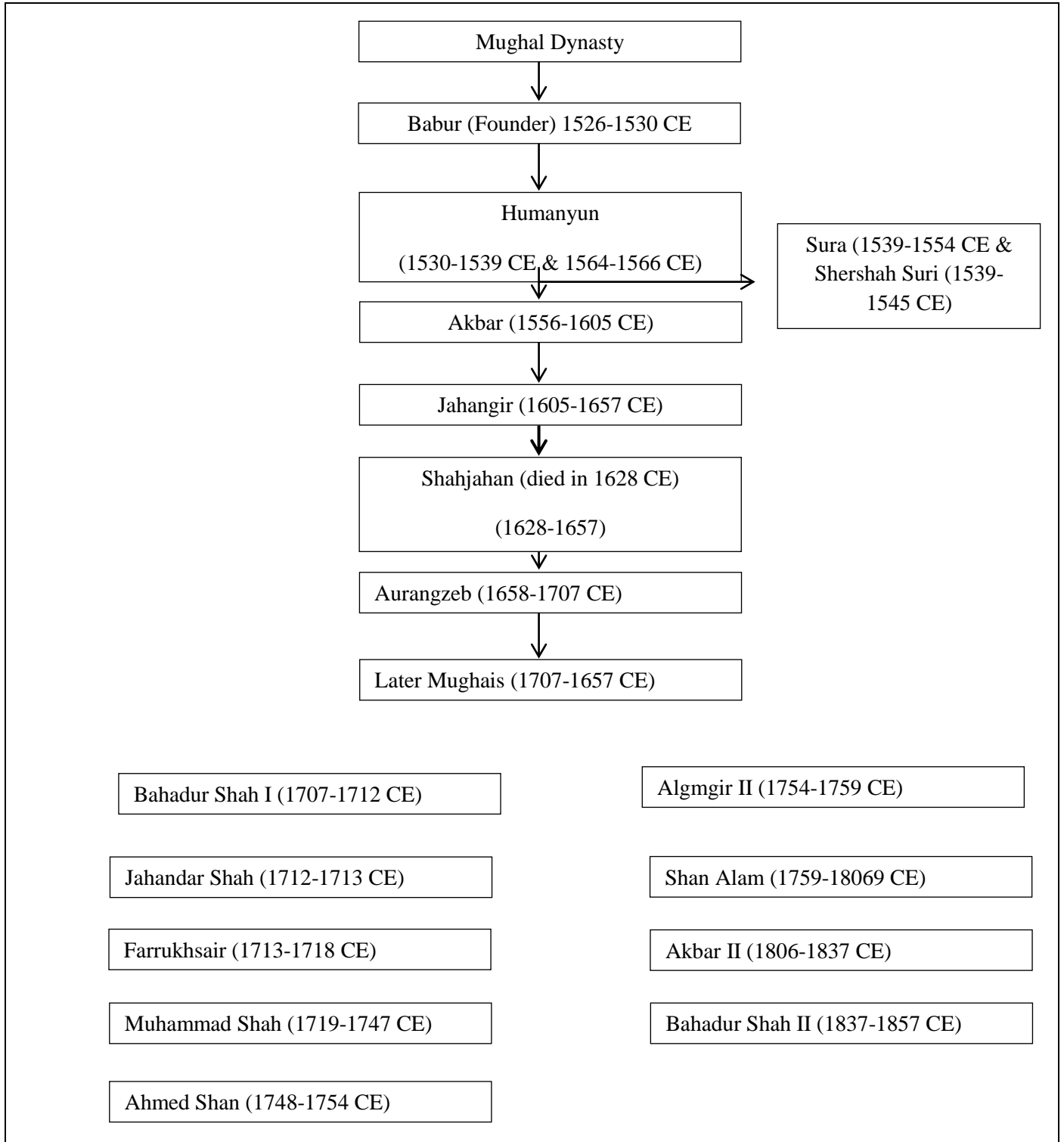


**THE MUGHAL DYNASTY (1526-1540 AND 1555-1857)**



In the early years of Sixteenth century, the Mughals, the descendants of the Mongol, Turkish, Iranian and Afghan invaders of South Asia, conquered India under

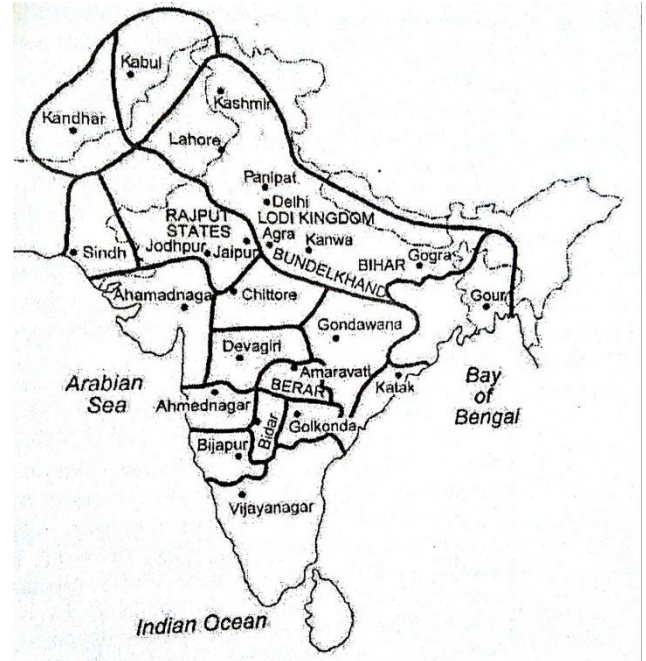
the command of Zahir-ud-din Babur. Babur was the great-grandson of Timur, who had invaded India and plundered Delhi in 1398. Babur's Empire extended

from Punjab to Bengal including Jaunpur and Bihar. It western to include Kabul in the northwest, Kashmir in the north, Sindh; Multan, Ajmer and Gujarat in the west Malwa and Benar in the south and Orissa and Bengal by the time Akbar died. The empire extended from Kabul, Kandahar and Peshawar in the north to Kaveri in the south by the close of the seventeenth Century.

## THE EARLY MUGHALS (1526-1556)

### Babur (1526-1530)

Zahir-ud-din Babur was the founder the Mughal Empire. He was forced to leave Samar-kand and initially established his rule in Kabul in 1504. Thereafter, he invaded India and became the first Mughal ruler (1526-1530). He tried to expand towards Punjab, for which he had to make a number of forays. Then he received an invitation from an opportunistic Afghan chief in Punjab which offered him the opportunity to come to the very heart of the Delhi Sultanate. At that time the Delhi Sultanate was being ruled by Ibrahim Lodhi. Babur, who was a brave and experienced military commander, came to India in 1526 with a well-trained army of 12,000 to face the sultan's large disunited army of more than 1,00,000 men. He inflicted a defeat on Ibrahim Lodhi in the First **Battle of Panipat** on 21 April 1526. This victory made him the emperor of Delhi. Babur could achieve this resounding victory because of gun carts, moveable artillery, and superior cavalry tactics. Babur achieved a resounding victory. In 1527, he defeated Rana Sanga at Khamva, in the **Battle of Khanwa** and captured Agra. In 1529, Babur defeated the combined armies of the Afghans and the Sultan of Bengal, in the **Battle of Ghagra**. This victory made him the undisputed 'master of India'. In 1530 he died at age of 48, before he could consolidate his military gains. In his autobiography Tuzuki-i-Badri he has given an excellent account of India and his empire. He left behind, as legacies, his memoirs, Babur Namah, several beautiful gardens in Kabul, Lahore and Agra. His descendants fulfilled his dream of establishing an empire in Hindustan.



MAP 2.2 Babru's Kindom

### Humayun (1530-1540 and 1555-1556)

Nasir-ud-din Humayun, who was the son of Babur and his successor, ascended the throne in 1530. His brothers Kamran, Hindal and Askari along with the Afghans challenged his succession. He lost completely against Sher Shah Suri in the **Battle of Chausa** (1539) and **Battle of Kanauj** (1540). He had to flee to Persia, where he had to spend 10 years of his life as an embarrassed guest at the Safavid court. After the death of Sher Shah Suri, he invaded India in 1554 and defeated his brothers and the Afghans. These victories once again made him the ruler of India. In 1555, he invaded Lahore and later defeated the Afghans at Machivara. He also defeated Sikander Sur in the **Battle of Sirhind** in the same year. He was killed in an accident in 1556, barely two years after he regained his kingdom.

### Sher Shah Suri (1540-1545) ★

Sher Shah was an Afghan ruler who ruled the kingdom for a small period, from 1540 to 1545, after dethroning Humayun. He caused a brief interruption in the Mughal rule. His empire expanded from the Brahmaputra in the east to the Indus in the west, from the Himalayas in the north

to the Narmada in the south. During his 5 years of rule he introduced a significant administrative system, land revenue policy and several other measures to improve the economic conditions of his subjects. He introduced the coin called rupia and fixed standard weights and measures all over the empire. He also improved transportation by constructing many highways. He got the Grand Trunk Road (GT Road) constructed that connects Peshawar with Kolkata. He also introduced many military reforms; he recruited and paid the soldiers directly and every soldier had his chehra (face) recorded and his horse branded with the imperial sign, dogh. He set up cantonments in various parts of his empire and a strong garrison was maintained in each cantonment.

### Highpoints of Sher Shah's Rule

Sher Shah remained the ruler of Delhi for not more than 5 years. However, his rule proved to be exceptional in the subcontinent. He designed a solid Imperial administration that was inspired by the Safavid regime in Iran. Sher Shah had a strong army, comprising 1,50,000 horses, 2,50,000 foot soldiers and nearly 5,000 elephants. He personally inspected, appointed, and paid the soldiers, thus making him the focus of loyalty and subduing the jealousies between clans and tribes. To check fraud, he revived the custom of branding horses. Introduced first by Ala-ud-din Khilji. The main reforms for which Sher Shah is still known are those associated with revenue administration. He established a revenue collection system based in the measurement of land. He also introduced finely minted silver coins known as dam. During his lifetime, Sher Shah commissioned the construction of tombs for his father, Hasan Khan Suri, and for himself. He died in 1545, in a gunpowder explosion and left his empire to his two sons and grandsons who were incompetent and succumbed to old Afghan rivalries. This led to the decline of the Suri dynasty.

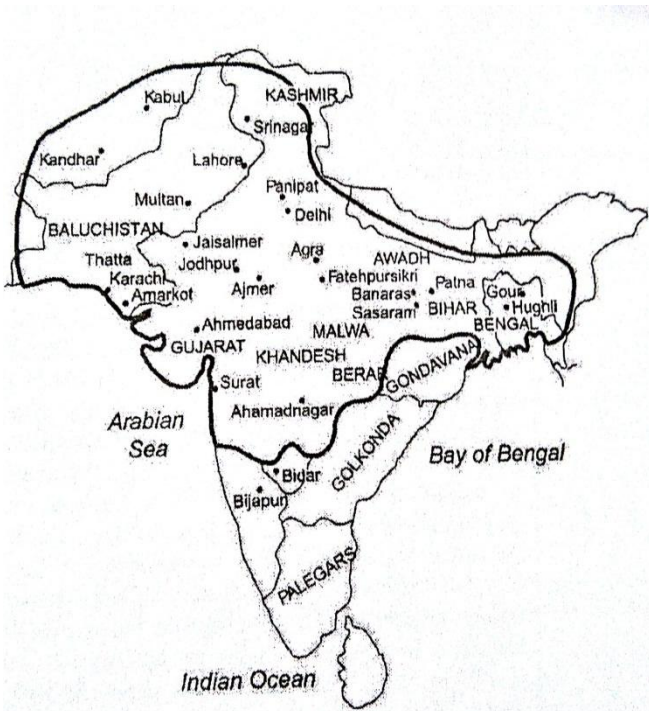
### **Akbar (1556-1605)**

The untimely demise of Humayun in 1556 left the task of consolidation of the empire to his 13-year-old son, Jalal-ud-din Muhammad Akbar (1556-1605). After a decisive military victory at the **Second Battle of Panipat** in 1556, Akbar's regent Bairam Khan followed a vigorous policy of expansion on his behalf. As soon as Akbar became mature, he started freeing himself from the influences of ministers, court factions, and harem intrigues and showed his own capability for judgement and leadership. He was a 'workaholic' who seldom slept for more than 3 hours a day. He personally supervised the implementation of his administrative policies, which formed the backbone of the Mughal Empire for over two centuries. He followed the policy of conquering, annexing and consolidating his empire. It was bound by Kabul in the north-west, Kashmir in the north, Bengal in the east, and beyond the Narmada River in the south—an area that can be compared in size to the Mauryan territory.

### **AKBAR'S ADMINISTRATIVE STYLE**

Akbar introduced a bureaucracy and a system of autonomy for the imperial provinces to govern them with efficient administration. He appointed military governors, or mansabdars, in charge of each region. Each governor was responsible for the provincial military management. Abuse of power and mistreatment of the poor or weak were severely dealt with and could lead to punishments and death.

## **GOLDEN PERIOD OF THE MUGHALS (1556-1707)**



MAP 2.3 Akbar's Kingdom

## ★ Notable facts about Jalal-ud-din Akbar

Akbar was the eldest son of Humayun, and he ascended the throne at the young age of 113 in the year 1556. His tutor Bairam Khan was appointed as regent.

**The Second Battle of Panipat** The battle was fought between Hemu or Hemchandra and Bairam Khan. Bairam Khan defeated Hemu on 5 November 1556, and as a result Hemu was captured and slain by him. This battle put an end to the Mughal-Afghan contest for the throne of Delhi forever.

**Expansion of Akbar's Empire** Akbar put an end to the regency of Bairam Khan at the age of 18 and assumed the authority. He conquered various towns and forts such as Gwalior, Ajmer and Janapur had also annexed the kingdom of Malwa. This brought him close to the Rajput kingdom. The Rajput kingdom of Mewar put up a powerful defence under Rana Uday Singh and his son Rana Pratap. Akbar invaded Gujarat (1572-1573), Bengal (1574-1576) and by 1595, he conquered, Kashmir, Sindh, Orissa, Central Asia and Kandahar (Afghanistan.)

**Akbar and the Rajputs** Akbar tried to win over

Rajputs by inducting Rajput kings into Mughal service and treating them equal to Mughal nobility. He married Rajput princess Jodha Bai, daughter of Raja Mal of Jaipur in 1562, and displayed his secular policy towards Hindus. Most Rajput kings accepted his supremacy, barring Rana Pratap Singh and his son Amar Singh, of Mewar.

**Battle of Haldighati** This battle of Haldighati was fought in 1576, between Rajput Rana Pratap Singh of Mewar and the Mughal army led by Man Singh of Amber. Rana Pratap Singh was defeated in the battle but he continued his struggle and did not submit. Akbar constructed a walled city near Agra, known as Fatehpur Sikri. However, he had to shift his capital to Agra again because of many administrative and political reasons.

## ★ Din-i-Ilahi

Akbar performed his role as a spiritual leader of his people quite seriously. He devoted much of his time and resources to find out the common truth in the religions he ruled over. Keeping this in his mind, he developed a new religion known as Din-i-ilahi, or 'The Religion of God'. Suggesting that every faith have the essential truth that God is unified and one, he tried to find the unifying aspects of all religions. He had begun this project much longer before he introduced Din-i-Ilahi. He conducted a series of debates at his court among spiritual leaders of the different religions, including Christianity, Hindus, Zoroastrians and Jews. Finally, he included members of the Ulema, but the debates could not go smoothly because of the intolerant behaviour of the Jesuits who tried to convert Akbar, and did not wish to discuss the creation of universal religion. Akbar was a devout orthodox Sunni Muslim; still, aspects of his belief were in part derived from Shi'a Islam. Din-i-Ilahi, which expected to synthesise the world's religions into a single religion, was chiefly based on Islam. It was rationalistic and was based on one overriding doctrine, the doctrine of tawhid—God is one, singular and unified. Akbar also elevated the notion of wahdat-al-wujud, or unity of the real, to a central religious idea in his new religion. The world, as a creation of God, is a single and Unified place.



that reflects the singularity and unity of its creator. There is little doubt that Akbar accepted Abu'l Fazl's notion that he was the Divine Light and was a Perfect Man. He adopted the title, 'Revealer of the Internal and Depictor of the Real' which defined his role as a disseminator of secret knowledge of God and his function of fashioning the world in the light of this knowledge. Apart from Islam, however, Din-i-Ilahi also involved the characteristics of Jainism, Zoroastrianism and Hinduism. Din-i-Ilahi deeply disturbed the ulema; they regarded it as outright heresy. The idea of divine kingship would last throughout the history of the Mughal Empire.

### **Dagh and Chehra**

Horses were usually provided with a special imperial mark known as Dag. It was done to distinguish the horses of high breed from low breed horses. Chehra was a descriptive roll of the soldiers. It was done to make sure that the nobles recruited experienced and well mounted soldiers. It would also check any kind of proxy in the battlefield.

Collection of taxes was the most important responsibility of the bureaucracy. Akbar made many innovations in this regard. Like all the other states his tax was a land tax. He also collected one-third of the value of the crops produced on a piece of land each year. He made the arrangements that the tax was assessed equally on every member of the empire. It was a radically innovative idea as no other states in the sixteenth century taxed their nobility. He also eliminated the tax collected from non-Muslims. Traditionally Islamic states had been imposing a special tax called Jizya on non-believers.

All non-muslim communities bitterly resented this tax in India. Moreover, non-Muslims had to pay Pilgrimage tax for travelling to various Hindu pilgrimage sites. Akbar eliminated this tax in 1564. He used most of his administration in an effort to please the Hindu population. It made a calming effect on Rajput states who had never fully accepted Islamic supremacy. Akbar also involved large number of Hindus in the bureaucracy. By the end of Akbar's rule, nearly one-third of the imperial bureaucracy were

Hindus. He consolidated relations with many Hindu states by marrying the daughters of the kings. It is said that during this process he had over 5000 wives, almost all of whom he married were for political reasons. However, his favourite wife was a Hindu who gave birth to his successor, Jahangir.

### **Highpoints of Akbar's Reign**

Humayun's heir, Akbar, was born in exile and was only 13 years old when his father died. Thanks to his exceptionally capable guardian, Bairam Khan, he survived to demonstrate his worth. Akbar's reign holds a certain prominence in history; he was the ruler who actually fortified the foundations of the Mughal Empire. After a series of conquests, he managed to subdue most of India. The areas, not under the empire were designated as tributaries. He also adopted a conciliatory policy towards the Rajputs, hence reducing any threat from them. Akbar was only a great conqueror, but a capable organiser and great administrator as well. He set up a host of institutions that proved to be the foundation of an administrative system that operated even in British India. Akbar's rule also stands out because of his liberal policies towards non-Muslims, his religious innovations, the land revenue system and his famous Mansabdari system. The last became the basis of Mughal military organisation and civil administration.

His most successful administrative coup, however, was allowing Hindu territories to retain a large degree of autonomy. In all other Muslim kingdoms, non-Muslims came under the same law, the Shari'a, as all Muslims. Akbar, however, allowed the Hindus to remain under their own law, called the Dharmashastra, and to retain their own courts. This loose style of government, in which territories, were under the control of the emperor but still largely independent, became the model that the British would emulate as they slowly built the colonial model of government in the eighteenth and nineteenth centuries.

**THE POLITICAL THEORY OF AKBAR'S STATE** There was considerable disagreement during the reigns of Babur, Humayun and Akbar over the

nature of monarchy and its place in Islamic society. Many Islamic scholars under Babur and Akbar believed that Indian monarchies were fundamentally un-Islamic. At the heart of the problem was the fact that none of the invading monarchs were approved by the Caliph, but rather were acting solely on their own. The majority of Islamic scholars, however, concluded that the monarch was divinely appointed by God to serve humanity and that the Indian Sultanate or the Mughal Padshah was acting in the place of the Caliph. The political theorists and Islamic scholars surrounding Akbar were deeply influenced by Shi'ite Islam. In particular, they subscribed to the Shi'ite notion that God had created a Divine Light that is passed down in an individual from generation to generation; this individual is known as the Imam. The central theorist of Akbar's reign was Abul Fazl, who joined Akbar's court in 1574, and is considered one of the greatest political theorists in Islamic history. He believed that the Imamate existed in the form of just rulers. The Imam, in the form of a just ruler, had secret knowledge of God, was free from sin, and was primarily responsible for the spiritual guidance of humanity. This, to a certain extent, made the padshah superior to the Sharia, or Islamic law, and the Islamic scholars who interpreted it. Needless to say, orthodox Islamic scholars bitterly opposed, this political theory, and instead advocated a close partnership between the ulama, or Islamic religious and legal scholars, and the Sultan or padshah. Abu'l Fazl was also deeply influenced by Plato's philosophy, as it had been handed down by Muslim philosophers. In particular, he argued for Plato's concept of the philosopher-king, who, by virtue of his talent, wisdom and learning, deserved to be obeyed by all others. He saw Akbar as the embodiment of the perfect philosopher-king. From a religious standpoint, Akbar's state was built on the principle of sulh, or universal tolerance. All religions were to be equally tolerated in the administration of the state hence the repeal of the jizya and the pilgrimage taxes. In Akbar's theory of government, the ruler's duty is to ensure justice for all the people in his care no matter what their religion.

### Mansabdari System

Akbar organised the nobility and his army by means of the Mansabdari system. Under this system, every officer was assigned a rank or mansab, divided into two parts: *Zat* indicated the personal status of a person and the salary due to him, whereas *Sawar* meant the number of cavalryman a person was required to maintain.

### Fatehpur Sikri

Akbar's closest and most beloved religious advisor was an Islamic Sufi mystic, Sheikh Salim Chishti. After years of having not son and heir, the birth of Jahangir seemed to fulfil one of Salim Chishti's prophecies. In gratitude to his former religious advisor, and to Allah, Akbar set about building what he theorised as the perfect city—one that would represent the power of his empire, the meaning of God's message to humanity, and would ensure perfect Harmony. Above all, the city would represent Islam.

He completed his new city, Fatehpur Sikri, in 1578. The city contains a mosque, a palace, a lavish and huge garden, a worship hall for Dargah-i-Ibnul, and, finally, a tomb for Sheikh Salim Chishti in the great mosque itself. The city served for a while as Akbar's capital and lavish court. It was, however, placed far from any source of water and the perfect city, and the perfect symbol of Islam was abandoned forever shortly after Akbar's death.

### **SOCIAL REFORMS**

An astute ruler who genuinely appreciated the challenges of administering so vast an empire, Akbar introduced a policy of reconciliation and assimilation of Hindus (including Maryam al-Zamani, the Hindu Rajput mother of his son and heir, Jahangir), who represented the majority of the population. He recruited and rewarded Hindu chiefs with the highest ranks in government; encouraged intermarriages between Mughal and Rajput aristocracy; allowed new temples to be built; personally participated in celebrating Hindu festivals such as Dipavali, or Diwali, the festival of lights; and abolished the Jizya (poll tax) imposed on non-Muslims. Akbar came up

with his own theory of 'rulership as a divine illumination', enshrined in his new religion Din-i-Ilahi (Divine Faith), incorporating if the principle of acceptance of ail religions and sects. He encouraged widow remarriage, discouraged child marriage outlawed the practice of sati and persuaded Delhi merchants to set up special market days for women who otherwise were secluded at home. By the end of Akbar's reign, the Mughal Empire extended throughout most of India, North of the Godavari River. The exceptions were Gondwana in Central India, which paid tribute to the Mughal and Assam, in the north-east.

### Jahangir (1605-1627)

By the beginning of the seventeenth century the Mughal Empire had acquired unparalleled military strength and economic prosperity. Jahangir was an educated and able administrator. He continued Akbar's policy and earned respect from all spheres of the society. The Mughal rule under Jahangir was noted for political stability, brisk economic activity beautiful paintings and monumental buildings.



### Notable Facts about Jalal-Ud-Din Akbar

#### II

**Fatehpur Sikri** A place near Agra. It is said that Akbar did not have a son for a long time. Shaikh Salim Chisli of fatehpur Sikri, a Sufi Saint, blessed Akbar with a son. He was named Salim (Jahangir) in honour of Sheikh Salim Chisti. Akbar shifted his court from Agra to Fatehpur Sikri, the city he had created to commemorate Chisit.

**Din-i-Ilahi** As a revolt against the orthodoxy and bigotry of religious priests, Akbar proclaimed a new religion, Din-i-Ilahi, in 1581. The new religion was based on a synthesis of values taken from several religions like Hinduism, Islam, Jainism and Christianity. It did not recognise the Prophet Birbal was the only Hindu among the 18 persons who followed this new religion. Din-i-Ilahi, however, did not become popular.

**Architecture, Art and Literature** Akbar built Fatehpur Sikri, forts at Agra, Lahore and Allahabad and Humayun's tomb at Delhi. He was patron of the

arts and In his court, scholars and statesmen like Abul Fazl, Faizi, Tadar Mai, the witty administrator Birbal and great musicians like Tansen flourished. Tulsidas, the great Hindi poet, who wrote Ramcharitmanas also lived during Akbar's period, **Sikandra** When Akbar died, he was buried at Sikandra, near Agra.

**Significance of Akbar's Reign** Akbar is considered as the real founder of the Mughal Empire in India because Babur and Humayun could not consolidate the empire as Akbar successfully did. He was the first Muslim ruler who divorced religion from politics. His attitude towards Hindus was very conciliatory.

Soon after he came to throne in 1605, his son Khusrau revolted against him with the help of Hussain Baig of Agra and Diwan Abdul Rahim of Lahore. But the revolt was crushed by Jahangir's strong army at Lahore, in 1606. Jahangir liked Hindu festivals but promoted mass conversion to Islam; he persecuted the followers of Jainism and even executed Guru Arjun Dev, the fifth guru of the Sikhs, in 1606. This made the Sikhs hostile towards the throne. Jahangir married the Persian princess—whom he renamed Nur Jahan (Light of the World)—who emerged as the most powerful individual in the court besides the emperor. As a result, Persian poets, artists, scholars and officers—including her own family members—lured by the Mughal court's brilliance and luxury, found asylum in India. The number of unproductive, time-serving officers mushroomed, as did corruption, while the excessive Persian representation upset the delicate balance of impartiality at the court.

Jahangir's son Khurram, was pivotal in most of the Jahangir's conquests. Jahangir's conquest in the south was stubbornly resisted by the independent kingdoms of Ahmednagar and Asirgar. It was Khurram, who conquered Mewar (in 1614) and the Deccan states of Ahmednagar and Asirgar for Jahangir. Jahangir conferred the title of Shahjahan upon Khurram in appreciation of his bravery. Nur Jahan had four sons from Jahangir—Khusrau, Perviz, Khurram and Shahriyar—and one daughter, Ladilee from her earlier husband. Ladilee was married to Shahriyar. Nur Jahan's abortive schemes to secure the

throne for Shahriyar (her son and son-in-law) led Shahjahan (Khurram) to rebel in 1622. The revolt was curbed by Nur Jahan with the able support of Mahobat Khan.

### **Highpoints of Jahangir's Reign**

Jahangir was renowned for administering impartial justice to his people, irrespective of their religious faith. Around this time, European traders had started coming to India. The English were able to find favour with Jahangir and cultivated him through works, of art, of which Jahangir was a connoisseur. The first English ambassador to the Mughal court was Sir Thomas Roe. He was able to secure many trading facilities for his countrymen. The Mughal rule reached its climax during Jahangir's reign. In the history of Mughal architecture, Jahangir's reign marks the period of transition between its two grand phases, namely, the phase of Akbar and that of his grandson, Shahjahan. The most important feature of this period is the substitution of red sandstone with white marble. Jahangir had a deep love for colour. The system of pietra dura, that is, the inlaid mosaic work of precious stones of various shades, gained popularity towards the end of his reign. He was also fond of laying gardens. One of the most famous gardens laid by him was the Shalimar Bagh in Lahore. The Mughal style of art was greatly developed during his reign. The most important feature of the paintings of this era was the decline of the Persian and enhancement of the Indian cultural influence. Mughal paintings lost much of their glamour and refinement after Jahangir's death in 1627.

### **Notable Facts about Jahangir**

**Salim**, son of Akbar came to the throne after Akbar's death, in 1605. He is known for his strict administration of justice.

**Nur Jahan** In May 1611, Jahangir married Mehr-un-nisa, widow of Sher Afghan, a Persian nobleman of Bengal. Later on she was given the title Nur Jahan. Nur Jahan took an active interest in matters of the state and also ruled the empire for a long time when Jahangir was ill. Jahangir issued coins in both

Nur Johan's and his own name.

**Relations with the Foreigners** In 1608, Captain William Hawkins, a representative of the East India Company came to Jahangir's court. In 1615, Sir Thomas Roe, an ambassador of King James of England, also came to his court. Though initially Jahangir resisted, he later on granted permission to the English to establish a trading post at Surat.

**Revolts** His reign was marked by several revolts. Guru Arjan Dev was martyred during his period, thus alienating the Sikh community.

**Political Success** A political triumph during Jahangir's reign was the Submission of Rana Amar Singh of Mewar (1615). Jahangir captured the fort of Kangra (1620) after a long siege. A part of Ahmednagar was also annexed. Malik Ambar ceded to the Mughals the territory of Balaghat to the Mughals.

Shahjahan was expelled but Mahobat Khan backed Prince Pervez for the throne. When attempts were made to sideline Mahobat Khan from the active affairs of the empire, he revolted in 1626. He arrested Jahangir and Nur Jahan and released them on promises in favour of Prince Pervez.

However, in 1627, Prince Pervez died of excessive alcoholism and Mahobat Khan joined Shahjahan. Jahangir died in 1627, and this was the moment Shahjahan was waiting for. He rushed to Delhi with his forces to claim the throne. In the same year, the Persians took over Kandahar in southern Afghanistan, an event that struck a serious blow to Mughal prestige.

### **Art and Culture under Akbar**

The reign of Akbar was a period of renaissance of Persian literature. The Ain-i-Akbari gives the names of 59 great Persian poets of Akbar's court. History was the most important branch of Persian prose. Abul Fazl's Akbarnama and Ain-i-Akbari were complementary works. Akbar and his successors, Jahangir and Shah Jahan greatly contributed to the development of Indian music. Tansen was the most accomplished musician of the age. Ain-i-Akbari gives the names of 36 first-rate musicians of Akbar's court where Hindu and



Muslim styles of music mingled freely. The Mughal architectural style began as a definite movement under his rule. Akbar's most ambitious and magnificent architectural undertaking was the new capital city he built on the ridge at Sikri near Agra. The city was named as Fatehpur to commemorate Akbar's conquest of Gujarat in 1572. The most impressive creation of this new capital is the grand Jamia Masjid. The southern entrance to the Jamia Masjid is an impressive gateway known as Buland Darwaza. Like most other buildings at Fatehpur Sikri, the fabric of this impressive gateway is of red sandstone decorated by carvings and discreet inlaying of white marble. Of all the Mughals, Akbar's reign was the most peaceful and powerful. With his death in 1605, ended a glorious epoch in Indian history,

### Shahjahan (1628-1658)

Shahjahan was Jahangir's son. He ascended the throne in 1628 after his father's death. He was best known for his Deccan and foreign policies. He faced two major revolts during the early part of his rule. First, the revolt by Khan Jahan Lodhi (1628-1630), and revolt by Jujhar Singh of Bundelkhand in 1630-1631. During 1630-1632 he faced famine and plague in a large part of Gujarat, Khandesh and Deccan, in which thousands of people died. Shahjahan, with his brilliant administrative skills, came out successful against these adversities and went on to consolidate his empire. Abdul Hamid Lahori described, in his accounts, the strategies adopted by Shahjahan to control situations of famine and plague.

Shahjahan loved his wife, Mumtaz Mahal (daughter of Asaf Khan, brother of Nur Jahan) and was devastated by her death in 1631. The world-famous Taj Mahal was built in Agra during Shahjahan's reign as a tomb for his beloved wife, Mumtaz Mahal. It symbolises both Mughal artistic achievement and excessive financial expenditure when resources were shrinking. In 1632 he passed stern instructions to Kasim Khan, the Governor of Bengal, to suppress the Portugal preachers who were preaching Christianity in Hoogly and other parts of Bengal. More than 5000

Christians were forced to accept Islam and it is said that more than 4000 of them were killed for denying Islam.



### Notable Facts about Shahjahan

**Death of Mumtaz Mahal** Three years after his accession his beloved wife Mumtaz Mahal died, in 1631. To perpetuate her memory, he built the Taj Mahal at Agra in 1632-1653.

**Extent of Empire** In addition, to Jahangir's Empire Shahjahan annexed Ahmednagar into Mughal Empire and consigned Hussain Shah to life imprisonment (1633), ending Nizam Shahi's dynasty. The Deccan Sultanate of Bijapur and Golconda accepted his Suzerainty in 1636. He reconquered Kandahar (Afghanistan) in 1638 and routed the Uzbeks at Balkha in 1647. He also annexed the region of Kamarpura in Assam.

**Significance of Shahjahan's Reign** Shahjahan's reign is said to have marked the pinnacle of the Mughal dynasty and empire. He is known for the promotion of art, culture and architecture during his time. The Red Fort, Jama Masjid and Taj Mahal are some of the magnificent structures built during his reign.

**Imprisonment** Shahjahan's falling health set off the war of succession among his four sons in 1657. His son, Aurangzeb emerged the victor and crowned himself emperor in July 1658. Shahjahan was imprisoned by his son Aurangzeb, in the Agra Fort where he died in captivity in 1666.

Between 1636 and 1646, Shahjahan sent Mughal armies to conquer the Deccan and the northwest, beyond the Khyber Pass. In the Deccan, he defeated Adil Shah of Bijapur and Kutub Shah of Golkonda and appointed his son Aurangzeb as Governor in charge of Deccan affairs. In 1658, Aurangzeb expanded the empire by capturing Daulatabad, Telengana, Khandesh and Bidar. Shahjahan was ably supported by his four sons who were also governors of important divisions of the empire—Dara Shikoh of Punjab and the north-west provinces; Shuja of Bengal and Orissa; Aurangzeb of Deccan and Murad of Gujarat. Even though they demonstrated Mughal military strength,

these campaigns consumed the imperial treasury. As the state became a huge military machine whose nobles and their contingents multiplied almost four-fold, so did its demands for more revenue from the peasantry. Political unification and maintenance of law and order over wide areas encouraged the emergence of large centres of commerce and craft—such as Lahore, Delhi, Agra and Ahmedabad—linked by roads and waterways to distant cities and ports.

### **Ibrahim Adil Shah**

Ibrahim Adil Shah II was the ruler of the Sultanate of Bijapur and a member of the Adil Shahi dynasty. He reverted to the Sunni sect of Islam but remained tolerant of other religions including Christianity. He is known in Indian History as 'Jagadguru Badshah' and tried to create cultural harmony between the shias and the Sunnis and between Hindus and Muslims through music. He loved the art form, played musical instruments, song and composed praises of Hindu deities Saraswati and Ganapati. He publically declared that all he wanted was Vidya or learning, music and Guruseva. He was a devotee of Hazrat Banda Nawaz, the Sufi Saint of Gulbarga. He spoke Marathi, Dakhani, Urdu and Kannada languages fluently and like his predecessors, employed several Hindu in top posts. He also wrote the book kitab-e-Navras (Book of Nine Rasas) in Dakhani to introduce the theory of nine Rasa, which occupies an important place in Indian aesthetics, acquaint people who knew only the Persian ethos.

However, the economic position of peasants and artisans did not improve because the administration failed to produce any lasting change in the existing social structure. There was no incentive for the revenue officials, whose primary concerns were personal or familial gain, to generate resources independent of dominant Hindu zamindars and village leaders, whose self-interest and local dominance prevented them from handing over the full amount of revenue to the imperial treasury. In their ever-increasing dependence on land revenue, the Mughals unwittingly nurtured forces that eventually led to the break-up of their empire.

### **Mujaddid Alf Sani**

During the reign of Akbar, Islam faced overwhelming threats. The infallibility Decree in 1579 and Din-i-Ilahi in 1581 were considered to be grave threats to the religion by orthodox Muslims. The Din-i-Ilahi, as propounded by Akbar, was a mixture of various religions. The new religion combined mysticism, philosophy and nature worship. It recognised no gods or prophets and the emperor was its chief exponent. To believe in revelation was considered as 'taqlid' (following authority blindly) or a low kind of morality, fit only for the uneducated and the illiterate. Akbar's Din-i-Ilahi had literally made the orthodox Muslims outcasts in the affairs of the state, Akbar was actually influenced by the Bhakti Movement that had started during the Sutanefe period. This philosophy propounded Hindu-Muslim unity. Many sufis, including Qozi Mulla Muhammad of Jaunpur and Qozi Mir Yaqoob of Bengal, condemned his religious innovations. However, the man who took it upon himself to revive Islam was Sheikh Ahmad of Sarhind, commonly known as Mujaddid Alf Sani, or 'the reformer of the second millennium'. Sheikh Ahmad was born in Sarhind on 26 June 1564. He joined the Naqshbandiya Silsibh as the disciple of Khawaja Baqi Bilbb. He gave the philosophy of Wahdat-ush-Shuhud. Mujaddid Alf Sani wrote Itliba-af-Nubuwwah.

### **Aurangzeb (1659-1707)**

Aurangzeb had three rival brothers, who were well placed to stake their claim, so his accession to the throne was not smooth. But his growing popularity, especially after his conquests in the Deccan, helped him to put down his brothers' claims. The wars of succession in the ever growing Mughal Empire were beginning to show their ill-effects. After imprisoning Shahjahan, his son Aurangzeb was crowned at Delhi and assumed the title of Atamgir. He ruled for 50 years till his death in February 1707, in Ahmednagar. During his 50-year reign, the empire reached its utmost physical limit, but also witnessed the unmistakable symptoms of decline. The bureaucracy had bloated and grown excessively corrupt, and the huge and unwieldy

army demonstrated outdated weaponry and tactics. Aurangzeb was not the ruler to restore the dynasty's declining fortunes or glory. Awe-inspiring but lacking in the charisma needed to attract outstanding lieutenants, he was driven to extend Mughal rule over most of South Asia and to re-establish Islamic orthodoxy by adopting a reactionary attitude toward Muslims whom he had suspected of compromising their faith.

Aurangzeb was involved in a series of protracted wars—against the Pathans in Afghanistan, the sultans of Bijapur and Golkonda in the Deccan, and the Marathas in Maharashtra. Peasant uprisings and revolts by local leaders became all too common, as did the conniving of the nobles to preserve their own status at the expense of a steadily weakening empire. Aurangzeb's Empire extended from Kashmir in the north to Jinji in the south and from Hindukush in the west to Chittagong in the east; During the first 23 years of the rule (1658-1681) Aurangzeb concentrated on North India. During this period the Marathas, under Shivaji, rose to power) and were a force to reckon with. As a result, Aurangzeb left the north and for the next 25 years (1682-1707) made desperate bids to crush the Marathas. The execution of Sambhaji in 1689 saw the collapse of the Maratha Empire. Aurangzeb's Empire now extended from Afghanistan to Bengal and from Kashmir to Karnataka. But in certain parts of South India (Mysore, Marathashtra, etc.) he was not entirely successful in thwarting his enemies. Aurangzeb never returned to the north and died in Ahmednagar in February 1707.

The increasing association of his government with Islam further drove a wedge between the ruler and his Hindu subjects. Aurangzeb forbade the building of new temples, destroyed a number of them, and reimposed the jizya. He was a Muslim fanatic and thus was an intolerant autocrat. Many Hindu temples were demolished and religious festivals, idol worship and pilgrimages were banned during his reign. A puritan and a censor of morals, he banned music at court, abolished ceremonies, and persecuted the Sikhs in Punjab. These measures alienated so many that even before he died challenges for power had already begun to escalate. Contenders for the Mughal throne fought each other, and the shortlived reigns of Aurangzeb's

successors were strife filled. The Mughal Empire experienced dramatic reverses as regional governors broke away many and founded independent kingdoms. The Mughals had to make peace with Maratha rebels; and the Persian and Afghan armies invaded Delhi, carrying away treasures, including the Peacock Throne in 1739. **SIKH REVOLT** In the fifteenth century, the Sikhs grew into a strong community. Aurangzeb captured Guru Tegh Bahadur, the ninth Guru of Sikhs in 1675 and executed him when he refused to embrace Islam. The Sikhs resented the Mughals or their religious intolerance. Guru Gobind Singh, son of Guru Tegh Bahadur, organised his followers into a militant force called Khalsa to avenge the murder of his father. Guru Gobind Singh was, however, murdered in 1708 by an Afghan in the Deccan. Banda Bahadur, the militant successor of Guru Gobind Singh, continued the war against Mughals but he too was put to death.

### WAR WITH SHIVAJI

Shivaji was the most powerful Maratha king and an arch enemy of Aurangzeb. When Aurangzeb could not eliminate him, he conspired with Jai Singh of Ambar, a Rajput, to eliminate Shivaji. In 1665, on an assurance given by Jai Singh, Shivaji visited Aurangzeb's court. Shivaji was imprisoned by Aurangzeb but he managed to escape and in 1674 proclaimed himself an independent monarch. He died in 1680 and was succeeded by his son Sambhaji, who was executed by Aurangzeb. Sambhaji was succeeded by his brother Rajaram and after his death in 1700, his widow Tarabai carried on the movement.

### LATER MUGHALS (1707-1862)

Mauzam, the second son of Aurangzeb, ascended the throne, assuming the title of Bahadur Shah, after the death of Aurangzeb in 1707. He ruled for 5 years, till 1712. He was succeeded by his son Jahandar. In 1714, Jahandar was succeeded by Farukhsiyar. He was helped by Abdullah Khan and Hussain Ali, the two **Syed brothers of Barah**, known in Indian history as kingmakers. Muhammad Shah succeeded Farukhsiyar. He also claimed the throne with the help of Syed brothers. Muhammad Shah Alam

I (1719-1748) ruled for 28 years. The Mughals who came after him were Ahmed Shah (1748-1754); Alamgir II (1754-1759); Shah Alam II (1759-1806); Akbar II (1806-1837) and Bahadur Shah II (1837-1862), the last Mughal Emperor who was made premier during 1857 revolt. He was deported to Rangoon, Burma (now Myanmar) in 1858. He died in 1862.

## Invasion of Nadir Shah

In 1739 during the reign of Muhammad Shah, a Persian king, Nadir Shah invaded India, Muhammad Shah at the **Battle of Karnal** and later mercilessly massacred the people of Delhi. Nadir Shah, however, reinstated Muhammed Shah and went back to Persia. Nadir Shah's invasion broke the back of Mughal Empire. As a result the Marathas became very powerful in the Deccan. Sadat Ali Khan, Governor of Awadh, and Alivardi Khan, Governor of Bengal and the Rohillas in the Ganges valley also became independent.

The empire of Muhammad Shah's successor Ahmad Shah (1748-1754) only consisted of the lands adjoining Delhi and some districts in Uttar Pradesh. Imalul-mulk became Ahmad Shah's wazir after terrorising him, and ultimately placed his son Muhammad Azim Uddaulah on the throne as Alamgir II. He was later on murdered and another Mughal prince was installed on the throne.

The heir apparent, Prince Shah Alam, sought refuge with Nawab Wazir of Awadh. Shah Alam was recognised as the emperor by Abdali, the successor of Nadir Shah. He lived under the protection of the English, after his defeat at their hands at the Battle of Buxar in 1764. In 1771, he returned to Delhi at the invitation of the Marathas, who placed him on the throne. Shah Alam II was succeeded by Akbar Shah II (1806-1837). The last Mughal ruler, famous as Bahadur Shah Zafar, ruled between 1837 and 1858 as a titular king under the British. The Mughal emperors ruled only in name until 1857-1858 as the real political power in the eighteenth century had shifted to new kingdoms.



## Decline of the Mughal Empire

After Aurangzeb, the Mughal Empire declined rapidly. The important causes for the decline were;

1. Aurangzeb's Rajput, Deccan and religious policies;
2. Stagnation in agricultural production, trade and manufacturing;
3. Rapidly rising demands of the ruling classes, leading to attempts to realise more from jagirs, causing peasant and zamindari discontent.
4. Jagirdari crisis in which Nobles tried to corner the most profitable jagirs; leading to corruption;
5. Factionalism among nobility after Aurangzeb's death; development of powerful Irani, Turani, Deccani, Hindustani blocs in the court who vied for power in order to destabilise the central administrative machinery;
6. Rise of independent kingdoms;
7. Rise of European power in India;
8. Nadir Shah's invasion in 1739.

## MUGHAL ADMINISTRATION

The nature of Mughal administration was a combination of Indian, Persian and Arabic systems. Military power was the foundation and the emperor was the centralised authority. Many emperors (like Babur and Humayun) appointed an advisor or prime minister called vakil to advise them in matters of significance. Bairam Khan was vakil to the throne when Akbar was a minor.





### MAP 2.4 Successor Provinces of the Mughal Empire during 1830s

#### Mughal Architecture

#### Shahjahan's Reign

The Mughal Empire reached its peak during the rule of Shahjahan. This was a result of nearly a century of unprecedented prosperity and peace. As a consequence, during his rule, the world saw, the distinct development of arts and culture of the Mughal Empire. During his rule, Mughal architecture reached its peak. He chose marble as the major medium for all his architectural works. Extensive ornamentation, pietra dura and formation of exclusive landscape settings are some important characteristics of the buildings of this era. At Agra, Shahjahan constructed marble edifices like the Diwan-i-Aam, Diwan-i-Khas, Shish Mahal and Moti Masjid, which have been termed as the most graceful buildings of their class to be found anywhere. However Shahjahan's all other architectural creations are nothing when compared with the exquisite conception of the mausoleum of his wife, Anjuman Bano Begum (Mumtaz Mahal). The Taj Mahal is the ultimate glory and culmination of Mughal architecture. Its construction started in 1631 and was completed in 1653. Gulbadan Begum's Humayun Namah, Jahangir's autobiography Tuzk-i-Jahangiri, Abdul Hamid Lahori's Padshahnama and Inayat Khan's Shahjahanama are the examples of literature in the latter period of Shahjahan's rule.

#### **Administrative Set-up**

Before Akbar, the empire had a different outlook and divided into many Jagirs headed by the mansabdars. The system of mansabdars belongs to the Central Asian empires of that time. Many important officials and nomenclature can be divided as Mir Baksh (the main military administrator), Sadr-e-saaman (Chief Justice)

Muhataib (ecclesiastical officer who regulated the lives of the people), Diwan-e-tan (minister who looked after jagirs and mansabdars), Mirtuzuk (minister of ceremonies in the court), and Mir-e-mal (chief of treasures in the palace) Akbar, who was the real

founder of the Mughal Empire improved the organisation of the government immensely. The autocracy, or absolute power of the Badshah, was maintained but power was related to the wazir (similar to vakil) and between the heads of the departments. He created different departments with written regulations within which the officials functioned, independent of the central government. The emperor also chose to transfer or dismiss his officials without respect for rank, race or creed. Every considerable official exercised general administrative and judicial powers, especially in criminal cases. Civil disputes ordinarily were left to the qazis, to be settled under Quranic laws. Akbar divided his empire into 20 provinces called subahs 14 in North India, 1 in Afghanistan and 6 in South India. The number of subahs were later increased to 21, when the Bijapur and Golkonda kingdoms were added to the empire. The administration was framed on military lines. The subedar maintained a court modelled on that of his sovereign, and possessed full powers as long he maintained his office. Later, in 1596, Akbar bifurcated the governing authority and the office of provincial diwans was introduced in the system. The permanent regular army was very small. The greater part of the imperial forces consisted of contingents furnished by the rajas and mansabdars, each under its own chief. Faujdars (chief assistant to the subedar), kotwal (the police officer), bakshi (paymaster to the army, and government officials) and bayatal (the keeper of government property in each subah) were the other important officials in his set-up. Within his administrative system, the warrior aristocracy (mansabdars) held ranks (mansabs) expressed in the number of troops and indicating pay, armed contingents and obligations. The warrior aristocracy was generally paid from the revenue of non-hereditary and transferrable jagirs (revenue villages).

**TABLE 2.3** Some Major Famines during the Mughal Rule

Period	Location	Ruler
1555-1556	Punjab and Sind	Humayun
1573-1574	Gujarat	Akbar

1575	Bengal	Akbar
1595-1598	Kashmir	Akbar
1617-1624	Agra/Delhi (famine and plague)	Jahangir
1630-1632	Gujarat and Deccan	Shahjahan
1641	Kashmir	Shahjahan
1646	Punjab	Shahjahan
1659	North India	Aurangzeb
1670-1672	North India.	Aurangzeb
1702-1704	North India	Aurangzeb



### **Expansion of the Mughal Empire under Aurangzeb**

Aurangzeb was a staunch Muslim. However, he gave many grants for the restoration of Hindu temples during his rule. He also appointed Hindus to high positions in his government. His major architectural accomplishment is the Badshahi Mosque at Lahore. It was the largest mosque in the world at the time it was constructed. During his reign of 50 years, Aurangzeb tried to realise his dream of bringing the whole of the subcontinent under one rule. In 1687, Bijapur and Golkonda, which were the last two Shia states surrendered to the Mughals. The Marathas tried to struggle against Aurangzeb for some time. The last 26 years of Aurangzeb were devoted to his relentless Deccan campaign. He had to shift his court for Deccan. Under Aurangzeb's reign, the borders of the Mughal Empire expanded out farther than ever before. But because of undeveloped means of communication and poor infrastructure, it was difficult to keep the empire united. When the court was in the north, there was rebellion in the south, vice versa. Though he ruled longer than any of his predecessor he could not stop the fall of the Empire. The decline speeded up after his death. None of his sons was capable enough to rule. Consequently, in 1858, India came directly under the control of the British government.

### **Fiscal System**

The most important source of revenue was Farm land. But significant revenue was also received from custom duties, inland transit duties, tributes and gifts from the feudal rajas. There was a strict vigil and duty system prevalent on ports under the Shah Bandars (the head of sea ports or bandargahs). Cash transactions were the mainstay of the financial system but payments were also made in kind. The coinage system was advanced. Gold and silver coins represented high denominations and copper coins for lower ones.

### **Socio-economic System**

Akbar followed two different but effective policies for ruling a large territory: and involving various ethnic groups into the service of his empire. In 1580, he gathered local revenue data for the previous ten years to understand the details of productivity and price variations in different crops. Assisted by Todar Mal, a Rajput king, Akbar prepared a revenue schedule that the farmers could accept while depositing maximum profit with the state. Revenue demands, settled as per the local traditions of cultivation and quality of soil, varied from one-third to one-half of the crop. The revenues were paid in cash.

### **Zamindari System**

Akbar depended heavily on the Zamindars. They used their exclusive local knowledge and power to collect revenue and to transfer it to the treasury. They used to keep a part in return for services they rendered. The Zamindars controlled the land in the villages during the Mughal period. They were not essentially the owners of land but were pivotal in controlling the land revenue system. They were a powerful class and they freely bought and sold zamindaris to increase their domain. They headed the peasants class and were obliged to pay land revenue to the state. In the social set-up there were three classes of peasants: khudkasta (peasants owning land and implements), pahis (peasants who got land, and sometimes implements too, on rent and then cultivated it), and muzaruyams (those who depended upon

khudkahtas for spare land and implements, or worked for them). The government officer who controlled the information about the cultivators and past and projected revenue was called the patwari. His record book, bahi held accounts of many zamindars in a particular region. The different bahis were source books for the Amil or Amalguzarkar who maintained the Sarkar (an office at district level). His office included different clerks, known as karku and khazanadars, who maintained land registrations and revenue collection and assessment records. The officials surveyed the fields regularly and on harvest claimed a rightful portion of produce under the system called batai or galla-bakshi. Other systems that were used for land revenue administration were: Kankut (a general estimate of the whole region was made and accordingly revenue was fixed per unit of land area cultivated by the peasant); Nasaq (revenue fixed on the basis of past record of a peasant); Dastur Ulama or Jama figures (revenue fixed as per three classes of lands—good, bad and average lands). During the 15<sup>th</sup> year of Akbar's rule, the old Jamas were replaced by new Jamas, based on the findings of Raja Todar Mal who used Qanungos figures that were based on the paragana (taluk) level. Later, Akbar brought in the most significant system for fixing land revenue, known as Karon system. In this, the land was marked into circles which were to provide a revenue of one karor to the state exchequer. This experiment gave favourable results and it developed into the Bandobast system (or Zabti). Under this, all the land was measured and then classified into four classes: polaj (annually cultivated); parauti (fallow land that was cultivated every 1 or 2 years); chachar (fallow land cultivated every after 3-4 years) and banjar (uncultivated land that was not cultivated in at least last 5 years). All these reforms (collectively known as Ain-e-Dahsala) were aimed at bringing a new Jama that could give the per bigha revenue rates for different regions. Todar Mai introduced a uniform unit of measurement of land, called Ildhi gaz, in which now land was not measured with ropes but with 'tanabs' (which were bamboo sticks joined with iron rings). It was in the 24<sup>th</sup> year of the Akbar's rule that a permanent Jama or Dastur Ulama was finally put into place.

## **MUGHAL ART, ARCHITECTURE AND LITERATURE**

### **Painting**

Humayun appreciated the collection of illuminated manuscripts. He saw the artists working when he was staying at the court of the Persian ruler. When he was at Tabriz, met two young painters. Mir Sayyid Ali and Abdus Sarnad, Later on, both these artists met him in Kabul. Abdus Sarnad taught Akbar the art of drawing. Though Akbar himself illiterate, he had great respect for knowledge. He commissioned the illustrations of many literary and religious texts. He invited a large number of artists to his court. The majority of these artists were Hindus. This made Akbar the original founder of the Mughal school of painting

The famous painters in Akbar's court were Mir Sayyid Ali, Abdul Samad and Baswan, a Hindu. Mir Sayyid Ali and Abdul Sapad (trained the artists in all the technical details of Persian art. Many Hindus like Baswan, Misldtu and Daswant achieved great positions in his court as artists. Abul Fazi in his Ain-i-Akbari has praised them very high. Out of 169 full page illustrations of Razm (Mahabharata) Baswan has been mentioned in 12 of the best miniatures illustrations. In the Persian version of the Ramayana too. India artists could showcase some of their dream figure types and details of landscape. Under the guidance of Mir Sayyid Ali and Abd-al-Samad, the royal atelier of painters and calligraphers got training. They first tried to complete the pictures for the earliest Mughal illustrated manuscript known as Dastani-Amir Hamza.

### **Loosening of the Mughal Grip over India**

The destabilised Mughal Empire witnessed destruction at the hands of the Persian king Nadir Shah, in 1738-1739. He ordered a general massacre of the residents of Delhi, it resulted into the death of nearly 30,000 people. Another threat to the Mughal Empire emerged from the Afghans of Rohilkhand, to north-east of Delhi. By the middle of the 18<sup>th</sup> century, the Rohillas declared their independence from the Mughal rule. The Jats also revolted against

the central rule. Taking full advantage of this unstable situation, the East India Company started consolidating its military capabilities. They plotted with the Hindu traders and money lenders against the Nawab Sirajuddullah of Bengal to take control over his province. The **Battle of Plassey** which was fought in 1757, is regarded as a major turning point for the British in the subcontinent, made the way for the British rule in Bengal. Gradually, the entire India finally came under the company's rule. In the 19th century Muslims like Syed Ahmad Brelvi and Shah Ismail carried out jihad against the Sikhs, as did Haider Ali and Tipu Sultan in the Deccan against the British. They were unsuccessful in their attempts to stop the decline of the Muslim rule. The final blow came after the year of 1857, when the Mughal rule was officially ended and India came under the direct rule of the British crown.

where they received intelligent patronage from the emperor. The art and architecture of this period are a

combination of Persian components meshed with original Indian (Hindu and Buddhist) architecture. Many tombs, mausoleums, mosques, palaces and forts are testimonies to the grandeur and grace of Mughal architecture. The architecture generally followed erecting complete buildings of stone and marble and then decorating the walls and ceilings with pietra dura (style of decorating walls and ceilings with carved floral designs set in the semi-precious stones).

### IMPORTANT BUILDINGS

Fatehpur Sikri, with a magnificent 176 ft high Buland Darwaza (grand entry door). Jami Masjid (Mosque), Jodha Bai's Palace, Diwan-e-aam, Diwan-e-khas, Panch Mahal, Jama Masjid (Delhi)-Akbar; Moti Masjid (Agra)-Shahjahan; Mosques at Sambhal, Kabul Bagh and Agra-Birbal; Red Fort and its Diwan-e-aam, Diwan-e-khas and Rang Mahal (Delhi)-Shahjahan; Agra Fort-Akbar, Lahore Fort-Akbar, Allahabad Fort-Akbar; Humayun's

**TABLE 2.4 Treatise and Sources of the History of the Mughal**

Name of Treatise	Author	Contents
Tuzuki-i-Baburi	Babur	Describes military tactics and administrative organisation during Babur's reign
Humayun Nama	Khwand Amair	Describes Humayun's administration, festivities and buildings of that period
Darun-i-Humayun	Gulbadan Begum	
Akbar Nama	Shaikh Abul Fazal	Gives a history of Akbar's reign
Tabaqat-i-Akbari	Khwajah Nizamuddin Ahmad Baksh	Gives a history of Akbar's reign
Muntakhabut Tawarikh	Abdul Qadir Badauni	Gives a history of Akbar's reign
Tuzuk-i-Jahangiri	Jahangir	Memoirs of his own reign
Iqbalnama-i-Jahangiri	Muhammad Khan	History of Jahangir's reign
Chahar Chaman	Chandra Bhan Brahman	History of Shahjahan's rule
Alamgirnama	Munshi Mirza Muhammad Kazin	Gives an account of the first 10 years of Aurangzeb's rule
Massir-i-Alamgiri	Saqi Mustaid Khan	Official history of Aurangzeb's reign, written after his death
Ain-e-Akbari	Abut Fazl	History of Akbar's reign
Muntakhab-ul-Tawarikh	Badauni	History of Akbar's rule
Tawarikh-e-Alfi	Mulla Daud	History of Akbar's rule
Nuriyya-e-Sultaniyya	Abdul Haqq	Theory of kinship during Mughal period



Waqat-e-Hyderabad Futuh-e-Alamgiri Naskha-e-Dilkusha Khulasat-ut-Tawarikh Padshah Namah Padshah Namah Shahjahan Namah Shahjahan Namah Hamlai-Haidri Tamah-e-Alamgiri  Safinat-ul-Auliya Vajma-e-Alagiri Raqqat-e-Alamgiri Hasmat-ul-Arifin	Nimat Khan Ali Iswar Das Bhimsen Sujan Rai Khatri Abdul Hamid Lahori Mumahad Waris Muhammad Salih Inayat Khan Muhammad Rafi Khan Aquil Khan Zafar Salinat-ul-Auliya Salinat-ul-Auliya Salinat-ul-Auliya Aurandzab Dara Shikoh	Aurangzeb's Golconda conquest Aurangzeb's history Analysis of Aurangzeb's rule and character History of Aurangzeb's rule History of Shahjahan's reign History of Shahjahan's reign History of Shahjahan's reign History of Shahjahan's reign History of Aurangzeb's rule History of Aurangzeb's rule Dam Shikoh Urdu translation of Upanishads Biographies of Sufi saints Discussion of philosophical ideas A compendium of his letters Discussion of religious ideas
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**The Later Mughals**

1. Bahadur Shah I: 1707-1712
2. Johandar Shah: 1712-1713
3. Farrukhsiyar: 1713-1719
4. Rafi-ud-darajat: 1719
5. Rafi-ud-daula: 1719
6. Muhammad Shah: 1719-1751
7. Ahmad Shah: 1748-1751
8. Alamgir II: 1754-1759
9. Shah Alam II: 1759-1806
10. Akbar II: 1806-1837
11. Bahadurshah 2afar: 1837-1858

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