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मुख्यमंत्री अभ्युदय योजना



GENERAL STUDIES

Medieval india

मुख्यमंत्री अभ्युदय योजना प्रकोष्ठ

उत्तर प्रदेश प्रशासन और प्रबंधन अकादमी

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यह अध्ययन-सामग्री मुख्यमंत्री अभ्युदय योजना प्रकोष्ठ (उत्तर प्रदेश प्रशासन एवं प्रबंधन अकादमी) द्वारा उत्तर प्रदेश सरकार की मुख्यमंत्री अभ्युदय योजना के अंतर्गत सिविल सेवा परीक्षा की तैयारी कर रहे प्रतियोगियों की सहायता के लिए तैयार कराई गई है।

इस पाठ्य-सामग्री को उत्तर प्रदेश प्रशासन एवं प्रबंधन अकादमी, लखनऊ में 65वें आधारभूत प्रशिक्षण कार्यक्रम के अंतर्गत प्रशिक्षण प्राप्त कर रहे प्रशिक्षु डिप्टी कलक्टर्स (UPPCS-2018) द्वारा प्रोजेक्ट कार्य के रूप में तैयार किया गया है।

इस सामग्री की पूर्णतः शैक्षणिक और जन कल्याणकारी-उद्देश्यों के लिए तैयार किया गया है-इसका एक मात्र उद्देश्य प्रदेश के छात्र/छात्राओं का प्रतियोगी परीक्षाओं की तैयारी में मार्गदर्शन व सहयोग करना है।

वैधानिक सूचना - इस अध्ययन सामग्री का किसी भी प्रकार से व्यावसायिक उपयोग प्रतिबंधित है।

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EARLY MEDIEVAL INDIA

After the death of Harsha, there was no political unity in north India for about five centuries. important kingdoms in north India were Kashmir, Gandhara, Sindh, Gujarat, Kanauj, Ajmer, Malwa, Bengal and Assam. In the early eighth century Kashmir was dominant. Then, the Palas of Bengal reigned supreme till the Pratiharas became the most powerful rulers of north India. But in the tenth century, the Rashtrakutas of Deccan tried to extend their power in north India but ultimately failed in their attempt.

Rajput Kingdoms The dominance of Rajputs began from the seventh and eighth centuries and lasted till the Muslim conquest in the twelfth century. Even after that, many Rajput states continued to survive for a long time. theories about the origin of Rajputs. the descendants of the foreign invaders and the Indian Kshatriyas. They became homogenous by constant intermarriage and by adopting common customs. They made war as their chief occupation. However, trade and agriculture also prospered. The Arab travellers refer to the prosperity of the land and the great trade of the cities. They built strong forts. The Gurjara-Pratiharas were the earliest of the Rajput rulers. Its first great leader was Harischandra. He conquered extensive territory in Rajaputana and ruled with his capital at Bhinmal. The Gurjaras were in different branches. One branch ruled Gujarat and another at Avanthi. The Pratiharas involved themselves in a three-cornered contest with the Palas of Bengal and the Rashtrakutas of Deccan. Later the Pratiharas became weak. The Chauhans, the most valiant of the Rajput races, ruled Ajmer. Vigraharaj 4th was their most important king, who occupied Delhi. Therefore the Chauhans faced the onslaught of the Muslims under Muhammad Ghori. The Paramaras were also important Rajput rulers of this period. The most important king was Bhoja. His military conquests as well as cultural contributions remain notable in the history of Rajputs. Constant fighting weakened the Rajputs. Also, they never united against a common enemy. Their lack of political foresight and constant rivalries prevented any combined opposition to the Muslim invade

ARAB CONQUEST OF SINDH (712 A.D.)

The religion Islam was born at Mecca in Arabia. Its founder was Prophet Muhammad. But his teachings made the wealthy people of Mecca his enemies. Therefore, he migrated to Medina in 622 A.D., which was the starting point of the Muslim calendar and the Muslim era called hijra. After eight years he returned to Mecca with his followers. He died in 632 A.D. The followers of Muhammad set up an empire called the Caliphate. The Umayyads and the Abbasi were called the caliphs. They expanded their rule by conquests and spread their religion

Islam. In 712 A.D., Muhammad bin Qasim invaded Sindh. He was the commander of the Umayyad kingdom. Qasim defeated Dahir, the ruler of Sindh and killed him in a well-contested battle. His capital Aror was captured. Qasim extended his conquest further into Multan. Qasim organized the administration of Sind. The people of Sindh were given the status of zimmi (protected subjects). There was no interference in the lives and property of the people. Soon, Qasim was recalled by the Caliph. However, Sindh continued to be under the Arabs. But the Muslims could not expand their authority further into India due to the presence of the powerful Pratihara kingdom in western India. Although the conquest of Sindh did not lead to further conquests.

immediately, it had resulted in the diffusion of Indian culture abroad. Many Arab travelers visited Sindh. Indian medicine and astronomy were carried to far off lands through the Arabs. The Indian numerals

in the Arabic form went to Europe through them. Since Sindh was a part of the Arab empire

MAHMUD GHAZNAVI

By the end of the ninth century A.D., the Abbasi Caliphate declined. The Turkish governors established independent kingdoms and the Caliph became only a ritual authority. One among them was Alptigin whose capital was Ghazni. His successor and son-in-law Sabuktigin wanted to conquer India from the north-west. He succeeded in capturing Peshawar from Jayapala. But his raids did not produce a lasting effect. He was succeeded by his son, Mahmud, Mahmud of Ghazni (A.D. 997-1030). Mahmud is said to have made seventeen raids into India. At that time, North India was divided into a number of Hindu states. On the frontier of India, there existed the Hindu Shahi kingdom which extended from the Punjab to Kabul. The other important kingdoms of north India were Kanauj, Gujarat, Kashmir, Nepal, Malwa and Bundelkhand. The initial raids were against the Hindu Shahi kingdom in which its king Jayapala was defeated in 1001.

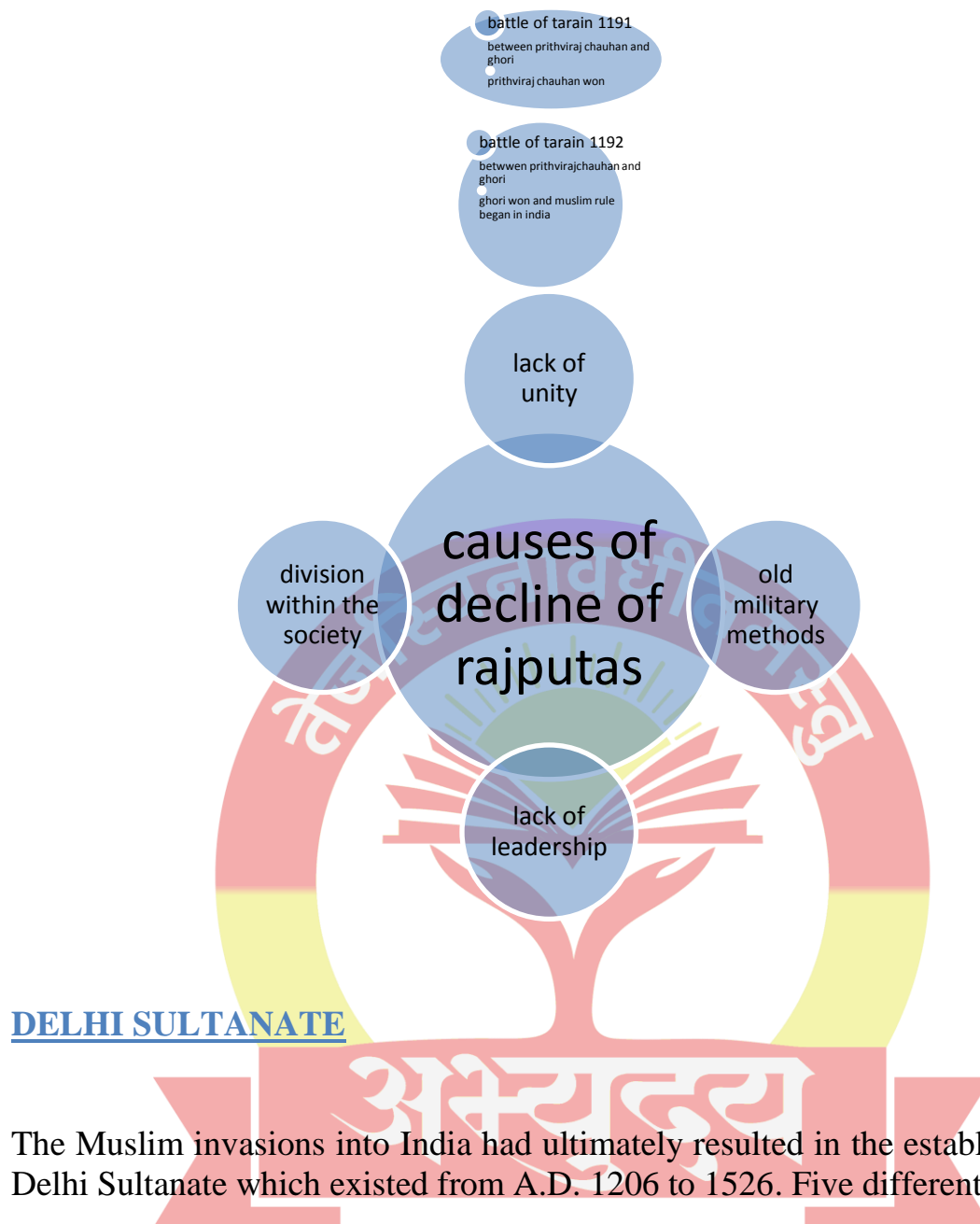
After this defeat, Jayapala immolated himself because he thought that his defeat was a disgrace. His successor Anandapala fought against Mahmud but he was also defeated in the Battle of Waihind, the Hindu Shahi capital near Peshawar in 1008. In this battle, Anandapala was supported by the rulers of Kannauj and Rajasthan. As a result of his victory at Waihind, Mahmud extended his rule

over most of the Punjab. The subsequent raids of Mahmud into India were aimed at plundering the rich temples and cities of northern India. In 1011, he raided Nagarkot in the Punjab hills and Thaneshwar near Delhi. In 1018, Mahmud plundered the holy city of Mathura and also attacked Kanauj. The ruler of Kanauj, Rajyapala abandoned Kanauj and later died. Mahmud returned via Kalinjar with

fabulous riches. His next important raid was against Gujarat. In 1024, Mahmud marched from Multan across Rajaputana, defeated the Solanki King Bhimadeva I, plundered Anhilwad and sacked the famous temple of Somanatha. Then, he returned through the Sindh desert. Mahmud died in 1030 A.D. Mahmud was not a mere raider and plunderer of wealth. He built a wide empire from the Punjab in the east to the Caspian sea on the west and from Samarkand in the north to Gujarat in the south. The Ghaznavi empire roughly included Persia, Trans-oxiana, Afghanistan and Punjab. His achievements were due to his leadership and restless activity. Mahmud was considered a hero of Islam by medieval historians. He also patronized art and literature. Firdausi was the poet-laureate in the court of Mahmud. He was the author of Shah Nama. Alberuni stayed in Mahmud's court and wrote the famous Kitab-i-Hind, an account on India. His conquest of Punjab and Multan completely changed the political situation in India. He paved the way for the Turks and Afghans for further conquests and made deeper incursions into the Gangetic valley at any time. He drained the resources of India by his repeated raids and deprived India of her manpower. The exhaustion of India's economic resources and man power had its adverse effect on the political future of India. The Hindu Shahi kingdom was guarding the gates of India against foreign invaders. Mahmud destroyed it and thus India's frontiers became defenceless. The inclusion of Punjab and Afghanistan in Ghazni's kingdom made the subsequent Muslim conquests of India comparatively easy.

MUHAMMAD GHORI

The Ghori started as vassals of Ghazni but became independent after the death of Mahmud. Taking advantage of the decline of the Ghaznavi empire, Muizzuddin Muhammad popularly known as Muhammad Ghori brought Ghazni under their control. Having made his position strong and secure at Ghazni, Muhammad Ghori turned his attention to India. Unlike Mahmud of Ghazni, he wanted to conquer India and extend his empire in this direction. In 1175, Muhammad Ghori captured Multan and occupied whole of Sindh in his subsequent expeditions. In 1186 he attacked Punjab, captured it from Khusru Malik and annexed it to his dominions. The annexation of Punjab carried his dominion eastward to the Sutlej and led his invasion of the Chauhan kingdom.



The Muslim invasions into India had ultimately resulted in the establishment of Delhi Sultanate which existed from A.D. 1206 to 1526. Five different dynasties

Slave dynasty

Khalji dynasty

Tughlaq dynasty

Sayyids dynasty

Lodhis dynasty

ruled under the Delhi Sultanate. Not only they extended their rule over North India, but also they penetrated into the Deccan and South India. Their rule in India resulted in far-reaching changes in society, administration and cultural life.

Slave Dynasty – Aibak, Iltutmish, Raziya, Balban.

Khaljis – Alauddin Khalji's achievements.

Tughlaqs – Mahmud-bin-Tughlaq and his experiments , Firoz Tughlaq and his administration.

Sayyids and Lodhis.

SLAVE DYNASTY

The Slave dynasty was also called Mamluk dynasty. Mamluk was the Arabic term for slave. The Slave dynasty ruled Delhi from A.D. 1206 to 1290. In fact, three dynasties were established during this period. They were

1. Qutbi dynasty (1206-1211) founded by Qutbuddin Aibak.
2. First Ilbari dynasty (1211- 1266) founded by Iltutmish.
3. Second Ilbari dynasty (1266-1290) founded by Balban.

• Qutbuddin Aibak (1206-1210)

Qutbuddin Aibak was a slave of Muhammad Ghori, who made him the Governor of his Indian possessions. He set up his military headquarters at Indraprasta, near Delhi. He raised a standing army and established his hold over north India even during the life time of Ghori. After the death of Ghori in 1206, Aibak declared his independence. He severed all connections with the kingdom of Ghori and thus founded the Slave dynasty as well as the Delhi Sultanate. He assumed the title Sultan and made Lahore his capital. His rule lasted for a short period of four years. Muslim writers call Aibak “Lakh Baksh” or giver of lakhs because he gave liberal donations to them. Aibak patronized the great scholar Hasan Nizami. He also started the construction of after the name of a famous Sufi saint Khwaja Qutbuddin Bakhtiyar. It was later completed by Iltutmish. Aibak died suddenly while playing chaugan (horse polo) in 1210. He was succeeded by his son Aram Baksh, who was replaced by Iltutmish after eight months.

• Iltutmish (1211-1236)

Iltutmish belonged to the Ilbari tribe and hence his dynasty was named as Ilbari dynasty.

His half brothers sold him as a slave to Aibak, who made him his-son-in law by giving his daughter in marriage to him. Later Aibak appointed him as iqtadar of Gwalior. In 1211 Iltutmish defeated Aram Baksh and became Sultan. He shifted

his capital from Lahore to Delhi. During the first ten years of his reign he concentrated on securing his throne from his rivals. In the meantime, Temujin popularly known as Chengiz Khan, the leader of the Mongols, started invading Central Asia. He defeated Jalaluddin Mangabarni, the ruler of Khwarizam. Mangabarni crossed the river Indus and sought asylum from Iltutmish. Iltutmish refused to give him shelter in order to save his empire from the onslaught of the Mongols. Fortunately for Iltutmish, Chengiz Khan returned home without entering into India. In fact, the Mongol policy of Iltutmish saved India from the wrath of Chengiz Khan. Iltutmish marched against Bengal and Bihar and reasserted his control over them. He also annexed Sind and Multan into the Delhi Sultanate. He suppressed the Rajput revolts and recovered Ranthambur, Jalor, Ajmer and Gwalior. He led an expedition against the Paramaras of Malwa but it was not successful. Iltutmish was a great statesman. He received the mansur, the letter of recognition, from the Abbasid Caliph in 1229 by which he became the legal sovereign ruler of India. Later he nominated his daughter Raziya as his successor. Thus the hereditary succession to Delhi Sultanate was initiated by Iltutmish. He patronized many scholars and a number Sufi saints came to India during his reign. Minhaj-us-Siraj, Taj-ud-din., Nizam-ul-mulk Muhammad Janaidi, Malik Qutb-ud-din Hasan and Fakhru'l-Mulk Isami were his contemporary scholars who added grandeur to his court. Apart from completing the construction of Qutb Minar at Delhi, the tallest stone tower in India (238 ft.), he built a magnificent mosque at Ajmer. Iltutmish introduced the Arabic coinage into India and the silver tanka weighing 175 grams became a standard coin in medieval India. The silver tanka remained the basis of the modern rupee. Iltutmish had also created a new class of ruling elite of forty powerful military leaders, the Forty.

- **Raziya (1236-1240)**

Although Iltutmish nominated his daughter Raziya as his successor, the Qazi of Delhi and Wazir put Ruknuddin Feroz on the throne. When the governor of Multan revolted, Ruknuddin marched to suppress that revolt. Using this opportunity, Raziya with the support of Amirs of Delhi seized the throne of Delhi Sultanate. She appointed an Abyssinian slave Yakuth as Master of the Royal Horses. Also, Raziya discarded the female apparel and held the court with her face unveiled. She even went for hunting and led the army. This aroused resentment among the Turkish nobles. In 1240, Altunia, the governor of Bhatinda revolted against her. She went in person to suppress the revolt but Altunia killed Yakuth and took Raziya prisoner. In the meantime, the Turkish nobles put Bahram, another son of Iltutmish on the throne. However, Raziya won over her captor, Altunia, and after marrying him proceeded to Delhi. But she was defeated and killed. The fall of Raziya paved the way for the ascendancy of the Forty. In the next six years, Bahram and Masud ruled Delhi. There ensued a struggle for

supremacy between the Sultans and the nobles. In 1246 Balban succeeded in putting Nasiruddin Mahmud, a younger son of Iltutmish, as Sultan.

- **Era of Balban (1246-1287)**

Ghiyasuddin Balban, who was also known as Ulugh Khan, served as Naib or regent to Sultan Nasiruddin Mahmud. He also strengthened his position by marrying his daughter to the Sultan. Balban was all powerful in the administration but he had to face the intrigues of his rivals in the royal court. He had overcome all the difficulties. In 1266 Nasiruddin Mahmud died without issues and Balban ascended the throne. Balban's experience as the regent made him to understand the problems of Delhi Sultanate. He knew that the real threat to the monarchy was from the nobles called the Forty. He was convinced that only by enhancing the power and authority of the monarchy he could face the problems. According to Balban the Sultan was God's shadow on earth and the recipient of divine grace. Balban introduced rigorous court discipline and new customs such as prostration and kissing the Sultan's feet to prove his superiority over the nobles. He also introduced the Persian festival of Nauroz to impress the nobles and people with his wealth and power. He stood forth as the champion of Turkish nobility. At the same time he did not share power with other nobles. Indian Muslims were not given important post in the government. He appointed spies to monitor the activities of the nobles. Balban was determined to break the power of the Forty, the Turkish nobles. He spared only the most obedient nobles and eliminated all others by fair or foul means. Malik Baqbaq, the governor of Badaun, was publicly flogged for his cruelty towards his servants. Haybat Khan, the governor of Oudh, was also punished for killing a man who was drunk. Sher Khan, the governor of Bhatinda was poisoned. Instead of expanding his kingdom, Balban paid more attention to the restoration of law and order. He established a separate military department - diwan-i-arz – and reorganized the army. The outskirts of Delhi were often plundered by the Mewatis. Balban took severe action against them and prevented such robberies. Robbers were mercilessly pursued and put to death. As a result, the roads became safe for travel. In 1279, Tughril Khan, the governor of Bengal revolted against Balban. It was suppressed and he was beheaded. In the northwest the Mongols reappeared and Balban sent his son Prince Mahmud against them. But the prince was killed in the battle and it was a moral blow to the Sultan. Balban died in 1287. He was undoubtedly one of the main architects of the Delhi Sultanate. He enhanced the power of the monarchy. However, he could not fully safeguard India from the Mongol invasions. When Balban died, one of his grandsons Kaiqubad was made the Sultan of Delhi. After four years of incompetent rule, Jalaluddin Khalji captured the throne of Delhi in 1290.

THE KHALJI DYNASTY (1290-1320)

The advent of the Khalji dynasty marked the zenith of Muslim imperialism in India. The founder of the Khalji dynasty was Jalaluddin Khalji. He was seventy years old when he came to power. He was generous and lenient. Malik Chhajju, nephew of Balban was allowed to remain the governor of Kara. His leniency was misunderstood as weakness. When Chhajju revolted, it was suppressed but he was pardoned. When the thugs (robbers) looted the country, they were allowed to go after a severe warning. In 1292 when Malik Chhajju revolted for the second time, he was replaced by his son-in-law, Alauddin Khalji. In 1296 Alauddin Khalji took an expedition to Devagiri and returned to Kara. During the reception there, Alauddin Khalji treacherously murdered his father-in-law Jalaluddin Khalji and usurped the throne of Delhi.

Alauddin Khalji (1296-1316)

Alauddin Khalji made enormous gifts to the hostile nobles and Amirs of Delhi to win over them to his side. Those who still opposed him accession were punished severely. He framed regulations to control the nobles. He was convinced that the general prosperity of the nobles, intermarriages between noble families, inefficient spy-system and drinking liquor were the basic reasons for the rebellions. Therefore, he passed four ordinances. He confiscated the properties of the nobles. The intelligence system was reorganized and all the secret activities of the nobles were immediately reported to the Sultan. The public sale of liquor and drugs was totally stopped. Social gatherings and festivities without the permission of Sultan were forbidden. By such harsh measures his reign was free from rebellions.

Reforms of Alauddin Khalji

Alauddin Khalji maintained a large permanent standing army and paid them in cash from the royal treasury. According to the Ferishta, he recruited 4,75,000 cavalymen. He introduced the system of dagh (branding of horses) and prepared huliya (descriptive list of soldiers). In order to ensure maximum efficiency, a strict review of army from time to time was carried out. The introduction of paying salaries in cash to the soldiers led to price regulations popularly called as Market Reforms. Alauddin Khalji established four separate markets in Delhi, one for grain; another for cloth, sugar, dried fruits, butter and oil; a third for horses, slaves and cattle; and a fourth for miscellaneous commodities. Each market was under the control of a high officer called Shahna-i-Mandi. The supply of grain was ensured by holding stocks in government store-houses. Regulations were issued to fix the price of all commodities. A separate department called Diwani Riyasat was created under an officer called Naib-i-Riyasat. Every merchant was registered under the Market department. There were secret agents called

munhiyans who sent reports to the Sultan regarding the functioning of these markets. The Sultan also sent slave boys to buy various commodities to check prices. Violation of regulations was severely punished. Harsh punishment was given if any shopkeeper charged a higher price, or tried to cheat by using false weights and measures. Even during the famine the same price was maintained. We are not sure whether the market regulations in Delhi were also applied in the provincial capitals and towns. Apart from market reforms, Alauddin Khalji took important steps in the land revenue administration. He was the first Sultan of Delhi who ordered for the measurement of land. Even the big landlords could not escape from paying land tax. Land revenue was collected in cash in order to enable the Sultan to pay the soldiers in cash. His land revenue reforms provided a basis for the future reforms of Sher Shah and Akbar. Military Campaigns Alauddin Khalji sent his army six times against the Mongols. The first two were successful. But the third Mongol invader Khwaja came up to Delhi but they were prevented from entering into the capital city. The next three Mongol invasions were also dealt with severely. Thousands of Mongols were killed. The northwestern frontier was fortified and Ghazi Malik was appointed to be the Warden of Marches to protect the frontier. The military conquests of Alauddin Khalji include his expedition against Gujarat, Mewar and the Deccan. He sent Nusrat Khan and Ulugh Khan to capture Gujarat in 1299. The king and his daughter escaped while the queen was caught and sent to Delhi. Kafur, an eunuch, was also taken to Delhi and later he was made the Malik Naib – military commander. Then in 1301, Alauddin marched against Ranthampur and after a three month's siege it fell. The Rajput women committed jauhar or self-immolation. Alauddin next turned against Chittor. It was the powerful state in Rajasthan. The siege lasted for several months. In 1303 Alauddin stormed the Chittor fort. Raja Ratan Singh and his soldiers fought valiantly but submitted. The Rajput women including Rani Padmini performed jauhar. This Padmini episode was graphically mentioned in the book Padmavath written by Jayasi. Alauddin Khalji's greatest achievement was the conquest of Deccan and the far south. This region was ruled by four important dynasties – Yadavas of Devagiri, Kakatiyas of Warangal, Hoysalas of Dwarasamudra and the Pandyas of Madurai. Alauddin sent Malik Kafur against the ruler of Devagiri, Ramachandra Deva, who submitted and paid rich tributes. In 1309 Malik Kafur launched his campaign against Warangal. Its ruler Prataparudra Deva was defeated and enormous booty was collected from him. Malik Kafur's next target was the Hoysala ruler Vira Ballala III. He was defeated and a vast quantity of booty was seized and sent to Delhi. Kafur next marched against the Pandyas. Vira Pandya fled the capital Madurai and Kafur seized enormous wealth from the Pandya kingdom and returned to Delhi. Alauddin Khalji died in 1316. Although the Sultan was illiterate, he patronized poets like Amir Khusrau and Amir Hasan. He also built a famous gateway known as Alai Darwaza and constructed a new capital at Siri. Mubarak Shah and Khusru Shah were the successors of Alauddin Khalji. Ghazi

Malik, the governor of Dipalpur, killed the Sultan Khusru Shah and ascended the throne of Delhi under the title of Ghiyasuddin Tughlaq in 1320.

THE TUGHLAQ DYNASTY (1320-1414)

The founder of the Tughlaq dynasty was Ghiyasuddin Tughlaq. Ghiyasuddin Tughlaq sent his son Juna Khan to fight against Warangal. He defeated Prataparudra and returned with rich booty. Ghiyasuddin laid the foundation for Tughlaqabad near Delhi. Ulugh Khan was said to have treacherously killed his father and ascended the throne with the title Muhammad bin Tughlaq in 1325.

Muhammad bin Tughlaq (1325-1351)

He was a very attractive character in the history of medieval India owing to his ambitious schemes and novel experiments. His enterprises and novel experiments ended in miserable failures because they were all far ahead of their time. He was very tolerant in religious matters. He maintained diplomatic relations with far off countries like Egypt, China and Iran. He also introduced many liberal and beneficial reforms. But all his reforms failed. Contemporary writers like Isami, Barani and Ibn Battutah were unable to give a correct picture about his personality. But, Muhammad bin Tughlaq was the only Delhi Sultan who had received a comprehensive literary, religious and philosophical education. **Transfer of Capital** Muhammad bin Tughlaq wanted to make Devagiri his second capital so that he might be able to control South India better. In 1327 he made extensive preparations for the transfer of royal household and the ulemas and Sufis from Delhi to Devagiri, which was renamed as Daulatabad. When they resisted the Sultan enforced his orders ruthlessly and caused great hardship of the population of Delhi. The distance between these two places was more than 1500 kilometres. Many people died during the rigorous journey in the summer. After two years, the Sultan abandoned Daulatabad and asked them to return to Delhi. **Token Currency** In 1329-30 Muhammad bin Tughlaq introduced a token currency. There was a shortage of silver through out the world in the fourteenth century. Kublai Khan issued paper money in China. In the same manner, Muhammad bin Tughlaq issued copper coins at par with the value of the silver tanka coins. But he was not able to prevent forging the new coins. The goldsmiths began to forge the token coins on a large scale. Soon the new coins were not accepted in the markets. Finally, Muhammad bin Tughlaq stopped the circulation of token currency and promised to exchange silver coins for the copper coins. Many people exchanged the new coins but the treasury became empty. According to the Barani, the heap of copper coins remained lying on roadside in Tughlaqabad. **Taxation in Doab** The failure of these two experiments affected the prestige of the Sultan and enormous money was wasted. In order to overcome financial

difficulties, Muhammad bin Tughlaq increased the land revenue on the farmers of Doab (land between Ganges and Yamuna rivers). It was an excessive and arbitrary step on the farmers. A severe famine was also ravaging that region at that time. It had resulted in a serious peasant revolts. They fled from the villages but Muhammad bin Tughlaq took harsh measures to capture and punish them. The revolts were crushed. Agricultural Reforms However, the Sultan realized later that adequate relief measures and the promotion of agriculture were the real solution to the problem. He launched a scheme by which takkavi loans (loans for cultivation) were given to the farmers to buy seed and to extend cultivation. A separate department for agriculture, Diwan- i- Kohi was established. Model farm under the state was created in an area of 64 square miles for which the government spent seventy lakh tankas. This experiment was further continued by Firoz Tughlaq. Rebellions The latter part of Muhammad bin Tughlaq's reign witnessed a spate of rebellions by the nobles and provincial governors. The rebellion of Hasan Shah resulted in the establishment of the Madurai Sultanate. In 1336 the Vijayanagar kingdom was founded. In 1347 Bhamini kingdom was established. The governors of Oudh, Multan and Sind revolted against the authority of Muhammad bin Tughlaq. In Gujarat Taghi rose in revolt against the Sultan who spent nearly three years in chasing him. Muhammad bin Tughlaq's health became worse and he died in 1351. According to Baduani, the Sultan was freed from his people and the people from the Sultan. According to Barani, Muhammad bin Tughlaq was a mixture of opposites. His reign marked the beginning of the process of its decline.

Firoz Tughlaq (1351-1388)

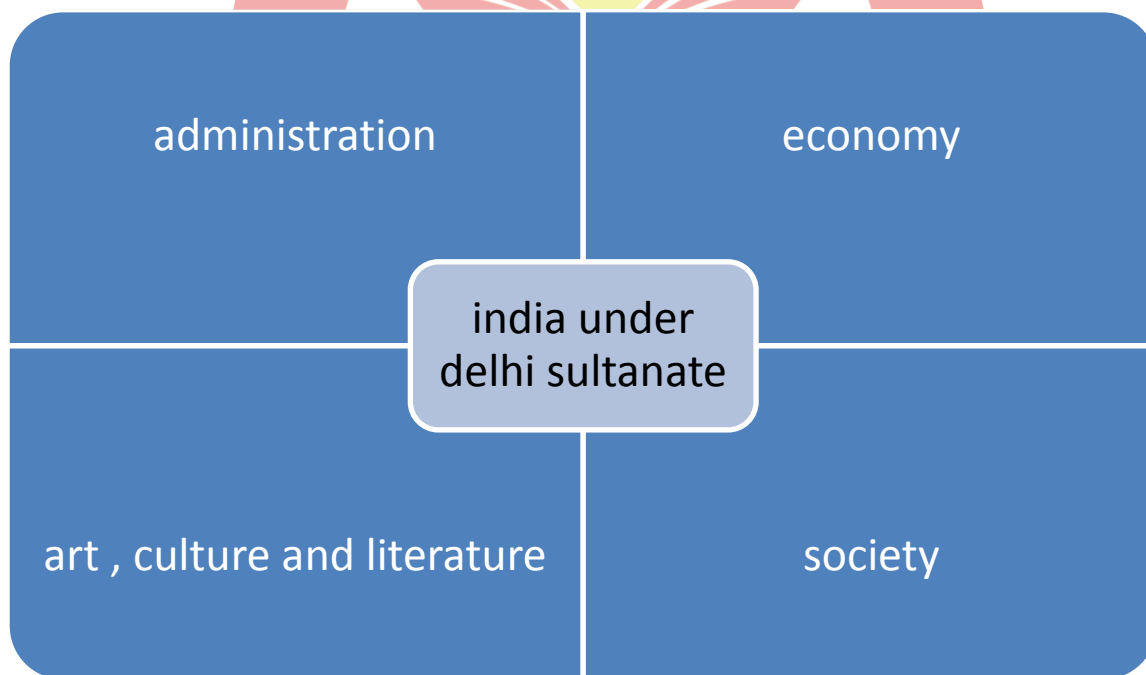
After the death of Muhammad-bin-Tughlaq in 1351 Firoz Tughlaq had the unique distinction of being chosen as sultan by the nobles. He appointed Khan-i-Jahan Maqbal, a Telugu Brahmin convert as wazir (prime minister). The wazir helped the Sultan in his administration and maintained the prestige of the Sultanate during this period. Military Campaigns After his accession Firoz had to face the problem of preventing the disintegration of the Delhi Sultanate. He tried to safeguard his authority over north India instead of reasserting his authority over the Deccan and south India. He led two expeditions to Bengal but they were not successful. Bengal became free from the control of Delhi Sultanate. Firoz led a campaign against Jajnagar (modern Orissa). He returned with rich booty acquired from the temples. He marched against Nagarkot and made its ruler to pay tributes. During this campaign the Sultan collected 1300 Sanskrit manuscripts from the Jawalamukhi temple library and got them translated into Persian. Firoz next marched against Thatta in the Sind region and crushed a rebellion there.

Administrative Reforms

The reign of Firoz Tughlaq was more notable for his administration. He strictly followed the advice of the ulemas in running the administration. He pleased the nobles and assured hereditary succession to their properties. Thus the iqta system was not only revived but also it was made hereditary. As per the Islamic law he levied the taxes. Jiziya was strictly imposed on non-Muslims. He was the first Sultan to impose irrigation tax. But at the same time he dug irrigation canals and wells. The longest canal was about 200 kilometres from Sutlej to Hansi. Another canal was between Yamuna and Hissar. There were about 1200 fruit gardens in and around Delhi yielding more revenue. The special tax on 28 items was abolished by him since they were against the Islamic law. He also developed royal factories called karkhanas in which thousands of slaves were employed. About 300 new towns were built during his reign. The famous among them was Firozabad near Red Fort in Delhi, now called Firoz Shah Kotla. Old monuments like Jama Masjid and Qutb-Minar were also repaired. A new department called Diwan-i-Khairat was created to take care of orphans and widows. Free hospitals and marriage bureaus for poor Muslims were also established. Firoz patronized scholars like Barani and Afif. As he was guided by the ulemas, he was intolerant towards Shia Muslims and Sufis. He treated Hindus as second grade citizens and imposed Jiziya. In this respect he was the precursor of Sikandar Lodi and Aurangzeb. Also he increased the number of slaves by capturing the defeated soldiers and young persons. In his regime the number of slaves had increased to one lakh eighty thousand. When Firoz died in 1388 the struggle for power between the Sultan and the nobles started once again. His successors had to face the rebellion of the slaves created by Firoz. In the following years, the Delhi Sultanate had disintegrated Delhi for three days murdering thousands of people and looting enormous wealth. He withdrew from India in 1399 and his invasion in fact delivered a death blow to the Tughlaq dynasty. Sayyids (1414-1451) Before his departure from India, Timur appointed Khizr Khan as governor of Multan. He captured Delhi and founded the Sayyid dynasty in 1414. He tried to consolidate the Delhi Sultanate further. Many provinces like Malwa and Gujarat declared their independence. The invasion of Timur in 1398 had worsened the situation. When Timur entered Delhi there was no opposition and he sacked but in vain. He died in 1421 and was succeeded by his son, Mubarak Shah. Muhammad Shah who succeeded him was always busy against conspirators and gradually lost control over his nobles. Buhlul Khan Lodi dominated everything. Muhammad Shah died in 1445 and was succeeded by his son Alam Shah (1445-1451) the weakest of the Sayyid princes. He handed over the throne to Buhlul Lodi and retired to Badaun.

LODIS (1451-1526)

The Lodis, who succeeded Sayyids, were Afghans. Bahlul Lodi was the first Afghan ruler while his predecessors were all Turks. He died in 1489 and was succeeded by his son, Sikandar Lodi. Sikandar Lodi (1489-1517) was the greatest of the three Lodi sovereigns. He brought the whole of Bihar under his control, many Rajput chiefs were defeated. He attacked Bengal and forced its ruler to conclude a treaty with him, and extended his empire from the Punjab to Bihar. He was a good administrator. Roads were laid and many irrigational facilities were provided for the benefit of the peasantry. Despite certain laudable qualities, he was a bigot. He destroyed many Hindu temples and imposed many restrictions on the Hindus. Yet, he was one of the great Lodi sultans who made the sultanate strong and powerful. Sikandar Lodi was succeeded by his eldest son Ibrahim Lodi who was arrogant. He insulted his nobles openly in court and humiliated them. Those nobles who revolted were put to death. His own uncle, Alauddin revolted. Daulat Khan Lodi, the governor of the Punjab was insulted and disaffection between king and courtier became very common. Greatly displeased by the arrogance of Ibrahim, Daulat Khan Lodi invited Babur to invade India. Babur marched against Delhi and defeated and killed Ibrahim Lodi in the first battle of Panipat (1526). The Afghan kingdom lasted for only seventy-five years.



ADMINISTRATION

The establishment and expansion of the Delhi Sultanate led to the evolution of a powerful and efficient administrative system. At its zenith the authority of Delhi Sultan had extended as far south as Madurai. Although the Delhi Sultanate had disintegrated, their administrative system made a powerful impact on the Indian provincial kingdoms and later on the Mughal system of administration. The Delhi Sultanate was an Islamic state with its religion Islam. The Sultans considered themselves as representatives of the Caliph. They included the name of the Caliph in the khutba or prayer and inscribed it on their coins. Although Balban called himself the shadow of God, he continued to practice of including the name of Caliph in the khutba and coins. Iltutmish, Muhammad bin Tughlaq and Firoz Tughlaq obtained mansur or letter of permission from the Caliph. The office of the Sultan was the most important in the administrative system. He was the ultimate authority for the military legal and political activities. There was no clear law of succession during this period. All the sons had equal claim to the throne. Iltutmish even nominated his daughter in preference to his sons. But such nominations or successions were to be accepted by the nobles. Sometimes ulemas played crucial role in accepting the succession to the throne. However, the military superiority remained the main factor in matters of succession. Central Government The Sultan was assisted by a number of departments and officials in his administration. The post of Naib was the most powerful one. The Naib practically enjoyed all the powers of the Sultan and exercised general control over all the departments. Next to him was the Wazir who was heading the finance department called Diwani Wizarat. The military department was called Diwani Ariz. It was headed by Ariz-i-mumalik. He was responsible for recruiting the soldiers and administering the military department. He was not the commander-in-chief of the army. The Sultan himself was the commander-in-chief of the army. The military department was first set up by Balban and it was further improved by Alauddin Khalji under whom the strength of the army crossed three lakh soldiers. Alauddin introduced the system of branding of the horses and payment of salary in cash. Cavalry was given importance under the Delhi Sultanate. Diwani Rasalat was the department of religious affairs. It was headed by chief Sadr. Grants were made by this department for the construction and maintenance of mosques, tombs and madrasas. The head of the judicial department was the chief Qazi. Other judges or qazis were appointed in various parts of the Sultanate. Muslim personal law or sharia was followed in civil matters. The Hindus were governed by their own personal law and their cases were dispensed by the village panchayats. The criminal law was based on the rules and regulations made by the Sultans. The department of correspondence was called Diwani Insha. All the

correspondence between the ruler and the officials was dealt with by this department. Local Administration The provinces under the Delhi Sultanate were called iqtas. They were initially under the control of the nobles. But the governors of the provinces were called the muqtis or walis. They were to maintain law and order and collect the land revenue. The provinces were divided into shiqs and the next division was pargana. The shiq was under the control of shiqdar. The pargana comprising a number of villages was headed by amil. The village remained the basic unit of the administration. The village headman was known as muqaddam or chaudhri. The village accountant was called patwari.

ECONOMY-

After consolidating their position in India, the Delhi Sultans introduced reforms in the land revenue administration. The lands were classified into three categories:

1. **Iqta land** – lands assigned to officials as iqtas instead of payment for their services.
2. **Khalisa land** – land under the direct control of the Sultan and the revenues collected were spent for the maintenance of royal court and royal household.
3. **Inam land** – land assigned or granted to religious leaders or religious institutions.

The peasantry paid one third of their produce as land revenue, and sometimes even one half of the produce. They also paid other taxes and always led a hand-to-mouth living. Frequent famines made their lives more miserable. However, Sultans like Muhammad bin Tughlaq and Firoz Tughlaq took efforts to enhance agricultural production by providing irrigational facilities and by providing takkavi loans. They also encouraged the farmers to cultivate superior crop like wheat instead of barley. Firoz encouraged the growth of horticulture. Muhammad bin Tughlaq created a separate agricultural department, Diwani Kohi. During the Sultanate period, the process of urbanization gained momentum. A number of cities and towns had grown during this period. Lahore, Multan, Broach, Anhilwara, Laknauti, Daulatabad, Delhi and Jaunpur were important among them. Delhi remained the largest city in the East. The growth of trade and commerce was described by contemporary writers. India exported a large number of commodities to the countries on the Persian Gulf and West Asia and also to South East Asian countries. Overseas trade was under the control of Multanis and Afghan Muslims. Inland trade was dominated by the Gujarat Marwari merchants and Muslim Bohra merchants. Construction of roads and their maintenance facilitated for smooth transport and communication. Particularly the royal roads were kept in good shape. Sarais or rest houses on the highways were maintained for the convenience of the travelers. Cotton textile and silk industry flourished in

this period. Sericulture was introduced on a large scale which made India less dependent on other countries for the import of raw silk. Paper industry had grown and there was an extensive use of paper from 14th and 15th centuries. Other crafts like leather-making, metal-crafts and carpet-weaving flourished due to the increasing demand. The royal karkhanas supplied the goods needed to the Sultan and his household. They manufactured costly articles made of gold, silver and gold ware. The nobles also aped the life style of Sultans and indulged in luxurious life. They were well paid and accumulated enormous wealth. The system of coinage had also developed during the Delhi Sultanate. Iltutmish issued several types of silver tankas. One silver tanka was divided into 48 jitals during the Khalji rule and 50 jitals during the Tughlaq rule. Gold coins or dinars became popular during the reign of Alauddin Khalji after his South Indian conquests. Copper coins were less in number and dateless. Muhammad bin Tughlaq had not only experimented token currency but also issued several types of gold and silver coins. They were minted at eight different places. At least twenty five varieties of gold coins were issued by him.

SOCIAL LIFE

There was little change in the structure of the Hindu society during this period. Traditional caste system with the Brahmins on the upper strata of the society was prevalent. The subservient position of women also continued and the practice of sati was widely prevalent. The seclusion of women and the wearing of purdah became common among the upper class women. The Arabs and Turks brought the purdah system into India and it became widespread among the Hindu women in the upper classes of north India. During the Sultanate period, the Muslim society remained divided into several ethnic and racial groups. The Turks, Iranians, Afghans and Indian Muslims developed exclusively and there were no intermarriages between these groups. Hindu converts from lower castes were also not given equal respect. The Muslim nobles occupied high offices and very rarely the Hindu nobles were given high position in the government. The Hindus were considered zimmi or protected people for which they were forced to pay a tax called jiziya. In the beginning jiziya was collected as part of land tax. Firoz Tughlaq separated it from the land revenue and collected jiziya as a separate tax. Sometimes Brahmins were exempted from paying jiziya.

ART AND ARCHITECTURE

The art and architecture of the Delhi Sultanate period was distinct from the Indian style. The Turks introduced arches, domes, lofty towers or minarets and decorations using the Arabic script. They used the skill of the Indian stone cutters. They also added colour to their buildings by using marbles, red and yellow sand

stones. In the beginning, they converted temples and other structures demolished into mosques. For example, the Quwwat-ul-Islam mosque near Qutub Minar in Delhi was built by using the materials obtained from destroying many Hindu and Jain temples. But later, they began to construct new structures. The most magnificent building of the 13th century was the Qutub Minar which was founded by Aibek and completed by Iltutmish. This seventy one metre tower was dedicated to the Sufi saint Qutbuddin Bakhtiyar Kaki. The balconies of this tower were projected from the main building and it was the proof of the architectural skills of that period. Later, Alauddin Khalji added an entrance to the Qutub Minar called Alai Darwaza. The dome of this arch was built on scientific lines. The buildings of the Tughlaq period were constructed by combining arch and dome. They also used the cheaper and easily available grey colour stones. The palace complex called Tughlaqabad with its beautiful lake was built during the period of Ghiasuddin Tughlaq. Muhammad bin Tughlaq built the tomb of Ghiasuddin on a high platform. The Kotla fort at Delhi was the creation of Firoz Tughlaq. The Lodi garden in Delhi was the example for the architecture of the Lodis. Music New musical instruments such as sarangi and rabab were introduced during this period. Amir Khusrau introduced many new ragas such as ghora and sanam. He evolved a new style of light music known as qwalis by blending the Hindu and Iranian systems. The invention of sitar was also attributed to him. The Indian classical work Ragadarpan was translated into Persian during the reign of Firoz Tughlaq. Pir Bhodan, a Sufi saint was one of the great musicians of this period. Raja Man Singh of Gwalior was a great lover of music. He encouraged the composition of a great musical work called Man Kautuhal.

LITERATURE

The Delhi Sultans patronized learning and literature. Many of them had great love for Arabic and Persian literature. Learned men came from Persia and Persian language got encouragement from the rulers. Besides theology and poetry, the writing of history was also encouraged. Some of the Sultans had their own court historians. The most famous historians of this period were Hasan Nizami, Minhaj-us-Siraj, Ziauddin Barani, and Shams-Siraj Afif. Barani's Tarikhi-Firoz Shahi contains the history of Tughlaq dynasty. Minhaj-us-Siraj wrote Tabaqat-i-Nasari, a general history of Muslim dynasties up to 1260. Amir Khusrau (1252-1325) was the famous Persian writer of this period. He wrote a number of poems. He experimented with several poetical forms and created a new style of Persian poetry called Sabaqi-Hind or the Indian style. He also wrote some Hindi verses. Amir Khusrau's Khazain-ul-Futuh speaks about Alauddin's conquests. His famous work Tughlaq Nama deals with the rise of Ghiasuddin Tughlaq. Sanskrit and Persian functioned as link languages in the Delhi Sultanate. Zia Nakshabi was the first to translate Sanskrit stories into Persian. The book Tuti Nama or

Book of the Parrot became popular and translated into Turkish and later into many European languages. The famous Rajatarangini written by Kalhana belonged to the period of Zain-ul-Abidin, the ruler of Kashmir. Many Sanskrit works on medicine and music were translated into Persian. In Arabic, Alberuni's Kitab-ul-Hind is the most famous work. Regional languages also developed during this period. Chand Baradi was the famous Hindi poet of this period. Bengali literature had also developed and Nusrat Shah patronized the translation of Mahabaratha into Bengali. The Bakthi cult led to development of Gujarati and Marathi languages. The Vijayanagar Empire patronized Telugu and Kannada literature.



BHAKTI AND SUFI MOVEMENT

1. Rise and spread of Bhakti Movement in India.
2. Sufism and its development in India.
3. Bhakti saints like Sankara, Ramanuja and others.
4. Ramananda, Kabir and Guru Nanak and their teachings.
5. Bhakti Movement in Bengal and Maharashtra.
6. Importance of Bhakti Movement.

There was rise of Bhakti cult in Tamil Nadu during the seventh and eight centuries. The Saivaite Nayannars and Vashnavaites Alvars preached the Bhakti cult under the Pallavas, Pandyas and Cholas. But, the spread of Bhakti movement in medieval India is a different kind. This medieval Bhakti movement was the direct result of the influence of the spread of Islam in India. Monotheism or belief in one God, equality and brotherhood of man and rejection of rituals and class divisions are the distinctive characteristics of Islam. These Islamic ideas created a profound impact on the religious leaders of this period. Moreover, the preaching of Sufi teachers shaped the thinking of Bhakti reformers like Ramananda, Kabir and Nanak.

SUFISM

Sufism was a liberal reform movement within Islam. It had its origin in Persia and spread into India in the eleventh century. The first Sufi saint Shaikh Ismail of Lahore started preaching his ideas. The most famous of the Sufi saints of India was Khwaja Muinuddin Chishti, who settled in Ajmer which became the centre of his activities. He had a number of disciples who are called Sufis of the Chishti order. Another well known Sufi saint was Bahauddin Zakariya who came under the influence of another famous mystic Shihabuddin Suhrawardi. His branch of Sufi saints was known as the Sufis of the Suhrawardi Order. Yet another famous Sufi saint was Nizamuddin Auliya who belonged to the Chishti order and who was a mighty spiritual force. These Sufi saints are revered even today by not only Muslims but by a large number of Hindus. Their tombs have become popular places of pilgrimage for both communities. Sufism stressed the elements of love and devotion as effective means of the realisation of God. Love of God meant love of humanity and so the Sufis believed service to humanity was tantamount to service to God. In Sufism, self discipline was considered an essential condition to gain knowledge of God by sense of perception. While orthodox Muslims emphasise external conduct, the Sufis lay stress on inner purity. While the orthodox believe in blind observance of rituals, the Sufis consider love and

devotion as the only means of attaining salvation. According to them one must have the guidance of a pir or guru, without which spiritual development is impossible. Sufism also inculcated a spirit of tolerance among its followers. Other ideas emphasised by Sufism are meditation, good actions, repentance for sins, performance of prayers and pilgrimages, fasting, charity and suppression of passions by ascetic practices. These liberal and unorthodox features of Sufism had a profound influence on medieval Bhakti saints. In the later period, Akbar, the Mughal emperor, appreciated Sufi doctrines which shaped his religious outlook and religious policies. When the Sufi movement was becoming popular in India, about the same time the Bhakti cult was gaining strength among the Hindus. The two parallel movements based on the doctrines of love and selfless devotion contributed a great deal to bringing the two communities closer together. However, this trend did not last long.

BHAKTI MOVEMENT

In the ninth century Sankaracharya started a Hindu revivalist movement giving a new orientation to Hinduism. He was born in Kaladi in Kerala. His doctrine of Advaita or Monism was too abstract to appeal to the common man. Moreover, there was a reaction against the Advaita concept of Nirguna brahmah (God without attributes) with the emergence of the idea of Saguna brahmah (God with attributes). In the twelfth century, Ramanuja, who was born at Sriperumbudur near modern Chennai, preached Visishtadvaita. According to him God is Saguna brahmah. The creative process and all the objects in creation are real but not illusory as was held by Sankaracharya. Therefore, God, soul, matter are real. But God is inner substance and the rest are his attributes. He also advocated prabattimarga or path of self-surrender to God. He invited the downtrodden to Vaishnavism. In the thirteenth century, Madhava from Kannada region propagated Dvaita or dualism of Jivatma and Paramatma. According to his philosophy, the world is not an illusion but a reality. God, soul, matter are unique in nature. Nimbarka and Vallabhacharya were also other preachers of Vaishnavite Bhakti in the Telungana region. Surdas was the disciple of Vallabhacharya and he popularized Krishna cult in north India. Mirabai was a great devotee of Krishna and she became popular in Rajasthan for her bhajans. Tulsidas was a worshipper of Rama and composed the famous Ramcharitmanas, the Hindi version of Ramayana. In the fourteenth and fifteenth centuries, Ramananda, Kabir and Nanak remained great apostles of the Bhakti cult. They drew inspiration from old masters but showed a new path. They helped the common people to shed age-old superstitions and attain salvation through Bhakti or pure devotion. Unlike the early reformers, they were not linked with any particular religious creed and did not believe in rituals and ceremonies. They condemned polytheism and believed in one god. They also denounced all forms of idolatry. They strongly believed in

Bhakti as the only means of salvation. They also emphasised the fundamental unity of all religions.

RAMANANDA

Ramananda was born at Allahabad. He was originally a follower of Ramanuja. Later he founded his own sect and preached his principles in Hindi at Banaras and Agra. He was a worshipper of Rama. He was the first to employ the vernacular medium to propagate his ideas. Simplification of worship and emancipation of people from the traditional caste rules were his two important contributions to the Bhakti movement. He opposed the caste system and chose his disciples from all sections of society disregarding caste. His disciples were: a) Kabir, a Muslim weaver b) Raidasa, a cobbler c) Sena, a barber d) Sadhana, a butcher e) Dhanna, a Jat farmer f) Naraharai, a goldsmith and g) Pipa, a Rajput prince.

KABIR

Among the disciples of Ramananda the most famous was Kabir. He was born near Banaras to a brahmin widow. But he was brought up by a Muslim couple who were weavers by profession. He possessed an inquiring mind and while in Benares learnt much about Hinduism. He became familiar with Islamic teachings also and Ramananda initiated him into the higher knowledge of Hindu and Muslim religious and philosophical ideas. Kabir's object was to reconcile Hindus and Muslims and establish harmony between the two sects. He denounced idolatry and rituals and laid great emphasis on the equality of man before God. He emphasised the essential oneness of all religions by describing Hindus and Muslims 'as pots of the same clay'. To him Rama and Allah, temple and mosque were the same. He regarded devotion to god as an effective means of salvation and urged that to achieve this one must have a pure heart, free from cruelty, dishonesty, hypocrisy and insincerity. He is regarded as the greatest of the mystic saints and his followers are called Kabirpanthis.

GURU NANAK

Another well-known saint-preacher of the medieval period was Guru Nanak, founder of the Sikh religion and a disciple of Kabir. He was born in Talwandi near Lahore. He denounced caste distinctions and rituals like bathing in holy rivers. His conception of religion was highly practical and sternly ethical. He exhorted people to give up selfishness, falsehood and hypocrisy and to lead a life of truth, honesty and kindness. 'Abide pure amidst the impurities of the world' was one of his famous sayings. His life was dedicated to establishing harmony between Hindus and Muslims. His followers were known as Sikhs.

CHAITANYA

Chaitanya was another well-known saint and reformer of Bengal who popularised the Krishna cult. He renounced the world, became an ascetic and wandered all over the country preaching his ideas. He proclaimed the universal brotherhood of man and condemned all distinction based on religion and caste. He emphasised love and peace and showed great sympathy to the sufferings of other people, especially that of the poor and the weak. He believed that through love and devotion, song and dance, a devotee can feel the presence of God. He accepted disciples from all classes and castes and his teachings are widely followed in Bengal even today.

GNANADEVA

was the founder of the Bhakti Movement in Maharashtra in the thirteenth century. It was called Maharashtra dharma. He wrote a commentary of Bhagavat Gita called Gnaneswari.

NAMADEVA

preached the gospel of love. He opposed idol worship and priestly domination. He also opposed the caste system.

In the sixteenth century, Ekanatha opposed caste distinctions and sympathetic towards the lower castes. He composed many lyrics and his bhajans and kirtans were famous.

Another Bhakti saint of Maharashtra was Tukaram, a contemporary of Sivaji. He was responsible for creating a background for Maratha nationalism. He opposed all social distinctions.

IMPORTANCE OF THE BHAKTI MOVEMENT

1. Various preachers spoke and wrote in the regional languages. So, the Bhakti movement provided an impetus for the development of regional languages such as Hindi, Marathi, Bengali, Kannada, etc. Through these languages they made direct appeal to the masses.
2. As the caste system was condemned by the Bhakti saints, the lower classes were raised to a position of great importance.
3. The importance of women in society was also increased because the Bhakti movement gave equal importance to them.
4. the Bhakti movement gave to the people a simple religion, without complicated rituals. They were required to show sincere devotion to God.
5. The new idea of a life of charity and service to fellow people developed.

VIJAYANAGAR KINGDOM

POLITICAL HISTORY

- The Vijayanagar Empire was founded in 1346 as a direct response to the challenge posed by the sultanate of Delhi.
- The empire was founded by brothers, Harihara and Bukka. Their dynasty was named after their father, Sangama.
- There are several theories with regard to the origin of this dynasty. According to some scholars, they had been the feudatories of the Kakatiyas of Warangal and after their fall they served the Kampili state. Another view says that they were the feudatories of the Hoysalas and belonged to Karnataka.
- Harihara and Bukka were helped and inspired by contemporary scholar and a saint Vidyanarya for the establishment of their kingdom. It is believed that to commemorate the memory of their guru, the brothers established the city of Vidyanagar or Vijayanagara on the banks of river Tungabhadra.
- Vijayanagar Empire was ruled by four important dynasties and they are:
 1. Sangama – 1336 to 1485
 2. Saluva – 1485 to 1503
 3. Tuluva – 1503 to 1565
 4. Aravidu – 1565 to 17th century
- Foreign travellers like Nicolo Conti, FernadoNuniz ,DomingoPaes, Duarto Barbosa and AbdurRazzaq wrote about the magnificence of Vijayanagar.

KRISHNADEVA RAYA (1509-1529 A.D.)

- Krishnadeva Raya of the Tuluva dynasty was the most famous king of the Vijayanagar Empire.
- The Tuluva dynasty was founded by ViraNarasimha.
- He conquered Sivasamudram in 1510A.D and Raichur in 1512A.D.
- In 1523 A.D. he captured Orissa and Warangal
- His empire extended from the river Krishna in the north to River Cauvery in the south; the Arabian Sea in the west to Bay of Bengal in the east

His Contributions

- He built large tanks and canals for irrigation.
- He developed the naval power understanding the vital role of overseas trade.

- He maintained friendly relations with the Portuguese and Arab traders.
- It was during his period the Vijayanagar Empire reached its zenith of glory.
- Krishnadeva Raya was a great scholar.
- Ashtadiggajas: A group of eight scholars adorned his court and they were:
 1. Allasani Peddanna – the author of Manucharitram, he was also known as Andhra Kavita-pitamaha
 2. Nandi Thimmana – the author of Parijathapaharanam
 3. Madayagari Mallana
 4. Dhurjati
 5. Ayyalaraju Ramabhadra Kavi
 6. Pingali Surana
 7. Ramaraja Bhushana
 8. Tenali Ramakrishna

BATTLE OF TALIKOTA (1565 A.D.)

- The successors of Krishnadeva Raya were weak
- The combined forces of Ahmednagar, Bijapur, Golconda and Bidar declared war on Vijayanagar during the rule of Aliya Rama Raya
- Aliya Rama Raya was defeated. He and his people were killed mercilessly.
- Vijayanagar was pillaged and ruined.

ADMINISTRATION

- The king enjoyed absolute authority in executive, judicial and legislative matters. He was the highest court of appeal.
- The succession to the throne was on the principle of hereditary.
- Sometimes usurpation to the throne took place as Saluva Narasimha came to power by ending the Sangama dynasty.
- The king was assisted by a council of ministers in his day to day administration.
- The Empire was divided into different administrative units called Mandalams, Nadus, sthalas and finally into gramas.
- The governor of Mandalam was called Mandaleswara or Nayak.
- Vijayanagar rulers gave full powers to the local authorities in the administration.

- Besides land revenue, tributes and gifts from vassals and feudal chiefs, customs collected at the ports, taxes on various professions were other sources of income to the government.
- Land revenue was fixed generally one sixth of the produce.
- The expenditure of the government includes personal expenses of king and the charities given by him and military expenditure.
- In the matter of justice, harsh punishments such as mutilation and throwing to elephants were followed.

ARMY AND MILITARY ORGANISATION OF THE VIJAYANAGAR EMPIRE

- In order to wage continuous warfare there was a need to keep a large army.
- Artillery was important and well bred horses were maintained.
- The Vijayanagar rulers imported high quality horses from across the Arabian Sea from Arabia and other Gulf countries.
- The port of Malabar was the centre of this trade and trade in other luxury commodities. The Vijayanagar rulers always attempted to control the port of Malabar.
- Vijayanagar state was familiar with the use of firearms and employed Turkish and Portuguese experts to train the soldiers in the latest weaponry of warfare.
- One of the rayas, Deva Raya II enrolled Muslims in his armed services, allotted them jagirs and erected a mosque for their use in the city.
- The walls of the forts to counter the firearms were now made thick and special kinds of door with fortified walls front were constructed.
- On the walls of the forts, special kinds of big holes were made to rest the guns. Special kinds of parapets were constructed on the forts to put the canons on it.
- Firearms were used. Some firearms were small and comprised of rifles and pistols. Some like canons were heavy and had to be put on a bullock cart or on an elephant and pushed into the battlefield.
- One of the important characteristics of the Vijayanagar administration was the amaranayaka system. In this system, the commander of the Vijayanagar army was called the nayaka. Each nayaka was given an area for administration.
- The nayaka was responsible for expanding agricultural activities in his area. He collected taxes in his area and with this income maintained his army,

horses, elephants and weapons of warfare that he had to supply to the raya or the Vijayanagar ruler. The nayaka was also the commander of the forts.

- Some of the revenue was also used for the maintenance of temples and irrigation works. The amara-nayakas sent tribute to the king annually and personally appeared in the royal court with gifts to express their loyalty.
- In the seventeenth century, several of these nayakas became independent and established separate states.
- The feudal Nayankaras used to maintain their own soldiers, forces and elephants. They were a powerful section that challenged the Vijayanagar authority, weakened its internal structures and contributed to the defeat of the Vijayanagar in the battle of Talikota.

SOCIAL LIFE

- Allasani Peddanna in his Manucharitam refers the existence of four castes – Brahmins, Kshatriyas, Vaisyas and Sudras – in the Vijayanagar society.
- Foreign travelers left vivid accounts on the splendour of buildings and luxurious social life in the city of Vijayanagar.
- Silk and cotton clothes were mainly used for dress.
- Perfumes, flowers and ornaments were used by the people.
- Paes mentions of the beautiful houses of the rich and the large number of their household servants.
- Nicolo Conti refers to the prevalence of slavery.
- Dancing, music, wrestling, gambling and cock-fighting were some of the amusements.
- Chidambaram speak the glorious epoch of Vijayanagar. They were continued by the Nayak rulers in the later period.
- The metal images of Krishna Deva Raya and his queens at Tirupati are examples for casting of metal images.
- Music and dancing were also patronized by the rulers of Vijayanagar.

ECONOMIC CONDITION

- According to the accounts of the foreign travelers, the Vijayanagar Empire was one of the wealthiest parts of the world at that time.
- Agriculture continued to be the chief occupation of the people.
- The Vijayanagar rulers provided a stimulus to its further growth by providing irrigation facilities.
- New tanks were built and dams were constructed across the rivers like Tungabadra. Nuniz refers to the excavation of canals.
- There were numerous industries and they were organized into guilds.
- Metal workers and other craftsmen flourished during this period.
- Diamond mines were located in Kurnool and Anantapur district.
- Vijayanagar was also a great centre of trade.
- The chief gold coin was the varaha but weights and measures varied from place to place.
- Inland, coastal and overseas trade led to the general prosperity.
- There were a number of seaports on the Malabar coast, the chief being Cannanore.
- Commercial contacts with Arabia, Persia, South Africa and Portugal on the west and with Burma, Malay peninsula and China on the east flourished.
- The chief items of exports were cotton and silk clothes, spices, rice, iron, saltpeter and sugar.
- The imports consisted of horses, pearls, copper, coral, mercury, China silk and velvet clothes. The art of shipbuilding had developed.

ART AND CULTURE

- The temple building activity further gained momentum during the Vijayanagar rule.
- The chief characteristics of the Vijayanagara architecture were the construction of tall Raya Gopurams or gateways and the Kalyanamandapam with carved pillars in the temple premises.
- The sculptures on the pillars were carved with distinctive features. The horse was the most common animal found in these pillars.

- Large mandapams contain one hundred pillars as well as one thousand pillars in some big temples. These mandapams were used for seating the deity on festival occasions.
- Also, many Amman shrines were added to the already existing temples during this period.
- The most important temples of the Vijayanagar style were found in the Hampi ruins or the city of Vijayanagar.



- Vittalaswamy and HazaraRamaswamy temples were the best examples of this style.
- The Varadharaja and Ekamparanatha temples at Kanchipuram stand as examples for the magnificence of the Vijayanagara style of temple architecture.
- The Raya Gopurams at Thiruvannamalai and Chidambaram speak the glorious epoch of Vijayanagar.
- They were continued by the Nayak rulers in the later period.
- The metal images of Krishna Deva Raya and his queens at Tirupati are examples for casting of metal images.
- Music and dancing were also patronized by the rulers of Vijayanagar.
- Different languages such as Sanskrit, Telugu, Kannada and Tamil flourished in the regions.
- The peak of literary achievement was reached during the reign of Krishna Deva Raya. He himself was a scholar in Sanskrit and Telugu.
- His famous court poet Allasani Peddanna was distinguished in Telugu literature.

MUGHAL EMPIRE

- The Mughals were a branch of the Timurid dynasty of Turco-Mongol origin from Central Asia.
- From the latter half of the 16th century, they expanded their kingdom from Agra and Delhi until in the 17th century they controlled nearly all of the subcontinent.

POLITICAL OUTLOOK AND RULERS

BABUR (1526-1530)

- Babur is the founder of the Mughal Empire in India.
- He was a descendant of Timur (on his father's side) and Genghis Khan (on his Mother's side).
- His original name was Zahiruddin Muhammad.
- In 1494 at the age of 11, Babur became the ruler of Farghana (at present in Chinese Turkistan) succeeding Umar Shaikh Mirza, his father.
- Daulat Khan, the most powerful noble of Punjab, who was discontented with Ibrahim Lodhi, invited Babur to invade India.
- He undertook four expeditions to India in order to conquer it between the years 1519 and 1523.

BABUR'S MILITARY CONQUESTS

- In 1504, Babur occupied Kabul.
- In 1524, Babur occupied Lahore but had to retreat to Kabul after Daulat Khan turned against him.
- In November 1525, Babur attacked and occupied Punjab again.
- On 21st April 1526, Babur defeated Ibrahim Lodi in the First Battle of Panipat and quickly occupied Delhi and Despite vast and superior troop Ibrahim Lodi lost in the battle due to Babur's superior strategy and use of artillery.
- The First Battle of Panipat marked the foundation of Mughal dominion in India.
- Babur conquered Delhi and sent his son Humayun to seize Agra.
- Babur announced himself as "Emperor of Hindustan".

Rana Sangha & Babur

- Rana Sangha of Mewar was a great Rajput warrior.

- He gave the toughest resistance to Babur's expansion plans.
- On March 16, 1527, Rana Sangha, along with rulers of Marwar, Amber, Gwalior, Ajmer and Chanderi and Sultan Mahmood Lodi (whom Rana Sangha had acknowledged as ruler of Delhi) met Babur in a decisive contest at Kanhwa, a village near Agra. The aim was to prevent the imposition of another foreign repression on Babur succeeded over them by using similar tactics as in the Battle of Panipat. Then, he took on the title of "Ghazi".
- In the year 1528, Chanderi was captured by Babur from Rajput king Medini Rai.
- On May 6, 1529, Babur met the allied Afghans of Bihar and Bengal on the banks of Gogra, near Patna and defeated them. With this battle, Babur occupied a considerable portion of northern India.
- On December 26, 1530, Babur died at Agra aged 47. His body was first laid at Arambagh in Agra but was later taken to Kabul, where it was buried.

ESTIMATE OF BABUR

- He was an eminent scholar in Arabic and Persian.
- His mother tongue was Chaghatai Turkic.
- He was said to be a statesman.
- He wrote his memoirs, Tuzuk-i-Baburiin in Turki language.

HUMAYUN (1530-1540, 1555-1556)

- Humayun was the eldest son of Babur.
- Humayun means "fortune" but he remained the most unfortunate ruler of the Mughal Empire.
- Six months after his succession, Humayun besieged the fortress of Kalinjar in Bundelkhand, gained a decisive victory over Afghans at Douhrua and drove out Sultan Mahmood Lodhi from Jaunpur, and even defeated Bahadur Shah of Gujarat. His victories, however, were short-lived due to the weakness of his character.
- Humayun had three brothers, Kamran, Askari and Hindal
- Humayun divided the empire among his brothers but this proved to be a great blunder on his part.
- Kamran was given Kabul and Kandahar.
- Sambhal and Alwar were given to Askari and Hindal respectively.
- Humayun captured Gujarat from Bahadur Shah and appointed Askari as its governor

- But soon Bahadur Shah recovered Gujarat from Askari who fled from there.
- In the east, Sher Khan became powerful. Humayun marched against him and in the Battle of Chausa, held in 1539, Sher Khan destroyed the Mughal army and Humayun escaped from there.
- Humayun reached Agra to negotiate with his brothers.
- In 1540, in the Battle of Bilgram or Ganges also known as Battle of Kanaauj, Humayun was forced to fight with Sher Khan alone and after losing his kingdom, Humayun became an exile for the next fifteen years.
- In 1552, during his wanderings in deserts of Sindh, Humayun married Hamida Banu Begum, daughter of Sheikh Ali Amber Jaini, who had been a preceptor of Humayun's brother Hindal.
- On November 23, 1542, Humayun's wife gave birth to Akbar
- Amarkot's Hindu chief RanaPrasad promised Humayun to help him to conquer Thatta
- However, Humayun could not conquer Bhakker or secure Thus, he left India and lived under the generosity of ShahTahmashp of Persia.
- Shah of Persia agreed to help Humayun and lend him a force of 14,000 men on a condition to confirm to Shia creed, to have the Shah's name proclaimed in his Khutba and to give away Kandhar to him on his success.
- In 1545 with Persian help, Humayun captured Kandhar and Kabul but refused to cede Kandhar to Persia.
- Humayun sought help from the Safavid ruler.
- Later, he defeated his brothers Kamran and Askari.
- In 1555, Humayun defeated the Afghans and recovered the Mughal throne.
- After six months, he died in 1556 due to his fall from the staircase of his library.
- Humayun was kind and generous, though he was not a good General and warrior.
- He also loved painting and wrote poetry in the Persian language.

AKBAR (1556-1605)

- Akbar's position was in dangerous when he succeeded his father Humayun as Delhi was seized by the Afghans.
- In 1556, in the second battle of Panipat, Akabar defeated Hemu and the army of Hemu fled which made the victory of Mughal decisive.
- During the first 5 years of Akbar's reign, Bairam Khan acted as his regent.
- Later, Akbar removed Bairam Khan and sent him to Mecca but Bairam Khan was killed by an Afghan on his way.
- The military conquests of Akbar were extensive.

AKBAR'S RELATION WITH RAJPUTS

- Akbar married the Rajput Princess, the daughter of Raja Bharmal.
- For four-generation, the Rajputs served the Mughals and many served in the positions of military generals as well.
- Akbar appointed Raja Man Singh and Raja Bhagawan Das in the senior position of the Mughal Administration.
- Though the majority of the Rajput states surrendered to Akbar, the Ranas of Mewar continued to confront even though they were defeated several times.
- In 1576, the Mughal Army defeated Rana Pratap Singh in the battle of Haldighati, following the defeat of Mewar, other leading Rajput leaders surrendered to Akbar and accepted his suzerainty
- Akbar's policy towards Rajput was combined with broad religious toleration.
- He abolished the pilgrim tax and later the jiziya.

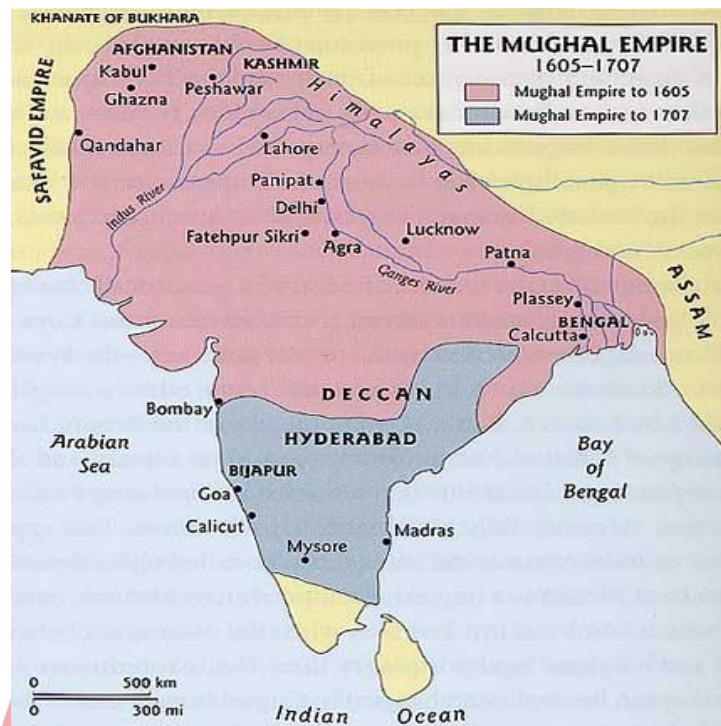
AKBAR'S POLICIES

- The empire was divided into provinces called subas, governed by a subadar who carried out both political and military functions.
- Subadar was supported by other officers such as the military paymaster (bakhshi), the minister in charge of religious and charitable patronage (sadr), military commanders (faujders) and the town police commander (kotwal).
- Each province had a financial officer or diwan.
- Akbar's nobles commanded large armies and had access to large amounts of revenue.
- Akbar's discussions on religion with the ulama, Brahmanas, Jesuit priests who were Roman Catholics, and Zoroastrians took place in the ibadat khana.
- He realised that religious scholars who emphasised ritual and dogma were often bigots. Their teachings created divisions and disharmony amongst his subjects. This eventually led Akbar to the idea of sulh-i kul or "universal peace".
- Abul Fazl helped Akbar in framing a vision of governance around this idea of sulh-i kul.
- This principle of governance was followed by Jahangir and Shah Jahan as well.

JAHANGIR (1605-1627)

- In 1605, Prince Salim succeeded with the title Jahangir (Conqueror of World) after the death of Akbar.
- He defeated and imprisoned his son, Khusrau Mirza.

- He also beheaded Guru Arjun, the 5th Sikh Guru and one of the supporters of Khusrau Mirza.



SHAH JAHAN (1628-1658)

- Shah Jahan launched a continued war in the northwest frontier to recover Kandahar and other ancestral lands.
- His Deccan policy was more successful.
- He defeated the forces of Ahmadnagar and seized it.
- Both Bijapur and Golconda signed a treaty with the emperor.
- Shah Jahan engraved four Mughal provinces in the Deccan – Khandesh, Berar, Telangana and Daulatabad

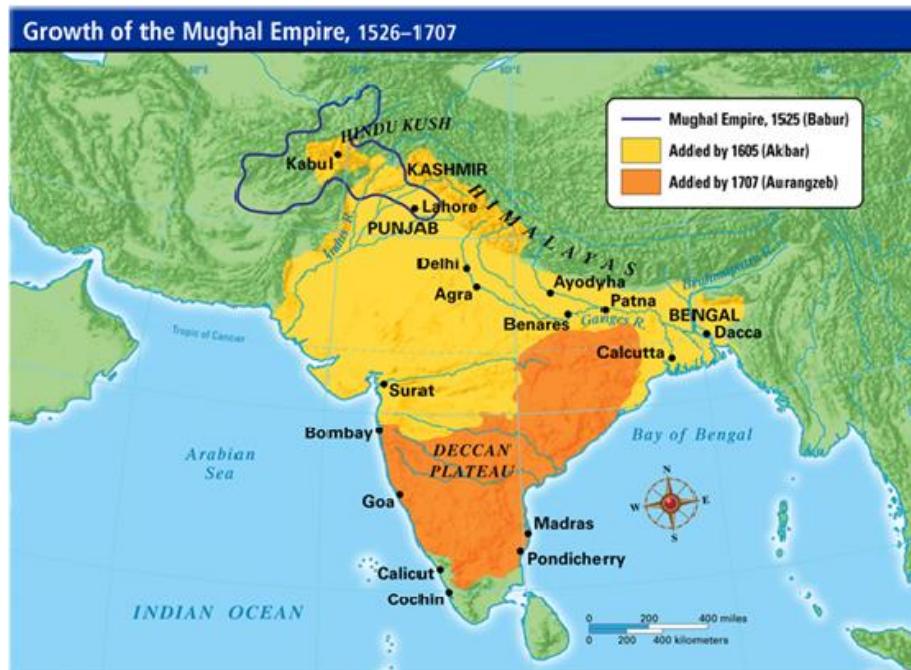
WAR OF SUCCESSION

- The last years of Shah Jahan's reign were clouded by a bitter war of succession among his four sons
 1. Dara Shikoh (crown prince)
 2. Shah Shuja (governor of Bengal)
 3. Aurangzeb (governor of Deccan)
 4. Murad Baksh (governor of Malwa and Gujarat)
- Aurangzeb emerged victorious in this struggle
- He entered the Agra Fort after defeating Dara

- He forced Shah Jahan to surrender
- Shah Jahan was confined to the female apartments in the Agra fort and strictly put under watch
- Shah Jahan lived for eight long years lovingly nursed by his daughter Jahanara.

AURANGAZEB (1658-1707)

- Aurangzeb was one of the ablest, if not the most controversial, of all the Mughal Emperors
- He assumed the title Alamgir, World Conqueror.
- In his first ten years of reign, his military campaigns were a great success.
- But in the latter part of his reign, he faced serious difficulties.
- The Jats and Satnamis and also the Sikhs revolted against him due to his harsh religious policy.
- The Deccan policy of the Mughals started from the reign of Akbar.
- Aurangzeb, as governor of Deccan, followed a belligerent Deccan policy.
- He concentrated on the northwest frontier in his first 25 years as the Mughal emperor
- In the same time, Shivaji, the Maratha Ruler carved an independent Maratha kingdom in the territories of north and south Konkan.
- Aurangzeb decided to invade Bijapur and Golconda to halt the spread of the Marathas.
- He defeated Sikandar Shah of Bijapur and seized his kingdom.
- He proceeded against Golconda and eliminated the Kutb Shahi dynasty.
- The destruction of the Deccan kingdoms was a political blunder by Aurangzeb.
- The barrier between the Mughals and the Marathas was removed and there ensued a direct confrontation between them which economically drained the Mughal empire.



RELIGIOUS POLICIES

AKBAR'S RELIGIOUS POLICY

- It's Akbar's religious policy that made way to his name in the history pages.
- In 1564, he abolished jiziya.
- He allowed his Hindu wives to worship their own gods.
- In 1575, Akbar built Ibadat Khana (House of worship) at his new capital Fatepur Sikri and invited scholars from all religions like Christianity, Hinduism, Jainism, and Zoroastrianism.
- He did not like the intrusion of the Muslim Ulemas in political matters.
- In 1579, he delivered the "Infallibility Decree" and proclaimed his religious powers.
- In 1582, he propagated a new religion called Din Ilahi or Divine Faith.

ABOUT DIN ILAHI

- The new religion believed in one God.
- It had all the good points of every religion.
- Its foundation was balanced.
- It didn't endorse any philosophy.
- It aimed at bridging the gap that separated different religions.
- The new religion had only 15 followers including Birbal.

- Akbar did not compel anyone to join his new religion.
- However, the new religion proved to be a failure, after Akbar's death.

RELIGIOUS POLICY OF AURANGAZEB

- His idea was to transform the country into an Islamic state.
- He created a separate department to enforce moral codes under a high-powered officer called Muhtasib.
- Drinking was prohibited. Cultivation and use of bhang along with other drugs were banned
- Aurangazeb forbade music in the Mughal court
- He discontinued the practice of Jarokhadarshan
- He also discontinued the celebration of Dasara and royal astronomers and astrologers were also dismissed from service
- He began a policy of destroying Hindu temples.
- The celebrated temples at Mathura and Benares were reduced to ruins.
- In 1679, he reimposed jizya and pilgrim tax.
- The celebration of Muharram was stopped
- His invasions against the Deccan sultanates were partly due to his hatred of the Shia faith
- He was also against the Sikhs and he executed the ninth Sikh Guru Teg Bahadur.
- His religious policy was responsible for turning the Rajputs, the Marathas and Sikhs into the enemies of the Mughal Empire
- It had also resulted in the rebellions of the Jats of Mathura and the Satnamis of Mewar.
- Therefore, Aurangazeb is held responsible for the decline of the Mughal Empire.

MANSABDARS AND JAGIRDARS

- As the empire expanded to encompass different regions the Mughals recruited diverse bodies of people like Iranians, Indian Muslims, Afghans, Rajputs, Marathas and other groups.
- Those who joined Mughal service were enrolled as mansabdars – an individual who holds a mansab, meaning a position or rank.
- It was a grading system used by the Mughals to fix rank, salary and military responsibilities.
- The mansabdar's military responsibilities required him to maintain a specified number of sawar or cavalymen.

- Mansabdars received their salaries as revenue assignments – jagirs which were somewhat like iqtas. But unlike muqtis, mansabdars didn't administer jagirs, instead only had rights to collect the revenue that too by their servants while mansabdars themselves served in some other part of the country.
- In Akbar's reign, these jagirs were carefully assessed so that their revenues were roughly equal to the salary of the mansadar.
- But by Aurangzeb's reign, there was a huge increase in the number of mansabdars which meant a long wait before they received a jagir.
- So the shortage of jagirdars was witnessed and whoever got jagirs they extracted more revenue than allowed.
- Aurangzeb couldn't control this development and the peasantry therefore suffered tremendously.

ZABT AND ZAMINDARS

- To sustain Mughul administration, rulers relied on extracting taxes from rural produce[peasantry].
- Mughal used one term – zamindars – to describe all intermediaries, whether they were local headmen of villages or powerful chieftains who collect these taxes for rulers.
- Careful survey was done to evaluate crop yields.
- On the basis of this data, the tax was fixed.
- Each province was divided into revenue circles with its own schedule of revenue rates for individual crops. This revenue system was known as zabt.
- However, rebellious zamindars were present. They challenged the stability of the Mughal Empire from the end of the 17th century through peasant revolt.

ECONOMIC AND SOCIAL LIFE

- The socio-economic conditions of India are mentioned by many European Travellers and trader who came to India and their accounts contain a mine of information.
- Generally, most of the accounts describe the wealth and prosperity of India and also the lavish life of the nobles.
- There are accounts of foreigners as well that give information about the poverty and sufferings of ordinary people such as peasants and artisans.

Agriculture

- One of the estimates claims that at the beginning of the 17th century India's population was about 125 million.

- A large variety of crops such as barley, gram, pulses, rice, and wheat were cultivated.
- Commercial crops such as indigo, oil-seeds, cotton and sugarcane were also cultivated.
- During the seventeenth century two new crops, viz., tobacco and maize were added.
- On a note, no new agricultural technique was introduced during this period.
- India was able to export food items like rice and sugar to the neighbouring countries.

Growth of Trade

- The Indian trading classes spread across the country and were in large numbers.
- Seth and Bohra – Long-distance traders
- Banik – Local traders
- Banjaras – Another class of traders specialized in carrying bulk goods, they also moved long distances with their goods on the back of oxen.
- Bulk goods were also taken through rivers on boats.
- The Gujarati merchants included the Hindus, Jains and Muslims.
- In Rajasthan, Oswals, Maheshwaris, and Agarwals came to be called the Marwaris.
- The most important trading communities in south India
- The Chettis on the Coramandal coast
- the Muslim merchants of Malabar
- Bengal – Exported sugar, rice as well as delicate muslin and silk.
- Gujarat – Was an entry point of foreign goods from where fine textiles and silk were taken to north India.
- The major imports into India were certain metals such as
 - tin and copper
 - warhorses and
 - luxury items such as ivory
- The import of gold and silver balanced of trade.
- In the seventeenth century, the growth of foreign trade resulted in the increased import of gold and silver.

CULTURAL DEVELOPMENT

- The Mughal period witnessed a significant and widespread development in cultural activity.

- It was evident in the sphere of art and architecture, painting, music and literature.
- The Mughals brought Turko-Iranian culture into India and the Indian traditions were blended Turko-Iranian culture.

ARCHITECTURE

- The Mughals were fond of laying gardens with running water. Some of the Mughal Gardens are:
 - ✓ Nishat Bagh in Kashmir
 - ✓ the Shalimar Bagh at Lahore
 - ✓ the Pinjore garden in Punjab
- During the reign of Sher Shah, the mausoleum at Sasaram in Bihar and the Purana Qila near Delhi were built.
- Large scale construction of buildings started with the dawn of Akbar
- He built many forts and the most famous one was the Agra Fort. It was built in red sandstone.
- His other forts are at Lahore and Allahabad.
- Shah Jahan built the famous Red Fort at Delhi with its Rang Mahal, Diwan-i-Am and Diwan-i-Khaswas
- Akbar also built a palace cum fort complex at Fatehpur Sikri (City of Victory).
- Many buildings in Gujarati and Bengali styles are also found in this complex.
- Gujarati style buildings were probably built for his Rajput wives.
- The most magnificent building in it is the Jama Masjid and the gateway to it called Buland Darwaza or the Lofty Gate.
- The height of the gateway is 176 feet. It was built to commemorate Akbar's victory over Gujarat.
- Other important buildings at Fatehpur Sikri are Jodha Bai's palace and Panch Mahal with five storeys.
- During Akbar's reign, the Humayun's tomb was built at Delhi and it had a massive dome of marble.
- It may be considered the precursor of the Taj Mahal.
- Akbar's tomb at Sikandara near Agra was completed by Jahangir.
- Nur Jahan built the tomb of Itimaddaulah at Agra.
- It was constructed wholly of white marble with floral designs made of semi-precious stones on the walls. (Pietra dura)
- This method became more popular during the reign of Shah Jahan.

TAJ MAHAL

- ✓ The Pietra Dura method was used on a large scale in the Taj Mahal.
- ✓ Taj Mahal is considered as the jewel of the builder's art.
- ✓ It contains all the architectural forms developed by the Mughals.
- ✓ The chief glory of the Taj is the massive dome and the four slender minarets
- ✓ The decorations are kept to the minimum.
- The Moti Masjid at Agra was built entirely in white marble. The Jama Masjid at Delhi was built in red stone.

PAINTINGS AND MUSIC

- The foundation for the Mughal painting was laid by Humayun while staying in Persia.
- He brought with him two painters – Mir Sayyid Ali and Abdal Samad to India.
- Akbar commissioned the illustrations of several literary and religious texts.
- He invited a large number of painters from different parts of the country to his court.
- Both Hindus and Muslims joined in this work.
- Baswan, Miskina and Daswant attained great positions as Akbar's court artists.
- Illustrations of Persian versions of Mahabharata and Ramayana were produced in miniature form.
- Art Studio established by Akbar. Historical works such as Akbar Nama also remained the main themes of Mughal paintings
- Mughal paintings reached its climax during the reign of Jahangir.
- He employed a number of painters like Abul Hasan, Bishan Das, Madhu, Anant, Manohar, Govardhan and Ustad Mansur
- Music had also developed under the Mughals.
- Akbar patronized Tansen of Gwalior.
- Tansen composed many ragas.
- Jahangir and Shah Jahan were also fond of music.

LANGUAGE AND LITERATURE

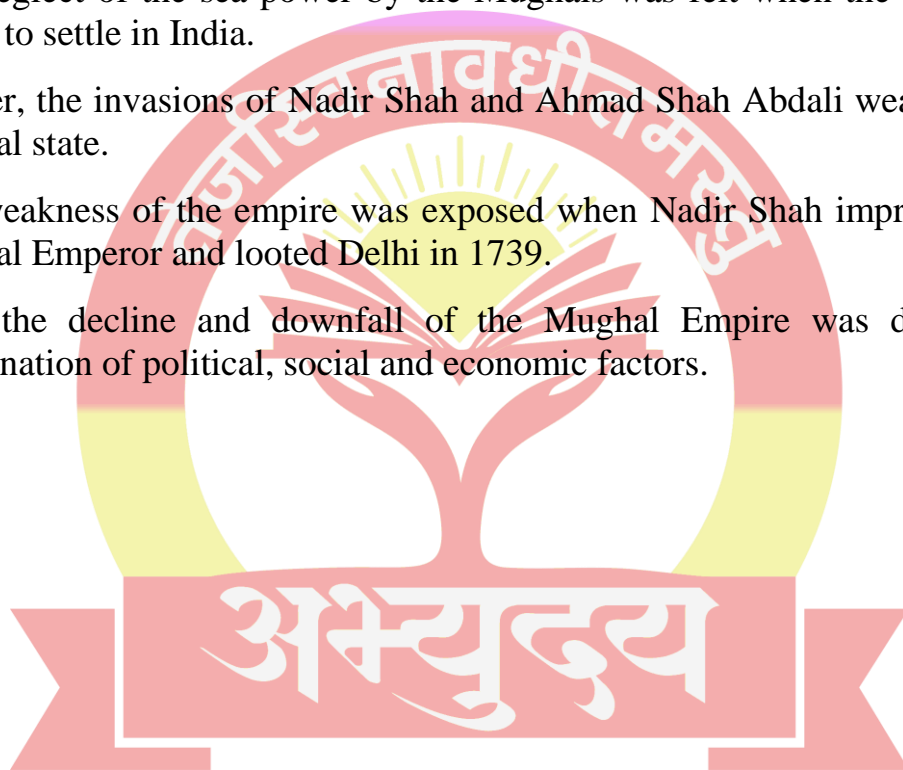
- Persian language became widespread in the Mughal Empire by the time of Akbar's reign.
- Many historical works were written during this period.
- Akbar Nama & Ain-i Akbari
- ✓ Abul Fazl wrote a three volume history of Akbar's reign titled, Akbar Nama .

- ✓ The first volume dealt with Akbar's ancestors .
- ✓ The second recorded the events of Akbar's reign.
- ✓ The third is the Ain-i Akbari. It deals with Akbar's administration, household, army, the revenues and geography of his empire. It provides rich details about the traditions and culture of the people living in India. It also got statistical details about crops, yields, prices, wages and revenues
- The leading poet of that period was Abul Faizi.
- The translation of Mahabharata into the Persian language was done under his supervision.
- Utbi and Naziri were the two other leading Persian poets
- Jahangir's autobiography, Tuzuk-i-Jahangiri was famous for its style
- He also patronized many scholars like Ghiyas Beg, Naqib Khan and Niamatullah
- Shah Jahan also patronized many writers and historians like Abdul Hamid Lahori, author of Padshah
- Nama and Inayat Khan who wrote Shah Jahan Nama.
- His son Dara Shikoh translated the Bhagavat Gita and Upanishads into the Persian language
- Regional languages such as Bengali, Oriya, Rajasthani and Gujarati had also developed during this period.
- Many devotional works including the Ramayana and Mahabharata were translated into regional languages.
- The most influential Hindi poet was Tulsidas, who wrote the Hindi version of the Ramayana, the Ramcharitmanas.

CAUSES FOR THE DOWNFALL OF THE MUGHALS

- The Mughal Empire declined rapidly after the death of Aurangzeb and the causes for the downfall of the Mughal Empire were varied.
- The vastness of the empire became unwieldy. It is quite evident that the territorial expansion of Mughal empire achieved under Akbar continued to be the core of the empire. Its further expansion during Aurangzeb's reign was in Deccan and in small measure in North-East region. During Aurangzeb's period the Mughal empire had the largest area. However, the beginning of the decline of the Mughal empire also could be traced to the rule of Aurangzeb.

- To some extent, the religious and Deccan policies of Aurangzeb contributed to its decline.
- The breaking up of the association with the potent regional forces like the Rajputs and failing relationships with the Deccani states and Marathas shook the unity and stability of the Mughal empire.
- Under his weak successors the empire kept disintegrating and demoralization of the Mughal army also paved the way for it.
- The Mughal court became the scene of factions among the nobles.
- The financial difficulties due to continuous wars led to the decline.
- The neglect of the sea power by the Mughals was felt when the Europeans began to settle in India.
- Further, the invasions of Nadir Shah and Ahmad Shah Abdali weakened the Mughal state.
- The weakness of the empire was exposed when Nadir Shah imprisoned the Mughal Emperor and looted Delhi in 1739.
- Thus the decline and downfall of the Mughal Empire was due to the combination of political, social and economic factors.



MARATHAS

RISE OF MARATHA EMPIRE

Maratha Empire began as a small kingdom in western India with Raigad as the capital and rose to prominence under its founder Shivaji, the legendary Maratha Chief who led Marathas against the Sultan of Bijapur(Adil Shahi Dynasty) to establish Hind- Swarajya (self-rule for Hindu people). In 1674, Shivaji was crowned as Chhatrapati (sovereign).

Following factors led to the rise of Maratha Empire

- Political Conditions - Mughal Invasion in Deccan and ensuing socio-economic backwardness was the primary reason for discontent in the region which created conditions ripe for a rebellion.
- Another factor aiding Maratha rise was waning Mughal strength after Aurangzeb, factionalism within Mughal courts and divisions within nobility coupled with inept successors emboldened Marathas to strike northern regions and expand their territory.
- Physical environment - Mountainous region and dense forests helped Marathas to adopt guerrilla tactics and provide the strong defense against Invaders.
- Impregnable forts - Building of a number of forts on the mountains provided them stronger defense which Marathas used to their advantage against Mughal attacks.
- Maratha Nationalism - The seeds for which were sowed through the call for social unity raised during Bhakti movement by leaders like Tukaram, Ramdas, Vaman Pandit and Eknath. This helped in unification of the Maratha Empire. The revivalist political ideology of Hind-swarajya was a major driving force for Marathas.

ADMINISTRATION UNDER SHIVAJI

He was a great administrator. He had a council of ministers called Asthapradhan. Each minister was directly responsible to Shivaji. He divided the Maratha territory into three provinces under a viceroy. Provinces were then divided into prants, further subdivided into Paragans. The lowest unit was village, headed by Patel.

The ministers in Shivaji's council of ministers:

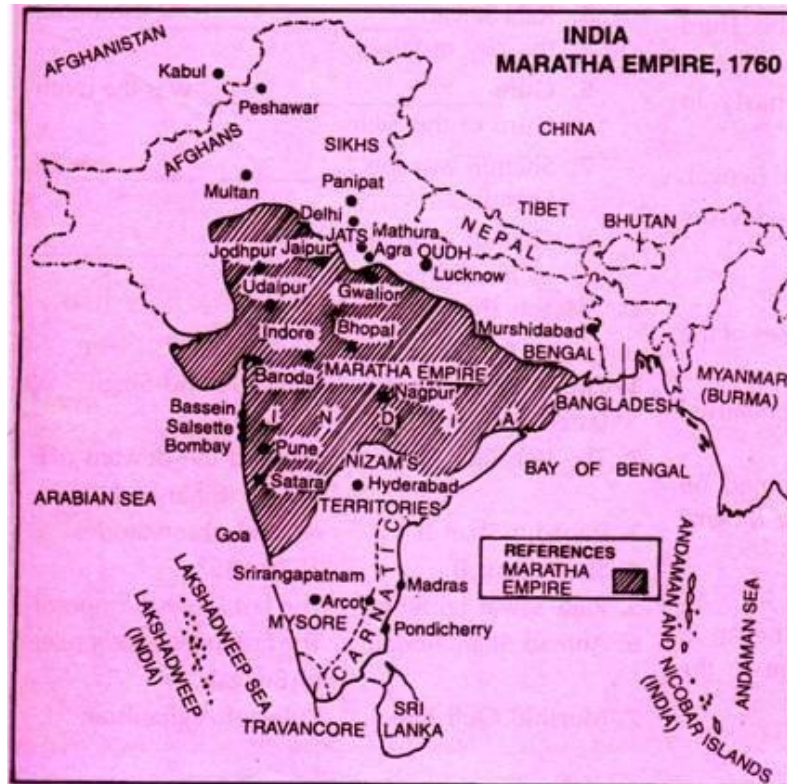
- Peshwa: Initially finance and general administration. Later became prime minister.
- Sar-i-Naubat or Senapati: Military commander.
- Majumdar(Amatya): Revenue and accounts
- Waqenavis(Mantri): Intelligence, postand home affairs.
- Surnavis(Sachiv): Head of Royal correspondence
- Sumant(Dabir): master of ceremonies
- Nyayadhish: justice
- Pandit Rao(Sadar): Religious administration

Most of the administrative reforms of Shivaji were modelled on practices of Deccan Sultanates.

The revenue system under Shivaji was based on that of Malik Amber of Ahmednagar. The land assessment was completed through Kathi. three types of land was classified- Paddy fields, Hilly tracks and garden lands. Shivaji appointed his own revenue officers called as Karkuns, while reducing the powers of existing desh mukhs and kulkarnies.

Chauth and Sardeshmukhi were collected in neighboring territories of Mughal empire, not in Maratha empire. Chauth was 1/4th of land revenue paid to Marathas in order to avoid Maratha raids. Sardeshmukhi was additional levy of 10% on such lands which were considered hereditary rights.

After death of Shivaji, a war of succession took place between Shanbaji and Rajaram, his sons. Shambaji won, but later captured and killed by Mughals. Rajaram usurped the throne but Mughals made him flee to Ginjee fort. He was succeeded by Shivaji II under guardianship of Tarabai and Shahu.



THE PESHWAS

BALAJI VISHWANATH(1713-1720 AD)

He was the first Peshwa. He made the post of Peshwa hereditary. Balaji vishwanath gained certain rights from then Mughal emperor Farukh Siyar. Firstly the Mughal emperor recognized Shahu as the Maratha king. Secondly, he allowed Shahu to collect chauth and Sardeshmukhi from 6 Mughal provinces in Deccan.

BALAJI RAO I(1720-1740 AD)

He was the eldest son of Balaji Vishwanath. The Maratha power reached its zenith under him. He started the Confederacy among Maratha chiefs. Under the system of confederacy, each Maratha chief was assigned a territory which was administered autonomously. Hence, many Maratha families gained prominence. They were:

- Gaekwad at Baroda
- Bhonsle at Nagpur
- Holkars at Indore
- Scindias at Gwalior
- Peshwas at Poona

BALAJI BAJI RAO(1740-1761 AD)

Balaji Baji Rao succeeded his father as Peshwa Baji Rai I. With Sahu dying without any issues, and other nominated successor Ramraja in Satara prison. Balaji Baji Rao became the sole controller of Maratha kingdom. He entered into an agreement with the Mughal emperor Ahmed Shah in 1752, according to which, the Peshwas would protect the Mughal empire from external and internal threats. For this, the Marathas would collect Chauth from northwest provinces along with the total revenue coming from Ajmer and Agra.

Therefore, when Ahmad Shah Abdali invaded India, Marathas fought Third Battle of Panipat in 1761. Though Marathas fought bravely, they were defeated.

ANGLO MARATHA WARS

FIRST ANGLO -MARATHA WAR (1775-1782)

The British fought in favour of Peshwaship to Raghunath Rao. The English (under Hastings) were defeated by the Marathas. They had to sign the Convention of Wadgaon in 1779, which was humiliating for the British. The English later signed the Treaty of Salbai in 1782 where they renounced their cause of Peshwaship for raghoba.

SECOND ANGLO – MARATHA WAR (1803- 1806)

The Maratha Peshwa Baji rao II signed the Subsidiary Alliance Treaty of Bassein in 1802. Other Maratha chief who were part of Maratha confederacy, were not happy due to this arrangement. The Scindias of Gwalior began the war against the British but they were defeated by the British.

THIRD ANGLO – MARATHA WAR (1817-1818)

It is also known as Pindari war. Lord Hastings was determined to proclaim British paramountcy in India. Hastings moved against Pindaris which transgressed the sovereignty of the Maratha chiefs and the war began. The Marathas were defeated.

CAUSES FOR THE DOWNFALL OF MARATHA EMPIRE

- **Military Losses** - In the crucial Third Battle of Panipat, enormous loss of men and money for the Marathas occurred. They lost their best leaders in this war. The Maratha kingdom was shaken. Soon, Marathas had to fight wars with the East India Company to retain their dominions. This too drained their coffers.
- **Political structure: Divisions within** - The other reason for downfall of Maratha empire was its own structure. Its nature was that of a confederacy where power was shared among the chiefs or sardars (Bhonsle, Holker etc).
- **Weak Revenue Administration** - Marathas depended on the collection of Chauth and Sardeshmukhi and on their exploits from plunder and loot. They failed to develop an efficient system of revenue administration.
- **Weak Diplomacy** - Marathas did not take the trouble to find out what was happening elsewhere and what their enemies were doing. There was no far-sighted statesmanship or effective strategy. They failed to cultivate alliances with forces around them.
- **No consolidation** - Despite having made rapid territorial advances, Marathas did not consolidate themselves in the vast areas in northern and central India.

