

10.7 Key Words

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|----|----------------|---|---|
| 1. | Padshah | – | The Emperor |
| 2. | Tuzuk-i-Babari | – | Autobiography of Babar |
| 3. | Tuluguma | – | War Shategy |
| 4. | Khutha | – | Religions discourse being given at the time of collective prayer. |

10.8 Questions for Exercise

1. Give an account of Babar's life before advent in India.
2. Give the causes and effects of the first Battle of Panipat.
3. How and under what circumstances did Humayun lose his empire ? How did he re-establish the Mughal power ?
4. Examine the relations between Babar and Afghans after the battle of Panipat.

10.9 Suggested Readings

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| 1. | Edwards and Garret | – | Mughal Rule in India. |
| 2. | Satish Chandra | – | Madhya Kalin Bharat |

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Lesson - 11 Sher Shah : His Rise and Administrative Achievements

Lesson Structure

- 11.0 Introduction**
- 11.1 Objective**
- 11.2 Life and achievements of Sher Shah**
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11.0 Introduction

Sher Shah is a striking personality in the history of medieval India. He was the hero of the Indo-Muslim national revival and effected a temporary but glorious restoration of native Muhammadan rule in India. He was one of the greatest ruler that India has produced. In intelligence, in sound sense and experience, in this civil and financial arrangements and in military skill, he is acknowledged to have been by far the most eminent of his nation, who even ruled in India.

The career of Sher Shah is as fascinating as that of Babar and not less instructive than that of the great Mughal, Akbar. His original name was Farid and he began his life in a humble way and like many other great men in history had to pass through many vicissitudes of life before he rose to prominence by dint of his personal merit. From his position as the son of a 'JAGIRDAR' he made himself the emperor of India.

11.1 Objectives

After reading this you will be able to know (a) the life and achievements of Sher Shah, (b) his administrative reforms (c) his concern for public welfare.

11.2 Life and Achievements

Farid was the son of Hasan and grandson of Ibrahim. An Afghan of the Sur tribe, who lived near Peshawar. Ibrahim migrated with his son to the east in search of military service during Bahlol Lodi's reign. Both the father and the son entered the service of Mahabat Khan Sur, JAGIRDAR of the parganas of Harians and Bakhala in the Punjab and settled in the pargana of Bijwara. After some time, Ibrahim found employment with Jamal Khan Sarang Khani in Hissar. Firuze who conferred upon Ibrahim some village in the pargana of Narnaul and it was here that Farid was probably born in 1486. Farid was taken to Sasaram by his father Hasan who had been granted a JAGIR there by his master, Umer Khan Sarwani when the latter got the governorship of Jaunpur. In his early boyhood Farid was neglected by his father as he was under the predominant influence of his youngest wife. His father's indifference and stepmother's intolerance proved a blessing in disguise. Digested by the conduct of his step mother and infatuated father, Farid left his home at the age of 22 and went to Jaunpur which was the 'Shiraz of India' at that time and the cultural centre of Persian and Arabic languages. There he applied himself to study with great zeal and soon acquired mastery over these two languages. Impressed by Farid's talents, his father's patron Jamal Khan, governor of Bihar asked him to accord better treatment to his son who held out ample promise to future greatness. A reconciliation was effected between the father and the son. Farid returned to Sasaram and was entrusted with the task of administering the parganas of Sasaram and Khawaspur. Farid managed the 'JAGIR' well but the jealousy of his stepmother again drove him into voluntary exile.

In 1522, he entered the service of Bahar Khan Lohani, the independent ruler of Bihar. His master conferred on him the title of Sher Khan for his gallantry in killing a tiger single-handed. He was appointed deputy (Vakil) of his master and tutor (Ataliq) of his minor son, Jala Khan. Afterwards, falling into disavowal owing to the intrigues of the Lohani Afghans, he went to Agra and entered the service of Babar. He rendered valuable services to Babar in his certain campaigns and received in return his father's jagir.

Sher Khan soon left the Mughal service and once again became the guardian of Jalal Khan, the minor son of his former master, Bahar Khan Lohani. The minor king remained ruler of Bihar in

name only. Sher Khan became the virtual head of its government. Sher Shah gradually elevated himself to a state of complete independence. He acquired the filers of Chunar by marrying Malika, widow of Taj Khan, the Lord of Chunar.

When Jalal Khan came of age, he wished to free himself from the tutelage of his powerful deputy. He sought the help of Mahmud Shah, the ruler of Bengal in accomplishing his object. But Sher Khan defeated the forces of the two allies at Surajgarh in 1534 as a result of which Bihar came easily into his hands.

When Humayun was engaged in war with Bahadur Shah of Gujrat, Sher Khan utilised this period to extend and consolidate his manpower. He suddenly invaded Bengal (Gaur) in 1536 and its weak ruler, Mahmud Shah, ceded to him a territory extending from Kiul to Sakrigali. Next year, Sher Khan again marched towards Gaur and entered the city in triumph without much resistance. On hearing about Sher Khan's success in Bengal, Humayun, advanced towards, Guar but Sher Khan eluded his pursuers by retreating towards Bihar. Humayun, captured Gaur and named it 'Jannatabad'. To compensate this loss, Sher Khan seized imperial territories in Bihar and Jaunpur and plundered the country as far as Kanauj. Humayun left Gaur and proceeded heartily to oppose Sher Khan. The afghan inflicted a heavy defeat on the Mughals on 26th June, 1519 at Chausa near Buxar. Humayun's power and prestige ranked low after this defeat. Sher Khan now assumed the royal title of "Sher Shah" and ordered the coins to be struck and the "Khutba" to be read in his own name. Next year Humayun made another attempt to recover his fortune but was severely beaten at the battle of Bilgram commonly known as battle of Kanauj on 17th May 1540. Thus the sovereignty of Hindustan once more passed to the Alghans and the Mughal emperor was reduced to the position of a helpless fugitive.

Sher Shah was able to extend his authority to the Punjab also. He ravaged the Gak Khard country, a mountainous region between the upper course of the rivers Indus and Jhelum. But he could not thoroughly subdue it as he was suddenly called away by the rebellion of the governor of Bengal in March 1541. He dismissed the rebellious governor of Bengal. The province was divided into several districts each of which was to be governed by an officer appointed directly by him and responsible to him alone.

Sher Shah like Babar, found it necessary to curbe the pride of the Rajputs. After conquering Malwa in 1542 he marched against Puran Mal of Raising in central India. After a slight resistance, the Rajputs promised to surrender if they were allowed to pass 'unmolested' beyond the frontier of Malwa. But as soon as the Rajputs came out of the against their loes. This incident remains a dark spot on Sher Shah's reputation. Sind and Multan were annexed to the Afghan empire by the governor of the Punjab.

Sher Shah now turned against Maldev, the Rajput ruler of Marwar. The Rajputs were so well organised that Sher Shah began to feel doubts about his success. He had recourse to treachery when valour seemed useless. He sent to Maldev a few forged letters, supposed to have been writtento him

by the Rajput generals, promising him their help. Though Maldev retreated from the field, the Rajput generals fought with desperate valour Sher Shah ultimately won a victory at a great cost. After reducing the whole region from Ajmer to Mount Abu, Sher Shah besieged Kalinger. He succeeded in capturing the fort but Sher Shah was badly burnt a sudden explosion of gun powder. His condition grew worse and he died on May 22, 1545. His empire extended from Sonargadn in the east to the Gak Khar country in the north-west; and on the south and the north it reached the Vindhya and the Kara Korum ranges respectively.

11.3 Sher Shah's Administration

A brave warrior and a successful conqueror Sher Shah was the architect of a brilliant administrative system which elicited admiration even from his enemies i.e. the Mughals. Appearing like a bright comet in the sky of Indo-Muslim History for a period all too short, he yet brought with him wise and beneficent reforms in every conceivable branch of administration, which have influenced many of the famous administrators of India in succeeding ages. Some of these were by way of revival and reformation of the traditional features of the old administration of India, Hindus as well as Muslims, while others were entirely original in character and form. Mr. Keene writes "No government not even the British— has shown so much wisdom as this Pathan." According to Sir Walseley Haig "No other ruler from Aibak, to Aurangzeb possessed such intimate knowledge of the details of administration or was able to examine and control public business so minutely and efficiently as he."

11.3.1 Civil Administration : Though Sher Shah's government was a highly centralised system with real power concentrated in the hands of the King, he was not an unbridled autocrat, regardless of the rights and interests of the people. His ideal of kingship was very high. He used to say "It behoves the great king to be always active," Sher Shah lived up to this ideal. Throughout his life, he allowed himself no more rest than was necessary for his health and the preservation of his bodily and mental powers. He himself looked into the minutest details of the government and kept a vigilant watch over his civil and military officers. He spared no pain in advancing the interests of his subjects in his own words "the essence of royal protection consists in protecting the life and property of the subjects. They (kings) should use the principle of justice and equality in all their dealings with all classes of people and should instruct powerful officials so that they may try their best to refrain from cruelty and oppression in their jurisdiction." Sher Shah was the first ruler who attempted to found an empire, broadly based upon the people's will. He secured the sincere homage and goodwill of his subjects, Hindus and Muslim alike, Erspine remarks, "He had more of the spirit of a legislator and a guardian of his people than any prince before Akbar."

11.3.2 Sarkars and Pargans : For the purpose of efficient administration the whole empire was divided into 47 units, called Sarkars each of which was again sub-divided into several paragans. Each paragana had a 'SHIQDAR' and 'AMEN', a treasurer, a MUNSIF a Hindi writer and a Persian writer to write accounts. Besides these officers of the state there were the 'PATWARI' CHAUDHARI

and the 'MUQADDAM' who acted as intermediaries between the people and the state. The 'SHIQDAR' was a soldier, the 'AMIN' a civilian whose main function was the assessment and collection of land revenue. The 'SHIQDAR'S' duty was to enforce the royal 'FARMANS' and give military assistance to the 'AMIN' when he needed it. Over each 'SARKAR' was appointed a "SHIQDAR-I-SHIQDARAN" (is 'Shiqdar-in-Chief') "MUNSIF-i-MUSIFAN" (is Munsif-in-chief) to look after the work of the Pargana officers throughout their division.

11.3.3 Land Revenue : Sher Shah land revenue reforms, based on wise and humane principles, have unique importance in the administrative history of India. He settled the land revenue direct with the cultivator after a careful and proper survey of the land. Land was divided into good middling and bad. 1/3, or 1/4th of the average produce was fixed as the state share. The agriculturists were allowed the option of paying the land revenue in cash or in kind; the former method being preferred. He took for each RAYAT a 'KABULIYAT' (agreement) and gave him a 'PATTA' (title deed) in return. The revenue officers were asked to be lenient at the time of assessment but they were to show no mercy at the time of collection. When there was any drought or any other unforeseen calamity advance resources of the state and at the same time protected the interests of people. Dr. K. R. Kanungo writes, "Had Sher Shah been spared for a decade or two more the 'ZAMINDARS' as a class would have disappeared and Hindustan could have become one vast expanse of arable land without a bush or brambles, cultivated under the zealous care of indefatigable farmers."

11.3.4 Army Organisation : Sher Shah realised the importance of maintaining a strong and efficient army. He organised it, borrowing largely the main principles of Alauddin Khilji's military system. In order to put an end to the feudal system in order to put an end and to bring his soldiers in close contact with himself he combined in his person the functions of the commander-in-chief and the Pay-Master General. The soldiers were directly recruited by the king himself and salaries were fixed after personal inspection. He revived Alauddin's system of branding the horses. In the service of the state, drew of descriptive rolls of the troops. The system of assigning JAGIRS in lieu of service was abolished and cash salaries were paid to rank and file from the state treasury. Military officers were not allowed to stay in one place for more than two years. Parts of the army were stationed in different strategic point of the empire. One such part was called a 'FAUJ' and was under the command of a FAUJDAR' whose duties were purely military. The king had also a large army under his direct command, it amounted to 1,50,000 cavalry and 25,000 infantry well trained and armed with muskets and bows. Sher Shah treated his soldiers with strict discipline and the soldiers were particularly enjoined not to do any injury to the crops during their marches. If the crops of any cultivator were destroyed, he was recompensated by the state for his loss and the wrong doers were severely punished.

11.3.5 Currency and Tariff Reforms : The currency and tariff reforms of Sher Shah were calculated to improve the general economic condition of his empire. He tried to rectify the progressive deterioration in currency of the previous kings. He issued gold silver and copper coins of a fixed standard of weight in abundance. Sher Shah abolished many oppressive taxes and took only those

which he thought were legal and less burdensome. He allowed the imposition of customs on articles of trade only at the frontiers and at the places of sale. This considerably helped the cause of trade and commerce, reduced the burden of taxation and removed discontent to a considerable extent.

For means of communication Sher Shah's name is intimately associated with the construction of wards and highways on a large scale. He connected the important places of his kingdom, of the empire. The longest of these the Grand Trunk road, which still survives extended for 1,500 'kms' from Sonargaon in Eastern Bengal to the Indus. There were others the chief of which were one from Agra to Berhampur, another from Agra to the fort of Chittor and a fourth from Lahore to Multan, a city of considerable military importance of the western frontier. On both sides of these roads trees were planted and at intervals 'SARAI' were constructed for the comfort and convenience of the travellers. Separate accommodation was provided for Hindu & Muslims. For the upkeep of SARAI villages were granted by the state. Dwelling upon the importance of these 'SARAI' Dr. Manungo remarks that they became "the veritable arteries of the empire, diffusing a new life among its hitherto benumbed limbs. There sprang up around them busy market towns and brisk trade was the natural consequence.

11.3.6 Postal Service : There existed an excellent postal system under Sher Shah. the 'SARAI' also served the purpose of "DAK-CHOWKIES" and through them news came to the king from the remote parts of his dominions. In every SARAI two hours were kept to provide postal service, and foot-runners and horsemen were posted along the highways. They carried the imperial 'FARMANS' on despatches from place to place.

11.3.7 Police System : The police organisation of Sher Shah, though primitive in many respects was highly efficient. He tried to enforce the principle of local responsibility in the matter of preventing crimes. The 'MUGADDAMS' or village head men were made responsible for the detection of criminals and maintenance of peace in the rural areas. All the Muslim writers testify to the efficiency of the system. "Such was the state of safety of the highways" observes Nizamuddin who had no reason to be partial towards Sher Shah "that if any one carried a purse full of gold (pieces) and slept in the desert (deserted place) for nights, there was no need for keeping watch. "Thus he converted "robbers and the rebels the malcontents and the miscreants into custodians of peace.

11.3.8 Justice : Sher Shah had a strong sense of justice. He used to say justice is the most excellent of religious rites and it is approved both by the kings of the infidels and the faithful." He again says, "justice does not consist in abstaining from oppression but in fair and honest dealing with men." Sher Shah dealt out even-handed justice to the high and low and no man could escape punishment by reason of his birth or rank. Badauni, the orthodox Muslim historian thanks God that he was born in the reign of so just a king. The QAZI and the MIRADL tried civil cases and administered justice. The Hindus probably settled their disputes relating to 'inheritance' succession and the like in their 'PANCHAYATS' but in criminal cases they were amenable to the law of the state. At the capital city there were the chief QAZI the imperial 'SADR' and above all, the emperor as the highest authority

in Judicial as in other matters. The criminal law was severe, punishments were harsh and cruel and their object was not to reform the culprit but to set example.

11.3.9 Religious Policy : Although a staunch sunni, he was well disposed towards other sects and religions. He was a bigot without intolerance. He did not persecute any one in the name of religion. He was far wiser than Akbar and made no attempt to assume spiritual power but left each God after his own fashion. His treatment of the Hindus in general was tolerant and just. He took Hindus in his service without restriction. One of his best generals was Brahmajit Gaur. His attitude towards Hindustan, observes Dr. Qanungo was not of contemptuous sufference but of respectful deference. He was liked by his subjects of all caste and creed for his liberal and beneficent policy.

11.3.10. Secret Service or Intelligence Department : Sher Shah maintained a highly efficient espionage system because spies are inevitable in a despotic state. Sher Shah employed diligent spies who kept him informed of all that happened in his dominions. The success of Sher Shah's administration largely depended on the efficient organisation of this spy system. Thus Sher Shah's qualities as a ruler were more remarkable than the victories on the field of battle. But his administrative reforms and the policy of religious toleration he unconsciously laid the foundation of Akbar's greatness. His organisation of the land revenue system was precious legacy to the Mughals. He followed his plan perfected it. Today Mal and others adopted his method of administration and modified them according to the needs of the situation. All that he accomplished during the short period of five years entitles him to rank with the greatest sovereigns of India. Dr. R.P. Tripathi writes "Had Sher Shah lived longer he might have taken the wind out Akbar's sails Indeed, he paved the way for the highly enlightened policy of Akbar and was his true precursor."

11.4 Summary

Thus we see that so in spite of his short reign period Sher Shah figures among the kings of India who had vision and who patric to the core. He immortalised himself in the history of India by introducing his reforms, particularly the land reforms. His organisation of land revenue was a precious legacy to the Mughals. Had Sher Shah lived longer he might have taken out the wind out of Akbar's sails.

11.5 Questions for Exercise

1. Describe the life and achievements of Sher Shah.
2. Write a critical essay on the administrative reforms of Sher Shah.

11.6 Key Words

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| 1. Sarkar | – | Administrative civil |
| 2. Shiqdar | – | Chief of pargana |

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|-----|---------------------|---|------------------------------------|
| 3. | Amen | - | Revenue Collector |
| 4. | Munsif | - | An officer |
| 5. | Patwari | - | An officer associated with revenue |
| 6. | Chandhuri | | |
| 7. | Muqaddam | - | Village headman |
| 8. | Shiqdar-i-Shiqdaran | | |
| 9. | Munsif-i-Mansifan | | |
| 10. | Patta | - | Title deed |
| 11. | Kabuliyat | - | Agreement |
| 12. | Sarai | - | Resting place. |

11.7 Suggested Readings

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| 1. | K. R. Qanungo | - | Sher Shah |
| 2. | S. R. Sharma | - | Mughal empire in India |

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Lesson - 12 **Akbar : Expansion of the Mughal Empire, Relations with the Rajputs, Religious Policy**

Lesson Structure

- 12.0 Introduction**
- 12.1 Objective**
- 12.2 Early Life of Akbar**
- 12.3 Relation with Rajputs**
- 12.4 Din-i-Ilahi (Divine faith)**
- 12.5 Criticism of Din-i-Ilahi**
- 12.6 Akbar as a National Monarch**
- 12.7 Summary**
- 12.8 Questions for Exercise**
- 12.9 Key Words**
- 12.10 Suggested Readings**

12.0 Introduction

Before the establishment of the Turkish rule in India the political power in this country was in the hands of the Rajputs. Though the Turks and the Afghans captured a large part of India, yet the Rajputs kept their spirit of independence alive till the capture of power in northern India by the Mughals. The battle of Khanua (1527) did not result in the total edifice of Rajput influence in the north and the Rajputs still remained as a powerful military of ruling race. Even Sher Shah had to reckon with Rajput hostility and he could over come some of them not in fair fight but by treachery. Since they constituted the military class of India, a ruler could not allow such an important part of its population to remain hostile. Gifted with the time in sight of a statesman, Akbar realised that no empire could be safe and long-standing without their intelligent & active co-operation. Akbar rightly thought that if the hostility was dangerous their alliance would be highly valuable for him and their willing submission was necessary for the integrity of the empire.

12.1 Objective

After reading this lesson you should be able to know (1) the early life of Akbar (2) his relations with Rajputs and role of matrimonial alliance. (3) His victories, (4) Din-i-Ilahi- Its criticism. (5) Akbar as a National Monarch.

12.2 Early Life of Akbar

Akbar's lofty mind sure above the petty prejudices of his age, and after much anxious thought he decided to associate the Rajputs with himself on honourable terms in his ambitious enterprises.

He entered into matrimonial alliances with them. The first Rajput to establish such relations with Akbar was Bihari Mal or Bhar Mal, the Kachwaha Raja of Amber. In January 1556 when Akbar was on his way to Ajmer to visit the holy shrine of Khwaja Mohiuddin Chishti, Bihari Mal submitted to him and cemented his friendship by giving away his daughter, Harka Bai, in marriage to the Emperor. Akbar gave her the title of "Mariyam Zamani" and she became afterwards the mother of Jahangir. As a result of this marriage, Bihari Mal was given a command of 5,000 his son Bhagwan Das, and Man Singh, nephew and adopted son of Bhagwan Das were taken into imperial service. They were admitted to high rank in the army.

This marriage is an important event in the history of this country. It healed strife and bitterness, and produced an atmosphere of harmony and goodwill where there had been racial and religious antagonisms of a most distressing character. It secured the powerful support of a brave Rajput family. "It symbolised" says Dr. Beni Prasad, "the dawn of a new era in India politics: it gave the country a line of remarkable sovereigns; it secured to four generations of Mughal emperors the services of some of the greatest captains or diplomats that Medieval India produced. "Moreover, as Muslim right. "It offered a proof clear to all the world that Akbar had decided to be a 'PADSHAN' of his whole people- Hindus and Muhammedans."

As a man of imperial instinct, Akbar aspired to make himself the ruler of the whole of Hindustan. Therefore, he could not brook the existence of such strong forts on the border of the empire as Chittor and Ranthambhor. The Ranas of Chittor were very proud of their noble ancestry. They had refused to enter into matrimonial alliances with the emperor and had all along defied his authority. Besides, the Rana had given offence to the emperor by giving shelter to Baz Bahadur of Malwa after his defeat at the hands of the imperialists. The ambitious design of Akbar was facilitated by the prevalence of internal discord in Mewar, following the death of Rana Sanga and by the very weakness of his unworthy son and successor Uday Singh. Colonel James Tod justly remarks "well had it been for Mewar, had the annals never recorded the name of Udal Singh in the catalogue of her princes." Akbar took the field in person against Uday Singh at the head of an efficient army. At the Emperor's approach, the Rana fled to the hills entrusting the fort to the care of Jayamal and Patta with 8000 brave Rajputs under their command. Both of them offered strong opposition to the imperialists for four months (from

20th October 1567 to 23rd February 1568) till Jaya Mal was killed by a musket shot fired by Akbar himself. Patta also fell dead. The entire garrison died fighting to a man. The Rajput women performed the site of Jauhar. Akbar then stormed the fort the Chittor.

Struck with terror at the fall of Chittor, the other Rajput chiefs; who had so long defied Akbar accepted his suzerainty and paid personal homage to him.

12.3 Relations with Rajputs

In February 1569 Surjan Hara, the chief of Ranthambhor, surrendered the keys of the fortress to Akbar and entered into the imperial service. He was placed in charge of Gorh Katang. In recognition of his good services, he was afterwards appointed as governor of the province of Benares and the fort of Chunar.

Conquest of Kalinjar :

The news of the fall of Chittor and Ranthambhor had already reached Raja Ram Chandra the chief of Kalinjar in Bundelkhand. He surrendered the fort to the imperial commandant (Majnu Khan) in August, 1569. The Rana was given a jagir near Allahabad and the fort was placed in charge of the general whose valour had captured it.

Submission of Bikaner Jalsamer:

In 1570 the rulers of Bikaner & Jaisalmer not only submitted to the Mughal Emperor but also gave their daughters in marriage to him.

Jodhpur:

Akbar obtained from Udai Singh one of the most powerful Rajput princes, the hand of his daughter, Jagat Gosain or Jodha bai as she came to be called for his eldest son Salim. The princess became the mother of Salim who succeeded Jahangir as Shah Jahan.

War with Mewar:

Thus one by one the Rajput chiefs acknowledged Mughals way, but Mewar still refused to own it. In 1572 after the death of Udai Singh, his son, Rana Pratap succeeded him. Although his success were absolutely insignificant as compared to those of the Mughal Emperor and his chances of success were few and far between, yet this national hero or Rajputana plunged himself into a life-long struggle to retrieve the sinking fortunes of his famous house. Raja Man Singh, assisted by Asaf Khan, undertook an expedition against the Rana at the head of a large army.

A furious battle was fought at the pass of Haldighati near Gogunda in April 1576. The Rana was defeated and barely escaped with his life to the hills. His strongholds were captured by his enemies one by one. The Rana was hunted from forest to forest and from valley to valley. The Rana

underwent great hardships but he continued the war with undaunted spirit energy. He was successful in recovering many of his stronghold before his death on the 19th January 1597. But he could not recover Chittor itself.

Rana Pratap was succeeded by his son, Amar Singh in 1599 Akbar sent princes Salim and Raja Man Singh to invade Mewar. Amar led the attack but was defeated after a gallant resistance. The campaign came to an end abruptly when Raja Man Singh was called away by the Emperor in order to quell the revolt of Usman Khan in Bengal. Akbar contemplated another invasion of Mewar but his illness prevented him from putting his plan into execution.

Akbar's policy towards the Rajputs originated in ambition but it was more generous and human than that of other Muslim rulers of India. His predecessors had humiliated the princes whom they conquered and ravaged their lands. Akbar was endowed with the higher qualities of statesmanship and he resolved to base his empire on the goodwill of both Hindus and Muslims. He adopted a policy of conciliation. He neither persecuted the Rajputs as infidel Hindus nor subjected them to the humiliation of being classed as political inferiors. He certainly made no scruples about ruthlessly destroying local independence, however, inoffensive or nobly championed. He waged relentless war against the Rajputs but when they offered submission he sheathed his sword with pleasure. No discretion or religious persecution marred the glory of his triumphs and he refrained from doing that might wound the feelings of his Rajput enemies.

As regards Akbar's marriages with the Rajput princesses there was nothing new in it. There had been marriages before between the Hindus and Muslims in the north as well as in the south but were not accompanied by a policy of conciliation and their result was often to widen the gulf between the two parties. Akbar's policy, on the other hand was in strong contrast with that of Ghyasuddin Tughlak, Firoz Gughlak etc. Akbar neither forced any Rajput ruler enter into matrimonial alliance with him nor asked their princess to accept Islam before marrying them. The Rajputs who entered into marriage relations with Akbar were treated as equals for all practical purposes. They were admitted to the highest offices of the state. They were granted 'NAVSABS' and were entrusted with the command of the most important expeditions. For example, Bhagwan Das of Amber was appointed joint governor of Lahore, while his adopted son, Man Singh was placed in charge of Kabul later, Man Singh was appointed the governor of Bihar and Bengal. Other Rajput Rajas were placed in charge of strategic provinces, such as Agra, Ajmer and Gujarat, at various times.

The Rajput lords admitted into the royal harem were accorded the highest honours and the Emperor lavished his care and affection upon them without the slightest consideration of caste or creed Akbar allowed them to follow their own religion. In the place of Mariam Zamani was built a Hindu temple which was a striking proof of Akbar's broad-minded tolerance in religion matters. It was an open defiance not only of the traditions of the House of Timur but of all orthodox Muslim opinion to allow Hindu mode of worship near the Imperial palace. The immediate result of his alliance with Rajputs

was the abolition of the pilgrimage tax and the Jazia in 1563 and 1564 respectively. These two taxes were very galling to the Hindus. These taxes were not only a burden on the Hindu population but they also meant that the Hindu population were inferior to the Muslims. By abolishing both these taxes throughout his dominions, Akbar soothed the hearts of Hindus.

Akbar's Rajput policy was a grand success. It proved beneficial to the Mughal State as well as to the Rajputs. Equality of status with the Muslims steered the loyalty of the Rajput chiefs. The alliances secured to the Mughal empire the services of the bravest warriors in India. As generals the Rajputs became an important factor in the consolidation and expansion of the empire. The Rajputs proved to be the pillars of the Mughal empire. The empire of Akbar was in fact the outcome of the coordination of the Mughal powers and diplomacy and Rajput valour in service. Colonel Tod writes, "Akbar was the real founder of the empire of the Mughals, the first successful conqueror of Rajput independence." His empire came to be based on such sound foundations that his successors could afford to be immersed in pleasures without much damage to the splendid fabric that his genius had created.

That matrimonial alliances brought advantages to both sides and opened new avenues of honour to the Rajput princes. They found scope for themselves as soldiers who might have otherwise lived out their life in glorious obscurity in their mountain or desert fortresses. Their martial spirit led them on new fields of glory and renown and made them forget whatever humiliation their defeat or surrender implied. Many of the Rajputs were great lovers of art and literature. Their presence and glory of the imperial court which became famous in Asia and Europe.

The Rajputs secured for the emperor the goodwill of Hindus of whom they were the acknowledged political leaders. Through them the millions of northern India became reconciled to Akbar's government and prayed for its welfare.

The presence of the Rajputs in the imperial court also furthered the mutual assimilation of thought and ideas between the Hindus and the Muslim in higher circles. It led to the growth of a refined Indo-Muslim culture, which is one of the most important legacies of Mughal rule in India.

Thus the Rajput contributed much towards the attainment of political unity, efficiency of government and cultural excellence the life of which India had gained only once or twice before, in the days of the great Mauryas or the Guptas.

Among all the Muslim kings who ruled over India, Akbar was the most liberal exponent of religious toleration. At a time when Europe was plunged into a strife of warring sects when Roman Catholics were burning Protestants and Protestants were executing Roman Catholics, Akbar guaranteed place not only to warring sects but to different religions. In the modern age, he was the first and almost the greatest exponent in the field of religious toleration.

The 16th Century was an age of enquiry and doubt, and Akbar was its most perfect representative. He was an inquisitive man. The ground had already been prepared for him by the Bhakti movement, represented by such pleasure as Kabir, Nanak, Chaitanya and other reformers. They emphasised the unity of God and raised their voice against distinction between man and man. They laid stress on a religion, based on love and devotion. Thus they created the atmosphere in which liberal sentiments and views could grow. Religious narrowness was looked closer upon. Akbar was born and brought up on such an atmosphere.

Although attempts had been made in the past to bring the Hindu and Muslims in closer contact, yet they still stood apart from each other the Muslim divines still thought that any concession to the Hindus meant a deviation from the orthodox Muslim religion. The 'ULEMA' who were very fanatic, still dominated the state and their hold on the ruler was very great. Endowed with the genius of a statesman, Akbar realised that the Mughals could not establish their authority in India without the help of the Hindus. Therefore, he resolved to shake off the yoke of the 'ULEMA' and to evolve a policy which would ultimately lead to the fusion of the two races.

It might be that Akbar's political aim of establishing an all India Mughal Empire had some influence on his religious policy, as political factors largely influenced the religious sentiment of his English contemporary Queen Elizabeth. But there is no doubt that Akbar's soul had an eager craving to know the truth. Badauni writes that often in the early hours of the morning he would sit on a large flat stone of an old building, which lay near the palace at Fatehpur Sikri in a secluded spot with his head bent over his chest and meditated on the external mystery of life. The divergent doctrines of the religious sects and their strife with one another stocked his soul. He cherished the dream of arriving at a synthesis of the warring creeds and to unite into one organic whole the heterogeneous elements which constituted his vast empire.

The catholicity of his temperament and liberal views were moulded by various influences. First, there was the influence of heredity which did a lot to make his attitude liberal in matters of faith. His father and grand father were endowed with scholarly and aesthetic taste. His mother the daughter of a Persian scholar impressed upon his mind in early youth the value and necessity of tolerance.

Secondly, his marriage with Rajput princess brought a great change in his life.

Thirdly, the doctrine of sufism saturated his mind with liberal and sublime ideas carried him away from the path of Islamic orthodoxy. The sufis believed that the diverse creeds were only manifestations of the desire to know the truth. The sufi doctrine urged free thought as the primary condition of spiritual advancement. The sufis discarded all ceremonials and external observances. The persecuting policy of the orthodox drove many sufi scholars to Samarkand, Bokhara, Herat and Kabul, Akbar had an early contact with them during his stay in the court of Kabul.

Moreover, his persian teacher, Abdul Latif, a paragem of learning, imported to his young pupil then only sixteen, his tolerant ideas on religion.

Thus "intelligent to an uncommon degree with a mind alert and inquisitive he was best fitted by birth, vipbaringing and associateion to fell most keenly those hankerings and that spritual unrest whch distingunished the century in which he lived. He was not only the child of the century he was its best replica".

From the beginning, Akbar was deeply interested in religion and philosophy. At the outset Akbar was an orthodox muslim who strictly observed the external forms of the sui faith. He regularly said the daily five prayers in the mosque along with the congregation. Every year he went to the tomb of Khwaja Moinuddin Chisti on pilgrimage. Cases were decided according to the Islamis law. He paid respect and homage to the ULEMAS specially Seikh Abdullas and Sheikh Abdul Nabi who was appointed Sadra-us-Sadur after the death of Bairam Khan. Abdul Nabi exercised great control on the emperor. But gradually he turned away from the path of narrow othodoxy. When he was still an outwardly othodox and zealous Muslim, the main lines of his policy were directed to obliterating all differences in treatment between the Hindus & Muslims. In 1563 he abolished the pilgrimage-tax on bathing at holy places such as Prayag, Benares, etc. In 1564 he abolished the "JIZYA or poll-tax on the Hindus. Although it was not a heavy tax, but it meant that the Hindus were inferior to the Muslims. He also abolished the penicios practice of enslaving the prisoners of war and converting them to Islam.

In 1575, Akbar came into contact with Shaikh Mubarak and his two sons Faizi & Abul Fazal. They brought a profound change on his mind and increased his yearning after truth. He then caused a building to be constructed at Fatehpur Sikri caled the "Ibadath Khana" or House of worship, with a view to discussing philosophical and the ological quetions. He first summoned the learned "Ulemas" to the "Ibadt Khana" but thier discussions soon took the shapeof "Vulgar Sancour, morbid orthodoxy and personal attacks. "The 'Ulemas' wrongled shouted and abusd eeach other in the presence of the emperor. Their behaviour disgusted Akbar and further aliented him from them. As they failed to satisfy. 'The inquisitive soul of he emperor, he invited to the "Ibadat Khana" the exponents of other religions, Hindus, Christians, Jin, Budhists and Zorastrians, he patiently the listened to the arguments of the exponents of each faith and "went so far in relation to each religion thatdifferent people had reasonable grounds for affirming him to be Zorostrian, a Hindus, a Jain or Christian," Not one of these religions satisfied Akbar, but his attitude towars them alarmed his Muslim subject.

With a view to commanding the allegiance of all his subject and to strengthn his position Akbar wanted to free the State from the undue influence of the Ulamas. By reading the 'KHUTBA in king's name, they gave the religious sanction to his authority and as such like the popes in Medieval Europe, they "Claimed a parallel calim to the obedience of the people. "Akbar moved step by step to achive his goal. On June 1579, he removed the chief preacher at Fatehpur Sikiri and read the 'Kutba' in his own name in order t emphasise his position at the supreme head of the church "Imam-i-Adit." In Septem-

ber, 1576. Akbar issued a declaration or 'Mahzar' which made him the spiritual as well as the temporal head of his subjects. It asserted that the emperor was to be the umpire in all religious disputes and his interpretation was binding on all, if it was not conflict with the Quran, and if it was not detrimental to the interest of the nation. It was this qualifying clause which limited the emperor's authority.

According to some modern writers, this declaration has been wrongly called the "Degree of the Infallibility." Akbar claimed the right to choose only when there was difference of opinion among those qualified to interpret the Quran. But undoubtedly the 'Mahzar' had a great effect in stabilising the religious situation in the empire. It gave Akbar the same position which the Henry VIII had got in England.

This decree freed the emperor from the influence of the bigot Ulemas and enabled him to give currency to his ideas of universal brotherhood. But at the same time, it led to a great deal of dissatisfaction among the orthodox section and was responsible for a revolt in Bengal and Bihar early in 1580. In that year mulla Muhammad Yezdi a theologian, issued a formal ruling or 'Fatwa' in his capacity a Qazi of Jaunpur that rebelling against Akbar, who was straying from Islam, was lawful. A conspiracy was hatched to replace the Emperor by his half-brother, Hakim Mirza, governor of Kabul. The Mirza was defeated and the rebellion in the east was suppressed. Thus Akbar could feel by December, 1581 that he had suppressed all his enemies and he could do anything in matters of religion and administration.

12.4 Din-i-Ilahi

It was not that he promulgated in 1582 the new faith, Din-e-"Ilahi" (Divine Faith), also called "Tauhid-i-Ilahi" (Divine Monotheism). According to modern writers there is no evidence to prove that Akbar intended or actually promulgated a new religion. It was a association of students and free thinkers who had transcended the barriers of sect and creed and shaken off the tyrannous yoke of age Old customs. The "Tauhid-i-Ilahi" was really an order of the sufistic type. Only those were allowed to become members who were willing to join and those whom the emperor approved. The members of this order on meeting each other uttered the words "Allah-u-Akbar" and "Jalla Jallalahu" members were to abstain from meat but during the month of their birth they were not allowed even to touch it. They were not to dine with butcher, fishermen and bird-catchers and others of such low types. A dinner during lifetime was to take the place of the dinner usually given after a man is dead. They were bound to believe in the unity of God and acknowledge Akbar as his caliph. Sunday was fixed as the day of performing the ceremony of conversion. Reverence for the sun and veneration for fire became a prominent part of the ritual. Prostration of 'Sijdah' was allowed to be done to the emperor.

Thus, it "was an eclectic pantheism, containing the good points of all the religions a combination of mysticism, philosophy and nature of worship. Its basis was rational, it upheld no dogma, recognised no gods or prophets, and the emperor was its chief exponent."

The emperor did not promulgate the new faith in the spirit of a missionary zeals for obtaining recruits. His objects was not proselytisation but a new synthesis of the warring creeds. Akbar did not made use of force to get converts, instead he appealed to the judgement of those who listened to him. If Badauni is to be belived, Raja Bhawan Das and Raja Man Singh gave a curt refusal when they asked thm to join th new cult. He never compled his officers to follow him though nothing would have been prevented him from dong so. He had never a large follwoing. The 'Alim' mentions only 18 members. The only Hindu to join was Raja Birbal, a man of cosmopolitan views. The "Tauhid-i-Ilahi" did not survive long after the death of Akbar.

After the promulgation of "Din-i-Ilahi", akbar issued a number of decrees against Islam of which Badauni has given a detailed account.

- (a) 'SIJDAH' was to be offered to kings. At first, it was done to God.
- (b) Conversion was forbidden before the age of twelve.
- (c) Boars were kept in the imperial palace and looking at them every morning was regarded as a religious sevice.
- (d) The use of beef, gralic, onion and the wearing of beards was forbidden.
- (e) Public prayers and the "Azan" (call to prayer) were abolished.
- (f) Muslim names such as Ahmad, Muhammd and Mustafa were changed to other names because they had become offensive to his Majesty.
- (g) Pilgrimage to Mecca and fasting in the month of Ramazan were discontinued.
- (h) The study of Quran was discouraged.
- (i) The study of Arabic was looked upon as a crime.
- (j) Boys were not to be married before the age of 16 and girls before the age 14.
- (k) Mosques and prayer rooms were changed into store-room and guard rooms.

Badauni concludes by saying that Akbar showed bitter hostility to the faith of his ancestors and his own youth and actually started persecution of Islam. Biochman and smith, following Badauni maintain the "By the year 1582, which saw the promulgation of the Divine faith. Akbar ceased to a Muslim' According to them "he died without the benefit of the prayers of any church or sect." It is unfair to denounce a man of such national and liberal sentiments as having contempt for the other religions or being any enemy of these educated in the orthodox school under the influence of the most bigoted of the ULEMA Badauni's views had been moulded accordingly. HE regarded the omission of a single ceremoney as amounting almost to apotasy. Naturally, therefore, he did not like the emperor on account of his liberal ways and catholic views. He saw things with jandiced eyes and so painted a melancholy picture.

As regards the charge of his renouncing Islam in "later years", it may be mentioned that he never denied the authority of the Quran, not even in the so called Infallibility Decree. The "Din-e-Akbari" and Akbar name written under his order by Abul Faizle, and Tuzke-i-Jahangir written by his son Jahangir, do not betray the slightest sign of his renouncing the religion of his forefathers. On the other hand, they confirm the fact that he remained a Muslim throughout his life. According to Father Antony Botelho, the contemporary Portuguese missionary, "he (Akbar) died as he was born, a Mohammedan." He was born as Muslim, lived as a Muslim and died as a Muslim and was succeeded by a Muslim. To say that "he passed away without the benefit of the prayers of any church or sect is a gross misrepresentation of fact. The orthodox section did not understand the emperor's policy and regarded his quest of truth as a step towards the renunciation of Islam.

12.5 Din-i-Ilahi and Its Criticism

Akbar's Din-i-Ilahi has received severe criticism at the hands of Smith. He wrongly remarks that the Divine Faith was a moment of Akbar's folly, not of his wisdom. The whole scheme was the outcome of ridiculous vanity, a measure of growth of unrestrained autocracy. "Elsewhere he calls it "a silly invention". Such a view is based on a misunderstanding of Din-i-Ilahi, the objects of its promulgation and a knowledge of the character of Akbar. No one will doubt that this view is wholly erroneous and no one acquainted with the history of Akbar's reign will endorse this unjust criticism of a great man of high aims and noble aspirations. Vans Kennedy the German historian of Akbar's gives a correct estimate of the Divine Faith when he writes. "Badauni certainly takes every opportunity of ranking up the nation of Akbar's apotheosis for the purpose of renewing attacks upon the great. He however, was never in intimate relation to the, Din-i-Ilahi, he repeats his misconceptions current among the populace, marred and allowed by popular modes of perception. Akbar might justly have contemplated the acts of his reign with legitimate pride, but many incidents of his life prove him to have been among the most modest of men. It was the people who made a God of the man who was the founder and head of an order at once political philosophical and religious. One of his creations will assure him for all time a pre-eminent place among the benefactors of humanity, greatness and universal tolerance in matters of religion."

The principles and practices of the Divine Faith will not fail to reveal the statesmanship of its author. It was so cleverly manipulated as to attract the entire population. According to some writers the order was not expected to play any political role because by the time the order was instituted, Akbar had consolidated his internal position. But there is no doubt that through this instrument he tried to consolidate the Mughal empire by eradicating from the minds he ruled their sense of subordination to Muslim rule. It completely changed the character of Muslim rule in India. The Mughal empire was no longer regarded as a foreigner trampling upon the lives and liberties of the sons of the soil and depriving them of their birth rights.

Akbar tried to emphasize the concepts of "SULAHE KUL" or peace with all. With a view to creating a common culture, Akbar established a translation department. He had outstanding works in Sanskrit, Arabic and Turki translated into Persian so as to enable the Hindus and Muslims to know the best in each religion and culture.

He not only meted out fair treatment to the Hindus and appointed them to highest posts as Sher Shah has done but also tried to remove all invidious distinction between the Muslims and the non-Muslim. In the matter of worship he allowed the utmost freedom to non-Muslims. All those people who were forcibly converted to Islam were allowed to go back to their previous faith. State services were thrown open to members of all faith on merit.

Akbar showed great respect for Hindu sentiments. The use of beef was forbidden as the Hindus considered the cow as sacred. Akbar forbade the killing of animals on certain days.

The Emperor took part in the festivals of the Hindus such as Shivaratri, Dussehra, Deepawali, Rakhi etc. He started the practice of 'JHOROKHA DARSHAN' and "TULADAN".

Thus Akbar tried to conciliate the Hindus without offending them and, thereby, winning their allegiance to the state. As long as Akbar lived, he enjoyed the unanimous loyalty of his subjects. It was because of his religious policy that he was able to bequeath to his successors a legacy of loyalty to his dynasty immeasurably richer than any other Muslim king before him had left to his heirs. In fact, he chalked out a national path for any one who would aspire to the position of a national ruler of India.

12.6 Akbar as a National Ruler

Akbar the greatest among the Mughal emperors, not only occupies an unique position in the history of India, but is also remarked among the most respected and powerful rulers of the world. The rare combination of idealism and realism entitled him to the first place among the Muslim rulers of India and one of the first among the most important and successful monarchs, both Hindu and Muslim, this country had even produced. He was truly a national king.

Dr. R.P. Tripathi, however, holds that Akbar's ideal of sovereignty was universal rather than national. This view is based on the assumption that influenced by the ideals of Islam and Chingiz the majority of historians. A ruler can claim to be national ruler only when he does not discriminate among his subjects in any field on any ground. Akbar was definitely such monarch. He identified himself completely with Indian and her culture and did his very best to advance her political, social economic and cultural interest as much as any who might have belonged to the Indian race and to the religion of the vast majority of her population. That is why the majority of historians accept him as a national king.

His greatest contribution was in the political field. When Akbar ascended the throne at the age of thirteen on 14th February 1556, the Mughal supremacy over Hindustan was still far from being assured. The Indian of 1556 presented a very dark and complex picture. It was now well-organised

political unit but was divided into a number of independent states, each striving for supremacy. Humayun left a legacy of difficulties building up a dominion was of immense difficulty. A strong imperialist by instinct, Akbar followed a policy of conquest for the expansion of his empire. He inherited a kingdom weak and broken but left it strong and consolidated by his uncommon ability as a ruler. By diplomacy and conquest he brought the whole of northern India and a part of Deccan under one Government and one political system. He consolidated his vast empire so well that its foundations were deeper and more solid than had been in the time of any former ruler of the country.

He established in the whole of his empire an uniform system of administration. The provinces of the empire of Chandragupta Maurya and Samudragupta were an ill cemented mass held together only by the common bond of allegiance to the empire. So also were the provinces of the sultanate of Delhi under Alauddin Khilji, Muhammad Tughlaq and others. Akbar, on the other hand gave all the provinces of his empire the system of administration, the same set of officials, the same administrative methods, the same revenue system and the same coinage. The officers in the provinces bore the same titles and were members of the same imperial service and the soldiers and officers were transferred from province to province. This gave the empire political and administrative unity of the highest kind possible in that age.

He was not satisfied only by providing security to the lives, honour and property of his subjects. He aimed and worked for the welfare of all his subjects in all fields of life.

Though ambitious of territorial conquests, Akbar was not a selfish and unbridled autocrat. He did not ignore the feelings of the conquered and trample on their rights and privileges with an eye only to self interest. Unlike many of his predecessors at Delhi, he did not regard his empire as affording a grand opportunity for personal achievements. He held a very high ideal of kingship. "Upon the conduct of the monarch" says he "depends on the efficiency of any course of action. His gratitude to his lord therefore, should be shown in his just government and due recognition of merit that of his people in obedience and praises. "Tyranny is unlawful in everyone, especially in a sovereign who is guardian of the world. Falsehood is improper in all men and more unseemly in monarchs....."

He was the first ruler of Medieval India who discarded the Islamic basis of sovereignty and laid down the principle that the king was the father of all his subjects irrespective of caste, race or religion. He established a secular state. He freed the state from the dominating influence of the church. Thus he made concerted effort to bridge the gulf between the ruler and the ruled. He saw the vision of united India and worked hard to translate it into reality.

Akbar's view marked the beginning of a new era in the history of India. It was an era when the principles of toleration and of equal Government for all were established. He left his mind open to the question of religion, he hated pilgrimage tax and the Jizya tax in 1563 and 1564 respectively, which has centuries of religious sanction. The pilgrimage tax was levied on the Hindus for bathing at holy places such as Prayag, Banaras etc. The Jizya or poll tax was levied on the non-Muslims. He also

abolished the practice of forcible convert prisoners of war to Islam. This laid the essential foundation of an atmosphere based on equal right to all citizens, irrespective of their religious belief. This task was accomplished in direct defiance of the long standing prejudices of the Mohammedan subjects and the time honoured practice of his predecessors.

Up to the time of Akbar non-Muslims were deprived from all jobs of responsibility and prestige. The Muslim alone formed the governing class and all high officials were drawn from the Muslim community. Akbar threw open doors of the offices of the state to Hindus and Muslims alike on merit. Raja Man Singh was made a Mansabdar of 7,000 horses while Raja Todar Mal and Birbal rose to the rank of ministers.

In short, Akbar transformed the very basis of his governments to suit the circumstances of the age and welfare of all his subjects. Akbar's conception of universal toleration is a brilliant testimony to his national idealism.

Akbar showed great respect for Hindu sentiments. As the Hindus considered the cow sacred, the use of beef was forbidden. In 1583 Akbar forbade the killing of animals by the Hindus such as Dussehra, Dipawali, Shivratri etc. He introduced the Hindu practices of "Jharokha-Darshan" and "Tula-Dan".

Akbar sought to strengthen the Indian society by doing away with some of its evils. He tried to abolish the practices of Sati, infanticide, child-marriage etc. he exercised strict supervision over prostitutes and segregated them. Similarly, he compelled butchers, hunters and washers of dead bodies to reside outside the town. He allowed those people who had been converted to Islam in the early Muslim period, to revert to their own religion if they so desired. It was also ordered that girls before the age of 14 and boys before the age of 16 were not to marry. Widow re-marriage was also legalised. The sale of wines and spirits was restricted. Those social reform measures of Akbar were persuasive and then coercive in character.

Akbar also attempted to create an uniform culture among his subjects. He made Persian the court language of his empire for the first time in Medieval India. The Hindus and the Muslim received together education in common schools, read the same books and all subjects. Inspired by the laudable ambition of creating a common culture, Akbar established Translation Department. An attempt was made to get the reputed works in Sanskrit, Arabic, Turki and Greek rendered into Persian. The services of high ranking scholars in the country were requisitioned for this purpose. All this was done so as to enable the Hindus and Muslims know the best in each others religion and culture.

Akbar not only tried for the development of fine arts but also for synthesis. Most of the fine arts, such as architecture, painting and music, were nationalised. This resulted in the formation of Mughal School architecture, painting etc. Which were more Indian than foreign.

Akbar provided facilities for the improvement of agriculture and growth of trade and industry so as to give economic prosperity to the land. The Country became so prosperous as to dazzle the

eyes of foreign travellers and ambassadors. It resulted in the betterment of his subjects and strengthened the empire.

Finally Akbar attempted to bring about a synthesis of the various religions in his empire with a view to doing away with narrow history and religious separatism and strife. He undertook the task of welding the Hindus and Muslim into a nation.

The 16th century was an age of enquiry and doubt and Akbar was its most perfect representative. The ground had already been prepared for him by Kabir, Nanak, Chitanya and other reformers, who had preached against the tyranny of caste, emphasised the Unity of God-head and pointed out hollowness distinction between man and attempts had been made in the past to bring the Hindus and Muslims in close contact by they still stood apart from each other. The 'Ulemas' dominated the State. Akbar, who fully understood of Indian history saw the need of reconciling the Hindus to Muslim rule and resolved to shake off the yoke of the canonical order and to evolve a policy which would ultimately led to the fusion of the two races. HE understood that he could to achieve his goal he adopted an practised a policy of "Sulah Kul" (or universal toleration). He promulgated the new religion called "Din-i-Ilahi" i.e. the "Divine Faith" in 1582. It was an electronic pantheism containing the god points of massteism, philosophy and nature worship. " It freed the empire from the influence of the bigoted Ulemas as he became the supreme arbiter in all cases whether ecclesiastical or civil. Like Henry VIII of England made no attempt to free his religion and other but appealed to the inner feelings of men.

The divine Faith virtually died with Akbar. Though as a piece of religion it was a failure, but was successful as a piece of practical political politics. It had enough in the to attract anyone to its originator. As long as Akbar lived, he enjoyed the unanimous lialty of his subjects.

Akbar's Rajput policy was most successful. With the true acumen and insight of a statesman, Akbar entered into matrimonial alliances with the Rajputs. There had been marriages before between the Hindus and Muslims in the north as well as in the south, but they were not accompanied by a policy of conciliation and their result was often to widen the reach between the two parties. Akbar's policy was in strong contrast with the Ghyasudin Tughaq, Firoz Tuglaq or the Bahmani Kings. The Rajputs, who entered into marriage relations with Akbar, were treated as equals for the partial purposes. They were admitted to the highest offices in the state. He honoured his wives, allowed them to follow their own religion and respected their Rajput relatives. Akbar gave the Rajputs liberty in their internal matters and provided them complete religious freedom.

12.7 Summary

By his wise Rajput policy, Akbar won the hearts of most of them to such an extent that they rendered valuable services to the empire and even shed their blood for it. The empire of Akbar was in fact the outcome of this co-ordination of the Mughal powers and diplomacy and Rajput valour in service. Truly the Rajputs proved to be the pillars of the Mughal Empire. Thus Akbar's empire came to

be based on such sound foundations that his successors could afford to be immersed in pleasures without much damage to the splendid fabric that his genius had created. His reign witnessed the final transformation of the Mughals from merely military invaders into a permanent Indian dynasty.

All the aforesaid points clearly prove that Akbar is fully entitled for being regarded as the national ruler in the true sense of the term. If he did not succeed in creating a nation, it was not due to want of effort on his part but because the concept was too novel yet and he could not accelerate the march of events. He was the only Muslim ruler in Medieval India who seriously attempted for it and, therefore, has claimed this honour. Although he did not succeed in his noble task, yet he won the gratitude of a vast majority of his subjects and earned the title of a National King.

12.8 Questions for Exercise

1. What do you know about the importance of the second battle of Panipat ?
2. Write a note on Bairam Khan.
3. What do you know about mansabdari system.
4. Evaluate the Rajput policy of Akbar.

12.9 Key Words

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|-----------------|---|---|
| 1. Sulahkul | – | Policy peace & equal relation with all |
| 2. Mansab | – | A post |
| 3. Jajiya | – | A tax to be realised from non-muslims |
| 4. Ibadat Khana | – | Prayer Hall |
| 5. Imam | – | Temporal Chief of the Muslims |
| 6. Caliph | – | Political and religious head of the Islamic world. |
| 7. Din-i-Ilahi | – | New religion propounded by Akbars consisting of the essence of all religions. |

12.10 Suggested Readings

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|----------------------|---|----------------------|
| 1. Satish Chandra | – | Madhyakalin |
| 2. Edwards and Ganet | – | Mughal Role in Budia |

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Lesson - 13 **Mughal Empire under Jehangir and Shahjahan**

Lesson Structure

13.0 Introduction

13.1 Objective

13.2 Central Asian Policy of Shahjahan and Aurangjeb

13.3 Deccan Policy of Jahangir and Shahjahan

13.4 The Summary

13.5 Questions for Exercise

13.6 Suggested Readings

13.7 Key Words

13.0 Introduction

To the north of Kabul lay the provinces of Balkh and Badakhshan, jammed in between the river Oxus and the Hindukush mountains. In the middle ages they were neither civilised nor prosperous and had been ruthlessly ravaged by the Mughal, Uzbeks, and the Turkomans, who had all inflicted untold misery on the native population.

13.1 Objective

After reading this lesson you will be able to know (1) the policy of Jehangir and Shahjahan to Central Asia which was a great importance to the Mughal dynasty strategically (2) the Deccan Policy.

The Mughal Emperors regarded Trans-Oxiana as their ancestral home in central Asia. Even since Babar's expulsive from Farhana, his partimony, and fragments of Timur's Central Asian empire, the Mughal had longed to recover the original domain of their great ancestor. But his luring had remained no more than a dream. Samark and was one of the capitals of the Trimurids, and the Indian Mughals at time cherished the dream of regaining possession of the city which Babar had thrice won and lost. Humayun, efforts in that direction had proved futile. Akbar and Jahangir also entertained the same ambition but had been not in a position to make an attempt to establish the Mughal rule in that inhospitable region in extending and consolidating his Indian dominions. Rajasthan, the Deccan and his son, rebellier gave the slothful Jahangir all the occupation which he needed. It was left to Shah Jahan to mke an endeavour to recover Trans-Oxiana.

Like his predecessor Shah Jahan felt a desire to conquer the lands of Trans-Oxiana where his ancestors had once exercised their way. He looked back to the glory of Timur and his heart longed to

achieve those distant lands. "Ever since the beginning of his reign" writes Abdul Hamid, "the emperor's heart had been set upon the conquest of Balkh and Badakhshan which were hereditary territories of his house and the keys to acquisition of Samarqand, the home fo and capital of his great ancestor Timur." Shah Jahan attempted the conquest of Balkh and Badakhshan, dependencies of the kingdom of for Balk and Badakhshan had given him no trouble whatsoever. The invasion of such a distant and inhospitable region "which could supply no rich booty no fertile land or decent houses to live "in bad little attraction for the Indian army and no prospect of gains for the empire either.

The imperial project was thoroughly ill-conceived. To mobilize the Indian army through the Hindukush in sufficient numbers for the conquest of Central Asia was a foolish enterprises without any chance of success. Sir J.N. Sarkar rightly observes. "the prosperity of his reign and the flattery of his counters had turned his (Shah Jahan's) head and that he was dreaming the vainst vain dreams." The whole scheme was foredoomed to failure from the very outset.

13.2 Central Asian Policy

Shah Jahan began with Qandhar because its possession was invaluable to the Emperor of Indian both on account of its strategical position and as a principal commercial station lying on the trade-route between Persia and India. Moreover, its situation afforded a strong base for military operations against Balkh and Badakhasahan. During Jahangir's reign Qandhar had been seized by the Persian in 1622 and since then it had been in their hands. As an Emperor, Shahjahan was determined to recover this importat porvince. It was held at this time by Ali Mardan Khan the Persian governor. Shah Jahan tried to reduce Ali Mardan through Sajid Khan, his governor of Kabul so that be may hand over Qandhar to him. But Ali Mardan was very loyal to his master. He commenced preparations for defence. He requested his master the Shah of Persia to send him further reinforcements. The Shah of Persia misunderstood the intentions of his governor. He suspected selfish designs on the part of Ali Mardan Khan and tried even to arrest him. It estranged the loyalty of Ali Mardan Khan and tried even to arrest him. He entered into correspondence with Sayid Khan for surrendering the fort to the Mughals. The imperialists marched upon Qandhar and easily acquired possession of the Qandhar fort in 1638.

Shah Jahan's contemporary on the throne of Samarqand was Imam Quli, an ambitious ruler, who cast his covetous eyes on Kabul. Taking advantage of the confusion that prevailed in India soon after the accession of Shaj Jahan, the Uzbegs under Nazar Muhammad brother of Indian Quli led an expedition against Kabul. He gained some success in the compaign but with the advance of summer he had to withdraw, as his troops were reluctant to follow him in the inclement weather. In May, 1629 Nazar Muhammad again attacked Kabul terriotry but had to retire without making much progress. The raid on the Mughal territory naturally caused resentment in India Nazar Mohammad apologised and cordial relations were re-established between the two neighbours.

In 1639 Shah Jahan planned an expedition against the Uzbegs of Samarqand because he wanted to re-establish the Mughal rule over. Trans-Oxiana. Shah Jahan got an opportunity to give

effect to his long cherished scheme on the outbreak of a civil war in the ruling family of the Oxus region. Nazar Muhammad, governor of Balkh, had expelled his blind brother Imam Quli. But Nazar Muhammad proved to be an unsuccessful ruler as extreme avarice and niggardiness alienated his generals. The situation was further complicated when a rebellion occurred in Khawarizan or Khiva and Nazar Muhammad sent his son Abdul Aziz to quell it in 1645. Abdul Aziz rebelled against his father and proclaimed himself ruler of Bokhara. Nazar Muhammad was forced to take refuge in Balkh. Nazar Muhammad tried to pacify his rebellious son by giving him Trans-Oxiana and keeping Balkh and Badakhshan for himself.

All this encouraged Shah Jahan to interfere in the affairs of Bokhara.

In June, 1646, Shah Jahan sent a huge army under the command of his son, Murad accompanied by some of the most distinguished generals of the empire. Ali Mardan Khan who knew the country well also went with prince. They occupied Balkh without any opposition in July, 1646. Nazar Muhammad fled from that city into Persia, leaving his vast wealth to fall into the hands of the Mughals. Finding it difficult to obtain support there, he came back. Shah Jahan was highly pleased at this success and celebrated occasion by issuing coins at Balkh. But this joy proved to be premature, for Murad who was accustomed to a life of luxurious pleasure in India lacked strong determination and therefore could not follow up his success with vigour. More than once he requested his father to call him back to Hindustan. Neither the prince nor his officers could maintain order in their conquests. The tribal organisation of the bitterly hostile Uzbeks was beyond their understanding and control. He returned to India against the will of the Emperor.

Shah Jahan now resorted to diplomacy. He wrote Nazar Muhammad that his object in undertaking the expedition was to clear Balkh of dangerous people and then to hand it over to him. He added that prince Murad had exceeded his orders on account of youth and inexperience. He congratulated Shah Abbas II, the ruler of Persia on his accession. He requested the Shah to remain neutral during the Mughal Expedition to Central Asia.

The imperial diplomacy failed to achieve its object. The Persian ruler did not remain neutral and Nazar Muhammad was not taken by sweet words.

In 1647 Shah Jahan ordered Aurangzeb and Shiyā to lead the command. The expedition was liberally financed and the Emperor himself proceeded to Kabul to direct operations in person. But the Uzbeks now organised a national resistance against the Mughals. Aurangzeb and Shiyā were handicapped in the face of various odds, from the very beginning. The Mughal position was not so strong as that of the enemy. The Uzbeks numbered about 100,000 while the Mughal's forces consisted only of 25,000 men. Moreover, the Mughal officers in the newly conquered country were not willing to stay there. Above all, the methods of warfare followed by the Uzbeks added to the difficulties of the Mughal generals. They never risked an open engagement and the Mughals found themselves powerless against their "Cossack tactics". But inflicted a crushing defeat on the Uzbeks and entered Balkh in triumph and placed it under the command of the Rajput chief Madhu Singh Hoda.

Aurangzeb proceeded from Balkh to Aqcha to deal with the Uzbeks who were hovering round the Mughal army. Desultory fighting continued for some time and Mughals sustained severe hardships. News from Balkh that a large army was coming from Bokhara to oppose the onward march of the Mughal army, alarmed Aurangzeb and he retreated without losing time. The Bokhara army under its ablest leaders again gave battle, but it had to give way before the fiery onset of the Mughal Marketeers. Convinced of the suspension strength of the opposing force the king of Bokhara sent a friendly message, and negotiations for peace began. Aurangzeb safely reached Balkh. Aurangzeb displayed wonderful coolness and courage in the thick of the fight and his was the moving spirit everywhere. Even amidst the clash of arms he would spread his carpet and say his prayers without fear. Nazar Muhammad's son Abdul Aziz exclaimed in wonder that to fight with a man of this was to cause sure death and ruin. Soon he ordered all further fighting to be stopped.

Though the battle was over, yet it was difficult to settle the terms of lasting peace. Negotiations continued for over 3 months but no permanent peace was patched up. Shah Jahan wished to restore the kingdom of Balkh to its ex-king Nazar Muhammad, but at same time he insisted on the condition that Nazar Muhammad must acknowledge him as his sovereign. Finding no way out ex-king sent his grandson to wait on the prince and excused himself on the ground of illness. Placing charge of the city and fort of Balkh in the hands of Nazar's grandsons the prince left for Hindustan.

The Mughal army began its retreat towards Kabul. It was attacked by hillmen called the Hazaras who proved as heartless as the Uzbeks. With great difficulty Aurangzeb reached Kabul with his entourage. But the Rajputs who were left behind suffered untold misery. Men and beasts fell down on the depths and died without food shelter.

The Mughal success was more illusory than real. Aurangzeb had not been able to advance beyond Oxus. Aurangzeb in spite of his sincere and earnest efforts, could achieve nothing and had retreat to India after suffering terrible hardships.

The failures of Shah Jahan's campaign in central Asia weathered Mughal authority in the North-Western Frontier of the Indian Empire. It gave an opportunity to Shah Abbas II of Persia to recover Qandhar in 1649 and 1653. But he failed to achieve his goal. Qandhar was lost to the Mughals for good. The three campaigns undertaken to recover it cost no less than twelve crores of rupees. That is, more than half of the annual income of the state, besides valuable lives. Moreover, the repeated failures of the Mughal troops before Qandhar considerably affected the prestige of the empire.

Thus it is evident that Shah Jahan's Central Asian policy was a colossal failure. It caused heavy loss in men and money. To the havoc brought by the famine were added the rigours of the cruel winter and hundreds of them perished in the snow. The state had to spend in two years nearly four crores of rupees whereas the return in the shape of revenue from conquered lands amount only to 22½ lakhs. There was no increase in prestige, nor was an inch of land added to the imperial dominions. Sir J.N. Sarkar, the historian of Aurangzeb sums up the results of the campaign in these words:-

"Thus ended Shah Jahan "fatuous wars in Balkh-a war in which the Indian treasury spent from crores of rupees in two years and realised from the conquered country a relevance of 22½ lakhs only. Not an inch of territory was annexed nor dynasty changed, and nobody was replaced on the throne of Balkh. The grain store in Balkh fort worth 5 lakhs, and the provisions in other forts as well, were all abandoned to the Bukharians besides Rs. 50,000/- in cash presented to Nazar Muhammad's grandsons and Rs. 22,500/- to envoys-Five hundred soldiers fell in battle & ten times that number (including camp followers) were slain by cold and snow on the mountains-such is the terrible price that aggressive imperialism made India pay for war across the North-West Frontier".

13.3 Deccan Policy Jahangir and Shahjahan

After the break-up of the Bahmani kingdom, there arose five separate settlements in the Deccan one after another. They were the Imadshahi dynasty of Berar, the Nizamshahi dynasty of Ahmadnagar, the Adilshahi Dynasty of Bijapur, the Qutbshahi Dynasty of Golkunda and the Barid Shahi Dynasty of Bidar. Of these Ahmadnagar, Bijapur and Golkunda were very powerful. They were always quarrelling among themselves. Each aspired to the supremacy of the Deccan which was consequently turned into a scene of internal warfare. Mysore, the Marathas and the Nizam in the 18th century, though they were very jealous of the power of the Hindu Empire of Vijaynagar. Only Berar remained aloof from this confederacy. In 1565, they gave a crushing defeat to Vijaynagar at the battle Bannihatti near Talikota.

This battle of Talikota sealed the fate of the great Hindu Empire of the south. But the Muslim states of the Deccan did not gain very much from striking this terrible blow on Vijayanagar, this all was followed by anarchy and misrule. The Muslims, who were elated at the ruin of their formidable rival soon began to lose their strength and vigour. The fear of Vijaynagar was to them a blessing in disguise it had kept them alert and active. But as soon as this fear vanished, they sank back to inefficiency and again began to quarrel among themselves. Both Ahmadnagar and Bijapur laid claim to the rich and fertile tract of Sholapur. Both the states wanted to conquer Bihar. Ahmadnagar wanted to annex Berar in the north. Ahmadnagar wanted to annex Berar in the north. The rulers of Gujarat had their eyes on the rich Konkan area in addition to Berar. The Gujarat rulers actively aided Berar against Ahmadnagar, Bijapur and Golkunda clashed over the possession of Naldung. Golkunda wanted to extend its territories at the cost of Vijayanagar.

Thus all the Deccan states were expansionists.

There was another new and important factor in the history of Peninsular India in the 16th century. The Portuguese had established themselves along the west and south-east coast and had baffled the attempts of the Sultan of Bijapur and Golkunda to capture their settlements in 1570. They had been interfering in the pilgrim traffic to Mecca. They did not spare even the royal ladies. They were carrying on proselytising activities in their territories. They were constantly trying to expand their positions on the mainland and had even tried to lay their hands on Surat.

It seemed likely that would grow into an Indian power through their interference in the affairs of the Deccan and South Indian States, besides capturing the sea-board trade of India. Akbar felt that if the Deccan states came under his control he would be able to check, if not eliminate, the Portuguese.

This was enough to arouse the imperialistic ambition of Akbar. Having made himself master of the whole of Hindustan and the Afghan regions beyond the Hindukush, Akbar was following the traditional policy of earlier northern imperial governments. Like those of the Mauryas, the Guptas, the Khaljis and the Tughlaqs. "The Deccan policy of the Mughals," writes Dr. Beni Prasad "was a legacy of two thousand years (or more) of Indian history, the direct outcome of geographical facts. "In spite of physical barriers like Vaindhyana and the Satpura ranges, the whole of India from the Himalayas to Cape Comorin possesses a geographical as well as a cultural unity. Travellers, merchants, pilgrims and wandering saints had always passed between the north and the south making the two culturally one, though each had its own distinctive cultural features. The conquest of the Deccan by the Tughluqs and the improved communications between the north and the south had contributed to the strengthening of the commercial and cultural relations between the too many Sufi saints and persons in search of employment had migrated to the court of the Bahmani rulers after the decline of the Delhi Sultanat. Politically also the north and the south were not isolated. The rulers of Gujarat and Malwa in the west and Orissa in the east had been continuously involved in the south Indian politics. Therefore the Mughals could hardly have kept themselves aloof from Deccan politics after the conquest of Malwa and Gujarat in 1561 respectively.

Akbar was the first Mughal ruler who tried to extend his control over the Sultanates of the Deccan. The first to bear the brunt of the imperial force was Ahmadnagar which was torn by internal dissensions. The city was stormed without difficulty by the imperialists in August, 1600. But the Kingdom was not finally annexed to the Empire till the regime of Shah Jahan. The boy-king, Bahadur Nizam Shah was sent as state prisoner to Gwalior. Balaghat, too, was added to the Empire. In 1601, Akbar captured the fort of Asirgarh, one of the strongest fortresses in the world at the time "by using the 'golden keys'."

The newly conquered territories were organised as three 'Subas' or provinces namely Ahmadnagar, Berar and Khandesh, the last being re-named Dandesh in honour of the prince Daniyal who was appointed to the viceroyalty of the three provinces. The Deccan campaign of Akbar resulted in pushing the Mughal frontier from the Narmada to the upper courses of the Krishna river. But "the annexation was in form only. The new territory was too large to be effectively governed or even fully conquered. Everywhere especially in the south and the west local officers of the old dynasty refused to obey the conqueror or began to set up puppet princes as a screen for their self-assertion. The Sultans of Bijapur and Golkunda seized the adjacent districts of their fallen neighbours." Akbar knew quite well that no lasting solution to the Deccan problem could be arrived at without an agreement with Bijapur. The ruler of Bijapur, Ibrahim Adil Shah offered to marry his daughter to prince Daniyal, the youngest son of Akbar. But unfortunately soon after the marriage (1602), the prince died of excessive

drinking. Thus the situation in the Deccan remained vague and indistinct and to be tackled by Akbar's son and successor, Jahangir.

In the Deccan, Jahangir followed the aggressive policy of his father and a desultory was continued throughout his reign against the kingdom of Ahmadnagar complete success of the Mughal arms over the forces of Ahmadnagar was not possible, owing partly to the strength of the Deccan kingdom and partly to the weak conduct of the war by the imperial troops. The kingdom of Ahmadnagar was then ably served by its Abyssinian minister Malik Ambar, a born leader of men and one of the greatest statesmen that Medieval India produced. Possessed of rare intellectual powers and force of character, he was equally at home in civil and military affairs. He organised the revenue system more or less on the line of Todar Mal who contributed to the happiness of the peasantry and to the wealth of the state. Even the Mughal historians who speak of him in terms of contempt praise him for his ability political acumen and resourcefulness in times of danger and difficulty. He developed the military strength of the Nizamshahi kingdom and revolutionised the methods of warfare in the Deccan. He was the first to train the Marathas in the guerilla method of warfare which they carried to perfection afterwards and which greatly helped them in destroying the Mughal empire. To fight with such a formidable enemy was no easy task.

Since the death of prince Daniyal a state of war had almost continuously prevailed between the remnant of the Ahmadnagar kingdom and the officers holding commands on the southern frontier of the empire. These officers were jealous of one another, quarrelsome and not always entirely loyal. Military posts in Berar, Khandesh and the imperial province of Ahmadnagar often changed hands without sufficient reason and Ambar stoutly held his own. In 1608 Abduur Rahim Khan-e-Khana, a shrewd and wittily politician and an able soldier, was appointed to the command of the imperial provinces in the Deccan. He was unable to control the subordinate local officers. Ambar forced Khan-e-Khana to retreat to Burhampur. By 1610, all the gains in the Deccan made by Akbar were lost. Jahangir sent prince Pervez then aged twenty to the Deccan with a large army, but he could not meet the challenge posed by Malik Ambar. Even Ahmadnagar was lost, and Pervez had to conclude a disgraceful peace with Ambar. In 1611 Abdullah Khan was appointed governor of Gujarat and ordered to co-operate with the troops in the Deccan, but his campaign against Daultabad was disastrous. In 1612, the Khan-e-Khana, was re-appointed as the Mughal viceroy of the Deccan. He captured and burnt the new Nizamshahi capital, Khirki. He inflicted a crushing defeat on the combined forces of Ahmadnagar. Bijapur Golkunda in 1616. Thus to some extent he retrieved the disgrace which the imperial arms had suffered. Even this brilliant success failed to silence his enemies who accused him of having accepted the Deccan gold. Once again he was called back and the command was entrusted to prince Khurram. Jahangir himself moved to Mandir to support the prince. Faced with this threat Ambar had no option but to submit. Ambar's ally Ibrahim Adil Shah II of Bijapur, promised to restore all the territory which had been seized by Malik Ambar. The officers of the state who had taken part in the war were suitably rewarded and prince Khurram was given the title of Shah Jahan or king of the

world and his mansab was raised, to 30,000 Zat and 20,000 Sawar. It is significant, however, that in the treaty Jahangir did not try to enlarge the conquest made by Akbar in the Deccan. This was not deliberate policy. Apparently, Jahangir did not want to extend Mughal commitment in the Deccan too deeply embroiled in its affairs. He was also hopeful that his moderation would enable the Deccan states to settle down and live in peace with the Mughals. As part of his policy, Jahangir tried to win over Bijapur to his side, and sent a message to Adil Shah, calling him Farzand (son).

But the victory of the Mughals over Ahmadnagar was more apparent than real. It has been justly remarked that, "nothing could conceal the stern reality that the expenditure of millions of rupees and thousand of lives had not advanced the Mughal frontier a single line beyond the limit of 1603."

The spirit of Malik Ambar was as continued to lead the Deccan resistance against the Mughals as and there was no peace in the Deccan.

In 1620, the imperial troops were again hard pressed in the Deccan. Ahmadnagar was besieged. Shah Jahan drove the troops of Ahmadnagar across the Narmada caused them to raise the siege of Burhanpur and evacuate all the imperial posts which they had occupied. They were forced to return to Dehli where Malik Ambar submitted to him. The three kingdoms of the Deccan were obliged to pay and indemnity amounting with arrears of tribute to five million of rupees.

In 1622 alienated by the intrigues of Nurjahan who wanted to place her son-in-law Shahrayar on the throne Shah Jahan rebellion against his father. He proceeded to the Deccan. Malik Ambar, who could not forget his hostility to the Mughal empire offered him a hearty welcome and allied himself with the fugitive prince against the Emperor. Their designs were however, foiled by the arrival of Mahabat Khan to the Deccan. But Nurjahan's jealousy led to the recall to Mahabat Khan and the chief command to the Deccan expedition fell into the weak hands of Khan Jahan Lodi who would have soon suffered defeat and disgrace had not Malik Ambar died in May, 1626.

Malik Ambar was succeeded by another able and unscrupulous Abyssinian named Hamid Khan, who renewed war with the Mughals. The imperial commandant Khan Jahan accepted a huge bribe from Hamid and left to him the whole country of Bataghat as far as Ahmadnagar.

Thus Jahangir's Deccan policy had inglorious end. It cost a great loss in men and money without bringing any territorial acquisition to the empire or adding in the least to its prestige. Indirectly it helped the rise of the Marathas, whose resources and military training improved greatly. Getting used to fighting and frustrating the Mughals, they emerged afterwards as the most dangerous enemies of the empire. The Deccan states again began to defy the imperial power.

Shah Jahan like his predecessors was anxious to conquer the Muslim kingdoms of the Deccan and he waged wars against them pertinaciously for a number of years. Akbar and Jahangir were actuated by political motives in their Deccan campaigns. But with Shah Jahan's accession to the throne commenced a new era of Deccan politics. He was an orthodox Sunni, while the rulers of Bijapur and

Golkunda were professed Shias. He regarded it his duty to exterminate them. Hence his wars were prompted by political and religious motives. His son Aurangzeb followed the same policy on a more comprehensive scale.

Shah Jahan had much experience and personal knowledge of the Deccan and its politics as he had commanded two expeditions to the Deccan as a prince and spent a considerable period in the Deccan during his rebellion against his father. He followed a vigorous policy in the Deccan from the beginning of his reign. The Nizam Shahi kingdom of Ahmadnagar, because of its proximity to the Mughal frontier in the south was the first to feel the weight of Mughal arms. After the death of Malik Ambar in 1626, the kingdom was in a moribund condition. Internal dissensions between the Sultan and his minister Fateh Khan, the unworthy son of Malik Ambar brought the kingdom within the clutches of the Mughals within a few years. In 1630, the Mughals failed to capture Parenda, a strong fortress belonging to Ahmadnagar. But Fateh Khan, dissatisfied with Sultan Nizam-ul-Mulk, entered into negotiations with the Mughal Emperor and the suggestion of the latter secretly made away with his master. He placed on the throne Nizam Shah's Hussain Shah a ten-year old boy, who became a puppet in the hands of his domineering and treacherous minister.

Shah Jahan then called upon the Sultan of Bijapur who had shown himself unfaithful to the imperial throne to review his allegiance to the Mughals and deputed Asaf Khan to awaken him to a sense of his duty. In 1631, Asaf Khan laid siege to Bijapur but was compelled to raise it after 20 days for want of supplies.

The Emperor left the Deccan for Agra on 4th April, 1632, as Asaf Khan had not been able to manage the Deccan affairs properly. Mahabat Khan was directed to take his place. Under him the Mughals laid siege to the fort of Daulatabad which Shahji, the father of the celebrated Shivaji tried to wrest from the hands of the Nizam Shahis in alliance with the Adil Shah of Bijapur. The Bijapuris were defeated in the well-contested engagement, and a bastion of the fort was stormed by a mine. A breach was effected in the walls of the fort. The imperialist laid another mine under the fortwalls but Fateh Khan now wavered in his alliance with the Mughals and tried to put off the expanding of it. Khan-e-Khanan won him over by a bribe of ten and a half lakhs and thus secured the surrender to the fort in 1633. It was an act of shameful cowardice on the part of Ambar's son to accept such a huge bribe as the price of his surrender.

The Mughal banner was planted on the ruined ramparts of Daulatabad and the Khutba was read in the emperor's name. Hussain Shah, the puppet king whom Fateh Khan had placed upon the throne was handed over to the Mughals. He was condemned to imprisonment and sent to the fort of Gwalior to spend his life in deep despair. The dynasty of the Nizam Shahis thus came to an end though an unsuccessful attempt to revive it was made in 1635 by Shahji father of the celebrated Shivaji. As a reward for his help to the Mughals, Fateh Khan was taken in Mughal service, and the 'Gagur' around Poona previously allotted to Shahji was transferred to him.

But Shah Jahan's imperialistic or religious zeal could not be satisfied without the crushing of Bijapur and Golkund. The encroachments of the imperial troops on their territories had already begun in 1629 respectively. The help which they had secretly offered to the Nizam Shahis and the trouble created by Shahji (in Bijapur employ) who had set-up a boy of the Nizam Shahi family as a king in direct opposition to the imperial government deeply emerged Shah Jahan. The emperor called upon the rulers of those two states to acknowledge his suzerainty to pay 'Khiraj' as a mark of submission and to abstain from every kind of interference in the now defunct kingdom of Ahmadnagar. The Emperor himself proceeded to Daultabad in February, 1636. He made vigorous preparations to attack the Deccan states by these the ruler of Golkunda Abdullah Qutb Shah judged discretion to be the better part of valour and made his submission. He acknowledge the suzerainty of the Mughal emperor and agreed to have the Khutba read and the coins struck in the latter's name. The Qutb Shah accepted all the humiliating terms proposed by the emperor.

But the king of Bijapur, Adil Shah, did not come down so low as to barter away his independence and ancestral dignity for personal safety. Three imperial armies marched into Bijapur territory from three side-one; under Khani-e-Dauran from Bidar in the north-east, another under Khan Jahan through Sholapur in the west and the third under Khan-e-Zaman by way of Indiapore in the north-west. Thousands of men were captured and killed and many forts were wrested from the enemy's possession. Both sides army grew tired of war and negotiation of peace began which was concluded in May 1636 Adil Shah acknowledged the suzerainty of the emperor and he was warned not to annex the sister kingdom of Golkunda which had accepted the imperial vassalage. Besides being allowed to hood the ncestral kingdom the Sultan got portions of the territory of the Ahmadnagar kingdom, the rest of which was absorbed into the Mughal Empire. Both sides agreed not to reduce their respective officers from their master's services Shahji Bhonsle was not to be admitted in the service of the Bijapur state, nor any favour was to be shown to him. If he refused to abandon the Nizamshahi forts which he had seized during the war.

The treaties of 1636 with Bijapur and Golkunda were statesman like. In effect, they enabled Shah Jahan to realise the ultimate objectives of Akbar, the suzerainty of the Mughal Emperor was now accepted over the length and breadth of the country. Sir J.N. Sarkar writes, "Thus after 40 years of strife (1595-1636) the affairs of the Deccan were at last settled. The position of the Emperor was asserted beyond challenge, his boundries clearly defined and his authority over the southern kingdom formally established."

The Emperor left the Deccan on 11th July, 1636. Three days later he sent his third son, Aurangzeb then a youth of 18 as viceroy of the Mughal Deccan. The unwiedly province of the Deccan was divided into four provinces- (1) Ahmadnagar with Daulatabad (2) Dhandesh (3) Berar and (4) Telingana

These 4 provinces contained 64 forts, and their total revenue amounted to five crores of rupees. The imperial generals sent by Shah Jahan reduced the Ahmadnagar forts and Khan-e-Zaman succeeded in compelling Shaji's submission in October, 1636. The district of Baglana with its 34 parganas was subdued by Aurangzeb and its forts of Salir and Malir which enjoyed a position of great advantage were captured. But Aurangzeb was much embarrassed in the Deccan administration for lack of finance and also by the influence of a hostility party under his brother, Dara Shikoh. In 1644 he proceeded to Agra to see his favourite sister, Jahanara, styled as the Begum-Sahib who had been severely burnt on 26th March 1644. Three weeks after his arrival at Agra Aurangzeb was dismissed from his post and deprived of his rank and 'Jagir' by the Emperor. There can be little doubt that his elder brother Dara was at the bottom of the trouble and inflamed his father's wrath against Aurangzeb. Dara's persistent hostility towards Aurangzeb made it difficult for the latter to carry on the Deccan administration and maintain his self-respect properly. So he resigned in disgust.

In 1653 Aurangzeb was sent to the Deccan as its viceroy for the second time. During the nine years following his resignation in May 1644. The administration of the Deccan had fallen into utter confusion, and its financial condition had become deplorable owing to a "succession of short viceroys and incompetent viceroys". Aurangzeb not only tried to promote agriculture in the interests of the peasantry but also adopted certain revenue measures, which considerably improved the economic conditions of his territory. Aurangzeb was assisted by Murshid Quli Khan a most capable person as financial adviser introduced into the Deccan those administrative reforms which Todar Mal had done during Akbar's reign established in northern India.

Having reorganised the internal administration, Aurangzeb turned his attention towards destroying the independence of the rich Shia state of Golkunda and Bijapur. Golkunda was the first to receive his attention. The Sultan of Golkunda had not paid his tribute and had always evaded the imperial demand with dilatory pleas. Aurangzeb informed him that if he was unable to pay the arrears of tribute he should cede to the Mughal government a portion of his territory in lieu thereof. The conquest of Karnataka by the Sultan was not approved by the Emperor and a heavy sum of money was demanded once for the alleged crime. But the crisis was precipitated by the treatment meted out by the Sultan to his minister Mir Jumla who sought the protection of the Emperor to escape the wrath of his sovereign. Mir Jumla's son Muhammad Amin, insulted the Sultan in the open Durbar. The Sultan passed orders to throw into confinement youth and his family and to get hold of his property on November, 1655.

This supplied Aurangzeb with a pretext for war against the Sultan. He sent his son Prince Mohammad at the head of a large army on 10th January, 1656 and himself joined soon afterwards. His ambition was nothing short of the complete annexation of Golkunda. But the intervention of Shah Jahan, under the influence of Dara Shikoh and Jahanara, prevented it. In obedience to the order of his father Aurangzeb was compelled to raise the siege of Golkunda on 30th March 1656. A peace was immediately concluded with the Sultan of Golkunda. After a week, prince Mohammad was married to the Qutbshah's daughter. The Sultan swore on the Quran that he would never disobey the Emperor in

future. Aurangzeb remitted 10 lakhs out of the 25 lakhs of indemnity, which had been promised by the Sultan. Further remissions were made a little later by Shah Jahan. The Sultan had to cede the district of Ramgir (modern Manikdrug and Chinoor) and he promised Aurangzeb secretly to make his son-in-law, Prince Mohammad, his heir. Thus Golkunda's humiliation was complete. Henceforward, it became a vassal of the Mughal empire.

The conquest of Bijapur next, engaged the attention of Aurangzeb. The kingdom of Bijapur had fallen into disorder after the death of its capable ruler Mohammad Adil Shah on the 14 November, 1656. He was succeeded by his son Ali Adil Shah, who was a mere lad of 18 at the time of his accession. Aurangzeb solicited Shah Jahan's permission for invading the kingdom on the ground that the new king was not the son of the deceased ruler but a boy of spurious origin, raised to the throne by Court intrigurers. Shah Jahan granted his request and permitted him to settle the affair of Bijapur in any way he thought fit. Aurangzeb who was sent upon annexing the whole of Bijapur of possible sought the help of Mir Jumla.

Bijapur thus became a victim to Aurangzeb's unjust and aggressive imperialism without any fault of her own. In March 1657, Aurangzeb reduced the fortress of Bidar after a prolonged siege. He captured Kalyani, the ancient capital of the Chalukyas situated 40 miles west of Bidar. In August, 1657 Aurangzeb was ready to march upon Bijapur when an order was received from the Emperor that the campaign should be stopped. The agents of the Sultan at court and, whose jealousy increased at his rival's success brought about the change in the Emperor's mind. Shah Jahan committed a blunder. He did not fully realise what Aurangzeb's diplomacy, courage and cunningness had achieved success in the Deccan.

Peace was concluded with the Bijapur Sultan in 1657 by which he surrendered to the Mughals the forts of Bidar, Kalyani and Parenda. The Sultan agreed to pay an indemnity of one and a half crores of rupees, from which Shah Jahan remitted half a crore of rupees, from which Shah Jahan remitted half a crore after sometime. Aurangzeb was commanded to return to Bidar and the other officers to withdraw to their respective charges. Shah Jahan's illness and the consequent struggle of the throne among his sons postponed the complete fulfilment of Aurangzeb's designs in the Deccan which thus gained a respite for thirty years.

Thus Shah Jahan's Deccan policy proved to be successful. The kingdom of Ahmadnagar was finally conquered in 1633 and the Nizamshahi dynasty came to an end though Shahji, father of Shivaji the great, made an unsuccessful attempt to revive it. The Sultans of Bijapur and Golkunda were also compelled to acknowledge suzerainty of the Emperor. In this object he was more successful than his predecessors because, in the first place, he himself was acquainted with the ins and outs of the Deccan. Secondly, a devastating famine had wrought havoc in that quarter of the country which facilitated the conquest. Lastly Malik Ambar, the very soul of vigorous defence was no more alive.

13.4 Summary

.As a result we find that the Central Asia including Trans-oxiana which was the ancestral home of the Mughals was considered to be their valued possession. But the imperial project was thoroughly ill conceived and a big failure. The policy of Mughals to the Deccan proved to be successful. Deccan states were expansions and they were permanently annexed as inalienable part of the Mughal empire.

13.5 Questions for Exercise

1. What do you know about effect of Central Asian Policy of the Mughals on their exchequer ?
2. Evaluate the results of Deccan campaigns of the great Mughals.

13.6 Suggested Readings

1. Cambridge History of India Part IV
2. R. S. Sharma – Mughal Empire in India
3. Satish Chandra – Madhyakalin Bharat.

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Lesson - 14 **Aurangzeb and Marathas**

Lesson Structure

- 14.0 Introduction**
- 14.1 Objective**
- 14.2 Aurangzeb's relations with Rajputs**
- 14.3 Marathas under Shivaji**
- 14.4 Shivaji Career**
- 14.5 Estimate of Shivaji and his achievements.**
- 14.6 Aurangzeb's Religious Policy**
 - ♦ End of anti-Islamic practices
 - ♦ Heresy Hunt
 - ♦ Persecution of the Hindus
 - ♦ Drastic steps against the Hindus
 - ♦ Other indignities on the Hindus.
- 14.7 Result of his religious policy**
 - ♦ The Jat Rising
 - ♦ The Satnami Rebellion
 - ♦ The Sikhs
 - ♦ The Bundelas
 - ♦ The Rajputs
- 14.8 The Summary**
- 14.9 Key Words**
- 14.10 Questions for Exercise**
- 14.11 Suggested Readings**

14.0 Introduction

The Rajputs, who had been the most loyal servants of Akbar and the pillars of his empire, became the bitterest enemies of the Mughal empire because of Aurangzeb's policy of persecution. Though Aurangzeb

hated the Rajputs he could not rob the Rajputs chiefs of their ancestral territories and annex them to the Mughal empire so long as Maharaja Jaswanti Singh who died in December, 1678 at Jamrud, leaving no son at the time of his death. Taking advantage of the situation, Aurangzeb at once sent his officers to annex Jaswanti Singh's Kingdom. The Rathors could not put up a united national resistance and Marwar was annexed to the Mughal empire. On 12th April, 1679 Jizya was reimposed on the Hindus. In May, 1679 Inder Singh Rathor, the chieftain of Nagore, was installed as a titular chief of the state on the payment of the succession fee of rupees 35 lakhs.

14.1 Objective

After reading this lesson you will be able to know (1) the relation of Aurangzeb with Rajputs (2) Marathas under Shivaji (3) Shivaji's career, (4) Estimate of Shivaji and his achievements, (5) Religious policy of Aurangzeb and its results.

14.2 Aurangzeb's Relation with The Rajputs

This did not dampen the spirit of the Rajputs of Marwar. Every Rajput house in that kingdom was determined to undo the imperial arrangement. Meanwhile, Jaswanti Singh's two widows gave birth to two posthumous sons in February, 1679 at Lahore. One of them soon died after birth and the surviving son, Ajit Singh, arrived at Delhi with his mothers in June, 1679. He was kept in the royal harem, probably to be educated as a Muslim. He was offered the throne of Marwar on the condition that he became a Muslim. This wounded the feelings of the Rathors and aroused the spirit of the Rajputs. Durga Das, a worthy leader of the Rathors displayed a rare valour and tact. He succeeded in rescuing the two queens and Ajit Singh by a stratagem and carried them safely to Marwar on 23rd July, 1679. Aurangzeb sent his son Akbar with a big army to conquer Marwar and remove Indra Singh of Nagaur from the throne of Marwar. The Rathors fought bravely but after a long war the Mughals succeeded in occupying the country. Jodhpur and other cities were occupied and their temples were destroyed. The Rathors took shelter in the hills and desert and continued to harass the Mughals.

Mewar :— Aurangzeb now turned his attention towards Mewar because he was displeased with its ruler, Rana Raj Singh. The Rana had protested against the levying of Jizya tax on the Rajputs. When Marwar was overrun the Sisodia king gave shelter to Ajit Singh his mother who was a Sisodia princess and Durga Das, in the hills of Mewar Aurangzeb demanded from Raj Singh Jizya for his entire state. He at once invaded Mewar. On seeing the supreme strength of the Mughals the Rana retired to the hills with all his subjects. The Mughals easily occupied Chittor. In January 1680 the Rana was defeated and his capital Udaipur, was occupied many temples at Chittor and Udaipur were destroyed.

Aurangzeb soon returned to Ajmer, leaving his son Akbar Chittor with a strong force. The Rajputs carried on a guerilla warfare, cutting off the enemies supply, surprising them and harassing them. Raj

Singh defeated Akbar at Bendor and inflicted severe losses upon him. The emperor now sent prince Azam to Mewar and transferred prince Akbar to Marwar. Another invasion of Mewar was planned. The armies under the command of the princes Muazzam Azam and Akbar were to enter the Mewar hills simultaneously from the north and the west respectively. But the scheme failed.

Prince Akbar Revolt :- Prince Akbar had taken his transfer to Marwar as an insult and disgrace. He also realised the futility of his father's reactionary policy. He now began to dream of wresting the crown of Delhi from his father with the help of the Rajputs. Being assured of the help of Sisodias and the Rathors prince Akbar raised the standard of revolt against his father on 11th January, 1681. Accompanied by his allies, i.e., the Sisodias and Rathors forces, Akbar set out against his father on January 12, 1681 for Ajmer, where his father was encamping. Akbar arrived near Ajmer on 15th January, 1681. The emperor had a slender army at his command because the two main divisions of his army were stationed near Chittor and Rajsamudra lake. If prince Akbar had utilised this fine opportunity, the emperor would have been defeated. But he wasted his time in pleasure. This gave sufficient time to the shrewed emperor to make preparations for his defence. For winning over Akbar's supporters, Aurangzeb acted diplomatically. He wrote a letter to his son, Akbar, praising him for befooling the Rajputs by playing false with them. He appreciated the prince for bringing the Rajputs within the emperor's reach so as to have them crushed between the imperial troops and those of Akbar. The letter was dropped in such a way that it should fall into the hands of Durga Das. The cunning move of the emperor proved successful and the Rajputs deserted the prince. But Durga Das soon discovered that the emperor had defrauded them. He was convinced of the prince's innocence. He took the prince to the court of Shivaji's son, Shambhaji because he was the only ruler who could give shelter to the fugitive prince.

Treaty of June, 1681 :- This long war caused great misery to the Rana's subjects. The Mughals had also suffered greatly and they failed to gain any definite success against the Rajputs. So a treaty was concluded on 24th June 1681 between Rana Jai Singh, son and successor of Raj Singh, and the Emperor. The Rana ceded a few districts to the Mughals in lieu of the Jizya, from which the Rana's subjects were exempted. The rest of Mewar was restored to Jai Singh who received the rank of a commander of 5,000 horses and his title to 'Rana' was recognised.

Merwar :- The Rathors of Marwar were not prepared to make peace. Under the able leadership of Durga Das they carried on a ceaseless war against the Mughals and did not allow them to rest in peace. They carried on their guerilla warfare. They descended from their hilly and desert resorts alling on the Mughal outposts and cutting off their supplies and communications. They harassed the Mughal officers who were compelled to pay 'Chauth' to them to save themselves from their attacks. This came to an end after Aurangzeb's death when, after 30 years of war of independence his son and successor Bahadur Shah I recognised Ajit Singh as the Rana of Marwar in 1709.

Results :- These long Rajput wars of Aurangzeb were very disastrous for the Mughal empire. Thousands of men lost their lives and huge sums were wasted, without bringing any lasting success to the

emperor. Aurangzeb committed the mistake of alienating the sympathies of the Rajputs and converting them into enemies at a time when the empire needed their assistance most. By his policy of conciliation Akbar had won over the Rajputs to his side and they became the "pillars and ornaments" of the throne. They not only stood by Akbar through thick and thin but also carried the Mughal banner to the distant parts of India and also abroad. They fought against their men, kith and kin to extend the boundaries of the Mughal empire. But Aurangzeb's unwise policy turned the Rajputs into the bitterest of enemies. The brave Sisodias and Rathors were compelled to raise the standard of revolt against Aurangzeb. They continued their struggle till the emperor's death. They did not allow Aurangzeb to rest in peace. The Mughal empire was now deprived of the services of the devoted and faithful Rajput generals and soldiers. The enmity of the Rajputs became a potent cause of the downfall of the Mughal empire. Thus Aurangzeb had to pay a very heavy price for his anti-Rajput policy.

14.3 Marathas Under Shivaji

Shivaji has been rightly called the founder of the Maratha power. He welded the Marathas, scattered like atoms in rough India, into a mighty nation and carved out a kingdom for himself in the teeth of strong opposition. He laid the foundation of the Maratha rule so deep that it could not be shaken for a long time after him by many circumstances. He was born at the right time and he was the right type of man to be born at the time.

The mountainous nature of Maharashtra, the rugged and unproductive soil of the land, scanty rainfall and its meagre agricultural resources, kept the Marathas immune from the vices of luxury and idleness. It developed in them self-reliance, courage, perseverance, a sense of social equality and pride in the dignity of man as man.

The nature of the country enabled the Marathas to indulge in 'guerilla' warfare which helped them to swoop upon the enemy and take him unawares. With little labour they could convert many rocks into forts.

The Bhakti movement of the 16th and 17th centuries produced teachers like Tuka Ram, Ram Das Varman Pandit who laid stress on equality of all men before God. A similar trend towards social equality was the result of the development of a common language and literature. The development served as a great binding force. The lyrical hymns of Tuka Ram were sung by all classes and served as a bond of unity among the various sections of the community. Without this homogeneity of a common culture, it would have been impossible for Shivaji to build up the national state.

The Marathas had a military tradition. Shivaji's forefathers served in the Bahmani kingdom and his own father had served under the king of Ahmadnagar and later on under the rule of Bijapur. So the people of Maharashtra were not new to military adventures. Many of them had held good positions under the previous rulers. The knowledge and insight which the Marathas gained while in office greatly helped them when they had to face the Bijapur rulers and the Mughals.

The slow but sure dissolution of Bijapur enabled Shivaji to gather round him a band of fellow adventures to profit by the anarchy and confusion that prevailed in that state.

All these factors paved the way for Shivaji's rise to power.

14.4 Shivaji's Career

He was born in the hill-fort of Shivner, near the city of Junnar, north of Poona, in 1627. His father Shahji Bhonsle, had begun his career under the sultan of Ahmadnagar who conferred the jagir of Poona on him. In 1636, he entered the service of Bijapur state and here too he acquired an extensive fief in Karnataka. Shahji shifted to his new jagir with his second wife Tukabai Mohite, leaving Shivaji and his mother Jijabai under the guardianship of an able Brahman, Dadaji Kond-deva. Being a woman of religious bent of mind and extraordinary intellect Jijabai infused into her child's mind high ideas by reciting stories of the renowned heroes and warriors of the remote past. Dadaji Kond-deva not only gave him military, but also made him brave and enterprising.

At the age of 12, he was assigned the Jagir of Poona by his father. He came in close contact with the Maval country, full of hills and valleys and studded with forts. Shivaji gathered round him a large number hardy and industrious Mavals who turned out to be his best soldiers, comrades and devoted commanders. He had a glorious heredity. From his mother's side, he claimed descent from the Yadavas of Devagiri and on his father's side he was related to the brave Sisodias of Mewar. This roused in young Shivaji's mind a desire for founding an independent kingdom.

Conquests :- Shivaji embarked upon his military enterprise in 1646 when he captured fort of Toran, five miles east of which he built the fort of Rajgarh in 1647. Shivaji acquired many forts from their hereditary owners and local officers of Bijapur by force or by bribing them. In 1656 he conquered Javli from the semi-independent Maratha prince, Chandra Rao More.

Mughals :- In 1657 he came into conflict with the Mughals for the first time. Aurangzeb was engaged in the invasion of Bijapur at the time. Finding the time opportune, Shivaji raided the Mughal districts of Ahmadnagar and Jannar and even looted the latter. Aurangzeb who was then governor of the Deccan, took prompt action. He laid waste the Maratha villages and defeated Shivaji. In August 1657 when the Bijapur ruler concluded peace with Aurangzeb, Shivaji also submitted. Towards the end of 1657 he turned his attention towards North Konkan and easily captured the towns of Kalyan, Biwandi and Mahinli and proceeded as far as Mahad.

Bijapur :- After concluding peace with the Mughals, the Sultan of Bijapur decided to destroy the power of Shivaji once for all. In 1659 a large force was sent under Afzal Khan, a first rate noble and general of the kingdom to put down Shivaji. Failing to bring Shivaji out of his stronghold, Pratapgarh. Afzal Khan sent Krishnaji Bhaskar, a Maratha Brahman, to invite Shivaji to a conference. When Shivaji appealed to the envoy in the name of religion, the latter hinted towards the bad intention of Afzal

Khan. He went to meet the Bijapur general with concealed weapons and clad in armour. When the two embraced each other, Shivaji killed Afzal Khan with 'baghnakh' (i.e. gloves with steel claws). His troops, though were laying in ambush, fell upon the Bijapur army and defeated it.

South Konkan and Kolhapur :- This success was followed up by the occupation of south Konkan and Kolhapur distt. In July 1660, Shivaji was forced to evacuate the Panhala fort.

Mughals (Attack on Shaista Khan : April 1663) – Aurangzeb now appointed his maternal uncle, Shaista Khan, governor of the Deccan for rooting out the Maratha power. Shivaji continued fighting with the Mughals for two years, with varying success. During the midnight of April 15, 1663 Shivaji secretly entered Shaista Khan's camp in Poona with some attendants. He wounded the Mughal viceroy in his very bed-chamber killing his son Abul Fatah, one officer, forty attendants and six women of his harem. The Mughal viceroy lost his thumb and he barely escaped his life.

Sack of Surat (1664) – In 1664 Shivaji attacked Surat, the richest seaport on the west and plundered it.

Raja Jai Singh of Amber and Treaty of Purandhar, 1665 - These repeated reverses aroused the fire of Aurangzeb and he sent in 1665 Mirza Raja Jai Singh of Amber, the brave Rajput general and diplomat, and Dilir Khan to punish Shivaji. The campaign against the Maratha was pursued with great vigour. Shivaji was reduced to such straits that he sued for peace. On 22nd June, 1665 Shivaji concluded the treaty of Purandhar with Jai Singh. Shivaji had to cede 3/4th of the territories and forts. He promised to supply a contingent of 5,000 horses for service in the Mughal army. He acknowledged the suzerainty of the emperor.

Shivaji's Visit to Agra : May, 1666 – On being persuaded and guaranteed by Jai Singh for his safety, Shivaji agreed to visit the royal court at Agra. Shivaji reached Agra with his son Shambhaji on 9th May, 1666. At the Court he was made to stand at the place, assigned to the mansabdars of 5,000. He was full of rage. Even he protested to Aurangzeb against this treatment and accused the emperor of breach of faith. He was put under arrest and imprisoned at the Jaipur House at Agra. He escaped with his son, Shambhaji, after three months of captivity by concealing themselves in large baskets of sweets. They reached home in the guise of a mendicant on 30th November, 1666.

For the next three years Shivaji remained at peace with the Mughals. Aurangzeb conferred the title of Raja on Shivaji and granted him a jagir in Berar. Shivaji's son Shambhaji was raised to the rank of a noble of 5,000. But in 1670, war again broke out between Shivaji and the Mughals. Shivaji was able to recover all the territory and forts surrendered by him by the treaty of Purandhar of 1665.

Second Sack of Surat : October, 1670 – In October, 1670, Shivaji plundered Surat for the second time. Then he carried on daring raids into the Mughal provinces of Baglan, Khandesh, Barar and defeated a number of Mughal generals in open fight. He lived Chauth on the Mughal territories in the Deccan. The Mughals failed to achieve any success against Shivaji from 1672 to

1678. On 16th June, 1674 he crowned himself king at Reigarh and assumed the title of "Chhatrapati" (i.e. Lord or the umbrella or king of kings).

Shivaji also secured the friendship of the sultan of Golkunda. In 1677 he conquered Jinji, Vellore and the adjoining districts.

Thus Shivaji came to possess a vast territory in the Madras, Karnatak and the Mysore plateau. His successful career came to an end at the age of 53 on 14th April, 1680.

14.5 Estimate of Shivaji and His Achievements

Shivaji occupies a distinguished place in the history of India. Like Sher Shah he had a humble origin. He was the son of a petty "Jagirdar" but he elevated himself to the position of a Chhatrapati ("Lord or the umbrella" i.e. king of kings.) by dint of his bravery and diplomacy. From a leader of a band of Mavalis in the neighbourhood of Poona, he rose to be the leader of the Maratha nation. His rise to such heights is no small tribute to his achievements.

Shivaji's greatest achievement was the welding together of the Maratha race, which was scattered like atoms through many Deccani kingdoms, into a mighty nation. And he achieved this in the teeth of strong opposition from the mighty powers, like the Mughal empire, Bijapur, the Portuguese of India and the Abyssinians of Janjira. The Maratha nation that he built up defied the Mughal empire during and after Aurangzeb's reign. It remained the dominant power in India during the 18th century so that a descendant of Aurangzeb became the virtual puppet of a Maratha chief Mahadaji Sindhia. The Marathas also contended with the East India Co. for supremacy in India.

Shivaji was a born leader of men who could cast a spell over all who came in contact with him. It was his fascinating personality that attracted brave warriors and soldiers from all over the country towards him. They were always ready even to sacrifice their lives at the call of their leader.

He had the supreme royal gift of quickly judging every man's character and choosing the best instrument for every task that he wanted to get done. This was the main cause of his success.

Shivaji was a great military genius. His military organisation was much superior to that of the Mughals and the Deccan states. He evolved the Guerilla system of warfare which was well suited to the racial character of his soldiers, the nature of the country, the weapons of the age and the internal condition of his enemies. His army was so well recruited, organised, trained and disciplined that it was difficult to defeat it.

Shivaji stopped the old practice of granting 'Jagirs' to the soldiers and substituted cash payments for it. To increase the efficiency of his army he made it a rule that the soldier could not keep any precious thing for himself plundered during the campaign.

Shivaji was the first Indian ruler in medieval age who realised the necessity of building up a navy. He created a fleet by means of which he not only defended himself against the Portuguese and the Abyssinians, but became a terror to others. With the help of this well organised army Shivaji achieved great success in his struggle for independence.

Shivaji was not only a daring soldier and a successful military conqueror but also an enlightened ruler of his people. He gave his subjects not only peace and universal toleration but equal opportunity for all without distinction of caste or creed. In the age of religious bigotry he followed a policy of the most liberal toleration for all creeds. He had no ill feelings towards the Mohammedan as a religious community. In fact, he considered himself a protector of all faiths and sects. He revered the Mohammedan saint Baba Yaqut of Kaleshic as much as he did Guru Ram Das. He had some faithful Mohammedans in his service, occupying posts of trust and honour. His chief naval officer was an Abyssinian, named Siddi Missi. He employed a Muslim secretary named Qazi Haider who after Shivaji's death went to Delhi and rose to be Chief Justice of the Mughal empire. Even his greatest critic, Khafi Khan admits that Shivaji never showed any disrespect towards the Muslims. He writes, "Shivaji had made it a rule that whenever his follower went plundering they should do no harm to the mosques, the Book of God, or the women of any one. Whenever a copy of the sacred Quran came into his hands he treated it with respect and gave it to some of his Mohammedan followers. When the women of any Hindu or Mohammedan were taken prisoners by his men, he watched over them until their relations came with a suitable ransom to buy their liberty".

Thus while Aurangzeb was losing the sympathies and help of his Hindu and non-Sunni Muslim subjects Shivaji strengthened his position by his tolerance and goodwill towards all.

Not only as a ruler but also an administrator Shivaji achieved great success. Though he was an autocrat he was a benevolent despot. He tried his utmost to advance the moral and material interests of his subjects. He kept a firm control over his civil and military officers. He personally looked after the minutest details of the administration. He had organised his government so well that it continued functioning efficiently in his absence. Such a thing is not to be seen in oriental monarchy.

Shivaji's greatness lies in the fact that he did not derive the inspiration of a good government from any foreign adviser or from any other country. Both the civil military organisations were the product of his own creation and unlike Ranjit Singh, he took no foreign aid in his administration. His army was drilled and commanded by his own people and not by Frenchmen. What he built lasted long; his institutions were looked up with admiration and emulation, even a century later in the plummy days of the Peshawars rule."

Khafi Khan and some modern writers have described Shivaji as an entrepreneur of rapine or a Hindu edition of 'Alauddin or Taimurlang'. Grant Duff speaks of him as an assassin and freebooter. But there is no truth in this statement. History bears testimony to the fact that no blind fanatic, no more brigand, can found a state. That is the work of a statesman only. Shivaji was "a king among men"—one endowed with the divine instinct or genius. He possessed the essential qualities needed for the national regeneration of a country. Only a statesman of a high order and calibre like Shivaji could found and maintain sovereign state in the face of unparalleled difficulties and the opposition of the three great powers in India in that age, the Mughals, the Bijapuris, and the Portuguese. He was not found

of deliberately indulging in loot and arson like brigands. He did not like the unnecessary cruelty of a barbarous and ruthless king. His was a dark and violent age, but Shivaji's hands were not stained like those of Aurangzeb, with the blood of his relations. "He was never deliberately cruel. To respect women mosques, and non-combatants, to stop promiscuous slaughter after a battle, to release and dismiss the honour captured officers and men - these are surely no light virtues" (Rawlinson).

In diplomacy and statecraft, Shivaji had few equals in his age. His enemies were taken by surprise at the repidity and suddenness with which he altered his positions and executed his plans. For example, he entered Shaista Khan's camp at Poona at dead of night, wounded the Mughal vice-roy in his very bed-chamber slew his son Abul Fatah, one officer, forty attendants, and six women of his harem and then went safely away to the neighbouring stronghold of Singhgarh. Moreover Shivaji was prepared to be his match in anything. For him end justified the means. That is why he was successful against the mighty Mughals.

In his private life Shivaji remained immune from the prevalent vices of his time and his moral virtues were exceptionally high. He was sincerely religious from his dally life. Even in the midst of political or military duties, he did not forget the lofty ideals, with which he had been inspired by his mother, Jijabai, and his Guru Ram Das. Religion remained with him an ever fresh fountain of right conduct and generobity. It did not turn him into a bigot.

Undoubtedly the Maratha empire did survive long after Shivaji's death but his contributions in the national development and progress are invaluable. According to J.N. Sarkar "Shivaji was not only the maker of the Maratha nation but also the constructive agencies of Medieval India. "His memory still remains an imperishable historical legacy for the entire human race - to animate the heart, to kindly the imagination and to inspire the brain of succeeding ages to the highest endeavours."

14.6 Aurangzeb's Religious Policy

Aurangzeb's religious policy can be discussed under three heads :-

- (i) In the first place, he tried to regulate the life of his Muslim subjects with a view to making it conform to the orthodox sunni creed.
- (ii) Secondly he tried to check and destroy heresy for which a heresy hunt was organised early in his reign.
- (iii) The third and worst part of his religious policy was the persecution of the Hindus. It is worth mentioning that Aurangzeb adopted his religious policy slowly and in stages.

(I) End of Anti-Islamic Practices :

As a champion of Muslim orthodoxy, Aurangzeb passed a large number of regulations which were meant to put an end to the anti-Islamic practices at the court and among his Muslim subjects.

- (i) He discontinued the use of 'Kalma' on the coins to prevent its defilement or pollution at the hands of non-Muslims.
- (ii) He adopted the Muslim 'lunar year' in place of "Ilahi year" adopted by Akbar.
- (iii) He appointed censors of public morals, called "muhtasibs" to enforce the law of Islam and to prevent the manufacture, sale and consumption of intoxicating liquors.
- (iv) He discontinued the celebration of "Nauroz" (Persian New Year's Day) as it was un-Islamic.
- (v) He forbade the open use and cultivation of "bhang" throughout the empire.
- (vi) In the 11th year of his reign he forbade music at the court. After some time he prohibited public music at religious ceremonies of the Muslims.
- (vii) In 1668 the practice of "Jharokha darshan" was discontinued because this was thought to be an invitation to human-worship.
- (viii) The Ceremony of "Tula Dan" was also discontinued. According to this ceremony the emperor was weighed against gold, silver and other precious articles on his birthday and it was given away in charity.
- (ix) Two sculptured elephants, adorning a gate of fort at Agra, were removed as offending Muslim taste.
- (x) Astrologers and astronomers attached to the court, were ordered to be dismissed.
- (xi) In 1670, Muslim courtiers were ordered not to raise their hands to the head in salute like the Hindus.
- (xii) In 1676, gold and silver wares were removed from the court.
- (xiii) Prostitutes and dancing girls were asked to leave the Mughal empire or get themselves married. It is difficult to say how far these regulations met with success.
- (xiv) He also discontinued the practice of putting "Tikka" mark on the forehead of the new a Hindu Raja on his first appearance at the court.
- (xv) He also tried to govern the fashions of the day. The cut of the beard the length of the trousers - all received royal attention. Regulations were made on the subject and strictly enforced.
- (xvi) The use of garments, studded with gold and silver threads, was forbidden in 1669.
- (xvii) The lighting of lamps on the tombs of saints was ordered to be discontinued. He also would not allow tombs to be built on the graves of the dead.

Most of these regulations simply remained on paper.

(xviii) Those taxes, which he thought to be unlawful, were abolished. But he does not seem to have taken effective steps to check their collection on the part of the powerful officials.

(II) Heresy Hunt :

Aurangzeb was not content with regulating the lives of the sunni Muslims. Zeal for orthodoxy led naturally to the persecution of the unorthodox or liberal-minded people. The victims of these persecutions were mostly the theologians mystics and pantheists, with whom Shah Jahan and Dara had been on intimate terms. The most famous of Aurangzeb's victims was Sarmad, who refused to recite the 'Kalma' in its completeness. He was executed as a heretic.

A christian friar who had embraced Islam and then reverted to his former faith was put to death for giving up his faith.

Many shias were similarly beheaded for abusing the first three caliphs. But the greatest blow on the shias was an order, issued in 1669, prohibiting the celebration of Muharram. Many shias in the public services were degraded.

The leader of the Bohras of Ahmadnagar a community of Shias of the Islamili sect was put to death with 700 of his followers.

The invasion of Bijapur and Golkunda during Aurangzeb's governorship of the Deccan was primarily on religious grounds and so was their annexation on his becoming emperor.

(III) Persecution of the Hindus :

Aurangzeb was a better Muslim than any of his predecessors and therefore a worse ruler in the eyes of the majority of his subjects. He was a bigot. He tried to transform India from "Dar-ul-Harb" (non-Muslim lands) into "Dar-ul-Islam" (realms of Islam) by converting its people into Muslims. As in the case of regulation the life of the Muslims the persecution of the Hindus was also undertaken by steps.

(i) In February, 1659, while giving his judgement in a dispute about the right of management of the ancient Hindu shrines in Benaras he declared that he had no intention of touching the ancient temples of the Hindus but would not allow new temples to be built.

(ii) In November, 1665 he ordered destruction of temples in Gujarat which he had destroyed there as governor but which had been rebuilt. Among them was the famous temple of Somnath. About the same time he prohibited the repair of old temples so that they may die a natural death. He also ordered destruction of all temples built in the last 10 or 12 years.

(iii) In April, 1669, he ordered his governors to destroy all temples old or new situated in territories under their charge. Action on the order was taken in Delhi, Ajmer, Agra, Oudh and Malwa

Immediately after the famous Vishwanath temple in Benaras and the Keshave Rai temple in Mathura were destroyed. The Hindu shrines at Haridwar and Ayodhya were also destroyed. Some of them were converted into mosques which stand up to this day.

(iv) Several temples were destroyed in Jodhpur, then under the administration of Khan-e-Jahan, the imperial Faujdar.

The broken pieces of images were brought to Delhi for exhibition. The Hindu temples in the Jaipur state were also not spared.

(v) A special officer was appointed to accompany Aurangzeb when he went to the Deccan to destroy temples in the way. At places where no Muslims lived temples were closed rather than destroyed.

(vi) The conquest and occupation of Golkunda was followed by the destruction of its temples in 1687. The destruction of temples in Bijapur was probably delayed till 1668. The Hindus were not allowed to worship openly or in public.

In this act of temple destruction, Aurangzeb stands alone in Indian History

Drastic steps against the Hindus :

Aurangzeb adopted several drastic measures to penalize the Hindus.

(i) In 1671 they were for the first time debarred from holding the post of revenue collectors in all the provinces. In those parts of the country where this office was hereditary the holder was not allowed to retain it unless he embraced Islam.

(ii) In 1677 the emperor exempted the Muslims from the payment of custom duties or octroi while the Hindus had to pay it at the old rate of 5%. This duty was levied on all goods and merchandise brought for sale.

(iii) Hindus were persuaded to accept Islam. He offered public offices to those Hindus who embraced Islam. Hindu prisoners were liberated if they promised to become Muslims. When there was a dispute between two or more persons over a property, the case was decided in favour of the one who became Muslim.

(iv) In 1679 Jizya was reimposed on all Hindus and in a manner, never done before. This was a tax charged from the non-Muslims, for not embracing Islam. Hindus in Imperial territory as well as the feudatory states were to pay it. It had to be paid personally and no one was allowed to pay it through an agent.

(v) He also reimposed the pilgrimage tax on the Hindus. They had to pay their tax for bathing on the Ganges at Prayag or other holy places.

Akbar had abolished the pilgrimage tax and the Jizya in 1563 and 1564 respectively.

Other Indignities on the Hindus :

There were some other indignities on the Hindus.

- (i) He prohibited the celebration of the principal Hindu festivals, in 1665 the celebration of Holi and deepavali was forbidden.
- (ii) In 1688 the celebration of Hindu religious fairs and festivals was prohibited.
- (iii) In 1694 an order was issued that no other class of the Hindus except the Rajputs and the Marathas, should ride good horses, elephants, or use palanquins.
- (iv) In 1694 the Hindus were forbidden to carry arms in public.
- (v) The use and manufacture of fire-works was prohibited.
- (vi) Hindus in Delhi were forbidden to burn their dead on the banks of Jamuna.

Thus Aurangzeb threw political wisdom to the winds. He put every kind of pressure on the Hindus to force them to come into the fold of Islam. Some modern writers, however; are of the view that Aurangzeb has been unduly maligned. According to them, his moral and religious regulations were meant to ensure that things forbidden by the Muslim religious law were not flouted openly. Most of his so-called puritanical measures were of an economic and social character and against superstitious beliefs. He destroyed Hindu temples because he thought that they were centres of spreading ideas which were unacceptable to the orthodox Muslim. The reimposition of Jizya was in fact both political and ideological in nature. There is no evidence of largescale attempts at forced conversion. The number of Hindu nobles increased during the second half of Aurangzeb's reign. His political policies were not guided by religious considerations. As a ruler who wanted to strengthen and expand his empire, he could not follow a policy which would completely alienate the Hindus, who formed the majority of the population.

14.7 Results of His Policy

Whatever may be the views of modern scholars about Aurangzeb's religious policy, there is no denying the fact that it proved very disastrous. It was responsible for the downfall of the Mughal empire whose foundations had been so deeply laid by Akbar. His religious persecution led to a number of revolts or uprisings.

(a) The Jat Rising :- The first to raise the standard of revolt against Aurangzeb's policy of religious persecution were the study jats of Mathura. The Mughal Faujdar, Abdur Nabi, raised a mosque in the heart of Mathura. The Mughal Faujdar, Abdur Nabi, raised a mosque in the heart of Mathura on the ruins of a Hindu temple in 1662, in 1666, he removed the carved stone - railing, presented to

Keshav Rai temple by Dara Shikoh. The Jats rose in revolt under their leader, Gokul of Tilpat in 1669. Abdur Nabi was murdered. Gokul was captured with his family after a bloody battle in 1670.

His body was hacked to pieces and his family was converted to Islam. In 1686, the Jats again rose under Raja Ram but he too was defeated and slain in July, 1688. Raja Ram's nephew Churaman continued his struggle with the Mughals till Aurangzeb's death. The Jats became independent after Aurangzeb's death and the present state of Bharatpur came into existence.

(b) The Satnami Rebellion - The satnamis were a religious community of peasants in the districts of Narnol and Mewat. A Mughal foot-soldier ill-treated a satnami peasant which aroused the wrath of the satnamis. The rebellion soon assumed a religious character. They defeated the local Mughal officers several times. They occupied the town and district of Narnol. Aurangzeb sent a large army against them. The satnamis put up a stubborn fight but were defeated in March 1672. Two thousand satnamis were killed and the rest fled from the battle field.

(c) The Sikhs :- The 9th Guru, Tegh Bahadur, was the victim of Aurangzeb's bigotry and persecution. The Guru excited the wrath of the emperor by his protest against Aurangzeb's attacks on Hinduism and the destruction of holy shrines. He was asked to embrace Islam and on his refusal was put in prison and tortured to death after a few days in December, 1675. By this Aurangzeb brought upon himself and the empire the anger of the Sikhs, who played no small part in the downfall of the Mughal empire. The Sikhs rose under Tegh Bahadur's son, Guru Gobind Singh as a formidable foe of the Mughal empire. He transformed the Sikhs into a military community, called Khalsa. He put up a stubborn fight against the Mughals throughout his life.

(d) The Bundelas - Driven by injustice done to him and his predecessors, Chhatrapati Raju Bundela rose in revolt against Aurangzeb. But he was compelled to submit in 1661. His son, Chhatrasal, entered the Mughal service and fought in the Deccan under Raja Jai Singh. Inspired by Shivaji's opposition to the Mughals, he returned to Bundel Khand. He was welcomed by the Hindu population as a saviour of their religion because it had grown sick of Aurangzeb's religious intolerance. He defeated the Mughal forces several times. In 1705 Aurangzeb was forced to make peace with him. He was appointed a 'mansabdar' of 4,000. After Aurangzeb's death in 1707 Chhatrasal established himself as an independent ruler.

(e) The Rajputs :- Aurangzeb was successful, no doubt to some extent to suppress the minor anti-imperial risings. But he was a complete failure when he was faced with the more formidable revolts which also originated as a sort of reaction against his religious policy. He failed to realise the value of the friendship of the brave Rajputs who had contributed so much to the growth of the Mughal empire. By his policy of persecution, Aurangzeb made the Rajputs his bitterest enemies. He reversed the whole policy of Akbar and it produced disastrous consequences for his empire. The destruction of temples, the persecution of the Hindus; and the levying of 'Jizya' on all classes of Hindus, agitated the Rajput chiefs. By his actions Aurangzeb proved that he intended to rob the Rajput chiefs of their

ancestral territories and annex them to the Mughal empire. The foremost Rajput chief, Maharaja Jaswant Singh of Marwar, died in December, 1678 at Jamrud, leaving no son at the time of his death. Aurangzeb at once sent his officers to annex the Maharaja's Kingdom in May, 1679. Indra Singh Rathor, the chieftain of Nagore, was recognised as a titular chief of the state on the payment of a succession fee of 35 lakhs of rupees. He was a mere figure-head. In 1679, Jaswant Singh's two widows gave birth to two posthumous sons at Lahore, one of whom soon died after birth. The surviving son Ajit Singh arrived at Delhi with his mother in June, 1679. The empire offered to bring him up in his harem, presumably to be educated as a Muslim. This wounded the feelings of the Rathors and the spirit of the Rajputs was aroused. Durga Das, a worthy leader of the Rathors was successful in rescuing the two queens and Ajit Singh by a strategem and they reached Marwar in safety. All Aurangzeb's attempts to recapture Ajit Singh proved futile.

The brave Sisodias of Mewar also joined the Rathors of Marwar because the mother of Ajit Singh was a Sisodia princess. The Rajput war now became a national rising. Though Rana Jai Singh of Mewar was forced to conclude a treaty with the Mughals in June, 1681, the Rathors ceaselessly carried on a guerilla warfare. This Rajput war ended only after the death of Aurangzeb when after a 30 year's war of Independence his son successor, Bahadur Shah I recognised Ajit Singh as the Rana of Marwar in 1709.

The Aurangzeb's unwise religious policy turned friends into foes. General discontent, risings in many quarters and the subsequent downfall of the Mughals empire are the results of Aurangzeb's policy or religious persecution.

14.8 Summary

The policy adopted by Aurangzeb towards Rajput and Marathas was one of persecution which proved to be disastrous for the Mughal empire. His unwise religious policy turned friends into foes. General discontent rising in many quarters and subsequent downfall of the Mughal empire are the result of Aurangzeb's policy of religious persecution.

14.9 Questions for Exercise

1. Describe the relationship of Aurangzeb with Rajputs.
2. Throw light on the career and achievements of Shivaji.
3. Evaluate the relation between the Mughals under Aurangzeb and Marathas.

14.10 Suggested Readings

- | | | |
|--------------------|---|-------------------------------------|
| 1. Parmatma Sharan | – | A History of Mediaeval India |
| 2. Imtiyaz Ahmad | – | Madhyakalin Bharat - Ek Sarvekshana |

3. Satish Chandra – Madhyakalin Bharat

14.11 Key Words

- | | | |
|------------------|---|----------------------------------|
| 1. Ahom and Kuch | – | Races of Assam |
| 2. Mawali | – | Valiant race of the Marathas |
| 3. Mohtasih | – | Officer regulating moral conduct |
| 4. Satnami | – | A religious group |
| 5. Khalsa | – | A branch of the Sikhs. |

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Lesson - 15 **Decline of the Mughal Empire and Rise of the Contemporary Powers.**

Lesson Structure

- 15.0 Introduction**
- 15.1 Objective**
- 15.2 Causes of the downfall of the Mughal Empire**
- 15.3 Rise of the Marathas under the Peshwas**
 - ♦ **Balaji Vishwanath 1713 - 1720**
 - ♦ **Baji Rao 1720 - 1740**
 - ♦ **Balaji Ravi Rao 1740 - 1761**
- 15.4 The Summary**
- 15.5 Questions for Exercise**
- 15.6 Suggested Readings**
- 15.7 Key Words**

15.0 Introduction

It is a natural phenomenon that every rise has a fall. The Mughal empire which had reached the zenith of its under Aurangzeb, crumbled down to the dust within a few years of his death. It met the same fate which the Mauryan empire did after the death of Ashoka. There were several reasons which brought about this downfall of the mighty Mughal empire.

15.1 Objective

After reading this lesson you will be able to learn

- (1) Causes of the decline of the Mughal Empire.
- (2) Rise of the Marathas under the Peshwas.
- (3) The Role of Marathas in Indian history.

15.2 Causes of the Downfall of the Mughal Empire

(1) Weak Successors :- The foremost cause of the downfall of the Mughal empire was the weakness and incompetence of Aurangzeb's successors. As the Mughal government was a centralised despotism, everything depended upon his personality and character of his reigning sovereign. The first rise of Mughal emperors- from Babar to Aurangzeb-were men of ability and strength of character. But Aurangzeb's successors from Bahadur Shah to Bahadur Shah II were rulers in name only, devoid of personal ability and strength of will. Aurangzeb's immediate successor, Bahadur Shah I, was popularly called a bearded king. His successor Jahandar Shah was shamelessly immoral, Farrukhsiyar was the most cowardly prince of the Mughal house and Mohammad Shah was known as "Rangila". Same was the case with Ahmad Shah and his successors. Such incompetent and incapable rulers could not check the tide of disruption which had started during the close of Aurangzeb's reign.

(2) Degeneration of Mughal Nobility :- Like the later Mughal emperors, decline had also set in the character of the nobility. They had amassed huge wealth which fostered luxury and idleness in them. The presence of many women in the harem encouraged debauchery among them. It led to physical, moral and intellectual degeneration of the Mughal nobility. It hastened the process of disintegration of the empire.

(3) Hostile cliques at the court of the late Mughal emperors :- The nobles at the court of the later Mughal emperors were divided into two groups- The Turani and Irani. The Turanis were sunnis whereas the Iranis were shiahs. They were hostile to each other and they forgot the interest of the empire. They were expected to put a united front against the foreign invaders, like Nadir Shah and Ahmad Shah Abdali and against internal rebels like the Jats, Sikhs and the Marathas. This was not possible under a weak monarch who was devoid of the requisite qualities of leadership. Sometimes these nobles joined the invader against the king and the country. Thus the hostility of these cliques brought about the fall of the empire.

(4) Lack of a healthy Educational System :- From the beginning of the 18th century. There was intellectual bankruptcy and mental despondency among the Mughal nobles and middle class people. It paralysed their activity. Barring Nizam-ul-Mulk, there was not a single far-sighted leader among the Mughals who produced a well thought out scheme of national regeneration. But even he was a selfish and disloyal noble. He had instigated the Marathas to invade the Mughal territories in order to preserve his independent kingdom in the south. The common people had become intellectually and emotionally poor for lack of suitable education and so they did not have the capacity and ability to produce able leaders. For want of a healthy education system the Mughals could not produce any political genius in the 18th century who could place a new philosophy of life before the people. This also became one of the causes of the decline of the Mughal empire.

(5) Miserable economic condition of the Mughal empire :- Another cause which was eating like a canker into the roots of the Mughal empire was the miserable condition of the people. Akbar had made the empire financially sound and the country was prosperous under his rule. But there was a marked change during the reign of his successors. The people were smarting under the weight of heavy taxes. The condition became worse by the time of Shah Jahan who made prodigal expenditure for constructing many imposing buildings and in maintaining the unexampled splendour of court. The long, wasteful and expensive wars of Aurangzeb in the Deccan and North-West Frontire, drained the treasury. It is said that at the death of Aurangzeb national bankruptcy had started. In the absence of a sound economy, no government can last long.

(6) Defects of the Mughal Army :-

(a) The Mughal army suffered from some inherent weaknesses and defects, which mainly showed themselves during the reign of Aurangzeb. Most of the soldiers were under the jagirdars and feudal lords who had been granted jagirs by the state. Therefore, every soldier looked upon the mansabdar as his chief. There was no personal touch between the soldiers and the emperor. Hence the loyalty of the soldiers towards the empire was not direct.

(b) There was no uniformity of action among the various commanders. Each commander fought for personal glory other than for winning the battle as a whole.

(c) Sometimes two genarals were put in charge of the same expedition and they often quarrelled among themselves to the advantage of the enemy.

(d) The army had become very cumbersome. During the reigns of Shah Jahan and Aurangzeb, it became a huge indisciplined rabble, incapable of swift action. Due to these defects the Mughals failed to achieve much success against their enemies.

(7) Religious Persecution :- Aurangzeb's unwise policy of religious persecution of the Hindus, who formed the bulk of the country's population, was the most potent cause of the downfall of the Mughal empie. He imposed 'Jizya' on them ordered the demolition of their temples removed them from state services and forbade them, form celebrating their festivals. His attempt to seize the widows and son of the deceased Raja Jaswant Singh turned the Rajputs into bitter foes. His execution of Guru Tegh Bahadur led to the rise of the Sikh power under Guru Gobing Singh who offered a strong oppositin to the Mughal empire. The haughty attitude of Aurangzeb towards Shivaji when the went to Agra, turned Shivaji all the more against him. The jats raised theri head under their leader Gokul and there was an uprising in Bundelkhand.

Thus Aurangzeb lost the sympathies of majority of the people and it proved very disastrous for the Mughal empire.

(8) III- treatment of the Shiahs :-

Being a staunch Sunni, Aurangzeb's treatment of the shiahs was not better than of the Hindus. He discriminated against the shiahs in the matter of state employment and put down them in teachings and religious practices. The Persian Shiahs were able administrators especially in matters relating to finance. Since they were deprived of their services as able administrators.

(9) Aurangzeb's Deccan policy :-

Aurangzeb's Deccan policy was one of the main causes of the downfall of the Mughal Empire. He destroyed the Shiahs kingdom of Bijapur and Golkunda and waged a long endless war against the Marathas. These two states were a great check upon the Marathas and then rising power of the Marathas the evil days would have been postponed for some time at least. The destruction of these two kingdoms brought with it serious consequences for the Mughal empire, and as such must be regarded as an act of folly. It proved very expensive and harmful. These wars ruined the emperor's health, the moral of the army and the finance of the state. Moreover, Aurangzeb's absence for 26 years (1681-1707) in the south left the north without a master, which created confusion and anarchy. Consequently, it led to the disintegration of empire. Deccan became not only the game of his reputation but of his body. Just as the Spanish ulcer had ruined Naloean, so the Deccan ulcer ruined Aurangzeb.

(10) Despotic Nature of the Mughal Govt. :-

The Mughal Govt. on account of its despotic nature, was isolated from the masses. It was mainly a Govt. of the princes, by the princes and for the princes. It lacked popular support and was in no sense natural. Bernier writes that there were great ministers and generals but the mass of the people were "human sheep". As no Govt. can last long without the popular support, the decline of the Mughal empire was imminent.

(11) Vast Extent of the Empire :-

The vast extent of Mughal empire rendered it almost ungovernable under medieval conditions without satisfactory means of communication. It was impossible for a single man, gifted with a suspicious nature, to superintend from Agra and Delhi the affairs of a huge empire, extending from the borders of Persia to those of Burma and from Kashmir to the Comorin.

(12) Absence of Law of Succession :-

The absence of a law of succession among the Mughals was one of the main causes of the decline of their empire. The death of a king was followed by mutual wars among the provinces for power. Aurangzeb's death was followed by a war of succession among his sons which ruined his empire.

(13) Rise of the East India Co. :-

The East India Co. which was at first a trading organisation, now converted itself into a territorial power with a determination to conquer and rule over India. The British were equipped with latest weapons of warfare and their military tactics, system of warfare, military training far superior to the Mughals. The British were very powerful on the sea and could not be dislodged without a superior navy. On the other hand, the Mughals had no navy. It was, therefore, impossible for the Mughals to compete successfully with the British. Thus the rise of the East India Co. dealt a death blow to the Mughal empire.

(14) Foreign Invasions :-

The tottering Mughal empire was given a severe blow by the invasions of Nadir Shah and Ahmad Shah Abdali. Nadir Shah's invasion in 1739 weakened the Mughal empire and he carried away money in crores besides a vast quantity of precious stones the famous Koh-i-Noor and the Peacock Throne. Ahmad Shah Abdali's repeated invasion of India completed the devastation of the remnants of the Mughal empire which was begun by Nadir.

(15) Rise of Independent States :-

Taking advantage of the weakness of the Govt. some ambitious provincial governors declared themselves independent. During the reign of Mohammad Shah, Nizam-ul-Mulk became a virtual ruler of the six 'Subas' of the Deccan. Sadat Khan Burhan-ul-Mulk established an independent dynasty in Oudh. Alivardi Khan took possession of Bengal, Bihar and Orissa. Long before this time, the Marathas had won their independence. After sometime they established their supremacy over Malwa, Bundelkhand and Gujarat. They tried to bring the entire country under their control. The rise of these independent states broke the backbone of the Mughal empire.

(16) Mughals- A Foreign Power :-

The Mughals were essentially a foreign people and their government was always an alien one for the people of India. Its foundation remained weak because it could not gain popular support. This Govt. failed to evoke such feelings among the people which had inspired the people of Maharashtra to fight under Shivaji. It drew no strength from the ancient tradition which has always been exerting so marked an influence upon Hindu ideas and sentiments. An alien empire can last only as long as it is powerful. When the Mughal empire became weak, its decay and downfall were inevitable.

15.3 Rise of the Marathas Under the Peshwa

Shivaji died on 14th April, 1680 and was succeeded by his son Shambhaji who was not a worthy son of a worthy father. Being a debauch, he lost the moral grit and sturdy vigour which had let his illustrious father to carve out an independent kingdom for himself in the teeth of Muslim opposition. He met with an inglorious end at the hands of Aurangzeb. His son, Shahu was captured along

with his mother Yeso Bai, and several members of the Maratha royal family on 13th November, 1689. He was kept in the royal custody for seventeen and half years and was educated under the kindling eyes of Aurangzeb's daughter, Zinat-un-Nisa.

During his absence Shivaji's younger son Raja, carried on the work of the government very efficiently. After Raja Ram, his widow, Tara Bai guided the destiny of the Marathanatism as Regent for her minor son, Shivaji II. In the meantime, Aurangzeb's successor, Muazzam released Shahu. It led to a civil war between Tara Bai of Shahu in which the latter came out victorious mainly with the help and advice of a Chitpavan Brahman from the Konkan, named Balaji Vishwanath. In recognition of the valuable services rendered by Balaji Vishwanath, Shahu appointed him as Peshwa (Prime Minister) on 16th November, 1713. Shahu divided the empire, keeping the north with its capital at Satara with him and death in 1702 was succeeded by his step-brother, Shambhaji. In theory the office of the king was higher than that of the Peshwa, but virtue of superior talents and abilities, Balaji Vishwanath and his illustrious son and successor Baji Rao, I, made the Peshwas the real head of the Maratha empire. Within a few years, the king was relegated to the background.

Balaji Vishwanath (1713-1720) :- He had held some other posts becoming Prime Minister. He had worked as a Carcon or Revenue clerk for some time. After the death of Dhanjai Jadav, Shahu's Senapati or commander-in-chief, he was associated with the former's son, Chandra Sen Jadav and received from him the title of 'Sena Karte' i.e. organiser of the army in 1712. Thus he got an opportunity to display his ability both as a civil administrator and military organiser.

On becoming Prime Minister Balaji showed a rare foresight and statesmanship in utilising all available resources towards completing the task of constructing a Hindu empire which the great Shivaji had set before himself. He strengthened the cause of Shahu by winning over to his side as many as Maratha 'Sardars' as possible. He was able to bring over to Shahu's side the 'Purandars' the 'Bolils' and other notable individuals and families.

Being a skilled financier, he improved Shahu's finances. By fact and diplomacy, he succeeded in putting down the rebellions of Chandra Sen Jadav and Danaji Thorat. He reduced the prestige of Shahu's rival, the Kolhapur branch of the ruling family.

His greatest diplomatic achievement was the treaty of, 1719 with the Mughal emperor. By this treaty Shahu got back all the territory which originally belonged to Shivaji but had been conquered by the Mughals. Besides, he got the provinces of Khandesh, Gondwana, Berar and the districts in Hyderabad and Karnatak, conquered by the Matathas. Shahu was allowed to levy 'Chauti' and 'Sadashmukhi' on the rise Subas of Deccan. In return Shahu had to maintain 15,000 horses for the imperial service and pay an annual tribute of ten lacs of rupees. He would also maintain peace and order in the Deccan. The Mughal emperor also recognised the right of 'Swaraj' or complete sovereignty of the Marathas over their country. Shahu was not to disturb Shambhaji of Kolhapur. The emperor was to release and send back from Delhi Shahu's mother, wife and other members of the royal family.

Thus henceforth Shahu acquired the legal right to a great part of the revenues of the six Mughal Subas of the Deccan, though as a vassal of the emperor. This treaty has been regarded as a land mark in the Maratha history.

Balaji raised the assessment of 'Chauti' and 'Sardeshmukhi' (i.e. 35 percent of the revenue) and laid under the principle that they should be calculated on the basis of assessment, fixed by Todarmal in the time of Akbar. These taxes were to be realised through his own collectors who were posted in various parts of the Mughal Deccan. It gave the Marathas a pretext for interfering in the affairs of those who failed to pay such heavy amounts. The task of collecting these taxes was partly entrusted to those Maratha Chiefs who would take interest in increasing the state revenue. Lest the chiefs should become independent of the government, he did not allow them to have their jurisdiction on a compact territory.

Thus within a short period of seven years, Balaji Vishwanath consolidated the Maratha power, placed the state on a sound financial footing, and forced the Mughals to recognise the Maratha sovereignty. He passed away on 12th April, 1720.

Baji Rao (1720-1740) : After the death of Balaji Vishwanath, his eldest son Baji Rao I became Peshwa when he was a mere boy, four months short of twenty. But he possessed plenty of common sense, intelligence and a good physique. He was well versed in diplomacy of administration. He was not merely an able soldier but also a wise statesman. As a keen observer he saw that the Mughal empire was in a process of disintegration. Bold and imaginative, he definitely formulated the policy of Maratha imperialism, initiated by the first Peshwa, by launching a policy of expansion beyond the Narmada with a view to striking at the center of the imperial power. He suggested to his master Shahu, "Let us strike at the trunk of the withering tree. The branches will fall off themselves. Thus should the Maratha flag fly from the Krishna to the Indus." Shahu approved of this plan and exclaimed. "You should plant it on the Himalayas. You are indeed a noble son of a worthy father."

Baji Rao recognised the army of the state. In 1724, he overran Malwa. Next the Marathas established a rule over Gujarat. The collection of dues from this province was assigned to Khande Rao Dabhade, the "Senapati".

His lieutenant Daniaji Gaikwa laid the foundation of the ruling house of Baroda. Baji Rao led two successive expeditions to Karnatak in 1725 and 1726. The Marathas proceeded to Chitaldurg and collected arrears of tribute. Nizam-ul-Mulk, who after the fall of the Sayyad brothers had emerged as the most powerful Mughal expedition to Karnatak as an encroachment upon his territory. He encouraged Shambhaji of Kolhapur to arrest his claim to the whole of Maharashtra. But Baji Rao defeated the combined forces of Nizam and Shambhaji at Palkhed (20 miles west of Aurangabad) on 6th March, 1728. Nizam was compelled, to sign treaty of Mungishegaon by which recognised Shahu as the sole ruler of Maharashtra. He also promised to pay 'Chauth' and 'Sardeshmukhi' to the Marathas.

Virtual conquest of Malwa and Bundelkhand (1728) : Girdhar Singh, the able Mughal Governor of Malwa, defied the authority of the Marathas. In October, 1728, Bali Rao sent his brother Chimnaji Appa, against Malwa. Its ruler defer fighting on 9th December and Malwa came finally under the Marathas.

Baji Rao personally led an expedition to Bundelkhand at the invitation of its chief Chhatrasal who was besieged at Jaipur by the Mughal governor, Muhammad Khan Bangarh. The Mughal governor was defeated at Bundelkhand came in the virtual possession of the Marathas.

Control over Gujarat : In February, 1731 Baji Rao reached Ahmedabad and concluded treaty with Maharaja Abhay Singh of Mewar, the new governor of the province of Gujarat Shahu's commander-in-chief, Trimbak Rao was very jealous of the rising power of Baji Rao. They were defeated and Trimbak Rao lost his life. Thus the removal of the greatest rival of Baji Rao from his path made him sovereign in all but name.

Nizam's last defeat (1738) : In March 1737, Baji Rao appeared before the very gates of Delhi and after defeating the Mughal army, he returned to Gwalior. The emperor sought the help of Nizam-ul-Mulk because he thought that only Nizam could save the empire from the Maratha attacks. The Nizam advanced from the south to drive the Marathas across the Narmada Baji Rao besieged. Nizam at Bhopal in December, 1737. The Nizam agreed to cede the whole of Malwa with the complete sovereignty of the territory between the Narmada and the Chambal.

Capture of Bassim (1739) :

Baji Rao now turned his attention towards Konkan where the 'Angrias' of Colaba, the Sidis of Janjira and the Portuguese of Goa were struggling among themselves for establishing their supremacy in that region. They were not only defying the Peshwa's authority but were proving to be sworn enemies of the Marathas. In order to punish them, captured Salsette and Bassim from the Portuguese in 1739. Being terrified the English at Cambay made peace with the Marathas in July, 1739.

Thus Baji Rao I extended the Maratha dominions in all directions and overcame his enemies both at home and abroad. After putting the Maratha power on a secure footing, Baji Rao passed away on 8th May, 1740. In spite of some drawback in his character, this greatest Maratha statesman tried his utmost to serve the cause of the Maratha State. He may very well be regarded as the second founder of the Maratha power.

Balaji Baji Rao (1740-1761) : Baji Rao I was succeeded by his eldest son, Balaji Baji Rao commonly known as Nana Sahib, as Peshwa on 4th July, 1740. He was then a youth of 18, fond of ease and pleasure, did not possess the superior qualities of his father. But he was not devoid of ability and like his father engaged himself vigorously in the organisation of a large army. He secured the services of some able and experienced officers of his father.

Balaji was determined to carry on the policy of Maratha imperialism. But he committed a blunder in departing from the policy of his father in two respects. Firstly Balaji admitted many non-Maratha mercenaries in his army as a result of which it lost its national character. The old method of fighting which was suited to the country was partly abandoned. Secondly Balaji gave up his father's ideal of Hindu Pad-Padshahi, i.e. uniting all the Hindu chiefs under one banner. His followers again resorted to predatory warfare, carrying on their savages indiscriminately against the Muslims and the Rajputs Hindus. Thus the Marathas alienated the sympathies of this and other Hindu chiefs.

But these defects could not check the expansion of the Maratha power both in the south and the north. In 1757, Marathas forcibly levied tribute from most of the principalities south of the Krishna. The Nawab of Arcot promised to pay rupees two lacs. Marathas invaded Bednore and the Hindu kingdom of Mysore. In 1760, Sadashiv Rao between the Marathas and the Nizam, by which the Marathas came to possess the whole province of Bijapur, nearly the whole of Aurangabad, a portion of Bidar. The Marathas also got some forts including the famous fort of Daulatabad.

The expansion of the Marathas in the north was more remarkable. In 1756, Malhar Rao Holkar and the Peshwa's brother Raghunath Rao were sent against the north. They realised tribute from, Jaipur, Kota, Bundi and other of Rajputana. In August, 1757 the Marathas attacked Delhi and compelled Najibud-Daula, Ahmad Shah Abdali's agent to surrender and make peace in September, 1757 on dictated terms.

They next turned their attention towards the Punjab. They captured Sarhind and Lahore in March and April, 1758 respectively from Abdali's son, Timur Shah. They appointed Alina Beg Khan, a local noble, as their Viceory who promised to pay an annual tribute of rupees seventy five lakhs.

Thus the Maratha dominion attained its greatest glory under Balaji Rao, But it was short lived. When the news about the developments of the Punjab reached Abdali's ears, he was beside himself with rage. A strong Durrani army invaded Punjab and recaptured it by the end of November, 1759. The Abdali defeated and killed Dattaji Singdhia at Barari Ghat (10 miles north of Delhi) on 9th January, 1760. Ahmad Shah of Oudh. The Marathas, on the other hand, failed to get any support from the principal Indian powers at this critical moment because they had alienated them all by their short-sighted policy and frequent depredations. The Peshwa sent Sadashiv Rao Bhao and his son Vishwa, a lad of 17 as a nominal commander of the army against Abdali. They reached the historic field of Panipat on 29th October, 1760. Abdali reached the scene of battle on 1st November, 1760. After a few minor skirmishes and a battle for about two and half months, the Maratha army ran short of provisions. The Marathas resolved to die fighting rather than of hunger. On 14th January, 1761, a fierce battle took place. The Marathas fought with valour and gained some initial successes. Both Sadashiv Rao Bhao and Vishwas fell on the field. The fate of the battle was decided in favour of Abdali. Thousands of men, women and children were massacred.

When the news of this nation wide calamity reached the Peshwas, he could not bear this shock. He died broken-hearted on 23rd June, 1760.

The battle of Panipat produced disastrous results for the Marathas. It dashed to the ground the Maratha ambition of establishing a Hindu empire in India and also gave a great set back to the Maratha imperialism. The Peshwas power and authority which had reached its zenith, was severely affected. But it did not take the Marathas long to recover from this great loss. Though they could never regain the pre-1761 position, they were quick to recover their power and position in India. The next Peshwa, Madhava Rao I, followed the Maratha policy as laid down by the first Peshwas, to the last breath of his life i.e. 1772.

15.4 Summary

As a result we find that the fall of the Mughal dynasty was largely a result of the unwise policies of the Mughal kings and discontentment among the non-muslim subjects. The weak successors was one of the most prominent. The Hindus felt completely alienated from Mughal Kings and there were uprising which provided an opportunity for the rise of Maratha power.

15.5 Questions for Exercise

1. Discuss the religious policy of Aurangzeb as a factor for the fall of Mughal empire.
2. Account for the rise of Maratha power.
3. What are the causes for the decline of the Mughal dynasty ?

15.6 Suggested Readings

- | | | |
|-----------------------|---|----------------------|
| 1. Edwards and Gavett | – | Mughal Rule in India |
| 2. Satish Chandra | – | Madhyakalin Bharat |

15.7 Key Words

- | | | |
|-----------------|---|---|
| 1. Diwani | – | The right to collect revenue |
| 2. Peshwa | – | Prime Minister |
| 3. Chautha | – | The tax began to be collected by Shivaji from neighbouring states 1/4 of the annual income. |
| 4. Sardeshmukhi | – | A tax started by Shivaji |
| 5. Misal | – | Group Family |

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Lesson - 16 **Mughal Administration**

Lesson Structure

- 16.0 Introduction**
- 16.1 Objective**
- 16.2 Central Administration**
- 16.3 Provincial and Local Administration**
- 16.4 The Army Organisation**
- 16.5 Revenue Administration**
- 16.6 Judicial Administration**
- 16.7 Mansabdari System**
- 16.8 The Summary**
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16.0 Introduction

Our sources for the study of Mughal administration are few and scattered. Important among the available sources are Abdul Fazal's *Ain-e-Akbar*, different *Dastur-ul-Amal*s, *Manual of the Duties of Officers*, *Akbar-namah*, *Padshanamah*, *Tuzuk-e-Jahangiri*, *Tabaqat-e-Akbar*, *Muntakhabat Tawarikh* and the writings and accounts of foreigners like Roe, Hawkins, Bernier, De Lact, Terry and other incidental references in the contemporary factory records also throw some light on the working of administrative system during the Mughal period.

The system of administration under the Mughals was not strictly Indian in origin. In fact, it presented a combination of India and extra Indian elements, or to be more correct, it was Perso-Arabic system in Indian setting. By its nature it was a military rule and therefore necessarily a centralised despotism.

16.1 Objective

After reading this lesson you should be able to know.

- (1) Features of Central Administration under the Mughals.
- (2) The Local and provincial administration.
- (3) Revenue and judicial administration
- (4) The salient features of the mansabdari system, its advantage and defects.

16.2 Central Administration

The king of Badshah was the head of administration. His power unlimited and he was supposed to be the 'shadow of God' on earth. He ruled according to the laws of the Quran. But Mughal kings like Akbar did not strictly follow this rule. His powers were, however, sometimes challenged by the rebellious Ulema, the nobles and the traditional laws of the country.

It was, however, difficult for the king to manage everything by himself. So he used to appoint a number of ministers who were responsible to the emperor and when asked they extended their advice to him. The principal ministers were the Diwan, who was the head of imperial household; Mir Bakhshi or the Military Pay and Account Officer; Qazi-ul-Qazal or the Chief Justice; Sadrul-Sudur who was the head of the Religious Endowments and Charity Department; Muhtasib who was minister for Censorship of Public Morals. Other important officials, who were no less important than the ministers were Mir Atish or Darogha-e-Topkhana, Darogha-in-Dak Chouki, Daroga who was in-charge of the Mint etc.

Diwan was the highest officer of the Revenue Department and decided all questions relating to the assessment or collection of revenue. Gradually he obtained control over departments. He also held a military rank and sometimes commanded the Army. He was helped by Diwan-e-Aam and Diwan-e-Khas. His position was just next to the Emperor in the administration.

The Bakshi or the Pay Master had many functions to discharge. The pay bills of all the officers had to be scrutinised and passed by him. He also kept registers containing the lists of Mansabdars in proper form and looked after the recruitment of soldiers.

The Khan Saman was the head of the Emperor's department of manufactures, stores and supply required for the military as well as household purposes and accompanied him in his journeys and campaigns. He also controlled the Emperor's personal servants and looked after his daily expenditure, food, stores, tents, etc. He used to be an influential man.

The Muhtasib looked after the enforcement of the Prophet's commands and saw that the rules of morality were generally observed.

Besides these, there were many other officers in charge of several departments, such as the Mir-Mal, Mustafi, Mir Bahri, Mir Bars, Mir Arz, Mir Manzil, etc.

There were many defects in the central administrative system of the Mughals. Its greatest defect was that its success and failure depended on the personality of the emperors; if he was strong, everything worked smoothly and if he was weak, the whole machinery went out of gear. Besides, people were not appointed or promoted in different branches of administration on the basis of their ability and experience. Moreover, the character of nobility class was never of a high order. All these defects ultimately caused the downfall of empire.

16.3 Provincial and Local Administration

The whole empire was divided into many Subas or provinces whose number varied from time to time. During the reign of Akbar they were fifteen in number, while by the time Aurangzeb became the emperor their number rose to twenty one. The administration in the province was an exact miniature of the Central Government. The provinces were ruled by Subedars or Sahib-e-Subah or the Governors. He was assisted by Diwan, Bakhshi, Faujdar, Kotwal, Qazi, Sadr, Amil, Potdar and many other officials.

The Subedar was the head of the provincial administration and he combined civil and military authority. He was regarded as the emperor's vice-regent in the province and derived his authority from him. His main duty to establish peace and order in the province, to obey the orders of the emperor and to get the taxes collected in his territory. He also received appeals from the decisions of the Qazi and commanded the provincial forces. Like the Subedars, other officials of the province had the same rights and powers as their counterparts in the central administration.

The Subah was further divided or Sardars was looked after by the Faujdar, whose appointment and dismissal rested with the Subahdar. He obeyed the orders of the Subahdar and maintained law and order within his jurisdiction. He offered military aid to the Amils in collecting revenues. Strictly speaking he was a military officer. He was assisted by district Diwan, Kotwal, Qazi, Sadr, Amil, Potdar etc.

Sarkars were divided into many Parganas, which were known as Mahal. In each Mahal there was a Shikdar and Amil, a Qazi many clerks. Shikdar was the administrative head of the Parganas. He kept a small band or army with whose help he maintained law and order in his jurisdiction and got the taxes collected through Amil. He also decided solitary cases. Potdar was the officer the treasury.

Village was the smallest unit of administration. The villagers were administered by their traditional Gram Panchayats. The Gram Panchayat was left free in the administration so long as there was no violent crime or defiance or royal authority in the locality. The Gram Panchayat looked after the peace and prosperity of the village. It was also responsible for the education, health, irrigation, justice, communication, etc..... of the village.

The chief of city administration was the Kotwal. He was the head of the city police and was also entrusted with the task of maintaining public order and decency in the city. He was to look after

the peace and security of the people in the city and to control every element of disorder, such as the thieves, pick-pockets, professional women, dancing girls, liquor-sellers, etc. He was also to keep a very careful watch over the prisoners, so that none could escape. It was also his duty to trace and recover stolen goods. For the better administration of the cities, the spies were also recruited. Like the city administration, the Mughal emperors also paid much attention to the administration of cantonments, ports, fortress, etc.

16.4 The Army Organisation

Army was the main pillar of the Mughal administration and the empire. Medieval period was an age of big empires and the army played a very important role during the period.

The Mughal army was based on the Mansabdari system. The Mansab was a unique system and it conveyed a complex idea. In a general sense, it meant rank, dignity and service. One who held a Mansab was from 10 to 10,000 men. Later on, it was increased to 50,000 men. Generally, the Mansabs above 5,000 were appointed by the Emperor according to his own will. The post was not hereditary. The Mansabdar received a definite rate of out of which he was required to maintain a certain number of soldiers, horses, elephants, beasts for carriers and carts, according to his rank. But it is doubtful if the Mansabdars kept the number up to their dignity. During the period of study, generally the foreigners, Turks, Iranians, Arabs, Afghans and Indian Rajput chiefs were appointed as Mansabdars.

The Mughal army consisted of five branches—Infantry, Cavalry, Artillery, Elephant and the Navy. Each of these five branches had many subdivisions.

The infantry was largely composed of men assembled together without regard to rank or file, and as a part of the fighting strength of the army, it was insignificant. Its principal parts were Bandukchi, Shamshsherbaz, Khidmatiyas, Mewaras, pahalwans etc. They were ill paid and ill equipped.

The cavalry formed one of the most important branches of the army. Abul Fazal has divided it into six branches. They were better paid and better equipped in comparison to the infantry.

The artillery was out and out the best organised and the most important branch of the battle fields by riding on elephants. The elephantry was gradually becoming unimportant due to artillery. It had also many subdivisions.

The Mughal Navy was by determine accurately the average total strength of the Mughal army and scholars are divided in their opinion on this point. But the number might have been very high it fluctuated from time to time. The soldiers were ill-paid. Fortresses occupied a very important position in the army organisation of the Mughals and much care was taken for their protection.

The Mughal army organisation was not without defects. It had no graduation like its modern counterpart. Moreover, the soldiers were not trained in a better manner. The mansbdari system which

was the basis of army organisation, had many defects. The camp life of the Mughal army in which women were also permitted was definitely poor.

16.5 Revenue Administration

The economic policy of the state was looked after by a department, which was headed by the Diwan. He was helped by big officials, like Mustaufi, Diwan-e-Khalsa, Diwan-e-jagir, Taujih, Mushrif etc. There were many sources of state revenue which can be divided into central and local sources. Central taxes were levied on item like trade, mines gifts, hereditary property, salt custom and land. Land tax was definitely the most important among them and it yielded nearly 2/3rd of the state revenue. During the reign of Babar and Humayun, the Hindus had to give taxes, like Jazia and Pilgrim tax where 'Zaqat' was charged from, the Muslim subjects of the empire. Akbar had abolished Jazia and Pilgrim taxes, but they were again imposed on the Hindus by Aurangzeb.

Among the great Mughals, Akbar paid maximum attention towards the reorganisation of the finances of the empire. In 1570-1571, Muzaffar Khan Turbati and Raja Todar Mal prepared a revised assessment of the revenue. Survey and measurement of land was made. Land was reclassified and taxes were re-fixed. Land was classified into four classes according to the continuity or discontinuity of cultivation-Polaj or land capable of being annually cultivated; Parauti or land kept fallow for some-time to recover productive capacity; Cahchar or land that had lain fallow for three or four years and Banjar, or land uncultivated for 5 years or longer. Only the area actually cultivated was assessed. The demand of the state was fixed at 1/3rd of the actual produce, which the ryots could pay either in cash or kind.

For purposes of administration and revenue collection, the empire was divided into Subahs- a Subahs into Sarkars and a Sarkar into Parganas. Each parganas was a union of several villages. Important revenue officers, were Muqaddams, Patwaris, Karkuns, Khunts, Chaudharies, Potdar, Qanungoes etc. These officers were intructed to collect revenue with due care and caution. Even then the lower revenue officers were not above corruption and malpactices. With the exception of the reigns of Akbar and Jahangir the position of the farmers remained unsatisfactory.

The main items of expenditure of the maintenance of royal household, payment of salary of the officials and soldiers, gifts, alms, construction of the forts, government houses, mosques, tombs and expenditures on public welfare.

16.6 Judicial Administration

Before the advent of the Mughal dynasty, the Sultanat period the basis of justice in India was the laws of the Quran. From the point of view of administration of justice the subjects were divided into Muslim and non-Muslim. The non-Muslims were at least in theory not treated as citizens of the state, but both of them were administered justice according to the rules of Quran, either by the king or

the judges. The first two Mughal emperors followed the same system of judicial administration. Akbar, however, brought important changes in it and he discarded the Islamic system of administration. But on during the reign of Shah Jahan and Aurangzeb, the old system was again revived.

There was nothing like legislation in the modern sense of the term or a written code of state law. The Judges chiefly followed the Quranic instructions the Fatwa, and the ordinances of the Emperors.

They did not ordinarily disregard customary laws and sometimes followed principles of equity.

The emperor was the head and fountain of all justice and he himself tried cases in open court on fixed days. He was the highest court of appeal. The great Mughals were lovers of justice and they regarded speedy administration of justice as one of their important duties. The Qazi-ul-Qazat was the principal judicial officer of the realm. He appointed Qazis in every provincial capital. The Qazis made investigations and tried civil as well as criminal cases of both the Hindus and the Muslims; the Muftis expounded Muslim law and the Mir Adis drew up and pronounced judgments. The character of Qazis was not above doubts. In the words of J.N.Sarkar, "The Qazi's department became a byword and reproach in Mughal times."

There were no primary courts below those of the Qazis, and the villagers and the inhabitants of smaller towns, having no Qazi over them, settled their differences locally by appeal to the Caste Courts or Panchayats.

The courts often inflicted severe punishments; amputation, mutilation and whipping. But no capital punishment could be inflicted without the Emperor's consent. There was no regular jail system, but the prisoners were confined to forts.

16.7 Mansabdari System

The Mansabdari introduced by Akbar was a somewhat unique system and it conveyed a complex idea. It was a distinctive system, which did not have exact parallel outside India. In a general sense, it meant a rank, dignity or service. Literally the word Mansab means a place or a position where something is fixed or placed and therefore, in the technical context the word mansab means a station or a position in the system. Later, the word also came to remain a function, a prerogative or even a duty, but all meanings grew out of the original idea of a station or rank in the organisation.

The word mansab in the technical sense of a rank had been used prior to Akbar's reign, it was in use in Central Asia, but it did not imply any elaborate organisation like the, mansabdari system introduced by Akbar. The origin of the Mansabdari System can perhaps be traced back to Changiz Khan, who recognised his army on a decimal basis the lowest unit of command being ten and the highest ten thousand. The Mongol system influenced to some extent the military system of the Delhi Sultanate, for we hear of Commander of hundred and one thousand. But we do not quite know the

system which was prevalent under Babar and Humayun. In any case, the establishment of an organisation, wherein all superior officers should have their status defined in military terms was Akbar's own idea.

There is a good deal of controversy as to when the Mansabdari system was started. From the available sources it seems to have been initiated by Akbar in 1577 at the same time that he reformed the Revenue System and introduced what are called *Zat* and *Sawar*. Although many historians are of the opinion that the *Sawar* rank was introduced later by Akbar, recent studies show that both were introduced at the same time.

We are told by Abul Fazal that Akbar established 66 grades of Mansabdari ranging from the commanders of ten horse-men to those of ten thousand. The commands above 5,000 were, however, limited in the first instance to the princes of royal blood. The fact that the grades worked out to be 66 gave the Emperor general satisfaction because this number presents the numerical value of the word Allah. An examination of the list of Mansabdars given by A. Fazal records the existence of only 33 ranks in reality; the other 33 being only theoretical.

Within each rank there were 3 subdivisions from the very beginning. Persons holding ranks below 500 *Zat* were called Mansabdars, those from 500 and below, 25,000 *Amirs* and those holding ranks 25,000 and above were called *Amir-i-Umra* or *umra-i-Azam*. However, the word Mansabdar is sometimes used for all the 3 categories. Apart from status, this classification had a significance. An *Amir* or *Amir-i-umra* could have another *Amir* or *Mansabdar* serve under him a mansabdar upto a rank of 400 *Zat* and one with a rank of 4000 could have a mansabdar upto a rank 4,000 *Zat* and so on. The categories were not rigid.

Persons were generally appointed low mansabdar and gradually promoted depending upon their merit and favour of the Emperor. A person could also be demoted as a mark of punishment. Thus there was only one service including both army men and civilians. People entered service as the lowest rung of extent services were thrown open to talents.

In addition to meeting his personal expenses the mansabdar had to maintain out of his salary a stipulated quota of horses, elephants, beasts of burden and carts. Thus a mansabdar holding a *Zat* rank of 5,000 had to maintain 340 horses, 100 elephants, 400 camels, 100 mules and 160 carts. The horses were classified into six categories and the elephants into five according to quality, the number and quality of horses and elephants being carefully prescribed. This was so because cavalry and elephants formed the main basis of armies in those days, though the artillery was rapidly becoming more important.

For meeting those expenses the Mughal mansabdar were paid handsomely. They were paid in two ways—in cash or in form of *Jagir*. A mansabdar with a rank of 5,000 could get a salary of Rs. 30,000 per month; a mansabdar of 3000 Rs. 17,000 and of 1000 Rs. 8200 per months; Roughly a

quarter of their salary was spent on meeting the cost of transport of crops. Even then the Mughal mansabdar formed the highest paid service in the world. Although the salaries of the mansabdars were stated in rupees, they were generally not paid in cash, but by assignment of Jagirs. Mansabdars also preferred a Jagir, because cash payment was likely to be delayed and caused lot of harassment. Control over land was also a rank of social prestige. For the purpose of assigning Jagirs the revenue department had to maintain a register indicating the assessed income of various areas.

No mansab was hereditary much less an office of a Jagir. The monarch, however, showed some consideration for the sons or heirs of a mansabdar by granting him a suitable mansab, but this was always in the lower rungs. If the young man had any worth he could rise higher. A mansab was at least for life. There were many promotions and a few demotions, which came in the wake of extreme inefficiency or an inexcusable lapse. Thus the mansabdari did not have a life interest in his Jagir, it could be increased or decreased in accordance with his promotion or demotion. Sometimes, for reasons of convenience or exigency of administration his Jagir could be transferred from one area to another.

The actual number of horses and effective Sawars was much less than was indicated by the rank of the mansabdar. Not all the mansabdars were military officers, those who held high civil posts were also mansabdars, they were theoretically classified as soldiers and like the mansabdars drew their salaries from the common pay-roll for making disbursement to the military personnel. They also were employed as civil officers. A mansabdar serving in a civil category had only a Zat rank, but this was not universal. The amalgamation of civil and military personnel into a civil cadre had led some writers to believe that Mughal was a military methods in the sphere of civil administration. The Mughal government can be defined only as a bureaucracy.

Scholars have found much difficulty in ascertaining the distinction between the Zat and Sawar rank. The correct view seems to be that the Zat was a personal rank of a mansabdar to which was added an additional body of Sawars or horsemen for which an officer was allowed to draw an extra allowance and this rank was known as Sawar rank. The Zat rank, thus signified the personal status of an individual in the Imperial hierarchy. The Sawar rank indicated a number of cavalryment which a mansabdar was expected to maintain for the service of the state. For the maintenance of this contingent a was paid at the average rate of Rs. 240 per annum per sawar to begin with. Individual sawar were paid according to their mount. The mansabdar was allowed to retain 5% of the total salary given to the sawar in order to meet various contingent expenses. In addition, he got an increase of two rupees per sawar in his Zat salary. This was to compensate him for his efforts and the large responsibility implied.

Two features of Sawar system may be noted. For every contingent of ten men, a mansabdar was supposed to maintain 22 or 20 horses. Secondly, the Mughal favoured mixed contingent with men drawn in mixed proportion from Irani, and Turani Mughals, Indian muslims and Rajputs. Thus to

break the spirit of tribal or ethnic exclusiveness. However, in special circumstances, a Mughal or Rajput mansabdar was allowed to have contingent drawn exclusively from Mughals or Rajputs.

Towards the end of Akbar's reign, the highest rank, a noble could attain was raised from 5000 to 7000. For example, Mirza Aziz Koka and Raja Mansingh were honoured with the ranks of 7000. This limit was maintained till the end of Aurangzeb's reign. A number of other modifications were also carried out. The average salary paid to a sawar was also reduced by Jahangir. He also introduced a system, whereby selected nobles could be allowed to maintain a large quota of troops without raising the Zat. This was the Du-Aspah Tin-Aspah system, literally meaning troopers with two or three horses which implied that a mansabdar holding this rank had to maintain and pay double the quota of troopers indicated by their Sawar ranks. Thus a Mansabdar holding the Zat rank of 3000 and 3000 sawar Du-Aspah Tin-Aspah could be required to maintain 6000 troopers. Normally no mansabdar was given a Sawar rank which was higher than his Zat rank.

Further modification was made during Shah Jahan's reign of Sawar which the noble was required to maintain. The number was required to maintain. The number was drastically reduced. Thus, a noble was expected to maintain a quota of only $\frac{1}{3}$ of his Sawar rank, in some circumstances $\frac{1}{4}$ or even $\frac{1}{5}$ th. The noble of Jahangir's reign, who had the rank of 3000 Zat, 3000 Sawar would maintain not more than 1000 troopers. But this should be doubled if his rank was 3000 Sawar.

The Mansabdari system of the Mughals was a complex system, its efficient functioning depending upon a number of factors, including the proper functioning of the Dag System and of the Jagirdari system. If the Dag system worked badly the state would be cheated. If the Jagirdari was inflated, or the Jagirdari was not able to get the salary due to him. He could be defeated or he would not maintain his due contingent. Generally the mansabdari system offered strong temptation to corruption and abuse. In this connection Irwin remarks. False musters were an evil, on which Mughal army suffered in its worst days. Noble, would lend to each other the men to make up their quota of idlers from the bazar could be mounted on the first baggage pony that came to hand and counted with the others as efficient soldiers." Though precautions were taken against this evil, perhaps with exception of Shah Jahan's reign the mansabdari system the opinion was that the system had many weaknesses, which contributed to the downfall of the Mughal Empire. It was inefficient as a military machine. Instead of strengthening the army, it weakened it.

Again, the organisation of all services into a military system could not contribute to efficiency. because the functions of a military machine are entirely different from the civil duties of other branches of administration. The Mansabdars were quite often given civil responsibilities on one occasion and then transferred to military campaigns; so much so that gradually it came to a body of civilians trying to conduct military campaigns. Akbar not only amalgamated the services but he also seemed to have thought that anybody could be a military commander. Men, like Birbal, Todarmal and abul Fazal were asked to lead military expeditions.

But the system had its strong points as well. The most important factor was that it was based upon a recognition of merit and encouraged ability. No office was hereditary and every one had to begin from the bottom and could rise to the highest, if he possessed ability. The only exception was appointment of tributary Chiefs, like the Rajput princes. Even their talent and loyalty received adequate reward and mere chieftainship did not take the incumbent to the highest grade. The Monarchs were fairly impartial in their encouragement of ability, they needed good servants and encouraged them.

Again the Mansabdari prevented the development of a feudal, however, it was not necessary to create this organisation for this purpose. Similarly, it weakened the tribal oligarchy, which in the past had tended to grab power in times of stress though Mughals did not succeed in completely eliminating them.

To a certain extent it put the Muslims at a disadvantage against hereditary rulers like the Rajputs in the continuity of tradition of power in the same family.

Its main advantage was that in spite of the weakness it strengthened monarchy because every mansabdar could look only to the Monarch for promotion. So long as the Monarch had the ability to utilise the 'heviatheans' created by them, they were supreme, otherwise it proved fatal for him. Whatever its fault, the system, did enable the Mughals to give good government to the people.

16.8 The Summary

The Mughal administration was centralised in which the king was at the apex of administrative machinery. His power was unlimited and he was supposed to be the "shadow of God" on earth, villages were the lowest unit of administration. The chief of city administration was Kotwal. Shikar was the administration head of the pargana.

Mansabdari was the most important feature of Mughal administration. It was a unique system which did not have any parallel outside India. No office was hereditary. Every one had to begin from bottom and he could go up to top. The most important factor was that it was based on a recognition of merit and encouraged ability.

16.9 Questions for Answer

1. Discuss the administrative system of the Mughals.
2. Describe the system of central administration under the Mughals.
3. Discuss the system of provincial and local administration under the Mughals.
4. Describe the military organisation of the Mughals.
5. Discuss the Mansabdari system of the Mughals and point out its merits and demerits.

16.10 Suggested Readings

1. Satish Chandra - Madhyakalin Bharat
2. Edward and Govet - Mughal

16.11 Key Words

| | | |
|--------------|---|-------------------------------------|
| Muhar, Panja | - | Administrative letters of the state |
| Wakil | - | Representative of emperor |
| Diwan-e-Ala | - | Top officer of the Revenue |
| Mustanfi | - | Inspector of Revenue |
| Mansabdar | - | An officer ruling over the mansab |
| Dag | - | State branding of the horses. |

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Lesson - 17 Social and Central Development under the Mughals

Lesson Structure

- 17.0 Introduction
- 17.1 Objective
- 17.2 The Hindu Society
- 17.3 The Muslim Society
- 17.4 Cultural Developments
 - Religions
 - Education and Literature
 - Art and Architecture
- 17.5 The Summary
- 17.6 Questions for Exercise
- 17.7 Suggested Readings
- 17.8 Key Words

17.0 Introduction

Like the present day condition in India, the Hindus and the Muslims were the most important in the Indian society during the Mughal period. The Hindus were in majority in numerical strength. Most of them were engaged in different occupations and in different types of services. The Hindus felt relief on account of the religious tolerance from the beginning of the reign of Akbar to the early years of Aurangzeb's ascendancy. During this period, the Hindus were given high posts in the administration and they were also offered high mansabs. But before and after that period, their condition cannot be said to be satisfactory. In short, it can be that the Hindu witnessed a degradation and humiliation in all walks of life, political, social and economical.

17.1 Objective

After reading this lesson you should be able to know.

- (1) Social Division in Mughal India.
- (2) Development of education & literature

(3) Art and architecture.

17.2 The Hindu Society

The Hindu Society was caste-ridden and based on the traditional Varnashram Dharma. It was divided into four divisions, i.e. Brahmana, Kshatriya, Vaishya and Shudra. Among them, Kshatriyas and the Brahmins were the most important and they occupied the highest position in the profession. The Kshatriyas hold second position and their main duty was to protect the country. Hence, they were mainly employed in military and administrative services. The Vaishyas ranked third in the ladder. They were mainly engaged in agriculture, industries, trade and commerce. Earlier they were counted among the forward class but later on they were regarded as backward. They had hardly any political right. The Sudras occupied the last place in the varna. They included washermen, weavers, potters, farmers, etc. Their main duty was to serve the upper three classes. They were devoid of political, social and religious rights. There was still a lower class in Hindu Society- the class of untouchables. This included Doms, Chamars, Chandalas, butchers and others. Their condition was really very pathetic. The persons belonging to higher class were privileged whereas the rest were unprivileged.

The caste system among the Hindus had become very rigid during the Mughal period. The major castes were divided into many sub-castes. Among the lower castes, we notice the existence of caste-panchayats, but not among the upper castes. During the Mughal period many new castes and sub-caste system. The caste system among the Hindus had also influenced the Muslim society. The condition of Hindus in general can not be called satisfactory during the period of our study and there was all round degradation in their position.

17.3 The Muslim Society

Since the end of 12th century, the Muslims had taken over the political power in their hands. Therefore, though they were in minority, they remained very powerful in the society. The Muslims during the Mughal period can be divided into two classes, i.e. the Muslims, who came to the country from Arabia, Turkey, Iran, Afghanistan or other foreign countries and the Indian Muslims. Though in comparison to foreign Muslims, the Indian Muslims were greater in number, but the former had many social, economical and political privileges and hence, they occupied the highest position and enjoyed great powers in the Muslim Society.

The Indian Muslims were divided into many sects, such as the Sunnis, the Shias, the Bohras, and the Khozas etc. The Shias and the Sunnis were greatly opposed to each other. From the point of view of occupation, the Muslims were divided into two classes, i.e. 'the men of pen' and 'the men of sword'. Among the men of pen the Ulema were the most important and they exerted enormous influence on religion, society and administration. The persons, belonging to second class were mainly engaged in services. They were very important in the Mughal administration.

The Muslim society can still be divided into three classes, i.e. the Emperor and the noble the Ulema and the common people. Thus it had a picture of a feudal structure with the king at its head. Below the emperor were nobles holding important offices under the government. They also maintained a high standard of comforts, and luxury. They were extravagant. There was no strictly hereditary nobility and the properties of the nobles passed to the state after their death. Next to the nobles were the Ulemas, who were religious and spiritual guides of the Muslim society. Naturally, they had much influence on the Muslim Society and administration. This class was responsible to a great extent for making the Muslim government popular. Below the nobles and the Ulemas was the small middle class. Though the members of this class were quite competent and conscious, their condition was not very prosperous. In the lowest strata of the society were the commoners, who were engaged in different types of lower occupations and services. Their number was the largest in the Muslim Society, but their condition can hardly be called satisfactory. They were devoid of all sorts of political, religious, economic and social privileges. Most of them were converted from Hindus, hence they were maintaining many of their characteristics.

Though Islam was opposed to caste system, when it came into contact with Hinduism, the Hindu caste system influenced the Indian Muslim society. Now the Muslim society was divided into two classes, i.e. Upper class or Sharif and Ajlaf, Syed, Mughal, Pathan and the Shekh constituted the lower class and the members of this class were engaged in the members of upper class. They were unprivileged persons.

Slavery system was also prevalent during the Mughal period. Slaves were popular both among the Hindus and the Muslims. The emperor and the nobles used to keep hundreds of slaves for their personal service. The slaves had to do many domestic works and they were also engaged in Royal factories. Women slaves were also kept for sexual pleasures. Slaves were also imported from countries like China, Turkey, Iran Egypt etc. They were also acquired in the form of presents.

With the advent of the medieval period in India, the position of women in the society remained degraded. The systems of purdah, child marriage, sati, dowry, jauhar etc, were responsible for their degradation. The women were treated as an item of luxury and pleasure. The harems of Mughal emperors wife they still enjoyed a place of pride in the society.

The women of upper class were generally cultured and they had refined tastes. Many of the women of this period were writers, poetess etc. Notable among them were Gulbadan Begum, Jan Begum, Nurjahan, Mumtaz Mahal, Satiunnisa, Jaha-Nara, Jabbunisa, Gang, Yamuna, Kalamshi Devi, Nawala Devi, Daya Bai, Mira Bai, Son Kurmari, Chandrawati, Champa Rani, Priyambda, etc. The women of upper class enjoyed high status in the society and they had a high standard of living. But the women of lower class had to live a difficult life.

Polygamy prevailed among the kings, nobles and rich classes, but the commoners, both among the Hindus and Muslims, had to be satisfied with one wife. Among the Muslims divorce was practised,

but among the Hindus, particularly of higher classes, it was not prevalent. Dowry had become a fashion of the day. Sati system and the system of Jauhar were much popular among the women of higher Hindu class and the Rajputs. Female infanticide was also practised by the Rajputs and the Bengales. Child marriage was also the order of the day. With the advent of the Muslims, the system of pardah had become very popular among the women of upper class but it had no effect on the female folk of lower class. The position of widows, particularly in the Hindu society, was pitiable.

The Hindus as well as the Muslims used jewels and metallic ornaments. The people entertained with many games, sports, jugglery, magic, festivals and fairs, singing and dancing etc.

17.4 Cultural Development

Religions :- A number of religions and sects flourished during the Mughal age. From numerical stand point, the Hindus dominated the realm of religion. The next popular religion was Islam. The Jains, Buddhists, Sikhs and Christians also comprised a considerable number.

The Bhakti movement was still continuing in Hinduism. But by now it had reached the point of stagnation. A number of sects, such as Vaishnavism, Shaivism, Shakta cult, etc, had come into existence. The Vaishnavas were the worshipers of Lord Vishnu. Vaishnavism was by the most popular sect of Chaitanaya, Ballabhacharya, Ramanuj, Ramanand, etc. Some of them put emphasis on knowledge and some on the cult of Bhakti or devotion. The followers of the Bhakti cult were also divided into two groups, i.e. the Ramaits and the Krishnits. The Ramaits worshipped Lord Ram or Sita as an incarnation of Vishnu, whereas the Krishnits worshipped Lord Krishna or Krishna with Radha.

Besides Vaishnavism, Shaivism and Shakta cult were also popular with the Hindus. The worshippers of Lord Shiva were known as Saivas and worshipper of Shakti (Power) or goddess Durga were called Shaktas.

Though the Hindus also believed in the unity of God, generally they worshipped the images of a number of Gods and Goddesses. They performed a number of religious rights and celebrated a number of festivals with great pomp and gaiety. They also worshipped the river Ganga, trees and animals. They had also developed some blind faiths and great belief in ghosts, magic and 'tantra'.

The Muslims come next of the Hindus in number. They were the followers of Islam. Like Hinduism, a number of sects and sprang up in Islam, such as Shia, Sunni, Mahadavi and Roshani recent origin. Sufism remained an important cred with the Muslims.

But in the field of religion, the importance of the Mughal period is mainly due to fact that it was comparatively an age of religious freedom and tolerance. The Bhakti movement and Sufism had to a great extent bridged the gulf between Hinduism and Islam and they had come closer to each other. The liberal religious policy followed by the Mughal emperors helped a lot in bringing unity and in accelerating the process of assimilation and co-operation between the Hindus and the Muslims. In this

respect the reign of Akbar constitutes a landmark in the history of India. Though, following the unwise policy of religious orthodoxy, Aurangzeb created a hurdle in the path of communal unity and harmony, till 1857 we find greater unity between these two major communities of India. Unfortunately, due to the British policy of divide and rule, this communal harmony could not be maintained and India was divided into two nations India and Pakistan.

Like Ashok, the king of ancient India, the Great Mughal Emperor, Akbar also experimented with Din-e-Ilahi in the field of religion with the aim of consolidating India as a United nation. Through he was only partially successful in achieving this goal, his experiment occupies a position of great and his permanent high position in the history of India.

Education and Literature :

In the fields of education and literature, the Mughal period was of progress. Though, there was nothing like a Department of Education and unlike modern welfare states, it was not the duty of the state to make efforts for the progress of education, the Mughal emperor took keen interest in the development of education in the empire. However, education remained religious in character and was confined only to higher sections of the society. People in general had hardly any interest in education apart from some working knowledge which helped them in their day-to-day life. Akbar is credited with having attempted some remarkable changes in education and making it secular. Hindus were imparted education in Pathshalas and Tols, where as Muslims attended Maktabas and Madarsa, Important centres of learning during the period were Lahore, Jaunpur, Thaneshwar, Multan, Benares, etc.

The period also witnessed the growth of different vernacular languages of India, besides Arabic, Persian and Sanskrit.

Persian was the state language. Therefore, it progressed rapidly and even Hindus began to learn this language. Many Hindu Scholars enriched the treasure of Persian literature by their writings. Both prose and poetry made tremendous progress and a number of poems and epics were composed and historical books were written in Persian. Persian scholars were welcomed in Mughal Court. Most of the Mughal emperors were renowned scholars. Babar, for example, wrote his own autobiography Tuzuk-e-Babri, one of the finest works in Arabic literature Gulbadab Begam completed Humayun Nama and Jahangir wrote Tuzuk-e-Jahangir. Akbar's reign marks the beginning of the Golden age of literature, particularly Hindi. Din-e-Akbari of Abul Fazal is a monumental historical work of the Mughal age are Tarikh-e-Alfi of Mulla Daud, Muntakhab-ut-Tawarikh of Badayuni, Tadquate-e-Akbari of Nizamuddin Ahmad. Tarikh-e-Sharshahi of Abbas Khan Sirwani, Padsha. Name of Abdul Hamid Lahori, Shah Jehan Name of Inayat Khan, etc. Dara Shikoh and Aurangzeb were great scholars of Persian. Aurangzeb wrote Fatwa-e-Alamgiri.

The Mughal period witnessed a remarkable development of Urdu literature. Urdu was given the status of court language by the Shia Sultans of the Deccan. Mughals, particularly the later Mughals,

also patronised Urdu. During the later Mughal period, Delhi became the most important centre of Urdu. Galib and Zauq of Delhi and Insha and Mushafi of Lucknow were great poets of Urdu of the age.

Hindi also made tremendous progress during the Mughal period, particularly since the days of Akbar. Among the notable Hindi poets of Akbar's court mention may be made of Birlah, Bhawan Das, Man Singh, Abdur Rahim Khan Khanan, etc. the great poets of Hindi, such as Tulsi, Sur Das, Nand Das, Raskhan, Mira Bai, etc. were contemporaries of Akbar. Sur, Tulsi and Mira occupy even today a top position among the Hindi poets. Other important poets of Hindi during the Mughals age were Bhushan, Bihari, Senapati, Keshv Das, Sundar, Kavindra Acharya, Ram Prasad Vaishanava etc.

Among the works of Sanskrit scholars of the period notable were Ganga Lahri of Jagannath Pandit, Vigdh Maghava of Rup Goswami, Sumisavati of Ballabha Devi, etc. Among the notable Bengali works mention can be made of Chaitanya Mangal of Jayananda and Bhaktirnakar of Narhari Chakravarty. Marathi literature also progressed immensely. Marathi saint-poets like Tukaram, Ramdas, Eknath, Vaman pandit, etc. enriched the treasury of Marathi literature by their writings. Their writings were marked by religious freedom, social awakening political unity and nationalism. Works of a high standard of Akbar, completed Chitravichar Samvad, Shatpad, Kaivalyageet; etc. Premanand composed devotional songs. Similarly Mira contributed a lot to the progress of Rajasthani along with Hindi. Other vernacular literature also made remarkable progress during the Mughal period.

Art and Architecture

The new style of art and architecture, which came into existence during the Turko-Afghan period came to be Indianised and reached the apex during the Mughal period.

Architecture particularly witnessed a marked progress. Almost all the Mughal emperors were great builders. They were extremely fond of constructing beautiful buildings. The Mughal monuments are remarkable for their beauty, decoration and artistic value. It is said that Babar had invited the pupils of Sinan, the great architect of Constantinople, to get his buildings constructed. Babar constructed a number of buildings at Sikri, Bayana, Jaunpur, Gwalior, etc. though none of his buildings except Kabulibagh of Panipat, Jama Masjid of Sambhal and a mosque in the Lodi Fort of Agra can be seen today and that too in a dilapidated condition. Among the buildings of Humayun mention can be made of Dinpanah Palace at Delhi and the mosque of Fatehabad. Sher Shah the Sur ruler, was also a great builder. His tomb at Sasaram is a remarkable piece of architecture.

Akbar inspired the national style of architecture, which beautifully combines the features of both Hindu and Muslim styles. Among his buildings the most remarkable are the tomb of Humayun, the Red Fort of Agra, The Fort of Ajmer, the fort of Fatehpur Sikri and a number of notable buildings. Inside the fort of Sikri, as the tomb of Salim Chisti, the Palace of Birbal, Panch Mahal and the Massive Buland Darwaza.

Jahangir was much interested in painting. However, he also got a number of remarkable buildings, constructed, for example, the Itmaduddaula at Agra. The tomb of Akbar at Sikandara, his own mausoleum at Lahore and the famous Shalimar Garden at Srinagar.

The reign of Shahjahan has been regarded as the golden age in the history of Indian architecture. Undoubtedly he was a great builder. He built palaces, mosques, mausoleums, and gardens of great artistic value at Agra, Delhi, Lahore, Kabul and in Kashmir. These buildings are unrivalled so far their grace, decoration, beauty and artistic skill are concerned. He laid the foundation of the city of Shah Jahanabad. His Red Fort at Delhi and specially Diwan-e-Khas and Rang Mahal inside the fort are extremely artistic. The Jama Masjid is another famous building of Shahjahan at Delhi. Inside the Agra Fort he got constructed the Moti Mosque, a remarkable building of great artistic value. But his glory as a great builder rests on the world famous Taj Mahal at Agra.

The great puritan ruler, Aurangzeb was opposed to art and architecture. Naturally, therefore, we find the decline of different arts since the beginning of his reign. Besides the Mughal emperors, the Provincial rulers, Hindu kings and chieftains also got constructed remarkable buildings in different parts of the country during the Mughal period.

Though paintings of men and animals is forbidden by the Quran, the Mughal rulers showed much interest in it. A new style of painting developed during Mughal rule. In the beginning the new style was dominated by Persian traits but gradually it became more and more Indian in form and style.

Babar brought with him the painting-style of Bihzad, the great painter of Herat. Humayun brought from Persia two famous painters Sayed Ali and Khwaja Abdus Samad. The court of Akbar was adorned by famous painters, like Basawab, Dasanta, Sanwal Das, Mukunda, Mir Sayed Ali, Abdus Samad, Farrukh Beg etc. They were drafted to paint for many historical and religious books. The reign of Jahangir marked the climax of Mughal paintings. Both Jahangir and Nurjahan had great interest in painting and they themselves were painters of repute. Among the court painters of his time, the most notable were Abul Hassan, Bishan Das, Mohar, Daulat, Murad, etc. Shahjahan had no interest in painting and hence we find the decline of Indian painting after his reign. But the art continued to flourish in provincial courts and was patronised both by Hindu rulers and Ameer. The Rajpur style of painting witnessed a tremendous growth.

Sculpture, calligraphy, gardening, music and other fine arts also prospered during the Mughal age. Because Sculpture was un-Islamic in nature, the Mughal rulers, except Akbar and Jahangir did not patronise this branch of art. Akbar, however, had statues of Jaimal and Fatta and they were installed at the gate of Agra Fort. Jahangir also got the statues of Amar Singh and his son. Karna Singh, installed in the Agra Fort. Hindu rulers and other rich Hindus also installed beautiful statues of gods and Goddesses in temples in different parts of the country.

Calligraphy was a very popular art and was patronised by all Mughal emperors. Calligraphers helped achieve the beauty of a book. A puritan king, like Aurangzeb also encouraged the art of calligraphy. The notable calligraphist of Akbar's court was Muhammad Hussain. Aurangzeb himself was a good calligraphist. A number of styles of calligraphy were in vogue but the most popular among them was the Nastaliq style.

Gardening was also encouraged by the Mughals. Forts, palaces and buildings were decorated with beautiful gardens. Babar constructed the Ram Bagh at Agra. Akbar decorated the Forts of Sikri and Agra with beautiful gardens. Shalimar and Nishat of Srinagar, the two important gardens of India, are the immortal creations of Jahangir. Shahjahan was also highly interested in gardening.

Music and dance were also encouraged by the Mughal emperors. Except Aurangzeb all of them were great lovers of music and dance. Babar wrote a book on music. Music and dances were organised regularly in the Mughal Court. Akbar's court was adorned by great musicians like Tansen, Ram Das Rahim and Raj Bahadur, Baiju Bawra, a great musician was Akbar's night the court of Jahangir. Shahjahan was himself a reputed singer. Ram Das and Mahespatra were two great musicians of his court. Aurangzeb was however, a bitter enemy of music and he put restrictions on it. But the musicians and dances were still patronised by the nobles and jagirdars, the Hindu and other rich persons, chieftains and hence flourished in spite of Aurangzeb's opposition to it. Along with vocal music instrumental music developed.

17.5 The Summary

The great Mughals were patrons of learning fine art, art and architecture. A few Mughal rulers like Dara took great interest in studying upanishads. But Aurangzeb was against development of fine arts which was one of the factors for idleness in the Mughals period. The development of art and architecture under great Mughals may be deduced from monuments like Lal Quila and Taj Mahal of Agra.

17.6 Questions for Exercise

1. Show your acquaintance with the development of architecture during the Mughal period
2. What do you know about development of literature during the Mughal period?
3. Discuss the social condition of India during the Mughal period.
4. Trace the growth of culture in India during the Mughal period.
5. Briefly discuss the social and cultural life of the people during the Mughal period.

17.7 Suggested Readings

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|----------------|---|------------------------|
| 1. S.R. Sharma | - | Mughal Empire in India |
|----------------|---|------------------------|

- | | | | |
|----|---------------|---|---------------------------------|
| 2. | Imtiyaz Ahmad | - | Madhyakalin Bharat Ek Sarvesana |
| 3. | A.B. Pandey | - | Uttar Mudhyakalin Bhart. |

17.8 Key Words

- | | | | |
|----|------------------|---|---|
| 1. | Varna Vyavastha | - | Social division in of the Indian society in Brahmna Ksatriya, Vaisya & sudra |
| 2. | Vohra | - | The Rich Merchant |
| 3. | Jauhu Pralha | - | The state being committed by the Rajput soldies after death of their husbands in war |
| 4. | Angna Sanksepana | - | painting in which objects in front were made smaller. |

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Madhya Kailash Bhairav Ek Sarvashana

Uttar Madhyakailash Bhairav

Social division in of the Indian society in

Brannas Kshatriya Vaisya & sudra

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1783 AD

A. B. Pandey

17.8 Key Words

Varna Vyavastha

Varna

Jatya Pratis

Agna Sankshpana