GHT S2 01

History of India from the Sultanate to the Mughals

SEMESTER - II

HISTORY

BLOCK - 1

KRISHNA KANTA HANDIQUI STATE OPEN UNIVERSITY

Subject Expert

1. Dr. Sunil Pravan Baruah, Retd. Principal, B.Barooah College, Guwahati
2. Dr. Gajendra Adhikari, Principal, D.K.Girls' College, Mirza
3. Dr. Maushumi Dutta Pathak, HOD, History, Arya Vidyapeeth College, Guwahati

Course Co-ordinator : Dr. Sukmaya Lama, Asst. Prof. (KKHSOU)

SLM Preparation Team

UNITS	CONTRIBUTORS
1	Dr. Sukmaya Lama, KKHSOU
2, 3, 4, 5 & 6	Gargee Sharmah & Biswa J. D. Mahanta Pragjyotish College
7	Dhanmoni Kalita GU (R/S)

Editorial Team

Content (English Version) : Dr. Gargee Sharmah, Pragjyotish College
Language (English Version) : Professor. Robin Goswami, Former HOD (English), Cotton College, Guwahati

Structure, Format & Graphics : Dr. Sukmaya Lama, KKHSOU

January, 2018

© Krishna Kanta Handiqui State Open University.

This Self Learning Material (SLM) of the Krishna Kanta Handiqui State Open University is made available under a Creative Commons Attribution-NonCommercial-ShareAlike4.0 License (international): http://creativecommons.org/licenses/by-nc-sa/4.0/

Printed and published by Registrar on behalf of the Krishna Kanta Handiqui State Open University.

Head Office : Patgaon, Rani Gate, Guwahati-781017
City Office : Housefed Complex, Dispur, Guwahati-781 006; Web: www.kkhsou.in

The University acknowledges with thanks the financial support provided by the **Distance Education Council**, New Delhi, for the preparation of this study material.

BACHELOR OF ARTS

HISTORY OF INDIA FROM THE SULTANATE TO THE MUGHALS

BLOCK 1

DETAILED SYLLABUS

		PAGES
UNIT 1 :	**Sources of Medieval India** Literary, Native and Foreign Sources, Archaeological	**5-17**
UNIT 2 :	**Foundation of the Sultanate Rule** The Arabs of Sind, the Ghaznavids, The Ghoris	**18-29**
UNIT 3 :	**Dynasties of the Delhi Sultanate** Slave Dynasty, The Khaljis, The Tughlaqs, The Sayyids , The Lodis	**30-43**
UNIT 4 :	**Administration of the Delhi Sultanate** Central Administration, Provincial Administration, Land Revenue System	**44-57**
UNIT 5 :	**Downfall of the Delhi Sultanate** Factors responsible for the Downfall of the Delhi Sultanate, Consequences	**58-66**
UNIT 6:	**Society, Economy and Religion under the Sultanate** Social system, Economy, Agriculture, Trade and Commerce, Industry, Rise of Bhakti and Sufi Movement	**67-82**
UNIT 7:	**Rise of Provincial Kingdoms** Vijayanagar and Bahmani Kingdoms, Gujrat, Malwa and Jaunpur	**83-104**

COURSE INTRODUCTION:

This Course is meant for the second semester students of History of BA programme under the revised semester system of Krishna Kanta Handiqui State Open University. The course is titled *History of India from the Sultanate to the Mughals.* This paper will introduce you to the history of Medieval India. It will throw light on the early Muslim invasions of India and the establishment of Muslim kingdom under the Delhi Sultanates. The course consists of fifteen units.

BLOCK INTRODUCTION

This is the first block of the course which will introduce you to the historical sources of Medieval India and also throws light on the different aspects of the Sultanate period, along with the rise of provincial kingdoms after the downfall of the Sultanate rule. The block cosists of seven units.

The first unit *Sources of Medieval India* traces the various sources,literary and archaeological, in understanding the history of Medieval India.

The second unit *Foundation of the Sultanate Rule* discusses early invasion by the Arabs in Sind and the establishment of Muslim kingdoms under the Ghaznavid and Ghuri dynasty.

The third unit *Dynasties of the Delhi Sultanate* gives you the details of the various dynasties like the Slave dynasty, the Khaljis, the Tughlaqs, the Sayyids and the Lodis.

The fourth unit *Administration under the Delhi Sultanates* discusses the administrative machinery under the Sultanate rule.

The fifth unit *Downfall of the Delhi Sultanate w*ill help you in identifying the various causes that led to the downfall of the Delhi Sultanate.

The sixth unit titled *Society, Economy and Religion under the Sultanate* deliberates on the non-political aspect of life under the Sultanate rule.

The seventh unit titled *Rise of Provincial Kingdoms* introduces you to the various regional kingdoms that emerged following the disintegration of the Sultanate rule.

While going through this paper, you will notice that some boxes are put in the left hand or right hand side of the text. These boxes are meant to serve the purpose of in-text glossary for you. Again, you may find some boxes marked with: “LET US KNOW”. These boxes will provide you with some additional interesting and relevant information. The boxes marked with “ACTIVITY” will help you in making your learning more active and efficient. And, at the end of each section, you will get “CHECK YOUR PROGRESS” questions. These have been designed to self-check your progress of study. It will be better if you solve the problems put in these boxes immediately after you go through the sections of the units and then match your answers with “ANSWERS TO CHECK YOUR PROGRESS” given at the end of each unit.

UNIT 1 : SOURCES OF MEDIEVAL INDIA

UNIT STRUCTURE

1.1. Learning Objectives

1.2. Introduction

1.3. Literary Sources of Medieval India

- Native
- Foreign

1.4. Archaeological Sources

1.5. Let us Sum Up

1.6. Further Reading

1.7. Answers to Check Your Progress

1.8. Model Questions

1.1 LEARNING OBJECTIVES

After going through this Unit, you will be able to:

- describe and discuss the varied literary sources for the study of medieval India,
- discuss the foreign literary accounts that throw light on the medieval times and,
- explain the various archaeological sources and remains of medieval India.

1.2 INTRODUCTION

This is the first Unit of the Block dealing with the period in Indian history from the Delhi Sultanate to the coming of the Mughals. The Unit will introduce us to the varied sources available for the extensive study of the medieval period. The sources are mainly literary and archaeological sources.

The medieval India is rich with abundant sources left by the natives

as well as the foreigners. Besides the invaluable accounts of the native and the foreign travellers, coins and inscriptions have also been featured in the unit as they provide a clear glimpse into the different aspects of medieval life. This Unit will discuss the various sources that help us to reconstruct the history of medieval India.

1.3 LITERARY SOURCES OF MEDIEVAL INDIA

The accounts of the Muslim scholars and the foreign travellers throw much light on the history of medieval India. The court historians were appointed with the purpose of maintaining a chronological account of the events that occurred. However, there is a doubt on the objectivity of the records as most of them were exaggerated accounts in favour of the powerful rulers.

I Native Literary Sources

We will now look into the native literary texts that give us a vivid description of the medieval period.

The *Chachnama,* originally written in Arabic and later translated to Persian, gives in details, the account of the Muslim victory over Sind. The history of Sind and Muslim invasions can be known from the Mir Mohammad Masoom's work, **"Tarikh-i-Sind".** Ferishta, in the book *"Muhammad-Bin-Kasim"* tells us about the contemporary history of the Sultanate period.

Al-Beruni was one such Muslim scholar who had accompanied Sultan Mahmud of Ghajni and he left behind a rich source of history in his work *Tahqik-e-Hind.* In this book, he describes the Mahmud invasions and many socio-political details. This book forms a primary source of information for all matters, social, religious, political etc. *Tarikh-i-Yamini* is a work on the reign of Sabuktagin and Sultan Mahmud.

In *Zaimul Akhbar,* we find the account of Mahmud of Ghajni and the work, *Tarikh-i-Baihaqi* indulges in details regarding the court and nobilities of Mahmud.

Taj-ul-Massir which was authored by **Hasan Nizami** throws light on the history of the Delhi Sultanate and especially on the reign of Qutub-ud-din Aibak. It gives the details about the military exploits of Aibak and about the reigns of Iltutmish till 1217 AD.

Tabaquat-i-Nasiri written by **Minhaj-us-Siraj** gives a detailed account of the history of the Delhi Sultans till 1206 AD. It gives us a firsthand account of the invasion of Muhammad Ghori.

Amir Khusru was another luminary who was more of a poet than a historian, but his works *Tughlaq-nama, Khazain-ul-Futuh* and *Khiran-us-Sadain* are a valuable source of information. *Tarikh-i-Firoz Shahi* by Ziauddin Barani gives an account of the Tughlaq dynasty.

The *Babur-nama* records the life of Babur with a few gaps and it is held in high esteem by the historians. The work was translated in Persian four times and one of it was completed by Abdur Rahim Khan-i-khanan, the son of Bairam Khan. The *Humayun-namah* by **Gulbadan Begum,** sister of Humayun, was written at the command of Akbar. The *Humayun-namah* is a memoir that throws little light on Babur but reveals *Humayun's* life through the battles, his victories and defeats, the hardships he faced. Besides, the *Humayun- namah* tells a lot about the society and the customs that prevailed then.

Mirza Haider's *Tarikh-i-Rashidi* gives an interesting account of the battle of Kanauj which is difficult to find in any other contemporary works. Mirza was Babur's cousin and he praised Babur for his generosity while describing the habits and character of Humayun clearly.

We find a detailed and authentic account of Akbar's time in the work *Akbarnamah* by **Abul Fazl.** His mastery over style is reflected in his work. The Akbarnamah is divided into three parts. The first part consists of the royal history from Timur to Humayun, including the birth of Akbar. The second part deals with the reign of Akbar till 1602, due to Abul Fazl's sudden death in the same year. The events have been narrated chronologically and recorded in detail. The other most important work of **Fazl** was *Ain-i-Akbari*

which is a compilation of the administrative system under various departments. The works have historical value due to their detailed observation of the economic conditions and political events of that time.

Tabaqt-i-Akbari was another important work by **Nizamuddin,** who served as Akbar's Mir Bakshi. It is divided into three parts and it gives an account of the Muslim rule from the times of the Ghaznavids in India upto Akbar's time. However, Nizamuddin does not throw light on Akbar's views on religion and the author himself abstains from providing any critique to the events.

Tarikh-i-Badauni or *Muntakhab-ut-Twarikh* was penned by **Mulla Abdul Qadir Badauni.** It was written during Akbar's time and it records the reign of Babur, Humayun and Akbar. Badauni was a critic of Akbar's religious policy and condemned Abul Fazl, Faizi and others. He disliked Akbar's policy of toleration and also his providing patronage to men of different religious backgrounds.

Jahangir wrote his autobiography named *Tuzuk-i-Jahangiri* which is an account of his reign. The memoir is rich in detail regarding the social, political, military and other aspects of life of his times. However, the *Tuzuk-i-Jahangiri* records Jahangir's reign till the seventeenth year and the last two years of his reign was recorded by *Mutamid Khan.* Another comprehensive work on Jahangir was *Iqbalnamah-i-Jahangiri* by **Mutamid Khan.** *Maasir-i-Jahangiri* was also an important work of this period based on original sources.

Padshah namah was another illustrious work on the reign of Shah Jahan. **Abul Hamid Lahori's** *Padshah namah* is considered important because of the fact that it covers 20 years of Shah Jahan as an Emperor. *Shah Jahan Namah* of **Enayet Khan** and *Amal-i-Shahi* of **Md Salih** offers detailed accounts of the important persons of his reign. For the study of the period of Aurangzeb we can get valuable information in the writings of **Khafi Khan's** *Muntakhab-ul-Lubab,* **Mirza Muhammad Kazim's** *Alamgirnama*, **Muhammad Saqi's** *Maasir-i-Alamgiri,* **Sujan Rai Khatri's** *Khulasat-ut-Tawarikh,* **Bhimsen's** *Nushka-i-Dilkusha* and **Ishwar Das's** *Fatuhat-i-*

Alamgiri.

I Foreign literary sources

Francois Bernier who spent 12 years in the court of Aurangzeb gives a detailed account of the life in the harem. He also mentions about women and specifically the royal ladies. His work is carried forward by another foreign traveller, **Nicolai Manucci** who had served under Dara and then under Aurangzeb. His work **Storia Do Mogor** is all about the royal men and women and the households along with the harem culture. He also mentions the stern steps taken by Aurangzeb against the consumption of wines, drugs, music and indulgence in such other acitivities.

Among the literary sources by foreign travellers, we must mention **Ibn Batuta,** a Morrocan traveller who came to India during the time of Md Bin Tughlaq. His work *Kitab-ur-Rehla* describes the social and political condition of India during Md Tughlaq's reign. It is an account of his experience in Delhi and Madurai and of the cuisines of the Sultanate rulers. However, it lacked objectivity. Another foreign traveller was **Abdur Razzak,** a Persian who has given an account of the Vijayanagar kingdom and its administration. His work serves as a primary source on the cultural history of the Vijayanagar kingdom. ***Marco Polo*** who visited South India in the 13th century has written about the maritime trade that flourished. ***Nicolo Conti*** has also written on the society and economy of South India.

Regional histories also form a rich source for the study of medieval India. In this category, reference must be made of the histories of the Sultani *Empire* like the Twarikh-i-Sind (the history of Sind) by **Mir Muhammad Masum. Ghulam Hussain's** work on the history of Bengal, *Riyaz-us-Salatin,* records the event from Bakhtiyar Kahlji's invasion till 1788. The history of the Nizam Shahi dynasty of Ahmadnagar is mentioned in the work by Sayyid Ali titled *Burhan-i-Masir. Twarikh-i-Gujrat* by **Abu Tarab Ali** throws light on the history of Gujrat. *Twarikh-ul-Mulek* by **Rafiuddin Shilagi** records the history of the Bahmani kingdom. The history of Kashmir upto 1149 AD, is recorded in the grand work, *Rajtarangini* authored by **Kalhana**. *Prithvi Raj Raso* by **Chand Bardai** throws light on the Rajput history and more

specifically on the conflict between Prithvi Raj Chauhan and Muhammad Ghuri. For a dependable history of the Chauhan rulers of Ajmer, the *Prithvi Raj Vijaya Kavya* by **Jayanaka** provides much information.

I Bards and Oral sources

Bards or charans and oral narratives also offer a deep insight into the historical events of any period. These are passed on from generation to generation and associated with families. In Rajasthan, the bardic compositions consists of epic poems, which fall under two categories- one in which the poems are dedicated to the brave Rajput heroes while the other is related to the matters of a Rajput household. Dingala was the language used in the composition of these chronicles. Khyats of Rajputana were composed as an inspiration from the Mughal royal court. As a prose chronicle, **khyats** recorded the facts as witnessed by the author.



CHECK YOUR PROGRESS

Answer the following questions:

1. Name the Muslim scholar that who accompanied Mahmud of Ghazni in his expeditions.

   _____

2. Who was the author of Tarikh-i-Firuz-Shahi?

   _____

3. The history of which dynasty is recorded in Burhan-i-Masir?

   _____

1.4. ARCHAEOLOGICAL SOURCES

Inscriptions and coins fall within the category of archaeology. Epigraphy is the study of inscriptions and includes the task of deciphering the text and examining the information. We will focus on inscriptions and coins of medieval India to understand that era.

I Inscriptions

Monumental works of the Sultanate period reveal the trend of intermingling of Hindu and Muslim architectural traditions and structural designs throw light on the socio-cultural outlook of the sovereigns and nobles of that age.

The three scripts belonging to the early medieval period of South India that have been found are- Grantha, Tamil and Vatteluttu. While the first was used for writing Sanskrit, the other two were used for writing Tamil. Donative records in Tamil have been found in the South. Donative records include the grant of royal land or installation of religious images inscribed on the walls, gateways and railings, in stone or copper plates

Khanaqah-i-Mu'alla, Jami Masjid of Srinagar, the mosque of Sayyid Muhammad Madani and the **tomb of Sultan Zain Ul-'Abidin'**s mother are a few monuments that enables us to reconstruct the history of Kashmir. **Khanaqah-i- M u'alla** is a muslim shrine dedicated to the Muslim preacher, Shah Hamadan. It was constructed by Sultan Sikander in 1395 in wood. The **Khanaqah-i Mu'alla** gave a new lease of life to the once dying trend of wooden architecture and woodwork. **Jam-i-Masjid** is a reminder of the large scale conversions to Islam necessitating the establishment of a big mosque to accommodate a large gathering. **The tomb of Sultan Zain Ul-'Abidin'**s mother known as Budshahs Dumath testifies to the use of tombs. The double domed tomb reveals the direct impact of Timurid architecture. The epitaphs are bi- lingual - Sanskrit at the top and Persian at the bottom. The calligraphic art of the period can be traced from it. **Nasakh** and **Nasta'liq** was used in carving the inscription. The monuments throw light on the impact of Persian and Central Asian architecture on Kashmir.

Inscriptions manage to capture the historical moments as a record of a specific event. The inscriptions are found in the temple walls or columns or a stone slab. The inscriptions of South India throw light on the practice of religious donations. Some scholars believe that the inscriptions often refer to different groups belonging to different background contrary to the textual facts that talk of elite composition in matters of land grants. The inscription

mentions the peasants, warriors, their wives, daughters besides the priestly class and the royalty. The inscriptions also reveal much detail about the political and social structure through the religious grants, which can be of great social significance.

Noboru Karasimha used inscriptions specially the stone inscriptions to understand different village communities. Inscriptions help in building a chronological structure of the regional kingdoms, along with deepening our knowledge of the functioning of the religious institutions and role of patronage besides other things.

Epigraphic records have been found in Delhi composed by the merchant families. There is a reference to Palam Baoli inscription of 1276 AD composed by **Pandita Yogisvara** written in Sanskrit. The Sarban stone inscription in Sanskrit found in Delhi refers to the construction of a well in the Sarban village. The terms "Mlechcha" and "Turuska" were seen to be used in the inscription.

While inscriptions serve as a primary source and are durable, they alone cannot provide a whole picture of an event and hence need to be supplemented or corroborated by textual data and facts.

I Numismatic sources or Coins

New patterns of coinage emerged with the advent of the Muslim rule in India. The Sultanate coins carried inscriptions on both sides either in Arabic or in the Persian script. Inscribing the ruler's name on the coin had Islamic importance as it implied the definitive assumption of legal power by him. Thus, inscribing the name of the rulers with their titles and issuing them on auspicious occasions like victory of a fort, town etc along with the date in the Hijri era and the place of the issue of coins became a practice.

Mohammad Ghori after the second battle of Thanesvara or Tarain in 1192 struck gold coins with the name Mohammed bin Sam in Nagari script and an image of a seated Lakhsmi on the obverse. Iltutmish issued silver coins with legends inscribed on them. Balban issued coins with his name inscribed in Arabic. Mohammed Tughluq was known for his experimentation

with coinage. His earlier coins in gold and silver had a standard weight of 170 grains. He later started issuing gold dinars of 201.5 grains and silver adlis of 144 grains.

The Delhi Sultans minted a type of coin termed *jital.* Basically, it was used for cash transactions below the value of half a *tanka.* The prices of essential commodities and wages were paid in *jitals.* From the mid-thirteenth century the silver content of each *jital* was denominated as *gani* or *dramma.* However, the coins started disappearing from circulation in early 1315.

The Khalji and the early Tughluq periods were marked by the increase in the size of the silver coin. This indicates that money was used extensively.

The art of minting is best reflected in the Chola coins. The Chola rulers issued gold coins. Similarly, most of the Vijayanagar coins were of gold. Harihara and Devaraya II are known to have issued silver coins. The Vijayanagar rulers used Nagari, Kannada and Telugu scripts on their coins.

Foreign trade formed an integral part of the medieval economy. While the economy flourished in medieval northern India, there were inroads of foreign silver from the European shores and countries like Iran. However, the crisis of silver compelled the Delhi Sultanate to resort to a system of copper coinage. The fall of silver had an impact on the Indian Ocean trade. The proportion of gold increased at the expense of silver. Copper coins flowed in from Egypt and was employed in the Indian Ocean Trade. In the fifteenth century, South India maintained its gold standard and the region continued to maintain an export surplus by sending spices of the Levant. On the positive side, metal coinage continued to exist due to the maritime trade that resulted in the entry of gold and silver.

The introduction of token currency was an innovative practice in medieval India. Under the Mamluk dynasty, during the rule of Shamsuddin Iltutmish (1210-1235), Arabic inscriptions with geometric designs were found on the coins. On the coins of the Bengal Sultan, Ilyas Shahi Sultan, both calligraphy and geometric designs were found. Living beings were found to be depicted in the coins of Akbar and Jahangir.

The coins of this period provide information on the political pursuits and economic conditions of the Delhi Sultanate. Even though coins were minted under the earlier establishment, yet it was after the coming of the Sultanate rule that a serious attempt was made at standardization of the monetary economy.

Mahmud of Ghazni issued silver coins with his name inscribed on them in two different languages. The denominations of the coins were *tanka*, *dirhams and jitals.* Iltutmish's coins describe him as *Khalifa*. Balban issued silver coins called *tanka* while Alaudin Khilji struck coins with honorific epithets including the title of *Sikandar al Sani*-meaning the second Alexander. Though the coins of the Tughlaqs were superior in design and execution compared to those of the Khiljis yet many of their monetary experiments turned out as a failure. Copper coins were mostly issued during the Lodi rule. Provinces of Bengal, Jaunpur, Deccan, Malwa and Gujarat also minted coins.

The coins of Balban lacked aesthetic appeal and these were recognised only for their monetary value. However, despite the prohibition imposed by Islam on displaying animals or human beings, Akbar and Jahangir struck coins with their portraits on them. Jahangir issued coins which carried his image and that of Begum Nur Jahan.

The Mughal coins were struck in three metals-gold, silver and copper. By the fifteenth century, coinage had been heavily debased and the main coin was a copper tanka with a progressively declining silver alloy. Sher Shah eliminated the debased coinage and minted the first *rupee*, a coin of 178 grains of virtually pure silver. By the sixteenth century, *rupee* had become the basic unit of currency actually in use. The influx of New World silver from 1550 to 1750 expanded money circulation not only in the absolutist terms of metal but most important in terms of transaction.



CHECK YOUR PROGRESS

Answer the following questions:

4. What was particular about the coins of Akbar and Jahangir?

_____

5. Who struck coins with the honorific title of Sikandar al Sani?

_____

6. Calligraphy and geometric designs are found in whose coins?

_____

7. Who composed the Palam Baoli inscription?

_____

8. Which monument speaks of the dying trend of wooden architecture and woodwork?

_____



1.5 LET US SUM UP

After going through this Unit, you have learnt that:–

- Sources- literary, archaeological, provide valuable information about the different aspects of medieval life.
- The Indo-Muslim scholars and historians give us a valuable insight into the political history of the medieval period.
- The monuments throw light on the socio-cultural as well as religious leanings of the rulers of the medieval times.
- Similarly the numismatic sources of the medieval era reveal much about the finance and trade activities along with the prosperity level of the regional kingdoms.



1.6 FURTHER READING

1) Chattopadhyaya, D.P. (2011). *History of Science, Philosophy and Culture in Indian Civilization in Vol III, Part I, Economic History of Medieval India, 1200-1500.* Delhi, India: Pearson Longman.

2) Singh, Vipul (2009). *Interpreting Medieval India Vol. I. Early Medieval Delhi Sultanate and Regions (circa 750-1550).* New Delhi, India: MacMillan.

3) Maiti, Provatansu and Kumar Saha, Prabhat, (2000). *Medieval India (1206 A.D.-1707 A.D.).* Calcutta, India: Sreedhar Publishers.

4) Salma Ahmed, Farooqui, (2011). *A Comprehensive History of Medieval India: From the twelfth to the Mid-Eighteenth Century.* Delhi, India: Dorling Kindersley (India) Pvt. Ltd.

1.7 ANSWERS TO CHECK YOUR PROGRESS

Answers to the Q No. 1: Al-Beruni

Answers to the Q No. 2: Ziauddin Barani

Answers to the Q No. 3: Nizam Shahi dynasty of Ahmednagar

Answers to the Q No.4: Despite the prohibition imposed by Islam on displaying animals or human beings, Akbar and Jahangir struck coins with their portraits on them.

Answers to the Q No. 5: Alaudin Khilji

Answers to the Q No. 6: In the coins issued by the Bengal Sultans

Answers to the Q No. 7: Pandita Yogisvara

Answers to the Q No. 8: Khanaqah-i Mu'alla

1.8 MODEL QUESTIONS

(A) Very Short Questions (answer within 50 words):

Q.1. Name the author of Kitab-ur-Rehla?

Q.2. Who minted the first rupee and mention its value?

Q.3. Name the source that throws light on the struggle between Prithvi Raja III and Muhammad Ghuri?

Q.4. What is the special characteristic of the tomb of Zain-al-Abidin's mother?

(B) Short Questions (answer within 150 words):

Q.1. Which script was used in their coins by the Vijayangara rulers?

Q.2. What does the "Tarikh-i-Badauni" critique?

Q.3. Name a literary source on the regional history of the Sultani period?

(C) Long Questions (answer within 300-500 words):

Q.1. Describe the literary sources of medieval India and their importance for the historians.

Q.2. Discuss the significance of the numismatic sources in reconstructing history with reference to the history of Medieval India.

r r r r

UNIT 2 : FOUNDATION OF THE SULTANATE RULE

UNIT STRUCTURE

2.1 Learning Objectives

2.2 Introduction

2.3 The Arabs of Sind

2.4 The Ghaznavids

2.5 The Ghoris

2.6 Let Us Sum Up

2.7 Further Reading

2.8 Answers to check your Progress

2.9 Model Questions

2.1 LEARNING OBJECTIVES

After going through this Unit, you will be able to:

- describe the Muslim conquest of India and the gradual rise of Islam in India,
- discuss the attempts of invasion under the Ghaznavids,
- discuss the inroads made by the Ghuris in India and the establishment of a Muslim empire, and
- explain the impact of the Turko-Afghan rule in the political and social life of India.

2.2 INTRODUCTION

In the earlier unit, we have discussed the literary, archaeological, numismatic sources of medieval India. In this unit, we will be discussing the foundation of the Sultanate rule in India. The political condition of India on the eve of the Sultanate rule was favourable for the spread of Islam and the rise of Muslim dynasties.

There was an absence of any strong political force in India after the death of Harsha of Kanauj in 647 A.D., with numerous petty kingdoms surfacing in the scenario. This provided the required opportunity to the foreign powers to invade India.

2.3 THE ARABS OF SIND

On the eve of Arab invasion, India was politically weak. There was no unity among the kingdoms as many of the chiefs and the rulers had asserted their independence.

The Arabs played a crucial role in the spread of Islam in India with their conquest of Sind in the 8th century AD. The Arabs had made many attempts to penetrate in India. However, it was in 711-712 AD, that they could finally make inroads to India. The invasion of the Arabs is well recorded in the Chachnama and the writings of Al-Beruni.

There were a few factors that led the Arabs to India. First, the stories of India's prosperity had ignited their imagination and they were eager to loot and plunder the resources of India. Second, they were a staunch imperialist backed by the zeal of their faith (Islam). They were looking for adventure.

The ruler of Sind, when the Arabs attacked, was Dahar or Dahir. The governor of Irak, Al Hajjaj was angered by the action of the pirate of Debal and hence sent several expeditions to punish Sind. Dahir repulsed the initial attack upon which Hajjaj sent his son-in-law Muhammad ibn Kasim. Dahir suffered a heavy loss as he was deserted by his own men and hence Kasim stormed Debal and captured some strongholds. After a heroic resistance at Roar (712 AD), Dahir could not hold on and was killed in the battlefield. The invaders marched on the Brahmanabad and Aror. In the meantime, Dahir's widow queen, Rani Bai tried to offer resistance. However, she failed in her attempt and committed Jauhar or self immolation and the fort of Roar fell in the hands of the invaders. However, Kasim did not stop here and his next move was towards Multan. After appointing his governors he marched towards Multan and it was only after a great defence offered by the Hindus that Multan was finally captured by him. Surprisingly the brilliant career of Kasim came

to a tragic end when he was sentenced to death by the Khalifa.

With the death of Kasim, the Hindu chiefs of Sind made attempts to thwart the Arab influence. Khalifa Khalif Omar II promised to allow them to rule independently if they embraced Islam. But he broke his promise by killing Jai Singh, the son of Dahir even though the latter had embraced Islam. In the meantime Junaid, the Arab governor of Sind did try to continue to spread the spirit of Islam. However by 871 AD, the Arab rulers of Sind and Multan declared themselves independent and the repeated attacks by the neighbouring Hindu powers like the Chalukyas and the Pratiharas led to the decline of Arab power. At the same time, the Abbasids succeeded as the Khalifa and their hold on the Arabs of Sind gradually lessened.

I Impact of the Arab Invasion

The Arab conquest of Sind did not have a deep political impact. The reason mainly was that- first, the Arab influence was limited to Sind and did not extend to the remote interiors of India; second, the desert surrounding Sind made the Arabs lose their interest in Sind along with their thirst for wealth.

There was not much development in the social and economic condition. Feudalism continued to thrive under the *iqta system*. The Hindus suffered from discrimination under the Islamic law. A huge amount of treasures were carried away from Sind. *Jizya* was imposed on the Hindus.

However, the conquest of Sind had a cultural impact. The Arab scholars gained knowledge in the field of astronomy, mathematics, medicine, chemistry etc., at the feet of the Brahmin and Buddhist monks. **Aba Maashar,** an Arab astronomer, studied Sanskrit and astronomy in Benaras. Works of knowledge like *Brahma Siddhanta* and *Kanda Khandaka* were translated in Arabic. The Arabs were equally mesmerized by the Indian music and culture. The architectural style of India also deeply influenced the Arabs.

However, some scholars deny the cultural impact of Arab as they were limited to Sind and hence their cultural contact was not widespread to make any deep impact. Second, there is no ground to believe that the learned

Indian texts were translated into Arabic. Third, Indian civilization had lost its earlier glory and hence its impact on the Arabs is overrated.

I Reason for the success of the Arabs

There were different conclusions as to the reasons behind the success of the Arabs. First, the people of Sind were a divided lot and they failed to resist the Muslim force from attacking them. Second, Dahir was highly unpopular due to his intolerance towards the people of different religious sects. Third, the Arabs were militarily well equipped while the Sindis were more preoccupied with their social inequalities and differences.



CHECK YOUR PROGRESS

Answer the following questions:

1. Who was al-Hajjaj?

   _____

2. Name the queen who resisted the Roar fort against Kasim.

   _____

3. Mention the Indian texts of knowledge that were translated into Arabic?

   _____

2.4. THE GHAZNAVIDS

While it cannot be denied that the Arabs were the first Muslim conquerors to invade the plains of India yet the fact that the Turks completed the unfinished business left behind by the Arabs cannot be ignored.

With the decline of the Abbasids house in Arab, local kingdoms like those of Sammanids emerged. The foundation of the Ghaznavid dynasty began with Alaptagin, a former slave of Abdul Malik, the Sammanid ruler of Bukhara. It was due to his ability that he was promoted to high ranking offices. However, with the death of Abdul Malik in 962 AD, there followed a war of succession. In despair, Alaptagin left with his men for Ghazni and established the Yamini or Ghaznavid dynasty.

In 977 AD, Sabuktagin, the slave officer of Alaptagin ascended the throne of Ghazni. He was a man of great capability and he proved it by conquering Lamghan and Sistan. In 994 AD, he secured the province of Khorasan and planned to turn his expedition to India. However, he had to face the resistance from the Hindu Shahi kingdom. The ruler of the Hindu Shahi kingdom, Jai Pal gave a tough fight and for a moment peace was restored but not for long as Sabuktagin launched a massive attack on the Shahi kingdom. Consequently, Jai Pal had to surrender and sign a humiliating treaty.

After his death, Sabuktagin was succeeded by his son Mahmud. He earned recognition as a ruler from Khalifa Al-Qadir-Billal. The latter conferred on him the title of Yamin-ud-Daulah and Amin-ul-Millat. It was due to his loyalty to the Khalifa that he vowed to lead expeditions against India. According to Henry Elliot, Mahmud led 17 expeditions to India. In the year 1000 AD Mahmud of Ghazni waged a war of destruction and plunder against India. He captured places as far distant as Saurastra of Gujrat.

Scholars like Smith are of the opinion that Mahmud had no intention to settle down and govern India and that his ambition lay in plundering the wealth of India. During his expeditions he unleashed a ruthless siege of property and destroyed many temples in Mathura, Brindaban etc. He attempted to conquer Kashmir but ultimately he gave up the project. His most famous expedition was against the Somnath temple. The wealth and treasures of the temple was looted along with the incessant slaughter of the innocent people. His last expedition was against the Jats.

His expedition points to his desire for military glory and to serve Islam. According to Dr. Ishwari Prasad, Mahmud was a champion of faith for his men and for the Hindus, he was a tyrant. He was, however, at the same time, a patron of letters and a devout Muslim. He brought many oriental scholars under his service. **Utbi** was a great literary personality in his court. **Firdausi**, the author of *Shahnama*, adorned his court too. Another important figure was **Al-Beruni** who accompanied Mahmud during his Indian invasion. He mentions the states of Kanauj, Bengal, Malwa, Gujrat and others and writes that the people were not united in power. He writes that the Hindus

believed in many gods and that the Brahmins were exempted from capital punishment. Widow remarriage was not common but child marriage did prevail. Al Beruni was profoundly impressed by Hindu learning. A university was set up at Ghazni by Mahmud. As a patron of art, he instructed for the building of madrassas and mosques.

While he was a brilliant soldier he failed as a statesman. It cannot be denied that he made no attempt in introducing any new changes in the administration, laws or institutional development and hence with his death, the super structure he had built, fell apart. He died in 1030 AD.

The Ghaznavid dynasty could not last long due to the conflict and inability of Mahmud's successors to continue the legacy of Mahmud. Most of them were drawn towards worldly pleasures. The last ruler Khusrau Malik failed to defend Ghazni which passed away to the hands of the house of Ghor. With the capture of Lahore in 1186 AD, Khusrau was imprisoned and executed which brought the Ghaznavid dynasty to an end.



CHECK YOUR PROGRESS

Answer the following questions:

4. Who laid the foundation of the Ghaznavid dynasty?

   _____

5. In his campaign against India, Sabuktagin had to face resistance from which king? Name him.

   _____

6. Who authored the Shahnama?

   _____

2.5. THE GHORIS

It has already been mentioned that the successors of Mahmud often came into direct conflict with the Ghoris. The principality of Ghur consisted of the west centre of Afghanistan, mainly a pastoral land comprising hard

working people. During the time of Shansbani dynasty, there were frequent attacks on the Ghazni territories. It was during this conflict that the Ghaznavid king Baharam killed Qutubuddin Muhammad and Saifuddin of the Shansbani dynasty. This action angered Alauddin Hussain, the youngest brother of the deceased princes who took revenge on Ghazni by burning down the city and villages. He was succeeded by his sons, Ghiasuddin and Muizuddin. It was Muizuddin better known a Muhammad Ghuri who launched a massive campaign against India.

While Muhammad bin Qasim and Mahmud made inroads to India, yet it was Muhammad Ghuri who built a Muslim empire. Muhammad Ghuri began his illustrious career by conquering Multan in 1175 AD, and the very next year he occupied Uchch (Sind). In 1178 AD, he made an attempt to reach South India by passing through Nahrwala but he had to face tough resistance from Mul Raj II, the desert chief of Nahrwala and Bhimdeva of Gujrat. Soon after he gave up all attempts and concentrated on strengthening his position in Multan, Sind and Punjab. In 1179 he attacked Peshwar and next he captured Lahore then ruled by Khusrau Shah, the last Ghaznavid ruler. He later marched to Debal in Sind and thus with its capture, Muhammad Ghuri established his base in Multan, Sind and Punjab.

The Indian princes grew alarmed at the Turks knocking outside the Punjab frontier. Fearing a Muslim invasion Prithvi Raj, the Chauhan king of Delhi and Ajmer, allied with other Hindu rajas and tried to resist Ghuri and his army. In the first battle of Tarain in 1191 AD, Muhammad Ghuri and his men were fiercely defeated. The Rajputs proved their strength and valour and forced Ghuri to retreat.

The second battle of Tarain was fought the very next year in 1192 AD. This time Muhammad Ghuri returned with a strong army and revealed their strategic skill by inflicting a heavy defeat on the Hindu chiefs led by Prithvi Raj. Delhi and Ajmer were occupied soon and annexed to the existing kingdom of Muhammad Ghuri. The second battle of Tarain marked a milestone in Indian history as it opened the gates of India to the Turks. After annexing Delhi and Ajmer, Mahammad Ghuri left its administration in the

able hands of his general Qutubuddin Aibak and he himself withdrew to Ghazni.

In 1194 AD, Ghuri marched against Kanauj. The ruler of Kanauj, Raja Jai Chandra had earlier stayed aloof when Prithvi Raj Chauhan was fighting Ghuri in the second battle of Tarain. However, in the battle of Chandwara, Jai Chand was killed and with his death, the Rajputs panicked and fled the battlefield. Muhammad Ghuri proceeded next to the fortress of Asni and then to Benaras. The temples were destroyed and its treasures plundered. In 1195-96 Ghuri defeated the Jadon Bhatti Rajputs and occupied a portion of Bihar.

During his absence, it was Aibak who continued the quest of invading India. He conquered Badaun, reoccupied Benaras, Chandwara and Kanauj. In 1202-03 AD, he invaded Kalinjar, the military capital of Paramardi Deva, who was the ruler of the Chandela dynasty of Bundelkhand. The Chandela fought hard but the fort of Kalinjar fell into the hands of the invaders. In the meantime, Muhammad bin Bakhtiyar Khalji, a commander of Aibak, made elaborate plans of conquering Bengal and Bihar. King Indruman fled without giving a fight and Odantapuri, the capital of Bihar, was easily occupied. However, in this process, many Buddhist monasteries were destroyed and monks and Hindu Brahmans were put to death.

Khalji next drew his attention to Bengal which was ruled by Lakhsmana Sena of the Sena dynasty. Khalji reached the royal palace with a handful of men and launched a surprise attack creating havoc on the city and its people. The king acted cowardly and made a quick exit fleeing for his life leaving his possessions behind. The whole city fell in the hands of Khalji. However, he did not make any attempt to bring the whole of Bengal under his control.

Khalji next made an aim for the Himalayas and entered into a pact with the Kamrup king for assistance and guidance in his adventure. However, Khalji and his men suffered heavy losses during the march and even though they tried to retreat but while doing so they were attacked by the Kamrupa king. Khalji managed to reach Deokot and remained confined to bed due to

serious illness. It was here that he was killed in his deathbed.

Muhammad Ghuri was in the meantime involved in a conflict with the Turks at Andhkhud in 1204 AD., which ended in his defeat. This defeat gave a fatal blow to the reputation of Muhammad Ghuri. Indeed there were rumours that he was killed and this gave an opportunity for the Khokhars to revolt in Multan and Lahore. Muhammad Ghuri returned to India and along with Aibak brought down the enemy (Khokhars) to the grounds. They were slaughtered in large numbers and others were sold as slaves. In 1206 AD, on his way back to Ghazni, Muhammad Ghuri was assassinated. The Shansbani dynasty could not stand for long after his death.

Muhammad Ghuri proved himself to be statesman and not a fanatic ruler like Mahmud of Ghazni. His diplomatic abilities enabled him to establish a Muslim empire in India. Despite his defeat at Tarain and Nahrwala he did not give up his political ambition and his conquests had a solid permanent base than those of any of his predecessors.

The Turkish conquest had a great impact on the Indian political scene. The centralised form of monarchy, which was the ideal of the Turkish rule, broadened the political horizon of India. Another impact as described by some scholar was the urban revolution. The Turkish Government did away with the caste based social life and rather encouraged all people from all walks of life to join hands in building new cities. The military administration also went through many changes. Recruitment was now thrown open for all social classes. The armies were to be centrally paid and administered. The foot soldiers were replaced by mounted lightning men or *sawaran-i-muqatala.* Similarly, the conquest had a major effect in bringing uniformity in the tariff regulations, currency distribution, legal system and language.



CHECK YOUR PROGRESS

Answer the following questions:

7. When was the second battle of Tarain fought?

_____

8. Who was Indruman?

_____

9. Name the Chandela ruler who resisted Aibak in his advance to the fort of Kalinjar?

_____

10. In which year was Muhammad Ghuri assassinated?

_____



2.6 LET US SUM UP

After going through this Unit, you have learnt that–

- The Arabs invaded Sind with the sole objective of plundering its wealth and treasures and left no permanent mark on the Indian political life.
- The Ghaznavid dynasty made progress under the reign of Mahmud who led as many as 17 expeditions against India. However, these expeditions were driven by religious motives along with the greed for treasures.
- It was only during the rule of Muhammad Ghuri under the Shansbani dynasty that gave a definite shape to the establishment of a Muslim empire. Muhammad Ghuri emerged as a conqueror and an able statesman.
- These early Muslim invasions prepared the way for the rise of the Delhi Sultanate and usher in a new era in the Indian history.



2.7 FURTHER READING

1) Mahajan, V.D. (Reprint 2007): *History of Medieval India.* New Delhi,

India: S. Chand & Company Limited.

2) Maiti, Provatansu and Kumar Saha, Prabhat. (2000). *Medieval India (1206 AD-1707 AD).* Calcutta, India: Sreedhar Publishers.

3) Majumdar, RC., Raychaudhuri, HC. and Datta, K. (2007). *An Advanced History of India.* Delhi, India: Macmillan.

2.8 ANSWERS TO CHECK YOUR PROGRESS

Answers to Q. No. 1: Al Hajjaj was the Governor of Irak who ordered an expedition against Sind

Answers to Q. No. 2: Queen Rani Bai

Answers to Q. No. 3: Brahma Siddhanta and Kanda Khandaka

Answers to Q. No. 4: Alaptagin

Answers to Q. No. 5: Jai Pal

Answers to Q. No. 6: Firdausi

Answers to Q. No. 7: 1192 AD

Answers to Q. No. 8: Indruman was the ruler of Bihar when Qutubuddin Aibak attacked Bihar

Answers to Q. No. 9: Paramardi Deva

Answers to Q. No. 10: 1206 AD

2.9 MODEL QUESTIONS

(A) Very Short Questions (answer within 50 words):

Q.1. Who was the last ruler of the Ghaznavid dynasty?

Q.2. Who was Dahir?

Q.3. Against whom did Mahmud lead his last expedition?

Q.4. What do you understand by the term "Sawaran -i-Muqatala"?

Q.5. Who fought Muhammad Ghuri in the battle of Tarain in 1191 AD?

(B) Short Questions (answer within 150 words):

Q.1. What was the main motive behind the Arab invasion of Sind?

Q.2. Mention the famous expedition of Mahmud?

Q.3. Why do you think that Mahmud failed as a stateman?

Q.4. Why was the second battle of Tarain a turning point in Indian history?

Q.5. What was the condition of India on the eve of the Turko-Afghan invasion of India?

(C) Long Questions (answer within 300-500 words):

Q.1. Describe in detail the early Muslim invasions of India.

Q.2. Explain in details the effect of the Turko-Afghan invasion of India.

Q.3. Discuss the achievement of Muhammad Ghuri in building a Muslim empire in India.

r r r r

UNIT 3 : DYNASTIES OF THE DELHI SULTANATE

UNIT STRUCTURE

3.1 Learning Objectives

3.2 Introduction

3.3 The Slave dynasty

3.4 The Khaljis

3.5 The Tughlaqs

3.6 The Sayyids and the Lodis

3.7 Let us Sum Up

3.8 Further Reading

3.9 Check Your Progress

3.10 Model Questions

3.1 LEARNING OBJECTIVES

After going through this Unit, you will be able to:

- explain the beginning of the Sultanate rule in India,
- discuss the five different dynasties of the Delhi Sultanate that ruled India,
- and discuss the achievements of the Sultanate rulers.

3.2 INTRODUCTION

The year 1206 A.D. constitutes an important landmark in the history of India. In that year Qutub-ud-din Aibak laid the foundation of the Delhi Sultanate which ruled for over three centuries and was shared by five dynasties in succession. These five dynasties were: the Slave dynasty (1206-1290), the Khaljis (1290-1320), the Tughlaqs (1320-1413), the Sayyids and Lodis (1413-1526).

In this unit we will discuss the political development of these five dynasties.

3.3 THE SLAVE DYNASTY

The rulers who ruled Delhi during the period 1206 A.D.-1290 A.D. are popularly known as slave dynasty. Do you know why this dynasty is known as Slave dynasty? It is interesting that many of the important rulers of this dynasty had originally been slaves and hence the dynasty is known as slave dynasty. But none of them belonged to one dynasty. Qutub-ud-Din-Aibak was the founder of Slave dynasty.

Qutub-ud Din-Aibak (1206-10): Qutub-ud-Din-Aibak, a native of Turkestan, began his career as the slave of Muhammad Ghori. It was his generalship that largely contributed to the success of his master's Indian campaign. After the second battle of Tarain (1192), Muhammad Ghori returned to Ghazni, leaving the fate of the Indian campaigns in the hands of Qutub-ud-Din. In 1206 Muhammad Ghori died without leaving a male issue. In the same year Qutub-ud-Din received the title of Sultan of Delhi from Sultan Giyasuddin Muhammad of Ghur. From this time he may be reckoned as the first Sultan of Delhi.

In his brief reign of four years (1206-1210), he strengthened his position by matrimonial alliances. He married the daughter of Taj-ud-Din-Yalduz, a rival chief. He gave his sister in marriage to Nasir-ud-Din Kubacha of Sind and his daughter to Iltutmish, governor of Bihar.

He earned the title of Lakh Baksh (giver of lakhs). He was a pious Muslim. He built two great Masques, one at Delhi known as Quwat-ul-Islam and another at Ajmer called Adhai din ka jhopra. He also began the construction of the celebrated Qutub Minar in Delhi in 1199 A.D. But he could not complete it as he died in 1210 A.D. at Lahore from a fall from his horse while he was playing Chaugan (Polo). Aram Shah, his immediate successor was probably not his son. He was later killed by Iltutmish.

Iltutmish (1211-36): Iltutmish was the son-in-law of Qutub-ud-din. His accession was opposed by the Turkish nobles. In Bengal, Ali Mardan Khan declared his independence. Qubacha declared himself independent in Multan and seized parts of Lahore and Punjab. The Rajput rulers of

Ranthambhor, Gwalior and Ajmer became independent. The Turkish power was thrown out of the Doab. During the reign of Iltutmish the Mongol menace made its first appearance in the north western frontier of India. Chengiz Khan made the Mongols the greatest political and military power of Asia. The Mongols appeared under Chengiz Khan in pursuit of Jalaluddin, a prince of Khwarism. He was refused asylum by Iltutmish and thus saved the Turkish Empire from the Mongols.

Iltutmish was a capable ruler. He was able to subdue the rebellion in Bengal. He won back Gwalior, Ajmer, Bayana and Nagore. He also sent an expedition against Ranthambhor and Jalore. He attacked and occupied Mandor in 1226 A.D. The first significant Turkish penetration into Malwa took place in the reign of Iltutmish. In 1234 he plundered the cities of Bhilsa and Ujjain. In 1229 he received the Caliph's confirmation of the royal title. It was the recognition of the independent status of the Sultanate of Delhi.

Iltutmish introduced the Silver *Tanka* and the copper *Jittal* --- two basic coins of the Sultanate period. He issued coins and read *Khutba* in his name. He introduced the *Iqta* system.



LET US KNOW

The Iqtadars retained a part of the revenue from the Iqta for rendering military service to the Sultan. Most of the Iqtadars were put in charge of the law and order in their Iqta. They had to send troops to the Sultan in times of need

Iltutmish completed the Qutub Minar of Delhi. He died in 1236 A.D. Iltutmish consolidated the conquest of Muhammad of Ghur. Unlike his predecessors he made an attempt to evolve a system of civil administration.

Razia (1236-1240): Before his death Iltutmish nominated his daughter as his successor. Once Razia ascended the throne, she cast off the seclusion of the harem. She administered justice in open court and personally led the army against rebellious chiefs. She showed undue preference to an Abyssinian official named Jalal-ud-din Yakut. This was not

liked by the **Chahalganis.** Razia's primary aim was to make the Turkish nobles subservient to the throne. A strong party of nobles in the provinces banded against her. Although Razia fought valiantly, she was defeated and was killed by the robbers in a jungle. She ruled for a period of three and a half years.

LET US KNOW



Chahalganis:

Iltutmish set up an official class of nobility consisting of the slaves from among the Shamsi nobles called Chahalgani of forty members or also otherwise known as Chalisa. They held important positions in the political administration during the time of Iltutmish.

Raziya was succeeded by two weak rulers- Behram and Alluadin Masud. In 1246, Nasiruddin, one of the sons of Iltutmish, ascended the throne.

Balban (1266-1286): After Nasiruddin's death Balban ascended the throne. With his accession the era of strong centralized government began. He wanted to strengthen the authority of this Sultan and to curtail the power of the Chahalgani.

He realized the need to increase the power and prestige of the Sultan. He declared that he was a descendent of the legendary Iranian king Afrasiyab. He modeled his court after that of Persian manners and introduced Persian etiquettes like *Paibos* (prostration) and *Sijda* (kissing of the monarch's feet). He introduced the Persian Nauroz (New Year festivity) ceremony in his court.

The credit of organizing a separate department of army (Diwan-i-Arz) goes to Balban. Balban also appointed Barids or spies in every department. Balban administered justice with extreme impartiality.

Balban did not undertake any fresh conquest mainly because of the Mongol menace. He concentrated on consolidating the territory already in possession. He easily suppressed the revolt of Doab and Oudh. In Bengal, Balban's own slave Tughril Khan revolted in 1279. However Tughril was ultimately captured by Balban's army.

During the reign of Balban, Delhi became unsafe with the operation of robbers and dacoits. The Mewatis plundered the outskirt of Delhi. Balban adopted the policy of blood and iron and mercilessly subdued them.



LET US KNOW

From its former status of small Rajput stronghold, Delhi now emerged as an imperial capital during the time of Qutubuddin Aibak and Iltutmish.

Balban had to face a Mongol attack in 1285 A.D. Prince Muhammad, the eldest son of Balban was sent to repulse the attack. But he was killed in the battlefield. Balban could not recover from the tragedy and died in 1286 A.D. With the death of Balban, the Slave dynasty slowly moved towards its gradual demise.



CHECK YOUR PROGRESS

Answer the following questions:

1. In which year did Qutub-ud-Din receive the title of Sultan of Delhi from Sultan Giyasuddin Muhammad of Ghur?

   _____

2. Who introduced the Silver Tanka and the copper Jittal?

   _____

3. Who were the Barids?

   _____

4. In which year did Illtutmish receive the Caliph's confirmation of the royal title?

   _____

3.4 THE KHALJIS

After the death of Balban in 1286 there was confusion in Delhi for some time. A group of Khalji nobles led by Jalaluddin Khalji overthrew the incompetent successors of Balban. The Khaljis were probably of Turkish origin. But the contemporary author Barani describes the Khaljis as different from the Turks.

Jalaluddin Khalji: Jalaluddin ascended the throne in 1290, at the ripe age of seventy years. He ruled only for a brief period of six years. Jalaluddin led a campaign against Ranthambhor in 1290 but the result was indecisive. In 1292 he successfully defended his kingdom against a strong Mongol invasion.



LET US KNOW

About 3,000 Mongols, who surrendered, embraced Islam during the time of Jalaluddin and they were called New Muslims.

The most important event of Jalaluddin's reign was a daring raid into Deccan, undertaken by his nephew and son-in-law Alauddin. Alauddin proceeded southward and marched through Berar and Khandesh. He defeated Raja Ramachandra of Devagiri and compelled him to surrender. It is believed that Jalaluddin was murdered by Alauddin in planned manner in 1296 A.D.

Alauddin Khalji: Alauddin, who ascended the throne in 1296, came to power by treacherously murdering his uncle Jalaluddin Khalji. As the governor of Oudh, Alauddin had accumulated a vast treasure by invading Devagiri in South India. After murdering Jalaluddin, he won over most of the nobles and soldiers to his side by a lavish use of gold. His rule witnessed the expansion of the Muslim rule in terms of large territorial conquests.

Alauddin undertook the first expedition to Gujarat in 1297A.D which gave him immense booty. Alauddin personally invaded Mewar, besieged

Chittore and captured the fort in 1303. After the occupation of the two strong forts in Rajasthan-Ranthambhor and Chittore, Alauddin turned his attention towards Malwa. Central India became a part of the Sultanate. Alauddin sent an expedition against Rai Ramachandra, the ruler of Devagiri who had stopped paying tribute. The command of the Army was entrusted to Alauddin's slave Malik Kafur. Ramachandra was defeated but was able to restore his territory. Between 1309 and 1311 Malik Kafur led two campaigns in South India -one against Warangal and the other against Dwar Samudra. Kafur was able to force the rulers of Warangal and Dwar Samudra to sue for peace. The Mongol invasions from 1297 to 1306 were effectively checked by Alauddin with savage cruelty. From 1306 AD, there was a marked decline in the frequency of the Mongol raids.

Alauddin was an ambitious ruler. He established a strict system of administration. Alauddin wanted to strengthen the position of the Sultan by some tough measures. He took four important measures (a) He forbade the nobles to visit each other. Their private meetings were banned and there could be no marriage alliances between them without the permission of the Sultan. (b) He prohibited the practise of drinking parties. (c) He organised a strict vigilance through an efficient espionage system. (d) He announced the confiscation of all lands given to the chiefs and the religious endowments.

The most important experiment undertaken by Alauddin Khalji was the attempt to control the markets. Alauddin sought to control the price of all commodities, from food grains to horses, and from cattle and slaves to costly imported clothes. Alauddin was the first monarch in the Sultanate to establish direct relations with the peasants to know the actual amount they paid by way of land revenue.

He was a patron of literature. Both *Amir Khusrau* and *Mir Hasan Dalvi*- two well known poets enjoyed his patronage. He was the builder of a new city called Siri. He also built *Alai Darwaza, Hazar Satun* (the palace of thousand pillars) etc.

LET US KNOW



Alauddin asked the "wise men of his realm to supply some rules and regulations for grinding down the Hindus, and for depriving them of that wealth and property which fosters rebellion. The Hindu was to be so reduced as to be left unable to keep a horse or, to carry arms, to wear fine clothes, or to enjoy any of the luxuries of life."

Tarikh-i-Firuz-Shahi

Translated and edtd by H.M. Elliot and J. Dawson



CHECK YOUR PROGRESS

Answer the following questions:

5. When did Jalaluddin ascend the throne?

_____

6. Who was the ruler of Devagiri when Kafur led an expedition under the orders of Alaudin Khaliji?

_____

7. Name a poet who graced the court of Alaudin Khalji.

_____

3.5 THE TUGHLAQS

The last Khalji ruler Qutubuddin Mubarak Shah Khalji was murdered by Ghazi Malik who ascended the throne as Ghiyas-ud-din Tughlaq in 1320 A.D. It is stated by some writers that the Tughlaqs belonged to the race of Qarauna Turks and were a people of mixed breed.

Ghiyasuddin Tughlaq: Ghiyasuddin Tughlaq laid the foundation of the Tughlaq dynasty. Ghiyasuddin was a careful administrator. Agriculture was encouraged during his reign. Canals were excavated for irrigation. His twin object was to increase land under cultivation and to improve economic condition of the cultivators.

He also pursued a policy of annexation. In 1321 A.D. he sent his son Jauna Khan to suppress Prataparudra Deva, the ruler of Warangal. Ultimately Prataparudra Deva surrendered and agreed to pay an annual tribute. Telengana was annexed to the Delhi Sultanate. Jauna Khan next attacked Orissa (Jajnagar). In 1323 Ghiyasuddin marched to Bengal. The ruler of Bengal was defeated. On his way back from Bengal Ghiyasuddin defeated the Raja of Tirhut. East and south Bengal was annexed to the Sultanate.

He was a patron of literary persons like Amir Khusrau. He also built a strong fort called Tughlaqabad near Delhi.

Muhammad Bin Tughlaq: Jauna Khan succeeded his father in 1325 A.D. under the name of Muhammad Bin Tughlaq. He was a bold experimenter but was also hasty and impatient. While Alauddin was satisfied with subjecting the kings of the South, Muhammas Tughlak wanted to annex their territories.

He continued the tradition of expanding the realm and in this he was more successful than Alauddin. But his unbridled ambition finally led to the downfall of the Sultanate of Delhi. He began his career with the expedition of Khurasan.

His first administrative measure was to enhance land tax in the Doab. It led to wide spread discontent as it was introduced at a time when the entire region was in the grip of a severe famine due to failure of rain. The tax collectors collected taxes by oppression. It resulted in extensive revolts.

His most controversial step was the transfer of capital from Delhi to Deogiri (Daulatabad), apparently to control south India better. However, the plan failed. The journey was too long and led to discontent. Daulatabad was abandoned after a couple of years as it was found difficult to control north India from there.

Another of his novel experiment was the introduction of the token currency of copper coins in 1329. The coin was to have the same value as the silver Tanka. The traders as well as the common people found it difficult to accept it. The government could not prevent the people from forging new

coins. Finally, Muhammad Tughlaq withdrew the token currency.

Muhammad Tughlaq carried out many measures for the improvement of the revenue administration. All provincial governors were asked to submit the reports of income and expenditures to the centre. He established a separate department of agriculture called Diwan-i-kohi. A special scheme was extended to improve cultivation in Doab.

LET US KNOW



In Tarikh-i-Firoz Shahi, the author Barauni writes, "the second project of Sultan Muhammad which was ruinous to the capital of the Empire....was that of the making of Deogir (Devagiri) the capital under the title Daulatabad. This place held a central position.

Firuz Shah Tughlaq: After the death of Muhammad Bin Tughlaq, his cousin Firuz Shah Tughlaq ascended the throne of Delhi in 1351 AD and reigned for long 31 years. He overtook the administration in a chaotic condition. Firuz primarily paid his attention to domestic affairs. He tried to please the nobles. He also worked towards winning over the confidence of the Ulemas. He took a number of humanitarian measures. He banned inhuman punishments. He set up hospitals for free treatment of the poor. Agriculture was well served by the excavation of the four important canals. The Karkhanas (factories) were developed rapidly by Firuz through the newly created *Diwan-i-bandagani*-(department of slaves). Jobs were created for the unemployed. All the above welfare measures and public works were carried out through another new department called *Diwan-i-Khairat* (department of charity). All posts were made hereditary and the *iqta* administration was completely decentralized to appease the nobles.

Most of the military campaigns of Firuz were sadly mismanaged. He led several military expeditions to Bengal, Kangra and Sind but only to assert the tottering central authority. He made pathetic efforts to recover Bengal. But in 1360 A.D., he practically recognized the independence of Bengal. On his way back to Delhi he plundered Jajnagar (Orissa) and

compelled its ruler to promised to send a number of elephant as annual tribute. His next military exploit was the reduction of the fort of Nagarkot. Firuz made no attempt to recover the Deccan. He consolidated the position of the Sultanate and did not make any attempt to reconquer Central and Southern India. In 1362 AD he marched against Sind and Gujrat but it was a disaster.

Firuz Shah Tughlaq was a great builder of mosques, forts and canals. Firoz Shah Kotla, the multi storeyed citadel of his capital still exists in Delhi. There he installed two Asokan pillars. He was the founder of towns like Jaunpur, Firozabad, Fatehpur and Hissar-Firuza. With his death in 1388 the Delhi Sultanate disintegrated and finally shattered in 1398 when Timur sacked Delhi.

3.6 THE SAIYYIDS AND THE LODIS

The Saiyyid Dynasty (1414-1450): After the Timurid invasion, the Saiyyid dynasty arose in Delhi. There were only four kings of this dynasty. The rule of the dynasty was only confined to Delhi and some neighboring districts.

The Lodi Dynasty: The Lodis dominated the upper Ganga valley and the Panjab from the middle of the fifteenth century. The earlier rulers of Delhi were Turks. But the Lodis were Afghan. With the end of Saiyyid dynasty, Bahalol Lodi founded the Lodi dynasty in 1451.

Sikandar Lodi: Sikandar Lodi was the most important ruler of the Lodi dynasty. He was the contemporary of Rana Sanga of Mewar. Sikandar crushed Hussain Shah Sarqi of Jaunpur and Bihar was also seized. From 1506-1517 A.D., the Sultan devoted all his energies to capturing Gwalior but could capture only Chanderi. He was also an able administrator. He laid great emphasis on justice. He also took keen interest in the development agriculture. He regularly examined the price schedules of the markets. He established a new measurement of a yard called *gazz-i-Sikandari.* He re-imposed **Jizya** on the Hindus. He extended his dominions by conquering Dholpur and Gwalior.



LET US KNOW

Jizya: Jizya was an annual tax imposed on individual property held by the Hindus.

Ibrahim Lodi: In 1517 Sikandar Lodi was succeeded by his son Ibrahim Lodi. He wanted to make the monarchy the supreme factor in the state. The result was a bitter struggle between Ibrahim Lodi and his nobles. However, he was a tactless ruler. The breakdown of administration and widespread corruption accelerated the end of the Lodi rule. The discontent of the nobles gradually reached its climax. Daulat Khan Lodi, the governor of Panjab, invited Babur to invade India. Ibrahim Lodi was defeated and killed in the first battle of Panipath (1526) and the foundation of Mughal Empire was laid.



CHECK YOUR PROGRESS

Answer the following questions:

8. Who was Ghazi Malik?

_____

9. What was Muhammad Bin Tughlaq's first administrative measure?

_____

10. Who founded the Lodi dynasty?

_____

11. Who invited Babur to invade India?

_____



3.7 LET US SUM UP

After going through this Unit, you have learnt that:–

- Under the capable rulers of the Delhi Sultanate, there was a territorial expansion.
- The rulers of the Sultanate period were great builders and have left behind a rich heritage.
- The internal jealousies and quarrels brought down the Sultanate rule.



3.8 FURTHER READING

1) Chandra, Satish. (Reprint, 2008): *Medieval India: From Sultanate to the Mughals, Delhi Sultanate (1206-1526) Part one.* New Delhi, India: Har-Anand Publications Pvt. Ltd

2) Mazumder, R. C. (1990). *The Delhi Sultanate.* Bombay, India: Bharatiya Vidya Bhawan.

3) Prasad, Iswari (1940). *History of Medieval India.* New Delhi, India: Indian Press.



3.9 ANSWERS TO CHECK YOUR PROGRESS

Answers to Q. No. 1: 1206 A.D.

Answers to Q. No. 2: Illtutmish

Answers to Q. No. 3: Spies under the Slave dynasty

Answers to Q. No. 4: 1229 A.D.

Answers to Q. No. 5: 1290 A.D.

Answers to Q. No. 6: Rai Ramachandra

Answers to Q. No. 7: Amir Khusrau

Answers to Q. No. 8: Ghazi Malik or Ghiyasuddin Tughlaq was the one who laid the foundation of the Tughlaq dynasty.

Answers to Q. No. 9: His first task was to enhance land tax in the Doab region.

Answers to Q. No. 10: Bahlol Lodi

Answers to Q. No. 11: Daulat Khan Lodi

3.10 MODEL QUESTIONS

(A) Very Short Questions (answer within 50 words):

Q.1. Who completed the construction of Qutb Minar and when?

Q.2. Who built the city of Siri?

Q.3. Who established a new measurement of a yard called gazz-i-Sikandari?

(B) Short Questions (answer within 150 words):

Q.1. Who were the Iqtadars?

Q.2. Why was Razi Sultana unpopular in the court?

Q.3. Who were the New Muslims?

Q.4. What do you understand by Diwan-i-Khairat?

(C) Long Questions (answer within 300-500 words):

Q.1. Who were the Tughlaqs? Describe the growth of the Tughlaq dynasty in your own words.

Q.2. Assess the role of the Sultanate rulers as administrators.

r r r r

UNIT 4 : ADMINISTRATION OF THE DELHI SULTANATE

UNIT STRUCTURE

4.1 Learning Objectives

4.2 Introduction

4.3 Central Administration

4.4 Provincial Administration

4.5 Land Revenue System

4.6 Law and Order Administration

- Army
- Judiciary

4.7 Let us Sum Up

4.8 Further Reading

4.9 Answers to Check Your Progress

4.10 Model Questions

4.1 LEARNING OBJECTIVES

After going through this Unit, you will be able to:

- explain the administrative mechanism that functioned under the Delhi Sultanate,
- discuss the responsibilities and duties of the ministers under the various departments, and
- describe the influence of Islam on the administrative structure and functioning during the Sultanate period

4.2 INTRODUCTION

The administration initiated by the Delhi Sultans was quite different from the earlier ones. It was largely influenced by the principles of the general Islamic administration of the world. At the same time, in India, the Sultans did not always try to impose their way of governance on the Indian people.

On many occasions, they allowed the indigenous people to retain their own laws. In this unit you will have references to different branches of administration like central, provincial, revenue, military, judiciary etc under the Delhi Sultanate.

The administrative mechanism of the Delhi Sultanate was revolved round the *iqta* system. Moreover, different ruling dynasties under the Delhi Sultanate came to India at different times from different places of Asia. The Delhi Sultans naturally based their administration on the teachings of the Quran.



LET US KNOW

Iqta: Iqta literally means "portion". It was a land or revenue assigned to the nobles in lieu of service to the state.

4.3 CENTRAL ADMINISTRATION

In India, under the Delhi Sultanate, the Sultans were the heads of their governments. Here also the forms of election were maintained. A person had to secure the consent of the nobles and influential jurists of Delhi to become the Sultan. The post of Sultan was not hereditary in India. It was an elected post. Of course, priority was first given to the eldest son of the deceased Sultan. Moreover, a Sultan could be deposed under certain circumstances. These were-

- If a Sultan failed to carry out his trust,
- If a Sultan lost the power of judgment, and
- If a Sultan lost his physical ability.

Duties of the Sultan: The Delhi Sultans modelled their administrations with the Caliphs. So, they had to perform the same functions which were performed by the Caliph in his Caliphate. Following were some of the important duties of the Sultans in India.

- To protect the principles of Islam
- To defend the territories of Islam
- To settle disputes among his subjects
- To enforce criminal law
- To strengthen the frontiers of Muslim territory
- To wage holy wars against the enemies of Islam
- To collect taxes.



LET US KNOW

Caliphs: it is the title borne by the leader of the Islamic world. The first Caliph was Abu Bakr who succeeded Mohammad in 632. When the Ottomans ousted the rule of Abbasids in 1517, the title was borne by the former till 1922 after which it was abolished in 1924.

The Ministers:

Civil Administration- the Wazir: Under the Delhi Sultanate the Sultan was the head of his government. He was assisted by a number of ministers of different ranks and status. The head of the civil administration was known as the *Wazir.* His department was known as the *Diwan-i-Wizarat.* The Wazir had to perform two main duties. *Firstly,* he was the central finance officer at the head quarters. So, collection of revenue was his main responsibility.. Moreover, he controlled various expenditures. His subordinate officers compared, checked and passed accounts of various government departments. Secondly, the Wazir had to supervise the workings of other offices at the headquarters. He appointed the civil servants at different departments. Apart from this, the Wazir had to perform some important miscellaneous functions. Some of them were-

- The Wazir had to meet all requirements of the military department. His office kept all military accounts, disbursed salaries among the officers and allotted land assignments.
- The office of the Wazir paid stipends to scholars and learned men.
- The office of the Wazir distributed money among the poor and the needy.

Assistant Officers: In order to shoulder many important responsibilities of various natures, the Wazir had to take the help of a few other important officers. The chief assistant of the Wazir was known as the *Naib Wazir.* Next to him was *Munsif-i-Mumalik.* Initially his duty was to enter the accounts and expenditures received from various departments. But Firuz Shah Tughlaq (1351-1388 A.D.) released him of his duty of recording expenditure. *The Munsif-i-Mumalik,* again, was assisted by a *Nazir.* He supervised the collection of revenue and audited the local revenue. Another officer, known as *Mustaufi-i-Mumalik* audited the accounts of the office of *Musrif.* Firuz Shah directed him to deal with expenditures of different departments.

Different Ministries: Apart from the office of the Diwan-i-Wizarat, there were three other main ministries. Following are these ministries and their functions.

I. **Diwan-i-Risalat:** It was headed by a minister known as *Sadr-us-Sudur.* This ministry dealt with religious matters, pious foundations, stipends to pious men etc. The Sadr-us Sudur was also the *Qazi -i-Mumalik* and controlled the department of justice

II. **Diwan-i-Arz:** The minister of this department was known as the *Ariz-i-Mumalik.* He was the controller general and inspector general of the military department.

III. **Diwan-i-Insha:** This ministry dealt with all types of formal and confidential correspondences. The minister of this department was known as *Dabir-i-Khas*.

Another important minister of the Sultanate was *Barid-i-Mumalik.* He was the head of the state news agency. He had to collect the information of all the important events of the state.



LET US KNOW

The ministries of *Diwan-i-Wizarat, Diwan-i-Risalat, Diwan-i-Arz* and *Diwan-i-Insha* were the main strength under the Delhi Sultanate. They were often compared to the **four pillars** *of the administration.*

Status of the Ministers: You know that the Delhi Sultans were elected. But, they enjoyed tremendous administrative power and authority. No individual, even the ministers, could question his wishes unless it went against the Shari'a or the Islamic law. The ministers of the Delhi Sultans were like their servants like any other officers. The ministers enjoyed their capacities only as the heads of their departments. Although they were experts in their own fields yet they did not enjoy any autonomy. They carried out the wills of their Sultans.

Household Officers of the Sultans: The personal officers, the Sultan's body guards, personal attendants etc. were placed under a *Wakil-i-Dar.* He supervised the payments of the salaries and allowances of such officers. Another officer called *Amir-i-Hajib* supervised the ceremonial works at the court. The royal household also had traditionally thirty six *karkhanas.* Their main task was to produce commodities for court use and the army. Different officers were appointed to look at different works of these karkhanas. One of such officers was *Khurbek.* He supervised the breeding of the horses for the army.



CHECK YOUR PROGRESS

Answer the following questions:

1. Who was known as Dabir-i-Khas?

   _____

2. Who was the chief assistant of the Wazir?

   _____

3. Name the four pillars of the Mughal administration.

   _____

4. Who supervised the breeding of the horses for the army?

   _____

4.4 PROVINCIAL ADMINISTRATION

The empire of the Delhi Sultans was divided into many provinces. It also included many tributary states. As long as these tributary states did nothing against the policies of the Sultans, they were allowed to manage their own affairs. The duties of the rulers of these tributary states were clearly defined by the Sultans. These were-

- To protect imperial officials,
- To protect Muslim residents, and
- To give good administration to the subjects

The Governors and their Powers: There were two types of provinces under the Delhi Sultanate. Some of them enjoyed limited powers and the other practically unlimited powers. Each province was administered by a Governor. The Governors were appointed by the Sultans. Bengal was the furthest province of the empire. At that time, the system of communication and transportation was also not as it is today. It was really very difficult to control each activity of the Governor of Bengal from Delhi. So, the Governors of Bengal enjoyed unlimited powers. They were just like semi-independent rulers. They had to pay regular tributes to the Sultans and provide good administration to the subjects. As long as they satisfied these, the Sultans did not interfere in their administrations. At that time, tribute was usually in the form of elephants from Bengal.

The second category of provinces enjoyed limited powers. Most of the provinces of the empire fell under this category. Here, the Governors were under the full control of the Sultans. Their powers were clearly defined. Certain specific provisions were made to control their authority.

Firstly, they were to act only with the help of some other executive officers in all departments. These were same with those of the central government. The Sultans had all say in the appointment of such officers. Secondly, the ministers of the central governments had control over the same departments in the states. Thirdly, although each province had its

own army but the Governors had no direct control over it. The provincial army was placed under local officers called Arizs. They were responsible not to the local Governors but to an officer called Ariz-i-Mumalik. He was an officer of the central government. So, the Sultans had many ways to control the powers of the provincial Governors.

Divisions of the Provinces: For good administration each province was divided into *shiqs*. These were put under Shiqdars. However, taking advantage of the Sultans from time to time, provincial dynasties grew in many provinces. The shiqs then emerged as sarkars. Then each sarkar was divided into many parganas. The governments maintained direct relation with the peasants only through the parganas. The main official of a pargana was an Amil, who was later called Shiqdar; a Mushrif or Amin who was also called Munshif, a treasurer, two Karkuns and a Qanungo. These officers performed the following duties-

- The Amil: He was the head of the pargana administration.
- The Mushrif: He was the chief assessment officer.
- The Treasurer: He was the collector of revenues.
- The Karkuns: They were the registrars of the parganas.
- The Qanungo: They maintained previous records of the produced in their provinces.

LET US KNOW



The smallest unit of administration in a province was a village. So, apart from officers in the provinces, Chaudhuries were appointed. They often informed the administration about the conditions and needs of the peasants. The village accountant was known as the Patwari. He kept records of the village produce, cultivation and state demand as taxes.



CHECK YOUR PROGRESS

Answer the following questions:

5. What was the form of tribute sent from Bengal to the Delhi Sultans?

_____

6. Who were the Karkuns?

_____

7. What is meant by shiqs?

_____

4.5 LAND REVENUE ADMINISTRATION

Good administration was the topmost priority of the Delhi Sultans. A good administration is impossible without a good economy. Under the Delhi Sultanate, therefore, the financial resources of the state were clearly defined. The main source of state income was agriculture. There were two different methods of assessment of agricultural produce. One was sharing; the other one was appraisement or measurement. The appraisement system was based on a system under which the average produce of each sub-division was counted. Then, the probable produce of an area was calculated. It was then estimated how much were to be produced by an individual peasant. Before Ala-ud-din-Khalji (1296-1316 A.D.) the Delhi Sultans demanded one fifth of the total produce as the state share. Alaud-din-Khalji raised it to half of the total produce of a peasant. However, after his death the state share was again reduced to one fifth. Later, Muhammad-bin-Tuhglaq (1325-1351 A.D.) tried to increase the state share rapidly in the more fertile Gangetic Doab region.

Apart from land revenue, the other sources of income of the Delhi Sultans were

- Import duties on foreign goods
- State share in spoils of war

I Taxes on mines and treasure-troves with pre-Muslim coins

The import duties were collected between two and half and ten percent. The state spoils of war and taxes on mines were fixed at twenty percent.

Apart from these taxes, two different taxes were imposed on the Muslims and the Hindus separately. The Muslim subjects had to pay a tax called Zakat. On the other hand,a capitation tax was levied on the Hindus. It was called Jizya. It varied on the wealth of the tax payer. It was levied at the rate of either ten, twenty or forty tankas per year. You have already been told that the Delhi Sultans granted the right of worship to the non-Muslims. Now, you may wonder, if it was so, then why was Jizya imposed only on the Hindus? Well, the reason is that, under the Delhi Sultanate, theoretically, military service was compulsory for all the Muslims. But, for the Hindus it was only voluntary. Jizya was charged in lieu of military service. So, it was imposed on the Hindus but the Muslims had no question of paying Jizya.



LET US KNOW

Jizya was not imposed on all sections of the Hindus. The following sections were exempted from paying Jizya - women, children, government servants, monks and priests who did not earn for living, imbecile old men, cripples, blind and poor.

4.6 LAW AND ORDER ADMINISTRATION

I ARMY

The Delhi Sultans made elaborate arrangements for a strong army. The army was headed by the Sultan. However, the General of the Army was known as Ariz-i-Mumalik. His duty was to keep up the strength and efficiency of the forces. He also had to provide equipment, horses and rations. He had to maintain the descriptive roll of each soldier. The army was posted on the frontiers. It was also posted on places from where it was easy for them to move, to deal with internal disturbances.

The army had three main divisions- cavalry, elephantry and infantry.

Cavalry was the main division of the army. The system of branding of horses was introduced by Ala-ud-din-Khalji. Elephantry also played an important part in the army of the Delhi Sultanate. However, the infantry was given secondary importance by the Delhi Sultans. The use of fire arms was known since the days of Ala-ud-din-Khalji. Apart from the fighting soldiers every army had some divisions of engineers, scouts, doctors etc.



LET US KNOW

The Sultans of Delhi took adequate steps to prevent the monopoly of any particular race in the army. So, their army had soldiers from almost all possible races - the Turks, Afgans, Persians, Mongols and even the Indians.

I JUDICIARY

Islamic Polity-Shari'a: The judiciary of the Delhi Sultanate was based on the conception of Shari'a or Islamic law. Both the monarchs and the subjects were subordinate to it. The Shari'a was mainly based on the principles of the Quran. The Shari'a had three elements. These were-

- The *Quran* or the holy book,
- The *Hadis* or reliable traditions
- The *Ijma* or consensus of opinion of the Muslim jurists.

Thus, we can observe that apart from a written book Shari'a was also developed by the interpretations of judges. In course of time, it gave rise to several schools of law in Islam. Each had its own characteristics. The orthodox Islam, which is generally called Sunnism, evolved four main schools of law. They were- *Hanbali, Maliki, Shafii,* and *Hanafi*.

Law governing Non-Muslims: The Shari'a laid down three broad principles regarding the non-Muslims of a Muslim state. Firstly, the non-Muslims should not rebel against their Muslim rulers. Secondly, they had to

pay a tax called Jizya. Thirdly, any of the zimmi could go to an Islamic court, if he/she wanted to do so. Normally cases were decided by the personal law of the zimmis.



LET US KNOW

Zimmi: The Hindus were termed as zimmi who were protected or tolerated.

In India, Islamic criminal law was generally applied. Interestingly, when it came into conflict with the moral notion of the Indians, Islamic law was not applied there. Again, the Muslim jurists did not expect the same respect to Islamic law from a Hindu (zimmi) like a Muslim. So, the punishment for criminal offence was lighter for a Hindu than for a Muslim.

The Courts: The Sultan was the enforcer of law in India. He exercised three major functions. These were-

- The Sultan was the arbitrator of disputes between his subjects,
- He was the head of the bureaucracy, and
- He was the commander of the army.

So, all the justice delivered in his territory was in the name of the Sultan. The Sultan was the head of the judiciary and the judges were subordinate to him

In the delivery of justice, the Sultan was assisted by an officer called Diwan-i-Qaza. Another officer called Diwan-i-Mazalim settled disputes involving bureaucrats. The military trials were conducted by Diwan-i-Siyasat. It consisted of eminent lawyers. However, only the Sultan could offer capital punishment to an offender.

The disputes between two civilians were tried by Qaza-i-Mumalik. He was assisted by his deputies in the capitals or the provinces and Qazis in each important town. It was the duty of the chief Qazi to find out the facts

and apply law. An officer called Amirdad had to bring the accused to the courts. The Kotwals were the heads of the police administration in every town. In case of a dispute, an officer called Muhtasib along with the Kotwal carried out initial investigation. The system of appeal from a lower court to a higher court existed during the Delhi Sultanate. The Sultans allowed the Panchayats to exist in the village level. The Sultans did not usually interfere in the works of Panchayats or Qazis.

LET US KNOW



In India, the Muslims and the non-Muslims were governed by separate laws. For example, committing suicide was an offence under the Muslim criminal law. But, the Sultans tolerated the practices like *jauhar* or *sati*. However, nobody was allowed to forcefully compel a woman to commit *jauhar* or sati and prior permission of the government was mandatory in such cases.



CHECK YOUR PROGRESS

Answer the following questions:

8. Who headed the Judiciary department?

_____

9. What was the function of Diwan-i-Siyasat?

_____

10. Who settled the disputes between two civilians?

_____



4.7 LET US SUM UP

After going through this Unit, you have learnt that–

- The Sultan was the head of the government and though his position was not hereditary, the Sultan yielded much power and authority.
- Islam played a definite role in the administration of law and order.
- The entire administration was distributed widely among the different ministers, each entrusted with separate roles and responsibilities.



4.8 FURTHER READING

1) Chandra, Satish. (Reprint 2008): *Medieval India: From Sultanate to the Mughals, Delhi Sultanate (1206-1526) Part one.* New Delhi, India: Har-Anand Publications Pvt. Ltd

2) Mazumdar, R. C. (1990). *The Delhi Sultanate.* Bombay, India: Bharatiya Vidya Bhawan.

3) Prasad, Iswari (1940). *History of Medieval India.* New Delhi, India: Indian Press.



4.9 ANSWERS TO CHECK YOUR PROGRESS

Answers to Q. No. 1: The minister of the department of Dewan-i-Insha was called Dabir-i-Khas.

Answers to Q. No. 2: Naib Wazir

Answers to Q. No. 3: Diwan-i-Wizarat, Diwan-i-Risalat, Diwan-i-Arz and Diwan-i-Insha

Answers to Q. No. 4: Khurbek

Answers to Q. No. 5: Elephants

Answers to Q. No. 6: Registrar of the Parganas

Answers to Q. No. 7: Shiqqs were provincial division made for the proper administration

Answers to Q. No. 8: The Sultan

Answers to Q. No. 9: To conduct military trials.

Answers to Q. No. 10: Qazi-i-Mumalik.

4.10 MODEL QUESTIONS

(A) Very Short Question (answer within 50 words):

Q.1. Who were the Patwaris?

Q.2. What was the function of Amirdad?

Q.3. Why was the Jizya charged only from the Hindus?

(B) Short Questions (answer within 150 words):

Q.1. Under what circumstances can the Sultan be deposed?

Q.2. What was the function of the Wazir?

Q.3. In what ways was the power of the provincial Governors limited?

(C) Long Questions (answer within 300-500 words):

Q.1. Discuss the judicial administration of the Delhi Sultanate.

Q.2. Describe the power of the Sultan in the administrative machinery and the limits in exercising those powers.

Q.3. Elaborate on the centralised administrative structure under the Delhi Sultanate.

r r r r

UNIT 5 : DOWNFALL OF THE DELHI SULTANATE

UNIT STRUCTURE

5.1 Learning Objectives

5.2 Introduction

5.3 Factors responsible for the downfall of the Delhi Sultanates

5.4 Consequences of the Downfall of the Delhi Sultanate

5.5 Let Us Sum Up

5.6 Further Reading

5.7 Answers to Check Your Progress

5.8 Model Questions

5.1 LEARNING OBJECTIVES

After going through this Unit, you will be able to:

- discuss the disintegration of the Delhi Sultanates,
- describe the flaws in the administration that became an important cause for the downfall of the Sultanate,
- discuss the role of the incompetent individual Sultans and their policies that resulted in the decline of the Delhi Sultanate and
- explain the external forces that gave a final blow to the Sultanate.

5.2 INTRODUCTION

In the previous Unit we discussed the administrative system under the Delhi Sultanate. The Sultan was the epitome of power under the Sultanate regime. The administration was based on the ideas and principles of Islamic faith. Thus, religion played a definite role in the administration of law and order in the state affairs.

In this Unit, we will be looking into the various factors and causes that pushed the Sultanate to its end. The Sultanate Empire founded by Qutubuddin Aibaq and consolidated by his worthy successors witnessed its rise to the zenith during the time of Alauddin Khalji and Muhammad bin Tughlaq. However,

the empire was brought to dust soon after the fall of the Tughlaqs.

5.3 CAUSES FOR THE DOWNFALL OF THE DELHI SULTANATES

The Sultanate Empire met its downfall largely due to the weakness of the rulers as much as due to the foreign invasion of Timur and Babur. After Firoz Shah's death in 1388 the disintegration of the Sultanate began and it was finally shattered when Timur swooped down on India and raided Delhi after his conquest of Persia and final conquest of Baghdad in 1393 AD. The end of the Sultanate rule came with the defeat of Ibrahim Lodi in the battle of Panipat in 1526 at the hands of Babur who founded the great Mughal Empire.

In the following pages we will be discussing the factors responsible for the downfall of the Delhi Sultanate.

I Absence of a Strong Ruler

The downfall of the Delhi Sultanate was brought about by inherent weakness of the Muslim system of government, which was feudal in character. The rule of Delhi Sultans was based on military strength and not on the willing support of the people. However, as it seemed that the administration of the Delhi Sultanate was based on "quick sand", the result was that there was no feeling of nationalism. In this structure of government, the state required a powerful Sultan who was the central authority. When a weak Sultan ascended to the throne, he lost his grip on the powerful nobles and disintegration started. This was the biggest inherent defect of the Delhi Sultanate. With the exception of a few kings like Qutub-ud-din, Iltutmish, Balban and Alauddin Khalji, the history of Delhi Sultanate presents few really able rulers. During the time of the Khaljis, murder and assassination became the order of the day while ascending the throne. Hence, there was always an internal dissension for the throne which hampered the progress of the kingdom. The absence of a strong ruler led to the deterioration of the law and order situation.

I Nobility

The weakness of the Delhi Sultanate ruler strengthened the nobles and the chiefs and the military officers at a time when the central authority was fast becoming weak and incompetent. These nobles became the most trustworthy aide of the Sultans and hence the latter were easily manipulated. It was these nobles who later asserted their independence and hatched conspiracy for bigger share in the crown leading to political murders and deaths. This race for the power for ascendancy to the throne brought a quick disintegration as the government changed frequently and there was no political stability. The absence of a systematic law of succession resulted in the clash between the nobles and officials to raise their puppets which weakened the Sultanate.

The court official and nobles were divided amongst themselves. The nobles belonged to different ethnic backgrounds and mostly the foreigners (Turks, Afghans and Abyssinians) were the first generation immigrants, who had amassed huge fortune and political leverage leaving the Indian Muslims and Hindus at the bottom of the political hierarchy. At times one group became dominant over the other and this resulted in a series of conspiracies due to jealousies and competition. Thus, the court of Delhi became a breeding ground for those petty nobles to fulfill their greed and their lust for power.

I Internal Conflict

The continuous struggle for power between the Sultan and the nobles deeply weakened the administration of the Delhi Sultanate. While Sultans like Balban amd Alaudin strongly asserted their divine right to rule over the people, the nobles were not willing to recognise the supreme power of the Sultan whom they regarded as the first among their own ranks. The Ulemas were a powerful class, which demanded the state to be governed as per the law of Shariat.

Similarly, the Sultan had no healthy relation with the local neighbouring rulers, the zamindars and others. The indifferent attitude of the government often alienated the local chiefs leading to the growth of secessionist tendency

among them. During the rule of weak Sultans, the local chiefs often revolted against the former which aggravated the crisis of the Delhi Sultanate.

I Demoralised Army

The influx of wealth to the Delhi court from different parts of a vast empire resulted in its attendants becoming addicted to wine and women. This led to the gradual degeneration of general character of the official class and even of the soldiers. The result was that when the country was faced with the danger of foreign invasion they could not play the part they were expected to do. The army fell into disorder and confusion and hence were incapable of facing the impending enemy.

I Administrative Flaws

The Iqtadari (fief) system also provided another reason for the decline of the Sultanate. Alaudin Khilji had abolished the system of granting *iqtas* and paid the officers in cash but Firuz Shah Tughluq resumed the *iqta* system by making it hereditary. He granted concessions to the nobilities and the army. The soldiers were paid not in cash but they were granted *iqtas* or assignments. The soldiers sold these *iqtas* to the middlemen and as a result the poor people suffered much under them. This led to the growth of ambition and there were revolts and outbreaks every now and then at various parts of the empire which remain unchecked.



LET US KNOW

Iqtadari System: It was a land revenue collection system where the nobles were vested with the responsibility of collecting revenue from their *iqtas.* Initially Turkish nobles were granted *iqtas.*

During the later part of the Sultanate, the number of slaves grew in an alarming proportion. A vast portion of state revenue was spent on them. This contributed greatly to the fall of the Sultanate. Earlier slaves were bought by the Sultans on the basis of merit and trained for succession to the throne of Delhi. Some of the ablest Sultanate rulers who were slaves were Qutbuddin Aibaq, Balban etc. However, towards the later period, slaves were bought but they were incompetent.

I Contribution of Incompetent rulers

The responsibility for the downfall of the Sultanate is equally shared by Firuz Shah Tughlaq. Firuj Shah was an utterly incompetent ruler. There was much political corruption in his administration and he wilfully chose to overlook it. He kept himself busy with the policy of appeasing the clergies and the nobilities and it was this quality of Firuz that brought the downfall of the Sultanate. His policy of granting Jagirs was fundamentally a wrong policy. His cancellation of the tax collection on land brought lump sum revenue while the officials became richer at the cost of the state by earning extra collections. His policy of making all army offices hereditary resulted in rising indiscipline and inefficiency in the army. The army became too weak and as a last resort, Firuz had to turn to the provincial jagirdars for support. He was not a military ruler and as a result he made no attempts to recover the lost territories and his expedition against Bengal was futile. He reconciled very easily with the losses he suffered whether in Bengal or in the rise of South. His indifferent attitude in religious matters destroyed the fabric of secularism so long enjoyed during the time of Alauddin and Mummad Khilji.

Besides the general tendency of disintegration, the activity of Muhammad bin Tughlaq hastened the downfall of the empire. His wild projects and the pitiless methods caused untold misery and led to the widespread revolts. His responsibility for the downfall of the Sultanate cannot be denied. He was more of a visionary and his elaborate plans were not based on ground realities. For example, his decision to move his capital to Daulatabad, aimed at the direct rule of South India, proved disastrous resulting in heavy loss of men and money. In the meantime, his policy to

rule South India directly led to the rise of the great kingdoms of the Bahmani and Vijayanagara who stood unchallenged. Also, during his reign, he alienated the Ulemas and the nobility by neglecting their traditional advice in matters of his reform. He paid no heed to their words and it led to the loss of his revenue because towards the later part of his reign, these class of disgruntled men rose in to revolt and much of the treasury was drained in suppressing them.

I Foreign Invasions

Under the weak and worthless successor of the Firuz Shah, the power of the Kingdom of Delhi over its immediate neighbourhood was reduced. At a time when the Delhi Sultanate was gradually tottering to her fall, the invasion of Timur gave a serious blow to the existence of the Delhi Sultanate. Amir Timur ascended the throne of Samarqand in 1369 AD, whereupon he began a series of aggressive conquests that brought him to Delhi. On his way to Delhi, he raided Talamba and sacked its wealth and ruthlessly killed its inhabitants. Sultan Mahmud and Mallu Iqbal offered resistance but failed to contain Timur's forces.

During his stay in Delhi, Timur inflicted misery and pain to the people living in and around it. There was destruction and pillage everywhere. Artisans were captured and sent to Samarqand. Timur carried with him huge amount of wealth which affected the economy of Delhi Sultanate. The anarchy and confusion that followed Timur's terrible invasion shattered the empire and many provinces finally declared their independence of Delhi. Besides Delhi, Timur defeated the Hindu force of Hardwar, Kangra and Kashmir.

Lastly, the Sultanate also had to face a series of Mongol invasion. The raids continued for one and a half century and led to wanton destruction of men and property. The long years of trouble wreaked havoc on the resources of the Empire.

Though the Lodi Kings no doubt showed some vigour, but the last of them, Ibrahim Lodi was not competent. His intolerable rule had offended his own men and officers. Daulat Khan Lodi, the governor of Panjab invited

Babur, the king of Kabul to invade India with the hope of getting rid of Ibrahim. But the result was otherwise.

Babur came over to India and inflicted a crushing defeat first on Daulat Khan Lodi and then on Ibrahim Lodi in the first battle of Panipat in 1526 A.D. Ibrahim Lodi was killed in the battlefield and with his death the Delhi Sultanate came to an end.



CHECK YOUR PROGRESS

Answer the following questions:

1. Daulatabad became the new capital under which Sultanate ruler?

   _____

2. What was the result of the battle of Panipat (1526 AD)?

   _____

3. Who renewed the Jagirdari system?

   _____

4. Name the ethnic groups into which the aristocratic nobility of the Delhi Sultanate was divided?

   _____

5.4 CONSEQUENCE OF THE DOWNFALL OF THE SULTANATE

The downfall of the Delhi Sultanate after the foreign invasions had far reaching effect as it exposed the inherent weakness of the kingdom. The disintegration of the Sultanate revealed the court politics and the personal ambitions of the nobilities that led to frequent conflicts. Thus, there was no stability in the kingdom or in the power of the throne as the Sultans kept changing at short periods. It also exposed the Indian army in a bad light. They were no match for the armies of the foreign invaders that flooded the Indian cities and villages.

The fall of the Delhi Sultanate also witnessed the growth of feudal

division in the society. The downfall of the Sultanate gave the opportunity to Babur to establish the Mughal kingdom in the heart of India.



5.5 LET US SUM UP

After going through this Unit, you have learnt that:–

- the downfall of the Sultanate was a result of many factors and the weakening of the central authority was one crucial factor.
- Individual rulers like Muhammad bin Tughlaq and Firuz Shah Tughlaq were responsible for the downfall due to their policies.
- Timur's invasion of India was the immediate reason and revealed the characteristics of the Sultanate rule.
- Following the invasion of Timur, many provinces asserted their freedom from the Sultanate and independent Sultanates replaced them.



5.6 FURTHER READING

1) Chaurasia, R S. (2002). *History of Medieval India (From 1000 AD to 1707 AD).* New Delhi, India: Atlantic Publication

2) Chandra, Satish. (2006). *From Sultanate to the Mughals.* New Delhi, India: Haranand and Publications Pvt. Ltd.

3) Mazumder, R. C. (1990). *The Delhi Sultanate.* Bombay, India: Bharatiya Vidya Bhawan.

4) Prasad, Iswari. (1940). *History of Medieval India.* New Delhi, India: Indian Press.



5.7 ANSWERS TO CHECK YOUR PROGRESS

Ans to Q No. 1: Muhammad bin Tughlaq

Ans to Q No. 2: Ibrahim Lodi was killed

Ans to Q No. 3: Firuz Shah Tughluq

Ans to Q No. 4: Turks, Afghans and Abyssinians

5.8 MODEL QUESTIONS

(A) Very Short Questions (answer within 50 words):

Q.1. Who invited Babur to invade India?

Q.2. What was the most inherent defect of the Delhi Sultanate?

Q.3. What was the consequence of the absence of a systematic law of succession?

Q.4. Who resisted the advance of Timur in Delhi?

(B) Short Questions (answer within 150 words):

Q.1. Write short note on:

Q.a. Slavery

Q.b. Battle of Panipat

Q.c. Court politics and the nobility

(C) Long Questions (answer within 300-500 words):

Q.1. To what extent do you think was Muhammad bin Tughlaq responsible for the downfall of the Sultanate? Give reasons.

Q.2. Discuss the contribution of the external factors in bringing the end of the Sultanate regime.

r r r r

UNIT 6 : SOCIETY, ECONOMY AND RELIGION UNDER THE SULTANATE

UNIT STRUCTURE

6.1 Learning Objectives

6.2 Introduction

6.3 Social System under the sultanate

- 6.3.1 Division of the society
- 6.3.2 Women
- 6.3.3 Slavery
- 6.3.4 Fairs and Festivals
- 6.3.5 Amusements

6.4 Economy under the Sultanate

- 6.4.1 Agrarian economy
- 6.4.2 Trade and Commerce, Industries
- 6.4.3 Economic condition of the people

6.5 Religion under the Sultanate

- 6.5.1 Bhakti Movement
- 6.5.2 Sufism

6.6 Let Us Sum Up

6.7 Further Reading

6.8 Answers to Check Your Progress

6.9 Model Questions

6.1 LEARNING OBJECTIVES

After going through this Unit, you will be able to:

- discuss the social structure under the Delhi Sultanate,
- discuss the rural and urban economic condition of the people under the Delhi Sultanate,
- explain the religious policies of the Delhi Sultanates, and

- describe the background of the emergence of Sufism and the Bhakti Movement.

6.2 INTRODUCTION

The Delhi Sultanate, founded by Qutub-ud-din-Aibak rose to great heights of its glory and prosperity during the time of Alauddin Khalji. However, internal dissensions, tyrannical rule of the Sultans, the strained relation of the rulers with their subjects primarily took a heavy toll and led to its fall in the battle of Panipat in 1526.

In this unit we are going to discuss about the social, economic, and religious culture of India under the Delhi Sultanate.

6.3 SOCIAL SYSTEM UNDER THE SULTANATE

6.3.1 Division of the Society:

In medieval India, particularly during the time of Delhi Sultanate, the society was divided into three distinct classes - the nobles, the common people and the slaves. The royal officers, ministers, big landlords etc. belonged to the nobility. They were generally called Khans or Maliks. Several rulers like Balban and Alauddin tried to reduce the power of the nobles, but failed. The rest, except the slaves, were common people known as commoners. The commoners included merchants, traders, labourers etc. They did not lead a luxurious life. They could rise to a high position either through merit or through royal pleasure. The Sultan and the nobles maintained a huge number of slaves who would work for their masters.

The Hindu society was divided into a number of castes and sub-castes. Italian traveller Nicolo Conti tells us that there were 84 sub-castes. The Brahmins enjoyed a superior position who exploited the lower castes. However, some travellers praised the hospitality of the Hindus and their high standard of morality. Ibn Batuta also says that the people believed in magic, astrology, witchcraft and miracles.

6.3.2 Women:

In medieval Indian society, women of both Hindu and Muslim communities had no liberty which affected their status and position. The birth of a son was always welcome in Medieval Hindu society. Female infanticide was prevalent in some areas during medieval period. Child marriage was popular. On account of early marriage there were many widows in the society and they were not allowed to remarry. Purdah and polygamy were common among the Muslims. Custom of *Sati* was also prevalent. According to Ibn Batuta a permit from the government had to be obtained in each case of Sati. Rajput women preferred death to dishonour and performed *Jauhar* in large numbers.



LET US KNOW

Jauhar: The Rajput tradition of sacrifice (prevalent among the women) for the sake of honour and glory.

6.3.3 Slavery:

The Sultan and the Muslim noble of the period organized slavery into a system. During the Sultanate period slavery was not a stigma. Alauddin Khilji and Firuz Tughlaq kept thousands of slaves. A separate department for slaves known as *Diwan-i-Bandagani* was created during the time of Firuz Tughlaq. Female slaves were often employed as maid servants in the houses of the nobles. However the Sultan was empowered to release a slave from the custody of a noble with adequate compensation.

6.3.4 Fairs and Festivals:

Indian life was very colourful during that period as there were a large number of fairs and festivals. The Hindus celebrated the festivals of Holy, Dushhehra, Sivratri, Vasant Panchami etc. while the Muslims celebrated Id-ul-Fitr, Id-uz-Zuha, Shab-i-Barat, Muharram etc. Most of these festivals were marked by public celebrations through processions, accompanied by the beating of drums, playing of music etc.

6.3.5 Amusement:

Indian people were fond of games and sports. Chess, chaupar, playing-cards etc. were common among the upper and middle class. Hunting, animal fights, chaugan (polo) etc. were the privilege of the few. Elephant catching and tiger hunting were the privilege of the emperor. Boating was also an interesting pastime. Wrestling and magic shows were enjoyed by all. Women of the harem enjoyed dance, music and listening to stories of love and adventure.



CHECK YOUR PROGRESS

Answer the following questions:

1. Who was Nicolo Conti?

   _____

2. What is Jauhar?

   _____

3. What was the leisure time activity of the privileged class?

   _____

6.4 ECONOMIC CONDITION OF INDIA UNDER THE SULTANATE

Economy plays a very vital role in the life of a nation as it greatly determines its political, social and cultural lives. Our discussion will remain incomplete, if we do not discuss our past economic life.

6.4.1 Agrarian Economy

Traditionally, most of the villages were self-sufficient and both the farmer and the landlord worked on the land. They participated in their own way in agricultural production. The Delhi Sultans derived most of their income from agrarian revenue collection. Under the administration of the Sultans, their officers like the assessors, collectors or record keepers of revenue tried to interfere in the village economy.

We can know about the agrarian economy of India during the Delhi Sultanate from the accounts of the foreign travellers. The agrarian economy of India had three important divisions. These were

1. Agriculture
2. Horticulture, and
3. Animal husbandry.

The Indian people had an extensive cultivation of food grains and fruit trees. Ibn Battuta stated that the Indians produced two crops every year -the autumn and the spring crops. Rice was produced three times a year.

LET US KNOW



Ibn Battuta was a Moroccon traveller who was well versed in Islamic law. Sultan Muhammad bin Tughlaq appointed him as the Qazi of Delhi. Ibn Battuta thoroughly recorded his observations in his book of travels called Rehla. It gives an extremely rich account about the socio-cultural and economic lives of India of the fourteenth century.

Apart from these items, Ibn Battuta also gave a detailed list of items produced in different localities of India. Another traveller Barbosa, of the sixteenth century, stated about the economic condition of different areas of India. According to him Gujrat produced in abundance wheat, millet, ginger, peas and beans. The Bahmani kingdom had many beautiful villages with well tilled land and good breed of cattle. The agricultural produce of the coastal province of Tulu-nud were sold in Malabar, Persia and Arabia. Again, Malabar was described by Ibn Battuta as a "pepper country". He stated that every portion of the land in Malabar was cultivated. Every individual had his separate garden with his house in the middle of that garden. Malabar was famous for ginger, coconut, betel nut, areca nut, jack fruits etc.

Agriculture also flourished in the Vijaynagara kingdom. Domingo Paes mentioned that the fertile lands of Vijaynagara were well cultivated. It produced great quality of food grains, cottons and oil seeds. Barbosa mentioned that rice, peas, beans and other pulses were widely cultivated

there. He was astonished at the extensive breeding of domestic animals at the Vijaynagara kingdom. Within the Vijaynagara city, there were some excellent gardens of fruit trees. The gardens and paddy fields were irrigated by water from the lakes.



LET US KNOW

Duarte Barbosa, Domingo Paes and Fernao Nuniz were Portuguese travellers. They visited the Vijaynagara kingdom in the fifteenth and early sixteenth centuries.

In Orissa, in the fourteenth century, the inhabitants had fine gardens of fruit trees in their houses. They bred cattle, sheep and horses extensively. Fruits and animals were so available that their prices were very low. Ibn Battuta visited Bengal and was impressed by its scenic beauty. He compared 'The Blue River', identified with Surma of present Assam and Sylhet district of Bangladesh, with the Nile of Egypt. A Chinese traveler of the fifteenth century, Ma-huan, gave a long list of cereals and vegetables of Bengal. This included rice which grew twice a year, millet, sesame, beans, ginger, mustard, seeds onions, garlic, cucumber etc. Bengal produced abundance of fruits like coconut, betel nut, banana, jack fruit, sugar cane, mango etc. According to Barbosa, the capital of Bengal had plantations of cotton, sugar cane, ginger and pepper. It also had gardens of orange, lemon and other fruit trees. Apart from these, horses, cows, sheep and domestic fowls were available and very cheap in Bengal.

6.4.2 Trade and Commerce

I Textile Industry:

Textile goods had been one of the important produces of India since early times. It continued its growth during the period of Delhi Sultanate. Barbosa observed that Gujrat was a major garment producing centre of India in the early sixteenth century. One of its important towns was Cambay. It was famous for its white cotton fabrics, printed cotton fabrics, silk cloths, coloured velvets, satins and carpets which were sold in Western Europe, Africa and Indonesian islands.

In Malabar, the town Shaliyat, near Calicut, was famous for its cotton products. Chinese travellers of the fourteenth and fifteenth centuries like Ma-huan, wrote about different varieties of clothes, their designs and prices in the Malabar and Coimbatore regions. According to Barbosa the rich cotton, silk and gold clothes of this region was sold in Burma, Malacca and Sumatra.

In Eastern India, Bengal was an important centre of textile industry. It was known for its fine and cheap cotton textile. From the accounts of Barbosa we know that Bengal clothes were of supreme excellence. They were popular in international ports of southern Asia, Malacca in the east and Ormuz in the west.

I Trade

a) Inland Trade: During the Delhi Sultanate, India's inland trade continued its growth. It particularly grew in those areas through which some roads passed or which were well connected with other areas with roads. For example, Ibn Battuta described Delhi as a major trade centre. Delhi was the common market for the sale of rice from Sarsuti, sugar from Kanauj, wheat from Marh and betel-leaf from Dhar. Some long roads extended from Delhi to Telengana, Malabar and Daulatabad. This road connectivity helped Delhi to become an important trade centre. However, it should be noted here that although the Sultans tried to make the roads safe, yet theft and robbery were common there. This hampered the spread of inland trade to some extent.



LET US KNOW

Some of northern India's main inland trade centres were- Limbodara, Rander and Cambay in Gujrat. On the other hand, Dabhol, Goa and Bharbol were important trade centres of the Deccan.

I Coastal Trade:

In India, along with the road transport, trade was also carried on between two regions by using the sea routes. The Western Coast of India had a large number of sea-ports and harbours. This fostered extensive

coastal trade- both inland and overseas. Some of the important sea ports of India of that time were-Diu in Gujrat, Goa in the Deccan, and Calicut, Cochin and Quilon in Malabar. The direct trade between Gujrat and Malabar was very profitable. It was almost monopolized by the Malabari merchants. The Malabari merchants imported items like spices, drugs, areca nuts, coconuts, wax, copper etc. They exported cotton goods, wheat, rice, millet etc. to the Deccan ports.

Apart from this inter-regional trade, the Indian merchants also monopolized the trade with Ceylone. Merchants from different regions of India frequently visited Ceylone. Merchants from Coromandel and Malabar coasts, Deccan, Vijayanagara and Gujrat went to Ceylone for trade. They exported cotton clothes, saffron, coral etc.

b. Overseas Trade:

I Overseas Trade-with Western Asia and East Africa:

India had established her trade relation with the western Asiatic countries since very ancient times. Initially the Indian items were distributed in Europe by the Italian merchants. Later, three centres started controlling the trade between India and the western Asiatic world- Ormuz on the land route and Aden and Jiddah- two ports of Mecca, on the sea route.

At Aden, Indian ships arrived from Cambay, Thana, Quilon, Calicut etc. The ports of the Malabar coasts were nearer to western Asia. So, they traded more than the ports of Coromandel Coast. Barbosa says that the trade between India on one side and Arabia and Persia on the other was very extensive and profitable. The Indian ports involved in this trade were Diu, Chaul, Dabhol, Bhalkal, Goa, Calicut etc. The ports of Arabia and Persia included Jiddah, Aden, Esh-shihr and Ormuz.

In its trade with East Africa, Indian ships from Cambay (Gujrat) brought in gold, ivory and wax from Africa, while the Gujrati merchants exported mainly Indian clothes and spices to Africa.

I Overseas Trade with South-East and East Asia:

Direct trade between Indian mainland and China was established by the Chinese during the twelfth century only. The Chinese made a series of voyages to India, especially in the three important Malabar ports of Ely, Calicut and Quilon. The Chinese merchants brought to India-silk, coloured taffetas, satins, cloves and nutmegs, iron, copper, gold, silver, vermilion etc.

During the period of Delhi Sultanate, Malacca, an independent Muslim state, became an important trade centre from where commodities like Cambay cloth, Bengal cloth, saffron, coral, opium etc. were distributed in other islands of South-East Asia like Java, Sumatra, Moluccas, Timor Banda and Bornes. In return, the Indians received gold from Sumatra, cloves, nutmegs, sandal wood, camphor etc. from other islands.

6.4.3 Economic condition of the people

To know about the economic condition of the common people during the Sultanate period, we have to depend only on a few available sources. Commodities like wheat, barley and coloured silk were very cheap during the reign of Firuz-Shah Tughlaq (1351-1388 A.D.).

Timur during his invasion of India (1398 AD) totally ransacked Delhi carrying away from India immense booty. From the writings of some foreign travellers it is stated that the people of Gujrat lived a cultured and comfortable life. Among the Hindus, the Baniyas had in their houses orchards, fruit gardens and tanks. The Muslims were dressed in rich clothes of gold, silk, and cotton. They wore leather boots coming up to the knees. In south India, Malabar was a prosperous territory and the people were well off due to its coastal trade and its large industry of cutting and polishing stones. Vijaynagara kingdom also had an extensive trade. Abdur Razzak described the houses of the merchants to be like palaces. Domingo Paes described the Vijaynagara city as "the best provided city" in the world. Common people lived in well built thatch houses or even in open spaces.



CHECK YOUR PROGRESS

Answer the following questions:

4. Who ransacked Delhi in 1398 A.D.?

_____

5. Who described Vijaynagara as the 'best provided city'?

_____

6. Name two important travellers of the Vijaynagara kingdom of the fifteenth century.

_____

7. Name a seaport in the Malabar coast during the period of your study.

_____

6.5 RELIGION UNDER THE SULTANATE

Throughout the period of the Sultanate of Delhi, Islam was the religion of the state. It was considered to be the duty of the sultan and his government to defend and uphold the principles of Islam and to propagate them among the masses. Majority of the people were followers of Hinduism. We have already discussed in the previous Unit that the Hindu subjects were given the status of Zimmis or protected people who accepted the Muslim rule and paid Jizyah. This was really a tax in lieu of military service and women and children were exempted from it. At first Jizyah was collected along with land revenue. But Firuz Shah made Jizyah a separate tax. Historians like Zia-Ud-Din Barani states that the sultans were not intolerant towards other religious sects. He wrote that "The Hindus pass beneath the wall of the royal palace in processions, singing, and beating drums to immerse the idols in the Yamuna." However, some Sultans harassed the Hindu subjects. Firuz Tughlaq and Sikandar Lodi prohibited the Hindus from bathing at the ghats in the sacred rivers and encouraged them to embrace Islam. A large number of Hindu people were converted to Islam. Conversions to Islam were mainly due to hopes of political gain or economic advantage, or for

improving one's social position.

6.5.1 Bhakti Movement

In medieval times, a religious movement spread in various parts of India which is known as Bhakti movement. As their chief emphasis was upon Bhakti i.e. true devotion to God, the movement began to be known as Bhakti movement. In the middle Ages, Hinduism had greatly degenerated. The Brahmins had become corrupt and they exploited the innocent people. The Bhakti movement strongly denounced the evils of Hinduism, like superstitious practices, caste system etc. The Bhakti movement preached that there is only one God and man should surrender himself completely to the will of God. The Bhakti reformers did not believe in idol worship. The Bhakti movement had been at work in India long before the coming of the Turks. The Bhakti movement started in South India around the sixth century A.D. and it spread in Northern India in fifteenth century. By the Ideas of unity and equality, the movement revolutionized the Indian society. The attacks on the caste system helped the downtrodden to improve their status in the society. Let us discuss some of the Bhakti reformers of medieval India.

- **Ramananda:** One of the earliest of the medieval reformers was Ramananda. In the early Middle Ages, the message of Bhakti was preached by Sankaracharya and Ramanuja in Southern India. In the fourteenth century Ramananda took up the cause of this cult in northern India. He is generally called the founder of the Bhakti movement in northern India. He was a worshipper of Rama and Sita. He preached in Hindi, the language of the common people and his message made a strong appeal to the submerged classes among the Hindus.

- **Kabir:** The most significant teachings of the time were those of Kabir. He was a great disciple of Ramananda. According to tradition, he was the abandoned child of a Brahmin widow and was brought up by Niru, a Muslim weaver. He condemned all rituals and ceremonies and advocated that purification of mind alone would lead to salvation. He wanted to bridge the gulf between the Hindus and the Muslims.

He denounced castes and openly challenged the supremacy of the Brahmins. His teachings are contained in Hindi dohas and they have a great appeal to the mind.

- **Nanak:** Another great reformer was Nanak, the founder of Sikh religion. He denounced the castes and other evil practices of the Hindu society. He attracted many Muslim followers. He preached that true religion consisted of the love of God and service of mankind. The teachings of Guru Nanak are contained in Adi Granth.
- **Chaitanya:** The propagation of Bhakti cult in Bengal was done by Chitanya. He preached that both men and women could attain salvation by intense devotion to Krishna. He was undoubtedly the greatest spiritual force of the time. He too denounced caste and laid stress on purity of mind.
- **Namdev:** In Maharastra the great Maratha saint Namdev made the earliest attempt to bring about a harmony between Hinduism and Islam. He preached the unity of God and denounced idol worship, ritualism and caste distinction. He declared that Hinduism and Islam are not different in essence and that devotion to God is the only thing necessary in religion. Namdev was the precursor of Kabir and Nanak.

Significance of the Bhakti Movement:

The Bhakti movement greatly influenced the Indian society. The reformers brought the Hindus and the Muslims nearer because their doctrines were based on love of mankind and not on the hatred of different sections of mankind. The reformers also succeeded in checking the conversion of the Hindus to Muslims. The outlook of Hinduism was liberated. The most fruitful result of the movement was the growth of vernacular literature. The reformers propagated their message in the language of the common people. It was mainly in order to make it easily accessible to the masses. Thus Bhakti movement contributed greatly to the development of the vernacular literature.

6.5.2 Sufism

Sufism was an important religious force in India during the medieval period. It is a form of Islamic mysticism. Sufism was a revolt against orthodox Islam. The Islamic stress on equality was respected by the Sufis far more than by the ulemas. They sincerely believed that there are many paths to reach God.

There were two chief orders (Silsila) of the Sufis in India. They were Chishti and Surhawardi orders. The famous Chishti saints were Khwaja Moinuddin Chishti, Bakhtiyar Khaki, Nizamuddin Auliya and Naziruddin Chiragh-a-Dahlvi. The Chisti Sufis believed in simplicity. Possession of private property was considered an impediment to the development of the spiritual personality. Therefore, they lived mainly on charity. The Chisti Sufis became popular by adopting musical recitations called *sama*. They did it to create a mood of connecting to god. They kept themselves aloof from state politics

The founder of Surhawardi order was Shaikh Shihabudin Surhawardi. Other leaders were Baha-ud-din Zakaria and Hamid-ud-Din Nagori. They established themselves mainly in the north western part of India. However, they did not believe in leading a life of poverty. They accepted services of the state and held important posts in the ecclesiastical department.

Sufi and Bhakti thought and practice were akin at various points. Both of them attracted the attention of the lower classes as they not only preached equality, but also practised it. They put stress on love as the basis of the relationship with God.

Sufism has helped to shape large part of Muslim society. The missionary activities of the Sufis influenced the common people.



LET US KNOW

Besides Chisti and Surhawardi there were some more Sufi orders known as Qadri order, Naqsbandi order, Firdausiya order, Shattariya order etc. Prince Dara Shikoh, the son of Shahjahan, was the follower of Kadri order.



CHECK YOUR PROGRESS

Answer the following questions:

8. What is the principle of Bhakti movement?

_____

9. Name four Bhakti reformers of Medieval India.

_____

10. Write a few lines on Chisti Sufis.

_____



6.6 LET US SUM UP

After going through this Unit, you have learnt that:–

- The society was divided into several classes and castes during the Sultanate period.
- Economically, India under the Delhi Sultanates flourished as trade and commerce, both internal and external, was highly profitable.
- The Bhakti movement strongly denounced the evils of Hinduism, like superstitious practices, caste system etc. However, a proper reading of this unit will help you understand that both Bhakti movement and Sufism attracted the attention of the lower classes as they not only preached equality, but also practised it.



6.7 FURTHER READING

1) Chandra, Satish. (Reprint 2008): *Medieval India: From Sultanate to the Mughals, Delhi Sultanate (1206-1526) Part one.* New Delhi, India: Har-Anand Publications Pvt. Ltd

2) Mazumder, R. C. (1990). *The Delhi Sultanate.* Bombay, India: Bharatiya Vidya Bhawan.

3) Prasad, Iswari, (1940). *History of Medieval India*. New Delhi, India: Indian Press.

6.8 ANSWERS TO CHECK YOUR PROGRESS

Ans. to Q No.1: Italian Traveller

Ans. to Q No.2: The Rajput tradition of sacrifice (prevalent among the women) for the sake of honour and glory.

Ans. to Q No.3: Chess, chaupar, playing-cards etc. were common among the upper and middle class. Hunting, animal fights, chaugan (polo) etc. were the privilege of the few. Elephant catching and tiger hunting were the privilege of the emperor.

Ans. to Q No.4: Timur

Ans. to Q No.5: Domingo Paes

Ans. to Q No.6: Domingo Paes, Barbosa, Fernao Nuniz

Ans. to Q No.7: Quilon

Ans. to Q No.8: In the Middle Ages, Hinduism had greatly degenerated. The Brahmins had become corrupt and they exploited the innocent people. The Bhakti movement strongly denounced the evils of Hinduism, like superstitious practices, caste system etc. The Bhakti movement preached that there is only one God and man should surrender himself completely to the will of God. The Bhakti reformers did not believe in idol worship.

Ans. to Q No.9: Ramananda, Namdev, Kabir, Chaitanya.

Ans. to Q No.10: The Chisti Sufis believed in simplicity and poverty. Possession of private property was considered an impediment to the development of the spiritual personality. Therefore, they lived mainly on charity. The Chisti Sufis became popular by adopting musical recitations called Sama. They did it to create a mood

of nearness to god. They kept themselves aloof from state politics. The Famous Chishti saints were Khwaja Moinuddin Chishti, Bakhtiyar Khaki, Nizamuddin Auliya and Naziruddin Chiragh-e-Dahlvi.

6.9 MODEL QUESTIONS

A) Very Short Questions (answer each within 50 Words)

Q.1. Which tax was imposed on the non-Muslims by the Muslim rulers?

Q.2. Which foreign traveller opined that there were 84 sub castes in the Hindu society?

Q.3. Which two Sultans of the Sultanate period kept thousands of slaves?

Q.4. Name the department of Slaves created by Sultan Firuz Shah Tughlaq.

B) Short Questions (answer each within 150 Words)

Q.1. What do you mean by the term "Sati"?

Q.2. Write a note on the standard of living of the Hindus during the Sultanate period?

Q.3. What does the foreign traveler Barbosa tells us about the economy of the Vijaynagar kingdom?

Q.4. Why were Sufi and Bhakti cults popular amongst the lower castes?

C) Long Questions (answer each within 300-500 Words)

Q.1. What do you know about the external trade relations of India under the Delhi Sultanates? Explain.

Q.2. What is Sufism? How did it affect the Indian society in the Sultanate period?

Q.3. Give an account of the social divisions that prevailed in the society during the Sultanate period.

r r r r

UNIT 7 : RISE OF PROVINCIAL KINGDOMS

UNIT STRUCTURE

7.1 Learning Objectives

7.2 Introduction

7.3 Vijayanagar Kingdom

7.4 Bahmani Kingdom

7.5 Gujrat

7.6 Malwa

7.7 Jaunpur

7.8 Let Us Sum Up

7.9 Further Reading

7.10 Answers to Check Your Progress

7.11 Model Questions

7.1 LEARNING OBJECTIVES

After going through this Unit, you will be able to:

- explain the emergence of provincial kingdoms following the decline of the Delhi Sultanate,
- discuss the rise and fall of Vijayanagar and Bahmani kingdoms along with Gujrat, Malwa and Jaunpur,
- describe the dynastic expansions under the rulers of the different provincial kingdoms and their role in the advancement of art and culture

7.2 INTRODUCTION

With the process of disintegration of the Delhi Sultanate, two independent kingdoms emerged in South India- the Vijayanagar and the Bahmani kingdoms. In this unit, we will discuss the rise and fall of these two kingdoms of South India. We will also discuss some other provincial

kingdoms i.e. Gujrat, Malwa and Juanpur that emerged in the political scenario.

7.3 VIJAYANAGAR KINGDOM

Scholars differ in opinions regarding the early origin of the Vijayanagar Kingdom. However, the generally accepted view of its foundation is that it was founded by the two brothers Harihar and Bukka. Some believe that Harihar and Bukka belonged to the group of 75 nayaks of Karnataka who had rebelled against Turkish rule. In building their system of administration, the Vijayanagar rulers followed the Tamil tradition of Chola rule as well as the Telugu and Kannada traditions of the Kakatiyas and the Hoysalas. Thus, they were more than mere provincial leaders and represented the entire south.

The Vijayanagar Kingdom lasted for almost about 100 years from AD 1336 to 1565 and during this period three dynasties ruled Vijayanagara namely- Sangama Dynasty, Saluva Dynasty and Taluva Dynasty.

I Sangama Dynasty:

It was the first dynasty which ruled over Vijayanagara. The two brothers, Harihar and Bukka were the founders of the dynasty. The name of the dynasty came from the name of their father Sangama. Harihar was the first ruler of the dynasty. He successfully extended the boundary of his little territory with the help of his brother Bukka. He occupied Konkan and Malabar Coast and after the death of Hoysala ruler Virupaksha Ballala, in 1346 AD, Harihara occupied the Hoysala territory too. Thus, within a very short time the boundary of Vijayanagar extended from the Krishna in the north to the neighborhood of the Kaveri in the south. In 1352 AD, when Allauddin Hussain Shah of Bahmani kingdom attacked the Vijayanagara kingdom, Harihara had to surrender a portion of his territory to the Bahmani ruler.

Harihara was a great administrator too. He divided his kingdom into many provinces which were placed under some trustworthy viceroys and members of the royal family. After his death in 1353 AD, he was succeeded by his brother Bukka.

Like his brother, Bukka was a worthy and generous ruler. The kingdom flourished under his leadership. He had to fight with the Bahmani kings Muhammad Shah and Mujahid Shah. Bukka was also liberal towards all religions though he mainly practised and patronized Hinduism. Many rulers of south India accepted his suzerainty without any hostile conflict with him. He also extended his control over Kanchivaram and Madurai. He died in 1379 AD.

Bukka was succeeded by his son Harihara Rai II. During the earlier days of his rule, cordial relation existed between Bahmani and Vijayanagar kingdom. But soon after, tension prevailed and both the kingdoms were engaged in a battle. Harihara II was a follower of Shavism and constructed many temples and gave away much wealth in charity. He died in 1404 AD.

After his death Deva Rai I succeeded the throne but he was a weak ruler. He was followed by another weak ruler Vir Vijaya. The next important ruler of this dynasty was Deva Rai II. He introduced several reforms and took many steps to strengthen his army. He also patronized art and literature. During his reign, Kanada literature reached a certain height. He built many temples and adopted a liberal religious policy. Many foreign travellers visited the Vijayanagar kingdom during his rule.

Deva Rai II died in 1449 AD. After his death he was followed by two weak rulers. They ruled from 1449 AD to 1490 AD. Soon this dynasty was replaced by a new dynasty namely Saluva Dynasty.

I Saluva Dynasty:

This dynasty was founded by Narasimha in 1486 AD. Its founder Narasihma was a powerful ruler and he regained the territories lost to Bahmani Kingdom by the Sangam rulers. He took many steps of reforms in administration and army. After his death, he was succeeded by Imadi Narasimha. But he was a weak and unworthy ruler and taking advantage of his weakness, his commander increased his control over the kingdom and after sometime, the Commander's established a new dynasty namely Tuluva Dynasty.

I Tuluva Dynasty:

This dynasty ruled over Vijayanagar for a period of about 65 years. Krishnadeva Raya was the best ruler of this dynasty. He ruled from 1509 AD to 1530 AD. He proved to be a brave soldier, a successful commander, a worthy administrator and a competent organiser. He managed to crush the rebels very successfully with his commanding ability and forced many neighbouring states to accept his suzerainty. After a few years, in 1527 AD, he defeated Adil Shah of Bijapur. The Bahmani kingdom was the main rival of the Vijayanagar kingdom and to tackle the Bahmani kingdom he made friendly alliance with the Portuguese.

I Krishna Dev Raya's contribution towards art and culture:

He built a new city Nagalapuram in memory of his mother near Vijayanagar. He was a great patron of art besides being a man of letters. He himself was a great scholar and wrote many books in Sanskrit and Telegu. In his court, he patronized eight literary giants known as 'Asta-dig-gajas'. He wrote two plays in Sanskrit i.e. Jambavati Kalyanam and Usha Parinayam and a Telegu poem Amuktamalyada. His works increased the prestige of the Vijayanagar Kingdom and during his rule it reached the zenith of its glory. In fact many scholars regard him as the greatest ruler of the Vijayanagar kingdom for all these activities. Krishna Dev Raya died in 1530 AD. After him, his successors were too weak.

I The battle of Talikota and downfall of Vijayanagar Empire:

Vijayanagar was attacked and its ruler was defeated in the battle of Talikota in 1565 AD by the allied army of the four Sultans of Deccan. The battle proved to be disastrous and decisive. Vijayanagar was plundered and destroyed by the joint army. After the battle of Talikota, the Vijayanagar Kingdom became weak and many of its parts came under the direct control of the Muslim rulers. The Portuguese also lost its power in the South due to the fall of Vijayanagar Kingdom.

However, even after the battle of Talikota, the Kingdom did not collapse immediately; it continued to exist. The Muslim powers, meanwhile, became victims of mutual jealousies. Taking advantage of this, Tirumala strengthened

his power and the Vijayanagara kingdom flourished again. But the succession of inefficient and weak rulers could not maintain the power and glory of the kingdom and finally the Vijayanagar Kingdom came to an end in 1651 AD.

LET US KNOW

Some Important Foreign Travelers who visited Vijayanagar Kingdom

	Name	Country	Contemporary rulers
1.	Ibn Batuta	Africa (Morocco)	Harihar I
2.	Nicolo De Conti	Italy	Deva Raya I
3.	Abdur Razzaq	Persia	Deva Raya II
4.	Domingo Paes	Portugal	Krishna Deva Raya
5.	Duarte Edwardo Barbosa	Portugal	Krishna Deva Raya



CHECK YOUR PROGRESS

Answer the following questions:

1. Who founded the Vijayanagar Kingdom?

   _____

2. Who is the founder of the Sangama dynasty?

   _____

3. Who founded Saluva dynasty?

   _____

4. Who succeeded Harihara to the throne?

   _____

5. Which Vijaynagar emperor built the city of Nagalapuram?

   _____

7.4 BAHMANI KINGDOM

The Bahmani kingdom was another important provincial power of South India. It was ruled by a Subedar under the direct control of the Sultanate rulers. Qutlugh Khan, the Subedar of Bahmani, revolted against Muhammad Bin Tughlaq with the help of his supporters, Ismail Makh and Hasan Gangu. Muhammad Bin Tughlaq crushed the revolt immediately.

The two allies Nasiruddin Shah and Hasan Gangu, however, continued the rebellion against the Sultan. Hasan Gangu was declared the king of Bahmani kingdom in 1347 AD under the title Abul Muzaffar Alauddin Bahman Shah. Thus, an independent kingdom came into existence in the South India. However, there is no unanimity among the historians regarding the origin of the Bahmani kingdom.

Hasan Gangu alias Bahman Shah proved to be a very efficient ruler. Under him, Bahmani kingdom extended from Wainganga in the north to the Krishna in the South and from Daulatbad in the west to Bhongir in the east. He shifted his capital to Gulbarga and for the efficient administration the kingdom was divided into four provinces - Gulbarga, Daultabad, Berar and Bidar. Each of the provinces was placed under a governor who was given the right to appoint its civil and military officers and he could also maintain an army of his own. Bahman Shah died in 1358 AD.

After his death, he was succeeded by his elder son Muhammad Shah I. He engaged himself in continuous war with the neighbouring Hindu states of Warrangal and Vijayanagar. He maintained law and order of the kingdom efficiently and ordered the closure of all distilleries. After his death in 1375 AD, he was succeeded by his son Alauddin Mujahid. But he could rule only for three years. He was murdered by his cousin brother Daud Khan who was also murdered. The new king was now Muhammad Shah II who followed a policy of peace and did not engage himself in any war with the Vijaynagar kingdom. Much of his time was devoted to literature and scholarly pursuit.

After his death, two weak rulers ascended the throne and ruled for a few months. In 1397 AD the throne was captured by Firoz, a grandson of Alauddin Hasan Bahmani under the title Tajuddin Firoz Shah. For the development of trade and commerce, he developed two ports, namely Chaul and Dabhol which resulted in lucrative trade deals with foreign countries and which greatly contributed to the prosperity of the kingdom. In the three wars that he fought against the Vijaynagar, he was successful in the first two while in the last battle he suffered a defeat. Following this defeat he was deposed from the throne by his brother Ahmad in 1422 AD and assumed the power. During the later part of his rule, he took to excessive drinking and other sensuous vices and this was mainly responsible for his failure in administration of the kingdom.

Ahmad Shah ruled from 1422 AD to 1435 AD. He followed an aggressive policy in ruling the Bahmani kingdom and forced the Vijayanagar ruler to pay huge war indemnity. He also conquered Warrangal and killed its ruler. Besides, he engaged in conflicts with Malwa and Gujarat but could not achieve much success. He shifted the capital from Gulbarga to Bidar in 1425 AD since Bidar witnessed a good climatic condition and its location provided good condition for warfare. He died in 1436 AD.

After his death, his eldest son Alauddin II ascended the throne and ruled from 1435 AD to 1457 AD. His reign witnessed the revolt of his brother Muhammad. After successfully crushing the internal revolt, Alauddin invaded Konkan and forced it to accept its supremacy.

Humayun succeeded Alauddin II after his death in 1457 AD. Humayun was a brave ruler but a tyrant as well. After his death his infant son Nizam Shah was placed in throne by one of his able ministers, Mahmood Gavan. The queen was made the regent of the child. The rulers of Orissa and Telengana invaded Bahmani kingdom during that time but they were defeated. Mahmood Khalji of Malwa also invaded Bahmani kingdom but could not be successful due to intervention from Mahmood Begara of Gujarat. In the meantime, the child Sultan died a premature death in 1463 AD.



LET US KNOW

Mahmood Gavan was the greatest of the administrators of the Deccan. He was a native of Iran. When he came to Deccan for trade, Allaudddin II made him an Amir of his court. He re-organised the military department of the state and gave entire control in the hands of the Sultan.

Nizam Shah was succeeded by his younger brother Muhammad Shah III. Mahmood Gavan by this time had gained considerable influence in the administration of the Kingdom. The kingdom flourished during the time of Muhammad Shah III, the credit for which goes to Gavan. He successfully attacked Konkan and Vijaynagar Kingdom. Muhammad Shah III also invaded and plundered Kanchivaram. The temple of Kondpalli was also destroyed and its worshippers were killed. He was against the Hindus and attained the title of Ghazi by killing Hindus.

After the death of Muhammad III, his minor son Mahmud Shah ascended the throne. But he was also a weak ruler. During his reign the conflict for power grew sharp between the foreign nobles, consisting of Turks, Mughals, Persians and Arabs, and the Indian nobles. Both sections of the nobles opposed each other and the administration of the kingdom could not function smoothly. The execution of Mahmood Gavan during the time of Muhammad III was, in fact, a conspiracy of the Indian nobles. Mahmud Shah failed to control the nobles and he placed the responsibility of administration in the hands of Qasim Barid, a Turk noble.

The provincial governors were not happy with the move of handing administration in the hands of Qasim Barid. They refused to accept his power and asserted their independence.

Mahmud Shah died in 1518 AD and he was succeeded by three weak rulers. The executive power was mainly exercised by Qasim Barid-ul-Mamalik and after his death his son Amir Ali Barid. The rulers were merely

a puppet in the hands of these noble. The last ruler of Bahmani kingdom was Kalimullah and with his death in 1538 AD, the Bahmani kingdom came to an end.

After the collapse of Bahmani Kingdom five independent kingdoms emerged viz. Bijapur ruled by Adilshahi Dynasty; Ahmadnagar ruled by Nizamshahi dynasty; Berar ruled by Imadshahi Dynasty; Golkunda ruled by Qutubshahi Dynasty and Bidar ruled by Baridshahi Dynasty. These kingdoms engaged themselves in continuous warfare with one another. However, on one occasion they united. It was during the time of the Battle of Talikota in 1565 AD in which the joint army of these Muslim rulers defeated Vijaynagar ruler which brought an end to the Vijayanagar kingdom. These Muslim kingdoms were finally annexed to Mughal Empire.



CHECK YOUR PROGRESS

Answer the following questions:

6. Name the ruler who succeeded Bahmanshah?

_____

7. Who is the last ruler of Bahmani kingdom?

_____

7.5 GUJRAT

With its annexation by Alauddin Khilji in 1297 A.D, Gujrat has since then been ruled by the Muslim governors subordinate to the Delhi Sultanate. Taking advantage, the then governor of Gujrat, Khan Jafar overthrew the Delhi rule and declared independence.

His son Tatar Khan conspired against him and put him into prison and assumed the power under the title Nasiruddin Muhammad Shah. But soon he was killed and Jafar Khan once again ascended the throne. He continued to rule till 1411 A.D. assuming the title Muzaffar Shah. During his

reign he was involved in a conflict with the ruler of Malwa, Hushang Shah and succeeded in defeating him. After his death in 1411 A.D., his grandson Ahmad Shah I ascended the throne.

In course of time, Ahmad Shah I proved to be the most successful ruler of Gujrat and he ruled for 32 years. However, soon after his ascension to the throne, he had to face revolts from his uncles but he suppressed them with stern measures. In his attempt to extend his territories he came in conflict with the neighboring states like Malwa, Rajasthan and others. He even tried to conquer Surastra and succeeded in forcing the Hindu Raja of Girnar to pay him tribute in 1414-1415 A.D. Two years later he defeated the ruler of Khandesh. He successfully wrested Thane and Mahim from Bahmani king Sultan Ahmad. He also invaded Mewar twice. In 1437 A.D., Ahmad Shah attacked Mandu and defeated Mahmud Shah Khalji.

Ahmad Shah paid much attention to the reorganization of the administration. He is known for his justice, liberality and munificence. He, was, however, very intolerant in matter of religion and took stern steps against the Hindus and treated them harshly. He was a great patron of buildings and built the modern city of Ahmadabad on the left bank of the river Sabarmati and shifted his capital there.

His eldest son Muhammad Shah succeeded him to the throne after his death. He continued his father's policy of conquest and captured Idar and Dungarpur. He died in 1451 AD.

The next competent ruler was Abul Fateh Khan who assumed the title Muhmad Shah and ruled for 53 years. He was popularly known as Muhammad Begarha. He was a great conqueror and a successful administrator. Soon after ascending the throne, he successfully suppressed the hostile nobilities who wanted to raise his own father against him. He then embarked upon a policy of conquests. He defeated Sumra and Sodha chiefs of Kutch. This was followed by a conquest of Girnar and Junagarh from Raja Mandalik. He also captured the fort of Champanair and renamed it as Muhammadbad.

Towards the end of his rule he sent an expedition in collaboration with the ruler of Egypt against the Portuguese to turn them out of Indian waters. The joint army first defeated the Portuguese in 1509 A.D. But soon the Portuguese regained strength and defeated the joint army of Gujrat and Egypt and occupied Goa from the Sultan of Bijapur.

Muhammad Shah was succeeded by his son Muzaffar II. He fought against the Rajputs and restored Mahmud Khalji to the throne of Malwa. This brought him in conflict with the Ranas of Mewar. Though he sent an army to invade Mewar, the same was probably driven back. Muzaffar II died in 1526.

He was succeeded by two weak rulers till the throne was ascended by Bahadur Shah, a son of Muzaffar II in 1526 A.D. Bahadur Shah ruled from 1526-1537 A.D. and proved to be a successful ruler. Like many of his predecessors, he engaged himself in a policy of conquest. He defeated Mahmud II of Malwa and annexed his kingdom to Gujrat in 1531 AD. He was also involved in conflict with Humayun since he gave shelter to a fugitive of Humayun. In the battle that followed Bahadur Shah was defeated by Humayun. But soon after Humayun left for Bengal Bahadur Shah reoccupied the throne. After Bahadur Shah, the absence of a strong ruler led to the annexation of Gujrat to the Mughal Empire in 1572 A.D.



CHECK YOUR PROGRESS

Answer the following questions:

8. Who established an independent kingdom in Gujrat?

_____

9. Who renamed the fort of Champanair as Muhammadbad?

_____

7.6 MALWA

The kingdom of Malwa was a prominent kingdom in the 10th century AD which was ruled by Paramara Rajputs and which reached its height of glory during the rule of Raja Bhoj. Malwa was raided by Iltutmish in 1235 A.D. and Alauddin conquered it in 1305 AD. From then it was ruled by Muslim Governors till 1401 A.D.

In that year Dilwar Khan, a fief holder of Firoj Shah Tughlaq declared his independence and established himself as the ruler of Malwa. His son Alp Khan under the title Hushang Shah ascended the throne in 1405 A.D. He was a very ambitious ruler and involved himself in many wars with the rulers of Delhi, Jaunpur, Gujrat and Bahmani kingdom but could not achieve any success. He built a new capital at Maat Mandu.

After him, his son Ghazni ascended the throne but due to his incompetence, he was overthrown by his Wazir, Mahmud Khan who ascended the throne. His dynasty came to be known as Khalji dynasty of Malwa. Mahmud Khalji was a very able ruler. Like his predecessors he engaged himself in war with Gujrat, Rajputana and Bahmani kingdom. He extended the boundary of his kingdom to Satpura range in the South and to the frontiers of Gujrat in the west. On the East, his kingdom touched Bundelkhand and on the North it extended upto Mewar and Harauti. He also fought a war with Raja Kumbha of Chittor but it also proved indecisive.

He was succeeded by his son Giyasuddin Khalji who, unlike his father, he adopted the policy of peace with the neighbors. He was however, poisoned by his son Nasiruddinin in 1500 A.D., who succeeded him to the throne.

Nasiruddinin was succeeded by Mahmud II in 1510 A.D. By this time, the Muslim nobles had gained considerable influence in the court. In order to get rid of their increasing influence, he appointed Medni Rai, a Rajput as his minister. As a result, Rajputs became predominant at his court and soon Medni Rai rose against Mahmud II and defeated Mahmud II with the help of Rana Sanga of Chittor. However, soon Mahmudd II was restored to

his kingdom. Meanwhile Malwa was annexed to Gujrat after Mahmud II was defeated by Bahadur Shah of Gujrat.

In 1535 A.D., however, Mallu Khan, once again established an independent kingdom in Malwa but soon he was deposed by Sher Shah in 1642 who handed over the province to Shujaat Khan. Sujaat Khan was succeeded by his son Baz Bahadur. Malwa was finally annexed to Mughal Empire in 1562 A.D.



CHECK YOUR PROGRESS

Answer the following questions:

10. Who established the independent kingdom at Malwa?

    _____

11. Who founded Khalji dynasty of Malwa?

    _____

7.7 JAUNPUR

Among the provincial kingdoms, during the Delhi Sultanate period, Jaunpur was one of the first that asserted its independence. Jaunpur was founded by Firoz Tughlaq in memory of his patron Muhammad Tughlaq also known as Prince Juna Khan. Malik Sarwar was a prominent noble in the court of Firoz Tughlaq who was appointed as Wazir for some time and later on nominated to the eastern areas with the title Malik-us-Sharq (Lord of the East). For this title, his successors came to be called the Sharqis.

However, taking advantage of Timur's invasion, which had weakened the Sultanate rule; Malik Sarwar threw off the allegiance of Delhi Sultanate and declared himself as the de-facto ruler. Thus, he laid the foundation of the Sharqi dynasty. He successfully extended his authority over Awadh, Tirhut and Bihar and the rulers of Jajnagar and Lakhnauti acknowledged his authority.

After his the death, his son Malik Qaranpal, under the title of Mubarak Shah, assumed the power. He assumed the title King, struck coin in his name and got the Khutba read. During his time, attempt was made by Mallu Iqbal of Delhi to recover Jaunpur but in vain. After the death of Mubarak Shah in 1402, his younger brother Ibrahim Shah ascended the throne. He ruled for 38 years and proved to be the greatest ruler of Sharqi dynasty. During his period there were frequent conflicts with the Delhi Sultanate but without any result.



LET US KNOW

Khutba or Khutbah: It is the formal occasion for public preaching in the Islamic tradition.

After Ibrahim Shah, his son Mahmud Shah assumed the power of Jaunpur. He conquered Chunar and tried to capture Kalpi but failed. He even attacked Delhi but suffered defeat at the hands of Bahlol Lodi. His son Muhmmad Shah alias Bhikan assumed the throne in 1457 A.D., after the death of Mahmud Shah. He also engaged himself with Delhi but could not get any considerable success. He, however, had a bitter relation with his nobles who murdered him and made his brother, Hussain Shah, king of Jaunpur.

Hussain Shah was the last ruler of Sharqi dynasty. During his time he made a truce with Bahlol Lodi of Delhi. He suppressed the Zamindars of Tirhut and organized plundering raids into Orissa. He led an expedition against Gwalior and succeeded in getting war indemnity from its ruler Maan Singh despite his failure to capture the fortress of Gwalior. But soon Delhi and Jaunpur came in conflict and this time Hussain Shah was defeated by Bahlol Lodi and he fled and took shelter in Bihar. The Sharqi dynasty finally came to an end in 1500 AD with the death of Hussain Shah. Finally, Sikandar Lodi annexed Jaunpur to Delhi Sultanate.



LET US KNOW

Malik Muhammad Jaisi (1477-1542 AD) was an Indian poet. His most famous work is *Padmavat* in which he described the story of the historic seize of Chittor by Allauddin Khilji in 1303 AD. His other important works are *Akhrawat* and *Akhiri Kalaam.*

During the period of Sharqi rule, Jaunpur witnessed remarkable cultural progress. The Shaqi sultans patronized the men of letters and even during the time of Timur's invasion many literary men were given shelter who sought refuge in their kingdom. In course of time Jaunpur came to be known as 'Shiraj of the East'. The Sharqi Sultans beautified the capital city Jaunpur with magnificent palaces, mosques and mausoleums.



CHECK YOUR PROGRESS

Answer the following questions:

12. Who founded the city Jaunpur?

    _____

13. Name the dynasty which ruled Jaunpur?

    _____

14. Who is the greatest ruler of Sharqi dynasty?

    _____



7.8 LET US SUM UP

After going through this Unit, you have learnt that–

- Many kingdoms emerged following the downfall of Delhi Sultanate. Harihar and Bukka laid the foundation of the the Vijayanagar Kingdom. During this period, three dynasties ruled Vijayanagara namely- Sangama Dynasty, Saluva Dynasty and Taluva Dynasty.
- After the collapse of Bahmani Kingdom five independent kingdoms emerged.

- The governor of Gujarat, Khan Jafar revolted and declared independence from the Delhi Sultanate rule. Ahmad Shah I, proved to be the most successful ruler of Gujrat and ruled for 32 years. Gujrat was annexed to Mughal Empire in 1572 A.D.
- The kingdom of Malwa was ruled by Paramara Rajputs and reached its height of glory during the rule of Raja Bhoj. It was finally annexed to Mughal Empire by Akbar from Baz Bahadur in 1562 A.D.
- Among the provincial kingdoms, during the Delhi Sultanate period, Jaunpur was one of the first that asserted its independence. In course of time Jaunpur came to be known as 'Shiraj of the East'.



7.9 FURTHER READING

1) Chandra, Satish. (Reprint 2008): *Medieval India: From Sultanate to the Mughals, Delhi Sultanate (1206-1526) Part one.* New Delhi, India: Har-Anand Publications Pvt. Ltd

2) Gribble, J.D.E. (1990): *History of the Deccan, Vol. I.* New Delhi, India: Mittal Publications

3) Mahajan, V.D. (Reprint 2007): *History of Medieval India.* New Delhi, India: S. Chand & Company Limited

4) Sastri, K.A. Nilakanta. (2014): T*he Illustrated History of South India: From Prehistoric Times to the Fall of Vijaynagar.* New Delhi, India: Oxford University Press



7.10 ANSWERS TO CHECK YOUR PROGRESS

Answer to Q. No. 1: Harihar and Bukka

Answer to Q. No. 2: Harihar and Bukka

Answer to Q. No. 3: Narasimha

Answer to Q. No. 4: Bukka

Answer to Q. No. 5: Bukka.Krishna Deva Raya

Answer to Q. No. 6: Mahammad Shah I

Answer to Q. No. 7: Kalimullah

Answer to Q. No. 8: Jafar Khan

Answer to Q. No. 9: Muhammad Shah / Md. Begarha

Answer to Q. No. 10: Dilwar Khan

Answer to Q. No. 11: Mahmud Khan

Answer to Q. No. 12: Firoz Tughlaq

Answer to Q. No. 13: Sharqis

Answer to Q. No. 14: Ibrahim Shah

7.11 MODELQUESTIONS

(A) Very Short Questions (answer each within 50 words):

Q. 1. What is Amuktamalyada?

Q. 2. When was the battle of Talikota fought?

Q. 3. Name the author of Padmavat?

Q. 4. When did Iltutmish raid Malwa?

Q. 5. Who was given the title 'Malik-us-Sharq'?

(B) Short Questions (answer each within 150 words)

Q. 1. What is meant by 'Asta-dig-gajas'?

Q. 2. Name the four provinces of Bahmani kingdom?

Q. 3. Why is the Bahmani king Humayun known as Zalim Humayun?

Q. 4. What are the features of Gujrat architecture?

Q. 5. Why was Malwa important for any ruler?

Q. 6. Why is the dynasty of Jaunpur known as Sharqis?

(C) Long Question (answer each within 300-500 words):

Q. 1. Describe the reign of Krishna Deva Raya?

Q. 2. Why did the provincial governors of Bahmani kingdom revolt? What were its consequences?

Q. 3. Discuss the rise and fall of Vijayanagar kingdom?

Q. 4. Discuss the role of Ahmad Shah in making Gujrat a powerful kingdom?

Q. 5. Discuss the rise of various provincial kingdoms following the disintegration of the Delhi Sultanate?

r r r r

REFERENCES

English Books:

1. Chandra, Bipan. (2015). History of Modern India: Hyderabad, India: Orient BlackSwan Pvt. Ltd.
2. Chandra, Satish. (2008). Medieval India: From Sultanate to the Mughals, Delhi Sultanate (1206-1526) Part One: New Delhi, India: Har-Anand Publications Pvt. Ltd.
3. Chattopadhyaya, D.P. (2011). Economic History of Medieval India, 1200-1500 (History of Science, Philosophy and Culture in Indain Civilization,Vol III, Part 1) : Delhi, India: Pearson Longman
4. Gribble, J.D.E. (1990). History of the Deccan, Vol. I: New Delhi, India: Mittal Publications
5. Habib, Irfan (2000). Agrarian System of Mughal India, 1556-1707: Bombay, India: Oxford University Press
6. Mahajan, V.D. (2007). History of Medieval India: New Delhi, India: S. Chand & Company Limited
7. Maiti, Provatansu and Kumar Saha, Prabhat (2000). Medieval India (1206 AD-1707 AD): Calcutta, India: Sreedhar Publishers
8. Majumdar, RC, RayChaudhuri, H.C. and Datta, K. (2007). An advanced History of India: Delhi, India: MacMillan
9. Majumdar, R.C. (1990). The Delhi Sultanate: Bombay, India: Bharatiya Vidya Bhawan
10. Mehta, J.L. (2006). Advanced Study in the History of Medieval India, Vol. II: Mughal Empire 1526-1707): New Delhi, India: Sterling Publishers Pvt. Ltd.
11. Prasad, Ishwari (1965). A Short History of Muslim Rule in India: Allahabad, India: The Indian Press
12. Prasad, Ishwari (1940). History of Medieval India: New Delhi, India: The Indian Press
13. Rao, KS Kameswar (2011). Main Currents in Indian History- Ancient, Medieval and Modern: Jaipur, India: Rawat Publication
14. RayChoudhary, S.C. (2011). History of Medieval India (From 1000-1707 AD): Delhi, India: Surjeet Publication
15. Richards, John F. (1996). The Mughal Empire: Cambridge, UK: Cambridge University Press

16. Roy, Kaushik (2013). Military Manpower, Armies and Warfare in South Asia: New York, USA: Taylor and Francis

17. Salma Ahmed, Farooqui. (2011). A Comprehensive History of Medieval India: From the Twelfth to the Mid Eighteenth Century: Delhi, India: Dorling Kindersley (India) Pvt. Ltd.

18. Sastri, K.A. Nilakanta. (2014). The illustrated History of South India: From PreHistoric Times to the Fall of Vijayanagar: New Delhi, India: Oxford University Press

19. Singh, Vipul. (2009). Interpreting Medieval India Vol. I: Early Medieval Delhi Sultanate and Regions (circa 750-1550): New Delhi, India: MacMillan

20. Spear, Percival. (1985). The Oxford History of Modern India (1740-1975): New Delhi, India: Oxford University Press

21. Vivekananda, Jayashree. (2011). Interrogating International Relation's: India's strategic Practice and the Return of History: New Delhi, India: Routledge

Online Sources:

Bayazid Ansari and his Raushaniya Movement (2016, January 7). Retrieved fromm https://pakpatpourri.wordpress.com/2012/12/23/bayazid-ansari-his-raushaniya-movemnt-in-the-af-pak-regions-16th-17th-century/