sake of wealth. Besides he needed it also to continue his policy of the expansion of empire. That is why he repeatedly attacked India. Besides, he had a

political purpose also. During the reign of Alptigin the Hindustani rulers had attacked Ghazni thrice. So Mohammed wanted to destroy this aggressive and powerful neighbor. Therefore he himself pursued an aggressive policy against India. The success against the Hindustani kingdom encouraged him to penetrate deeper into India.

3. Like all other great rulers of his period Mohammad also desired to get fame by his conquests which were also a reason for his attacks on India. The condition of India at that time was in very bad shape. Politically India was divided. There were many kingdoms which constantly fought against each other for fame and territorial expansion. Because of their constant internal fights none of them could utilize its resources for development nor could repulse the attacks of the alien power. This was their primary weakness.

<b>S.A.Q.</b>
1. Why Ghazni Mohammad repeatedly attacked India ?

4. Militarily India was weak at that time. Further, the Indian rulers did not try to know, understand and from what was happening or the developments in the neighboring countries in political, social, religious and cultural fields.

The Invasions of Mohammad: According to some historians Mohammad invaded India 17 times. But we have no proof in support of this. However, it is possible that he invaded India at least 12 times. His

first expedition took place in the year 1000 A.D and he occupied a few frontier fortresses. During next year he attacked Peshawar and defeated its ruler Jayapala. Mohammad advanced as far as the capital city of Waihand and then returned to Ghazni after collecting much war booty. Mohammad released Jayapala after getting 25 elephants and 250,000 dinars from him. Jayapala could not swallow this humiliation and burnt himself to death. He was succeeded by his son in 1000 A.D. In 1004 A.D Mohammad attacked Bhera. Its ruler Bajirao opposed him but was defeated and killed. In 1006 A.D Mohammad proceeded to attack the Shia kingdom of Multan and captured it. In 1009 A.D Anandapala sought support from other Hindu states, collected a large army and proceeded towards Peshawar to challenge Mohammad. But Mohammad defeated them and successfully reduced the strength and territories of the Hindustani kingdom. Anandapala was succeeded by his son Trilochanapala in 1012 A.D. In 1009 A.D Mohammad defeated the ruler of Narayanapur and plundered the wealth. In 1014 A.D he attacked Thaneswar, defeated the ruler Rama and looted the capital. All the temples and images were destroyed while the image of the principal deity Chakraswami was taken to Ghazni. In 1018 A.D Mohammad proceeded to attack the Ganga - Yamuna Doab and looted Mathura. He destroyed many images and temples in the holy city of Mathura. From Mathura he marched to Kanauj. Its ruler Rajyapala fled the country. Mohammad looted the city and destroyed it. Trilochanapala strengthened his position and took the help of the ruler of Bundelkhand Vidyadhar and faced the challenge of Mohammad but was defeated in 1019 A.D. The next year Mohammad attacked Gwalior.

The defeat and decay of the Hindustani kingdom had encouraged Mohammad to penetrate deep into India. Besides, the booty which he got in Punjab and Nagarkot whetted his appetite for Indian wealth. He continued his raids on India meeting no challenge anywhere. It seemed as if India suffered from paralysis and found itself incapable to fight against Mohammad even he was systematically looting its wealth, destroying temples and images.

**S.A.Q.**

1. Was Mohammad Ghazni successful in realising his ambition of attacking India repeatedly.

OR

Assess the loss and humility suffered by India by the repeated attacks of Mohammad Ghazni.

Mohammad's destruction of the Somnath Temple on the coast of Kathiawad in Gujarat has no parallels in Indian history. The temple received offerings in different forms from lakhs of devotees daily and had a permanent income from the resources of ten thousand villages. It was a beautiful temple and possessed enormous wealth. Its Shivalinga had a canopy studded with thousands of costly jewels and diamonds. The chain attached to one of its bells weighed 20 mounds of gold. One thousand Brahmins were appointed to perform the worship of the Linga and thirty five males and females were employed to sing and dance before the deity. Mohammad proceeded through Multan, reached the capital of Gujarat and attached Bhima I, the ruler of Anhilwara who fled the battlefield. Mohammad attacked the temple in 1025 A.D. looted its wealth and destroyed it. He returned with a huge booty. He was troubled in the way by Jats. But ultimately he reached Ghazni with his enormous booty. Next year (1027 A.D.) Mohammad came back to India to punish Jats who had troubled him on his return journey from Somnath. This was his last invasion. He severely punished and looted their property.



<b>S.A.Q.</b>
1. Assess the loss suffered by the Somnath temple because of the attack of Mohammad Ghazni.

Thus Mohammad attacked India repeatedly. He was never defeated. He took away whatever he could and destroyed numerous temples. Besides engaging himself in loot and plunder he annexed Afghanistan, Punjab, Sindh and Multan to his empire. Mohammad died in 1030 A.D.

**Results:**

Mohammad was a courageous soldier and a successful commander. He always attempted to win glory and extend his empire. Mohammad's aim had been to loot the wealth of India, but not conquering and establishing a kingdom. His raids led to serious political developments. Due to the impact of these raids Rajput kingdoms became powerless. At many places as a mark of his coming Mohammad reduced cities, forts and temples to ruins. He patronized poets and scholars. Poets like Firdausi and Alberuni were in his court. After the death Mohammad, the Ghazni kingdom, on account of wars of succession had declined and in its place Ghori kingdom became powerful.

<b>S.A.Q.</b>
1. Assess the personality of Mohammad Ghazni.

I A. 2.

The Invasions of Mohammad Ghori: In Afghanistan the Ghori lay between Ghazni and Heart. Persians or Afghans might have established this kingdom. Frequent wars took place between the Ghori and Ghazni kingdoms. As there was disorder in the kingdom of Ghazni after the death of Mohammad the Ghori kingdom gained in strength. After the death of Allauddin Hussain the Ghori sultan Ghiyasuddin succeeded him. He appointed his brother Shihabuddin Mohammad as the ruler of Ghazni in 1173 A.D. It is this Shihabuddin that became in history as Ghori Mohammad. He also conducted raids in India several times. But unlike Ghazni Mohammad he not only tried to acquire wealth but also aimed at the establishment of Muslim empire in India. He brought all Muslim rulers in India under his authority and laid foundation for Muslim empire in India.

<b>S.A.Q.</b>
1. What is the difference between the ambitions of Mohammad Ghazni and Mohammad Ghori in so far as their attacks on India are concerned ?

Nearly after 148 years of Ghazni Mohammad's invasion Ghori's first attack took place (1175 A.D). But there was not a single remarkable change in the condition of India except changes in the ruling dynasties and territories of their kingdoms. Politically India was, as earlier, divided into many kingdoms both in the north and the south. Many of them were quite extensive and powerful enough to meet the challenge of the foreign invaders. But their constant fights within themselves for glory and power constituted their primary weakness. None was interested in repulsing the attacks of the alien rulers and protect the pristine glory of Hindu culture.

<b>S.A.Q.</b>
1. What was the primary weakness of Indian rulers at the time of the invasion of Mohammad Ghori ?

Ghori Mohammad attacked Multan in 1175 A.D and conquered it easily. In 1178 A.D he attacked Gujarat. But he was defeated by the Mularaja of Solanki. In 1180 A.D he marched up to Peshawar which was then under the Ghazni rulers. In 1181 A.D he occupied Punjab and with this conquest the Ghazni power came to an end. After the capture of Punjab he directed his attention to the kingdoms of Muhammad and Prithviraja, the respective rulers of Delhi and Ajmer. In 1190 A.D Ghori Mohammad crossed the Sutlej river to occupy Bhatinda in the kingdom of Prithviraj. Mohammad proceeded to face Prithviraj. The latter gathered a big army and resisted Ghori. The enemies met each other in the battlefield at Tarain, 80 miles from Delhi. The first battle of Tarain took place in 1191 A.D. Ghori Mohammad was defeated in this battle and was wounded. So he had to return to his kingdom. But he was eager to avenge his defeat. So he collected a strong force, sought the support of Jayachandra, the ruler of Kanauj who was an enemy of Prithviraj and then proceeded towards the kingdom of Prithviraj. After the capture of Bhatinda, Muhammad marched again to the plain of Tarain. Prithviraj came with a large army to face him and the second battle of Tarain was fought in 1192 A.D. In this battle the Rajputs were totally destroyed. Prithviraj who fled the battlefield was killed by Muslims. Delhi and Ajmer fell into the hands of Ghori. The second battle of Tarain proved to be one of the decisive battles in Indian history. It settled the future course of Indian history. The battle weakened the morale of the other Rajput rulers and they failed to resist the Muslim invaders. Qutb-ud-din-Aibak

was appointed as governor of the newly acquired Delhi and Ajmer. After this achievement Mohammad went back. Aibak consolidated the Indian conquests of Mohammad. Later the revolt that took place at Ajmer was suppressed. Delhi was made capital of the Muslim kingdom of India in 1193 A.D. Next he conquered Meerut, Bulandshahar Aligarh, etc. to please his overlord Mohammad.

S.A.Q.
1. “ The second battle of Tarain proved to be one of the decisive battles of Indian history.”- Justify.

Mohammad came back to India in 1194 A.D. This time he targeted Kanauj. Jayachandra, the ruler of Kanauj, had enmity with Prithviraj and, therefore, he had not helped him to fight against Muslims. So Jayachandra had to fight the Muslims alone. A fierce battle took place between Muhammad and Jayachandra near Chandawar on the bank of the river Yamuna. The Rajputs were defeated and Jayachandra was killed in the battle. Muhammad proceeded towards Benaras and part of Madhya Pradesh which included Bayana and Gwalior.

As disorder spread in his native land, before getting back there, Muhammad appointed Kutubuddin as his representative in India. Afterwards Kutubuddin achieved many successes. In 1206 A.D. Mohammad was killed. Consequently Kutubuddin declared himself as the heir of Mohammad and started acting as Sultan with Delhi as centre. This continued up to 1526 A.D. The second battle of Tarain exposed the weakness of Hindu kings and this was well exploited by the Muslim invaders.

With the occupation of Delhi by Ghori it became vital place for Muslim politics. The city of Delhi was built by the members of the Tomara dynasty near the epic famous Hastinapura. It is on the way to Afghanistan. Finding this suitable to his activities Kutubuddin made Delhi as his capital. In history Ghori Mohammad did not earn as much name and fame as Muhammad. The remarkable qualities that are seen in Mohammad are not to be found in Ghori. Mohammad had political expertise. It was Mohammad Ghori who established Turkish Empire in India.

Soon after the death of Mohammad Ghori his empire collapsed. Central Asian region was occupied by the Khwarajamian tribe. Tajuddin Yaldoz, who was one of the slaves of Mohammad, took hold of Ghazni. In Hindustan Kutubddin declared his independence. Thus with Delhi as capital independent Muslim kingdom was established.

S.A.Q.
1. Trace the circumstances under which the independent Muslim kingdom was established in India.

**I B. History of Delhi Sultanate: 1206-1526 A.D. :**

The establishment of independent Muslim State at Delhi in 1206 A.D. By Kutubuddin Aibak inaugurated significant changes in Indian history. From that time until 1857 A.D Muslims remained the emperors of India. This long age could properly be divided into two parts: 1. the age of Delhi Sultans from 1206 to 1526 A.D. 2. Moghal age from 1526 to 1857 A.D.

The Age of Delhi Sultanate : 1206-1526 A.D : During the age of the Delhi Sultans five dynasties had ruled India. They were 1. Slave Dynasty, 2. Khilji Dynasty, 3. Tughlaq Dynasty, 4. Sayyid Dynasty 5. Lodi Dynasty. Among these, the three dynasties were of Turkish nationality as against the 4<sup>th</sup> one which was of the Arab nationality while the 5<sup>th</sup> was of the Afghan nationality. They were the representatives of Khalifa, the Muslim religious head. They were anxious to receive titles from him by offering gifts to him. They remained satisfied with the title of “Sultan” though it did not indicate sovereign authority.

**1. The Slave Dynasty: 1206-1290 A.D:**

The rulers who ruled over the destinies of Delhi Sultanate between the period 1206-90 A.D are popularly known as the rulers of the Slave Dynasty. But they neither belonged to one dynasty nor any of them was a slave when he occupied the throne of Delhi. Kutbuddin Aibak, Iltutmish and Balban ceased to be slaves before they became Sultans. Therefore it is more correct to call them Early Turk Sultans or the Mameluk Sultans of Delhi.

S.A.Q.
1. Comment on the name ‘ Slave dynasty’.

- i. **Kutubuddin Aibuk : 1206-10 A.D :** After the death of Mohammad Ghori in 1206 A.D Kutbuddin Aibuk who remained as his representative of the kingdom that he established in India, became independent and established an independent Muslim kingdom in India. He started his life as a slave under a merchant in Turkistan. Later this merchant sold him as a slave to the Nishapur Qazi, where he had his education. Then he came to the Ghazni city and became the slave of

Mohammad Ghori. Gradually he gained the affection and confidence of Ghori and became the master of cavalry. He served as right hand of Ghori in his Indian expeditions, and proved his capabilities. It is for this reason that after the second battle of Tarain in 1192 A.D Ghori appointed Aibuk as viceroy over the Indian territories he conquered.

S.A.Q.
1. Describe the early life of Kutubuddin Aibuk. How was he qualified to be appointed as Viceroy over the Indian territories conquered by Ghori ?

Kutubuddin Aibuk exhibited his statesmanship and capabilities, and thereby won the respect affection of the Turkish nobles. He strengthened his position in India by matrimonial alliances. He married the daughter of Yaldoz who was prominent among the generals of Ghori. He gave his sister in marriage to Nasiruddin Qubaicha, who was the governor of Punjab, and his daughter to Iltutmish, a brave general in his service. Aibuk ruled as Sultan for five years. He faced many difficulties during all the five years of his rule. The governor of Bengal became disloyal, the Chandela and Gahadvala Rajputs revolted. Added to this, Yadoz aimed at Delhi throne. All these problems were settled by Aibuk with great ability. He defeated Yaldoz. While playing polo Aibuk met with an accident and died in 1210 A.D.

Aibuk was the person who established an independent Muslim kingdom in Hindustan. He was made to fight with his enemies throughout his life. So he could not introduce strong government machinery in the kingdom. He, however, cared much for Muslim studies and arts. He patronized many poets, who praised him as *lakhbakshi*, which means “ the giver of

alphabets or letters to lakhs”. He constructed many mosques in several parts of north India. As symbol of Islamic victory on Indian soil Kutubuddin laid foundation for the construction of Kutub-minar at Delhi. Aibuk hated other religions. He destroyed many temples at Ajmer, Kalanjar and other places and used the remains for construction of mosques.

S.A.Q.
1. Assess the statesmanship of Aibuk and his personality.

**I B ii. Iltutmish: 1211-1236 A.D:**

After the death of Kutubuddin, his son Aram Shah was put on the throne by the Nobles. But as he was inefficient, the governor of Badayun and son in law of Kutubuddin was invited Iltutmish to ascend the throne and thus he became the next ruler.

Shams-ud-din Iltutmish was born of Turkish parents of the Ilbari tribe of Central Asia. He was handsome and intelligent and his father loved him much. His envious brothers sold him as a slave when he was still a child. His master Jamal-ud-din took him to Ghazni where Ghori purchased him. Later he was taken to Delhi, Kutubuddin Aibak purchased him. Iltutmish proved his worth and rose to higher positions by his own merit and finally he occupied the position of the Governor of Baran. Later he married the daughter of Kutubuddin Aibak. Iltutmish ascended the throne by defeating Aram Shah in 1211 A.D.



S.A.Q.
1. Who was Iltutmish and under what circumstances he ascended the Delhi throne ?

At the time of his ascending the throne Iltutmish was the master of only Delhi and Badayun. Some of the Delhi Turkish Nobles opposed his claim to the throne. But he defeated and killed most of them and thus succeeded in overcoming initial difficulties. However, still outside as well as domestic problems challenged him. Taj-ud-din Yaldoz, the ruler of Ghazni still claimed suzerainty over Delhi. Nazir-ud-din-Qabachi occupied Multan and he had the advantage to extend his power up to Delhi. Ali Hardan khan declared his independence at Lakhnavati and liberated Bihar and Bengal from the empire of Delhi. Rajputs were revolting against the Delhi Sultanate. Iltutmish successfully faced these challenges and strengthened foundations of the Delhi Empire. It was during his time that Delhi broke away from Ghazni and could establish separate status.

S.A.Q.1. What were the internal challenges faced by Iltutmish ?

### **Mongol Invasion:**

During the time of Iltutmish the Delhi Sultanate could escape the danger of Mongol invasion on the North-Western border. Chenghiz Khan, the Mongol leader, was considered as demon in human form. Having failed to resist him Jalal-ud-din Mangubarni, the ruler of Khwarazam, fled to Punjab and sought the help of Iltutmish. Chasing Mangubarni, the Mangol army reached the river Indus in 1221 A.D. Realizing that helping

Mangubarni would be inviting Mongol raid, Iltutmish refused to help him. The disappointed Mangubarni fled to Persia. The Mangol army also returned as it was to bear the heat. Thus because of the political wisdom of Iltutmish the Delhi Sultanate escaped the Mongolian attack.

S.A.Q.
1. How the Delhi Sultanate could escape the Mongolian invasion ?

Emboldened with his successful escape of the Mongolian attack, Iltutmish invaded the provinces of Rajputana and Bengal and killed the ruler of the latter. He divided Bengal and Bihar and appointed trustworthy persons as governors of those provinces. But he could not easily conquer the Rajputs. He occupied forts of Rantambhore and Mandor in 1226 A.D. But no worthwhile result came out of this. In the war with the Banian Rajputs Iltutmish died in 1236 A.D.

Iltutmish was the most eminent among the sultans of the Slave dynasty. He was not only a great warrior but also had remarkable political wisdom. He deserves credit not only for protecting the infant Muslim kingdom from the initial set backs but also for taking it to the position of matured state. In order to protect the kingdom from the enemies he divided it into *iqtas* (military provinces) which were distributed among *muktis* and Turkish nobles. He did not remove the Hindu employees who hereditarily collected land tax. Iltutmish independently started minting Arabic coins. It was during his time that the coins silver tanka and copper zital came into use. He is rightly considered as the real founder of the Turkish empire in India. He patronized architecture, sculpture and education. He completed the construction of Kutub Minar at Delhi. It became famous for its height and sculptural beauty. The tomb of Iltutmish constructed near Kutub Minar is also an impressive one. But he lacked

religious tolerance. The Mahakala temple at Ujjain was razed to ground by Iltutmish.

S.A.Q.1. Assess the personality of Iltutmish.

As the sons of Iltutmish were inefficient he declared his daughter Razia as his successor to the Delhi throne. But this was not liked by the Turkish nobles. Feroze Shah, the eldest son of Iltutmish, was declared as Sultan. But as he proved himself inefficient the Nobles of Delhi killed him and Razia ascended the throne.

**Sultana Razia: 1236-1240 A.D:**

Razia Sultana was the first great Muslim lady to ascend the throne of Delhi. She was capable of leading army and running the administration. But the Turkish nobility regarded a woman becoming Sultan as insulting. Forty Turks, called Chihalgani, started plotting against Razia. Razia decided to put an end to the despotic authority of the Chihalgani and protect the office of Sultan. To achieve this she appointed non-Turkish Muslims in high offices. When she appointed an Abyssinayan Muslim as chief of cavalry the Turkish nobles displayed their anger. Razia fled from Delhi, married Altunniya, the ruler of Bhatinda, gathered army and proceeded to attack Delhi. But on the way the couple was killed in 1240 A.D. After this the Chihalgani Nobles made her brothers Buhram Shah (1240-42 A.D) and Masool Shah (1242-45 A.D) as Sultans. As they were inefficient Balban, the leader of the Chihalganis, made Nasiruddin, the grandson of Iltutmish, as Delhi sultan (1245-65 A.D) and Balban himself became the prime minister. As Nasiruddin had no children he declared Balban as the next Sultan in 1266 A.D.

S.A.Q.
1. Describe the circumstances under which Ghiyasuddin Balban ascended the throne of Delhi.

**Ghiyasuddin Balban : (1266 - 1287 A.D):**

Balban ascended the throne of Delhi in 1266 A.D. He belonged to the Ilban tribe of the Turks. His father was a chief of a small principality in Central Asia. He was lifted away by the Mongols when he was a child and was sold to Kwaza Jamaluddin at Basra. In course of time Balban joined the court of Iltutmish in 1232 A.D. and gradually became the member of the Chihalgani. Of all the Sultans of the Slave dynasty Balban was a great warrior and an eminent person.

S.A.Q.
1. “ Of all the Sultans of the Slave dynasty Balban was a great warrior and an eminent person.” – Justify.

**Administrative Reforms:**

**1. Annihilation of the Chihalgani:**

Balban also, at one time, stood as a member of the Chihalgani. As he personally knew about its activities, he realized that it would prove dangerous to the authority of the sultan and hence decided to destroy it. He appointed only efficient spies in order to keep watch over the activities of the Chihalgani members and provide information to him from time to

time. On the basis of their reports, he punished the Chihilgani nobles in a harsh manner. Further he suppressed highway dacoit groups and protected peace and security and established strong army unit on the northwestern border for preventing the Mongol raids. He also constructed impregnable forts. It could be said that defense arrangements in the border areas started from the time of Balban only.

**Nature of Balban’s kingship:**

Sultan’s post was made all powerful. He gave utmost importance for discipline among government employees and in the army. For this, he introduced many changes which gained him success. He believed that Sultan was divinely ordained. Drinking, gambling and too much talking were prohibited. He never used to speak with persons of lower status. Balaban never used to participate in light hearted discussions. He never used to laugh before officials nor did he tolerate if others laughed before him. Persian practices such as lying down and kissing the feet of sultan or the throne were introduced by Balban in his court. This created great uproar in the Muslim society.

S.A.Q.1. What are the reasons for a great uproar in the Muslim society ?
OR
What do you think about Balban on the basis of what is described in this para about him ?

**Military reforms:**

Balban collected a strong army for meeting the military needs of the sultanate. He made legislation to the effect that old Jagardars should

be removed by giving them privy purses and in their place youth should be taken in to the army. Good salaries were given for the soldiers of the army which was under the control of sultan. Experienced and trusted persons were appointed as officials. Gradually, discipline and alertness increased in the army.

S.A.Q.1. What are the results of the military reforms of Balban ?

### **Revolt of Tughril Khan:**

Of all the rebellions that took place during Balban's time, the one that was resorted to by Tughril Khan, the governor of Bengal in 1279 A.D ranked important. Tughril assumed the title of Sultan and began to issue coins independently. The army which was sent under the leadership of Amir Khan, the Nawab of Ayodhya was defeated by Tughril. Then, Balban himself led the attack against Bengal, capital Lakhnauti was captured, Tughril and his followers who fled, were caught and as a lesson for disloyal Amirs, were put to death in a most horrible manner. Balban's second son, Bugra Khan was appointed as governor of Bengal.

S.A.Q.1. What was the result of the Revolt of Tughril Khan ?

### **Mongol Invasions:**

During the reign of Balbani, Mongols used to make frequent raids on India. Mongol raids on Punjab and Sindh provinces, caused heavy damage. After Sher Khan, who was the custodian of the Northwestern border areas, Bugra Khan, the younger son of Balban, was appointed as a governor over Sindh and his eldest son, Mohammad, was appointed as governor over Lahore. In 1265 A.D when Mongols revolved under the

leadership of Tamur Khan, Mohammad while fighting with them, lost his life.

### **Balban's death: Eminence:**

With the death of his eldest son Mohammad Balban was struck with great grief. However, as royal dignity demanded he never displayed his grief before the nobles, or in the court. But during nights when he was alone, he used to cry with grief. Gradually his health declined and he died in 1287 A.D.

Starting his career as a slave, water – carrier and superintendent of hunting, and then becoming leader of Chihalgani, Prime Minister and finally Sultan Balban earned fame as most important personality in the slave dynasty.

### **I.B.3 Khilji Dynasty – 1290 – 1320 A.D:**

The Khilji dynasty was second in the order of the Delhi Sultanate. The Khiljis came here from Afghanistan as exiles. The Khilji dynasty was established by Jalaluddin Khilji. He was provincial governor during the time of Balban. During the reign of Jalaluddin (1290-96 A.D) the Mongols raided India and majority of them were killed by Jalaluddin and the rest embraced Islam and decided to settle down in Delhi. Jalaluddin agreed to this. They were popularly known as *Naya Muslims*. Jalaluddin gave his daughter in marriage to Ulugh Khan, leader of Mongols. Allauddin Khilji, the nephew and son-in-law of Jalaluddin, with the permission of the Sultan, attacked the kingdom of Malwa in 1292 A.D and that of Devagiri in 1294 A.D and looted vast amount of wealth. Alluddin Khilji killed Jalaluddin when he came to Kara to congratulate him for his victory. Allauddin won over the amirs and army chiefs to his side by distributing huge wealth among them and ascended the throne of Delhi in 1296 A.D.

S.A.Q. Who were Khiljis ? How Allauddin Khilji came to power ?

**Allauddin Khilji : (1296-1320 A.D):**

Allauddin Khilji occupies an important place among the rulers of medieval India. He became Sultan at the age of 30 years and within a span of 15 years became the most powerful ruler of India. Both in the expansion of the empire and its administration he was very successful. From nothingness he rose to be one of the greatest rulers of India. Like Balban Allauddin also believed in the divine origin of the kingship and its despotic nature. He kept nobles and sardars under control. He also freed the government from the influence of the *ulemas* , the religious chiefs. Thus Allauddin became the first among the Muslim rulers who separated religion from politics in India.

S.A.Q.
1. How Allauddin Khilji could separate religion from politics of India and what was its result ?

**Extension of Empire: North India:**

Allauddin in his quest to conquer India first annexed North India. Under the two military generals Ulughkhan and Nusratkhan he sent an expedition to Gujarat in 1298 A.D. the Vaghela king Karna bravely faced them but was defeated. His queen Kamaladevi and treasures fell into the hands of the invaders. The king escaped with his daughter Devaldevi and found shelter in Devgiri. Kamaladevi married Allauddin. At Cambay Nusratkhan purchased a handsome young Hindu slave named Kafur who later on came to be known as Malik Kafur. He became the general of



Allauddin and led his south Indian conquests. Next the army of Allauddin marched towards Rantambhor, a stronghold of the Chauhan Rajputs, whose king was Rana Hammirdev. Nusratkhan was killed in this attack by the Rajputs. At last Allauddin himself took charge of the fight. The siege continued for one year. Finally with the help of the Rajput Prime Minister Allauddin got victory. Many Rajputs were killed and the Rajput women performed *jauhar*. Allauddin attacked Chitor, another powerful Rajput fort in 1303 A.D. Rana Ratansingh defended the fort for seven months. But ultimately the fort fell into the hands of the invader. The queen of Rana Ratansingh, Padmini, along with other Rajput women committed *jauhar*. Malwa, Ujjain, Dhar, Chander, Siwana and some other Rajput territories, all strong forts were attacked by Allauddin. Though the Rajputs offered stiff resistance they could not succeed.

S.A.Q.
1. What was the impact of the conquer of North India by Allauddin Khilji on the Rajput kingdom ?

### **South Indian Expedition: Malik Kafur:**

After North Indian expedition Allauddin directed his attention towards South India. His main aim was to loot the wealth of South India and thus to enhance his prestige. The South was not plundered by any Muslim invader till then, and so it possessed immense wealth. Allauddin realized that by conquering the South he could get regular rich annual tribute from there. At that time there were four prospering kingdoms in South, namely, the Sevunas (or Yadavas) of Devagiri, the Kakatiyas of Orugallu (Warangal), the Hoysalas of Dwarasamudra and the Pandyas of Madura. The kings of these kingdoms at that time were Ramachandradeva, Prataparudradeva, Vira Ballala III and Vira Pandya, in that order.

S.A.Q.
1. What were the political and economic conditions in South India at the time of the invasion of Allauddin Khilji ?

In 1306 A.D Malik Kafur defeated Ramachandradeva and got a large booty. On the condition that he should help Allauddin in his South Indian campaign the latter agreed to have the Sevunas of Devagiri to be his feudatory chief. The next target was Orugallu. Prataprudra accepted to pay annual tribute. A victorious Kafur returned to Delhi with enormous booty. In 1311 A.D Kafur proceeded towards Dwarasamudra, the Hoysala capital. Vira Ballala entered into peace alliance with Kafur. Accordingly he paid large booty and also promised to help him in his attack on the Pandyas. Kafur attacked Madura. Unable to defend the kingdom Vira Pandya fled to several places. Having failed to capture him Kafur destroyed the famous temple in Rameswaram. Ramachandradeva of Devagiri died in 1312 A.D. His son Sankaradeva succeeded him to the throne and broke the earlier peace treaty. Enraged Kafur attacked Devagiri and killed Sankaradeva (1313 A.D). Consequently Devagiri became part of the Delhi Sultanate.

S.A.Q.
1. Describe Malik Kafur's achievements in his military campaign against South India.

Allauddin took all necessary steps to protect his empire from Mongolian invasions. In 1303 A.D the Mongols raided India and caused

heavy losses. In order to protect the empire Allauddin reconstructed all the forts on the borders. Military regiments were looking after these forts. Allauddin kept separate and permanent army for the defense of the North-West and appointed separate governor to protect the Border States.

S.A.Q.
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1. What were the steps taken by Allauddin Khilji to protect Border States ?
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### **Administration of Allauddin Khilji: Domestic policy:**

#### **i. Theory of Kingship:**

Allauddin was the Sultan of Delhi who did not allow Islamic principles to interfere in the administrative matters of the state. He never even tried to seek acceptance of the Khalifa for his kingship. He neither allowed the Ulemas to interfere in the matters of the State. Allauddin thus acted as an absolute monarch with unlimited powers. He believed that the will of the Sultan was law, he was above all and all powers of the state emanate from him alone. All officers including wazir, military commanders and the nobles were subordinate to him, to such an extent that even nobles never dared to advise him.

S.A.Q.
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1. How did Allauddin establish the absolute supremacy of the kingship ?
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**ii. Policy towards the Hindus:**

The policy of Allauddin towards the Hindus was unjust and very harsh. His main aim in pursuing such a harsh policy against them was to reduce them to utter poverty and force them to work in the houses of Muslims. Consequently the Hindus were to pay very high taxes and suffered much. Allauddin continued the policy of destroying the Hindu temples and desecrating the images. He formed special codes of law against the Hindus. Evidently the policy of Allauddin towards the Hindus was motivated by religious, economic and political ill considerations.

S.A.Q.
1. “ The policy of Allauddin towards the Hindus was unjust and harsh. ” – Do you agree ?

**iii. Military Administration:**

The revolts, the fear of Mongol invasions, strong desire to establish a highly centralized government and ambition to create an extensive empire in India necessitated a strong army at centre. Hence Allauddin kept a permanent strong army at the centre. He abolished the system of appointing provincial nobles and feudatory chiefs as this led to strengthening their positions for their own advantage. The army of the Sultan was directly recruited, trained and paid by him. The strength of the infantry must have exceeded that of the cavalry. War elephants also constituted an important part of the army. The army was organized on the Turkish model and the division of units was based on the decimal system. The practice of branding the horses was introduced for the first time in India so as to prevent Jagirdars from indulging in corrupt practices. A strict review of the army was occasionally made and horses and arms of soldiers were thoroughly checked. Allauddin not only affected necessary

repairs to the forts constructed earlier by Balban on the North-Western frontiers but also built new ones.

S.A.Q.
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1. What are the innovative steps introduced by Allauddin in military administration ?
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**iv. Market System:**

Of all the reforms of Allauddin the most beneficial and praised one was his introduction of regulating market prices. His aim in introducing such a system was to enable his common soldier live happily within his means. The traders were forced to sell their goods at the rates fixed by the government. He punished those who violated the regulations very severely. Those who used wrong weights and measures were also severely dealt with. Traders had to declare well in advance the articles that they would be selling and get their names registered with the government. Allauddin appointed two officials to supervise these matters. He also took measures to check the inflationary prices and manipulation by merchants to raise the prices artificially. Laws regarding the regulation of market in all aspects were enforced very strictly.

S.A.Q.
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1. What do you think about the Market System introduced by Allauddin Khilji ?
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Alauddin passed his last days in misery and disappointment. His growing age sapped his physical as well as mental strength. He could not even manage his own family affairs properly. He was ill and neglected by every one. Malik Kafur taking advantage of the deteriorating condition of the Sultan arrested his wife and son and captured the throne for himself. He assumed all the powers of the state. The army of the Sultan revolted against Kafur and the feudatories declared independence and there was absolute chaos in the country. Allauddin died under miserable conditions in 1316 A.D.

S.A.Q. Describe the last days of Allauddin Khilji.

**I b 4: The Tuglaq Dynasty: (1320-1413 A.D) :**

Tuglaqs were a tribe among the Turks. They too had an ambition of establishing an empire of their own in India. Ghazi Malik, otherwise known as Ghiyazuddin Tuglaq, set aside the Khilji dynasty and established the Tuglaq dynasty in 1320 A.D. He rose by his own merit and efforts to high position and played a prominent role in the wars fought by Allauddin Khilji. As Delhi turned out to be disturbing he built Tughlaqabad near it made it his capital. On the pretext that the annual tribute was not paid he sent his son Junakhan against the Kakatiya Prataparudra. He raided Orugallu in 1323 A.D and seized the fort. Prataparudra was taken as captive and Orugallu was renamed as Sultanpur it was annexed to the Delhi empire. When Ghiyazuddin came to congratulate his son the latter murdered his father and ascended the Delhi throne in 1325 A.D assuming the name Muhammad-bin-Tughlaq.

S.A.Q. Write a note on the ascendancy of Muhammad-bin-Tughlaq to the power.

**Muhammad-bin-Tughlaq: (1325-1351 A.D):**

The character and achievements of Muhammad-bin-Tughlaq has been a subject of controversy. Even the dates and his various activities have been controversial. He inherited a vast empire his father and he further extended.

Muhammad-bin-Tughlaq believed that he became Sultan because of the will of the god. Therefore he believed in absolute powers of Sultan. Like Allauddin he never allowed anybody to interfere in his administration. He was the first Sultan who distributed offices on merit alone. In spite of his liberal attitude he failed to earn admiration and sympathy of his subjects. The reason for this was not his attitude but the failure of his schemes and his oppressive execution of his policies.

S.A.Q.

1. “ In spite of his liberal attitude Tughlaq failed to earn admiration and sympathy of his subjects ” – Critically examine this view. Do you agree that Tughlaq was a failure in so far as his administrative reforms are considered.

### **Domestic Policy or Reform Schemes:**

In domestic policy he tried some innovations, which, though attempted with best intentions, affected adversely the fortunes of his empire. The reforms introduced by him are:

#### **1. Revenue Reforms:**

Tughlaq carried out many measures to improve the administration of revenue. A register of expenditure and income was maintained. All the provincial governors were ordered to submit reports regarding income and expenditure of their respective provinces regularly without fail. The main aim of this was to introduce uniform standard of land revenue throughout his kingdom and to see that all villages are assessed without any exception. However, neither the officers nor people are made known the advantages of this important measure.

S.A.Q.
1. Why the revenue reforms of Tughlaq, though important, did not yield desired results ?

#### **2. Taxation in the Doab:**

The treasury remained empty when Tughlaq came to the throne. So he decided to raise land tax in the Ganga-Yamuna doab region which was agriculturally very rich. But the tax was raised many times higher than the prevailing rate. Unfortunately at that time the Ganga-Yamuna doab region was under severe famine conditions due to the failure of rains. The government officials, without taking this situation into consideration, began to collect the enhanced taxes mercilessly. As people were unable to pay the taxes left their homes and lands and migrated to other places. In the beginning the Sultan too was very harsh. Those who could not migrate



revolted against the government. The Sultan sent an army to suppress the revolt. Later when came to know the actual situation he took relief measures like granting loans and exemption from payment of taxes. But it was already too late. Even the usual revenue could not be collected from that region. Besides the Sultan became unpopular among his subjects.

### **3. Agricultural Reforms:**

Tughlaq established a separate department of agriculture appointed a minister to look after it. The main object of this department was to bring as much land as possible under cultivation. Though the government spent huge amount for this purpose in three years the scheme proved to be a failure and hence was abandoned. The corruption of officers, poor quality of land chosen for farming and lack of proper government supervision were some of the reasons for the failure of the scheme.

### **4. Transfer of the Capital:**

One of the most misunderstood measures of Tughlaq was his attempt to transfer of the capital from Delhi to Devagiri renamed as Daulatabad. Different reasons were given for this transfer of the capital. The citizens of Delhi used to write letters containing abuses and scandals to the Sultan. Therefore the Sultan decided to lay Delhi waste in order to punish its citizens. Another opinion was that he decided to break the power of the citizens of Delhi and therefore transferred the capital. Yet another reason cited was that he wanted to provide incentive to the Muslim culture in the South. Some thought that for the sake of administrative convenience he transferred the capital as it was in the centre of his empire. Further, he might have thought that Devagiri was at a safe distance in case the Mongols attack his empire. Whatever may be the reasons Tughlaq transferred his capital from Delhi to Daulatabad which was quite far off. According to the contemporary historians the entire population of Delhi was ordered to leave for Daulatabad. But some other opine that only the upper class people consisting of nobles, ulemas, sheiks and elite of Delhi were shifted to Daulatabad. Though the Sultan arranged for the

comfortable journey of the people it was a tormenting experience to them as it took forty days for them to reach their destination, Daulatabad.

The plan of transfer failed due to various reasons. It was a blunder on the part of the Sultan to ask the people, or even the officers, to move to a far off place like Daulatabad en masse. Daulatabad was a bad choice as the climate was much deferent from that of Delhi. Further, Delhi was more secure than the newly acquired South Indian city Devagiri to defend the empire from the Mongolian invasion. The sultan failed to foresee these disadvantages and consequently the people were put to untold sufferings.

S.A.Q.
1. “ The transfer of capital from Delhi to Daulatabad by Allauddin Khilji was the most misunderstood measure ” – Do you agree ?

### **5. Introduction of Token Currency:**

Tughlaq introduced various types of coins and fixed their relative values. The notable feature of the system of his coinage was the introduction of token currency and issue of copper and brass coins. However, this scheme of the Sultan also failed miserably as he did not take necessary precautions to check the production of fake coins by the royal mints. These coins could be easily counterfeited by any moderately skilled artisan. Therefore people began to mint fake coins in their houses. Every house became a mint and the market was flooded with fake currency. Consequently gold and silver coins disappeared from the market and the trade suffered seriously. Thus both the Sultan and his subjects were responsible for the failure of the token currency system. It was only after three years that the Sultan realized his mistake and withdrew the system of the token currency. The people were asked to return the token currency

and in return they were paid gold and silver coins from the royal treasury. As a result the Sultan lost his credibility and name.

S.A.Q.
1. “ Introduction of token currency by Allauddin Khilji resulted in the loss of credibility and name to him.” – Justify.

Tughlaq wanted to be recognized as a great conqueror. Though his empire covered almost entire India he raised a big army to undertake expedition against China and Tibet. However, subsequently the plan was abandoned. The expenditure that was incurred to raise the army, which was unwarranted, had further undermined the economy of the state exchequer. Because of the failure of all his schemes he lost the public sympathy. This led to rebellions against his authority all over the empire. Independent kingdoms rose in Sindh, Multan, Ayodhya, etc. In 1336 A.D an independent kingdom rose on the bank of the Tungabhadra, later came to be known as the Vijayanagara empire. In 1347 A.D came up the Bahmani kingdom with Gulbarga as its capital. Tughlaq was unable to quell the rebellions. Under these circumstances Tughlaq died in 1351 A.D.

S.A.Q.
1. Describe the condition of his empire at the time of the death of Allauddin Khilji. To what extent he himself was responsible for this ?

## **I B. 5. Society and Economy:**

### **1. Society:**

Prior to coming of the Muslims to India the Hindu society was divided into different sections. When the Muslims also settled here more sections came to be added to the Indian society. The foreign Muslims belonged to the ruling class and all high posts were reserved for them. During the period of the Delhi Sultanate there were two sections among the Muslims, namely, Foreign Muslims and Indian Muslims. The so called low caste Hindus, who were converted into Islam were called Indian Muslims and they were not given equal status on par with the Foreign Muslims either in the society or administration. The Hindus who were divided into many castes had strengthened further their bonds of castes to safeguard themselves from the onslaughts of the Muslims. Consequently the caste system became more rigid. During the period of the Delhi Sultanate the Hindus were treated as *kafirs* and as second rate citizens. They had to pay taxes at higher rate compare to the Muslims. They were recruited in the revenue department and army depending on the necessity. The position of the Hindus remained weaker due to their own social evils and the dominating position of the Muslims.

S.A.Q.
1. “ The position of the Hindus remained weaker due to their own social evils and the dominating position of the Muslims.” – Critically assess.

### **2. Economy:**

India was a rich country when the Muslims came here. It was the wealth of the country that tempted Muhammad Ghajni and Ghori to invade the country several times to get as much booty as possible. Allauddin Khilji plundered South India. There were many beautiful and prosperous

cities and ports in India. The Sultans of Delhi, provincial governors, the Hindu kings, rulers of independent provincial kingdoms, the nobility and the elite of the society amassed wealth and had all material comforts. Many beautiful mosques, monuments, palaces, forts and temples were built during this period. This itself testifies to the economic prosperity of the country. The foreign travelers, who visited India, during this period described that it was a wealthy and prosperous country. However, this much is about the wealthy class. But the poor remained poor if not poorer.

The basic cause of this economic prosperity was its fertile land, sufficient water supply and means of irrigation resulting in good agricultural production. Basically India was agricultural country. Rich crops like wheat, cotton, rice, sugarcane, oil seeds indigo, barley, maize, spices, coconuts, ginger, betel leaf, many varieties of fruits were produced abundantly in different parts of India. Indian industries also were much advanced during this period. Textile industry was the primary industry in India at that time and beautiful and varieties of textiles were exported from India. Besides, sugarcane industry, paper industry, metalwork, stone-cutting, ivory and sandal wood work, etc., were other important industries of India. The traders and industrialists were organized into guilds which helped them in various ways promoting the economy of the country.

S.A.Q.
1. “ The wealthy became wealthier and poor remained poor if not poorer.” Assess the economic condition of India from this angle.

**I. Essay type questions (15 marks each)**

1. Write an essay on the achievements of Ghazni Mohammed.
2. Give an account of the invasions of Mohammed Ghori.
3. Describe the rule of Kutubuddin Aibak and Iltutmish.
4. Describe the achievements of Balban with special reference to his reforms.
5. Write an essay on the wars fought by Allauddin Khilji
6. Give an account of the administration of Allauddin Khilji and various reforms he introduced.
7. Why did Muhammad – bin – Tughlaq fail in gaining public support for his various experiments in the administration?

**II. Brief type questions (10 marks each)**

1. Describe the circumstances that favoured alien invasions on India
2. What are the reasons for the invasions of Ghori Mohammed in India?
3. Give a brief account of Mohammed Ghori's invasions.
4. Write an account of the achievements of Kutubuddin Aibak
5. Write a note on Sultana Razia
6. Describe the south Indian expeditions of Malik Kafur
7. Write a note on society and economy during the rule of Muhammad – bin – Tughlaq.
8. Write a note on the market system of Allauddin Khilji.

**III. Short questions (5 marks each)**

1. Why Ghazni Mohammed wanted to invade India again and again?
2. Write a note on Somnath temple in Gujarat at the time of the invasions of Mohammed Ghazni
3. Write a note on the Tarain battle of 1191 A.D
4. Describe briefly the early life of Kutubuddin Aibak
5. Write a note on the culture activities of Kutubuddin Aibak
6. Write a note on the early life of Iltutmish.
7. Give a brief account of Mongol invasions during the period of Iltutmish.
8. Write a brief note on 'Chihalgani'.
9. Write a note on military reforms of Ghiyasuddin Balban.

10. Write a note on the military administration of Allauddin Khilji
11. Write a note on the last days of Allauddin Khilji.
12. Write a note on revenue reforms introduced by Muhammad – bin – Tughlaq.
13. Write a note on the “Taxation system in Doab” introduced by Muhammad – bin – Tughlaq.
14. Write a note on the ‘transfer of capital’ effected by Muhammad – bin – Tughlaq.
15. Write a note on ‘Token Currency’ system introduced by Muhammad – bin – Tughlaq.

**IV. Objective type questions (1 mark each)**

1. The founder of Ghazni dynasty was
  - a. Allauddin Khilji      b. Ghiyasuddin Balban.
  - c. Sultana Razia      d. Alptigin
2. Mohammad Ghori was defeated in Gujarat in 1178 A.D by
  - a. Rana Sanga      b. Mularaja of Solanki
  - c. Sultana Razia      d. Prithviraja
3. The first battle of Tarain took place in
  - a. 1191 A.D      b. 1195 A.D
  - c. 1198 A.D      d. 1200 A.D
4. The independent Muslim kingdom was established in 1206 A.D by
  - a. Kutubuddin Aibak      b. Mohammad Ghori
  - c. Mohammad Ghazni      d. Sultana Razia
5. “Lakhabakshi” was the title of
  - a. Babur      b. Kutubuddin Aibak
  - c. Humayun      d. Akbar
6. Ghiyasuddin Balban belonged to the
  - a. Ilbari tribe of Turks      b. Khilji dynasty
  - c. Tughalq dynasty      d. Mughals

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Answers:

1.    d      2,    b      3.    a      4.    a      5.    b  
 6.    a
-

**Self assessment questions:**

1. Do you think that the name 'Slave dynasty' is justifiable?
2. Do you consider Balban as the most important personality in the Slave dynasty?
3. Do you appreciate the reforms introduced by Allauddin Khilji in the Market system?
4. How do you assess the personality of Muhammed – bin – Tuqlaq on the basis of his various activities which drew much criticism?



## Unit – II; Mughals

### **Babur, Humayun, Akbar, Jahangir, Shajahan and Aurangzeb. - Society and Economy.**

- 2.0 Objectives
- 2.1 Introduction
- 2.2 Babur
- 2.3 Humayun
- 2.4 Akbar
- 2.5 Jahangir
- 2.6 Shahjahan
- 2.7 Aurangzeb
- 2.8 Society
- 2.9 Economy

#### **2.0. Objectives:**

The students are expected to know from the unit about the history of India during the Mughal period in detail. The conditions which favoured the establishment of Mughal Empire, the rule of Mughal emperors noted above and their efforts to expand their empire are discussed. Further, the contribution of Mughals to Indian culture and the religious, social and economic conditions during the Mughal period are also dealt with in detail. So the student will be able to acquire good knowledge in the history of medieval India, with reference to the Mughal rule.

#### **2.1. Introduction:**

#### **Conditions on the Eve of the establishment of the Mughal empire in India:**

In the early decades of the 16<sup>th</sup> century utter confusion prevailed in India in all walks of life. The whole country was divided into many

independent states. However, there were four main political zones in the country. The first of them extended from the mouth of the Indus to the Bay of Bengal. Sindh, Multan, Punjab and Delhi were the important kingdoms in this zone. The second zone was Rajputana. In it were Marwar and Mewar. The Bahmani Sultanate in the Deccan was the third zone. The fourth zone was the Vijayanagara in the south, which was established to protect the Hindu religion and culture from the Muslim onslaughts. However, the defense of North-Western frontiers was totally neglected. The fortresses and the defense establishments in that region fell into disuse. Political weakness, social confusion and disunity combined with military weakness were much favorable conditions to any foreign invader to gain control over this country. Babur, exploiting the prevailing weaknesses put an end to the Delhi Sultanate and established Mughal power in India.

S.A.Q.
1. “ In the early decades of the 16 <sup>th</sup> century utter confusion prevailed in India in all walks of life.” How did this help the establishment of Mughal Empire in India ?

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## **2. 2. Babur: 1526-1530:**

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Babur was born on 14<sup>th</sup> February 1483 A.D to Umar Sheik Mirza, a ruler of a small state Farghana in Turkistan. His full name was Zahir-ud-din Muhammad, but the Turkish nobles called him Babur, meaning lion, in recognition of his bravery and courage. He received ample education in the fields of administration and politics from his father. Babur lost his father when he was just 11 years old (1494 A.D). He was surrounded by several challenges as his nearest relatives themselves were his worst enemies. Many attempts were made to dethrone him. In 1494 A.D

Ahmad Mirza, the ruler of Samarkhand, made an unsuccessful attempt on Babur. Babur, though occupied Samarkhand (1497 A.D) he could not keep it under his control for more than three months. He fell sick and lost Samarkhand and Farghana. By 1498 A.D he became a homeless wanderer. He had to spend one year in such a condition. However, he was fortified with firm belief that one day he would be able to get an opportunity to prove his mettle on the battle field. Babur recaptured Samarkhand and Farghana by 1500 A.D. But he again lost both due to the hostility of the Uzbeqs in 1502 A.D and once again he became a homeless wanderer. He lost hopes on his native land and started concentrating on other states. By 1501 A.D Kabul was in deep political crisis. Taking advantage of the situation Babur occupied Kabul in 1504 A.D. Next he turned his attention towards India. By 1519 A.D he could march up to the river Chenab. In 1520 A.D he occupied Badakshan and in 1522 A.D Khandahar. It was at this time that Daulat Khan Lodi, the governor of Lahore, invited Babur to invade India.

S.A.Q.
1. What is your estimation of Balban based on his early life ( upto 1522 A.D.) ?

### **2.2.1. First Battle of Panipat : 21<sup>st</sup> April 1526 A.D:**

Babur made all preparations for an attack on India. In November 1525 A.D he started his march from Kabul and occupied Punjab. Next his army marched towards Delhi through Sarhind. On the way the Delhi nobles extended their help to him. Rana Sanga, the ruler of Chittor, was ready to attack Ibrahim Lodi with the help of Babur. Babur reached Panipat and encamped on the plains there. Lodi also marched with a huge army to attack Babur, who had only an army of 12000 against that of Lodi which had one lakh soldiers. Both the armies met on the historic plains of

Panipat. A fierce battle took place on 21<sup>st</sup> April 1526 A.D. The battle started in the morning and ended by 3.30 p.m. Ibrahim Lodi died in the battlefield. The victorious Mughal army entered into Delhi.

The first battle of Panipat was a historical one. The sovereignty of Hindustan shifted from the Afghans to the Mughals. The Mughals ruled India for 200 years. As a result of the Mughal rule the Hindu and Mughal cultures together led to the emergence of a new composite culture in India. The first battle of Panipat laid a firm foundation for the establishment of the rule of the Mughal dynasty in India. Political strategy and artillery of Babur were primarily responsible for his success. Lodi did not possess even an iota of military skill, strategy, experience or necessary training. So no wonder that he lost the battle and also his life in the battle fought for such a short time.

S.A.Q.1. “ The first battle of Panipat was a historical one.” – Justify.

### **2.2.2. Battle of Kanauj: 17<sup>th</sup> March 1527 A.D:**

After the battle of Panipat, though Babur became the ruler of Delhi, he was yet to become the absolute monarch of the whole of India which was his dream. To realize this dream he had to totally crush the Rajput power organized under Rana Sanga. Rana was determined to set up Hindu kingdom in Delhi. So it was natural that Babur and Rana came into collision with each other. Rana Sanga united the Rajput princes against Babur. The rulers of Marwar, Amber, Gwalior, Ajmer and Chanderi and Mohammad Lodi, the brother of Ibrahim Lodi were in the Rajput camp. Babur knew the valor of the Rajputs and so strategically inspired his soldiers that it was a *jihad* against the Hindus. He declared that henceforth he would not touch liquor and it would be more graceful to him to die in the battlefield rather to get defeated and live in disgrace. He took a vow from his soldiers on the Qoran that they would repose full confidence in

him. The Mughal soldiers were overwhelmed with the oratory skill of Babur. With redoubled confidence the Mughal army fell upon the Rajputs. The battle took place on 17<sup>th</sup> March 1527 A.D. The artillery started firing at the Rajput army. Rana was seriously wounded and left the battle. After two years he died and Babur got victory.

S.A.Q.1. Describe the strategy of Babur in conquering the Rajputs.

### **2.2.3. Battle of Chander : 1528 A.D :**

The battle of Kanauj did not result in the total destruction of the Rajput army as it was only weakened. Many Rajput leaders under the leadership of Medini Rai reached the Chanderi fort to fight against Babur. But Babur himself invaded Chanderi in 1528 A.D. The Rajputs offered a very stiff fight but in vain. The Rajput army sustained incalculable losses. A large number of Rajput women jumped into the fire committing *jauhar*. As a result of this battle the Rajput power became absolutely weak.

S.A.Q.1. What was the notable result of the Battle of Chander (1528 A.D.)

### **2.2.4. Battle of Ghagra : 1529 A.D :**

After crushing the Rajputs Babur devised ways to put an end to the Afghan power. The Afghans under the leadership of Mohammad Lodi reached Bihar and Bengal to drive out the Muslims from India. Babur declared war against the Afghans and won a resounding victory on 6<sup>th</sup> May 1529 A.D in the battle of Ghagra. Lodi fled to Burma. Babur occupied Bihar and Bengal. As a result of these victories the empire of Babur extended from Punjab to Bengal and the Himalayas to Gwalior.

Babur died on 26<sup>th</sup> December 1530 A.D at the age of 48 years. He was a great warrior and a military strategist. He was the founder of the Mughul dynasty in India. He was a man of letters and had a good hold in the Turki and Persian languages. His autobiography *Tujuk –i-Baburi* in Turki throws welcome light on the contemporary history. Babur was a believer of Sunni Islam. But he pursued the policy of religious tolerance. He undoubtedly occupies a distinguished position in the history of not only India but also of Asia.

S.A.Q.
1. “ Babur undoubtedly occupies a distinguished position in the history of not only India but also of Asia.” – Justify.

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### **2.3. Humayun : 1530-1540; 1555-1556 A.D :**

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Humayun means “ the Fortunate”. But he was the most unfortunate in every sense of the term. He was the eldest son of Babur, born in 1508 A.D. After his father, he ascended the Mughal throne in 1530 A.D. As willed by his father he divided the Mughal empire among his brothers. This distribution proved to be the root cause of all troubles of Humayun. As a result the position of Humayun became very weak. The Afghans who suffered bitter defeat earlier again began preparations to drive out the Muslims. Added to this there were many difficulties Humayun had to face.

S.A.Q.1. Why did Humayun’s position become politically weak ?

### **2.3.1. Political Instability:**

Though Babur defeated the Afghans and the Rajputs, he could not totally annihilate them. Mohammad Lodi, Sher Khan and others consolidated their powers in their respective kingdoms. Sher Khan in Bihar, Bahdurshah in Gujarat and many Afghan sardars were making serious efforts to occupy the Delhi throne.

### **2.3.2. Absence of well organized arrangements:**

Babur was left with no time to establish a good government in the territories he occupied India. He also failed to win the confidence and cooperation of the Indians.

### **2.3.3. Empty Treasury:**

In addition to other difficulties Humayun inherited an empty treasury from his father. Babur distributed large amounts of money to his nobles, sardars, relatives and soldiers which left the treasury empty. Consequently it became very difficult to Humayun to carry on state affairs and wars.

### **2.3.4. Ingratitude of Humayun`s Brothers:**

Humayun`s own brothers were also a source of troubles for him. There was no law of succession among the Mughals. Though, as wished by his father, Humayun gave them separate territories to rule over, they were not satisfied. They created more problems for him. Of his brothers Kamran was the most formidable. He was given Kabul and Kandahar but he occupied the Punjab and Hissar also.

### **2.3.5. Humayun`s Weaknesses:**

In addition to these external difficulties Humayun had many drawbacks in his own character on account of which he failed to solve his problems and consolidate his position. (a) The worst weakness in him was that he spent a lot of time in thinking over a specific problem without trying to solve it. Meanwhile the circumstances changed, but

not in his favour, and the enemies became stronger and more powerful.

(b) Humayun was of an easy-going nature. Even if he succeeded in solving a problem some how or the other he failed to take full advantage of it. His was pleasure seeking nature and after achieving something he used to waste much valuable time in celebrating festivities and merry making. This could be seen particularly after the conquest of Malwa, Gujarat and Bengal.

(c) Humayun lacked the military genius. He was never able to understand the need of the hour. He could never choose which enemy should be dealt with first. He never cared for even the best advice given by his experienced sardars. In 1537 A.D his sardars advised him to conquer Gaur and Bengal and then proceed to Chunar. But Humayun did not pay heed to this sound advice and sustained defeat.

(d) Humayun lacked political insight. He was not a prudent and skilful statesman. When he should have helped the Rajputs the queen Karnavati against their common rival Bahdurshah he had not bothered about and thus lost a golden opportunity to win the friendship of the Rajputs who usually remain faithful. As a result Bahdurshah defeated the Rajputs and became more powerful adding more difficulties and posing treat to the position of Humayun. Similarly, before the battle of Chausa (1539 A.D) he did not act like a good statesman. He simply accepted the submission of Sher Khan without realizing that the enemy was only pretending so to gain time to strike again when it suits him. Finally Sher Khan brought Bengal and Bihar completely under his control and turned his attention towards Delhi.

### **2.3.6. Battle of Kanauj : (1540 A.D) :**

Humayun arrived with an army of two lakh soldiers at Kanauj to check the advance of Shershah. In the battle Humayun sustained crushing defeat (1540 A.D). Consequently Shershah occupied Delhi and Agra and pursued the fleeing Mughal army up to Lahore. Even in these difficult times Humayun did not get any help from his brothers. Having thus lost his throne Humayun fled to Kabul and from there reached Persia (1544 A.D). The Persian emperor gave him conditional shelter to



him. With the help of the Persian emperor Humayun occupied Kabul, Kandahar, Peshawar and Lahore. Taking the advantage of the wars of inheritance between the heirs of Shershah, Humayun defeated Sikandershah and reoccupied Delhi and Agra which he lost earlier to Shershah (1555 A.D). Finally, Humayun could restore the Mughal rule in India. But unfortunately he did not live long to enjoy the fruits of his victory. In 1556 A.D, *i.e.* one year after his regaining Delhi and Agra, while coming down steps of his library he tumbled down, sustained serious injuries and died.

S.A.Q.
1. “ Lack of statesmanship added to his personal weaknesses led to the woes of Humayun “ – Justify.

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#### **2.4. Akbar: (1556-1605 A.D) :**

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Akbar was the greatest among the Mughal emperors of India. He was born on November, 23<sup>rd</sup>, 1542 A.D at Amark to Humayun by his Persian wife Hamida Banu. Akbar accompanied his father in several battles. After regaining Delhi Humayun declared Akbar as his successor and appointed him as the governor of Punjab. At the time of the death of Humayun (1556 A.D) Akbar was about 13 years old and he was pursuing Sikandar Suri in Punjab under the guardianship of a loyal sardar of his father Bairam Khan. When the news of the death of Humayun reached Punjab Bairam khan celebrated the coronation of Akbar at Kalanaur without losing time.

S.A.Q.1. Note the relationship of Bairam Khan and Akbar.

### 2.4.1. Second Battle of Panipat : (1556 A.D) :

At the time of Humayun's death, when Akbar was in Punjab, Hemu, the Hindu minister, of Adilshah, the last Suri ruler, occupied Delhi and Agra and expelled Tardi Beg, the Mughal governor. Akbar and his regent Bairam Khan had resolved to recover the lost territories. Indeed it was a serious blow to the prestige of the Mughals that they lost Delhi and Agra to the enemy. So the Mughal forces advanced towards Delhi. Hemu too with a huge army, consisting of 1500 elephants, proceeded towards Delhi to challenge the Mughal army. Both the armies met at the historical battle field of Panipat on 5<sup>th</sup> November, 1556 A.D. In the early stages the Mughal army was in very uncomfortable position, particularly because of the huge army of the enemy, which was being commanded by Hemu, who was quite confident looking and capable general. But all of a sudden an arrow struck Hemu in his eye and he fell swooned. Soon disorder and confusion arose in the army of Hemu. Taking advantage of this situation the Mughal army fell on the army of the enemy. Hemu was captured and killed. Thus the Mughals regained the lost territories of Delhi and Agra.

S.A.Q.
1. How did Hemu die in the battle and do you think that it helped Akbar scoring victory in the battle ?

The second Battle of Panipat proved to be as decisive as the first one. As Delhi and Agra came into their possession it became easy to them to conquer the other parts of India. The Afghan power came to an end and it was impossible to them even to dream of re-establishing their power in India. The victory over Hemu and regaining the prestigious Delhi and Agra enhanced the fame and name of Bairam Khan. The title of *Khan baba* was conferred on him. However, Bairam Khan was not

destined to enjoy the prestigious position for long. He was ordered to hand over the charge of the affairs of the state to some one else and proceed to Mecca. As he was on his way to Mecca he was killed by an Afghan Pathan in 1561 A.D.

S.A.Q.
1. What was the impact of the Second Panipat Battle on the career of Bairam Khan ?

#### **2.4.2. Conquests of Akbar:**

Akbar was an imperialistic ruler. He annexed large part of India to his empire by his conquests. His main aim in pursuing the policy of conquests was to bring large part of the country to the possible extent and strengthening the security of his empire.

##### **2.4.2.1. Malwa:**

Akbar started his campaign of wars with the invasion of Malwa, which was then under the rule of Baz Bahdur. The Mughal army marched against Malwa and occupied it easily as Baz Bahdur fled the country. Adham Khan was appointed as governor of Malwa in 1562 A.D.

##### **2.4.2.2. Gondwana:**

Gondwana was situated on the northern side of the present Madhya Pradesh. Queen Durgavati was at that time ruling over that region on behalf of her minor son Veer Narayan. Rani Durgavati was a very courageous and efficient lady. Akbar sent an army against Rani Durgavati under the leadership of Asifkhan (1564 A.D). The Rani fought valiantly, but could not resist the enemy for long because of his large army. Realizing that she had no chance of winning the battle she committed

suicide. Veer Narayan too lost his life in this operation. Consequently Gondwana became part of the Mughal empire.

S.A.Q.1. Assess the personality of Rani Durgavati.

#### **2.4.2.3. Gujarat:**

During the time of Akbar Gujarat was a very rich country. It was an important centre for internal and external trade. As the ruler of Gujarat, Muzaffar shah was weak and inefficient; a civil war broke out there. Taking advantage of the prevailing conditions there Akbar marched against Gujarat. Muzaffarshah without offering any resistance surrendered himself to the enemy. Gujarat also became part of the Mughal empire which helped greatly in improving the economy of the Mughal empire. Akbar sent Raja Todarmal to maintain peace and order in the conquered land and also to improve the economy.

S.A.Q.
1. What was the impact of the conquest of Gujarat on the economy of the Mughal empire ?

#### **2.4.2.4. Bihar, Bengal and Orissa:**

Sulaiman, the ruler of Bihar accepted the Mughal sovereignty. But his son Dawoodkhan defied Akbar and occupied Bengal and Orissa and declared himself independent. In 1574 Mughal army marched against Bengal and defeated Dawoodkhan. He fled to Orissa. But the Mughal army did not leave him. Ultimately he was killed by the Mughal army and

consequently Bengal, Bihar and Orissa were annexed to the empire of Akbar. By 1585 Akbar occupied Kabul and Kashmir. By 1595 Sindh, Baluchistan and Kandahar came under his control.

#### **2.4.2.5. Akbar – Rajputs:**

The ambition of Akbar was to gain sovereignty over entire Hindustan. So a decisive fight with the Rajputs became inevitable. Akbar strategically followed a twofold against them. He accepted those Rajputs who accepted his sovereignty as his feudatories and friends. The Rajput rulers of Bikaner, Jaisalmer, Jodhpur, Marwar, Rantambhor, etc., accepted Akbar's sovereignty. Akbar was determined to punish those Rajput kingdoms who dared to challenge his sovereignty. The Sisodia family of the Rajputs of Mewar refused to accept the suzerainty of Akbar. So a war between them became inevitable. In 1567 Akbar marched against Chittor, the capital of Mewar. Rana Udaisingh, the ruler of Mewar, entrusted the defense of Chittor to the Rajput generals Jaimal and Patta, and hid himself in the Aravali hills. Jaimal and Patta fought valiantly and defended the fort for four months. At last they suffered defeat and the Victorious Akbar entered the fort.

After the death of Rana Udaisingh, his son Rana Pratapsingh (1572-1597), continued the struggle with Akbar for regaining the fort of Chittor. Soon after ascending the throne he took a vow that he would not rest until he drives the Mughals out of Mewar. A fierce battle took place between Rana Pratapsingh and Akbar at Haldighat in 1574. In spite of a stiff resistance the Rana lost the fight. Many of his soldiers lost their lives in the battle. However, Rana Pratapsingh managed to escape safely. Even after the unfortunate defeat the Rana did not lose heart but continued to his struggle to free the Chittor fort from the hands of the Mughals. Before his death in 1597 Rana Pratap recovered the whole of Mewar from the Mughals. However, he could not regain the Chittor fort. Undoubtedly Rana Pratapsingh was the greatest patriot and valiant warrior of his times. After the death of Rana Pratapsingh, his son Amarsingh continued the struggle against the Mughals.

S.A.Q.
1. What is the strategy adopted by Akbar in fighting the Rajputs ? Was it successful ?
2. “ Undoubtedly Rana Pratapsingh was the greatest patriot and valiant warrior of his times.” – Justify.

#### **2.4.2.6. Occupations in the South:**

Having consolidated his position in the North Akbar turned his attention towards South. His aim was to put end to the Portuguese activities who had established military and trade centers on the West coast and started interfering in the country’s political affairs. In the Deccan there were five Muslim states, namely, Khandesh, Ahmednagar, Golconda, Bijapur and Bidar. These kingdoms were constantly at war with one another. Akbar sent emissaries to them to accept his sovereignty. Except Khandesh the remaining four Muslim states turned down his proposal. So Akbar decided to wage war against them.

In 1593 the Mughal armies attacked Ahmednagar. Since the Sultan of Ahmednagar was a minor, his aunt Chand Bibi carried on the administration on his behalf. Under the leadership of Chand Bibi the army offered fierce fight but in vain. At last the Ahmednagar entered into a treaty according to which Birar was to be surrendered to the Mughals. But the sardars of Ahmednagar did not accept this treaty. Chand Bibi continued their fight against the Mughals. So Akbar himself led the army and scored victory. Consequently Ahmednagar became part of the Mughal empire.

Mubaraksah, the ruler of Khandesh, had accepted the suzerainty of Akbar. But his heirs defied Akbar. In 1599 the Mughal army vanquished the ruler of Khandesh and annexed Burhanpur and Asirghar to the Mughal empire. This was the last conquest of Akbar. To commemorate his military achievements Akbar built Buland Darwaza in his second capital Fatehpur Sikri.

S.A.Q.1. Why was Buland Darwaza built and where ?

As a result of these victories Akbar's empire extended from Afghanistan in the north-west to Assam in the east and from Kashmir in the north to the Godavari in the south. It was one of the biggest empires in the contemporary world. That is why he was hailed as "Akbar the Great".

#### **2.4.3. Administrative System of Akbar:**

Akbar introduced an effective system of administration. It can be justifiably said that Shersha was the fore-runner of Akbar's administration. Akbar wielded supreme authority in administration. All legislative, executive and judicial powers were vested in him. He was the unquestioned monarch.

##### **2.4.3.1. Central Government:**

Akbar appointed four ministers to assist him in the centre. They were: 1. Wakil, the prime minister; 2. Wazir, the finance minister; 3. Mir-Bhakshi, disbursing salaries to officials and 4. Sadar-u-Sadar, minister for endowments. Raja Todarmal was appointed as Wakil and finance minister. He also assisted the emperor in choosing the provincial Diwans.

##### **2.4.3.2. Provincial Government:**

For administrative convenience Akbar divided his empire into provinces called "subahs". There were 16 subahs in the Mughal empire.

The head of the subah was subedar who was directly appointed by the emperor. The important duties of subedar were to ensure the welfare of the people and see that justice was done to them. Subahs were divided into sarkars and they in turn were subdivided into parganas. Faujdar in sarkar and Quanungo in the pargana were the important officials. Muqaddam and patwari were the important officials at village level. During the time of Akbar the cities had civil administration. Every important city was placed under an officer called kotwal, who was appointed by the central government. He maintained law and order including the activities of the guilds at the village level.

#### **2.4.3.3. Revenue System:**

Akbar's administrative ability can be particularly seen in the way he understood the problems of the existing revenue system and the way he tackled them. First he organized land settlement systematically and he selected capable and trained men for the job. He wished to find out the best method to systematize the revenue administration by making several changes in the land settlement. He was lucky to have Raja Todarmal by his side in this difficult task. Akbar's greatness in solving the problems of revenue system can be understood by the fact that during their early rule the British administrators adopted the revenue system introduced by him to a great extent. Akbar appointed Raja Todarmal as Diwan-a-Ashraf in the new revenue policy. Todarmal's land revenue system is called 'bandobast'. The three salient features of this system are: 1. Proper survey and measurement of land, 2. Proper classification of land, and 3. Assessment and fixation of tax. All the land under irrigation was divided into four classes: 1. Polaz: I class: which yields crop every year, 2. Paraut: II class: land kept fallow for a year or two, 3. Chachar: III class: land left uncultivated for 3 or 4 years after cultivating once and 4. Banjar: IV class: unsuitable for cultivation and rarely brought under plough.

The average produce of the land was taken into consideration and assessment was made accordingly. One-third of the produce was collected state share. Tax could be paid either in cash or kind. During the time of



drought and famine Akbar was liberal enough to order remission. Loans were advanced to farmers at low rates of interest repayable in easy installments. The important sources of income for the state were gifts, salt tax, customs duties, commercial taxes and land revenue. Akbar abolished zizia and pilgrim taxes.

S.A.Q.
1. What is the contribution of Shersha to Akbar's revenue system ?
2. What is the contribution of Akbar to the British revenue system ?
3. What was the role of Raja Todarmal in Akbar's administration ?

#### **2.4.3.4. Military Administration or *Mansabdari* system:**

The army of Akbar can be divided into three categories, namely, standing army, army of the amirs and the army under the control of the officials. The officers who maintained armies were called *Mansabdars*. The word mansab in Arabic means 'designation' or 'rank' or 'dignity'. Thus mansabdari was the system according to which recruitment to the services under the government was made and the post, pay and the rank of the new incumbent in the royal court was determined. There were mansabdars in charge of ten to ten thousand soldiers. There were in all 33

classes of mansabdars. Mansabdars of 10,000 and above were from the royal family. Mansabdars of 5000 but below 10,000 were appointed by Akbar directly. Raja Mansingh, Mirza Aziz Koka were some of the mansabdars appointed by Akbar directly. All the mansabdars drew good salaries. Akbar paid special attention to the creation and maintenance of army. Even small issues pertaining to army did not escape his notice. Branding of horses was in practice. Akbar was very particular about maintenance of discipline among soldiers. He took great care in selecting persons for the appointment as mansabdars. Erring mansabdars were severely punished. That is why Akbar could keep such a big empire intact and rule efficiently.

#### **2.4.4. Rajput Policy of Akbar:**

Akbar was not only a great conqueror but also a good statesman. He displayed his statesmanship in his Rajput policy. He realized that cooperation of the Rajputs was essential to strengthen the vast Mughal empire. So he followed a liberal policy towards the Rajputs to a great extent. Some other factors also contributed to make Akbar to follow such a policy. Some Turkish, Afghan and Persian military officers of his court as well as a few provincial governors were hostile towards him. Rajputs were known not only for their valor and martial abilities but also for their faithfulness. So he decided to cultivate their friendship. He entered into marital relationship with some of the Rajputs. Against others who defied him he carried on warfare. He married the daughter of Raja Biharimal of Amber. Later the rulers of Bikaner and Jaisalmer gave their daughters in marriage to Akbar. Some of the Rajputs occupied important positions in the Mughal court. The notable among them were Raja Bhagwandas, Raja Birbal, Raja Mansingh and raja Todarmal. They played a key role in the administration. The Rajputs, who had fought with the Muslim rulers for nearly three-and-a-half centuries, now not only became bulwark of strength to the Mughal empire but also assisted in its expansion. Todd, the distinguished historian, rightly remarked that Akbar was the victor who robbed the Rajputs of their freedom.

S.A.Q.
1. How did his matrimonial alliances help Akbar in his strategy towards Rajputs?

#### **2.4.5. Religious Policy of Akbar:**

The fame of Akbar lies in his religious policy. He firmly believed that the unity of the people and communal harmony were essential for the establishment and maintenance of his vast empire as welfare state. Even from his early years he was imbued with the spirit of tolerance. His mother was a Shia, his father a Sunni, his teacher Abdul Latif a Sufi and his guardian Bairamkhan again s Sunni. Thus they belonged to different sects in Islam. Having learnt the salient features of these different sects Akbar early in his life became liberal in religious matters. His religious liberalism reflected in the administrative measures he had taken. He abolished the zizia tax, most hated by the Hindus, and also the pilgrim tax. Further, he cultivated the friendship of the Sufi scholars Shaik Mubarak and his two sons Abul Fazal and Abul Faizi. They inculcated a spirit of enquiry. He believed that God is one and the essence of religions is the same and that religious tolerance promotes human happiness. This was the Sufi philosophy which impressed Akbar immensely. This led him to realize the importance of learning more about different religions from their exponents. In pursuance of this in 1575 he, as per the advice of Abul Fazal, constructed a ` House of Worship` called *Ibadat Khana* in Fatehpur Sikri. Spiritual discussions were held in this Ibadat Khana. In the beginning they were confined only to Islam. Some times, in spite of heated discussions, some of the questions of Akbar on religious matters remained unanswered. So Akbar sent invitations to Hindu, Jain, Buddhist, Christian and Parsee theologians to participate in the religious discussions.

S.A.Q.1. “ The fame of Akbar lies in his religious policy.” – Justify.

**2.4.5.1. The Decree of Infallibility:**

As a result of the religious discussions that had taken place in the Ibadat Khana, Akbar could get a good grasp over the philosophy of all religions. He realized that truth was not confined to Islam alone. It was to be found in every religion. Having realized this Akbar promulgated “Decree of Infallibility” on 2<sup>nd</sup> September, 1579 A.D. the Decree was held as important as Magna Carta of 1215 A.D of England. By this Decree Akbar assumed supreme authority not only in the matters of state but also in matters of religion. The special privileges till now being enjoyed by the Ulemas were abolished by this Decree. On the advice of Abul Fazal the Ulema of the Jama masjid was removed and Akbar started reading *Kutba*. Thus Akbar dealt a death blow to the authority enjoyed by the clerics. He started adopting the customs of people of all faiths. He developed belief in the theories of *karma* and ‘Rebirth’ of the Hindus. The Hindu festivals like Dipavali, Holi and Rakshabandhan were celebrated in the royal palace. Impressed by the teachings of the Jain scholars Akbar gave up meat eating. In accordance with the Zorastrian doctrine Akbar started worshipping Fire, Sun and Light. He permitted the Christians to construct churches in Agra and Lahore.

S.A.Q.
1. “ The Decree of Infallibility of Akbar is held as important as Magna Carta of 1215 A.D of England.” – Explain.

2. “ Akbar dealt a death blow to the authority enjoyed by the clerics.” How and what was the result of this .

#### **2.4.5.2. Din-I-Ilahi:**

Akbar having realized that the end of every religion was the welfare of the people, propounded a new religion called `Din-I-Ilahi` in 1582. It contained the essence of all faiths. Some called Din-I-Ilahi a way of life and not a religion. Akbar appointed Abul Fazal as the chief promoter of the new faith. The principles of Din-I Ilahi are as follows: God is one; Akbar is his representative; meat eating should be avoided; upright character is essential; for the defense of the emperor people should be prepared to sacrifice every thing; its members should worship Sun and the Fire also. Din-I-Ilahi was reflective of liberalism and religious tolerance of Akbar. It is noteworthy that he did not resort to its propagation. His was a universal approach. He never clubbed religion with the state. He adopted the policy of secularism. Surprisingly, only eighteen persons, including Abul Fazal, Birbal and Todarmal, enrolled themselves as members of the new faith. Din-I-Ilahi died after the death of its promulgator, Akbar.

S.A.Q.
1. “ Din-I-Ilahi, inspite of containing the essence of all religions, failed to win the hearts of the people.” – Why ?

#### **2.4.6. Literature and Art:**

According to some historians Akbar did not know reading and writing. But he patronized men of letters. He honored Hindi and Persian

scholars. Among the Persian who adorned his court Abul Fazal and his brother Abul Faizi deserve mention. Abul Fazal’s works *Akbarnama* and *Ain-i-Akbari* throw welcome light on the contemporary conditions. Akbar’s period was Golden Age for the Hindi literature. The famous poets Surdas and Tulsidas belong to the period of Akbar. The Ramcharitmanas of Tulsidas is very famous. During the period of Akbar many Sanskrit works were translated into Arabic and Persian languages. Tansen, the great musician, adorned Akbar’s court. Architects and sculptors were also patronized by Akbar. The cities of Delhi and Fatehpur Sikri bear eloquent testimony to this.

S.A.Q.
1. “ Akbar’s period was Golden Age for the Hindi literature.” – Justify.

**2.5. Jahangir (1605-1625 A.D) :**

After the death of Akbar, his eldest son Jahangir (Salim) ascended the Mughal throne in 1605. Akbar named him as Salim as a mark of his respect to the spiritual leader Shaik Salim Chisti. Akbar had evinced great interest in the education of Salim. Salim was trained by eminent scholars. He acquired good proficiency in music and painting also. Unfortunately Salim defied his father and revolted against him. Akbar was ready to nominate his grandson Khusrau to the Mughal throne. But as Salim surrendered himself to his father he pardoned him and nominated him as his successor.

Jahangir, after ascending the throne, issued twelve royal decrees with a view to providing liberal and just rule to the people. To dispense immediate justice to the people he installed a bell in the Agra fort, near the bank of the river Yamuna so that those who need justice can draw the attention of the emperor by ringing the bell.

### **2.5.1. Revolt of Khusrau:**

Soon after the accession of Jahangir to the throne his son Khusrau revolted against him with the help of his uncle Mansingh. The revolt was suppressed and the prince was imprisoned in the Agra fort. But Khusrau escaped from there, fled to Punjab and sought the help of Arjunsingh, the Sikh Guru. At the head of 12,000 army personnel Khusrau attacked Lahore. Jahangir personally led the army, defeated Khusrau and imprisoned him in the fort of Lahore. In 1622 he was assassinated by the prince Khurram, his own brother.

S.A.Q.1. Who was Khusrau and what was the result of his revolt ?

### **2.5.2. Military Exploits of Jahangir:**

Jahangir's noteworthy military achievement was the occupation of Mewar. Rana Amarsingh, the ruler of Mewar, questioned the sovereignty of Jahangir. The Mughal armies raided Mewar several times, but without success. At last in 1613 Jahangir's son, Khurram led an expedition against the Rajputs. Then the Rajput king Amarsingh concluded a treaty with the Mughals according to which Amarsingh was recognized as independent ruler. His son Karansingh was appointed as mansabdar of 5000 army. Thus the longstanding feud between the Rajputs and the Mughals came to an end. In appreciation of his son's achievement Jahangir conferred the title of 'Shahjahan' on him. The occupation of Kangra was another achievement of Jahangir. Even Akbar could not achieve this. The Kangra fort was built in the mountain ranges of Punjab. The early attacks of Jahangir on it failed. However, later Shahjahan occupied it. In 1621 the Persian ruler Shah Abbas made a lightning attack on Kandahar and occupied it. Jahangir made several attempts to regain it, and at one stage he instructed his Shahjahan to lead an expedition. But as he was in love with Nurjahan and aspiring for the Mughal throne Shahjahan refused to

follow the instructions of his father. Consequently Khandahar could not be regained.

S.A.Q.
1. “ Jahangir’s noteworthy military achievement was the occupation of Mewar.” – Justify.

#### **2.5.2.1. The Deccan Exploits:**

Jahangir, like his father, desired to annex the Deccan states to the Mughal empire. Ahmednagar was playing a leading role at that time in the Deccan. Malik Amber, the minister of Ahmednagar, joined hands with the states of Bijapur and Golkonda and challenged the Mughal power. Shahjahan led the expedition against the Deccan in 1662 but failed to annex it to the Mughal empire. He had to be content with accepting tributes from the rulers of the Deccan.

#### **2.5.2.2. Relations with the English:**

It was during the time of Jahangir that the English visited the Mughal court. In 1608 James I, the king of England, sent an embassy under William Hawkins to the court of Jahangir requesting for some trade concessions. But the request was not granted. However, in 1615 another embassy under Thomas Roe could obtain permission from the emperor to construct a factory at Surat by the English.

#### **2.5.3. Nurjahan:**

The original name of Nurjahan was Meherunnisa. Her father was Ghiyaz Beg and mother Asmat Begum. They belonged to Persia. Beg came to India in search of employment, entered into the service of Akbar and became Diwan of Kabul subah. Meherunnisa was a pretty girl. Prince



Salim was enchanted by her beauty and wanted to marry her. But Akbar did not approve this and Meherunnisa was married to Sher Afghan and the couple was sent to Bengal. After coming to the throne Jahangir murdered Sher Afghan, brought Meherunnisa to the royal palace and married her (1611 A.D). By that time her age was 35 years and she had a daughter named Ladli Begum. After the marriage Jahangir gave her the names of Nur Mahal (Light of the Palace) and Nur Jahan (Light of the World).

S.A.Q.1. Who was Meherunnisa and to whom was she married ?

After his marriage with Nurjahan Jahangir retired from active politics and entrusted the reigns of administration to her. Nurjahan was ambitious and took several steps to consolidate her power. She got her image minted along with that of Jahangir on coins. She appointed her relatives and favorites to high offices of the state. Thus Nurjahan had her own group (junta) in the politics of the Palace which was very powerful. She got her daughter Ladly Begum married to Jahangir's son Shahriyar. Her aim was to make Shahriyar Mughal emperor after Jahangir. Nurjahan tried to send Khurram to Kandahar but he revolted against her with the help of the Military General Mahabat khan. Meanwhile Mahabatkhan revolted and took Nurjahan and Jahangir as prisoners. He assumed royal powers for three months. Jahangir died in 1627 and Khurram suppressed all his enemies and ascended the throne in 1628 with the title Shahjahan. All hopes of Nurjahan dashed to the ground and she made a permanent exit from the political scene. She spent her last days in Lahore in pious pursuits and died in 1645.

S.A.Q.1.What were the steps taken by Nurjahan to consolidate her power ?

## **2.6. Shahjahan (1628-1658 A.D):**

The prince Khurram, better known as Shahjahan, was born on 5<sup>th</sup> January, 1592 A.D at Lahore. His mother was the daughter of the ruler of Marwar (Jodhbai). He was the favorite child of his grandfather Akbar and Jahangir treated him as his successor to the Mughal throne after the revolt of his elder son Khusrau. Therefore he was appointed to the important posts from the very beginning. He was assigned rank of 5000 Sawar and 8000 Jat. He married Arjumand Banu Begum (Mumtaz Begum), daughter of Asrafkhan, the brother of Nurjahan in 1612. He successfully participated in the military campaigns against Mewar, Kangra and the Deccan. He was a member of the Nurjahan's group till 1622 and received best ranks. At the time of the death of Jahangir Shahriyar was in the Deccan. Khurram had the support of Asrafkhan, his father in law. Nurjahan could not take any action against Asrafkhan. Asrafkhan made all arrangements for the arrival of Shahjahan to Agra. On 24<sup>th</sup> February, 1628 A.D Shahjahan declared himself as emperor and appointed Asrafkahn as his prime minister.

S.A.Q.1. Describe the early life of Shahjahan.

### **2.6.1. Suppression of Revolts:**

Jujharsingh, the ruler of Bundelkhand, revolted against the Mughals and collected heavy taxes. When the news reached Shahjahan he ordered an enquiry into the matter. That alarmed Jujharsingh and he fled from Bundelkhand. Shahjahan reached Gwalior to personally supervise the operation. The Mughal army attacked Bundelkhand from different directions. Finally, Jhujharsingh surrendered himself (1629). Another important revolt that of Khan Jahan Lodi, governor of the Deccan. Mahabatkhan was directed to suppress his revolt. Mahabatkhan led an expedition against the Deccan, defeated Lodi and put him to sword. As he

helped Lodi, the sultan of Ahmednagar, Nizamshah, incurred the wrath of Shahjahan. The Mughal army attacked Ahmednagar and occupied it. Later the Mughal emperor demanded the sultans of Bijapur and Golkonda to accept his sovereignty and pay tribute. But the Bijapur sultan turned down his demand. So Shahjahan personally led the army against Bijapur and defeated the sultan Adilshah (1636). Shahjahan appointed his son Aurangzeb as the governor of the Deccan.

S.A.Q.
1. Who were Jujharsingh and Khan Jahan Lodi and what was their relationship with Shahjahan ?

The Portuguese established their settlements near the Hugly in Bengal, and they indulged in atrocities. They also resorted to religious conversions. These greatly irritated Shahjahan. The Mughal army surrounded the Portuguese settlements. Portuguese tendered apology to the Emperor.

### **2.6.2. The Central Asian Policy:**

Shahjahan wanted to regain Kandahar, which his father lost. However, in spite of several attempts Shahjahan could not achieve this. As a result of these expeditions the Mughal army sustained severe losses. Further, the state exchequer was also very badly affected. The misconceived Central Asian policy of Shahjahan exposed the weakness of the Mughal army to the outside world.

S.A.Q.
1. “ The misconceived Central Asian policy of Shahjahan exposed the weakness of the Mughal army to the outside world.” – Substantiate.

**2. 6.3. Golden Age of Shahjahan:**

During the reign of Shahjahan the Mughal empire reached the pinnacle of glory in certain domains, especially literature and fine arts. Many historians describe the reign of Shahjahan as the ‘Golden Age of not only the Mughal empire but also of entire medieval Indian history.’ But some historians do not subscribe this view. According to them the reign of Shahjahan marked the beginning of the weakening of the Mughal empire which ultimately disintegrated.

S.A.Q.
1. Do you agree with the statement that the rule of Shahjahan marked the beginning of the weakening of the Mughal empire ?
OR
Do you agree with the view that Shahjahan’s period was the ‘Golden Age of not only the Mughal empire but also of entire medieval Indian history ?

**2.6.3.1. Shahjahan’s Administration:**

Shahjahan was an efficient administrator and a farsighted statesman. He rectified some of the defects in the mansabdari system. He increased

the financial resources of the state. He was impartial in dispensing justice. Economically Shahjahan's empire was prosperous. During 1630-31 a severe famine hit Gujarat and Deccan. Immediately Shahjahan took famine relief measures. In Surat and Ahmednagar famine relief measures were taken up on priority basis. Many irrigation canals were excavated which provided employment to many. Remission of taxes to the tune of Rs. 70 lakhs was ordered. Many industries were set up and manufacturers were encouraged. In Agra a number of workshops were opened where goldsmiths, painters, tailors, and other handicraftsmen displayed their professional skills and thus benefited to a great extent. Bengal and Gujarat were considered to be most prosperous states in the country. Vigorous external trade was carried on with the countries of Europe and Asia, which benefited India to great extent. The Mughal treasury was in good condition in spite of lavish spending of crores of rupees by Shahjahan on the construction of monuments.

S.A.Q.
1. How did Shahjahan deal with the famine conditions in his empire ?

### 2.6.3.2. Literature:

In the field of literature Shahjahan's period is compared with that of Elizabeth II in the history of England. Shahjahan favored Hindu and Muslim scholars alike. His court was adorned by Persian, Hindi and Sanskrit scholars and poets. The distinguished Sanskrit scholar Jagannatha-pandita was poet laureate of the court of Shahjahan. He belonged to the present Andhra Pradesh. He was the author of the rhetoric *Rasa-Gangadharam* and *Ganga-lahari*. Other Hindi and Sanskrit scholars of eminence who belonged to this period were Kavindra Acharya Saraswati, Mahakavi-rai Sunderdas and Chintamani. Shahjahan's eldest son Dara Shikau was a scholar of Persian and Sanskrit languages. Under

his patronage the Upanishads, the Bhagavad-Gita and the Ramayana were translated from Sanskrit into Persian. Dara's *Mahasamudra-sangamam* was a confluence of the Hindu and Muslim cultures. Abdul Hamid Lahari and Inayatkhan were the court historians of Shahjahan. Shahajahan established an institute of higher learning in Delhi. Jagannatha and Janardana were his court musicians.

S.A.Q.
1. " In the field of literature Shajahan's period is compared with that of Elizabeth-II in the history of England." – Justify.

### 2.6.3.3. Architecture:

Shahjahan was a world class builder. In architecture his period can be compared with that of the Roman emperor Augustus. The monuments constructed at Delhi, Agra and Kabul are standing examples of Shahjahan's sense of beauty and aesthetics. He raised a new city called Shahajahanabad the present Delhi. Among the monuments of Shahjahan Taj Mahal in Agra and Red Fort in Delhi occupy place of pride. Diwan-e-khas and Diwan-e-am in the Red Fort are the master pieces of the Mughal architecture. He constructed the Taj Mahal in Agra on the bank of the river Yamuna in memory of his beloved wife Mumtaj Begum. It is described as a 'Dream in Marble'. An amount of fourteen and a half million pounds was spent on its construction. It took 22 years to complete the construction. The architect who played a key role in its construction was Ustad Ahmad. For sheer ornamentation, Diwan - e-Khas is praised in glorious terms. A wall in the Diwan- e-Khas bears an inscription which can be translated into English thus: "If there is a paradise of bliss on this earth, It is this , It is this, None but this." Another master piece for which Shahjahan is responsible is his Peacock Throne. The world famous Koh-i-Noor diamond was embedded in it. Diwan-e-Khas, Diwan-e-Am, Taj

Mahal and the Peacock Throne with its Koh-i-Noor diamond undoubtedly dazzled the world.

S.A.Q.
1. “ In architecture Shahjahan’s period can be compared with that of the Roman emperor Augustus.” - Justify.

#### **2.6.4. Criticism:**

Jagirdari system, with all its attendant evils, was revived during the reign of Shahjahan. As a result, direct relationship of the ruler with the peasants was lost. Bribery and corruption increased. Though the punishments were severe crime rate increased. During the reign of Shahjahan severe droughts had shaken the Deccan and Gujarat. In spite of the best efforts on the part of the emperor the help did not reach the people to the extent needed and they suffered from hunger. Abdul Hamid Lahri, the court historian of Shahjahan, says: ‘Destitution at length reached such pitch that men devoured each other, and the flesh of a son was preferred to love’. The military strength of the time of Akbar was absent during the reign of Shahjahan. Though he could recover the Deccan he failed in his policy towards the Central Asia. He spent as much as 16 crores of rupees on these attacks. Due to enormous building activity of Shahjahan tax burden increased on the common man. Land tax was increased from one-third to one and a half. Agricultural and industrial labor lived on meager wages. That is why, some historians like V.A. Smith and Garrot described the period of Shahajahan as the beginning of the downfall of the Mughal empire.

S.A.Q.
1. What are the views of V.A.Smith and Garrot regarding the period of Shahjahan ? Do you agree with their views ?

### **2.6.5. Last days of Shahjahan:**

During his last years Shahjahan was imprisoned by his son Aurangzeb and suffered mental and physical agony. After putting his father in prison Aurangzeb ascended the Mughal throne.

### **2.7. Aurangzeb (1658-1707):**

Shahjahan had four sons, Dara Shikau, Shuja, Aurangzeb and Murad and two daughters, Jahanara and Roshnara. Aurangzeb was born in 1618 A.D. He had good training in Hindi, Turki and Arabic languages. He learnt Qoran by heart. During the reign of his father he held important offices.

#### **2.7.1. War of Succession:**

When Shahjahan seriously fell ill in 1657, war of succession began among his four sons. Aurangzeb concluded an agreement with Murad to divide the empire between themselves by vanquishing the two other brothers. Dara observed these developments from Agra. He sent an army against his two brothers. But Aurangzeb defeated the army. Dara fled from the capital with his family. Aurangzeb occupied Agra, imprisoned his father and ascended the Mughal throne in 1658. Afterwards he got his brother Murad drunk and imprisoned him also. Later he declared that Murad being a drunkard is unfit to be the emperor of the Mughal empire hanged him in Gwalior. Shuja was defeated at Khunja and he died in a miserable condition. Then Aurangzeb pursued Dara and captured him. Dara was made to wear tattered clothes and ride on an emaciated elephant in the streets of Delhi. Declaring him an enemy of Islam, Aurangzeb got



Dara executed. After killing all his brothers and imprisoning his father Aurangzeb ascended the Mughal throne. He proved himself to be treacherous and ruthless towards his brothers.

S.A.Q.
1. “ Aurangzeb proved himself to be treacherous and ruthless towards his brothers. ” – Explain.

### **2.7.2. Military Exploits of Aurangzeb:**

The rulers of Cooch-Bihar occupied Kamarupa which was part of the Mughal empire. Aurangzeb sent an army under the leadership of Mir Jamal to regain the occupied territory. Mir Jamal attacked and captured Gurgaon, the capital of Cooch-Bihar. During the early days of the reign of Aurangzeb the Mughal general Shaistakhan drove away the Portuguese and annexed Chittagong to the Mughal empire. The revolts of Bundelkhand and Sanugharh were suppressed. But for some minor disturbances North India was peaceful during the first 25 years of the rule of Aurangzeb. He paid more attention to suppress the revolts of Afghans in the North-Western frontiers. The military operations of Aurangzeb in this region did much damage to the Mughals. Able generals were withdrawn from the Deccan and sent to the North-Western frontiers. This enabled the Marathas to wage wars of independence against the Mughals. The Rajputs too followed the suit.

S.A.Q.
1. Which military operations of Aurangzeb did much damage to the Mughals ?

### **2.7.3. Religious Policy of Aurangzeb:**

Aurangzeb discarded the farsighted religious policy of Akbar. He declared that his sole aim was to convert India into a Muslim state. It is a fact that during the early years of his reign he showed religious tolerance to some extent. But afterwards he started implementing the Qoran's injunctions strictly. According to him India was a land of *kafirs* (*Dar-ul-Hab*) and it was his sacred duty to transform it into a Muslim state (*Dar-ul-Islam*). On account of this deplorable shortsighted policy, the Mughal empire fell into an acute crisis. The very foundations of the Mughal empire were shaken. Aurangzeb was firm to change the life style of the people in accordance with the Islamic traditions. Soon after his accession, he issued 'Puritanical Decrees' and put them into operation. He stopped minting Khalima on coins so that they might not fall in the hands of the Hindus and get defiled. He declared that music and dance were against the teachings of the Qoran and banned them in his empire. 'Jharokha Darshan' was stopped. This prevented the public from taking their representations and grievances to the emperor. The astronomers and the astrologers of the royal court were dismissed. The use of intoxicating drinks and wearing showy clothes invited severe punishments. To supervise these 'Puritanical Decrees' he appointed officers with wide powers.

Social and religious sanctions were imposed on non-Muslims. The pilgrim tax, abolished by Akbar, was re-imposed. Hindu festivals were not allowed to be celebrated publicly. In 1694 a decree was issued prohibiting Hindus, except Marathas and Rajputs, from riding horses, using palanquins and carrying weapons. The Hindus were over burdened with heavy and unjust taxes. Their fairs were prohibited. Hindu officers were dismissed from royal service. The Hindu merchants were taxed very heavily. The most hated zizia tax was re-imposed by Aurangzeb and the Hindus were required to pay the zizia tax personally in the office concerned.

S.A.Q.
1. “ The religious policy of Aurangzeb shook the Mughal empire to the roots.” – Justify.

On account of this deplorable religious policy of Aurangzeb the Mughal empire was badly shaken and this ultimately led to several revolts. The Rajputs were the backbone of the Mughal empire during the reign of Akbar. But on account of the narrow minded policies of Aurangzeb the Rajputs revolted. Maharaja Jaswantsingh of Marwar died in Peshawar (1678). His two pregnant wives gave birth to two sons after the death of their husband. Aurangzeb ordered that the two children should be imprisoned. The enraged Rajputs under the leadership of Durgadas revolted against Aurangzeb. The wives of the deceased Jaswantsingh sought the help of the Rana of Udaipur. All the Rajputs in unison declared war against Aurangzeb. But the Mughal army defeated the Rajputs and Marwar was annexed to the Mughal empire. For the maintenance of law and order there Aurangzeb appointed the prince Akbar. The Rajputs resorted to guerilla warfare and all the attempts of the prince Akbar to establish peace and order in the Rajput states proved futile. In fact, the prince Akbar had planned to capture the Mughal throne by joining hands with the Rajputs. In 1681 the prince Akbar with the help of the Rajput army declared war against Aurangzeb. But the crafty Mughal emperor created dissensions among them and successfully separated Akbar from the Rajput camp. The prince Akbar fled to Persia. In the same year (1618) Aurangzeb concluded an agreement with the Rajputs. However, because of the wars with the Rajputs the Mughal empire became very weak and downfall of it became imminent. The religious policy of Aurangzeb was also responsible for the revolts of the Jats, Bundelas and Satnamis.

S.A.Q.
1. “ Because of Aurangzeb’s wars with the Rajputs the Mughal empire became very weak and downfall of it became imminent.” – Discuss.

Sikhs were also subjected to ruthless treatment by Aurangzeb. The 9<sup>th</sup> Sikh Guru Tej Bahadur made Anandpur (Hoshiarpur dt.) the centre of his activities. The Sikhs used to call him ‘ Sachcha Padshah’. Guru Tej Bahadur condemned Aurangzeb’s anti Hindu policies. So he was summoned to Delhi and forced to embrace Islam by Aurangzeb. When Tej Bahadur refused to obey his order he was put to all sorts of cruel tortures and was finally killed by Aurangzeb (1675). After Tej Bahadur’s death his son Guru Govindsingh became the 10<sup>th</sup> Sikh Guru. He was determined to wreak vengeance against Aurangzeb. An open struggle started between the Mughals and the Sikhs. The Sikhs were transformed into a martial race by compulsion of the circumstances. Guru Govindsingh openly declared that he would transform the people of all castes of Hindus into lions and would destroy the Mughal empire. After the death of Guru Govindsingh, Banda Bahadur carried on the relentless struggle against the Mughals. The opposition of the Sikhs also contributed significantly to the downfall of the Mughal empire.

S.A.Q.
1. What were the circumstances that led to the transformation of Sikhs into a martial race ?

#### **2.7.4. Aurangzeb's Deccan Policy:**

Aurangzeb extended his policy of aggression against the Deccan also. His Deccan policy got mixed up with his religious policy. The essential elements of his Deccan policy were to crush the Shia states of Bijapur and Golkonda and suppress the Marathas, who were bent upon re-establishing the Hindu state. Taking advantage of the war of succession and the several battles fought by Aurangzeb in the North-Western Frontier, Shivaji raided the Mughal empire. Even the able Mughal generals like Shaistakhan could not resist Shivaji's incursions.

Aurangzeb sent Jaisingh of Amber to suppress Shivaji and to chastise the Sultan of Bijapur. Jaisingh defeated Shivaji and compelled the Marathas to conclude the treaty of Purandhar (1665). Later he marched against Bijapur. But as the army of Bijapur resorted to guerilla war the Mughals sustained defeat. Thus both the expeditions against Bijapur (1672 and 1678) failed. After the death of Shivaji (1680) Aurangzeb decided to crush the Marathas for ever. The prince Akbar joined hands with Sambhaji, son of Shivaji. So Aurangzeb marched against the Deccan and occupied Bijapur (1686) and Golkonda (1687). In 1689 Sambhaji fell into the hands of the Mughals and met with a cruel death. Rajaram and after him Tarabai of the Marathas carried on war against the Mughals, which continued till the death of Aurangzeb in 1707. on account of these wars with the Deccan the Mughal empire incurred heavy losses in terms of money, men and prestige. The Marathas could not be suppressed by the Mughals. In fact, the national prestige of the Marathas reached new heights at the cost of the Mughals. Exhausted by these unsuccessful wars Aurangzeb died on 3<sup>rd</sup> March, 1707. V.A. Smith rightly observes that the Deccan proved to be the grave yard not only of Aurangzeb but also of his prestige.

S.A.Q.
1. “ Deccan proved to be the grave yard not only of Aurangzeb but also of his prestige. ” – Justify.

## 2.8. Society:

During the Mughal period the society was divided according to ‘nobility’ (status). The highest class of the society comprised nobility and the high officers in the administration. They received high salaries, respect and concessions from the government. Their life was luxurious and happy. They lived in splendid palaces in great pomp and show, wore costly clothes and ornaments, and enjoyed all the good and nice things. The number of the middle class people is less. Though they did not have enough money to lead luxurious life, yet they could live respectably and comfortably. The farmers, laborers, domestic servants, petty shop keepers, etc, formed the lowest section of the society. Their life was quite hard and pitiable. Generally during this period people used rice, wheat, milk, ghee, vegetables, in their daily food. The Hindus were mostly vegetarian. People spent their spare time in amusements like playing cards, kite flying, wrestling, dance and music. Keeping pet animals and birds was also popular. Hunting, racing, animal fighting, painting, music, dance, playing chess and polo were among the pastimes of affluent and nobility. During the Mughal period women held no particular position in the society. The rich considered them as objects of pleasure and luxury. Polygamy was common. They were hardly educated and had little share in politics. They had no freedom and the purdah system was followed both by the Hindus and Muslims. In the latter, it was compulsory. Divorce system was in vogue among Muslims. Among the Hindus the child marriages and *sati* were common. But widow marriages and divorce system were not in

practice among them. The birth of a daughter was considered as ominous because much money was needed to celebrate the marriage of a girl.

S.A.Q.1. Explain the inequalities in social life during the Mughal period.

The state officers and in the army both the Hindus and Muslims moved shoulder to shoulder. The Hindus looked at the peers and tombs of the Muslims with due regard. Similarly Muslims also respected the Hindu saints and sadhus. Many Hindus studied Arabic and Persian while Muslims evinced interest in studying Hindi and Sanskrit. Some of the Muslims like Rahim were good poets in Hindi. Many Sanskrit works were translated into Persian and Arabic and several Persian and Arabic works were translated into Sanskrit. Inter-marriages between Muslims and Hindus, though existed, were not common. As a result of close mutual contacts between Muslims and Hindus a new blend of harmonious culture in the fields of education, art, architecture, and fine arts emerged.

S.A.Q.
1. "As a result of close mutual contacts between Muslims and Hindus a new blend of harmonious culture in the field of education emerged." – Justify.

## **2.9. Economy:**

Agriculture was the chief occupation of the people during the Mughal period. Akbar tried to ameliorate the condition of the peasants by his revenue system or land settlement. Canals were dug, tanks were excavated and the river banks were strengthened in order to improve the

irrigation facilities. However, agriculture mostly depended on rainfall. Whenever there was drought severe famine conditions had put people and farmers to hardship. The worst famine occurred during the period of Shahjahan in the Central India. People resorted to consuming the flesh of dogs and even human flesh because no food of any type was available. The traders sold flour mixed with powdered bones. Though the Mughal emperors provided relief to the farmers and people it was not enough to meet the crisis. So a large number of people were starved to death.

The Mughal emperors paid particular attention to develop industries. India enjoyed world fame for the textile industry. Big factories of cotton textiles existed all over India. Bihar, Bengal, Gujarat and Khandesh were important centres for textile industry. Manufacturing silk cloth, warm clothing, dying of different colours, printing, painting, manufacture of cutlery, wooden articles, leather articles and weapons of war and defense was on high side. India was particularly noted for manufacture of shawls and carpets and the state set up factories at Lahore, Agra, Fatehpur Sikri and Ahmedabad for this purpose. During this period Bengal was famous for silk cloth, Kashmir for warm clothing and silk shawls, Amritsar for carpets and shawls, Sialkot and Gaya for paper making, Punjab and Gujarat for making arms and weapons.

S.A.Q.
1. “ The Mughal emperors paid particular attention to develop industries ” – Justify.

The internal and external trade of the country had highly developed. India established close commercial contacts with the foreign countries, especially with those of Europe and Asia. Surat, Bharoch, Combay basin, Goa, Calicut, Cochin were among the important sea ports. India exported



cotton and silk textiles, spices, indigo, shawls, etc. while imported articles were gold, silver, raw silk, diamonds, precious stones, ivory, perfumery, medicines, etc. Most of the European nations came to India for doing trade and to set up their ware houses here. The increasing industries and highly developed trade contributed significantly to the growth of many large and prosperous cities in India during the time of the Mughals. Of these, Lahore, Agra, Fatehpur Sikri, Ahmedabad, Burhanpur, etc, are noteworthy in particular.

S.A.Q.
1. What are the noteworthy features of trade during the Mughal period ?

The Mughal emperors were great builders and that is why the Mughal period is considered as the ‘Golden Age of Architecture’ in Indian history. During the reign of Akbar a blend of Hindu-Muslim and Persian-Indian styles emerged. It can be said that National Style of Architecture came into existence. Agra Fort, Diwan-i-Aman, Diwan-e-Khas, Jahangir-mahal and Akbari- mahal are prominent examples of the Mughal architecture. Lahore Fort, Fatehpur Sikri, Buland Darwaza, Jama-masjid, Panch-mahal of Jodhbai, are noteworthy for their architectural beauty. Shahjahan was a great builder. Taj mahal, Moti- masjid, Agra Fort, Jama- masjid in Delhi and Shajahanabad, the Peacock Throne, many gardens in Lahore and Srinagar are very famous creations of his period. That is why, Shahjahan is known as the ‘Prince of Builders’.

S.A.Q.
1. “ A National Style of Architecture emerged during the Mughal period.” – Justify.
2. “ Shahjahan is known as the ‘Prince of Builders’ . ” – Justify.

### **I. Essay Type Questions (each carries 15 marks)**

1. Write an essay on Babur’s military achievements.
2. “Humayun was unfortunate in every sense of the term.” Discuss.
3. Describe the military campaigns of Akbar.
4. Write an essay on the personality of Akbar.
5. Discuss the administration of the Mughal empire under Akbar.
6. Write an essay on Jahangir’s life and achievements.
7. Describe the cultural conditions of India under the rule of Shahjahan.
8. Write an essay on the contribution of Shahajahan to art and architecture.
9. Describe the military campaigns of Aurangzeb.
10. Write an essay on the personality of Aurangzeb.
11. Critically assess the religious policy of Aurangzeb.
12. Write an essay on the social and economic conditions during the rule of Aurangzeb.

### **II. Brief Questions (10 marks each):**

1. Write a note on the conditions of India on the eve of the establishment of the Mughal empire and early life of Babur (up to 1520 A.D).
2. Write a note on the First Battle of Panipat and its results.

3. Write a brief essay on the battles of Kanwa and Ghagra fought by Babur.
4. Write a note on the weaknesses of Humayun.
5. Write a note on the Second Battle of Panipat and its results.
6. Explain the Rajput policy of Akbar.
7. Describe Akbar's conquests in South India.
8. Describe the religious policy of Akbar.
9. Write a note on the "Decree of Infallibility" and Din-i-lahi.
10. Write a note on the Revenue system during the reign of Akbar.
11. Explain the military exploits of Jahangir.
12. Describe the role played by Nurjahan in the politics of the Mughal empire.
13. Write a note on the literary activities during the period of Shahjahan.
14. Write a note on the Tajmahal.
15. Write a note on the Red Fort.
16. "The period of Shahjahan marked the beginning of the downfall of the Mughal empire." Discuss.
17. Write a note on the war of succession during the last years of Shahjahan.
18. Critically assess the Rajput policy of Aurangzeb.
19. Write a note on the relations between the Sikhs and Aurangzeb.
20. Write a note on the Deccan policy of Aurangzeb.
21. Explain the social conditions during the Mughal period.
22. Write a note on the economic conditions during the Mughal period.

### **III. Short Questions (5 marks each)**

1. Battle of Kanwa fought by Babur.
2. Battle of Ghagra fought by Babur.
3. Babur's Auto-Biography.
4. Relations between Humayun and his brothers.
5. Battle of Kanauj fought by Humayun.
6. The set up of central government under Akbar.
7. Provincial administration under Akbar.
8. Ibadat-Khana (House of Worship).

9. "Decree of Infallibility".
10. 'Din-i-lahi'.
11. Hindi literature during the period of Akbar.
12. Abul Fazal.
13. Akbar-nama and Ain-i-Akbari.
14. Khusrau's revolt.
15. Jahangir's relations with the English.
16. Central Asian policy of Shahajahan.
17. Dara Shikau.
18. Sanskrit literature during the period of Shahajahan.
19. Jagannatha-pandita of the period of Shahajahan.
20. Musicians of the period of Shahajahan.
21. The Peacock Throne.
22. Pilgrim tax and zizia tax levied by Aurangzeb.
23. Relations between Tej Bahadur and Aurangzeb.
24. Food and Amusements during the Mughal period.
25. Industries during the Mughal period.

**IV. Objective type Questions (1 mark each).**

1. Babur was born in  
(a) 1485 A.D. (b) 1483 A.D (c) 1486 A.D (d) 1490 A.D
2. First Battle of Panipat was fought in  
(a) 1526 A.D (b) 1530 A.D (c) 1532 A.D (d) 1535 A.D
3. First Battle of Panipat was fought between  
(a) Babur and Ibrahim Lodi (b) Babur and Rana Sanga (c) Humayun and Shersha  
(d) Akbar and Hemu.
4. Battle of Kanwa was fought by Babur in  
(a) 1527 A.D (b) 1528 A.D (c) 1530 A.D (d) 1532 A.D
5. The battle of Ghagra was fought by Babur in  
(a) 1527 A.D (b) 1528 A.D (c) 1529 A.D (d) 1532 A.D
6. Babur died in  
(a) 1527 A.D (b) 1530 A.D (c) 1532 A.D (d) 1535 A.D
7. Tuzuk-I-Baburi is  
(a) The history of Babur (b) Narration of Babur's conquests (c) Babur's religious discourses (d) Babur's Auto-biography
8. 'Humayun' means

- (a) Brave (b) Fortunate (c) Intelligent (d) Handsome
9. Battle of Kanauj was fought by Humayun in  
(a) 1538 A.D (b) 1539 A.D (c) 1540 A.D (d) 1542 A.D
10. Humayun died in  
(a) 1556 A.D (b) 1557 A.D (c) 1558 A.D (d) 1560 A.D
11. Second Battle of Panipat was fought in  
(a) 1556 A.D (b) 1560 A.D (c) 1563 A.D (d) 1564 A.D
12. At the time of Akbar Gondwana was under the rule of  
(a) Adilshah (b) Rani Durgavati (c) Rani Lakshmibai (d) Veer Narayan
13. Akbar divided his empire into  
(a) Subahs (b) Sarkars (c) Taluqs (d) Mansabs
14. "Ibadat-Khana" means  
(a) House of Alms (b) House of Fakirs (c) House of Worship (d) Army Camp
15. Akbar-nama and Ain-i-Akbari were written by  
(a) Abul Fazal (b) Akbar (c) Birbal (d) Todarmal
16. Salim was the original name of  
(a) Babur (b) Humayun (c) Shahjahan (d) Jahangir
17. Khsrau was the son of  
(a) Jahangir (b) Babur (c) Shahjahan (d) Aurangzeb
18. Diwan-e-am and Diwan-e-khas are in the  
(a) Tajmahal (b) Red Fort (c) Fatehpur-Sikri (d) Agra
19. Dara Shikau was the brother of  
(a) Shahjahan (b) Nurjahan (c) Aurangzeb (d) Babur
20. Jahanara was the sister of  
(a) Nurjahan (b) Mumtaz-begum (c) Aurangzeb (d) Akbar

ANSWERS:

- (1) b (2) a (3) a (4) a (5) c (6) b (7) d (8) b (9) c (10) a  
(11) a (12) b (13) a (14) c (15) a (16) d (17) a (18) b  
(19) c (20) c

### SELF ASSESSMENT QUESTIONS

1. The two Battles of Panipat were decisive in the history of the Mughals. Do you agree?
2. Humayun's weaknesses, rather than the contemporary political conditions, were responsible for his failure. Do you subscribe to this opinion?
3. The Religious Policy of Akbar earned him popular appreciation. Do you agree?
4. Some scholars describe the period of Shahjahan as 'Golden Age' while some others opine that it marks the beginning of the downfall of the Mughal empire. Which of these opinions is correct in your view?
5. A new kind of harmonious blending of Mughal and Hindu culture, art, and architecture emerged during the Mughal period. Do you agree with this view?

## UNIT 3; MARATHAS.

- 3.0 Objectives
- 3.1. Introduction
- 3.2. Physical features of Maharashtra
- 3.3. Way of Life
- 3.4. Military Training of the Marathas
- 3.5. Religious Stir in Maharashtra
- 3.6. Decline of the Delhi Sultanate
- 3.7. Mughal Imperialism
- 3.8. Shivaji
- 3.9. Administration of Shivaji
- 3.10. Religious Policy of Shivaji

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### **3.0. Objectives:**

From this unit the student will learn about the part played by the Maratha kings in the political and cultural history of India. As a background study the physical features of Maharashtra are described. The students will have a fairly good knowledge of the political conditions at the time of the rise of the Marathas, personality of Shivaji and his achievements, administration and his religious policy.

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### **3.1. Introduction:**

In the 18<sup>th</sup> century the Marathas played a key role in Indian history. The north-western part of the Southern Plateau of India is known as Maharashtra and the people inhabited there are known as Marathas. The rise and growth of these people, the Marathas, in the 17<sup>th</sup> century is a very important event in the history of India. There is absolutely no doubt about it that Shivaji had a big hand in systemizing and organizing the Maratha people. But several other factors and forces also were responsible for the rise of the Marathas even before Shivaji appeared on the political scene of Maharashtra. These factors and forces deserve attention.

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### **3.2. Physical Features of Maharashtra:**

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The first factor responsible for the rise of the Marathas was the geographical features and physical character of their own province. To their north extend the Vindhya and the Satpura ranges while the Western Ghats and the Arabian Sea form the western boundary and thus they were safe from external invasions. It is very difficult to conquer such a hilly region. Further, the hilly character of this region provided the Marathas with a good deal of help in their guerilla warfare. The Marathas built many impregnable forts on these hills. On account of the hilly character of their land and the forts built on the mountain tops the Marathas could succeed in restricting even the mighty Mughal army.

S.A.Q.
1. How did the physical features of Maharashtra help the rise of the Marathas?

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### **3.3. Way of Life:**

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The geographical conditions such as deficiency in rainfall, hilly region and unproductive soil had influenced the life style of the Marathas. They were by nature industrious, hard, simple, and straight forward. They had to work hard to earn their living which made them hardworking. Their needs were very few and they could travel long distances on their ponies living on parched Indian corn.

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### **3.4. Military training of the Marathas:**

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Many Maratha soldiers and sardars, while in the service of the Muslim kingdoms had acquired useful training in warfare and administration. A large number of the Marathas were employed in the military and revenue departments of Golkonda and Bijapur kingdoms. Some of them were appointed to high posts such as the ministers of state while many held responsible positions. This training stood the Marathas in



good stead when they had to take up arms against these Muslim kingdoms and the Mughal empire.

S.A.Q.
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1. How did the military training of the Marathas help them in their wars with the Muslim kingdoms ?
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### **3.5. Religious Stir in Maharashtra:**

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In the 15<sup>th</sup> and 16<sup>th</sup> centuries a wave of religious stir spread throughout India and the Bhakti movement gained in its strength and influence greatly. This religious stir cast its influence on Maharashtra also. As a result, the Bhakti movement imbued the Marathas thoroughly with the spirit of organization and transformed them into a spirit of joint family. There were several great leaders of this religious revolution in Maharashtra. Sant Tukaram, Guru Ramdas Eknath, Vaman Pandit and others preached Bhakti cult and taught the people to live like members of one family rising above the distinctions of caste, colour, and position. Guru Ramdas played an important role in creating a spirit of unity and national awakening in Maharashtra. Sant Tukaram, Eknath and Vaman Pandit too disapproved the distinction between high and low and emphasized on the equality of all people. These reforms helped in the development of the Marathi literature in the form of songs which reached common people and earned appreciation of one and all.

S.A.Q.
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1. What was the role of religious revolution in bringing unity among the Marathas ?
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### **3.6. Decline of the Delhi Sultanate:**

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The political conditions of the Deccan also helped the Marathas to rise. The Muslim kingdoms of the Deccan – Ahmednagar, Khandesh, Bidar, Berar, Golkonda and Bijapur --- became considerably weak due to mutual jealousies, recriminations and fight. This was a situation sufficiently favorable for the Marathas to grow in strength and power.

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### **3.7. Mughal Imperialism:**

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The Mughal imperialism was responsible for the rise of political consciousness among the Marathas. The Deccan Sultans joined hands with the Marathas to fight against their common enemy, Mughals. The Marathas did all they could to strengthen forces pitched against the Mughals. The Sunni imperialism of Aurangzeb buttressed anti Muslim feelings in the Deccan. The Shia states of the Deccan too did not hesitate to help the Marathas against the Mughals owing to Aurangzeb's policy of religious bigotry. In this way, Aurangzeb's religious policy was also greatly responsible for the rise of the Marathas.

S.A.Q.
1. How far the political conditions in the Deccan and the Mughal imperialism were responsible for the rise of the Marathas ?

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### **3.8. Shivaji (1627-1680 A.D):**

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The credit of building Maharashtra goes to Shivaji who organized the Marathas who were quarrelling and conflicting mutually, and laid the foundation of an independent kingdom after carrying on wars with the Muslim kingdoms of the Deccan and the Mughals. He roused courage in the Marathas and inspired them to establish their authority over the alien powers like the Mughals.

Shivaji was born on 20<sup>th</sup> April, 1627 A.D in the Fort of Shivaner near Junnar. His father was Shahji Bhonsle and mother Jijiyabai. Shahji married another woman and neglected Jijiabai and Shivaji. So Shivaji was drawn

closer to his mother. As a boy Shivaji learnt about the heroic stories of the Ramayana and the Mahabharata from his mother. Dadaji Kondadev, an experienced brahmana, was in charge of Shahji's jagir of Puna. He loved Shivaji as his own son and brought him up in most befitting way to meet the challenges of his times. He taught Shivaji horse riding and martial arts. He also trained him in administration. Shivaji was also influenced much by his spiritual preceptor Guru Ramdas. He helped Shivaji in understanding the pristine glory and culture of the Hindu dharma and infused confidence in him that he was born in this world to discharge virtuous duties. Thus Shivaji was fully prepared to meet the demands of the time which included the protection of the Hindu dharma. Such timely advice and guidance added to Shivaji's courage all the more and he firmly resolved to organize the Marathas and to free his country from the yoke of the Musalman rule. In this virtuous deed he received the help of the Mavlees of the Western Ghats.

S.A.Q.
1. Who influenced Shivaji in emerging as a founder of an independent kingdom ?

### **3.8.1. Early Conquests and Expansion of Maratha Power:**

Shivaji was thoroughly aware of the geography of the hilly regions in his neighborhood and persuaded the Mavlees to join him. Since the time he was 12 years he had been managing his father's jagir at Poona and consequently he gained sufficient experience in administration. Shivaji started his career of conquests from 1646 A.D. He established his authority over the Fort of Toran near Poona and acquired an amount of two lakh hons, which was spent on the construction of the Fort of Raigarh. By 1647 he occupied the Forts of Chakan, Singhghar, Kondane, Purandhar, etc. But by 1649 Shivaji had to slow the progress of his conquests, because the Sultan of Bijapur imprisoned his father. Shivaji, as a bargain, was forced to surrender the Fort of Kondane to Adilshah and get his father released.

Shivaji had to suspend his campaign of conquests for about six years. He spent this gap of time in organizing his power and managing his territories. In 1656 Shivaji occupied the Fort of Javali. This was a strategic fort, as it enabled him in his military actions in the South and West. It was at this time that Shivaji built the historic fort Pratapgharh. With this his strength increased in Konkan. The army of Shivaji raided the Portuguese settlements of Daman near Kalyan and seized a large treasure.

S.A.Q.1. What were the important forts in the kingdom of Shivaji ?

### **3.8.2 War with Bijapur:**

The sultan of Bijapur was greatly worried at the rising power of Shivaji. He sent his general Afzalkhan to put an end to Shivaji (1659). The Sultan commanded him to bring to him Shivaji either alive or dead. Afzalkhan proudly declared that he would capture Shivaji without firing a gun. He reached Pandharpur and desecrated the Vithoba temple there. From there he proceeded to Pratapgharh and summoned Shivaji to his presence. Shivaji made all preparations to defeat Afzalkhan's intentions. He stationed his chosen soldiers at strategic places in the forest nearby. He wore an iron shield and armed himself with tiger claws. Accompanied by two soldiers Shivaji went ahead to meet Afzalkhan. Shivaji fell upon him in lightning speed, tore his stomach asunder with the tiger claws. The Maratha soldiers hiding in the bushes fell upon the Bijapur army and created wild confusion among them. In the operation three hundred soldiers of Bijapur lost their lives, many more were wounded and the remaining fled helter-skelter. Elephants, horses and camels fell into the hands of Shivaji. To commemorate this victory Shivaji distributed gifts generously among his soldiers. Continuing his military exploits Shivaji occupied the forts of Panhala, Vasantgharh, Khelna, etc. The victorious Maratha army returned to Raigarh in 1660 with huge war booty.

S.A.Q.
1. Describe the strategy of Shivaji in successfully attacking the Bijapur kingdom.

### **3.8.3 War with the Mughals:**

By 1660 the rise of the Marathas greatly alarmed the Mughal emperor Aurangzeb. He selected his uncle Shaistakhan to curb the Maratha power. Shaistakhan arrived at Poona and decided to spend the rainy season there. Having come to know the arrival of Shaistakhan, Shivaji reached Poona in the night of 15<sup>th</sup> April, 1663 with a selected band of 400 soldiers. He suddenly fell upon the camp of Shaistakhan that very night. A panick stricken Shaistakhan fled the scene. One of his sons and forty Mughal soldiers were killed. The fame of Shivaji spread far and wide.

### **3.8.4. Capture of Surat:**

After the above victory Shivaji entered into the Port city of Surat which was the richest at that time in India. A secret plan was chalked out before the raid. He created the impression that he would enter the city through the south but actually he came from another direction. By the time the enemy realized the plan of Shivaji it was too late. On 10<sup>th</sup> January, 1664 Shivaji left Nasik and made a lightning attack on Surat. Utter chaos prevailed in the city. The Mughal governor Inayatkhan hid himself in the fort and sent an ambassador to Shivaji for negotiations. Shivaji imprisoned the ambassador and looted Surat for four consecutive days. In Surat Shivaji captured a huge amount of one crore rupees as war booty.

S.A.Q.1. Describe the strategy of Shivaji in capturing Surat.

### 3.8.5. Treaty of Purandhar:

Aurangzeb this time selected his ablest general Raja Jaisingh to humble Shivaji. Jaisingh arrived in the Deccan with a cavalry of 40,000. Shivaji realized that defeat was inevitable. So he concluded the treaty of Purandhar in June, 1665. According to the terms of the treaty Shivaji had to surrender 23 of his forts. He agreed to the sovereignty of the Mughal emperor and sent his son to the Mughal court with a cavalry of 500. He also agreed to visit Delhi in person.

### 3.8.6. Shivaji in Mughal Court:

In May, 1666 Shivaji visited the Mughal court, but felt that he was not treated in a befitting manner. He lost his patience and accused Aurangzeb openly of his improper treatment. Immediately Shivaji was thrown into prison. However, Shivaji and his managed to escape from the prison in a basket of sweetmeats and returned to his capital. For the next two years he did not resort to any military campaigns and abided by the terms of the Purandhar Treaty. Aurangzeb acceded to the advice of Jaswantsingh and recognized Shivaji as 'Raja'.

S.A.Q.
1. What were the different stages in Shivaji's wars with Aurangzeb and what was the outcome ?

### 3.8.9. Shivaji's Coronation:

In June, 1674 in the presence of thousands of spectators inclusive of Europeans and the chanting of the Vedic hymns by Brahmana priests led by Ganga Bhat of Varanasi Shivaji was coronated as the king of a large kingdom. To commemorate this grand occasion Shivaji distributed gifts among his followers and charitable institutions generously. After the coronation Shivaji revived his military exploits. He attacked Karnataka and further occupied Karnul, Gingee and Vellore. His army marched up to Cuddalore. Shivaji named his kingdom *Swaraj*. The *Swaraj* extended from Purandhar in the north to the river Gangavati in the south. A large area in

Kolhapur, Mysore, the Chittoor district in the present Andhra Pradesh, Arcot district in Tamil Nadu were included in the *Swaraj*. The last days of Shivaji were not happy due to the misdemeanours of his son Shambhaji. Shivaji died on 13<sup>th</sup> April, 1680.

S.A.Q.
1. Describe the coronation of Shivaji.
2. Why did Shivaji named his kingdom ' <i>Swaraj</i> ' ?

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### **3.9. Shivaji's Administration:**

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Shivaji was not only a brave warrior and great general but also a successful administrator. In conformity with the traditions of the medieval period he acted as a dictator. But as he cared much for the welfare of his subjects he can be described as a benevolent dictator.

#### **3.9.1. Ashta-Pradhan System:**

He appointed eight ministers to assist him in administration. They were called "Ashta-Pradhans". The ministers were personally responsible to the king. Each minister was responsible for the organization and systematic working of his department. The following were the Ashta-Pradhans and their duties:

##### **i. Peshwa (Prime Minister):**

He was empowered to supervise the performance of other ministers. He was responsible for general administration and welfare of the people. He should see that the government functions properly. All important official documents should pass through him.

##### **ii. Amatya (Finance Minister):**

He supervised the accounts of revenue and expenditure. All important documents pertaining to state accounts bore his imprimatur. The Amatya was also called 'Mazumdar'.

**iii. Mantri (Royal affairs Minister):**

He recorded the important activities of the king and events of the royal court. He was also called 'Wakhjia Nawis'.

**iv. Sachiv (Letters and Documents Minister):**

His duty was to draft state letters and official documents. Supervision of accounts of the parganas was also his duty. He was also called 'Shuru Nawis'.

**v. Sumanth (Foreign affairs Minister):**

He headed the foreign affairs office. In matters of wars, treaties and relations with foreign countries he advised the king appropriately. He received the foreign ambassadors and kept a watch on the events taking place in the foreign countries.

**vi. Senapati (Defence Minister):**

He was the Commander in Chief. Recruitment of soldiers and maintenance of discipline among them were his primary duties. Placement of battalions in battle fields fell within the purview of Senapati.

**vii. Pandit Rao (Religious affairs Minister):**

He was the head of the department of religious affairs. His important duties were arranging festivals, deciding dates of rituals and making endowments to temples. When controversies arose in religious matters his decision was final. He should also ensure that people led a pious life and followed moral principles.

**viii. Nyayadhish (Minister of Justice):**

He was the head of the department of judiciary. He tried civil and criminal cases. Land disputes and village controversies were also settled by him. Except Nyayadhish and Pandit Rao, all other ministers were expected to discharge military duties also. This was a salient feature of Shivaji's administration.



S.A.Q.
1. Who, among the 'Ashta-Pradhans' of Shivaji were expected to discharge military duties ?

### **3.9.2. Provincial Administration:**

Shivaji divided his kingdom into four provinces in order to carry out the administration efficiently. The provinces were placed in the charge of governors. The appointment or removal of governors was entirely in the hands of the king. Many officers were appointed to assist the governors of the provinces. Each province was further divided into districts and villages. Special officers were appointed by the government for carrying on the administration. The administration of the village was the responsibility of the village headman or patel who discharged his duties with the help of the panchayat. The provincial and local officers were paid in cash. Shivaji put an end to the practice of awarding jagirs to officials.

### **3.9.3. Revenue Administration:**

Shivaji followed to a large extent the revenue policy of Raja Todarmal and Malik Amber. Zamindari system was abolished and ryotwari system was adopted. Tax collectors were paid salaries. In a few instances Shivaji appointed jagirdars, but he took care that they never interfered in the political matters. In times of natural calamities the ryots were given loans to be paid back in easy instalments. Similarly seeds and cattle were distributed. He imposed taxes on export and imports and collected excise duties. From those whom Shivaji did not govern direct he collected taxes called 'chouth' and 'sardeshmukh'. The money collected this way was spent on fortifying. Besides land rent, some minor taxes such as sales tax, trade tax, etc. were collected which augmented state revenue.

S.A.Q.
1. “ Shivaji followed to a large extent the revenue policy of Raja Todarmal and Malik Amber.” – Explain.

#### **3.9.4. Administration of Justice:**

There were no fixed and local courts like those of the modern times under Shivaji nor there was any code of laws. In spite of this, particular attention was paid to the administration of justice. The principles of the Hindu Dharma formed the basis of justice and the interpretation there of was sought from the learned brahmanas. The civil cases were decided by the panchayats in the villages while officers like modern tahsildars were appointed to try the criminal cases like quarrels, conflicts, decoities, murders, etc. The appeals of all the civil and criminal cases were preferred to the Nyayadhish of the Ashta-Pradhanas who gave his decision in consultation with the king. While administering justice no distinction was made on the basis of status or religion. The administration of justice was absolutely impartial and transparent.

S.A.Q.1. What was the basis for the administration of justice under Shivaji

#### **3.9.5. Military Administration:**

The military system of Shivaji was of very high order and its organization was very firm. He laid the foundation of a vast empire on the strength of army alone under extremely difficult conditions. He developed and organized his army as much as he could and his efforts were crowned with success to a great extent. It was with this well organized army that he could not only face the powerful kingdoms of Bijapur and Golkonda but also the great Mughal empire and could establish an independent kingdom of his own. His army consisted of 45,000 horses, 60,000 cavalry, one lakh

foot soldiers and numerous elephants, camels and also cannons, gun powder, naval force, etc. The Senadhipati in the Ashta-Pradhanas was the commander in Chief.

S.A.Q.
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1. “ The military system of Shivaji was of very high order and its organization was very firm.” How far this was responsible for Shivaji’s military successes ?
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### 3.9. Religious Policy:

Shivaji was the believer of the orthodox Hindu Dharma. But he exhibited unparalleled religious tolerance. He made liberal grants to mosques as he did to the temples. He constructed a Mausoleum on the grave of the Muslim divine Baba Yaqut. In times of war when the copies of the Quran fell into the hands of Hindu soldiers he took care that they were handed over to the Muslim soldiers. Due respect was given to the Muslim women. Those that humiliated them were punished severely. The contemporary chronicles Khafi Khan praises Shivaji’s religious liberalism and tolerance. Muslims held high positions in Maratha army and navy during the time of Shivaji.

Shivaji was a statesman. His dream was to establish a Hindu Swaraj in Maharashtra which he could translate into a reality to a great extent. He gave shape to the Maharashtra race and breathed life into it. The Mughal empire was at its zenith when Shivaji was emerging as a hero in Maharashtra. Further, Shivaji had to face the hostility of the sultans of Bijapur and Golkonda and also of the Portuguese in the west coast. But with great courage and shrewdness he overcame all these challenging problems and established Swaraj. These achievements and his religious tolerance earned him great name and fame in Indian history.

S.A.Q.
1. Do you agree with the view that Shivaji was a benevolent dictator ?

**I. Essay type Questions: (15 marks each):**

1. Describe the personality and achievements of Shivaji.
2. Write an essay on Shivaji's administration.

**II. Brief Questions : (10 marks each):**

1. Write an essay on Ashta-Pradhanas in the administration of Shivaji.
2. Write a note on the Revenue System during the rule of Shivaji.
3. Write a note on the military administration of Shivaji.

**III. Short Questions: (5 marks each):**

1. Write a note on the military training of the Marathas.
2. Write a note on the religious stir in the Maratha region during the 15<sup>th</sup>-16<sup>th</sup> centuries.
3. Write a note on the Early Expansion of the Maratha power.
4. Write a note on the Treaty of Purandhar.
5. Write a note on the provincial administration under Shivaji.

**IV. Objective type questions: (one mark each):**

1. Shivaji was born in  
(a) 1627 A.D (b) 1630 A.D (c) 1632 A.D (d) 1633 A.D
2. Shivaji named his kingdom as  
(a) Swaraj (b) Ramraj (c) Suraj (d) Svatantra Raj
3. Shivaji's spiritual teacher was  
(a) Dadaji Konda Dev (b) Shahji (c) Ziziabai (d) Guru

Ramdas

Answers: (1) a (2) a (3) d

## **Unit 4; Influence of Islam on Indian Culture.**

- 4.0 Objectives.
- 4.1 Introduction.
- 4.2 Sufi Movement.
- 4.3 Bhakti Movement.
- 4.4 Vaishnava Movement
- 4.5 Development of Islamic Architecture
- 4.6 Mughal Paintings

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### **4.0. Objectives:**

From this unit the student is expected to know about the influence of Islam on Indian culture. In this context he will also be acquainted himself with Sufism, Bhakti Movement, different Acharyas who propagated the Bhakti cult. He will also know about the development of Islam architecture and Mughal paintings.

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### **4.1.Introduction:**

It is a generally accepted view that when one country conquers another, the culture and life pattern of the former influence those of the former. However, though many foreigners conquered India from ancient times majority of them became one with the Indian system of life and ruled India like Indians. But, by the time the rule of the Sultanate started, a new religion, which was opposed to the Hindu religion and tradition, entered into India and that was Islam. However, it influenced the Hindu culture to a significant extent.

Prior to the coming of the Muslims to India the Hindu society was already divided into different sections. When the Muslims also settled here additional sections were added to the existing ones in the society. Among them the foreign Muslims constituted the ruling class. It was the most respected and privileged section of the society during that period. All high offices were kept reserved for them. The next section was that of the Indian Muslims. They were those Hindus who were either converted to

Islam or were the descendents of converted Muslims. The foreign Muslims regarded them neither of blue blood nor conquerors of this country. Therefore the Indian Muslims were never given equal status with foreign Muslims either in society or in administration. Thus both the foreign and Indian Muslims were divided among themselves on the basis of their different nationalities and birth. The Muslims were also divided on the basis of religious sect, education, status and professions. The Sunnis and Shiyas differed from each other on the basis of religious sects. The Hindus constituted the majority of the Indian society. They strengthened the bonds of their respective castes in order to safeguard themselves from the onslaughts of the Muslims. During the Muslim period the Hindus were treated as *kafirs*. Thus they were looked down upon always as second rate citizens of the state. They had to pay heavy taxes compared to the Muslims. The position of the Hindus remained weaker because of their own social evils and by the privileged position of the Muslims. The Muslim rule certainly resulted in bitter relations between the Hindus and the Muslims particularly when there were wide differences between the religion, culture and the values of life between the two. In fact, the Muslim rulers ruled over their Hindu subjects according to the Islamic laws and in no way tried to shape their administrative and judicial system on secular basis. Hence the Hindus could not expect to get justice or equality from their Muslim rulers. As a result the relations between the Muslims and Hindus could not be any thing but that of inimity. But during this period many Muslim customs entered the Hindu society and likewise many Hindu customs also entered the Muslim society. Though these two societies remained separate ignorance, love of tradition and superstitions and caste differences, groups and sects were in both of them. Contact with Islam led to great reform movements in India. Those were the Sufi movement and the Bhakti movement.

S.A.Q.
1. What were the different classes in Muslims during the Muslim rule ? Explain their social status.
2. Describe the position of Hindus during the Muslim rule.

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#### **4.2 .Sufi Movement:**

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Sufism is an old religious sect. It had penetrated into India prior to the establishment of the Delhi Sultanate. But once the rule of the Muslims was firmly established here a large number of the Sufi saints came to India and settled in different parts of the country and gradually Sufism gained popularity. It was influenced by the religious ideas prevalent among the Indians. Love towards God, non-violence, self discipline, keeping oneself away from the material comforts of life, etc, were common values accepted among the Hindus, Buddhists and the Jains in India. The philosophy of Sufism believes in one God and regards every individual and every thing else as part of Him. The Sufi saints preached that “God is One”, “All is in God”, “Nothing is beyond or outside Him” and “One can find God by renouncing every thing except loving devotion to God”. They believed in *karma* and rebirth. There are similarities between the Sufi theory and the theory of Vedanta of the Hindus. They preached tolerance towards other religions. The Sufis were not in good terms with the Muslim Ulemas. A good number of the Hindus worshipped the Sufis. They attached no importance to dogmatic formation of Islam of the orthodox type. They emphasized on the inner spirit of Islam while some orthodox Muslims emphasized on external conduct. The Sufis underscored the importance of inner purity and love to God. The Sufi saints led a simple life and believed in renunciation of all worldly possessions and pleasures. They did not believe in image worship of any form. They regarded God as kind and benevolent and therefore there is no need to fear him. One should worship Him keeping this in view. That is why their emphasis was on

loving every living being and on avoiding meat eating. Thus the Sufi saints led their lives like the Hindu *Sanyasins*. Sufism became popular all over India during the 17<sup>th</sup> and 18<sup>th</sup> centuries. Gradually cooperation developed between the Hindus and Muslims during the Late Muslim rule in India and the origin and development of the Urdu language immensely helped in the popularity of the Sufism during this period. Many Sufi saints became popular during the period of the Delhi Sultanate. The most important among them were Shaikh-Muin-ud-din-Chisti, Baba- Farid-ud-din, Nasir-ud-din Mohammad, Nizam-ud-din Aulia, Chirag-I- Dhelvi, Khwaza Shaikh Taki-ud-din, Mohammad Gaus of Gwalior and Malik Muhammad Taysi.

S.A.Q.
1. “ There are similarities between the Sufi theory and the theory of Vedanta.” – Explain.
2. “ The Sufi saints led their lives like the Hindu <i>Sanyasins</i> .” – Do you agree with this view.

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### **4.3. Bhakti Movement:**

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The Bhakti Movement in Hindustan was a remarkable feature of the medieval period. This movement remained influential for centuries and left deep impact on modern Hinduism. After coming into contact with the Islam religion the Hindus realized the need for reforming their own religion. Simple system of worship, worship of one God and social equality, which were practiced in the Islam influenced the Hindus. Its result had been the Bhakti Movement that started in Hinduism during this period. This Movement tried to take the good from the Islam and reform the Hindu religion and society. In fact, the idea of Bhakti was already in the Hindu religion right from the time of the Upanishads. With freedom from all the unnecessary, elaborate and expensive rituals and emphasizing



on a simple system of worship, the path of Bhakti became the only method that could be followed by people belonging to all castes and classes. It enables a person to concentrate on one God with utmost devotion.

S.A.Q.
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1. Do you agree with the view that the Bhakti Movement of the medieval period was influenced by Islam ?
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These reforms were aimed at not only of condemning caste differences, traditional superstitions and idol worship, but also preached equality of all the human beings and the concept of religious tolerance. Thus the Bhakti Movement showed path to the welfare society. That is why it is considered not only as a religious movement but also a social movement. All the preachers imparted their preaching in regional languages that could be easily followed and understood by even common people. The notable result of these religious movements —the Sufi and the Bhakti—was that both the Hindus and Muslims were able to understand each other in a better way and start living a life of peaceful and harmonious coexistence.

S.A.Q.
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1. “ The Bhakti Movement is considered not only as a religious movement but also a social movement.” – Justify.
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During the medieval period different saints gave their messages to the people at different times and different places. One among them was Ramanuja. He influenced the society greatly in the early years of the 12<sup>th</sup> century. He believed in the *Saguna* God and regarded Bhakti alone as the means to attain salvation. He also believed that the path of *karma* (duty) entangled a person into *maya* (worldly possessions which in fact have no

existence) and therefore his salvation was not possible. The path of *jnana* (knowledge) could make a person only free from desires and possessions and hence it is incomplete. It is only through Bhakti that a person could attain salvation. He declared that *sudras* could visit temples and attain salvation through Bhakti towards their Guru or God.

S.A.Q.1. Why the path of jnana, according to Ramanuja, is incomplete ?

Another saint Madhvacharya (13<sup>th</sup> century) believed in the philosophy of difference between God and Soul. He preached that a person should love only God and then he could attain salvation with the assistance of his Guru and his Bhakti towards God.

Another important saint who influenced the Bhakti movement was Ramananda (14<sup>th</sup> century). He belongs to Allahabad. He drew his ideals from the Ramanuja sect and popularized them in North India. The most popular and distinguished disciple of Ramananda was Kabir. He was a contemporary of Sultan Sikander Lodi. He was born to a brahmana widow and was brought up by a Muslim weaver, named Niru. Kabir became a disciple of Ramananda and lived at Varanasi. He was married and never left his family, continued his profession of weaving and remained as a householder-saint. Kabir was against priestly rituals, the caste system and differences based on religions. He tried to bring harmony between the Hindus and the Muslims. He declared that he was the child of Allah and Rama. He used to say that at the time of the creation there was no Turk or Hindu, no race, no caste. Kabir emphasized on Bhakti as the only means to attain salvation. His teachings are in the form of short poems which are compiled in a book called Bijaka. He had disciples from both the Hindu and Muslim faiths. His followers started a new sect called the Kabir-panth and both the Hindus and Muslims followed it.

S.A.Q.
1. Why did Kabir declare that he was the child of Allah and Rama ?

Another saint who lived a life of householder and tried to bring together the Hindus and Muslims into a common fold of spiritual and social brotherhood was Guru Nanak (1469-1538 A.D). He was born in Talwandi near Lahore. He visited Mecca and Madina and gained spiritual knowledge. He opposed priestly ritualism, blind faith in religious texts, the caste system and differences based on religion. He believed that the 'God is only one' and advised the Hindus and Muslims to shed their religious differences. He preached universal tolerance and personal love towards God. He had faith in 'Guru-Bhakti' and he regarded Kabir as his spiritual guide. He was against the image worship. He had faith in the principle of transmigration of soul and the theory of *karma*. He also believed in leading a simple, honest and virtuous life and in charity, kindness, generosity, truth and moral life. He firmly believed that an individual should obey his Guru, lead a moral life and constantly remember God in order to attain salvation.

S.A.Q.1. What was the place of Guru in view of Nanak ?

Another saint who popularized the Bhakti movement was Vallabhacharya (1479-1531). He was a worshipper of Krishna and an exponent of the Krishna cult. Another remarkable and popular saint of the Bhakti movement was Chaitanya. He belonged to West Bengal. He popularized the Bhakti movement not only from the point of love and Bhakti towards God but also elevated to the spiritual plane. Namadeva of Maharashtra was yet another saint who preached the Bhakti cult during the 15<sup>th</sup> century. Besides saints and preachers noted above there were many other saints who gave message of Bhakti to the people all over the country. The Bhakti cult continued to be popular during the Mughal period also and

we find a host of saints belonging to that period. Some of them are: Jnaneswara, Tukaram, Jnanatirtha, Ravidas, Vidyapati, Mirabai, Surdas and Tulsidas. The exemplary behaviour and deep devotion of these and many other saints inspired the people and the Bhakti movement continued to be popular throughout the medieval period.

**Vaishnava Movement:**

During the medieval period different saints gave their messages to the people at different places and times to revive the Hindu Dharma through the Bhakti Movement. There were several saints who preached Vaishnavism particularly as a sect.

One among them was Ramanuja (12<sup>th</sup> century) of South India. Another saint Nimbarka (12<sup>th</sup> century) was a devotee of Radha-Krishna. He regarded Krishna as an incarnation of God. Another saint Madhvacharya (13<sup>th</sup> century) was a devotee of Lakshmi-Narayana. He preached that one should love only God and then he could attain salvation with the assistance of his Guru and his Bhakti towards God. Ramananda was another famous Vaishnava saint (14<sup>th</sup> century) who popularized the Bhakti movement in big way. He was born at Allahabad and studied at Varanasi. Ramananda's contribution to Vaishnavism is threefold. Firstly, he emphasized on Bhakti towards Rama-Sita; secondly, he preached in Hindi; thirdly, he followed the principle of equal status to man and woman of all castes. Thus Ramananda gave the traditional Vaishnavism a new turn by its reforms. Indeed Ramananda occupies a unique position in the history of religion in medieval India.

S.A.Q.
1. " Ramananda occupies a unique position in the history of religion in medieval India. " – Justify.

Vallabhacharya (1479-1531) was another saint who popularized the Bhakti movement. He was a worshipper of Krishna. His father was

Lakshmanbhat, a Telugu brahmana. Vallabhacharya lost his parents in his early age. He was an intelligent child and studied all the four Vedas, six Sastras and the eighteen Puranas at an early age itself. He was honoured by the Vijayanagara emperor Srikrishnadevaraya. He became the pioneer of popularizing Vaishnavism in the Vijayanagara empire. Vallabhacharya believed in separate identity of *Atma* and *Paramatma* and technically his philosophy came to be known as Suddha-Dvaita. He believed in the worship of Lord Krishna in the form of Srinatha. He regarded Krishna as an incarnation of Brahma, Purushottama or Paramananda. He believed that the only way to attain salvation was love and devotion towards Krishna. He considered music, dance, composition of poems, painting, etc, act as media to express one's Bhakti and help in his progress towards salvation. He also popularized the childhood activities of Krishna with the Gopis. His son Vithalanatha also popularized the Krishna-Bhakti cult. The Mughal emperor Akbar was pleased with Vithalanatha and assigned him jagirs. Thus the Krishna cult became very popular in India, particularly with the efforts of Vallabhacharya and his son Vithalanatha.

S.A.Q.
1. What is the contribution of Vallabhacharya in popularizing the Krishna-Bhakti cult ?

Another remarkable and popular Vaishnava saint was Chaitanya, or more popularly known as Chaitanya-Prabhu or Chaitanya-Krishna of Bengal. He was a very emotional devotee of Krishna. He used to chant the name of Krishna incessantly. He preached that people should cultivate tolerance and love towards others. He believed that everybody was equal before God. Chaitanya is regarded as one of the greatest saints of the medieval period. He popularized the Vaishnava movement not only from the point of love and Bhakti towards God but also elevated it to the spiritual plane. His Krishna-assemblies were accepted as popular forms of worship of God in Vaishnavism.

S.A.Q.
1. Why is Chaitanya considered as an emotional devotee of Krishna ?

**Development of Islamic Architecture:**

During the Sultanate period Hindu and Muslim nobles, befitting their riches and the strength and majesty of their empires caused several monuments to be constructed. The number of cities went up considerably during this age. Temples and mosques were built by the Hindus and Muslims respectively. Impregnable forts were constructed. Minars, palaces, mosques and tombs were important among the Muslim monuments. The Delhi Sultanate brought the architects from Arabia, Persia and Central Asia and they built many monuments in different styles which were not known to India earlier. The fusion between this and the existing style resulted in the emergence of a new style influenced by each other. This art style was termed as ‘Hindustani Style’.

S.A.Q.1. How do you justify the name ‘Hindustani Style’ ?

The architecture of the period of the Delhi Sultanate was neither purely Islamic nor purely Hindu. It was, rather, influenced by both the styles and, therefore, deserves to be called the Indian architecture. Iran and India came into contact with each other much earlier and had influenced the architecture of each other. The Iranians, whatever they learnt from the Indian style, developed it and gave a perfect Iranian style. The Turks were influenced by that Iranian style of architecture and when they settled down in India they maintained its characteristics which were borrowed from the Indians to a certain extent. The Indians had developed a remarkable combination of beauty and strength in their architecture. The Iranians had accepted it and the Turk-Afghan rulers of the Sultanate introduced it again in India. However, the Islamic architecture was influenced not only by the

Persians but also by the architectural styles of Mesopotamia, Central Asia, Egypt, North Africa, South - east Empire, Afghanistan, etc. The Islamic architecture grew as a result of all these influences and when the Turks came to India they carried all these influences to India and developed that style of architecture which is now called as Indo-Islamic architecture.

S.A.Q.
1. How was the architecture of the Muslim period influenced by different architectural styles ?

Among buildings raised by the sultans of the Delhi Sultanate some palaces and forts were destroyed while some of the minars and tombs are extant. The best examples of this style are the Qutb-minar and the Alai-Darwaza. The Mughal emperors were interested in Fine-arts. They were particularly fond of buildings. Therefore among fine- arts architecture flourished significantly during their period. The Mughal architecture is a mixture of the Islamic architecture of Central Asia and the Hindu architecture of India. Akbar was responsible for its origin and development. The Mughal architecture reached its perfection during the reign of Shahjahan. Its style and spirit also changed. It is clearly reflected in the striking contrast offered by their respective buildings.

S.A.Q.
1. How was Akbar responsible for the origin and development of the Mughal architecture ?
2. “ The Mughal architecture reached its perfection during the reign of Shahjahan.” – Justify.

**Tajmahal:**

Of all the edifices and mansions built by Shahjahan, the Tajmahal, built in marble, is the most beautiful and is regarded as one of the Seven Wonders of the World. Shahjahan got this tomb built in memory of his beloved wife Mumtaj on the bank of the river Yamuna in Agra. For its construction about twenty kinds of stones from different parts of India and also from foreign countries were used. According to Tavernier, a contemporary European traveler to India, about 20,000 persons took 22 years to build this marvelous edifice and about three crores of rupees were spent on it. According to Abdul Hamid, the court historian of Shahjahan, the white marble dome over the graves alone took twelve years to finish. The main building was constructed on a marble platform a little over 22 feet in height from the garden level and is exactly 313 feet square. Its central dome is nearly 187 feet high. At each corner of the platform is a minaret. From the level of the garden the total height of each minaret is 162 feet. The entire facade is richly ornamented by inscriptions containing quotations from Qoran in black letters on white surface within rectangular bands and flowers arabesques and other patterns in precious inlay. The interior arrangements of the building are equally elegant and exhibit the sense of a unified and balanced design.

By its stately and perfect proportions, the delicacy and purity of its lineaments, its milk white texture assuming different hues and tones at different times and under different conditions, the flawless execution of the structure and of its varied ornaments and, lastly, by its picturesque setting aided by the ingenuity of man the Tajmahal at Agra stands as a creation of superb beauty and magnificence, not only in Mughal architecture but in Indian architecture as a whole. It is a great ideal conception which belongs more to sculpture than architecture. Many designers and architects participated in the construction of Tajmahal, chief being Ustad Isa, while the planner of its garden was a Hindu named Ranmal. The main building was constructed in pure white marble stone. On account of its unparalleled beauty it is called 'Dream in Marble' and a 'Treasure of Beauty'.



S.A.Q.1. Why is Tajmahal called 'Dream in Marble' ?

### **Mughal Paintings:**

Painting had made tremendous progress in India prior to the coming of the Muslims and as Hinduism and Buddhism spread over a large part of Asia, it penetrated into other countries through them and influenced the art of painting there. But during the period of the Delhi Sultanate it practically vanished in large part of India because the Turk and Afghan rulers prohibited it in accordance to the direction of the Qoran. However, the Mughal emperors revived this art and once again it reached the stage of perfection.

The Mughal School of Painting represents one of the most significant phases of Indian art. In fact, the school developed as a result of happy blending of Persian and Indian painting, both of which had made remarkable progress independent of each other. Babur and Humayun came into contact with the Persian art and tried to introduce it in India. Akbar gave protection to many foreign painters, particularly to those of Persia. But he did not remain satisfied with that only. He encouraged Indian painters as well and employed a large number of them in his court. When Indian and Persian artists got an opportunity to work together they learnt each other's style and this influenced each other. Thus, the Persian and the Indian schools of painting influenced each other which resulted in the growth of a new school called the 'Mughal School of Painting'. The Mughal School of painting gradually made itself free from foreign influence, pursued its own independent course and, in this process, was Indianised. That is why it is said that Akbar established a National School of Painting. Jahangir patronized this art and helped in its further progress. Shahjahan was more interested in architecture rather than in painting. Yet he continued to provide state patronage to it. Aurangzeb followed the direction of the Qoran in this respect, turned out painters from his court and even destroyed some paintings. The later Mughal emperors were weak

and not in a position to encourage any fine art. But by that time painting had received patronage of several provincial Hindu and Muslim rulers which resulted not only in the survival of this art but also in its progress and growth of many regional schools of painting as well.

Akbar established separate department of painting and helped the development of this art. He invited renowned painters from China and Persia, employed the best talents of the country assigned them work according to their individual taste and aptitude and provided them with all facilities to make use of their caliber. These facilities provided by Akbar helped hundreds of talented artists to scale new heights in their field. Thus with thousands of paintings coming into existence a new school of painting called the Mughal School of Painting developed. There were at least a hundred good painters in Akbar's court. Many of them were Persian, but a large number of artists were Hindus also.

S.A.Q.
1. " Akbar established a 'National School of Painting'." – Justify.
OR
What is the contribution of Akbar to the development of painting ?

Jahangir was not only interested in painting but also was its keen judge. Mughal painting reached its zenith during his rule. He established a gallery of paintings in his own garden. Surely there must have been other galleries of paintings in other places as well. Jahangir attracted many artists to his court. He also encouraged the artists to complete the works taken up by them during his father's rule. He rewarded the artists suitably. As noted above, though Shahjahan was more interested in architecture he patronized painting also. The art of colour combination and portrait suffered during his time, but the art of designing and pencil drawing developed. Aurangzeb, who was against fine arts, as noted above, withdrew royal patronage to the artists extended earlier by his

predecessors. Consequently the Mughal School of Painting received a serious set back after the rule of Shahjahan and continued to deteriorate afterwards. During the later part of the 18<sup>th</sup> century it was influenced by the European painting which harmed it further and finally lost its originality.

S.A.Q.
1. “ Mughal painting reached its zenith during the rule of Jahangir.” – Justify.
2. Why did the Mughal painting disappear from India ?

Painting progressed in South India also during the Mughal rule. It was influenced by the Mughal School of Painting. Different Schools of Painting developed at Jaipur, Jodhpur, Bundi, Kishangharh, Datia and other places. They all come within the Rajput School of Painting. But all of them were influenced by the Mughal School of Painting. However, the Kangra School of Painting developed independently during this period and it occupies an important place in the history of Indian paintings. Thus, on the whole, the Mughal period is rightly regarded as a distinguished period and occupies a respectable place in the history of Indian Painting.

S.A.Q.
1. What were the other schools of painting that flourished during the Mughal rule ?

**I. Essay Type Questions: (Each 15 marks):**

1. Estimate the influence of Islam on Indian Culture.
2. Write an essay on the Bhakti Movement.
3. Describe the development of Islamic architecture.
4. Write an essay on the Mughal Paintings.

**II. Brief Questions: (Each 10 marks):**

1. Describe the Sufi Movement.
2. What are the essential features of the Bhakti Movement?
3. What are the differences between the teachings of Ramanuja and Madhvacharya?
4. What is the place of Kabir in the Bhakti Movement?
5. Write a note on Guru Nanak's philosophy.
6. What are the teachings of Vallabhacharya?
7. Write a note on the Vaishnava saint Krishna-Chaitanya.
8. What is the 'Hindustani Style' of art?
9. Write a note on Tajmahal.
10. Write a note on Red Fort.

**III. Short Questions: (Each 5 marks)**

1. What is Sufism?
2. Why did the Bhakti Movement become popular?
3. What are the essential means to attain salvation according to Ramanuja?
4. How one can attain salvation according to Madhvacharya?
5. Write about the early life of Kabir.
6. Write a note on Ramananda.
7. What is "Shuddha Dvaita"?
8. Write a note on the Iranian Style of Architecture.
9. Write a note on Kutb-Minar and Alai-Darwaza.
10. Write a note on Shahjahan's contribution to the Mughal Paintings.

**IV. Objective Type Questions: (Each one mark):**

1. Shaikh-Muin-ud-din-Chisti was a  
(a) Sufi Saint (b) Ulema (c) Musician (d) court poet
2. Ramanuja believed in  
(a) Nirguna Concept (b) Advaita (c) Saguna Concept (d) Smarta
3. Kabir was the disciple of

- (a) Vallabhacharya (b) Ramananda (c) Chirag-i-Dhelvi (d) Chaitanya
4. Guru Nanak was born in  
(a) Lahore (b) Amritsar (c) Talwandi (d) Jallundhar
5. Vallabhacharya was a worshipper of  
(a) Krishna (b) Rama (c) Hanuman (d) Siva
6. The Ramcharitmanas was written by  
(a) Kabir (b) Tulsidas (c) Mirabai (d) Tukaram
7. Nimbarka was a devotee of  
(a) Sita-Rama (b) Parvati and Siva (c) Radha-Krishna (d) Lakshmi-Narayana
8. Ramananda was a devotee of  
(a) Rama-Sita (b) Rukmini-Krishna (c) Siva-Parvati (d) Radha-Krishna
9. Shuddha-Dvaita was preached by  
(a) Ramanuja (b) Vallabhacharya (c) Chaitanya (d) Nimbarka
10. Krishna-Chaitanya belonged to  
(a) West Bengal (b) Orissa (c) Bihar (d) Gujarat

**ANSWERS:**

- (1) a (2) c (3) b (4) c (5) a (6) b (7) c (8) a (9) b (10) a

**Self Assessment Questions:**

1. Do you agree with the view that the Bhakti Movement came in right time?
2. Do you consider the Indo-Islamic Architecture a remarkable phase in the history of Indian Architecture?

## Unit 5; Vijayanagara Empire

- 5.0 Objectives
- 5.1 Introduction
- 5.2 Vijayanagara rulers before Devaraya II
- 5.3 Devaraya II
- 5.4 Vijayanagara rulers between Devaraya II and Krishnadevaraya
- 5.5 Krishnadevaraya
- 5.6 Vijayanagara after Krishnadevaraya
- 5.7 Society
- 5.8 Economy
- 5.9 Religion
- 5.10 Literature

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### 5.0.Objectives:

From this lesson the student is expected to know about the establishment of the Vijayanagara Empire, its early rulers, the achievements of Devaraya II and his successors, the greatness of Krishnadevaraya and about his successors. Further, he will know about the rulers who succeeded Krishnadevaraya, the fall of the Vijayanagara Empire, the society, economy, religion and literature during the Vijayanagara period.

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### 5.1. Introduction:

The Vijayanagara Empire occupies an important place in the medieval history of India, particularly South India. Harihara I and Bukka I and the sage Vidyaranya played key role in founding the Vijayanagara Empire. For about three centuries this empire greatly influenced not only the political history but also cultural history of India. The dynasties of Sangama, Saluva, Tuluva and Aravidu ruled the Vijayanagara Empire in that order. The Vijayanagara was founded in 1336 A.D. By 1677 A.D it disappeared from the political scene of India.

### 5.1.1 Predecessors of Devaraya II:

According to some local records Harihara I and Bukka I, sons of Sangama, served Kakatiya Prataparudra. When Prataparudra was defeated Harihara I and Bukka I were taken as captives to Delhi by Tughlak. However, when a revolt broke out at Kampili, the Delhi rulers sent them to Kampili to suppress the revolt. After suppressing the revolt they declared independence and with the help of Vidyaranyaranyasvami they founded the Vijayanagara Empire. The capital of Vijayanagara was built on the banks of the Tungabhadra. This line of the rulers came to be known as Sangama dynasty (1336-1485 A.D).

S.A.Q.1. Why is the Sangama dynasty called so ?

### 5.2.Harihara I:

He occupied the Hoysala empire after the death of Ballala III. Consequently the Vijayanagara empire covered the region between the Krishna and Kaveri and the eastern and western seas. During his period he came into conflict with the Bahamani kings.

### 5.3.Bukka I:

As Harihara had no children, his brother Bukka-I succeeded to the Vijayanagara throne. The important event of his rule was the conquest of Madura which ended the Muslim rule in the Tamil country. This event is graphically described by Gangadevi, the wife of Vira Kampana (son of Bukka I) in her Sanskrit work Madhura-vijayam. Vira Kampana was responsible for this conquest.

S.A.Q.1. What is the important event of the rule of Bukka I ?

#### 5.4.Harihara II and his Successors:

Harihara II was another son of Bukka I. He ruled from 1377 to 1405. He was succeeded by his son Devaraya I (1406-1422). He was succeeded by his grandson Devaraya II, also known as Praudha-Devaraya.

#### 5.5.Devaraya II:

He was the greatest of the Sangama dynasty. During his period his empire extended from Srilanka to Gulbarga in the north and Malabar in the west to Orissa in the east. His general Lakkana-dandanayaka invaded Srilanka. He came into serious conflicts with the Bahmanis twice. He also fought with the Reddi kings of Kondavidu and the Gajapatis of Orissa. He employed many Muslim soldiers in his large army. Though he favored Saivism he bestowed religious freedom to Muslims. He also had a mosque built for them in his empire. He also built a Jain temple in the capital of Vijayanagara. He discouraged the *kanya-sulka* (bride price) among the Hindus.

S.A.Q.1. Assess the religious harmony maintained by Devaraya II.

Praudha-Devaraya was a scholar and a poet. He wrote Mahanatakasudhanidhi and Vritti in Sanskrit. The Kannada poet Chamarasu and the celebrated Telugu poet Srinatha adorned his court. The latter defeated the noted Sanskrit poet Arunagirinatha-Dindima.

Praudha-Devaraya beautified the capital city of Vijayanagara. The foreign travelers like Abdul Razaq (Parsi), Nicolo Conti (Italy) visited Vijayanagara and were amazed by its splendor and recorded their appreciation in their Travellogues. According to Conti the circumference of the capital-city was 60 miles and it had seven *prakara* walls connecting the hills and the river Tungabhadra. Proluganti Tippana, an official of Devaraya II, built the temple of Vithala in Vijayanagara. This is one of the best examples of the Vijayanagara Architecture. As the successors of Devaraya II were weak rulers the Sangama dynasty came to an end.



S.A.Q.
1. What was the impression of the foreign travellers who visited Vijayanagara during the rule of Devaraya II ?

### **5.6.The Vijayanagara rulers between Devaraya II and Krishnadevaraya:**

With the fall of the Sangama dynasty Narasimha of the Saluva dynasty ascended the Vijayanagara throne. This marks the beginning of the Saluva rule (1486-1505). Saluva Narasimha ruled for four years (1486-90). He protected the glory of the Vijayanagara Empire both in terms of polity and culture. He was a patron of literature. His court poet Rajanatha-Dindima wrote Saluvabhyudayam (Sanskrit) and another poet Pillalamarri Pinvirabhadru wrote Sringara-Sakuntalam and Jaimini-Bharatam (both in Telugu). The successors of Narasimha were Saluva Timma and Immadi Narasimha. As Narasimha was an incapable ruler Tuluva Narasaraju occupied the Vijayanagara throne. After him, his son Vira-Narasimharaya ascended the Vijayanagara throne. Thus the Tuluva rule started. Vira-Narasimha was succeeded by his step-brother Srikrishnadevaraya.

S.A.Q.
1. What is the contribution of Saluva Narasimha in protecting the glory of the Vijayanagara empire ?

### **5.7.Sri-Krishnadevaraya (1509-1529):**

Krishnadevaraya was the greatest of all the Vijayanagara Emperors. He was a great warrior, patron of letters and himself a scholar and poet in Sanskrit and Telugu. Saluva Timmarasu, his prime minister, was his mentor.

At the time of his ascendancy to the throne the Vijayanagara Empire was facing many serious challenges both from within and outside of the

empire. The subordinate chiefs were revolting and the Gajapatis and the Bahmanis occupied parts of the empire. Military strength was on decline. At this juncture, with a great foresight Krishnadevaraya entered into a treaty with the Portuguese who already established trade contacts in the western coast and were interfering in the political affairs of the region. Krishnadevaraya allowed them to build forts at places like Bhatkal. In return he got the foreign horses of good breed and the assistance of the Portuguese engineers and generals in various activities.

S.A.Q.
1. Describe the statesmanship Krishnadevaraya exhibited in facing the challenges at the time of his accession to the throne.

**5.8. Conquests of Krishnadevaraya:**

Krishnadevaraya was an ambitious emperor. Most of his reign period was spent in wars and expanding his empire. He first invaded the Bahmani kingdom. By this time the Bahmani kingdom came to be divided into four independent kingdoms, namely, Ahmednagar, Birar, Bidar and Golkonda. Krishnadevaraya supported the Bijapur sultan and helped him to regain his kingdom. Thus Krishnadevaraya acquired the title “Yavana-rajya-sthapanacharya”. He occupied the region of the Krishna-Tungabhadra doab. He next suppressed the revolts of the chiefs and captured the forts of Penugonda, Ummattur and Sivasamudram. He further conquered the forts of Udayagiri, Kondapalli, Addanki, Orugallu (Warangal) and Rajamahendravaram (Rajahmundry), which were earlier lost to the Gajapatis and marched up to their (the Gajapatis’) capital Katakam. Prataparudra-Gajapati married his daughter to Krishnadevaraya and sued for peace. To commemorate his victory over the Gajapatis he planted a pillar of victory at Potnur-Simhachalam in 1519.

S.A.Q.
1.How did Krishnadevaraya acquire the title “Yavana-rajya-sthapanacharya” ?
2. What does the pillar of victory at Potnur-Simhachalam signify ?

As Krishnadevaraya was busy with his eastern military campaign, Ismail Adilkhan, the sultan of Bijapur, occupied the Raichur region. Krishnadevaraya, with the help of the Portuguese, defeated Adilkhan and regained the Raichur region (1520). Again in 1523 Krishnadevaraya annexed Bijapur and Gulbarga and marched up to Sagar. The Bahmanis accepted the authority of the Vijayanagara Emperor. With these conquests the fame of the Vijayanagara scaled new heights.

Krishnadevaraya died in 1529. As his only son predeceased him his (Krishnadevaraya’s) younger brother Achyutadevaraya came to the throne.

S.A.Q.
1. Describe the relationship of Krishnadevaraya with the Portuguese ?

### **5.9.Vijayanagara after Krishnadevaraya:**

Krishnadevaraya’s death marked the beginning of the decline of the Vjayanagara Empire. The wars of succession weakened the empire. Krishnadevaraya’s brother Achyuta and his (Krishnadevaraya’s) son in law Aliya Ramaraya contested for the throne. The challenges from within and outside were serious enough. The subordinate chiefs of Gutti and Srirangam revolted. Golkonda and Bijapur also were threatening the empire. At this juncture, Achyuta and Ramaraya entered into an agreement and Achyuta ascended the throne and established peace in the empire. After the death of Achyuta Aliya Ramaraya made Sadasiva, the son of

Achyuta's brother, king. Since Sadasiva was weak and inefficient Aliya Ramaraya became the de facto ruler.

Ramaraya was a very efficient administrator, warrior, diplomat and ambitious. But unfortunately he employed a large number of Muslims as soldiers in his army which proved to be a fatal blunder at a later date. He adopted the policy of divide and rule as far as the Bahmani sultans were concerned. The Bahmanis realized Ramaraya's strategy and all the Muslim rulers of South India formed into a federation and declared war against the Vijayanagara Empire. This fateful war took place at Rakshasa-Tangadi, ten miles away from the capital city of Vijayanagara, in 1565. In this war Ramaraya was killed and the Muslim army plundered the capital. It destroyed the royal palaces and several temples. There was unprecedented destruction which never happened in the history of world.

S.A.Q.
1. What was the policy adopted by Aliya Ramaraya towards the Bahmanis and how did it effect the Vijayanagara empire ?

Tirumalaraya, instead of protecting the defenseless capital from the destructive hands of the invaders, fled from the capital to Penugonda with Sadasiva and the wealth that he could lay his hands upon. Though Tirumalaraya tried to revive the Vijayanagara Empire his efforts proved to be futile. Sadasiva somehow managed to rule the kingdom till 1576. Next to Tirumalaraya the Araviti chiefs ruled the fragmented Vijayanagara kingdom from Penugonda and Velur as capitals. Finally, the once glorious Vijayanagara Empire became part of history (1677 A.D).

#### **5.10. Society:**

The Vijayanagara Empire stood for the protection of Hindu-Dharma. So the usual caste system was present, though not rigid. Brahmanas and the members of the other social groups held distinguished positions in the royal court. Muslims also gained employment in army. The capital city

Viayanagara's splendor was described vividly by foreign travelers. According to Nicolo Conti the circumference of the Viayanagara city was sixty miles and it had seven *prakara* walls connecting the river Tungabhadra and the hills. In between the *prakaras* were agriculture lands, shops and residences. In the city there were thousands of soldiers and the city was well populated. According to Abdul Razak Vijayanagara was the most prosperous city and huge quantities of gold and diamonds were sold publicly in shops. The rose flowers and scents were in great demand. This shows the luxurious life the city people were leading. Polygamy and *sati* were common. Among the festivals Vijayadasami was celebrated with great pomp and enthusiasm. The other festivals celebrated were Dipavali, Sivaratri and Vasantotsavam. In spite of this pomp and splendor due to constant wars and heavy taxation some times people were forced migrate to other places. However, the authorities used to take corrective measures to stop migration.

S.A.Q.
1. What was the impression of the foreign travellers about the capital city Vijayanagara ?

### 5.11. Economy:

Agriculture was the main occupation of the people and chief source of revenue. Taxation was rather heavy. This became necessary to meet the military expenditure as the Vijayanagara was constantly engaged in wars. All professions, including prostitution, were taxed. The taxes included *pendli-sunkam* (marriage tax), *illari* (house tax), *pullari* (grazing tax), *kavali-katnam* (police tax). However, during the times of natural calamities taxes were abolished. The major part of revenue was spent on military. Large extents of land were brought under cultivation and were provided with suitable irrigation facilities. Crops like paddy, spices and variety of trees like mango, plantain, grapes, coconut, betel-leaves and nuts were raised.

S.A.Q.
1. Why was the taxation heavy during the Vijayanagara period ?

The industries included metal, handicrafts, textiles, sugar, oils, etc. Gold ornaments studded with precious stones were much favored by the Vijayanagara people and so this industry was very prosperous. The diamonds were mined at Ramallakota and Vajrakarur (in the modern Rayalasila region of Andhra Pradesh). Fish was exported from the Malabar-coast. Fine cotton clothes and sarees were also among the articles exported. Excellent roads were laid connecting cities in the empire helping the transportation of commercial goods. The Vijayanagara had trade contacts with the Portuguese. Goa, Motupalli (AP), Calicut (Kerala) were among the important sea ports. Tax on trade was also an important source of revenue to the state.

#### **5.12.Religion:**

It is already noted above that the Vijayanagara Empire stood for the protection of the Hindu-Dharma from the invasions of the Muslims. In fact, it is with this aim that the Vijayanagara Empire was founded with the blessings of the sage Vidyaranya. It is to the credit of the Vijayanagara rulers that they maintained religious harmony and did not object to the propagation of Islam and Christianity in their empire. As noted earlier Devaraya II had a mosque built for Muslims in the capital, though he himself was an ardent follower of Saivism.

Advaita, Visishtadvaita, Dvaita, Saiva and Vaishnava faiths of the Hindu-Dharma gained currency. The *Smarta Gurus* like Vidyaranya wrote Commentaries (*Bhashya*) on Vedas. Krishnadevaraya was an ardent Vaishnava and he made munificent endowments to the celebrated Vaishnava temple of Lord Venkateswara at Tirumala (Tirupati, AP). True to his policy of religious tolerance he made equally liberal endowments to the Saiva temples like Srikalahastiswara at Srikalahasti (AP). Even today we can see the copper images of Krishnadevaraya and his two queens, Tirumaladevi and Chinnadevi, in the temple of Venkateswara at Tirumala.

The chiefs of the Aravidu family were Vaishnavites and followed the Vaishnavism preached by Ramanuja. There were several branches like Smarta, Pasupata, Kalamukha in Saivism. Similarly there were sub sects in Vaishnavism like Vadagala and Tengala. There were often conflicts among the followers of different faiths. There were also conflicts between the Jains and the Vaishnavas and the Jains and the Saivas. The new religions, Islam and Christianity too were followed by some people. The worship of folk-deities and animal sacrifices were common. On the whole, it must be noted that the rulers of the Vijayanagara made religious tolerance as a policy and they followed it to the letter and spirit. This helped the maintenance of religious harmony in the empire.

### **5.13.Literature:**

The Vijayanagara period may be considered as golden period for literary activities. Agrahas, mathas and temples played key role in disseminating knowledge. The centres of education in the temples at Ariyapalem, Kanchi and Madura deserve mention. Vedas, Sastras, Puranas, Itihasas, classics, dramas, Alankara-sastras, Vyakarana, etc, were taught in these centres. Jyotisha and Khagola-sastras (Astronomy) also received royal patronage. There was a big library called Sarasvati-bhandaram in Kanchipuram.

Praudhadevaraya and Krishnadevaraya patronized scholars and poets and consequently classics of high quality were produced during this period. Both these kings themselves were poets and authored works of literary excellence. Devaraya II wrote Mahanatakasudhanidhi and Vritti in Sanskrit. Krishnadevaraya wrote Amuktamalyada, a Telugu classic. Vedantadesika (1268-1368) authored about 125 works which included Sankalpasuryodayam and Yadavabhyudayam. The sages Vidyaranya and Sayanacharya wrote, among others, Bhashya on Vedas. Gangadevi, wife of Kumara-Kampana wrote Madhuravijayam in Sanskrit, which deals with the conquest of Madura by her husband. Several works in Kannada and Tamil also were written during this period.

Particularly eight celebrated poets called *Ashta-diggajas* adorned the royal court. Of them, Allasani Peddana wrote

Svarochishamanusambhavam; Nandi Timmana: Parijatapaharanam; Dhurjati: Srikalahastisvara-mahatmyam and Srikalahastisvara-satakam; and Madayagari Mallana: Rajasekharacharitam (all in Telugu). The literary deliberations used to take place in *Bhuvanavijayam*, built exclusively for this purpose. As far as the history of Telugu literature is concerned the Vijayanagara period can be rightly considered as the *Age of Renaissance*.

**I. Essay Type Questions (each 15 marks):**

1. Write an account of the Vijayanagara Empire before the rule of Devaraya II.
2. Describe the achievements of Devaraya II.
3. Describe the achievements of Krishnadevaraya.
4. Write an account of the decline of the Vijayanagara empire
5. Describe the religious conditions under the Vijayanagara rule.
6. Describe the social and economic conditions during the Vijayanagara period.
7. “The Vijayanagara period may be considered as Golden Period for the literary activities” –Justify.

**II. Brief type Questions: (each 10 marks)**

1. Write a note on the conquests of Krishnadevaraya.
2. Write a note on Aliya Ramaraya.
3. Write a note on Telugu literature during the Vijayanagara period.
4. Give a brief account of the observations of the foreign travelers about the Vijayanagara Empire.

**III. Short type Questions: (each 5 marks)**

1. Aim of the establishment of the Vijayanagara Empire.
2. Sage Vidyaranya.
3. Harihara I
4. Bukka I
5. Nicolo Conti’s account of the capital Vijayanagara.
6. Saluva Narasimha as patron of literature
7. Trade during the Vijayanagara period
8. Tirumalaraya



**IV. Objective type Questions: (each 1 mark)**

1. The sage who helped in founding the Vijayanagara Empire  
(a) Vidyanarya (b) Vedanta-Desika (c) Ramanuja (d) Vyasatirtha
2. Gangadevi wrote  
(a) Mahanatakasudhanidhi (b) Kalahastimahatmyam (c) Madhura-vijayam (d) Srilanka-vijayam
3. The Telugu poet Srinatha was in the court of  
(a) Harihara I (b) Bukka I (c) Bukka II (d) Praudha-Devaraya
4. The Sanskrit work Saluvabhyudayam was written by  
(a) Srinatha (b) Rajanatha Dindima (c) Dhurjati (d) Gangadevi
5. Krishnadevaraya set up the ‘Vijaya-stambha’ (Pillar of Victory) at  
(a) Viayanagara (b) Potnuru-Simhachalam (c) Addanki (d) Kondavidu

Answers: 1. a 2. c 3. d 4. b 5. b

**Self Assessment Questions:**

1. Do you consider that the Vijayanagara Empire served its purpose of founding?
2. Do you agree with the view that the period of Krishnadevaraya was ‘Golden Age’ for literature?