

THE COMING OF ISLAM

It was the Prophet Mohammad who propagated Islam during the early seventh century in the deserts of Arabia. Within a century the Islam expanded over the regions of the entire Middle East. North Africa, Spain, Iran and Central Asia. In India, the Islam was introduced with raids by Mahmud of Ghazni and it consolidated with the founding of the Sultanate of Delhi. Following were the reasons for the success of Muslims in India:

- (i) lack of unity and organisation among the Rajputs;
- (ii) lack of a central government;
- (iii) kingdoms were small and scattered;
- (iv) the Muslims were better organised and took advantage of the lack of mutual cooperation among the Rajputs; and
- (v) Buddhism made the Indian masses timid and weakened their military attitude.

Islam and Indian History

- The Islam originated in Saudi Arabia in 622 AD. Its Origin was destined to change the Course of Indian history.
- There had been many changes in Islam by the tenth century, when it was ruled from Baghdad instead of Damascus or Medina. It had transformed into an empire embellished by Persian Civilisation protected by Turkish armed slaves.
- Mahmud of Ghazni began his raids in 997 AD. He destroyed many Hindu temples and idols. He viewed these as abominations to Allah.
- Harihara I, who founded Vijayanagar Empire had converted to Islam. Later he reconverted to Hinduism and quickly became an overlord of the Deccan region.

THE ARAB INVASION (711-715)

Muhammad Bin Qasim

Bin Qasim attacked India and captured Sindh in 712 AD. He made it the province of Omayyad Khilafat. The Arab military conquered the region of

Indus delta in Sindh in 711 AD and formed an Indo-Muslim state. Initially, these warriors began to shift to Afghanistan and Iran and thereafter in India.

The Jats and Meets (Buddhists) had invited Qasim to attack King Dahir of Sindh. However, Qasim himself was tempted by the enormous wealth that India had. He defeated King Dahir in the Battle of Rawar (712). In the battle, King Dahir's elephant was struck in the eye by an arrow. It got frightened and fled, the scene. King Dahir's army thought that he had surrendered and had fled the battlefield. They were very surprised. Qasim's armies took advantage of the situation and started brutally killing them. King Dahir was also found by the Arabs and was killed. His widow Rani Ravibai and son Jaisingh took shelter in the fort and tried to offer resistance. Eventually, Rani Ravibai and the widows of the Rajput soldiers committed Jauhar. Sindh was made an Islamic outpost. Here, the Arabs formed trade links with the Middle East. Later many teachers and Sufis joined the traders. However, there was little influence of Arab culture in the rest of South Asia. They captured Sindh, Multan and other prominent cities in the north-west but could not consolidate their rule after the death of Qasim. The Arabs had to eventually leave India towards the end of the ninth century because of the rise of the Rajputs and the Chalukyas.

The Legend of Jaichandra

Jaichandra was the ruler of Kannauj. It is believed that he betrayed Prithviraj in the battle against Muhammad Ghori because Prithviraj had abducted his daughter Sanyogita who was in love with him. A poet named Chand Bardai has narrated this story in work **Prithviraj Raso**.

THE TURKISH INVASION (986-1206)

Subuktgin (986-997)

The ruler of Khurassan and Ghazni, Subuktgin, conquered India in AD 986-987. King Jai Pal got frightened on seeing his large army. He made peace with him and offered money, elephants and few forts. Later, he broke his promise and refused to hand him over what he had promised. Subuktgin defeated Jai Pal in Lamghan but soon died in 997. Mahmud of Ghazni became his successor.

Sultan Mahmud of Ghazni (997-4030)

Mahmud of Ghazni, launched 17 plundering campaigns between 1000 and 1027 into North India. He annexed Punjab as his eastern province. His 17 campaign, in India had two objectives: (i) to propagate Islam in India and Cut to loot wealth from India. According to some contemporurv Persian sources ins primary motive was to propagate Islam and that is why he was given the title of Ghazi. However the recent studies prove that he had highlighted his religious motive to impress the Caliphate at Baghdad. His real motive of conquering India was to loot the wealth hidden in the temples of India. He had an advantage over the Rajputs as his soldiers could effectively use the crossbow while galloping. His conquest of Punjab forecast ominous consequences for the rest of India. However, the Rajputs remained unprepared and did not try to change their military tactics. Their ways were rendered ineffective in the face of the swift and punitive cavalry of the Afghans and Turkis. In 1025, he plundered the most famous Hindu temple of Somnath. The temple was destroyed in 1026.

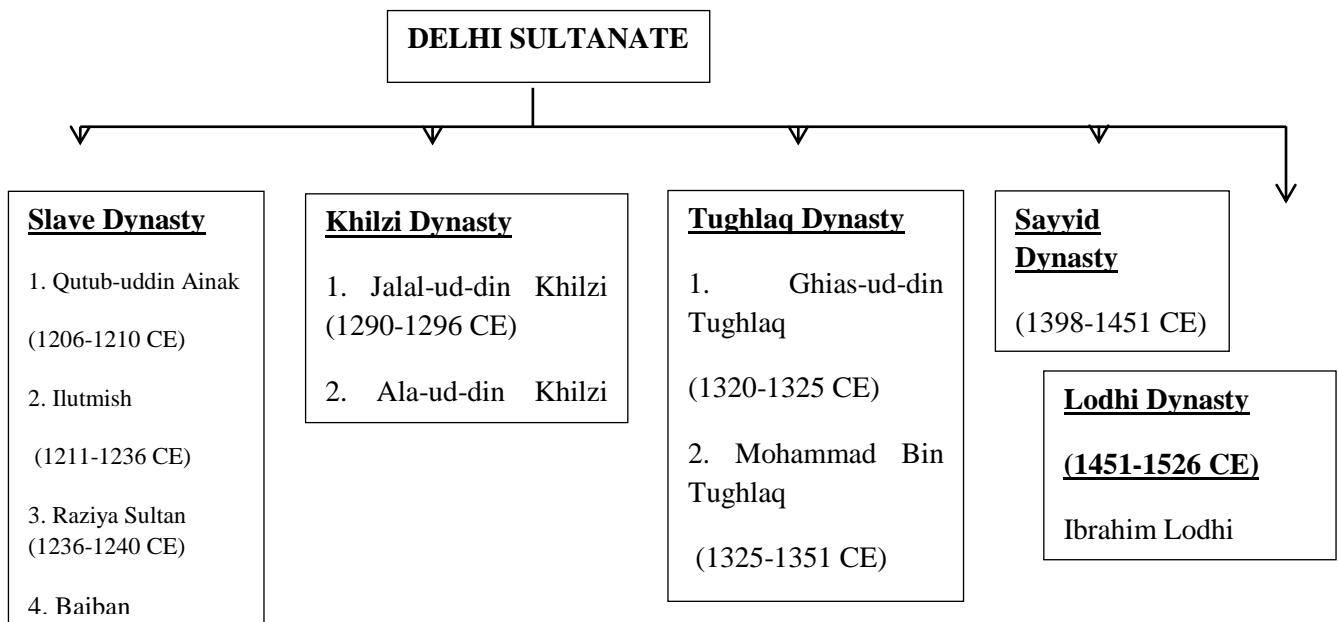
Slaves of Muhammad Ghori Later Made Governors

1. Taj-ud-din Yalduz of Ghazni
2. Nasirud-din Qubachah at Uchh

3. Qutub-ud-din Aibak at Delhi
4. Bakhtiyar Khilji at Bengal

Muhammad Ghori (1175-1206)

Muiz-ud-din Muhammad Ghori invaded India and laid the foundation of the Muslim dominion in India. He may be considered as the founder of Muslim rule in India. In 1179, he reached Peshawar and captured it. At the time of his invasion, Punjab was ruled by Khusrau Malik of the Ghazni dynasty. Khusrau was a powerful king and it was not easy for Muhammad to defeat him in war. So, he treacherously killed him in 1192 and captured Punjab. Then, he challenged the Rajput kingdoms, but a stubborn resistance from united Rajput kingdoms under the leadership of Prithviraj stopped his further expansion. He was defeated in 1191 in the First Battle of Tarain, a village near Thanesar in the present-day Haryana, by Prithviraj. Ghori was humiliated and lie lied from India. But he returned with mightier army, constituting of Turkish and Afghan soldiers and challenged Prithviraj again in the same battlefield. The Second Battle of Tarain (1192) was fought and Prithviraj was not supported adequately by other Rajput, rulers this time. It is believed that if Jayachandra had supported Prithviraj in this battle, the invaders "would have been easily defeated. Later on, Prithviraj was executed on charges of conspiracy. Muharnmad then made Gola, son of Prithviraj, a puppet king and deputed his trusted servant Qutab-ud-din Aibak id take care of the administration of the region. He went back to Central Asia, but returned to India in 1204. However, further conquests were halted by his untimely death in 1206. Aibak then went on to capture neighbouring Meerut, Aligarh and Delhi. Aibak then shifted his seat of power to Delhi.



THE SLAVE DYNASTY (1206-1290)

Qutub-ud-din Aibak (1206-1210)

A Turkish slave by origin, Aibak was Muhammad Ghori who later made him his governor and Chori's death, Aibak became the master Hindustan and founded the Slave Dynasty in 1206. He courageously dealt with the threat posed by Yalduz and Qubachah. He also Ali Marian Khan of Bengal accept his suzerainty and received annual tribute from him. He is considered a generous ruler and was popularly called Lakh Bakhsh (one who gives lakh). He was also given the title of Amir-i Akhnr. The 72.5 m (238 ft) high Qutub Minor in Delhi was built by him to perpetuate the memory of saint Qutub-ud-din. The Qutab- ul-islam mosque was also built during the reign of Aibak. He died after a fall from his horse while playing Chaugan. He was succeeded by his son Aram Baksh (1210-1211),

Early Muslim Dynasties ★

Arab peneiratlon affected Afghanistan probably more decisively than any previous foreign influences Centuries passed, however, before. Islam became the dominant religion, Arab political control was superseded meanwhile by Iranian and Turkish rules. Complete Turkish ascendancy in the area was established late in the tenth century and early in the eleventh century by the Muslim sultan, Mahmud of

Ghazni. Islamic culture subsequently achieved brilliant heights under the Afghan or Iranian Ghuri dynasty (1148-1215). The Ghurids gradually extended their rule into northern India, but were overwhelmed by the hordes of the Mongol conqueror Genghis Khan, who came down from the north about 1220. Most of the country remained, under Mongol control until the close of the fourteenth century, when another Mongol invader, Tamerlane seized northern Afghanistan. Among Tamerlane's most prominent successors was Babul, founder of the Mughal dynasty conquered Kabul about 1504

Shams-ud-din Iltutmish (1211-1236)

He was a slave and son-in-law of Qutub-ud-din Aibak and occupied the throne of Delhi in 1211 after deposing Aram Baksh. He was a very capable ruler and is regarded as the founder of the Delhi Sultanate because during his long reign; he consolidated all Turkish conquests, reasserted his supremacy in the entire north and extinguished rebellions by reorganising his army. In 1227, Genghis Khan, carried out a Mongol invasion on Indian territories. Jallal-ud-din, the Ghazni king, asked Iltutmish to help. But Iltutmish remained neutral as he was afraid that the Mongols would attack his kingdom too. His denial to help the enemy of the Mongols was appreciated by Genghis Khan. Thus, he saved the slave

dynasty from any threat of invasion. Later, Iltutmish captured Bengal and Ranthambor and many other Hindu states. He introduced the silver coin (tanka) and the copper coin (jital). Iltutmish described himself on the coins as the 'Lieutenant of the Caliph'. He also completed the construction of Qutub Minar, which was started by Qutub-ud-din Aibak.

Rukn-ud-din (1236)

He was the son of Iltutmish and was crowned by his mother, Shah Tukran, after the death of Iltutmish. He was deposed by Razia, daughter of Iltutmish, which he was out of capital to curb a rebellion in Avadh against him.

Razia Sultana (1236-1239)

She was the daughter of Iltutmish. She was the first and only Muslim woman who ever ruled India. She succeeded her father in 1236 after a strong opposition by Nizam-ul-Mulk Junaidi and was a very brave and strong ruler. Her rule marked the beginning of a struggle for power between the monarchy and Turkish chiefs called Turkani-Chahalgani (the forty). She fell in love with Jamal-ud-din Yakut whom, she married. She was killed by her own brother Muiz-ud-din Bahram when she tried to recapture the throne of Delhi from him.

Slaves Made Sultans

The concept of equality in Islam and Muslim traditions reached its climax in the history of South Asia when slaves were raised to the status of sultans. The Slave Dynasty ruled the sub-continent, for about 84 years. Qutub-ud-din Aibak, Shams-ud-din Iltutmish and Ghiyas-ud-din Balban, the three great sultans of the era were themselves sold and purchased during their early lives. The Slave Dynasty was the first Muslim Dynasty that ruled India. Muhammad Ghori had no son, so he raised thousands of slaves like his sons. Ghori had the habit of buying every talented one he came across. He would then train them in the way royal children were trained. During Ghori's regime, slaves occupied all key positions in the government machinery. Three favourite slaves of the Sultan were

Qutub-ud-din Aibak, Iltutmish and Nasir-ud-din Qubacha. He appointed them governor of Delhi, Ghazni and Lahore, respectively. Ghori never nominated his successor but it was obvious that the successor was to be one of his slaves. When Ghori died in 1206, the amir selected Aibak as the new Sultan. Aibak first shifted his capital from Ghazni, to Lahore and then from Lahore to Delhi. Thus, he was the first Muslim ruler who ruled South Asia and had his headquarters in the region as well.

Bahram Shah (1240-1242)

After the death of Iltutmish's third son Bahram Shah was put on throne by the powerful Turkish Council, Chalisa (or the family of forty). He was considered only as the de jure ruler, while the naib-e-mamlakat (head of Chalisa) was the de facto ruler. Bahram Shah lost his life after a failed attempt to assert his authority once on the throne.

Masud Shah (1242-1246)

Masud Shah was son of Rukn-ud-din but was deposed after Balban and Nasir-ud-din Muhammad's mother, Malika-e-Jahan, conspired against him and established Nasir-ud-din Muhammad as the new sultan.

Nasir-ud-din Muhammad (1246-1266)

Nasir-ud-din was the son of Iltutmish, and was known as the darvesh king as he was very pious and noble. He ruled for 20 years and died in 1266.

Ghiyas-ud-din Balban (1266-1287)

Ghiyas-ud-din Balban was brought to Delhi as a slave in 1232. He rose through the ranks and was made minister in 1246. During his ministership he impressed the throne by suppressing a rebellion by the Oudh governor, Kutlug Khan, in 1255. After the death of King Nasir-ud-din, in 1266, Balban was made king. He dissolved the Chalisa (the famous forty) and established peace in and around Delhi, instead of expanding the Sultanate. He established the Diwan-i-arz (the Royal Military Department) to reorganise his army, introduced rigorous court discipline and new customs to prove his superiority to Turkish nobles. He

started a well-organised espionage system in his kingdom to administer efficiently. However, in his last days he overlooked Sultanate affairs because of the death of his eldest and most loving son, Muhammad, and rebellion by his closest and most loved slave, Tughril. Muhammad died fighting the Mongolian ruler Ulga Khan (grandson of Genghis Khan) in 1285 and Tughril was captured and beheaded.

Balban's Theory of Kingship

Balban has been hailed as perhaps the only Sultan Delhi who is reported to have discussed at length his views about kingship according to Fatawa-jahandari of Ziauddin Barani. Balban constantly sought to increase prestige and power of the monarchy because he was convinced that it was the only way to face the internal and external dangers challenging him. He consciously sought to distance the sovereign behind a screen of increased pomp and ceremony, employed a network of spies, and informers to monitor the activities of the nobles. This stickler for etiquette would not even allow his private attendants see him without his jacket.

Kaiqubad (1287-1290)

Balban's grandson was, established on the throne by Fakr-ud-din, the kotwal of Delhi who assumed high political authority during the last days of Balban. But Kaiqubad was killed by the Khilji family, which saw the end of the slave or Ibari dynasty and the beginning of the Khilji Dynasty at the Delhi throne. It is assumed that during the 84 years of the Slave Dynasty rule there was no stable government. Many of the kings of this dynasty, despite ruling a

wealthy and powerful region, remained slaves by temperament.

The Khilji Dynasty (1290-1320)

The Khilji dynasty was named after a small village in Afghanistan. Some historians feel that they were Afghans, but Bharani and Wolse Haig have mentioned in their accounts that the rulers from this dynasty who came to India had temporarily settled in Afghanistan, but were originally Turks.

Jalal-ud-din Firoz Khilji (1290-1296)

He was the founder of the Khilji Dynasty. He was brought to Delhi as a slave to Sultan Kaiqubad. He deposed the Sultan in 1200 and captured the throne. The Khilji's remained in power for 30 years. He brought all the Rajput kingdoms under his sway and also snubbed the Chajju Rebellion, inspired by Khishlu Khan (a maternal uncle of Balban who aspired for the throne). He is also credited to be the first ruler to expel the Mongol aggressors. His army inflicted heavy defeat to the Mongol ruler, Abdullah, in 1290. During his reign, his nephew, Ala-ud-din Khilji, won great victories against the Malwas and Bifida town. Later, his army defeated Ramchander Deva and captured the abundant treasures of Devnagri in the south in 1306-1307. He was the first ruler of Delhi Sultanate to clearly put forward the view that the state should be based on the willing support of the governed, and as a large majority of people are Hindus, the state in India could not be truly an Islamic state.

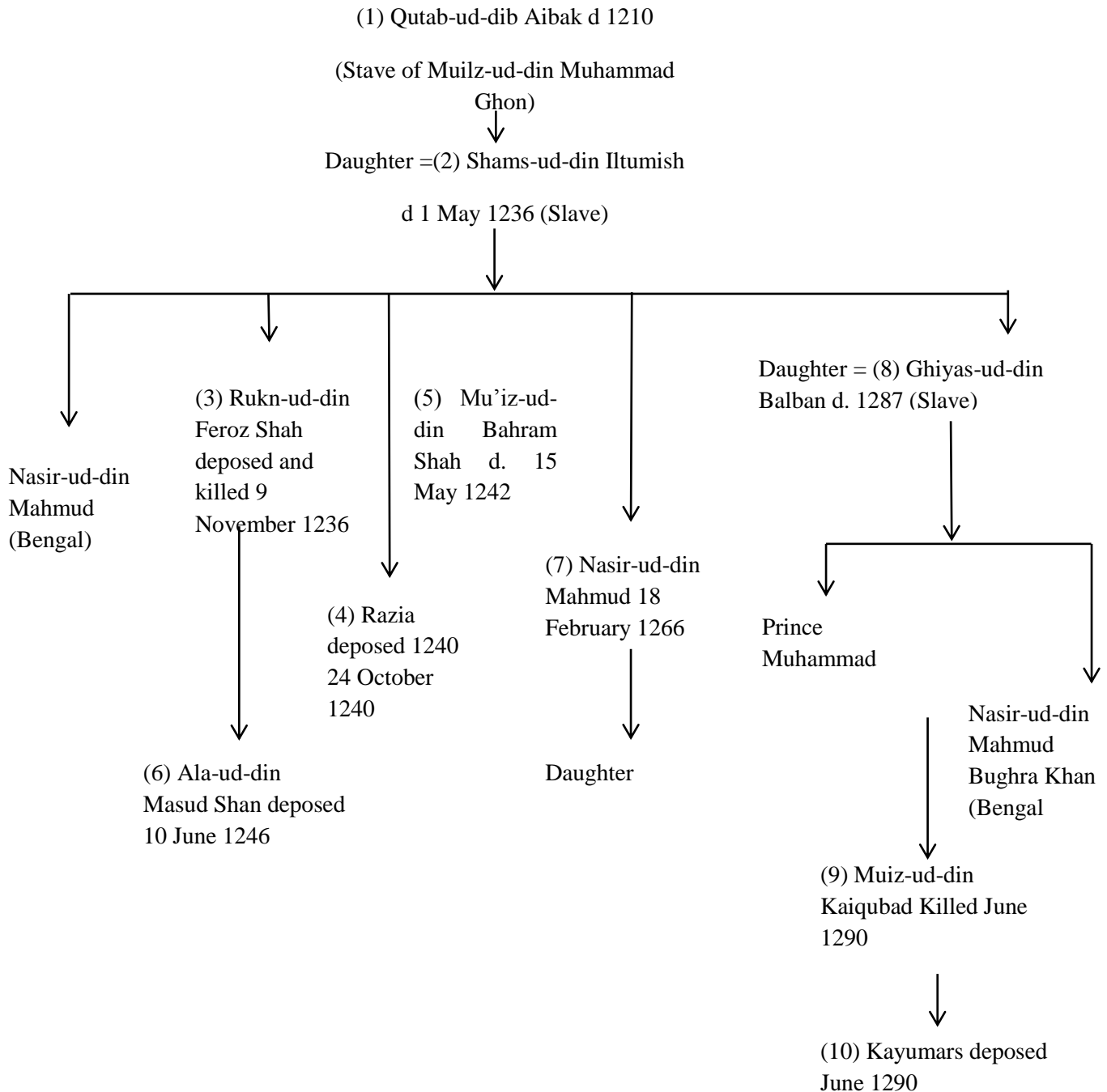


FIG.2.1 The Slave Dynasty

Market Reform of Ala-ud-din Khilji ★

Alaud-din Khilji was the first medieval ruler who looked at the problem of price control in a systematic manner. He instituted market reforms because after the Mongol siege of Delhi, he wanted to build a large army, but all his treasures would have soon been

exhausted if he had to pay them their normal salaries. Ala-ud-din set up three markets at Delhi, the first for foodgrains, the second for cloths of all kinds, sugar, ghee, dry fruits etc., and the third for horses, slaves and cattle. Detailed regulations were framed for the control and administration of all these markets.

Ala-ud-din Khilji (1296-1316)

Ala-ud-din was a nephew of Sultan Jalal-ud-din, whom he killed and succeeded to the throne in 1296. He invaded Devangiri and conquered Warangal and Mysore, the Hindu kingdoms of the south. He was an able administrator and known for the rapid expansion of Khilji domination. Ala-ud-din was very severe with Hindus. He set up an efficient espionage system and also introduced various price control measures. Though he was illiterate, he was a patron of art and learning. Amir Khusrau, the poet-musician was his favourite court poet. Ala-ud-din Khilji built the **Siri** and **Arai Minars** near the Qutub Minor in Delhi.

Rani Padmini was the queen of Rana Bhim Singh of Mewar. Ala-ud-din Khilji, attracted by her beauty, invaded Chittoor in 1303 to capture the queen. Though he captured Chittoor, the queen committed Jauhar along with other Rajput women.



MAP 2. 1. The Khilji Kingdom

Coming to power of Khiljis

The founder of the Khilji Dynasty in South Asia, Malik Firuz, was originally the Arizi-Mumalik appointed by Kaiqubad during the days of decline of the Slave Dynasty. He took advantage of the political vacuum that was created because of the incompetence of Balban's successors. To occupy the

throne, he only had to remove the infant Sultan Kaimurs. On 13 June 1290, Malik Firuz ascended the throne of Delhi as Jalal-ud-din Firuz Shah. Khiljis were basically Central Asians who had lived in Afghanistan for so long that they had become different from the Turks in terms of customs and manners. Thus the coming of Khiljis to power was more than a dynastic change. As the majority of the Muslim population of Delhi was Turk, the arrival of a Khilji ruler was not much welcomed. Yet Jalal-ud-din managed to win the hearts of the people through his mildness and generosity. He retained most of the officer's holding key positions in the Slave Dynasty. His own nephew and son-in-law, Ala-ud-din Khilji, killed Jalal-ud-din and took over as the new ruler. Ala-ud-din's reign was marked by innovative administrative and revenue reforms, market control regulations and a whirlwind period of conquests. It was considered as the golden period of the Khilji rule.

Malik Kafur (1315)

In 1315 after the death of Ala-ud-din, Kafur, a regent in Ala-ud-din's court, seized the throne. Before Kafur died, he nominated Shihab-ud-din (Ala-ud-din's 6-year-old prince) as king and imprisoned the eldest prince Mubarak Khan. Malik Kafur was killed by the loyalists of the royal family of Ala-ud-din. Though Kafur himself was an illiterate, he encouraged and rewarded the great poets of the Khilji era, Amir Khusrau and Amir Hassan.

Mubarak Khan (1316-1320)

After the death of Kafur (1316), Mubarak Khan was freed from prison and was appointed as regent for Shihab-ud-din. He captured the throne at the first opportunity he got, but could rule only for 4 years as he sank into debauchery and could not give up his dissipated lifestyle. He awarded his lover Hassan authority over the army and palace guards, and the latter soon obtained full control over the Sultan's palace. Hassan was given the title Khusrau Khan by the Sultan, and within months Khusrau killed Mubarak Khan and assumed the title of Nasir-ud-din in the mid-1320.

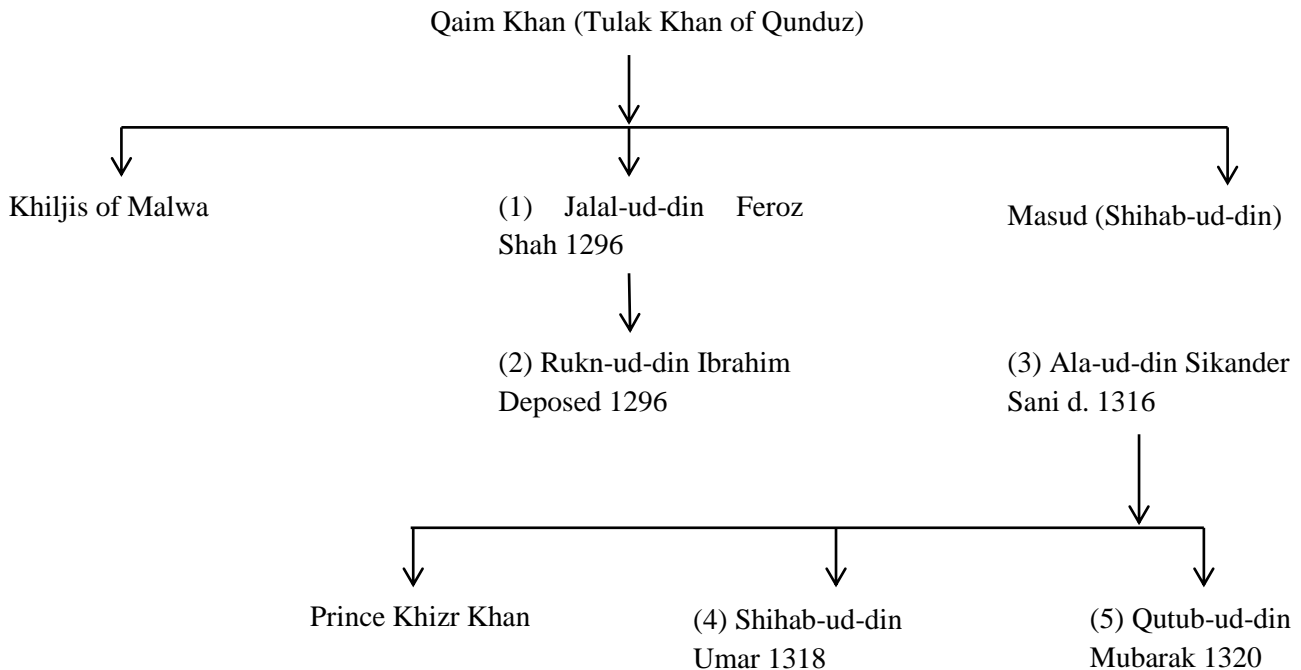


Fig 2.2 The Khilji Dynasty

KHUSRAU KHAN (1320)

Khusrau Khan was killed by Ghazi Khan, governor of Dipalpur, when he tried to oppose a rebellion by Ghazi Malik and his son Fakhr-ud-din Jaima. This marked the end of the Khilji dynasty and the rise of Tughlaq dynasty at the throne of Delhi.

Chalghan

The most important institution that developed under the Slave Dynasty was the institution of Chalghan (Chalisa) or the Forty Chalghan were a corps of highly placed and powerful officers, whom Iltutmish had organised as his personal supporters. They were like the cabinet for the Sultan. However, during the days of civil war between the successors of Iltutmish, the Chalghan started looking for personal gains and played one prince against the other. During this era they became very strong. Each one of them started considering himself as the deputy of the Sultan. When Balban assumed charge as Sultan, he murdered some of them while others were banished from the kingdom. There is no doubt that by crushing their power, Balban strengthened his rule, but actually he destroyed the real power of the

slave dynasty.

THE TUGHLAQ DYNASTY (1320-1414)

The brief reigns of the later Khilji rulers resulted in political chaos in Delhi. The strong and imposing personality of Ghiyas-ud-din Tughlaq (1320-1325), combined with his skilful conciliation of rivals and usual generosity towards supporters, made him the most worthy successor to the throne of Delhi.

Ghiyas-ud-din Tughlaq (1320-1325)

Khusrau Khan, the last king of the Khilji dynasty, was killed by Ghazi Khan, who ascended the throne assuming the title of Ghiyas-ud-din Tughlaq. He died in an accident and his son Ulugh Khan, who took the title of Muhammad-bin-Tughlaq, succeeded him.

Muhammad-bin-Tughlaq (1325-1351)

Prince Jauna, son of Ghiyas-ud-din Tughlaq ascended the throne in 1325. During his reign, the capital was shifted from Delhi to Devangiri in the south, in 1327, and renamed Daulatabad; later he shifted it back to Delhi. Muhammad-bin-Tughlaq introduced taken coins of brass and copper, which had

the same value as silver coins. His reign can be divided into two distinct phases: (1) From 1325 to 1335 (first 10 years), a period of peace and prosperity during which he introduced some important administrative innovations—also called the ‘era of innovations’; and (2) from 1335 to 1351 (last 15 years), a period that witnessed a series of revolts and the ultimate disintegration of the Tughlag Empire. The five most important administrative innovations carried out by Muhammad during the first phase were: (i) enhancement of taxation in Doab; (ii) shifting of capttal from Delhi to Devangiri in 1327; (iii) issuing of taken currency during 1329-1330; (iv) the Khurasan expedition; and (v) the Qrachal expedition. During the second phase the significant revolts that erupted were: Revolt of Malabar (1335); Revolt in Bengal (1336-1337); Revolt in Oudh (1340-1341); and Revolt in Sind (1342). He also carried out the Deccan Policies of nominal suzerainty and direct annexation, but both failed and left him physically exhausted, politically dissipated and financially ruined.

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End of Khiljis and Rise of Tughlaqs

Alter the death of Malik Rafur, Qutub-ud-din Mubarak Shah, another son at Ala-ud-din, removed his younger brother Umar from the throne and became the Sultan in 1316. During his rule the power was actually in the hands of a lowborn Hindu slave, who was given the title of Khusrau Khan by Mubarik. Himself. Khusrau, with the help of some of his friends, killed Mubarik and declared himself the Sultan. With this the rule of the Khilji dynasty came to an end. During his rule, Khusrau replaced Muslim officers with Hindu officers in all key positions of the country. The Hindu officers made the kingdom weak and the neighbouring Hindu states started attacking pockets of the empire. This situation was very difficult for the Muslims and they turned to a Tughluq noble, popularly known as, Ghazi Malik. He defeated and killed Khusrau. He wanted to give power back to the Khilji dynasty, but could not find any survivor amongst the decendants of Ala-ud-din. In this situation, the nobles asked him to become Sultan. He ascended the throne on 8 September 1320, and assumed the title of Ghiyas-ud-din Tughluq Shah, thus becoming the founder of the Tughluq dynasty. The Tughluqs belonged to the Qarauna Turk tribe

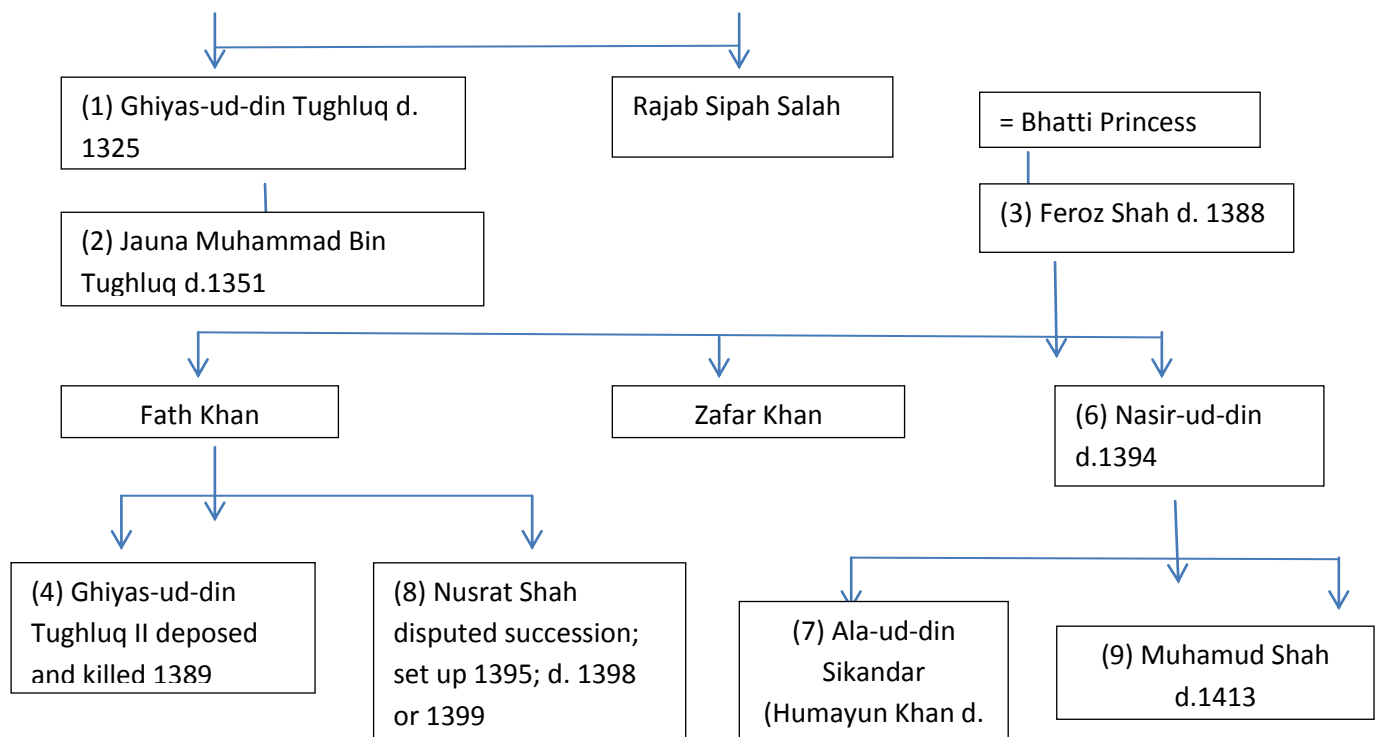


FIG 2.3 The Tughlaq Dynasty

Nasir-ud-din Tughlaq (1388-1414)

The Tughlaq dynasty could not survive much after Firoz Shah's death. The Malwa, Gujarat and Sharqi kingdoms broke away from the Sultanate. During Timur's invasion Punjab, Jammu, Delhi, Haridwar and Nagarkot also fell without much opposition, marking the end of the Tughlaq dynasty.

Ibn Batuta was an African traveller, who visited India in 1333 during the reign of the Tughlaqs, He was appointed as Chief Qazi of Delhi by the Sultan and subsequently as his ambassador to China in 1342.

Timur, a Turk-Mangol, invaded India in 1398 during the reign of Nasir-ud-din Tughlaq. His army mercilessly ransacked and plundered Delhi. Timur returned to Central Asia, leaving a nominee rule Punjab, thus, ending the Tughlaq dynasty.

The Advent of Sayyids

Khizr Khan, the founder of the Sayyid dynasty, claimed to be a descendant of the Prophet of Islam, Hazrat Muhammad. Khizr collaborated with Timur during his invasion on India. As a reward, on his departure from the area, Timur made Khizr the governor of Lahore, Multan, and Dipaipur. When Mahmud Shah the last of the Tughlaq rulers, died in 1412, Daullat Khan Lodhi and Khizr both attempted to occupy the throne of Delhi. In 1414, Khizr won the battle and established the rule of his dynasty in Delhi. Although Khizr Khan was completely sovereign. He preferred to rule in the name of Timur, and then in the name of Timur's successor, Shah Rukh.

THE SAYYID DYNASTY (1414-1450)

Khizr Khan (1414-1421)

Timur's nominee, Khizr Khan, captured Delhi and was proclaimed the new sultan and the first ruler of the Sayyid dynasty. The dynasty ruled over Delhi and its surrounding districts for about 37 years.

Mubarak Shah (1421-1434)

Mubarak Shah succeeded Khizr at the throne after successful expeditions against the Mewatis, Kathiawar and in the Gangetic Doab area. He was killed by the nobles in his own court.

Muhammad Shah (1434-1443)

The nobles who deposed Mubarak Shah put Muhammad Shah on the throne, but he could not survive the infighting among the nobles in the court. He was authorised to rule a meagre area of around 30 miles and the rest of the Sultanate was ruled by the nobles who were never at agreement on any political or social issue. This period marked the first signs of the fall of the Sayyid dynasty.

Alam Shah (1443-1451)

The last Sayyid king descended in favour of Bahlul Lodhi and himself retired. Thus began the Lodhi dynasty, which confined itself to Delhi and a few surrounding areas.

TABLE 2.1 Invasion by Mongolian Emperors during the Delhi Sultanate

Year	Regime of Sultan	Events
1221	Iltutmish	Genghis Khan came up 10 miles on the banks of river Indus
1279	Balban	Prince Muhanmiad of Multan, Bughra Khan from Samana and Malik Mubarak of Delhi came together to defeat the Mongols
1285	Balban	Timur Lane invaded India. Prince Muhammad was

		killed in the battle, and was decorated with the Khan-i-Shahid title
1292	JuIal-Ud-din Khilji	Abdullah came to the northern part of India. About 4000 Mongols were converted to Islam and became the famous 'New Mussulman'
1296-1299	Ala-ud-din Khilji	Zafar Khan defeated the Mongols at Jalandhar and Soldi, thctr leader, was taken prison
1299	Qutlugh Khwaja	Zafar Khan was killed in battle
1304	Ala-ud-din Khilji	Alt Beg and Khwaja Tash were defeated
1329	Muhammad-bin-Tughlaq	Tazmashirin Khan was able to reach near Delhi but was defeated by Muhammad-hin-Tughlaq

The Arrival of Lodhis

The Lodhi dynasty was the first and last Afghan dynasty to rule in South Asia, with the exception of Sher Shah Suri, the only other Afghan who ruled this region. The Lodhi elders served in the court of Firuz Shah and Khizr Khan and held positions of responsibility. Bahlul Lodhi, the founder of the dynasty, was the governor of Sirhind, When the

Sayyids became weak, no first occupied the province of Punjab and later captured the throne of Delhi. His coronation was held on 19 April 1451. He took the title of Sultan Abul Muzaffar Bahlul Shah Ghazi.

THE LODHI DYNASTY (1451-1526)

Bahlul Lodhi (1451-1488)

Bahlul Lodhi was an Afghan who established himself in Punjab after the invasion of Timur. He founded the Lodhi dynasty.

Sikander Lodhi (1489-1517)

Sikander Lodhi was the son of Bahlul Lodhi. He moved Bihar and western Bengal and transferred his capital, Delhi to Agra.

Ibrahim Lodhi (1517-1526)

He was the last king of the Lodhi dynasty and the last sultan of Delhi. He was the son of Sikander Lodhi. His uncle Alain Khan, who was, a pretender to the throne, invited Babur to invade India. The First Battle of Panipat was fought on 21 April 1526 between Ibrahim Lodhi, the Sultan of Delhi, and Zahir-ud-din Muhammad Babur, the ruler of Kabul. Babur defeated Lodhi and established the Mughal dynasty.

MEDIEVAL PERIOD AND ADMINISTRATION

The political life in India during the eighth to twelfth Century is especially dominated by the presence of a large number of states. The bigger states tried to maintain their influence in North as well as in South India. In this struggle, the main parties were the Pratiharas, the Rashtrakutas and the Palas in the north. The most influential kingdom in the South which emerged during this period was that of the Cholas. The Chola power created the political unification of the large parts of the country.

The establishment of the Sultanate started a new phase in the history of Medieval India. It marked the unification of northern India and parts of the Deccan for almost a century leading to the emergence of a number of kingdoms in different parts of the country. Some of these like Bahmani and Vijaynagara kingdom became very powerful. There were important changes

in economic life during this period. New elements of technology were also introduced during this period.

Central administration

The Sultan dominated the central government as he was the legal head of the state and acted as the chief executive and the highest court of appeal. The Sultan was assisted by a number of ministers like Wazir, Ariz I mamalik, diwan-i-insha and the diwan-i-risalat. After sometime, naib-ul-mulk or malik naib came into existence. During the time of Ala-ud-din khalji, diwan-i-risalat dept was taken out of the hand of the Sadr and renamed di-wan-i- riyasat. Barid-i-mamalik, Wakil-i-dar, amir-i-barbak, amir-i-majlis amit-i-shikar, kotwal etc. were other important officials of the time.

Local Administration

Local administration was vague and undefined and based on traditional system. The Provinces were divided into six parts headed by Shiqdars (Police chief) with main functions to maintain law and order and protect people against oppression of zamindars, and had to perform military obligation. The Shiqs (Police regions) were further divided into parganas and had different officials.

1. Amil Collected land revenues and other taxes.
2. Hazamdars Treasurer.
3. Qazi Civil officials.
4. Shiqdar Criminal official.
5. Kotwal Polic head under Shiqdar.
6. Fauzdar Military official in charge of fort along with their adjoining territories.
7. Amin Measure land.
8. Qanungo Maintained previous records of produce and assessment.
9. Patwari Village Record Keeper.

At Panchayut level, khuts, muqaddam, Chaudhary collected taxes and in lieu of their services, they were exempted from the taxes.

DECLINE OF DELHI SULTANATE

The main causes of the downfall of the Delhi Sultanate were: (i) despotic and military type of governments that did not win the confidence of the people; (ii)

degeneration of the Delhi sultans; (iii) The Sultanate became too vast and could not be controlled effectively; (iv) financial instability; and (v) the number of slaves increased to 1,80,000 in Firoz Shah's time, which was a burden on the treasury.

RELIGION IN MEDIEVAL INDIA

Muslim invasions brought Islam to India, which led to a conflict between Hinduism and Islam. This resulted in the development of two popular movements during the period: (i) the Sufi movement and (ii) the Bhakti movement.

Sufi Movement

The Sufi doctrine was based on union with God, which can be achieved through love of God, prayers, fasts and rituals, regardless of whether the devotee is Hindu or Muslim. The Sufis formed orders under a Pir or Sheikh, Sufi, a Persian word, devotes wandering Muslim preachers or saints who wear long woollen robes and are pure in their conduct. However, it also means the religious and philosophical preaching of Islam. Sufism is a Muslim devotional movement that parallels the Bhakti movement, a Hindu devotional movement. However, Sufism separated itself from Islamic fundamentalism, which prohibits music and dance. The Sufis preached religious brotherhood., and toleration beyond the borders of (slam and danced and sang devotional songs praising God. Instrumental music and universal religious brotherhood this cult. It emphasised on the spiritual experience and was not bound by the principles of the Holy Quran and the Shariat (Muslim code of conduct laid down by Prophet Muhammad). There are a number of Sufi sects, the most popular among them are the—Chistis, Kalanandaris, Khadrisas, Nakshabandis, Shustris, Sohrawardis and Yazdanis. The famous Sufi saints are Sheikh Shah Waliullah (Delhi), Sheikh, Moinuddin Chisti (Ajmer), Sheikh Shihabuddin Suhrawardi (Agra), Salim Chisti (Fatehpur Sikri), Sheikh Bahauddin (Multan), Sheikh Farid Yazadani (Delhi), Sheikh Nizammuddin Aulia (Delhi), and Shaikh Mirmiyam (Lahore).

Bhakti Movement

The Bhakti movement was based on the doctrine that the relationship between God and man is through love and worship rather than through performing any rituals or religious ceremonies. Some of the notable bhakti saints are Mahatma Kabir, Guru Nanak Dev, Chaitanya and Meera Bai.

MAHATMA KABIR (1440-1518)

Sant Kabir is considered to be nominally a Muslim, although his thoughts were Hindu. There is no concrete knowledge of his past, but he is said to have been born of a Hindu widow who left him near a pond as a toddler. He was found and brought up by a Muslim weaver, Meru and his wife Nima, in a liberal environment where he came in contact with both Muslim and Hindu religions. In his early years he became a disciple of Ramananda (at Banaras) and followed the Bhakti Marga (path of devotion). Later, he followed Shankracharya's Jnana Marga (path of knowledge). He criticised both Hindu and Muslim ideas of God and tried to equate them by stressing that both religions are identical. He preached of humanity and equality, of the Quran and Puranas, Ram and Rahim, Krishna and Karim. He expressed his ideas in dohas or poetic couplets.

GURU NANAK DEV (1469-1539)

Sikh history begins with, Guru Nanak, who founded the religion. Western historians have found it difficult to put together most of his life history but in Sikh history, his life is recorded in the janam sakhis which record the various events, of Nanak's life and his sayings, in the form of small stories. Western historians discount the janam sakhis as unreliable historical evidence, but Sikh historians argue that the stories are both historically reliable and central to the understanding of Sikhism. However, both Western and Sikh historians agree on a number of events as central to Guru Nanak's life, vision and mission. Born in 1469. Nanak became an accountant to the Muslim governor of Sultanpur. During this time, he had a vision of God and the presence of God in the human soul. His vision of God demanded that he teaches people about the true nature of God and the presence of God in humanity. Guru Nanak then began to journey around the country,

with this objective and it is these journeys that make up the janam sakhis. Eventually he established a village in Punjab, called Kartarpur, for all his followers to live in. Throughout his life, he seems to have been deeply hostile to the Mughal administration. He referred to Babur the conqueror as 'the Messenger of Death', and was profoundly troubled by the number of deaths the Mughal conquest was built on.

He described God without any reference to Hindus or Muslims. He wanted his followers to eat together in a common kitchen called a langar, without consideration of any caste or religion and he called their community Khalsa. He expressed his ideas in the form of verses in his book Adi Granth. These verses make up the central teachings of the Sikh sacred scriptures called the Adi Granth. The core teaching of Sikhism is one truth: God is one God and is behind, and present in, all of creation, particularly in each human soul. God can be directly comprehended by an individual by examining his or her soul; this examination is carried out by meditating on the name of God. There is no need for intermediaries such as rituals, priests, fasting, churches, mosques or anything else. All other Gods are human particularisations of the one God, that is, they particularise one aspect of God. So, all religions are both legitimate and illegitimate. Perhaps the most radical of Guru Nanak's teachings was the rejection of caste or class. As all human beings contain God within themselves, social distinction and inequality are the externalisation of humanity's sinfulness. The ideal community is one in which no social distinctions are in place. The early history of Sikhism under Guru Nanak and the first four Gurus is largely an attempt to build a class and free society.

The Guru is one of the principal concepts of Sikhism, and before his death, Guru Nanak appointed his successor Guru Angad Dev as his successor. Guru Angad Dev invented the present form of Guru Mukhi Script. He was followed by nine more Gurus; the tenth and last declared the office to be discontinued and there has been no Guru since. While Guru Nanak established the central teachings of Sikhism, each Guru who followed added significantly to the religion (which was one aspect of the office of Guru). The figure of the Guru gave Sikhs a stable continuity from

its earliest and most volatile period; it also made it adaptable to changing situations.

The figure of the Guru, who had the same authority as the founding Guru, allowed the religion to change and adapt to a growing community and to the growing hostility from the Mughal emperors. The Khalsa emerged as a strong military group under Guru Gobind Singh (the tenth Guru) and distinguished themselves from other people by five Ks, viz., (i) Kesha (hair), (ii) Kanga (comb), (iii) Kara (iron bracelet), (iv) Kirpan (holy dagger), and (v) Kacchha (garment). Guru Gobind Singh named the Granth Sahib as the everlasting Guru of the Sikhs.

CHAITANYA (1485-1533) Chaitanya was born in Nadiya (Nava island in Bengal) to Jagannath Mishra" and Shachidevi. During his early years he became well versed with many dharma shashtras and opened a school in his native village to teach the Vedas. His early name was Vishvambhara and his life changed after he was exposed to the teachings of Eshwari Puri in Gaya. He left his home and closed his school to become a wandering preacher who adopted a unique form of worshipping/and praising Lord Krishna, through song and dance. He became very popular in the north and in Orissa and Other southern regions such as Tirupati, Kanchi, Srirangam, Gokama and udupi. His most inspired follower was Vasudeva Bhadracharya who helped him to become popular in Orissa.

MEERA BAI (1503-1570) She was born to Rana Ratan Simha in Medta (Rajasthan) in 1503 but was brought up by Tatarao Daudgi after Rana Ratan Simha was killed during a battle with Babur. During her early years she was influenced by Vaishnavism and truth for love. At a very young age she became an ardent devotee of Lord Krishna and she continued to devote much of her time worshipping Lord Krishna's idols even after her marriage to Bhojaraja Sangrama Simha (son of Maharana Sangha). After the death of Bhojaraja, she devoted her life entirely to the services of Lord Krishna, She discarded all her worldly ties and surrendered herself completely to God. She occupies a high place in the history of Indian religious thought and is considered to be one of the founders of the

Bhakti Cult. Mera Bai wrote many books; among them Geet Govind ki Teeka, Raag Govind and Phutik. Alpaada manifest her single minded demotion. She has been immortalised by her compositions, which are popular even today.



Sikhism

Trie Sikhs are one of the most prosperous and politically important religious minorities in India. The religion itself is of comparatively recent origin—it dates to the time of Bobur—but the history of its community—called Panth. or 'Path' by the faithful—is a deeply rooted aspect of Sikh life. Since its inception, the Sikh community has played a major role in Indian history. The Mughals understood that Sikhism was a separatist movement as by the eighteenth' century, the Sikhs had established a separate kingdom with its capital in Lahore. The Sikhs were a major force in the British Allied army as the British gradually annexed the whole of India in the 1850s. After Idian independence, the Sikh community, half of which had to flee Muslim Pakistan after the partition, became economically and politically the most significant and successful minority community in India. The Sikhs are unique as a religious movement. Founded in the deepest spirituality and mysticism, they are a radically egalitarian group rooted deeply in their sense of community, called 'brotherhood' (khalsa), and history. The khalso is unified by one aspect: all Sikhs are disciples of the founding Gurus of the religion, the word, 'Sikh', means if disciple. However, they are also, a highly militant religion and society; the community has; to be protected with the highest martial vigilance and ability. Since the seventeenth century, Sikh fighters have been, feared throughout India for their ability and sheer courage. The British, who employed them in their army in the nineteenth century, referred to them as; the greatest of the 'martial races'. They are an add mixture; on one hand, Sikhism is one of the most deeply spiritual and; profoundly mystical religions of the world, advocating a social harmony and egalitarianism unrivalled by any other major religion, with the possible exception of Buddhism,

an the other hand, the, Sikh community is a militant, warrior community, willing to fight, sacrifice, or assassinate to protect or further the aspirations of the community.

The core of Guru, Nanak's teachings involve three fundamental doctrines.

- ❖ **Nam** (The Name) A direct, unmediated experience, of God can be attained by meditating on God's name (Nam); this name, according to Guru Nanak, is ek, or 'one'. Each human being can overcome their sinfulness and achieve a mystical union with God by meditating on this name.
- ❖ **Sabad** (The Word) God is revealed through the spoken word (sabad). The spoken word reveals the; nature and name of God as well as the methods by which one can meditate on the name and achieve union with God.
- ❖ **Guru** (The Teacher) The Name and the Word are revealed through the Guru; knowledge of both only comes through the Guru. The Sikh concept of the Guru, is different from the Hindu concept, for the Sikh Guru is , synonymous with the Name and the Word.

TABLE 2.2 Important Treatises and Literary Works during Medieval Period

Name of Treatise	Author	Historical Importance
Tahquq-i-Hind	Alberuni	Gives a description about society in India on the eve of Turkish
Tabaqat-i-Nasiri	Minhaj-us-Siraj	Gives an account of Iltutmish's reign
Laila-Majnu	Amir Khusrao	Court poet of Ala-ud-din Khilji
Khazain-ul-Futuh	Amir Khusrao	Describes conquests of Ala-ud-din Khilji
Tughlaqnama	Amir Khusrao	Gives account of Ghiyasuddin's reign
Nuh-Siphir	Amir Khusrao	Poetic description of Ala-ud-din Khilji
Fatawaha-Jahandari	Zia-ud-din Barani	Gives an account of the Tughlaq dynasty
Tarikha-Firoz Shah	Zia-ud-din Barani	Gives an account of Firoz Shah's reign
Fatwah-i-Firoz	Firoz Shah	Gives an account of Firoz Shah's reign
Kitab-fi-Tahqiq	Alberuni	About Indian sciences
Qanun-e-Masudi	Alberuni	About astronomy
Jawahar-fil-Jawahir	Alberuni	About mineralogy
Qamas	Firozabadi	Arabic words dictionary
Taj-ul-Maathir	Hassan Nizami	History of Ilbaris, the slave dynasty
Chach Namah	Abu Bakr	History of the Sindh region

Lubab-ul-Alab Khamsah Shah Namah Kitab-ul-Rahla Miftah-ul-Futuh Multa-ul-Anwar Ayina-i-Sikandari Hasht Bihisht Shirin Khusrau Tarik-i-Firoz Shahi Futuh-us-Salatin	Bhukhari Amir Khusro Firdausi Ibn Battutah Amir Khusrau AmirKhusrau Amir Khusrau Amir Khusrau Amir Khusrau Shams-i-Shiraj Afif Isami	Persian anthology Literature and poems About Mahmud Ghazni's reign A travelogue with stories Jalal-ud-din's conquest and life Literary masterpiece Literary masterpiece Literary masterpiece Literary masterpiece History of Tughlaqs About the Bahmani kingdom
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Iqta System ★

Iqta was territorial assignment and its holder was designated Muqti. The Muqti had the right to collect and appropriate taxes, especially land revenue. In return, the Muqti was supposed to maintain troops and furnish them at call to the Sultan of Delhi Sultanate.

Administration under the Sultans of Delhi ★

Though five dynasties ruled during the era that is considered as the Sultanate Period, yet the administrative set up during these 320 years was very similar. In the central administrative system the following were the key slots:

Sultan The Sultan was the head of the state. Though he owed nominal allegiance to the Abbasid Caliphs yet for all practical purposes, he was totally independent. The chief responsibilities of the Sultan were the protection of the state, the settlement of disputes, the defence of the red of Islam, the enforcement of laws, the collection of taxes and the welfare of people. The nobility, civil services and ulema supported the Sultan. In most cases, a predecessor either nominated the Sultan, or he had to fight a war succession.

Wazir The most important post next to the Sultan was that of the Prime Minister, or the 'Wazir ; He was in charge of the entire fiscal administration of the realm and all matters

relating to income and expenditures. He had the power to appoint the revenue officials, organise and collect revenue, and control the state expenditure. His department was known as the Diwani-Wazir.

Musharraf-i-Mumalik This post was equal to the present-day Auditor General. This office was used to maintain the accounts of the state.

Mustauf-i-Mumalik This post was equal to the present-day Auditor General. The duties involved auditing the accounts.

Sadr-us-Sadar The appointee was also known as Qazi-i-Mumalik. His role was to deal with religious affairs and immunities to scholars and men of piety.

Munshi-i-Mumalik This post dealt with the entire state correspondence.

SOUTHERN DYNASTIES

The sultans' failure to hold the Deccan and South India securely resulted in the rise of competing southern dynasties—the Muslim Bahmani Sultanate and the Hindu Vijayanagar Empire.

★ **Judicial System under the Sultans of Delhi**

The Sultan would sit at least twice a week to hear the complaints; against the officials of the state. The Qazi-i-Mumalik used to sit with the Sultan to give him legal advice. Decisions were made according to the Shariah. Cases of non-Muslims were decided according to their particular religious laws.

Revenue System under the Sultan of Delhi

The revenue structure of the empire followed the Islamic traditions inherited from the Ghaznavids. Only in the details of agrarian administration, it was modified in accordance with local needs and practices. The state depended on agricultural produce. Three methods of assessment were sharing, appraisal and measurement. The first was simple crop division; the second was appraisal of the quantity or value of the state demand on the value of probable crop yield and the third was the fixation of the demand on the basis of actual measurement of land. Revenue was taken from people in the form of cash, or kind. Jazia tax was imposed on non-Muslims. Women, children, old, mentally and physically disabled people, monks, and priests were exempt from Jazia.

Army System under the Sultans of Delhi

The army was administered by the Ariz-Mumalik whose duty was to provide horses and rations to the soldiers. His office maintained the descriptive roll of each soldier. He was to assign different tasks to the soldiers and also was responsible for the transfer of military personnel. Even officers of the court who held military ranks received salaries from his office. He was Collector General of the army. He exercised great influence on the state.

The Bahmani Sultanate (1347-1527)

Zafar Khan, a former provincial governor under the Tughlaqs, revolted against his Turkish overlord and proclaimed himself sultan, taking the title Alu-ud-din Bahman Shah in 1347. The Bahmani Sultanate, located in the northern Deccan, lasted for almost two centuries until it fragmented into five smaller states in 1527. The Bahmani Sultanate adopted the patterns established by the Delhi overlords in tax collection and administration, but its downfall was caused in large measure by the competition and hatred between the *cleccahi* (domiciled Muslim immigrants and local converts) and the *paradesi* (foreigners or officials in temporary service). The Bahmani Sultanate initiated a process of cultural synthesis, which is visible in Hyderabad, where cultural flowering is still

expressed in vigorous schools of Deccani architecture and painting.

The Vijayanagar Kingdom (1336-1646)

Founded in 1336, the empire of Vijayanagar (named after its capital Vijayanagar, 'City of Victory', in Karnataka) expanded rapidly towards Madurai in the south and Goa in the west and exerted intermittent control over the east coast and the extreme south-west. Vijayanagar rulers closely followed Chola precedents, especially in collecting agricultural and trade revenues, in giving encouragement to commercial guilds and in honouring temples with lavish endowments. Added revenue needed for waging war against the Bahmani sultans was raised by introducing a set of taxes on commercial enterprises, professions and industries. Political rivalry between the Bahmani and the Vijayanagar rulers involved control over the Krishna-Tungabhadra river basin, which shifted hands depending on whose military was superior at any given time. The Vijayanagar rulers' capacity for gaining victory over their enemies was contingent on ensuring a constant supply of horses—initially through Arab traders but later through the Portuguese—and maintaining internal roads and communication networks. Merchant guilds enjoyed a wide sphere of operation and were able to offset the power of landlords and brahmins in court politics. Commerce and shipping eventually passed largely into the hands of foreigners, and special facilities and tax concessions were provided for them by the ruler. Arabs and Portuguese competed for influence and control of the west coast ports, and in 1510, Goa passed into Portuguese possession.

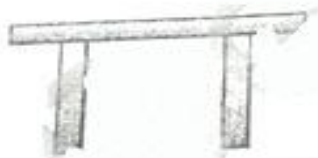
The city of Vijayanagar itself contained numerous temples with rich ornamentation, especially the gateways, and a cluster of shrines for the deities. Most prominent among the temples was the one dedicated to Virupaksha, a manifestation of Shiva, the patron deity of the Vijayanagar rulers. Temples continued to be the nuclei of diverse cultural and intellectual activities, but these activities were based more on tradition than on contemporary political realities. (The first Vijayanagar ruler, Harihara I was a Hindu who converted to Islam and then reconverted

back to Hinduism for political expediency.) The important temples of Vijaynagar style are Vithalswami and Hazara temples at Hampi. It was the Vijaynagar rulers who initiated the practice of inscribing the stories of Ramayana and Mahabharata on the walls of these temples. The temples sponsored no intellectual exchange with Islamic theologians because Muslims were generally assigned to an 'impure' status and were thus excluded from entering temples. When the five rulers of the Bahmani Sultanate combined their forces and attacked Vijayanagar in 1565, the empire crumbled at the Battle of Talikota.

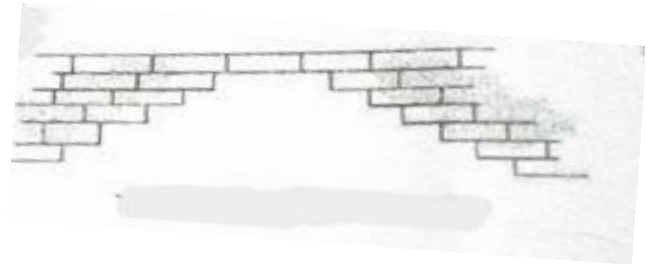
INDO-ISLAMIC ARCHITECTURE

The establishment of the Delhi sultanate marked a new phase in the cultural development of the country. When the Turks came to India, they not only had a well-defined faith in Islam to which they were deeply attached but also had definite ideas of government, arts, architecture and so on. The interaction of Turks with Indians resulted in the evolution of a rich Indo-Islamic architectural style.

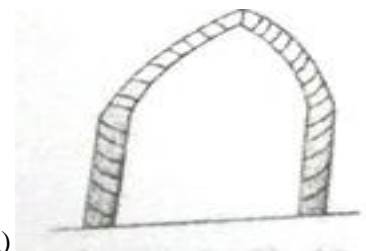
The architectural device generally used by the Indians consisted of putting one stone over another, narrowing the gap till it could be covered by a stone or by putting a beam over a slab of stones which is known as the method. The Turks introduced the arch and in architectural formations. The use of arch a number of advantages. The dome provided a pleasing skyline. The arch and dome dispensed with the need for a larger number of pillars to support and enabled the construction of large halls with a clear view. Such places of assembly were useful in mosques as well as in palaces. The arch and dome needed strong cement, otherwise the stones could not be held in place. The Turks used fine quality mortar in their buildings.



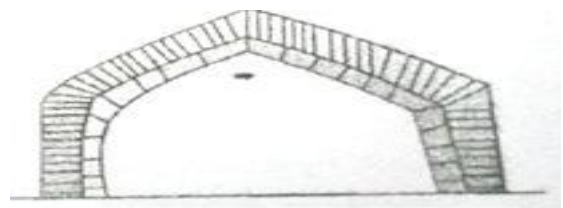
LINTEL BEAM Method
(Traditional Indian Method)



TURKISH arch and Vaults



Libari Turks (Arch)



Dome method (sq. inches across the corners of four walls)

FIG. 2.4 Evolution of Indo-Islamic Architecture

The Turks abstained from representation of human and animal figures in the buildings. Instead, they used geometrical and floral designs, combining them with panels of inscriptions containing verses from the Quran. Thus, the Arabic script itself became a work of art. The combination of these decorative devices were called arabesque. They also freely borrowed Hindu motifs such as the bell motif, lotus and so on. The skill of the Indian stone-cutters was fully used. They also added colour to their buildings by using red sand stone, yellow sandstone and marble.

When the Turks came to India they first converted temples and other existing buildings into mosques. Examples of this are the Quwwat-ul-Islam mosque near Qutub Minar in Delhi (which had originally been a Jaina temple, then converted into a Vishnu temple by some Hindus, and finally into the mosque by the Turks) and a building at Ajmer called Arhai Din Ka Jhonpra (which had been a monastery). The only new construction in the mosque in Delhi was

a facade of three elaborately carved arches in front of the deity room which was demolished.

The most magnificent building constructed by the Turks (founded by Aibak and completed by Iltutmish) in the thirteenth century was Qutub Minar at Delhi. The tower standing at 72.5 m was dedicated to the Sufi saint, Qutub-ud-din Bakhtiyar Kaki. Although traditions of building towers are to be found both in India and West Asia, the Qutub Minar is unique in many ways. It derives its effect mainly from the skilful manner in which the balconies have been projected yet linked with the main tower, the use of red and white sandstone and marble in panels and in the top stages, and the ribbed effect. Ala-ud-din built his capital at Siri, a few kilometres away from the site around the Qutub, but hardly anything of this city survives now. Ala-ud-din planned a tower twice the height of the Qutub, but did not live to complete it. But he added an entrance door to the Qutub, called the Alai Darwaza. It has arches of very pleasing proportions. It also contains a dome which, for the first time, was built on correct scientific lines.

The Tughluqs were the next great builders after the Ilbaris or the early Turks. Ghiyas-ud-din and Muhammad Tughluq built a huge palace-cum-fortress complex called Tughluqabad. By blocking the passage of the Yamuna, a huge artificial lake was created around it. The tomb of Ghiyas-ud-din, built by Muhammad Tughluq, marks a new trend in architecture. To have a good skyline, the building was put up on a high platform. Firoz Shah Tughluq built the famous Hauz Khas (a pleasure resort) and the Kotla (fort) at Delhi. The forts of Tughluqs are marked by the sloping walls or the 'batter' which gives the effect of strength and solidarity to the building. However, we do not find any batter in the buildings of Firoz. Second, they made an attempt to combine the principles of the arch and dome with the slab and beam in their buildings. This is markedly found in the buildings of Firoz. In the Hauz Khas, alternate stories have arches and the lintel and beam. The same is to be found in some buildings of Firoz's Kotla fort. Finally, Tughluqs generally used the cheaper and more easily available greystone and therefore, their buildings have minimum decoration because it was not easy to carve this type of stone.

The Sultanate of Delhi (1206-1526) ★

asummary

Muhammad Ghori's conquests became the nucleus of a new political entity in India—the Sultanate of Delhi—and the beginning of Muslim rule in India. This period can be divided into five distinct periods, viz.

Dynasty	Period
(i) The Slave Dynasty	1206-1290
(ii) The Khilji Dynasty	1290-1320
(iii) The Tughlaq Dynasty	1320-1414
(iv) The Sayyid Dynasty	1414-1451
(v) The Lodhi Dynasty	1451-1526

In the thirteenth century, Shams-ud-din Iltutmish or Iltutmish (1211-1236), a former slave-warrior, established a Turkish kingdom in Delhi, which enabled future sultans to push in every direction. Within the next 100 years, the Delhi Sultanate extended its way eastwards to Bengal and southwards to the Deccan, while the sultanate itself experienced repeated threats from the north-west and internal revolts from displeased, independent-minded nobles. The sultanate was in constant flux as five dynasties rose and fell: Mamluk of Slave (1206-1290), Khilji (1290-1320), Tughlaq (1320-1413), Sayyid: (1414-1451) and Lodhi (1451-1526). The Khilji Dynasty under Ala-ud-din (1296-1315) succeeded in bringing most of South India under its control for a time, although conquered areas broke away quickly. Power in Delhi was often gained by violence—19 of the 35 sultans were assassinated—and was legitimised by reward for tribal loyalty. Factional rivalries and court intrigues were as numerous as they were treacherous; territories controlled by the sultan expanded and shrank, depending on his personality and his fortunes.

Both the Quran and sharia (Islamic law) provided the basis for enforcing Islamic administration over independent Hindu rulers, but the sultanate only made fitful progress in the beginning, when many campaigns were undertaken for plunder; and temporary reduction of fortresses. The effective rule of a sultan depended largely on his ability to control

strategic places that dominated the military highways and trade routes, extract the annual land tax, and maintain personal authority over the military and provincial governors. Sultan Ala-ud-din made an attempt to reassess, systematise and unify land revenues and urban taxes and to institute a highly centralised system of administration over his realm, but his efforts were aborted. Although, agriculture in North India improved as a result of new canal construction and irrigation methods, including what came to be known as the Persian wheel, prolonged political instability and parasitic methods of tax collection brutalised the 5 peasantry. Yet trade and a market economy, encouraged by the free-spending habits of the aristocracy, acquired new impetus f both inland and overseas. Experts in metalwork, stonework and textile manufacture responded to the new patronage with enthusiasm.

The Lodhis further developed the tradition of combining many of the new devices brought by Turks with indigenous forms. Both the arch and beam are used in their buildings. Balconies, kiosks and caves of the Rajastharii-Ghjarati style are used. Another device used by the Lodhis, was placing their buildings, especially tombs, on a high platform, thus giving the building a feeling of-size as well as providing a better skyline. Some of the tombs are placed in the midst of gardens. The Lodhi garden in Delhi is a fine example of this. Some of the tombs are of octagonal shape. Many of these features were adopted by the Mughals

later on and their culmination is to be found in the Taj Mahal built by Shah Jahan.

Babur before the Battle of Panipat

Zahir-ud-din Muhammad Babur founded the Mughal Empire in India after, defeating Ibrahim. Lodhi in the Battle of Panipat in 1526. At the age of 14, Babur ascended, the throne of the Central Asian kingdom of Ferghana. His, greatest ambition was to rule Samarkand. He fought many battles in the pursuit of this goal; winning and losing his kingdom many times In the process. In 1504, he ventured into what is now, Afghanistan and conquered Kabul. His position in Central Asia was precarious at best. In order to consolidate his rule, he invaded India five times, crossing the River Indus each time. The Mughal age is famous for its, many-faceted cultural developments. The Timurids had a great Cultural tradition behind them. Their ancestral kingdom at, Samarkand was the meeting ground of the cultural traditions of Central and West Asia. The Mughals brought with, them Muslim cultural traditions from Turkcolranian areas, which inspired the growth of the Indo-Muslim culture.

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