

INDIA UNDER DELHI SULTANATE (1206-1526 A.D)

M.A. HISTORY

Semester – I, Paper – II



Director, I/c.

Prof. V. Venkateswarlu

M.A., M.P.S., M.S.W., M.Phil., Ph.D.

CENTRE FOR DISTANCE EDUCATION
ACHARYA NAGARJUNA UNIVERSITY
Nagarjuna Nagar 522 510

Ph: 0863-2346222, 2346208

0863- 2346259 (Study Material)

Website www.anucde.info

E-mail: anucdedirector@gmail.com

202HI21 – INDIA UNDER DELHI SULTANATE (A.D. 1206 to 1526)

Unit – I: Foundation of Muslim Rule in India – Qutb – ud-Din Aibak – Consolidation by Iltutmish – Balban – Fall of Slave line.

Unit – II: The Khalji Sultanate – Jalal-ed-Din Khilji-Ald ud-Din – Khalji – administration of Ala-ud-Din Khalji – Fall of the Khaljis – Ghiyas-ud-Din. Tighlaq- Muhammad bin tuglalaq – South Indian invasions of the Delhi Sultante.

Unit – III: Sayyads and Lodis Moguls inroads during the Sultanate period and their impact – Invasion of Tinur and its results Administration under sultanate – weakness of the Sultanate – Its Theocratic Nature – Feudal characteristics.

Unit – IV: Rajput States in North India – The Bahamani Sultanate in Deccan – Gawan – Foundation of Vijayanagaram Kingdom – Sangam, Salva and Tulva-in South India – The Sultanate of Ma/bar.

Unit -V: Religion and Culture During the Sultanate Period Influence of Islam on Hinduism – Islam – Bhakthi movement – Language – art Indo Islamic – Reciprocal Influence.

Suggested Readings:

1. Asharf, K.M.: Life and Conditions of the people of Hindustan (1200-1550 AD) (Munshiram Manoharlal, 1970).
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LESSON: 2. QUTUBUDDIN AIBAK

Slave dynasty

Aim: TO MAKE THE STTUDENTS KNOW ABOUT THE FOUNDER OF THE SLAVE DYANSTY AND HIS GREATNESS.

Contents:

- 2.1 INTRODUCTION:**
- 2.2 Early Career of Aibak**
- 2.3 Achievements of Aibak as a Commander**
- 2.4 Accession of Qutbuddin Aibak**
- 2.5 Tajuddin Yaldoz:**
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- 2.7 Aibak and the Rajput**
- 2.8 Death of Aibak:**
- 2.9 Aram Shah**

The rulers who ruled substantial parts of the North India between AD1200 to AD1526 were termed as Sultans and the period of their rule as the Delhi Sultanate. These rulers were of Turkish and origin. They established their rule in India after defeating the Indian ruling dynasties which were mainly Rajputs in northern India. The main ruler who was overthrown by the invading Turk Muhammad Ghori from Delhi was Prithvi Raj Chauhan. These Sultans ruled for more than 300 years (from around AD 1200 to AD 1526). The last of the Delhi Sultan, Ibrahim Lodi was defeated by the Mughals under the leadership of Babur in AD1526 who established the Mughal Empire in India.

During this period of around three hundred years five different dynasties ruled Delhi.

These were the Mamluks (AD 1206-AD 1290) (popularly known as slave dynasty), the Khaljis (AD 1290-AD 1320), the Tughlaqs (AD 1320-AD 1412), the Sayyids (AD 1412-AD 1451) and the Lodis (AD 1451- AD 1526). All these dynasties are collectively referred as the Delhi Sultanate

2.1 INTRODUCTION: The real founder of Muslim Empire in India was Muhammad Ghori. It is true that Muhammad-bin-Qasim was the first Muslim invader of India but he failed to carve out a Muslim empire in India on account of his premature death. Mahmud of Ghazni also failed to set up a Muslim empire in India and the only permanent effect of his invasions was the annexation of the Punjab. The next important Muslim ruler who had made his influence in Indian history known was Muhammad Ghori. Muhammad Ghori is said to have invaded India seven times. Muhammad Ghori invaded Multan in about 1175-76AD. In 1178 A.D he attempted the conquest of Gujarat. He was strongly resisted by Bhimdev II who inflicted a crushing defeat on him. In 1191 AD Muhammad Ghori met **Prithvi Raj Chauhan** in the first battle of Tarain. Muhammad Ghori was severely wounded and outnumbered. He was defeated and left the battlefield. In the very next year in 1192 AD both the armies met again at Tarain. This time Muhammad defeated Prithvi Raj Chauhan. In 1194 AD Muhammad Ghori invaded defeated and killed the ruler of Kannauj Jaichand and also captured Benares. Gwalior, Gujarat and Ajmer were also occupied by 1197 AD. Muhammad Ghori died in 1206AD.

Mohamed of Gaur's expedition in 1175 against Multan and subsequent invasion of Gujarat, Peshawar and Lahore and his victory over Rajputs in 1192 laid foundations of Muslim domination in India. Qutub-ud-din Aibak, his slave general annexed different parts of North India

Qutub-ud-din Aibak: After the death of Mohamed of Ghur, Aibak declared himself as the Sultan of Delhi. He also occupied the throne of Gazni for forty years after defeating Yaldoz. But the people drove him out owing to his excesses. This confined him to Delhi and was assassinated in 1210. Qutub-ud-din Aibak built **Qutub Minar** in Delhi, a land mark in history

Muhammad Ghori had no male successor to inherit his empire; hence his nephew Ghisauddin ascended the throne of Ghor after his death in 1206 A.D. Ghori loved his slaves very much and provided all possible opportunities to them to develop their personality.

According to Minhaj-us-Siraj when the question of succession was asked of him as he had no son, Ghori replied firmly, "Other monarchs have one son or two sons. I have so many thousand sons, namely, my Turkish Slaves who will be heirs of my dominions and who after me will take care to preserve my name in the Khubta throughout the territory".

Therefore, after his death his empire was divided among his ambitious and powerful governors like, Tajuddin Yaldoz, Nasiruddin Qubacha and Qutbuddin Aibak. These governors were virtually slaves of Muhammad Ghori who rose to prominence as military generals due to expert guidance of Aibak and their own fighting skills and organizational qualities. As Muhammad Ghori loved his slaves like his sons, they served their master with profound loyalty. Aibak was

one of his faithful and trusted slave officers. He inherited his Indian empire after the death of Muhammad Ghori.

2.2 Early Career of Aibak:

Qutbuddin Aibak was born in a high family of Turkistan. Though he was ugly in appearance, he was intelligent and impressive in behavior. He was taken as a prisoner and sold to the Qazi of Nishapur named Fakhruddin as slave in his childhood.

He was provided with proper education and military training by the kind-hearted Qazi but soon after the death of the Qazi, his sons sold Aibak to Muhammad Ghori. He was well versed in Islamic theology, horse riding and swordsmanship. Owing to his skill and qualities, he soon attracted the attention of his master and was appointed commander of a troop.

Shortly after, he was promoted to the post of Amir-i- Akhur, the master of the royal stable. The title of Aibak was bestowed upon him by Ghori but some historians are of the opinion that he belonged to Aibak tribal of Turks which in Turkish language means „Lord of the Moon“.

Aibak expressed his ability and valor at the time of Ghori's invasion on India.

When Ghori invaded India, Aibak came with his master and provided him his active support during wars. The successes of his master by and large depended on his military "skill. Ghori was immensely pleased with him and he appointed him his governor of the Indian empire. Aibak added power and prestige to the infant Muslim empire by his incessant labour and intelligence.

2.3 Achievements of Aibak as a Commander:

After the second battle of Tarain, Aibak was appointed viceroy of the conquered provinces of Ghori in India; He did yeoman service to the infant Muslim empire. Even during absence of his master he continued the series of victories and crushed the revolts of the Rajputs from 1192 to 1205 a.d.

He not only organized the provinces conquered by Ghori but also extended his Territory. Prominent historian Lanepoole "has written about him, "Aibak"s chief exploits were achieved during his Viceroyally." The credit for the conquest of Ajmer, Kanauj and Kalinjar from 1193 to 1203 a.d. goes to him.

First of all Aibak invaded the fort of Hansi and established his sway over it. Later on, he defeated the Tomar ruler in 1193 a.d. and occupied Delhi. In the same year he achieved victory against Meerut and "Bulandarshah In 1194 a.d.

Ghori and invaded India in order to punish Jaichand, King of Kanauj. During this invasion Aibak greatly helped his master. Ghori after achieving victory against Kanauj handed over the province to Aibak for its administration.

Among the early achievements of Aibak the suppression of the revolt of Ajmer is a significant event in the history of Medieval India. Between 1192 to 1197 A.D the Rajputs of Delhi and Ajmer revolted against the supremacy of Ghori from time to time Aibak crushed these revolts successfully and saved the infant Muslim empire from decline In 1192 A.D.

. Han Raj again revolted with the support of the Tomar King of Delhi. The army of Aibak could not succeed in crushing this revolt; hence Aibak himself went on this campaign and besieged the fort of Ajmer.

After defeat, Hari Raj committed suicide due to remorse and the reign of Muslims was established over Ajmer. In the same year Aibak got success against the Jats and conquered the fort of Ranthambor.

Qutbuddin Aibak retaliated by invading Anhilwara and sacked the kingdom of Bhimdeo. In 1202 a.d. he invaded the fort of Kalinjar and compelled the Chandela ruler Parmardi Deva to be confined in his tort for some months. Ultimately the Turks became victorious and the same story of plunder and slaughter was repeated.

Aibak also gained victory in his expeditions against Mahoba, Kalpi and Badaun. When he was busy in attaining victories in southern and western campaigns, his able commander Ikhtiyaruddin Muhammad- bin-Bakhtiyar Khalji penetrated into Bihar and Bengal and achieved success. The credit of these victories achieved in the reign of Ghori goes to Aibak, therefore, after the death of Ghori in 1206 a.d., he could become Sultan in India without much opposition.

2.4 Accession of Qutbuddin Aibak:

In 1206 A.D. on his way to Ghazni Ghori breathed his last. His empire was inherited by his slaves as he had no son to succeed him. Aibak who was a Viceroy of his Indian empire was invited by the Amirs of Lahore to assume the powers for Ghori wanted it and already bestowed the title of Malik and Subedar on Aibak.

Dr. A.L. Srivastava supports this on the basis of the writings of Pakhr-i- .Mudabbir who refers to the appointment of Qutbuddin Aibak-as Wali Ahd (heir apparent) after the victory against Khokhars in 1205 a.d. Professor Habibullah also writes that powers of commanding the vanquished territory were given to” Qutbuddin after the second battle of Tarain but K. A. Nizami does not agree and holds a different view.

He writes, "The actual position seems to have been that Muizuddin's death left Yaldoz, Aibak and Qubacha to struggle for supremacy and decide the issue on the basis of the survival of the fittest. Aibak had, therefore, to press hard to get his position recognized." Ghoris nephew Ghiasuddin who succeeded him at Ghazni was not a competent ruler.

However, Aibak did not assume the title of Sultan, nor did he issue currency in his name. It was because he had not received formal manumission from Muhammad Ghoris and as a shrewd politician, he did not want to become a prey of the jealousies of Turkish nobles; rather he wanted to consolidate his position and power through diplomatic measures.

To achieve his mission he adopted the policy of matrimonial alliances. He gave away his daughter to Iltutmish and his sister to Nasiruddin Qubacha in marriage. He himself married the daughter of Yaldoz. Thus he tried to establish sweet relations with all the powerful persons of his times so that his position could be strong.

He also requested Ghiasuddin, the nephew of Ghoris to recognize him as an independent ruler of India and assured him all help against the ruler of Khwarizm.

Ghiasuddin accepted his request and sent him the royal insignia and standard and also bestowed on him the title of Sultan. Thus the formal manumission was granted to Aibak in 1206 A.D.

Although Aibak was confronted with various problems of intensive nature, he faced them all with courage, bravery and farsightedness. After becoming the ruler of India he passed his time in crushing the revolts, struggling against the opponents and in solving the other problems. He ruled only for four years.

He did not make fresh invasions during his reign and tried to establish law and order and to strengthen his army. He wanted to establish a separate entity of the Turkish Empire free from the politics of Central Asia. First of all he consolidated his position in Delhi and Lahore and then persuaded the Turkish nobles to recognize his sovereignty. His matrimonial policy further strengthened his position.

2.5 Tajuddin Yaldoz:

The entire period of the reign of Qutbuddin Aibak passed in struggle. Yaldoz and Qubacha were his deadliest foes. They regarded themselves equivalent to Aibak and never paid respect to him. Yaldoz being the Sultan of Ghazni regarded himself as the ruler of "Delhi as well.

Although Aibak endeavoured to maintain sweet relations with him, yet when he tried to establish himself in Punjab being driven from Ghazni by Khwarizm Shah, he sent an army against him

and defeated Yaldoz. Chasing Yaldoz Qutbuddin reached Ghazni and occupied its throne but he could not rule there for more than forty days.

After this Yaldoz again occupied the throne of Ghazni. The reasons of the short stay of Aibak in Ghazni have created differences of opinion among the historians. 1 his is entirely a wrong version that Aibak failed to rule over Ghazni for a long time because of his sensuous nature. None of the contemporary sources has confirmed it.

In fact, the people of Ghazni were not prepared to be ruled by India; rather they desired to rule over India through Ghazni. No doubt, Aibak could not rule over Ghazni for a long time but he created a terror in the heart of Yaldoz and he could not again rise against the ruler of Delhi. Thus Aibak saved the newly founded Muslim empire from decline and separated it from the politics of Central Asia.

2.6 Tajuddin Qubacha:

Qubacha was also an independent ruler in Sindh and Multan. He had occupied this region after the death of Ghori and he also wanted to establish his sway over India. But Qutbuddin was a great diplomat. He established matrimonial relations with Qubacha and avoided the future conflict which otherwise would have put great hurdle in his way of peaceful rule.”

Bengal:

The province of Bengai had always been a problem for the Sultans of Delhi throughout the reign of Slave Dynasty. Ali Mardan Khan was the ruler of Bengal. He was a man of very uncertain temperament; therefore, Khalji nobles dethroned and imprisoned him.

They placed Muhammad Sheran on the throne on the condition that he would not accept the sovereignty of the Sultan of Delhi- Ali Mardan who was a very clever person managed to escape from the prison.

He reached Delhi and requested Aibak to interfere in the politics of Bengal. He assured him that, in case, he was re-enthroned he would rule over Bengal as a subordinate of Delhi Sultanate.

After paying much attention to his proposal Aibak provided him military assistance by which he could get the throne of Bengal again and began to rule under the suzerainty of Delhi Sultanate. Thus Aibak not only succeeded in establishing peace in Bengal but also brought it under the supremacy of Delhi Sultanate and received annual tribute from Ali Mardan Khan.

2.7 Aibak and the Rajputs:

Aibak did not adopt the policy of extinction; rather he resorted to the policy of consolidation. Owing to his short period of reign he failed to pay attention towards the Rajputs who were trying to throw off the yoke of Muslim slavery. No doubt, they were a threat to the existence of Aibak, but he was so much absorbed in the politics of north-west frontier and Bengal that the Rajputs remained and secure against any punitive action.

2.8 Death of Aibak:

Aibak ruled only for four years as an independent Sultan. In 1210 a.d. while playing Chaugan, (Horse Polo) he fell down from his horse and received serious head injury that ultimately resulted in his death. He was buried at Lahore.

2.9 ARAM SHAH

The ultimately death of Aibak came like a bolt and created confusion among his followers. The issue of succession was yet to be decided. The nobles of Lahore seated his son Aram Shah on the throne but he was a very weak person. The word Ben-Aibak after the name of Aram Shah in Tabaqat-i-Nazari had created the impression that Aram Shah was the son of Aibak. Abul Fazal writes that Aram shah was the brother of Aibak but this is also not acceptable.

According to some historians he was the only weak person available to place on throne by the nobles for the sake of restraining tumult. So that by the time a proper successor was, he could be replaced without difficulty. Thus his disqualification became his best qualification and he could rule for some months as Sultan of Delhi.

The nobles of Delhi realized that a strong and competent person was needed at the throne of Delhi at this critical juncture; so after lot of consideration they invited Iltutmish, the Governor of Badaun, and son-in-law of Aibak to sit on the throne of Delhi. When Iltutmish reached Delhi and assumed sovereign powers, Aram Shah marched against him from Lahore. The armies of both fought at Jut near Delhi in which Iltutmish achieved victory. Aram Shah was put to death or defeat imprisoned and died in imprisonment.

Aram Shah ruled for eight months only and during his reign, the Sultanate of Delhi turned topsy-turvy and the power of provincial governors increased much and they declared their independence. Hence after his enthronement Iltutmish had to face several problems.

Important questions:

1. Describe Qutubuddin Aibak as commander, viceroy and ruler.
2. Write a note on Aram Shah.

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PAPER – II INDIA UNDER DELHI SULTANATE
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1.FOUNDATION OF MUSLIM RULE IN INDIA

AIM: To make the students know about the foundation of Muslim rule in India and the greatness of Muhammad Ghor in the establishment of Muslim empire in India.

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- 1.2 Early campaigns**
- 1.3 Invasion of India**
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Muhammad of Ghor

Mu'izz ad-Din Muhammad

Sultan of the Ghurid Sultanate

Mu'izz ad-Din Muhammad also known as **Muhammad of Ghor**, was Sultan of the Ghurid Empire along with his brother Ghiyath ad-Din Muhammad from 1173 to 1202, and as the supreme ruler of the Ghurid Empire from 1202 to 1206.

Mu'izz ad-Din was one of the greatest rulers of the Ghurid dynasty, and is credited with laying the foundation of Muslim rule in South Asia, that lasted for several centuries. He reigned over a

territory spanning over parts of modern-day Afghanistan, Bangladesh, Iran, India, Pakistan, Tajikistan, and Turkmenistan.

In 1175 Mu'izz captured Multan from the Hamid Ludi dynasty, which was a Pashtun but were alleged to be un-Islamic on the account of their association with Ismailite Shi'ite sect and also took Uch in 1175. He also annexed the Ghaznavid principality of Lahore in 1186, the last haven of his Persianized rivals. After the death of Ghiyath in 1202, he became the successor of the Ghurid Empire and ruled until his assassination at the hands of Prithviraj Chauhan who shot Mu'izz ad-Din during a live demonstration of archery skills. Prithviraj who was blinded by Mu'izz ad-Din identified the king's location by his voice and shot the arrow at his throat killing him instantly.

1.1 Early life

Mu'izz was born in 1149 in the Ghor region of what is now present day Afghanistan. His father, Baha al-Din Sam I, was the local ruler of the Ghor region at the time

1.2 Early campaigns

Ghiyath was then challenged by his uncle Fakhr al-Din Masud, who claimed the throne for himself, and had allied with Tadj al-Din Yildiz, the Seljug governor of Heart, and Balkh.. However, the coalition was defeated by Ghiyath and Mu'izz at Ragh-i Zar. The brothers managed to kill the Seljuq governor during the battle, and then conquered Zamindawar, Badghis, Gharchistan, and Guzgan. Ghiyath, however, spared Fakhr al-Din and restored him as the ruler of Bamiyan. Mu'izz, after returning from an expedition from Sistan, was shortly awarded with Kandahar by his brother. In 1173, the two brothers invaded Ghazni, and defeated the Oghuz Turks who had captured the city from the Ghaznavids. Mu'izz was then appointed as the ruler of Ghazni.

1.3 Invasion of India

After having helped his brother in expanding the western frontiers of the Ghurid Empire, he began to focus on India. He shortly invaded India, first capturing Multan from a fellow the Qarmatians in 1175-76. He then shortly captured Uch. Three years later he invaded Gujarat and was roundly defeated by the Hindu Queen Naikidevi. However, Mu'izz was able to take Peshawar and Sialkot. In 1186, Mu'izz along with Ghiyath, ended the Ghaznavid dynasty after having captured Lahore and executed the Ghaznavid ruler Khusrau-Malik.

1.3.1 Invasion of Gujarat and the neighboring regions

Mu'izz's campaign against the Ismaili rulers of Multan in 1175 had ended in victory. He turned south, and led his army from Multan to Uch and then across the desert towards the Gujarat capital of Anhilwara (modern Patan). In 1178, Mu'izz suffered a defeat at the battle of Kayadara (Gujarat), during his first campaign against an Indian ruler in India.

Gujarat was ruled by the young Indian ruler Bhimdev Solanki II (ruled 1178-1241), although the age of the Raja meant that the army was commanded by his mother Naikidevi. Mu'izz's army had suffered greatly during the march across the desert, and Naikidevi inflicted a major defeat

on him at the village of Kayadara (near to Mount Abu, about forty miles to the north-east of Anhilwara). The invading army suffered heavy casualties during the battle, and also in the retreat back across the desert to Multan.

Mu'izz shortly returned to Ghor, and along with the rulers of Bamiyan and Sistan, aided his brother Ghiyath in defeating the forces of Sultan Shah at Merv in 1190. He also annexed most of the latter's territories in Khorasan.

1.3.2 First Battle of Tarain

In 1191, Mu'izz proceeded towards Hindustan through the Khyber Pass in modern day Pakistan and was successful in reaching Punjab. Mu'izz captured a fortress, Bathinda in present-day Punjab state on the northwestern frontier of Prithviraj Chauhan's kingdom. After appointing a Qazi Zia-ud-Din as governor of the fortress, he received the news that Prithviraj's army, led by his vassal prince Govind Tai were on their way to besiege the fortress. The two armies eventually met near the town of Tarain, 14 miles from Thanesar in present-day Haryana. The battle was marked by the initial attack of mounted Mamluk archers in which Prithviraj responds by counter-attacking from three sides and dominates the battle. Mu'izz mortally wounds Govind Tai in personal combat and is wounded himself, whereupon his army retreats.

1.3.3 Second Battle of Tarain

On his return to Ghazni, Mu'izz made preparations to avenge the defeat. According to Firishta, the Rajput army consisted of 3,000 elephants, 300,000 cavalry and infantry, most likely a gross exaggeration. Minhaj-i-Siraj stated Mu'izz brought 120,000 fully armored men to the battle in 1192.

Prithviraj had called his banners but hoped to buy time as his banners (other Rajputs under him or his allies) had not arrived. Before the next day, Mu'izz attacked the Rajput army before dawn. Rajputs had a tradition of fighting from sunrise to sunset. Although they were able to quickly form formations, they suffered losses due to surprise attack before sunrise. Rajput army was eventually defeated and Prithviraj was taken prisoner and subsequently executed.

1.3.4 Further campaigns

When the state of Ajmer failed to fulfill the tribute demands as per the custom after a defeat, Qutub ud Din Aibak, in 1193 took over Ajmer and soon established Ghurid control in northern and central India. Hindu kingdoms like Saraswati, Samana, Kohram and Hansi were captured without any difficulty. Finally his forces advanced on Delhi, capturing it soon after the Battle of Chandwar, a surprise attack on Raja Jaichand of Kannauj (who was originally an ally who had assisted Mu'izz in defeating Prithviraj Chauhan). Within a year, Mu'izz controlled northern Rajasthan and the northern part of the Ganges-Yamuna Doab.

Mu'izz returned west to Ghazni to deal with the threat to his western frontiers from the unrest in Iran, but he appointed Aibak as his regional governor for northern India. His armies, mostly under Turkic generals, continued to advance through northern India, raiding as far east as Bengal. Aibak ransacked Ayodhya temples in 1193, followed by his conquest of Delhi. An army led by Qutb al-din Aibak, Mu'izz's deputy in India, invaded in ca. 1195-97 and plundered Anahilapataka.

1.4 Final days and death

The murder of Muhammad Ghori, A.D. 1206

In 1206, Mu'izz, having settled the affairs in India, left all the affairs in India in hands of his slave Qutb-ud-din Aibak..

On his way back to Ghazni, his caravan rested at Dharni near Sohawa . He was assassinated on March 15, 1206, while offering his evening prayers. The identity of Mu'izz's assassins is disputed, with some claiming that he was assassinated by local Gakhars and others claiming he was assassinated by Khokhars or even Ismailis.

1.5 Succession

Mu'izz had no offspring, but he treated his Turkic slaves as his sons, who were trained both as soldiers and administrators and provided with the best possible education. Many of his competent and loyal slaves rose to positions of importance in Mu'izz's army and government.

When a courtier lamented that the Sultan had no male heirs, Mu'izz retorted: "Other monarchs may have one son, or two sons; I have thousands of sons, my Turkish slaves who will be the heirs of my dominions, and who, after me, will take care to preserve my name in the Khutbah (Friday sermon) throughout these territories."

Mu'izz's prediction proved true. After his assassination, his Empire was divided among his slaves:

- Qutb-ud-din Aibak became ruler of Delhi in 1206, establishing the Sultanate of Delhi, which marked the start of the Slave dynasty.
- Nasir-ud-Din Qabacha became ruler of Multan in 1210.
- Tajuddin Yildoz became ruler of Ghazni.
- Ikhtiyar Uddin Muhammad bin Bakhtiyar Khilji Became ruler in parts of Bengal.

Important questions:

1. Give a critical estimate of the character of Muhammad Ghori and analyse his attacks on India.

M.A.HISTORY– SECOND SEMESTER
PAPER – II INDIA UNDER DELHI SULTANATE
(1206-1526 A.D)

3. Sultan Iltutmish

Aim: To make the students know the greatness of Sultan Iltutmish and his consolidation of power.

3.1 Early life and career

3.2 Sultan of Delhi

3.2.1 Rise to power

3.2.2 Early challenges

3.2.3 Mongol threat

3.2.4 Consolidation of Revolt in Bengal

3.2.5 Suppression of Revolt in Bengal

3.2.6 The Conquest of Rajput Kingdoms:

3.2.7 Investiture of Khalifa:

3.3.1 Some other Conquests of Iltutmish:

3.3.2 Coinage

3.3.3 Iqtadar

3.3.4 Islamic Culture

3.3.5 Nobility

3.4 Death and succession

3.5 In Art

3.6 successors of Iltutmish

Introduction:

“The history of Muslim sovereignty in India, properly speaking, begins with Iltutmish. It was he who gave the country a capital, an independent state, a monarchical form of government and a governing class. Among his other achievements, beautification of the city of Delhi as well as execution of a better administration in the country were important”-Dr. R.P. Tripathy.

Iltutmish was the first real Turkish Sultan of Delhi. After the death of Qutb-ud-din Aibak, his inefficient son Aram Shah was placed on the throne by his officers at Lahore. But his candidature was opposed by the nobles of Delhi. High officials including Turkish nobles at Delhi decided to invite Iltutmish, the son-in-law of Aibak to succeed him. Iltutmish was more efficient as well as a capable military commander. He was by then the governor of Badaun.

Iltutmish, who was eagerly awaiting this opportunity, responded to their call very promptly and reached Delhi and assumed sovereign powers. Aram Shah marched towards Delhi with a vast army but Iltutmish defeated and killed him. He is said to have ruled only for eight months. After this inglorious period of eight months rule of Aram Shah, there started a glorious period of Iltutmish in 1211 A.D. which continued for a long period till he died on 1236.

To his credit, he was the first Sultan of India who was recognized by the Khalifa. He was successful in keeping the throne of Delhi safe from the danger of Mongol invasion as well as from the attacks of both Yelmez and Qubacha. He broke up the Rajput powers in the north and established his supremacy over them. He made his rule hereditary, issued coins in his name and made Delhi a beautiful capital.

3.1 Early Life and Career:

Iltutmish's full name was Shams-ud-din Iltutmish and was born in a Turkish family in Central Asia. His family belonged to the Ilbari tribe of the Turks. He was handsome and intelligent and loved by his parents. His brothers being envious had sold him as a slave to a slave merchant named Jamal-ud-din. He took him to Delhi and sold him again to Qutb-uddin-Aibak.

He received training as a soldier and learnt reading and writing as well. Very soon he proved his talent and became a great warrior. It is said that Muhammad of Ghur was much impressed and recommended him to Qutb-uddin-Aibak in these words: Treat Iltutmish well, for he will distinguish himself. His words become true. Under Aibak, Iltutmish rose from position to position and just before his Sultan-ship he was the governor of Badaun. Aibak made him his son-in-law by giving him his daughter in marriage. However with a stroke of good fortune and hard work he became the Sultan of Delhi and ascended the throne in 1211 A.D. after the death of his great master.

Iltutmish ascended the throne of Delhi at a time of crises. The difficulties which his master Aibak had faced were not yet over. Therefore, he did not find the throne a bed of roses. He had to face a number of difficulties at home and from outside. After Aram Shah there were dangerous rivals like Taj-ud-din Yelmez of Ghazni and Nassiruddin Qubacha of Uch's upper Sind & Multan.

Yeldoz reasserted his sovereign power over Hindustan and treated Iltutmish as his vassal. Qubacha, the governor of Multan had marched upto Lahore by declaring his independence. Ali Mardan, the governor of Bengal and Bihar had declared his independence immediately after the death of Qutb-uddin.

The Rajput states like Ranthambhor, Jalor, Ajmer, Gwalior and others had stopped paying tributes and also had declared their independence. Thus the Sultanate of Delhi was in a precarious position when Iltutmish ascended the throne. It looked like almost non-existent. But Iltutmish was a man of high courage and determination. He accepted the challenge and faced the problems bravely.

3.2 Sultan of Delhi

3.2.1 Rise to power

In 1210, Qutb-ud-din Aibak died in a seemingly naive Polo accident in his capital of Lahore. Muizzi amirs, who had been appointed by Muhammad of Ghor, supported one [Aram Shah](#), whose relation to Aibak is clad in mystery. Sources and estimations vary, considering him Aibak's son, brother or one of his nobles.

Qutbi amirs, owing allegiance to Aibak, invited Iltutmish, then Governor of Badaun, to seize power in Delhi. Aram Shah acceded to the throne in Lahore. In 1211, Iltutmish claimed the throne in Delhi. Aram Shah marched towards Delhi but was slain in battle at Bagh-i-Jud (the plains of Jud) leaving Iltutmish unopposed in Delhi.

The clash between Iltutmish, now Sultan Shams-ud-din, and Aram Shah, also led to the shift of capital from Lahore to Delhi. Thereby, Shams-ud-din can be viewed as the first ruler of the Delhi Sultanate, albeit being the third ruler in the Ghulam Dynasty, a fact leading to some confusion as to the periodization of the Delhi Sultanate. The shift of capital was probably supposed to shift power from the seat of Aram Shah's supporters and nobles, as well as to establish a more central and secured position of his newly founded Sultanate.

3.2.2 Defeat of Yeldoz:

The most formidable enemy of Iltutmish was Taj-ud-din Yeldoz of Ghazni. At first owing to internal problems he did not like to direct conflict with Yeldoz. He admitted him as his-overlord and remained in his book for some time. After Aram Shah issue was over, he made preparations to face Yeldoz. In the mean while Yeldoz was defeated by Khwarizm Shah and fled to India. In India, Yeldoz defeated and drove Qubacha and occupied Lahore and Punjab. According to Ferishta, he succeeded in occupying the Punjab upto Thaneswar.

Iltutmish considering it as the right time attacked Yeldoz and a battle between the two took place in the historic battle field of Tarain in 1215 A.D. Yeldoz was defeated and put to death. With this all connections with Ghazni were cut off and Iltutmish felt more secured. But he did not attack Qubacha and allowed him to rule over Multan. Punjab only came to the occupation of Iltutmish.

3.2.3 The Mongol Invasion:

During the reign of Iltutmish, the greatest danger to the country was the possible invasion of Mongols under the leadership of Chengiz Khan. It was in 1221 A.D., Chengiz Khan; the Mongol hero appeared at the border of India by following Jalal-ud-din Mangabarni, the defeated Shah of Khwarizm empire. Mangabarni fled into Punjab, took shelter there by making a matrimonial alliance with the khokhar chief of Punjab. Chengiz Khan on the other hand halted on the bank of the river Indus and observed the activities of Mangabarni. He also sent a message to Iltutmish not to give shelter to Mangabarni.

Mangabarni proceeded towards Lahore and sent an envoy to Iltutmish with an appeal for help and shelter. Iltutmish was a very wise and clever ruler and he knew this would provoke Chengiz Khan and as a result the country would face a great Mongol invasion. So he refused to give any help or shelter to Mangabarni and requested to withdraw from the Punjab.

So he diverted his attention and proceeded towards Multan and inflicted a crushing defeat upon Qubacha. This attitude of Iltutmish perhaps gave satisfaction to Chengiz Khan who withdrew instead of invading India. And due to this wise policy of Iltutmish, not only Delhi was saved from Mongol raids but also Qubacha was punished by Mangabarni.

3.2.4 Defeat of Qubacha:

Nasir-ud-din Qubacha was another formidable enemy of Iltutmish. But by the time his power had been reduced due to the reverses. He was severely suffered by the attack of Yeldoz and Mangabarni one after another within a very short period. After the attack of Mangabarni, Qubacha was almost ruined. Iltutmish, thought it the right time to attack and finish Qubacha once for all.

For this purpose, he sent two armies, one from Lahore to attack Multan and the other from Delhi to invade Uch. During the capture of Uch, Qubacha being defeated took shelter in the fort of Bhakkar which was besieged by the Delhi Army. At last finding no way out, he committed suicide by drowning himself in the river Indus. As a result Sind and Multan were annexed to the empire of Delhi Sultanate.

3.2.5 Suppression of Revolt in Bengal:

Bengal another distant province in the east was under the authority of Delhi Sultan during the reign of Qutb-ud-din Aibak. But she had declared her independence soon after the death of Aibak. Iltutmish on the other hand was busy in the Frontier provinces in west and had no time to divert his attention to Bengal. But soon after the completion of his work in the west with the death of Qubacha, he thought of invading Bengal.

By then the ruler of Bengal was Sultan Ghiyasud-din. Iltutmish sent an expedition against Bengal and himself followed the same. Sultan Ghiyasuddin submitted without any fighting recognised the suzerainty of Delhi and agreed to pay the annual tribute. But within a very short period of this Ghiyasuddin again revolted and declared Bengal independent.

This time Iltutmish by sending an Expedition to Bengal defeated and killed Sultan Ghiyasuddin. He appointed his son Nasir-ud-din Muhmud as the governor of Bengal. After Nasirud-din's departure there was again another rebellion in Bengal under the leadership of Balkha Khalji. This was in 1230 A.D., Iltutmish proceeded to Bengal in person defeated and killed Balkha Khalji and Bengal was annexed to Delhi Empire.

3.2.6 The Conquest of Rajput Kingdoms:

After the death of Qutb-ud-din Aibak, the Rajput states had declared their independence. Iltutmish, as he was busy in northwestern frontier had no time to pay his attention to the Revolts of Rajput states. The Rajput Kingdoms such as Ranthambhor, Jalor, Mander Kalinjar, Gwalior, Ajmer, Bayana, Thangir and many other had raised the standard of rebellion and put an end to the Turkish supremacy. Iltutmish dealt with them one after another and re-annexed those states.

3.2.7 Investiture of Khalifa:

Iltutmish was the first Sultan of Delhi, who received the Investiture of Khalifa. In 1229 A.D. the Khalifa of Baghdad, Al Mustansir Billah, bestowed on Iltutmish the titles of "Sultan-i- Azam" or the Sultan the great and "Nasir-amir-al-Mommin" or the Deputy of the leader of faithful. This investiture not only guaranteed his right to the throne but also increased his power and prestige in the Muslim world. As a mark of commemoration of this event, Iltutmish introduced a coin inscribing his name thereon as the representative of Khalifa. This was a great achievement of his life.

3.3.1 Some other Conquests of Iltutmish:

Iltutmish is said to have conquered some more kingdoms such as Ajmer, and Gwalior which were left unconquered during his campaign against Rajput states. Kanauj and Benaras were reoccupied in 1231 A.D. In 1239 A.D. he annexed Malwa and Ujjain to his empire. As a result, Iltutmish made the Turkish empire in India as vast as it was during the time of Aibak.

3.3.2 Coinage

The early Ghurid rulers had maintained the Rajput coinage system based on the [Hindushahi](#) bull-and horseman coins in place at the Delhi mint. Dehliwala, the standard coin, was a silver-copper alloy with a uniform weight of 3.38 grams, of which 0.59 grams was Silver. The major source of silver for the Delhi mint were coin hoards from Central Asia. Another source was European silver which made its way to Delhi via the Red Sea, Persian Gulf through the ports of Gujarat. By the 1220s, supply from Central Asia had dried up and Gujarat was under control of hostile forces.

In response to the lack of silver, Iltutmish introduced a new bimetallic coinage system to Northern India consisting of an 11 gram silver Tanka and the billon Jital, with 0.25 grams of silver. The Dehliwala was devalued to be on par with the Jital. This meant that a Dehliwala with 0.59 grams of silver was now equivalent to a coin with 0.25 grams of silver. Each Dehliwala paid as tax, therefore produced an excess 0.34 grams of silver which could be used to produce Tankas. The new system served as the basis for coinage for much of the Sultanate period and even beyond, though periodic shortages of silver caused further debasement. The Tanka is a forerunner to the [Rupee](#).

3.3.3 Iqtadar

Iltutmish introduced the Iqta-dar system, which had been the common practice of the majority of the Islamic world since the time of the Buyids. The system shares some similarities with the contemporary European custom of Feudalism, and involved dedicating the profits of a certain

land of fief (Quta') to warlords in payment of their martial service and political loyalty.

3.3.4 Islamic Culture

Shams ud-din's court was abundant with poets in the Arabic and Persian languages. He is said to have rewarded a poet called Nasiri for writing him a fifty-three couplets long Qasida, by giving him fifty-three thousands Tankas; Iltutmish is also said to have learned the opening (Fatiha) of the Qasida by heart.

3.3.5 Nobility

Shams ud-din installed a new nobility, which was based on a confederation of Turkic and a few Mawali (new Muslims of Hindu origin) that were acquitants of him or of Qutb ud-din. They formed a council of forty (Chilanghan) which was very powerful and became the de facto rulers behind the majority of his heirs.

3.3.6 His Last Days and Death:

Iltutmish fell ill in 1235 A.D. due to continuous military operations. During his last expedition against Bayana, he was attacked by severe illness and was brought to Delhi immediately for treatment. But he could not recover from such illness and struggling with life for about a year he breathed his last 1236. With his death the country lost a great ruler and also there came to an end the long twenty-five years glorious reign of Delhi Sultanate.

3.4 Character and Achievements of Iltutmish:

Iltutmish has occupied a place among the outstanding rulers of Medieval India. From the life of a slave he rose to the status of the Sultan of Delhi by his talent, meritorious services and good luck. When he ascended the throne, the Sultanate of Delhi was almost non-existent as most of the states under the Sultanate had declared their independence and the politics at Delhi had plunged into crises. But as he was a brave soldier and shrewd statesman, he could easily save the Sultanate from the impending dangers.

He destroyed the powers of Yeloz and Qubacha and made his position safe on the throne of Delhi. He saved the country from a great Mongol invasion by adopting wise policy and not allowing the enemy of Chengiz Khan to take shelter at Delhi. After making his position safe at Delhi, he made a series of campaigns against Rajput States and the ruler of Bengal and Bihar and annexed those kingdoms to the empire of Delhi Sultanate. As a result of his conquests and annexation, the Turkish empire of Delhi became vast and the political unity of the country was achieved.

According to Dr. R.P. Tripathy, „The history of Muslim sovereignty in India, properly speaking, begins with Iltutmish. It was he who gave the country a capital, an independent state, a monarchical form of government and a governing class. Among his other achievements, beautification of the city of Delhi as well as execution of a better administration in the country were important.

3.5 In Art

He decorated the city of Delhi with construction of mosques and the famous Qutub Minar. He also invited scholars, Muslim saints, artists and artisans to Delhi to make the city developed both culturally and industrially. Iltutmish trained a band of good slaves numbering forty and placed them in responsible posts for better and efficient administration. He is said to have introduced new silver and copper currency which were two basic coins of the sultanate period. He was very much religious in his personal life and observed the Islamic rites with a sense of respect and devotion.

His greatest achievement was the grant of Investiture by Khalifa to him. This not only gave a guarantee to his right to throne of Delhi but also made him one of the prestigious men in the Muslim world. However, he was intolerant towards the Hindus. He destroyed some famous Hindu Temples like Mahakala Temple of Ujjain and hurt the religious sentiments of the Hindus. But his deeds for the establishment of Muslim rule in India have made him the founder of Delhi Sultanate.

3.6 successors of Illutmish

RUKNUDDIN FIROZ SHAH (1236 A.D)

Nasiruddin was the most renowned prince and the ablest of Illutmish. He breathed his last in 1229 A.D in Bengal. Illutmish was very much aggrieved at the premature death of his eldest son. He did not have good opinion about his second son Ruknuddin Firoz as he was given to sensual pleasures and had no sense of responsibility. The other sons of Illutmish were too young to undertake the responsibility of the state. Illutmish, therefore, decided to nominate his daughter Raziya as his successor who was a very clever, brave and bold lady. But it was a new experiment and was against the feelings of the Muslims. Besides, the sons of Illutmish and his officers also did not relish it, but Illutmish crushed all his opponents and sought the permission of his courtiers. The name of Raziya was struck on silver coins and she was nominated as successor of Sultan Illutmish.

But after the death of Illutmish, much against his will, the Turkish nobles enthroned Ruknuddin Firoz in the place of Raziya. He was an incapable youth and proved to be an incompetent ruler. His mother, Shah Turkan, who was, in fact, a maid-servant earlier, captured all the powers and proved to be a wicked conspirator. She won the favour of nobles and the courtiers. Firoz could have ruled for a long time if he had acted wisely but his overwhelming love for sensual pleasures defamed him and the people began to oppose him. The powerful Shamsi governors declared their independence as they were not prepared to be ruled by an incompetent ruler like Ruknuddin Firoz.

Shah Turkan, the mother of the Sultan, tried to act as dictator. She got killed by some ladies. Qutubuddin a very young son of Illutmish, was also blinded and put to death by her. She also conspired to assassinate Raziya. All her cruel activities roused a feeling of hatred among the nobles, and they realized their mistake. Revolts cropped in many parts of the Sultanate of Delhi. Raziya also took advantage of these revolts and chaos and she presented herself in the mosque on one Friday wearing red robes and requested the public for help. She also highlighted the cruelties of Shah Turkan in such a way that the people who were already fed up with the reign of Ruknuddin Feroz promised to support her. Ruknuddin was therefore, de throne d after about seven months of reign. He died on November 19, A.D 1236 in confinement.

Important questions:

1. Give an estimate of Illutmish as an emperor and ruler.
 2. Describe the early difficulties of Illutmish.
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PAPER – II INDIA UNDER DELHI SULTANATE
(1206-1526 A.D)

4. SULATANA RAZIA

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4.0 INTRODUCTION:

Raziyya al-Din (1205 – October 13, 1240 aged 35), throne name *Jalâlat ud-Dîn Raziyyâ*, usually referred to in history as **Razia Sultan**, was born in Budaun and was the Sultan of Delhi in India from 1236 to May 1240. Like some other Muslim princesses of the time, she was trained to lead armies and administer kingdoms if necessary. Razia Sultana was the only woman ruler of both the Sultanate and the Mughal period, although other women ruled from behind the scenes. Razia refused to be addressed as Sultana because it meant "wife or mistress of a sultan". She would answer only to the title "Sultan." In many people's opinions Razia had all the qualities of a great monarch.

4.1 Reign as Sultan

Razia (also called *Radiyya* or *Raziyya*) succeeded her father Shams-ud-din Iltutmish to the Sultanate of Delhi in 1236. Iltutmish became the first sultan to appoint a woman as his

successor when he designated his daughter Razia as his heir apparent. Razia was the first and last female ruler of Delhi Sultanate. (According to one source, Iltutmish's eldest son had initially been groomed as his successor, but had died prematurely.) But the Muslim nobility had no intention of acceding to Iltutmish's appointment of a woman as heir, and after the sultan died on Wednesday 30 April 1236, Razia's brother, Rukn ud din Firuz, was elevated to the throne instead.

Ruknuddin's reign was short. With Iltutmish's widow Shah Turkaan for all practical purposes running the government, Ruknuddin abandoned himself to the pursuit of personal pleasure and debauchery, to the outrage of the citizenry. On November 9, 1236, both Ruknuddin and his mother Shah Turkaan were assassinated after only six months in power.

With reluctance, the nobility agreed to allow Razia to reign as Sultan of Delhi. She dressed like a man and sat in open durbar. She was an efficient ruler and possessed all the qualities of a Monarch. As a child and adolescent, Razia had little contact with the women of the harem, so she had not learnt the customary behavior of women in the Muslim society that she was born into. Even before she became Sultan, she was reportedly preoccupied with the affairs of state during her father's reign. As Sultan, Razia preferred a man's tunic and headdress; and contrary to custom, she would later show her face when she rode an elephant into battle at the head of her army.

A shrewd politician, Razia managed to keep the nobles in check, while enlisting the support of the army and the populace. Her greatest accomplishment on the political front was to manipulate rebel factions into opposing each other. At that point, Razia seemed destined to become one of the most powerful rulers of the Delhi Sultanate.

But Razia miscounted the consequences that a relationship with one of her advisers, Jamal-ud-Din Yaqut, an Abyssinian Siddi (Habshi) slave,^[4] would have for her reign. According to some accounts, Razia and Yaqut were lovers, other sources simply identify them as close confidants. In any case, before long she had aroused the jealousy of the Turkic nobility by the favoritism she displayed toward Yaqut, who was not a Turk, when she appointed him to be Superintendent of the Stables. Eventually, a childhood friend named Malik Altunia, the governor of Bhatinda, joined a rebellion by other provincial governors who refused to accept Razia's authority.

A battle between Razia and Altunia ensued, with the result that Yaqut was killed and Razia taken prisoner. She was incarcerated in April, 1240 at Qila Mubarak at Bathinda. While in prison, Razia Sultan was allowed to go to Hajirattan mosque to offer prayers on Fridays in a special palki. She was released in August 1240. To escape death, Razia agreed to marry Altunia. Meanwhile, Razia's brother, Muizuddin Bahram Shah, had usurped the throne. After Altunia and Razia undertook to take back the sultanate from Bahram through battle, both Razia and her husband were defeated on the 24th of Rabi' al-awwal A.H. 638 (October 1240). They fled Delhi and reached Kaithal the next day, where their remaining forces abandoned them. They both fell into the hands of Jats and were robbed and killed on the 25th of Rabi' al-awwal A.H. 638, this date corresponds to October 13, 1240. Bahram, for his part, reigned from 1240 to 1242, but would be dethroned for incompetence.

4.2 Legacy

Razia is said to have pointed out that the spirit of religion was more important than its parts, and that even the Islamic prophet Muhammad spoke against overburdening the non-Muslims. On another occasion, she reportedly tried to appoint an Indian Muslim convert from Hinduism to an official position but again ran into opposition from the nobles.

Razia was reportedly devoted to the cause of her empire and to her subjects. There is no record that she made any attempt to remain aloof from her subjects, rather it appears she preferred to mingle among them.

Razia established schools, academies, centers for research, and public libraries that included the works of ancient philosophers along with the Qur'an and the traditions of Muhammad. Hindu works in the sciences, philosophy, astronomy, and literature were reportedly studied in schools and colleges.

4.2.1 Razia, a Highly regarded Sultan of Ancient era:

Starting from the year 1236 to 1240, Razia Sultan continued to exist as the powerful “Sultan of Delhi, India”. She still possesses the pride of being the foremost and ultimate women sovereign of “Delhi Sultanate”. If truth be told, Razia Sultana was the solitary woman sovereign in both Mughal & Sultanate era. However, a few other women also ruled surreptitiously. Razia, the powerful woman ruler declined to be called as „Sultana” as the term referred to “Spouse or Wife of a Sultan”. As a result, this brave ruler responded only if, she was mentioned with the title – “Sultan”!!

4.2.2 Outstanding Administrrating Power of Razia Sultan:

Obviously, Razia Sultan was a brilliant administrator who was able to hand several intricate regime dealings efficiently and effortlessly. Even though, she served as a brave chief in the battleground, she also had enormous strength and tremendous combating potential. With the aim of ruling the country with a brawny look, Razia Sultana did not hesitate to cast off her womanly outfit. She always wore manly outfits, irrespective of whether she attended the court or appeared in the combat zone. Owing to Razia's terrific administrative and ruling powers, emperor Iltutmush designated Razia Sultana as his heir on the Delhi throne. Every time when Iltutmush had the necessity to travel far from his Kingdom, he left all the powers to his daughter Razia Sultana by giving the orders of all regime affairs to her. Unfortunately, after the decease of Iltutmush, „Rukn-ud-din Firuz”, the son of Iltutmush deliberately took away the throne of Delhi. He ruled the kingdom for approximately 7 months. Nevertheless, along with the inconceivable support of Delhi citizens, Razia Sultana was able to capture the throne by conquering her own brother in the year 1236. Since Razia Sultana was a resourceful monarch, she instigated potential rules and regulations in her country. Also, this courageous ruler made every effort to enhance the road and rail network of her province by heartening business, constructing wells, roads, libraries, research centers & schools. However, Razia Sultana did not forget to donate to the meadow of art & culture. The Lady ruler cheered talented artists, musicians and lyricists to contribute to art and cultural activities to a greater extent.

4.2.3 Non-judgmental Attitude of Razia towards Religion:

It is believed that Razia Sultana had mentioned that the fortitude of religious conviction was crucial than its sub-divisions. In fact, her open-mindedness towards Hindu religion paid her off with disparagement from Muslim critics. Razia Sultan constructed community libraries that included the legendary works of prehistoric theorists in conjunction with holy “Qur’an” and other Muhammad customs. Also, other philosophical works based on Hinduism in philosophy, science, literature and astronomy, were supposedly included in academic institutions.

4.2.4 Conflict with Turkish Aristocracy:

Razia Sultan had great trust on “Jalal-ud-din Yaqut”, an Ethiopian slave. She appointed him as her personal assistant. As a consequence, she confronted the domination of the authoritative Turkish upper classes. The Turkish aristocracy was hesitant to acknowledge a woman as their head of state, mainly when she confronted their supremacy. So, they worked furtively against the lady ruler. In the year 1239, Razia was in an attempt to restrain a revolt against the “Lahore Governor” who was a Turkish. The Turkish aristocracy made use of Razia’s nonexistence at Delhi and triumphed over Razia and made Bahram (Razia’s brother) as the King of Delhi throne. So as to capture her throne all over again, Razia Sultana entered into a matrimonial bond with “Malik Altunia”, the Bhatinda Governor and protested against Delhi with the support of her companion. Nevertheless, on October 13th, 1240, Razia and her husband were assassinated by „Bahram“.

4.2.5 Razia's Legacy

As sultana, Razia reportedly sought to abolish the tax on non-Muslims but met opposition from the nobility. By way of response, Razia is said to have pointed out that the spirit of religion was more important than its parts, and that even the Muslim Prophet spoke against overburdening the non-Muslims. On another occasion, Razia reportedly tried to appoint an Indian Muslim convert from Hinduism to an official position but again ran into opposition from the nobles. In this case she yielded, having concluded that the bonds of Islam were weaker than old prejudices.

Razia was reportedly devoted to the cause of her empire and to her subjects. There is no record that she made any attempt to remain aloof from her subjects, rather it appears she preferred to mingle among them. Her tolerance of Hinduism would later bring her criticism from Muslim historians.

Razia established schools, academies, centers for research, and public libraries that included the works of ancient philosophers along with the Koran and the Traditions of the Prophet. Hindu works in the sciences, philosophy, astronomy, and literature were reportedly studied in schools and colleges.

4.2.6 BAHRAM SHAH (1240-1242 A.D)

.Raziya"s removal from the throne and enthronement of Bahram Shah was a clear indication of the victory of Turkish slaves. They also received a lesson from the policy of R aziya and reached the conclusion that the Sultan could not be trusted. In order to weaken the position of the Sultan they created a new post of Naib-i-Mamlakat and gave away all executive powers to him. Bahram Shah was installed on the throne with the clear indication that he would not make use of the powers of the Sultan. He also accepted Aitigin as his Naib. He enhanced his power and prestige by marrying a sister of the Sultan. He also started to enjoying the prerogatives of the Sultan such as keeping the naubat beating and tying the elephant at the gate of his palace.

Bahram Shah was no doubt, a puppet in the hands of the Shamsi nobles and promised not to make use of the executive powers of Sultan, but he could not tolerate the impertinence of Aitigin who began to enjoy the prerogatives of the Sultan. Hence in a bid to liberate himself from the influence of the Turkish slaves, Bahram Shah got his Naib Aitigin, murdered.

The incident should have roused a feeling of harmony and resentment among the nobles but they could not take any step against the Sultan, as they had no unity among themselves. In the meantime, nobody was appointed on the post of Naib, so Badruddin Sunqar, Amir-i-Najib usurped all the powers of Naib. It annoyed Bahram Shah all the more. Sunqar conspired against his life with the support of his Wazir Muhazabuddin. But the secret was disclosed to the Sultan by his Wazir. He arrested the conspirators but failed to take a stern action against them due to his weak position. He exiled some of them and transferred Badruddin to Badaun. As he returned afrom Badaun without seeking permission of the Sultan, Bahram Shah got him killed along with a noble Tajuddin who had a great reputation.

The murder of Aitigin had already created dissatisfaction among the Turkish nobles but the assassination of Sunqar and Tajuddin terrorized them. Wazir Muhazubuddin endeavoured to take advantage of the dissatisfaction of the Turkish nobles and ulemas. As Bahram got murdered one of the Qazis, the ulemas were also against him. The Wazir hatched a plot against the life of the Sultan at the time of Mongol invasion in A.D.1241. He sent against the Mongols for security of Lahore which was besieged by the Mongols. On the way he told and convinced the Turkish nobles that he was directed by the Sultan to kill all of them. It made the Turkish nobles angry and they began to afraid and conscious of his evil designs took another step to depose sultan. A battle was fought among the citizens of Delhi and the Turkish nobles but the rebels achieved victory. They captured and killed Sultan Bahram Shah in 1242 A.D

4.2.7 ALAUDDIN MASUD SHAH (1242-1246 A.D)

As, the Turkish nobles were disunited on the issue of a Sultan, they failed to make anyone amongst themselves, the Sultan of Delhi and once again a member of the family of Illtutmish. Alauddin Masud Shah, son of Ruknuddin Feroz, was declared the Sultan. Although Izzuddin Kishlq Khan, one of the member of the Forty declared himself the Sultan after dethronement of Bahram Shah, the action of Kishlu Khan was disapproved by the Turkish nobles. Thus Masud Shah wore the crown for about four years but he did not have any executive power with him.

Masud Shah was declared a puppet Sultan. The powers of the state were wielded by nobility headed by the Naib, Qutubuddin Hasan Ghorī. He was not the member of the group of the “Forty”. Therefore the office of Naib-i-Mamlakat exercised neither power nor influence so long as he continued on this post. Infact, he could get this office because of the disharmony among the members of the group of forty Turkish slaves. During the reign of Alauddin Masud Shah, Muhazabuddin, the Wazir continued on his post. However, the Turkish nobles remained working on the remaining important posts. Muhazabuddin tried to destroy the group of Turkish nobles but he did not succeeded in his mission. On the contrary the Wazir himself had to forgo his office. Nizamuddin Abu Bakr was appointed on the post of Wazir and Balban was assigned the office of Amir-i-Hajib. Balban was not a very senior member of the group of Forty, but he could get the significant post of Amir-i-Hajib by his virtues, worth and cleverness. Later on, as leader of the group, he occupied the powers and the reins of the government.

Masud Shah ruled peacefully for four years. No doubt, some disturbances took place in the east and the north-west and Tughu Khan the Governor of Bengal, endeavoured to challenge the authority of the Delhi Sultanate. He achieved victory over Bihar and invaded Avadh and a prolonged conflict took place with Tamar Khan, the governor off Avadh. The governors of Multan and Uchh tried to establish their independence but they continued to rule under the reign of Masud Shah due to the all the powers of the state. The mutual jealousies prevalent among the Turkish slave officers of Illutmish also gave Balban opportunities to amass power. When he felt confident that his position was quite sound, he conspired against Alauddin Masud Shah and d deposed him from the throne in June 1246 A.D. Again because of mutual jealousies, the Turkish nobles failed to be unanimous on the installation of one of them and, ultimately a grandson of Illutmish was selected for enthronement.

4.2.8 NASIRUDDIN MAHMOOD (1246-1266A.D)

Nasiruddin Mahmood, the grandson of Illutmish, succeeded the throne after Alauddin Masud Shah on 10th june 1246. He was the son of prince Nasiruddin who breathed his last in Bengal in April 1229 A.D. Nasiruddin was a posthumous child. He had seen the fate of the earlier successors of his grandfather. After his enthronement he handed over all the powers of the Sultanate to the Turkish nobles and remained ruler of Delhi in name only.

Prior to his installation as Sultan he was Governor of Bahraich. When the conspiracy was hatched against Masud Shah, he was brought to Delhi in the disguise of a woman and made to occupy throne by the conspirators. Balban was also a staunch supporter of Nasiruddin and was later on appointed Naib, probably as a reward of his treachery. He remained Naib-i-Mamlakat throughtout the reign of Nasiruddin except in the year 1253A.D., when Raihan was appointed on this post. Balban wanted to strengthened his power,so he gave his daughter in marraiage to Nasiruddin, the Sultan of Delhi. On this occasion the post of Naib-i-Mamlakat and the title of Ulugh Khan was bestowed on him. In fact, Balban was the ruler of Delhi and he enjoyed all the powers whereas Nasiruddin was a puppet king.

Infact, during the reign of Nasiruddin, Balban controlled all the affairs of state whereas the king, remained confined in his palace and never performed any act as could offend the nobles. Balban strengthened his position by promoting his friends and relatives. His younger brother Kishlu

Khan and cousin Sher Khan Sunqar were among his favourites who helped in strengthening his position.

Important questions:

1. Write a note on the rise and fall of Raziya.
2. What was Chihalgani? How did it influence the politics of its times.
3. Write a note on Nasiruddin Mahmood as a puppet sultan.

Malik Kafur

Malik Kafur was the slave general of Sultan Alauddin Khilji who had won for him the Deccan territories of Warangal, Devgiri, Madura and Dwarasamudra, etc. Alauddin Khilji was the Sultan of Dehli.

Malik Kafur was originally a Hindu slave who fell into the hands of the Muslims at Cambay after the conquest of Gujarat. Alauddin's general Nusrat Khan had paid 1,000 dinars to buy him and that is why Malik Kafur is also known as the "Hazardinari."

Because of his abilities and service, he won the confidence of the Sultan who raised him to the position of the „Vazir“ or the Chief Minister. Soon he was made the Commander-in-Chief of the royal forces that were sent for the conquest of the Deccan.

Malik Kafur proved a very capable general. Within a short time he won the Deccan states of Warangal, Dwarasamudra, Devgiri, and Madura and brought enormous booty for his master.

The conquest of Deccan was the greatest achievement of Malik Kafur, and because of this achievement his influence over Alauddin Khilji increased abnormally and nobody could dare to oppose him. It was he who told the Sultan that his wife and sons were conspiring against him and consequently he got Malika Jahan and Alauddin's two sons imprisoned. Similarly Malik Kafur got his rivals heavily punished under the orders of the Sultan.

Malik Kafur was very ambitious and intriguing. After Alauddin's death he tried to get the throne for himself and for this purpose he put a minor son of the late Sultan (named Shihab-ud-Din Umar) on the throne. Then he began to get rid of the survivors of the Khilji Sultan one by one. Malika Jahan was robbed of all her jewellery and thrown behind the bars. The other sons of Alauddin Khilji were blinded and their supporters dismissed.

Malik Kafur also tried, to lay his hand on Mubarak, who luckily escaped. But such acts made him very unpopular and a conspiracy was organized against him. The conspiracy proved successful and exactly 36 days after the death of Sultan Alauddin Khilji (i.e. on February 6, 1316) he was murdered with his associates.

Though ambitious and intriguing he proved himself to be a great general who carried the banner of Islam to the Deccan States of India.

M.A.HISTORY– SECOND SEMESTER
PAPER – II INDIA UNDER DELHI SULTANATE
(1206-1526 A.D)

6. Successors of Balban and Decline of Slave Dynasty in India.

Aim: To make the students know about the weakness of the successors of Balban and the reasons which are responsible for the downfall of the Delhi Sultanate.

- 6.1 Kaiqobad**
- 6.2 Career and administration of Kaiqobad**
- 6.3 Conspiracy of Nizamuddin**
- 6.4 Bhugra Khan coming to Delhi**
- 6.5 Murder of Nizamuddin**
- 6.6 Assassination of Kaiqobad**
- 7.0 Introduction of decline of slave dynasty**
- 7.1 Sultans Being Foreigners:**
- 7.2 Autocratic Military Rule**
- 7.3 Absence of Law of Succession:**
- 7.4 Lack of Organized Central Power:**
- 7.5 Lack of Public Sympathy and Internal Revolts:**
- 7.6 Rise of the Power of Amirs:**
- 7.7 Weak Successors:**
- 7.8 Significance of Slave Dynasty.**

“After the death of Balban his successors ruled over Delhi Sultanate for three years but during their reign the process of decline began due to the inefficiency of his successors The following Sultans ruled after his death.

6.1 Kaiqobad (1287—1290 A.D.):

Balban wanted to make his eldest son Muhammad his successor but the” premature death of the crown prince shattered all hopes and he himself breathed his last due to this fatal shock. The death of Balban not only proved fatal or the dynasty of the so-called slaves but also ended the grandeur of the Delhi Sultanate.

Dr. Ishwari Prasad writes,

“Authority forgets a dying king and no sooner were his eyes closed in death than the nobles and officers opposed his last testament and elevated Kaiqubad to the throne, an unhappy choice which ultimately led to the fall of the Slave Dynasty.”

Balban declared Kai Khusrau his successor before his death. Comparatively, Kai Khusrau was a better candidate. Hence the selection of Balban was justified, but the Turkish Amirs were divided on the issue of succession after the death of Balban. Malik Fakhruddin, Kotwal of Delhi, was the leader of one group and another group was led by Hasan Basari.

Fakhruddin was against the nomination of Kai Khusrau and he wanted to enthrone Kaiqubad. He argued that in order to save Delhi from internal conflict it was necessary to enthrone a son of Bughra Khan in place of Kai Khusrau and -at last he succeeded in putting Kaiqubad on the throne.

6.2 Early Career and Administration of Kaiqubad:

When Kaiqubad ascended the throne of Delhi, he was-seventeen years old. He had an attractive personality and polite nature. He had been brought up under the strict watch of his grandfather, Balban, who was a great disciplinarian.

Barani writes that by the time of his enthronement he had not tasted a drop of wine nor had he seen the fair face of a beautiful damsel. After his accession to the throne, he found himself free from the bondage of his grandfather.

His suppressed passions were now in full play and he lost himself in wine, women and luxury. The splendour and magnificence of the court changed him a lot. He became so much absorbed in luxuries that the administration of the Sultanate began to suffer. The atmosphere of Balban's court was completely changed. Discipline and conventions vanished and the court became a centre for dancers and buffoons.

The nobles and courtiers also followed in the footsteps of the Sultan and gave themselves up to luxuries and sensual pleasures. One Nizamuddin, son-in-law of Fakhruddin, the Kotwal of Delhi, held the powers of the kingdom in his own hands and the position of the Sultan became weak. He was not more than a puppet whose strings were in the hands of Nizamuddin Dr. A. L. Srivastava remarks about it,

"Within the kingdom, law and order were disregarded by ambitious people. Nizamuddin sedulously removed all competent rivals from his path of ambition with a view to seize the throne for himself."

6.3 Conspiracy of Nizamuddin:

Nizamuddin was a judge and Vakil-i-Dar of Delhi. He was very clever, intelligent and ambitious. Gradually, he established his influence over Kaiqubad and captured the powers of Sultan. Nizamuddin wanted to indulge him in wine and women and to occupy the throne of Delhi after his death.

Nizamuddin sought the services of his wife and sent her in the palace of Kaiqubad; so he could establish his complete sway over Kaiqubad through his wife as she was a beautiful lady and the Sultan a sensual pleasure seeking lad. Kai Khusrau, the rival claimant to the throne was secretly put to death by Nizamuddin and the former wazir was insulted and exiled by him.

The Turkish nobles and Amirs were also hurdles in the way of Nizamuddin ; he accused them of treachery and either got them murdered or exiled them from the capital. The vacant posts were filled by the faithful servants of Nizamuddin and his influence went on increasing day by day.

At the same time the Mongols attacked the country under the leadership of Tamar Khan of Ghazni. They badly plundered Lahore. On the advice of Nizamuddin, Kaiqubad got murdered those new Muslims (Mongols) and Turkish Amirs who were either friends or relatives of the Mongols.

It terrified all the nobles. Although a complaint was lodged with the emperor against the conspiracy of Nizamuddin, it did not move the Sultan in the least and he imprisoned all the persons who filed the complaint. However, the defence measures set up by Balban were quite strong to repulse the invasion of the Mongols and ultimately success was achieved against the Mongols.

Nizamuddin who was an able administrator established his control over all the activities of the kingdom and Kaiqubad was eclipsed as his Vakil-i-Dar “was doing the work with his own axe to grind. Hence soon people began to hate him and they began to express their dissatisfaction with his affairs.

6.4 Bughra Khan’s coming to Delhi:

At the time of the death of Balban, Bughra Khan was the Governor of Bengal. Just after the death of his father, he assumed the title of Nasiruddin and declared his independence in Bengal. Although Bughra Khan was happy that his son had succeeded in Delhi but he was not prepared to accept the subordination of his son, and ruled independently in Bengal for two years.

During this period he kept a close watch over the activities of his son but when he became confident that Kaiqubad was an unworthy ruler and he could put the throne of Balban in danger, he decided to intervene in the politics of Delhi.

He warned his son through letters to mend his manners and to take personal interest in the affairs of the Sultanate but Kaiqubad was not moved by them. Seeing the gravity of the circumstances Bughra Khan marched from Bengal to Delhi in order to end the conspiracy of Nizamuddin and to set Kaiqubad right.

It alarmed Nizamuddin and he became afraid; so he made Kaiqubad understand that coming of Bughra Khan to Delhi was not a good sign. So he anyhow sought his permission to face the army of Bughra Khan and marched from the capital. Both the armies encamped in front of each other for some time.

Nizamuddin tried his best to avoid a meeting between the son and the father. He also endeavoured to start a war between the two, but some faithful servants of Balban were still alive and they, anyhow, arranged a meeting between Bughra Khan and Kaiqubad. Bughra Khan agreed to salute Kaiqubad in the court as he was the Sultan of Delhi. He kissed the earth thrice and entered the court.

As he advanced in the court after salutation, Kaiqubad could not check himself. His heart was filled with filial love and after getting down from his throne he fell down on the feet of his father Bughra Khan lifted and embraced him.

Kaiqubad wanted to make him sit on the throne but he did not agree. Both of them lived together for some days. During his stay in Delhi Bughra Khan advised his son to mend his ways and to get rid of the treacherous Nizamuddin. After this Bughra Khan went back to Bengal and Kaiqubad continued to rule over Delhi.

6.5 Murder of Nizamuddin:

In the beginning, Kaiqubad was immensely influenced by the advice of his father but after reaching Delhi he was again lost in wine and women but the advice of his father again shook his subconscious mind and he tried to remove Nizamuddin from his way.

He was transferred to Multan but he showed reluctance to obey the orders of the Sultan. When the opponents of Nizamuddin came to know the feelings of the Sultan, they poisoned Nizamuddin to death.

6.6 Assassination of Kaiqubad:

After the death of Nizamuddin, Sultan Kaiqubad made some new appointments for the smooth running of the administration. The post of Ariz-i-Mumalik (Chief Commander) was given to Jalaluddin Khalji thus the power of the Khaljis went on increasing day by day. The Turks could not tolerate this state of affairs.

Hence Malik Kachhan and Aitmar Surkhk began to organize the Turks against the Khaljis. They conspired to assassinate Jalaluddin Khalji and his supporters. In the meantime Kaiqubad had an attack of paralysis. The Turks planned to execute their conspiracy but the secret was disclosed to Jalaluddin Khalji and he killed Malik Kachhan and Aitmar Surkha before they could execute their plan.

As Kaiqubad was crippled by paralysis, Jalaluddin and the Turkish nobles installed Kayumars, an infant child of Kaiqubad on the throne. Kaiqubad was kicked to death by a Khalji soldier and thrown in the river Yamuna. For sometime Jalaluddin held the charge of regent on behalf of the infant Sultan. He was got murdered after three months and Jalaluddin took over as the Sultan of Delhi. Thus a new Khalji dynasty came to power in place of the slave dynasty in 1290 A.D.

7.0 Causes for the downfall of the Slave dynasty in India

The Sultans of the so-called slave dynasty ruled over Delhi from 1206 to 1290 A.D. Thus within a century, this dynasty came to an end and a new dynasty called Khajis flourished.

The following circumstances contributed to the downfall of the slave dynasty.

7.1 Sultans Being Foreigners:

The people of India did not cooperate with the Sultans of slave dynasty as they considered them as foreigners. The feeling of harmony between the Hindus and Muslims had not yet emerged and the Hindus revolted against the Muslim rulers off and on.

It created chaos and confusion in the Sultanate. As the Muslim rule was based on the Quran and its principles were brought from Ghazni, Ghor and Baghdad, they could not be applicable in India and gave rise to revolts.

7.2 Autocratic Military Rule:

The chief reason of – the downfall of the so-called slave dynasty was autocratic military rule of the Sultans in which the greatest significance was given to the centre. The provincial governors had no rights.

They had to act according to the directions of the Sultan failing which their promotions were affected or they could be removed from their office. As divine right theory was recognized, the kings were considered to be the representatives of God on earth. The theory was not accepted by all, hence a tension prevailed which ultimately led to the downfall of the so-called slave dynasty.

7.3 Absence of Law of Succession:

There was no definite law of succession governing Muslim Sultans. Any powerful prince or governor could be a Sultan, provided he wished and had resources to become the Sultan. It caused rapid dynastic changes in the Sultanate period; hence no system could be executed completely.

Sword remained the decisive factor to attain the throne and might was right. Out of ten Sultans, seven had to sacrifice their lives in the attempt at getting the throne. Hence the eighty-four year history of the so-called slave dynasty remained bloody and it harmed the power of the slave Sultans.

7.4 Lack of Organized Central Power:

Military power was the fundamental basis of the newly established Turkish Sultanate and strong central power but it could not be permanent. During this period, the sword was considered to be the fundamental basis of the Sultanate and only those Sultans succeeded who could establish their sway over the army.

Dr. Ishwari Prasad remarks, "Personal factors counted much in medieval politics. Whenever weak and pleasure loving Sultans ascended the throne- they not only failed to control the affairs of the Sultanate but also lost their supremacy and led the empire on the downslide.

Sultans like Iltutmish and Balban terrified the provincial governors and kept them under the control of Delhi Sultanate. They were awarded severe punishments in case of revolt but during the regime of unsuccessful Sultans, the centre became weak and the power of provincial governors increased. It also resulted in the downfall of the slave dynasty.

7.5 Lack of Public Sympathy and Internal Revolts:

Undoubtedly, the rulers of the slave dynasty reigned for about a century but they failed to acquire the sympathy of the people of Delhi Sultanate which was necessary for the establishment of a permanent kingdom.

Although Balban adopted the „Blood and Iron“ policy and crushed the opposition of the Indian public, the nationalistic feelings of the people of India continued to prevail and they continued to oppose the Sultans of Delhi in spite of their repeated defeats.

At that time India was divided into many small principalities. No proper attention was being paid to the defence of the country and the Hindu chiefs always remained on the lookout for any opportunity to cast away the yoke of slavery.

They often raised the standard of revolt against weak Sultans; hence the problem of internal revolts remained acute before every successor. Some of the historians have named this period an „Age of Resistance“. "During this period the public did not obey the orders of the Sultans according to their sweet will. Thus owing to lack of homogeneous atmosphere it was not possible for the slave Sultans to be strong enough to save their kingdom.

7.6 Rise of the Power of Amirs:

The Sultans being the foreigners in India mostly depended on their beloved Muslim Amirs. They were awarded high posts by the Sultans and they expected from them financial and military help at the time of need. They were given big fiefs and had great power. The organization of „The Forty“ enhanced the power of the Amir very much.

These Amirs exercised their power and acted as kingmakers whenever a weak person had been enthroned. They neglected the will of Iltutmish and made Ruknuddin sit on the throne in place of Raziya.

In the same way Kaiqubad was enthroned and the claims of Kai Khusrau were neglected at the death of Balban. The Khalji nobles and Amirs murdered the last slave ruler and established their own supremacy. It proves that the increasing power of the Amirs was also an important reason of the downfall of the slave dynasty.

7.7 Weak Successors:

Out of the eleven Sultans of Delhi only three, viz., Qutbuddin, Iltutmish and Balban were worthy rulers. Their successors prove unworthy, weak, lazy and luxury-loving. Although Raziya was worthy daughter of a worthy father, her only weakness was her sex that bedimmed her future.

The thirteenth century was a period military disturbances and political upheavals and only a person of extraordinary military calibre could be a Sultan under such circumstances. As the successors of these reputed Sultans were unworthy and weak, the downfall of the Slave dynasty was inevitable.

7.8 Significance of the slave dynasty:

The so-called slave rulers reigned from 1206-1290 A.D. the supremacy of the Turks prevailed upto 1290 A.D. but later on their place was occupied by Khaljis and Indian Muslims. This was an age of chaos and conflicts and wars. As a result, the time of most of the rulers was occupied in suppressing revolts, and conspiracies, and also in trying to check the mongol invasions. Although there were several defects in the Turks it is beyond dispute that they established peace in the 13th century and saved the Delhi sultanate from the invasion of Mongals. Although the nature of their reign was military and most of the sultans were intolerant and fanatic from religious point of view, they established a new system of government based on Muslim conventions. Although during the period of the slave dynasty, the Hindus tried again and again to put off the yoke of Muslim slavery, they could not achieve success against the Muslims. However, the significance of the Hindus continued in the politics of India.

Reference books:

1. The crescent in India - S.R.SHARMA
2. MEDIEVAL INDIA - K.L.Khurana

Important questions:

1. Write a note on Kaiqubad? Was he responsible for the downfall of the slave dynasty?
2. Trace the causes of decline of slave dynasty.

M.A.HISTORY– SECOND SEMESTER
PAPER – II INDIA UNDER DELHI SULTANATE
(1206-1526 A.D)

7. Jalal ud din Firuz Khilji (1290-1296 AD)

Aim: To make the students know about the establishment of Khilji dynasty and how its has been developed.

Contents:

7.1 Introduction

7.2 Significant Events During the Reign of Jalaluddin Firuz Khilji

7.2.1 Revolt of Malik Chhajju:

7.2.2 Policy towards Robbers and Thieves

7.2.3 Conspiracy of the Nobles:

7.2.4 Assassination of Sidi Maula

7.1 Introduction:

The power that swept away the Slave Dynasty was Jalal-ud-din Firuz Khilji. His original name was Malik Firuz. Malik Firuz was appointed in the army at Baran by Kaikubad. When Kaikubad debauched himself to paralysis, Firuz marched to Delhi. Meanwhile, Kaikubad was killed and the nobles placed the three year old son of Kaikubad on the throne. The men (Brothers, sons and nephews) of Firuz dashed in Delhi, captured the 3 year old Sultan of India, defeated the forces and compelled the nobles to surrender, killed the infant king and threw his body in Yamuna.

On 13 July 1290, the dynasty at Delhi had changed and now a new Dynasty that is Khilji Dynasty was there to rule the country and decide its fate. The Khalji clan was from the Afghan village of Khalj was of most probably Turkish origin but had become Afghan in character. Khalji and the Turkish slaves were partners in many successful campaigns in India. Under Muhammad Ghori, Bengal was won by Bakhtiyar Khalji, who ruled there. They were in many high level posts in the Ghor army and successive armies in India. When Jalaluddin set at the throne of Delhi, he was an old man of 70 years and he deputed his brothers, sons and nephews at various “strategic” posts in the government. The old man was not ready to shed more blood, and when Malik Chajju, a nephew of Balban marched with an army to dethrone the new Sultan of Delhi, he was defeated, captured but freed and posted at Manikpur. Jalauuddin was obsessed with mercy.

He pardoned all kinds of criminals alike thugs, traitors, conspirators etc. etc. In his time, Mongols attacked once more but this time (under Halaku), negotiations caused the “partial” retreat of the Mongols and not the open war. The next invasion of Mongols was under Ulugh

Khan. He accepted Islam and the old Sultan gave his daughter to him in marriage. He started staying near Delhi and later created sorts of troubles for the kith and kin of Sultan. This behavior of the King, who was probably preparing himself for the next world, was incomprehensible and exasperating for the companions.

His wit, learning, way of life and way of ruling was not appreciated by anybody. The sedition grew quickly and then all of a sudden we find his nephew Alauddin, who was his son-in-law too, plot a conspiracy. He trapped his uncle unarmed and unguarded at Kara where he was posted, and when actually the uncle was fondling this traitor nephew, one of the meanest murder of the history of India was accomplished. The old Sultan of India, Jalaluddin Khalji was stabbed, beheaded and thrown down at the feet of his nephew, he had ever trusted, perhaps more than anyone else.

7.2 Significant Events During the Reign of Jalaluddin Firuz Khilji

7.2.1 Revolt of Malik Chhajju:

The first person to take advantage of the weakness of Sultan was Malik Chhajju the governor of Kara and Manikpur. He declared himself Sultan at Kara, and had the Khutba read in his own name, assuming the title of Mughisuddin. Not content with this, he even marched towards Delhi to recover the throne of his family. Malik Chhajju was also joined by Hatim Khan, the Governor of Avadh. Their joint army proceeded against Delhi.

But the braveness of the aged Sultan's son, Arkali Khan, triumphed over the rebels who were defeated and brought into Jalaluddin's presence with yokes upon their shoulders, their hands tied behind their necks, covered with dust and dirt and their garments all soiled. Seeing their helpless humiliation Firoz melted into tears, commended their loyalty to the late dynasty and treated them as royal guests.

The arch rebel, Malik Chhajju was sent to Multan with generous gifts of food and raiment, fruit and wine. Alauddin Khalji, the nephew and son-in-law of the old Sultan was appointed the governor of Kara and Manikpur.

Alauddin after reaching the place of his new assignment was instigated by disloyal officers to gather a large force at Kara and to revolt against Delhi.

Barani writes, "The crafty suggestions of the Kara rebels made a lodgment in his brain and from the very first year of his occupation of that territory, he began to follow up his design of proceeding to some distant quarters and amassing money. To this end in view he was constantly making enquiries about other countries from travelers and men of experience."

7.2.2 Policy towards Robbers and Thieves:

After the death of Balban his unworthy successors could not establish their control over the Delhi Sultanate. Robbers and thieves, taking advantage of the weaknesses of the Sultanate became quite bold and powerful.

During the reign of Balban they dared not harm any person in the kingdom but later on as the fear of any dire consequences was diminished, they made the life and property of the public unsafe and created confusion and chaos in the Sultanate.

Once after much toil a gang of robbers and thieves was caught by the officers. Sultan Jalaluddin did not award punishment to them but exiled them to Bengal and they were set free there. No Sultan had ever dealt with the robbers and thieves so politely in the history of the Delhi Sultanate. Hence it offended the Amirs and nobles and they began to hatch conspiracies against the life of the Sultan.

7.2.3 Conspiracy of the Nobles:

The liberal policy of the Sultan instigated the nobles to make a plan to overthrow him. They knew that in case, they were arrested and their scheme failed they would not be punished as no other rebel had been punished so far.

As the fear of the Sultan had disappeared, people began to speak against him in public. Nobles like Tajuddin Kuchi declared publicly that Jalaluddin should be cut like a cucumber as he was not fit for the throne.

When the Sultan learnt about it, he called the nobles who were present at the wine party where this insulting remark was passed. He rebuked and challenged them for a duel and later pardoned them. The only punishment given to the nobles was a warning that in case, they persisted; they would be made over to the more relentless Arkali Khan.

7.2.4 Assassination of Sidi Maula:

There was only one exception when the Sultan gave up his lenient policy and became so angry that he ordered for the execution of Sidi Maula, a darvesh. He was the disciple of Shaikh Fariduddin Ganj-i-Shakir of Pak Pattan (Ajodhan). Persons from all sections of society thronged around him.

It is said that the Shaikh had advised his follower Sidi Maula not to indulge in politics and beware of nobles and amirs but he did not follow the advice of his teacher. Soon his Khanqah became the meeting place of all dissatisfied politicians and nobles. They hatched a conspiracy against the life of

Sultan Firoz Khalji and planned to proclaim Sidi Maula to be Sultan. The conspiracy could not be executed and the conspirators were apprehended. Sidi Maula was also presented in the court. The Sultan wanted to punish him mildly but the orthodox Muslim fanatics wanted severe punishment for him.

At the same time Arkali Khan directed one of the elephant drivers who trampled Sidi Maula under the feet of the elephant. Thus Sidi met a tragic end. Drought and famine followed after the murder of Sidi Maula which caused great distress to the public. Hence people began to say that it was not a natural calamity that had befallen upon them but was the result of the murder of an innocent saint who was put to death by the orders of the Sultan.

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8. Alauddin Khilji

AIM: To make the students know of the greatness of Alauddin Khilji – his military greatness, his market reforms and administration.

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8.0 Khilji dynasty Introduction:

Ala-ud-din Khilji born as **Juna Muhammad Khilji**, was the second ruler of the Khilji dynasty reigning from 1296 to 1316. Of Turkic ethnicity, he is considered the most powerful ruler of the dynasty. He also had his Eunuch consort Malik Kafur hold the reigns of the empire in his last few years.

His attack on Chittor in 1303 CE to capture the queen of Chittor, Rani Padmini, the wife of Rawal Ratan Singh and the subsequent story have been immortalized in the epic poem Padmavat, written by Malik Muhammad Jayasi in the Awadhi language in the year 1540.

He was a strategist and military commander who commanded forces across the Indian subcontinent. Sultan Ala-ud-din Khilji is also noted in history for being one of the few rulers in the world to have repeatedly defended his empire against Mongol invasions. He defeated large Mongol armies and then launched punitive expeditions against them in Central Asia, around modern-day Afghanistan.

8.1 Mongol invasions

Alauddin Khilji successfully defended his realm from the Mongol invasion. He improved the border's fortifications and established garrisons. He defeated the Mongol armies at the battles of Jalandhar (1298), Kili (1299), Amroha (1305) and Ravi (1306).

"During his 20-year-long reign Ala al-Din Khalji conducted a number of campaigns that greatly expanded his authority. Threatened by the Mongol expansion from Central Asia, he successfully repelled several Mongol attacks on northwestern India between 1296 and 1308. The Mongol invasions in 1305 were also defeated, first at Amroha and then on the banks of Ravi River, allowing Ala al-Din to launch punitive expeditions into Mongol-controlled territories in Afghanistan."

8.2 North Indian expeditions

8.2.1 Ranathambor

In 1296, Jalaluddin was assassinated by his nephew Allaluddin Khilji, who then crowned himself as the new Sultan of Delhi. Muhammad Shah was instrumental in making this coup successful and was rewarded for doing so. Allowed access to the harem, he struck up a friendship with Chimna, a disaffected begum of Allaudin's. The pair conspired to kill Allaudin and have themselves as sultan and queen. Allaudin discovered the plot and Shah fled from Delhi along with his brother.

Shah obtained asylum from Hamir Dev, the Rajput ruler of Ranathambor, which then caused Dev to be a focus of Allaudin's ire. The fort of Ranathambhor was attacked and the armies of Allaudin and Dev fought a battle on the banks of river Banas, which the Rajput forces won. However, Dev's army became disorganised due to a personal feud involving the Senapati

(General-in-charge of the army), Gurdan Saini, who was eventually killed by his opponent, the prime minister. Alauddin reorganised his forces and made a renewed attack on the fort, being supplied with information about the state of the besieged fort's supplies of food and water by unhappy officers from Dev's army. The fort structure was such that Alauddin was unable to breach it, so he offered to return to Delhi if Dev would hand Muhammad Shah over to him. Dev thought that breaking his promise to Shah would be dishonourable but Shah persuaded him that it was better than continuing the gruelling siege, given the immense resources of Alauddin's army. Thus, Alauddin got his way.

8.2.2 Gujarat

Alauddin Khilji sent two of his great generals Ulugh Khan and Nusrat Khan, to Gujarat, which was conquered and annexed. Nusrat Khan started for Gujarat from Delhi on February 24, 1299 AD, Ulugh Khan started from Sindh and joined Nusrat Khan near Chittorgarh. Malik Kafur a slave, was bought for 1000 Dinars. He rose to position of general in the army.

8.2.3 Mewar

On 28 January 1303 Alauddin started for Mewar, a powerful kingdom of north-west India. According to legend, Alauddin heard of the unparalleled beauty of Rani Padmini, wife of Ratan Singh. He went to Chittor with an intention to siege the fort and went in by saying that he wanted to see the Rani. This of course was an act of shame for a Hindu king, but Ratan Singh gave in. He persuaded his wife to let the sultan see her. She gave her consent and allowed Alauddin see her reflection in a mirror. While all this was going on his men secretly surveyed the inside of the fort. On seeing the beauty of the queen Alauddin was determined to get her for his harem. On his return to Delhi he got Ratan Singh in accompanying him. He used this opportunity and kidnapped him. The Songara Chauhan generals Gora & Badal decided to beat the Sultan at his own game and sent back a word that Padmini would be given to Ala-ud-din the next morning. On the following day at the crack of dawn, one hundred and fifty palanquins (covered cases in which royal ladies were carried in medieval times) left the fort and made their way towards Ala-ud-din's camps. The palanquins stopped before the tent where king Ratan Singh was being held prisoner. Seeing that the palanquins had come from Chittor; and thinking that they had brought along with them his queen, King Ratan Singh was mortified. But to his surprise from the palanquins came out, not his queen and her women servants but fully armed soldiers, who quickly freed Ratan Singh and galloped away towards Chittor on horses grabbed from Alauddin's stables. Gora fought bravely during the skirmish and laid down his life while Badal was able to take the Rana safely to the fort.

On hearing that his designs had been frustrated, the Sultan was furious and ordered his army to storm Chittor. But hard as they tried the Sultan's army could not break into the fort. Then Alauddin decided to lay siege to the fort. The siege was a long drawn one and gradually supplies within the fort were depleted. Finally, king Ratan Singh gave orders that the Rajputs would open the gates and fight to finish with the besieging troops. On hearing of this decision, Padmini decided that with their men-folk going into the unequal struggle with the Sultan's army in which they were sure to perish, the women of Chittor had either to commit Jauhar (suicide) or face dishonour at the hands of the victorious enemy.

Jauhar was preferred. A huge pyre was lit and, followed by their queen, the women of Chittor jumped into the flames and deceived Alauddin's army waiting outside. With their womenfolk dead, the men of Chittor had nothing to live for. They decided to perform Saka. Each soldier got dressed in kesariya robes and turbans. They charged out of the fort and fought on furiously with the vastly powerful array of the Sultan, until all of them perished. After his victory, the sultan's troops entered the fort and were confronted with the ashes and burnt bones of the women.

8.2.4 Malwa

Alauddin Khalji's conquest of Mewar, Ranathambor and Gujarat stuck fear in the mind of the remaining Indian Kingdoms of northern India. But Mahlak Dev refused to give in to Alauddin Khalji so easily. He gathered 20,000 horsemen and 90,000 infantry to confront Alauddin's army. Harnanda Koka was the general of his army. On the other hand Ain-ul-Mulk Multani, Alauddin's general and future governor of Multan was on the head of a 160,000 Muslim army. After a bloody war Harnana Koka was killed and his forces retreated. Malwa along with Mandu, Dhara and Chanderi fell to Alauddin Khalji. Ain-ul-Mulk Multani was appointed the governor of Malwa.

8.2.5 Marwar

Alauddin Khalji invaded Marwar in 1308. Satal Dev was the king of Marwar and the owner of the famous Siwana fort. Alauddin Khalji sent Malik Kamaluddin as the general of his army. After a fierce battle the Marwari army was defeated. Satal Dev was captured and was executed.

8.2.6 Jalore

Alauddin Khalji invaded Jalore next. The first expedition was a failure, Khalji's army was defeated by Kanhad Dev Songara. Alauddin Khalji then sent Malik Kamaluddin. The Hindu forces were defeated this time by Malik Kamaluddin's forces. The book "Kahnad-dev Prabhand", written by Padmnabh, tells more about this king.

8.3 Expeditions in southern India

8.3.1 Devagiri (Deogir) and Baglana

In 1306-07, Alauddin Khalji completed two campaigns. The first was against Rai Karan who after his expulsion from Gujrat, had been holding Baglana. Though his wife Kamaladevi had become the chief begum of Alauddin, Devala Devi was also with King Karan in Baglan. An expedition was launched to dethrone Karan and to bring Devala Devi to Delhi. It was successful and Devala Devi was sent to Delhi where she joined her mother and eventually was married to Khijir Khan - eldest son of Alauddin. The second expedition under his slave general Malik Kafur was against Deogir, under King Ramachandra, an ally of Rai Karan. Ramchandra was defeated, and Rai Ramachandra was restored to his dominions with the title "Rai Rayan" by Delhi. He was also given the Gujrat and one of his daughters, called Jatypali, was married to Alauddin Khalji. This alliance was to prove to be of great value to Alauddin in his further aggrandizement in Deccan.

But, after the death of Rai Ramachandra in 1315, his sons threw off the yoke of Delhi. Malik Kafur quickly came and crushed the rebellion and assumed direct administration of the area.

8.3.2 Warangal

In 1303, the first attempt by Alauddin to conquer Warangal ended in a disaster as the army of the Kakatiya dynasty defeated him. The Kakatiya king, Prataparudra II, raised a well-equipped army and Alauddin's army, which was led by Malik-ud-din and Jhaju.

Six years later Malik Kafur invaded Warangal for the second time with a larger army with help of Rai Ramchandra. After a fierce battle, Kafur was able to occupy the Warangal fort and forced Prataparudra to sue for peace, to surrender all the Kakatiya treasures, and to promise an annual tribute.

Among the treasures ceded by Prataparudra was the Koh-i-Noor diamond, once the largest known diamond in the world.

8.3.3 Dwar Samudra (Halebeedu), Mabbar and Madurai

After conquering Devagiri and Warangal, Alauddin Khilji sent Malik Kafur (1311) against king Veera Ballala of the Hoyasala dynasty ruling Dwar Samudra (Halebeedu). Veera Ballala surrendered without a fight and Kafur was able to force the ruler of Dwar Samudra to sue for peace, to surrender all their treasures, and to promise an annual tribute.

But, in the case of Mabbar, even this formal agreement was not forthcoming. Malik Kafur was defeated by the Tamil ruler Vikrama Pandya who was the younger brother of Emperor Maravarman Kulasekara Pandyan I of the Pandyan Dynasty. However, Malik Kafur returned to Delhi with untold booty, such as those from Chidambaram, without being able to defeat the Tamil armies.

But, within a decade after the death of Alauddin Khilji several south Indian rulers like Prolaya Vema Reddy of the Reddy dynasty, Musunuri Kaapaaneedu and Hakka and Bukka of the Vijayanagara Empire liberated whole south India from the Delhi Sultanate. Additionally the Bahmani Sultanate also gained its independence in the Deccan in the 14th century.

8.4 Massacre of New Muslims

Mongols from central Asia tried to invade Delhi during the reign of Alauddin many times. Some of these Mongol people also settled near Delhi and accepted Islam. They were called "New Muslims". However, their financial condition was not good. Ala ud-din Khilji suspected them of being involved in a conspiracy against him and of being a threat to his power. He ordered to kill them all in a single day. In 1298, between 15,000 to 30,000 people near Delhi, who had recently converted to Islam, were slaughtered in a single day, due to fears of an uprising. Their women and children were made slaves.

8.5 Political and administrative changes

Alauddin Khilji's administrative and political reforms were based on his conception of fear and control as the basis of good government as well as his military ambitions. The bulk of the measures were designed to centralize power in his hands and to support a large military.

8.5.1 Control over nobility

On his accession to the throne Ala ud din khilji had to face a number of revolts by nobles including one by his own nephew, Aqat Khan. Alauddin's response was to increase his level of control over the nobility. He reduced the economic wherewithal of nobles to launch rebellions by confiscating their wealth and removing them from their bases of power. Even charitable lands administered by nobles were confiscated. Severe punishments were given for disloyalty. Even wives and children of soldiers rebelling for greater war spoils were imprisoned. An efficient spy

network was set up that reached into the private households of nobles. Marriage alliances made between noble families had to be approved by the king.

8.5.2 Agrarian reforms

The area between Lahore and Dipalpur in the Punjab and Kara (near Allahabad) were removed from the purview of nobles and brought under the direct control of the crown - *khalisa*. Tax was assessed at half of the output payable in cash. No additional taxes were levied on agriculture. The direct relationship between the cultivator and the state disrupted the power of local landowners that traditionally had power of collecting taxes and parcelling out land within their areas. These landowners had grown prosperous based on their ability to force their share of taxes onto smaller landholders. Under Alauddin, these landowners were forced to pay their own taxes and prevented from passing on that cost to others. The cut landowners made from collecting tax revenue for the state was also abolished. While the cultivators were free from the demands of the landowners, the high taxes imposed by the state meant they had "barely enough for carrying on his cultivation and his food requirements."

To enforce the new system, a strong and efficient revenue administration system was set up. A large number of accountants, collectors, and agents were hired to administer the system. These officials were well-paid but were subject to severe punishment if found to be taking bribes. Account books were audited and even small discrepancies were punished. The effect was both large landowners and small-scale cultivators were fearful of missing out on paying their assessed taxes.

8.5.3 Market reforms and price control

Ala ud din Khilji's military ambitions required a standing and strong army, especially after the Mongol siege of Delhi. Maintaining a large army at regular salaries, however, would be a severe drain on the treasury. A system of price controls reduced the salary amount that needed to be paid. Three separate markets were set up in Delhi. The first one for food grains, the second for cloth and items such as ghee, oil and sugar. The third market was horses, cattle, and slaves. Regulations were laid out for the operations of these markets. He took various steps to control the prices. He exercised supervisions over the market. He fixed the prices of all the commodities from top to bottom. Market officers called shahna were appointed to keep a check on the prices. The defaulters were heavily punished. Land revenue was fixed and the grain was stored in government granaries. These market regulations and stability of prices were the

wonders of his age. The soldiers and the civil population were greatly benefitted from these measures due to the low prices of the essential goods

8.6 Death

Alauddin died in January 1316, of oedema. It is believed that his lieutenant Malik Naib hastened his death. His tomb and *madrasa* dedicated to him, exists at the back of Qutb complex, Mehrauli, in Delhi

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9. Administrative System of Alauddin Khilji

Aim: To explain the students about the administrative methods followed by Alauddin Khilji.

- 9.1 Introduction
- 9.2 Central Administration Ministers:
- 9.3 Ministers:
- 9.4 Provincial Administration
- 9.5 Judicial System
- 9.6 Police and Intelligence System

9.1 Introduction

Alauddin Khalji holds a very significant place among the Sultans of Delhi. During his reign the supremacy of Khaljis was established in entire India. Sir Wolseley Haig has remarked, “With the reign of Alauddin begins what may be called the imperial period of Sultanate which lasted about half a century.”

Alauddin Khalji was not only a competent general, a worthy conqueror and a great warrior, but was also an administrator par excellence. He took personal interest in administration, prepared guidelines and executed his scheme efficiently. No doubt, he had to spend most of his time either in defending his borders or capturing territories, yet he carried out several reforms.

He liberally rewarded the competent officials and also punished the incompetent and the corrupt ones mercilessly. He made several changes in the administration of his predecessor. Dr. K. S. Lai remarks, “It is as administrator than anything else that Alauddin stands head and shoulders above his predecessors. His accomplishments as warrior were dwarfed by his achievements as an organizer.”

9.2 Central Administration:

Sultan Alauddin Khalji established a strong central government during his reign in which the Sultan was the head of the administration. All executive, legislative and judicial powers were centred in the hands of the Sultan and he had the supreme power in all the three departments.

K. M. Ashraf remarks, "The Sultan of Delhi was in theory an unlimited despot bound by no law, subject to no material check and guided by no law or will except his own."

There were two powerful classes—nobility and ulema in the Sultanate throughout the 13th century. Alauddin snatched all the powers from the nobility and deduced them to the position of mere servants. He also minimized the powers of Ulema in the affairs of State and religion.

Dr. Ishwari Prasad writes, "Alauddin was opposed to the interference of the Ulema in matters of State and in this respect, he departed from the tradition of the previous Sultans of Delhi. The law was to depend upon the will of the monarch and had nothing to do with the laws of the prophet. This was the guiding maxim of the new monarch."

9.3 Ministers:

A powerful ministry was organized by the Sultan for the smooth running of administration. Each minister was attached to one Particular department. Their duties were to tender advice to the Sultan but there was not bound to act according to their counsel. The post of minister was not reserved for any class. It was the privilege of the Sultan to appoint or suspend a minister. The ministers had to work in their respective departments according to the will of the Sultan. The following were the notable ministers during the reign of Alauddin Khalji.

Wazir:

Wazir was the most powerful minister of the Sultan. His position was next to the Sultan in the Sultanate. He was both a civil and military officer. He was in charge of revenue department and he had a right to inspect the departments of other ministers.

Various appointments were made by the Sultan in consultation with the Wazir. He used to command the royal forces at the time of war.

Diwan-i-Ariz:

This was a department pertaining to the army and war and the incharge of this department was named Ariz-i- Mamalik. He assisted the Sultan in recruitment of soldiers, organization of the army and expeditions.

Qazi-ul-Quzat:

He was incharge of judicial department. He was expected to administer justice according To Islamic law.

Mir Ariz:

He was the lord of petitions. People could not approach the Sultan directly. They could only send their petitions to the Sultan through the Mir Ariz.

Diwan-i-Ashraf:

He was the accountant general. He used to maintain the accounts of the Sultanate.

Mustaafi:

The auditor general was known as Mustaafi. He audited the accounts of the Sultanate.

Bakshi-i-Fauj:

He was the pay master of the royal army.

Amir-i-Kohi:

He was in charge of the agriculture department.

Diwan-i-Riyasat and Shahana-I-Mandi:

They looked after the affairs of the market. They used to keep close watch on the prices.

Kotwal:

During pre-Mughal period the post of Kotwal was very significant. The person who worked on it had to maintain law and order in the city. He was also expected to check thefts and robberies. To provide peaceful life to the citizens was the first and foremost duty of the Kotwal.

Besides the above referred officials, there were several other officers who looked after the affairs of administration, out of which the following were significant:

1. Vakil-I-Dar (Incharge of the keys of the gates of palace)
2. Amir-i-Hajib (Incharge of festivals)
3. Amir-i-Akhur (In charge of royal stables)
4. Amir-i-Shikar (Lord of the Hunts)
5. Sar-i-Jandar (Head of the bodyguards)

9.4 Provincial Administration:

The empire of Alauddin was divided into several provinces due to its large extent. The incharge of each province was known as governor. They were almost kings in miniature but they had to obey the orders of the Sultan. They had all executive, legislative and judicial powers. People could prefer appeal against their decisions to the Sultan or to Qazj-ul-Quzat. They had independent army and they made use of it in realizing revenue. At the time of war, they sent their army for assistance of the royal army.

The vast empire of Alauddin Khalji was divided into eleven Provinces: 1. Gujarat, 2. Multan and Sehwan, 3. Dipalpur, 4. Samana and Sunam, 5. Dhar and Ujjain, 6. Jhain, 7. Chittor, 8. Chanderi, 9. Badaun, 10. Avadh, 11. Kara.

Besides these provinces there were some States which accepted supremacy of the Sultan. The rulers of these States were more independent than the Governors. Owing to strong monarchy of Alauddin veteran governors like Ghazi Malik, Malik Kafur and others dared not disobey the commands of the Sultan.

Towns were the lower units. The administration of the towns was in the hands of separate officers. Villages were the smallest units of administration. Alauddin used to keep a close watch over local and village administration.

9.5 Judicial System:

Alauddin Khalji was a lover of justice. Dr. K. S. Lai has remarked, "The Sultan was as relentless and unflinching in administering justice as Balban." He was the fountainhead of justice. He listened to the appeals and gave his judgements.

Qazi-ul-Quzat was next to him. Justice was administered by Qazis (junior officers) in the provinces. Panches and Panchayats used to settle the disputes in the villages. Alauddin was in favour of awarding impartial and immediate justice.

Severe punishments were in vogue during the reign of Alauddin. Mutilation of limbs was very common. Nobody could escape justice on the basis of his piety or wealth. The criminals were tortured to accept their crimes. Contemporary historian, Barani has written that owing to cruelty of Alauddin and his barbarous justice thefts and dacoities were not heard of in his reign.

9.6 Police and Intelligence System:

Alauddin established a strong and effective police and intelligence system in his territories. The Kotwal was the chief police officer and it was his first and foremost duty to establish law and order in the Sultanate. Alauddin is also known for establishing a strong spy system in the country. Intelligence department was the base of his strong autocratic rule.

Without an effective espionage system, he might not have achieved success in establishing control over the Amirs and nobles. Barani has also written, "No one could stir without his (Alauddin's) knowledge and whatever happened in the houses of Maliks and Amirs, officers and great men, was communicated to the Sultan. The fear of spies led barons to cease speaking anything aloud in the presence of the Sultan and if they had to say anything they said through gestures. Day and night did they tremble in their own houses on account of the activity of the patrol? Neither did they do anything nor did they utter a single word which could subject them to reproof or punishment."

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10. SUCESSORS OF ALAUDDIN KHILJI

10.1 SHIHABUDDIN UMAR (1316A.D)

10.2 Qutb-ud-Din Mubarak Shah Khilji (1316-1319 AD)

10.3 Nasir-ud-Din Khusrau Shah

10.1 SHIHABUDDIN UMAR (1316A.D)

After the death of Alauddin his infant son Shihabuddin succeeded the throne with the support and cooperation of Malik Kafur. As the Sultan was a child, Malik Kafur became his regent and he concentrated all administrative powers in his hands. Shihabuddin was a puppet sultan, the real powers of the sultanate were in the hands of Malik Kafur. He also blinded Shadi Khan, the second son of the Sultan and put him in the fort of Siri. Prince Mubarak and Malika-i-Jahan too were imprisoned. He also suspended several faithful officials of Alauddin. He wanted to fill the vacant posts with his own men. His tyrannical and unbecoming conduct annoyed the Alai nobles. He dispatched some slaves to blind Prince Mubarak, but the Prince won their sympathy by a compassionate appeal and asked them to kill Malik Kafur for which they would be richly awarded. The murderers immediately went back and killed Malik Kafur in his bedroom. Thus after thirtyfive days of the death of Sultan Alauddin Khilji, his Naib Malik Kafur , victor of the south was assassinated.

10.2 Qutb-ud-Din Mubarak Shah Khilji (1316-1319 AD)

After the murder of Malik Kafoor, Mubarak ascended the throne as Qutb-ud-Din Mubarak Shah. He showered the people around him with riches and high ranks and discontinued some of the policies of his father such as release of 17,000 prisoners imprisoned by him. Alif Khan rose against him but Mubarak Shah dominated him. Harpal, the Raja of Devgari was robbed of his skin after being defeated by Mubarak Shah. With the passage of time, Mubarak Shah lost his control over the government and all the state affairs slipped into the hands of Khusrau Khan, a new Muslim. Lustful of power, Khusrau Khan declared his independence after capturing Madora and Warangal when he was sent to the expedition of southern India. When Qutb-ud-Din Mubarak Shah returned to Delhi from southern India, the rivals plotted against him and put the 10-year old son of Khizar Khan on the throne. They issued the coinage in his name in the empire. Infuriated on this daring act, Mubarak Shah wreaked vengeance and killed all the culprits and even suspects including Khizar Khan, Umar Khan, Zafar Khan, his father-in-law and Shadi Khan.

Qutb-ud-Din Mubarak Shah abandoned himself to the luxuries of life and neglected the state responsibilities. The public caught the color of the Sultan and drowned itself into opulence and affluence became the matter of every day in the empire. Qutb-ud-Din Mubarak Shah sent for Khusrau Shah, his esteemed advisor to Delhi from Deccan to join his hedonistic get-together but Khusrau Shah, after reaching Delhi, murdered Sultan Qutb-ud-Din and ascended the throne titled as Nasir-ud-Din Khusrau Shah.

10.3 Nasir-ud-Din Khusrau Shah

The land of India saw the new ruler in the form of Nasir-ud-Din Khusrau Shah, a shooder (the untouchable class of Hinduism) elevated to the rank of minister by Mubarak. He put off his cloak of religion and disregarded the ladies in the royal palace and killed the children. Waheed-ud-Din Qureshi was titled as Taj-ul-Mulk whereas Ain-ul-Mulk Multani was called Alam Khan and Amir-ul-Umara. He distributed the high offices among the nobles of the old days who had been deprived of their ranks in the age of Sultan Qutb-ud-Din. Hindus of his own class were conferred upon high ranks outlawing the Muslims. Ain-ul-Mulk and the other Muslim nobles turned against him. Jona Khan reported his father Ghazi Malik of the malpractices of the Sultan who constituted an army to molest Khusrau Shah and encountered him near Delhi. Khusrau Shah was defeated and beheaded after being arrested in the battle and Ghazi Malik celebrated his coronation in Siri Palace on September 8, 1310 AD as Sultan Ghiyath-ud-Din Tughlaq. The sun of the Khilji Dynasty drowned within four years after the death of Ala-ud-Din Khilji and Tughlaqs came into power.

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11. Decline of Khilji dynasty

Aim: to acknowledge the students about the causes responsible for the downfall of Khilji dynasty

Contents:

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11.2 UNPOPULARITY OF THE KHILJI RULERS

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11'1Fall of Khilji dynasty introduction:

Khilji imperialism emerged in India after the downfall of the Slave dynasty. No doubt, during the Sultanate period various dynasties rose and fell in rapid succession but Alauddin Khilji was the most powerful ruler of Delhi sultanate during this period. Alauddin who was an ambitious and imperialistic ruler ruled successfully for more than 25 years. He introduced several reforms in the organisation of army and administration. He established a very powerful and vast empire on the basis of his military power but with his death and within four years the powerful khilji empire collapsed like a house of cards. The factors noted below contributed to its rapid downfall.

11.2 UNPOPULARITY OF THE KHILJI RULERS: The Khilji rulers were not popular. Jalaluddin was unpopular amongst the Khiljis and the nobles and the people did not like him due to his chicken-hearted policy, disinterestedness in war and fanaticism. Similarly, Alauddin could not

receive the people's favour as a result of his sternness, cruelty, oppressive nature, despotism and anti-hindu policy. Mubarak shah was also unpopular among the people due to his loose morals, immoral character and sensual living. No dynasty could rule for a long time without the active cooperation of the people; hence the downfall of Khilji was inevitable.

11.3 DESPOTISM OF ALAUDDIN: No doubt, Alauddin was a powerful and successful ruler. He organised a powerful army and not only established law and order in the country by suppressing the rebels and conspirators but also encountered the Mongols and saved the Muslim empire from decline. During the reign the frontier extended far and wide. He established complete control over nobles, governors and the Ulema and introduced several land and revenue reforms. His market regulations need special attentions of the readers. Although the immediate results of his policy proved beneficial, as it was based on sheer animal power, it proved fatal in the long run. People of all classes were dissatisfied with the reforms of Alauddin. This dissatisfaction and opposition ended the sKhilji empire once and for all.

11.4 INFLUENCE OF MONGOL INVASION: The mongls made incessant invasion on Delhi Sultanate during the Khilji Sultans. It weakned the empire and endangered the safety of the country. The Mongols were chiefly plunderes. They made the country financially very weak by their constant invasions and plunders. As a result of their constant invasions the Sultans of Delhi had to pay special attention towards the north-west frontiers and had to increase expenditure on the army for the defence of the Sultanate. It weakened the very foundation of the empire and made its downfall inevitable.

11.5 WEAK AND DISABLED SUCCESSORS: Just four years after the death of Alauddin, his vast empire collapsed . it indicates the weakness and disability of his successors. Malik Kafur misutilised the confidence of his master and enthroned Shihabuddin, a child of six years. After the death of Malik Kafur, Mubarak Shah took over the reign but he too proved to be a frivolous and sensual lad with no interest in the affairs of the state. Accession of Khusru Khan, a favourite of Mubarak shah , further weakned the sultanate and made its decline imminent.

11.6 LACK OF MILITARY POWER: Alauddin had organized a permanent strong army. He increased the number of soldiers and tried to remove all the defects in the old army system. He provided proper training enforced strict discipline and equipped them with fine arms and horses of good breed but after his death his successors failed to maintain their influence over the army due to their own weakness. Hence the power and fighting clan of the army were destroyed. Permanent army was abolished by these rulers and they had to depend on the forces of the provincial governors. It increased the powers and prestige of nobles and weak sultans became puppets in the hands of powerful governors.

11.7 OPPOSITION OF HINDUS: Before the coming of the Turks, the Hindus ruled over India. The Muslims had established their rule in India after crushing the independence of the Hindus, hence there could be no harmony between the two rival communities. Alauddin adopted an anti-

hindu policy . he confiscated their property and wealth, enhanced taxation, and took away their privileges. Thus, the sultan crippled the Hindus from economic, political, social and religious points of view. It created a feeling of hatred and animosity among the Hindus against the Muslim ruler. The opposition of Hindus weakened the khilji empire .

11.8 OPPOSITION OF STRENGTHEN MUSLIM AND ULEMA: Alauddin's religious attitude also weakened the Khilji empire. He did not recognize the suzerainty of the Khalifa like earlier sultans. He endeavored to separate politics from religion and thus he did not care to be in the good books of orthodox muslims and the Ulema. He never sought the certificate of recognition from the Khalifa and thus he annoyed the staunch Muslims. They also helped in the downfall of Alauddin khilji and the decline and fall of the Khilji empire.

Alauddin khilji was the most powerful ruler of the khilji ruler of the khilji dynasty. He maintained the administration of the empire properly but it was merely a one-man show. So long as he survived, he controlled the affairs of the empire properly but after his death his unworthy successors could not effectively manage the affairs of the Sultanate as they lacked in ability and capability of his predecessor. Hence just after four years of the death of Alauddin, khilji empire disintegrated and a new dynasty called the Tughluq dynasty emerged.

M.A.HISTORY– SECOND SEMESTER

PAPER – II INDIA UNDER DELHI SULTANATE

(1206-1526 A.D)

Malik Kafur

Malik Kafur was the slave general of Sultan Alauddin Khilji who had won for him the Deccan territories of Warangal, Devgiri, Madura and Dwarasamudra, etc. Alauddin Khilji was the Sultan of Dehli.

Malik Kafur was originally a Hindu slave who fell into the hands of the Muslims at Cambay after the conquest of Gujarat. Alauddin's general Nusrat Khan had paid 1,000 dinars to buy him and that is why Malik Kafur is also known as the "Hazardinari."

Because of his abilities and service, he won the confidence of the Sultan who raised him to the position of the "Vazir" or the Chief Minister. Soon he was made the Commander-in-Chief of the royal forces that were sent for the conquest of the Deccan.

Malik Kafur proved a very capable general. Within a short time he won the Deccan states of Warangal, Dwarasamudra, Devgiri, and Madura and brought enormous booty for his master.

The conquest of Deccan was the greatest achievement of Malik Kafur, and because of this achievement his influence over Alauddin Khilji increased abnormally and nobody could dare to oppose him. It was he who told the Sultan that his wife and sons were conspiring against him and consequently he got Malika Jahan and Alauddin's two sons imprisoned. Similarly Malik Kafur got his rivals heavily punished under the orders of the Sultan.

Malik Kafur was very ambitious and intriguing. After Alauddin's death he tried to get the throne for himself and for this purpose he put a minor son of the late Sultan (named Shihab-ud-Din Umar) on the throne. Then he began to get rid of the survivors of the Khilji Sultan one by one. Malika Jahan was robbed of all her jewellery and thrown behind the bars. The other sons of Alauddin Khilji were blinded and their supporters dismissed.

Malik Kafur also tried to lay his hand on Mubarak, who luckily escaped. But such acts made him very unpopular and a conspiracy was organized against him. The conspiracy proved successful and exactly 36 days after the death of Sultan Alauddin Khilji (i.e. on February 6, 1316) he was murdered with his associates.

Though ambitious and intriguing he proved himself to be a great general who carried the banner of Islam to the Deccan States of India.

Important questions:

1. Describe briefly the aims and achievements of alauddin khilji
2. Discuss the measures adopted by alauddin khilji to destroy the power of nobles.
3. Discuss the anti-hindu policy of alauddin khilji
4. Trace the events Mongl invasions on India during alauddin khilji
5. Write a note on the market reforms of alauddin khilji

M.A.HISTORY– SECOND SEMESTER
PAPER – II INDIA UNDER DELHI SULTANATE
(1206-1526 A.D)

11. Ghiyath al-Din Tughluq

Contents

- **1 Early life and origin**
- **2 Beginning of the reign**
- **3 Reign**
- **4 Death**

Ghiyath al-Din Tughluq was the founder of the Turkic Tughluq dynasty in India, who reigned over the Sultanate of Delhi from 1320 to 1325. He founded the city of Tughluqabad.

Early life and origin

Ghiyath al-Din Tughluq was born as Ghazi Malik in a economically poor Qarauna family. His father was a Turk and mother was a captured war booty slave Hindu Jat forced to convert to Islam.^[5] 'Tughlaq' is said to have originated from an obscure tribe 'Qaraunah' originally of the 'Gujjar' tribe. The origin and development of which is a matter of conjecture among the historians and Ibn Battuta discards the fact that 'Qaraunah' was a Mongol or a Turkic tribe, although he generally accepts that the Tughlaqs originally belonged to that tribe. Marco Polo ascribes the 'Qaraunah'

Silver Tanka of Ghiyath al-Din Tughlaq

Ghazi Malik was a provincial governor under the Khiljis. Alauddin Khilji had prepared an expedition of 10,000 men under Ghazi to go to Debalpur to fight against the Chagatai Khanate Mongols. Ghazi secured Multan, Uch and Sindh at a time when Khilji died and Alauddin Khilji's sons proved incapable and caused confusion in the affairs of the kingdom. Alauddin Khilji's son Qutb ud din Mubarak Shah was removed from the throne of Delhi by Khusro Khan. But he was

unpopular with the Muslim nobles due to perceived liberality towards Hindus. Ghazi Malik and his Fakhr Malik collected the forces of Sindh and Multan and overthrew Khusro Khan. In 1320, Ghazi Malik was crowned as the Sultan of Delhi with the title of *Ghiyath al-Din Tughluq* and his son Fakhr Malik was given the title of *Muhammad Shah Tughluq*.

Reign

He founded the Tughluq dynasty and reigned over the Sultanate of Delhi from 1320 to 1325. Ghiyas's policy was harsh against Mongols. He had killed envoys of the Ilkhan Oljeitu and punished Mongol prisoners harshly. He had fought various campaigns against the Mongols, defeating them in 1305 at the Battle of Amroha. When Ghiyath Tughluq proceeded from Multan to Delhi, the tribe of Soomro revolted and took possession of Thatta. Ghiyath al-Din Tughluq appointed Tajuddin Malik as governor of Multan and Khwajah Khatir as governor of Bhakkar and he left Malik Ali Sher in charge of Sehwan. In 1323 he appointed his son Muhammad Shah as his heir and successor and took a written promise or agreement to the arrangement from the ministers and nobles of the state. He constructed the city of Tughlaqabad.

Death

In 1324, Tughlaq turned his attention towards Bengal where an independent principality ruled and the sultan aimed at asserting his supremacy over the region. He set out an expedition with a large army towards Bengal, having left his son Jauna Khan (later Muhammad-bin-Tughlaq) in charge of the kingdom. After a victory, on his way back to Delhi, the sultan also subjugated the King of Tirhut region in North Bihar. On his return journey, he had suspicions on his son's intentions and about a general disquiet in Delhi.

Ibn Batuta narrated that the sultan ordered a wooden palace to be built in Afghanpur, before he would reach Delhi. According to Batuta, the place was designed so that when an elephant would pass through that wooden structure, the whole project would tumble down. So when Ghiyath was requested by Jauna Khan to have an elephant ride, the total construction collapsed upon him and his other son Mahmud. According to Batuta, he heard a huge uproar as he was performing the evening prayer, he left the prayer, came and saw the blunder with the whole structure having tumbled down on Sultan, his son Mahmud and 5-6 of his followers. The rescue was deliberately delayed by Jauna Khan, who ordered the rescuing process only after the sunset. Ghiyath's body was carried in the course of night to the tomb beside the city of Tughlaqabad.

Important questions:

1. Who were Tughluqs? Describe the reign of Ghiasuddin Tughluq./
2. Trace the domestic and foreign policy of Ghiyasuddin Tughluq

M.A.HISTORY– SECOND SEMESTER
PAPER – II INDIA UNDER DELHI SULTANATE
(1206-1526 A.D)

12. Tughlaq Dynasty – Mohammad bin-Tughluq

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INTRODUCTION:

The Tughlaqs were basically of Turkish origin and the family was essentially Muslim. Around the year 1321, Ghazi Tughlaq ascended the throne and was given the title Ghiyath al-Din Tughlaq. The Tughlaq dynasty was able to withhold its rule due to their strong allies like the Turks, Afghans and the Muslim warriors of south Asia. In the following lines, you shall find information about the history of Tughlaq dynasty and the major rulers of this dynasty. So read about the Tughluq Empire.

Ghiyath al-Din Tughluq was the founder of the Tughlaq dynasty in India. His real name was Ghazi Malik and he ruled from 1320 - 1325. He was the one who founded the city of Tughlaqabad outside Delhi. He waged a gruesome battle against Khusrao Khan, who killed the last Khilji ruler. His successful defense against the Mongols made him an able ruler and the founder of a dynasty in India. He conquered many areas including eastern portion of Bengal, a huge territory.

Muhammad bin Tughlaq was well known for his wisdom and character. People had a lot of expectations from him and he on the other hand, had the desire for more valuable contribution for his countrymen than his predecessors. That is why right from the beginning of his rule; he decided to take some bold reformative measures for the improvement as well as safeguard of the country.

Muhammad-bin-Tughluq next to Alluddin Khilji was the greatest sultan of Delhi who is best remembered for his bold experiments and innovative thought in the field of administration as well as in agriculture. He was one of the most remarkable rulers of his time. He was highly educated and was well versed in Arabic and Persian language. He was well read in the subjects of religion, philosophy, astronomy, mathematics, medicine and logic.

He was also a good calligraphist. Further from military point of view, he was an excellent commander and during the time of Sultan Mubarak Shah Khilji he was promoted to the rank of the master of the horse from an ordinary soldier. And again during the time of his father Sultan Giasuddin Tughlaq he led the imperial forces to Telengana and Warrangal. He was highly ambitious and was a man of high moral character. He was very much faithful to his own religion and obeyed the religious rites and was regular at his daily prayers. He abstained himself from drinking in public. He was very kind and generous to the poor and pandits and was very unkind and cruel.

In spite of high qualification and knowledge, Sultan Muhammad-bin-Tughlaq suffered from certain qualities of hastiness and impatience that is why many of his experiments failed and he has been called an ill starred idealist. Muhammad-bin-Tughlaq ascended the throne just three days after the sudden death of his father, Giasuddin Tughlaq. When he was inspecting an elephant parade standing on a pavilion at Tughluqabad, the Pavilion collapsed and the Sultan along with his second son Muhammad Khan crushed under it and died. It is said that it was a conspiracy on the part of Muhammad-bin Tughlaq who was impatient for power.

Muhammad Bin Tughlaq just after the death of his father, declared himself as the Sultan in Tughluqabad and after staying 40 days there, he proceeded to Delhi where he was greeted by the people as well as the Nobles. His coronation ceremony was duly performed in the Red Palace of Balban.

Domestic measures:

Muhammad bin Tughlaq was well known for his wisdom and character. People had a lot of expectations from him and he on the other hand, had the desire for more valuable contribution for his countrymen than his predecessors. That is why right from the beginning of his rule; he decided to take some bold reformative measures for the improvement as well as safeguard of the country.

Revenue Reforms:

At first Muhammad-bin-Tughlaq wanted to make an assessment of the total income and expenditure of the country. He therefore issued an ordinance for the compilation of a register showing the incomes and expenditures of the provinces. The governors of the provinces were directed to submit the documents showing their incomes and expenditures and other necessary materials for the compilation work.

He opened a separate office where a large number of clerks and officers were appointed to do the compilation work. He did it in-order-to introduce a uniform standard of land revenue as well as to assess every village of his kingdom. It was definitely a praise-worthy step of Muhammad-bin-Tughlaq.

Taxation in the Doab:

The increase of taxation in the Doab Region was an ill measured step on the part of the Sultan Muhammad-bin-Tughlaq. No doubt the Doab region between the Ganga and Yamuna was highly fertile and production was more than any other part of the country, but hike in the tax came at a wrong time and assessment of revenue was not based on the factual report. Peasants were paying the land revenue tax almost the half of the produce since the time of Ala-ud-din Khilji. Therefore, another increase in the land revenue tax upto ten percent more in the Doab by the Sultan Muhammad-bin-Tughlaq, definitely created serious peasant discontentment.

This also came at a time when the Doab was at the verge of a famine. This made the situation more deplorable. On the other-hand, the officers engaged in the duty of tax collection could not try to understand the situation and went on collecting the taxes. They even did not hesitate to use force while collecting the tax. Peasants unwilling and unable to pay tax, fled away from the villages and Muhammad-bin-Tughlaq took harsh measures to capture and punish them.

Many of them went to jungles and joined the Gang of robbers. Muhammad-bin- Tughlaq realized the problem but it was too late. He made all possible efforts to restore them to their houses and supplied all sorts of agricultural helps and loans to revive their economic standard. In spite of this he was misunderstood by his subjects. The object of his taxation policy in the Doab was to increase the military resources. This was not achieved rather he was mistaken by the people as a lunatic person.

Establishment of Agriculture Department:

In order to bring an improvement in agriculture, Muhammad-bin-Tughlaq decided to undertake a number of measures and he, therefore established a department of agriculture called Diwan-i-kohi. The department's main work was to find out uncultivated lands and make all sorts of arrangements for the cultivation of those lands. At first a large area of land say sixty square miles in area was taken up in the project.

A large number of peasants were engaged in the work of cultivation. They were supplied with all sorts of agricultural instruments and seeds. They were asked to grow different crops in rotation. A large number of officers and guards were appointed to look after the project. The government spent over it more than seventy lakhs. In spite of this, the scheme failed miserably. The target amount of production could not be achieved. The expenditure in it outstripped the income from it. It was due to several reasons.

Firstly, the land chosen for cultivation was not fertile. Secondly, the officers lacked experience which accounted for bad planning or faulty implementation. There were also some corrupt officials who misappropriated a huge amount of production and money.

Lastly, it was a novel experiment, therefore, required more time and attention on the part of the Sultan which he could not give. He could have tried more to improve it. Though the scheme failed disastrously during his reign, yet it had a long term impact. But he was misunderstood by the people.

Transfer of the Capital:

Transfer of the capital from Delhi to Devagiri (Daultabad) has the most controversial step of Muhammad-bin-Tughlaq. Several factors prompted him to take this decision.

Firstly Devagiri had been a base for the expansion of Turkish rule in India. It was not always possible to operate army from Delhi for the occupation of Southern states. Muhammad-bin-Tughlaq himself had spent a number of years as prince to occupy and guard the southern states during the time of his father.

Secondly as Devagiri was situated at a central place so the administration of the north and the south could be possible. He also did it in order to consolidate the newly conquered states of south. Further the people of the south were under the feeling of an alien rule.

Thirdly Delhi was nearer to the North-Western frontier which was exposed to Mongol invasions. But Devagiri would be a safe place and almost free from Mongol raids.

Lastly, it was in the mind of the Muhammad-bin-Tughlaq that he would be able to utilize the vast wealth and resources of the south, if his capital would be there at Devagiri. But Ibn Batuta gives a complete different reason for this transfer of capital.

According to him, Sultan Muhammad-bin-Tughlaq was disgusted with the life of Delhi because he was getting almost daily many anonymous letters from the people of the city abusing and criticizing him and therefore, he wanted to leave it for good. Whatever may be the fact Muhammad-bin-Tughlaq ordered for the transfer of capital in 1327 A.D.

He ordered his courtiers, officers, leading men including Sufi saints as well as all people of Delhi to shift to Devagiri. Though the inhabitants of Delhi were unwilling to leave their dear land of birth, they had to obey the Sultan's order. Nobody was allowed to stay at Delhi. According to Ibn Batuta "A search was made and a blind man and a cripple man were found. The cripple man has put to death while the blind man was tied with the tail of horse and was dragged to Daulatabad where only his one leg reached."

Of course this version of Iban Batuta has been debatable. Batuta says, the citizens of Delhi used to write letters containing abuses and scandals to the Sultan. Therefore, the Sultan decided to lay Delhi waste in order to punish them. Sir Woolreley Haig has accepted the version of Ibn Batuta, Isami also says that the Sultan Muhammad-bin-Tughlaq resolved to break-up the power of the citizens of Delhi and therefore, decided to transfer the capital. Thus, he also supported the version of Iban Batuta. But professor Habibullah and others have given almost the different views.

However the people were asked to shift. The distance from Delhi to Daulatabad (Devagiri) was nearly 1500 km. The Sultan had set up rest houses on the way to help the travellers. Since this event took place during the summer season and the journey was rigorous one, many people died on the way. Many of those who reached Daulatabad felt home sick because the land and climate were not suitable to their health and they were also reminded of their dear birth place where they had lived generations together.

Hence, there was a good deal of discontent. After a couple of years, Muhammad Tughlaq decided to abandon Daulatabad because he realized the fact that just as he could not control the South from Delhi in the same way he could not control North from Daulatabad. He changed his mind and again in 1335 A.D. he ordered the retransfer of the Capital to Delhi and asked

everybody to go back to Delhi. So his transfer of capital with the entire population of Delhi was a blunder. He could have shifted only the official seats and officers and courtiers but not the entire people of Delhi.

Though the attempt to make Devagiri a capital failed, it had a number long-range benefit. It helped in bringing north and south closer together by improving communications. Many people, including religious divines who had gone to Daulatabad, settled down there. They became the means of spreading in the Deccan the cultural, religious and social ideas which the turks had brought with them to north India.

This resulted in a new process of cultural interaction between north and South India. However Muhammad-bin-Tughlaq has been criticized for this transfer of capital. Neither his selection of the place Devagiri as a site of capital nor his act of shifting the entire population of Delhi was welcomed by any historian. According to Standly Lane-poole, "Daulatabad was a monument of misdirected energy."

Introduction of Token Currency:

Introduction of token currency was another bold experiment of the Sultan Muhammad-bin-Tughlaq. Since currency or money is a medium of exchange, it is greatly required that to with a huge quantity to serve the purpose of exchange in modern time. Muhammad-bin-Tughlaq's predecessors depended on gold and silver coins as medium of exchange. But during the time Muhammad-bin-Tughlaq a huge quantity of coins was required for various transactions and there was a dearth of gold and silver coins in the country.

Further he had squeezed the treasury by spending a lot of money in his various experiments including the transfer of the capital. And again he had the ambition to conquer distant countries which would require a good deal of money. Considering all those factors he decided to introduce a bronze coin which was to have the same value as the silver tanka. He was also encouraged by Qublai Khan, the ruler of China and Ghazan Khan, the ruler of Persia who had successfully experimented with a token currency. Muhammad-bin-Tughlaq introduced bronze coins in place of silver and gold but there remained certain defects which made him a big failure in this experiment.

Within a very short time specimens of this coin were found in different parts of the country. A huge amount of forged coins entered into market and government treasury as those were minted secretly by private parties. The government took no steps to prevent this. As a result each house turned to be a mint.

Further, people made payments to the government with new bronze coins and hoarded gold and silver. The government treasury was filled with bronze or copper coins. The new coins also began to be greatly devalued in the markets. Muhammad-bin-Tughlaq could not stop the forging of new coins. Had he been able to do so, he could have been successful.

Finally he decided to withdraw the token currency. He promised to exchange silver coins for bronze coins. In this way a huge amount of new coins were exchanged for silver. But the forged coins which were detected were not exchanged.

These coins Barani says, were heaped up outside the fort and remained lying there for many years.- These above experiments not only brought wastage of money but also affected the prestige of the Sultan.

Khurasan Expedition:

Muhammad-bin-Tughlaq's experiments were not confined to internal matters only; it was also down with external affairs. His Khurasan project was the first of them. In-order-to fulfill his ambition of a great conqueror; he planned to conquer the kingdom of Khurasan which was then ruled by Iraq. He recruited one lakh soldiers for this purpose and paid them one year's salary in advance.

He spent nearly three lakhs of rupees for this mission. But this project was dropped because he did not get the help of the Persian emperor who had assured him to help in this mission. Ultimately the Sultan incurred a huge financial loss and his reputation as a conqueror hampered much.

Karajal Expedition:

Karajal expedition was another mis-judged step of Muhammad-bin- Tughlaq. Karajal was a Hindu kingdom located between India and China. In 1337 Muhammad-bin-Tughlaq sent a huge army to invade Karajal. After some initial success, the Delhi army perished in the mountainous region of Himalayas due to severe rain fall.

The army suffered terribly and we are told by Barani that out 10, 000 army only 10 horse-men could return to Delhi to tell the story of the disaster. It was a great loss to the Sultan both in men and money. Though the Hindu raja of Karajal accepted the Suzerinty of Delhi, but considering to the amount of loss, it can be described that the Karajal expedition was an unsuccessful adventure of Sultan.

Further against the Mongols, the Sultan Muhammad-bin- Tughlaq felt weak as he had neglected the defence of the northwestern frontier. The Mongols under their leader Tarma-Shirin Khan had invaded India and plundered upto Multan and Lahore without any opposition.

When they advanced towards Delhi, the Sultan Muhammad-bin-Tughlaq not knowing what to do, bribed the invader with a huge quantity of gold and silver. This weakness of the Sultan made people feel most insecure. Failure in both the military expeditions as well as his inability to defend the Mongols made him unpopular.

The Estimate of Sultan Muhammad-bin- Tughlaq:

While making an estimate of Sultan Muhammad-bin- Tughlaq's character and achievements, historians have strongly differed and have expressed diametrically opposite views. Historians like Elphinstone, Edward Thomass, Havell and V.A. Smith have agreed that the Sultan Muhammad-bin-Tughlaq was affected by some degree of insanity. But on the other hand historians like Gardiner Brown and Dr. Iswari Prasad have described Muhammad-bin-Tughlaq with high sounding words and do not believe that he was suffering from insanity.

Even contemporary historians like Barani and Ibn Batuta have expressed opposite views about the character and achievements of the Sultan. So in this context, it is very difficult to make an

important and unprejudiced assessment of the Sultan Muhammad-bin-Tughlaq. Almost all the historians have agreed that Sultan Muhammad was one of the most learned and accomplished scholars of his time.

He had profound knowledge in logic, philosophy, mathematics astronomy and physical sciences. He was well versed in Arabic and Persian language and literature. He was a lover of music and fine arts. Barani says, the sultan Muhammad-bin-Tughlaq was a veritable wonder of creation whose abilities would have taken by surprise even Aristotle and Asaf.

But he was proved to be a big failure as a ruler particularly with regards to his different experiments. His increase of tax in the fertile Doab region was not at all in-correct. As a ruler he had the every right to increase tax in-order-to meet the day to day expenditures of the country. But it came at a time when the Doab region was at famine.

People who were already paying almost fifty percent of the land revenue since the time of Ala-ud-din suddenly became unwilling to pay more than that. And the very situation was not favourable to make-up their minds to pay more. Neither the Sultan nor his officers did realize the matter. Secondly his creation of Department of Agriculture for the purpose of Large Scale cultivation of lands for surplus production was a welcomed step. But while implementing it he did a mistake by not choosing a fertile land for this purpose. Again the officers appointed in this work were corrupt and lacked experience. He did a great mistake by dropping this project just after one failure. It seems that though his idea was good, but he lacked executorial ability.

Again in case of his transfer of capital from Delhi to Daulatabad, he displayed his lack of Wit. Instead of shifting the en masse population, he could have shifted only the official seats and officers. Even if he had the intention to punish the people of Delhi for their abusing and scandalous letters, he could do so by some other method, but not by physically shifting them to Devagiri, the new capital. Further his introduction of token currency was amazing one.

As there was shortage of gold and silver coins to serve as a medium of exchange due to the increase in the transactions, the sultan was very right to go for the introduction of a Copper Currency which had the same value as the Silver Coin. But he failed to keep an effective control over its minting. It was found a huge amount of foreged copper coins in the market as a result of private minting. He also did not make any elaborate effort to check it except banning it.

As regards to his foreign expeditions, he was seen as a great failure. He lost both men and money in both the expeditions of Khurassan and Karajal. He had exhibited lack of wisdom and commonsense in these expeditions. He was also mild before the Mongols.

It was due to the failure in different matters he has been called a mad Sultan. He has also been characterised as a mixture of opposites and a bundle of contradictions. It is sure that he had many good ideas, but he had not the capacity to execute them. He was surely one of the extraordinary kings.

Important questions:

1. Critically examine the schemes of Muhammad Bin Tughluq
 2. Discuss the southern policy of Muhammad Bin Tughluq
 3. Why did Muhammad Bin Tughluq introduced token currency.
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13, SOUTH INDIA INVASIONS OF THE DELHI SULTANATE.

Alauddin Khilji the nephew and son in law of Sultan Jalaluddin Khilji, was appointed as minister of war and he made two successful expeditions against the Hindu kings. First he made a surprise attack on Bhilsa and then by listening the about the wealth of Deogiri he led towards that. At that time the people of Deogiri were enjoying peace and freedom under their king Rama Chandra Deva internally and externally. Alauddin made extensive preparations and gathered adequate information about Deogiri. As no muslim invader had ever invaded Devagiri the Yadava ruler was careless for his defence. The moat around the fort was dry and very little army was left in the fort so king was left himself with in the fort. As the king was compelled to to the fort Alauddin not only plundered the city but also arrested some of the important persons of the city. Alauddin spread a rumour that he had reached Deogiri with only an advance guard, the sultan was following him with 20,000 soldiers. Raja Ram Chandra Deva was very much disappointed by this rumour. He sued for peace and the release of the dignitaries on payment of huge amount. Alauddin returned to Kara in 1296 with lot of booty .

By the end of 1305, practically the whole of Northern India fell into the hands of Alauddin and he could easily afford to direct his attention towards the conquest of the Deccan. The wealth of the Deccan was too tempting to adventurer. His ambition was to control over the South which had so far not been conquered by the Muslims must have led Alauddin to think of conquering South India. The political condition of south India was also favourable for Alauddin. first was the Yadava kingdom of Devagiri under Ramachandra deva, Telingana with its capital at Warangal under Prataparudra I of the Kakatiya Dynasty, the Hoyasala kingdom with its capital at Dwarasamudra under Vira Balla III and the Pandya kingdom of Madura under Maravarman Kulasekhara. There were some minor kings like Manma Siddha ruling Nellore, Bhanu Deva ruling Orissa,. The Hindu kings were quarreling among themselves and consequently they were not in a position to put up a united front.

Warangal

In 1303, the first attempt by Alauddin to conquer Warangal ended in a disaster as the army of the Kakatiya dynasty defeated him. The Kakatiya king, Prataparudra II, raised a well-equipped army and Alauddin's army, which was led by Malik-ud-din and Jhaju.

Six years later Malik Kafur invaded Warangal for the second time with a larger army with help of Rai Ramchandra. After a fierce battle, Kafur was able to occupy the Warangal fort and forced Prataparudra to sue for peace, to surrender all the Kakatiya treasures, and to promise an annual tribute.

Among the treasures ceded by Prataparudra was the Koh-i-Noor diamond, once the largest known diamond in the world.

In 1307 Alauddin sent an expedition under malik Kafur against Rama Chandra Deva of Devagiri. Malinlik Kafur marched towards Devagiri and he destroyed the whole state and looted a lot of booty. Ram Chandra deva was forced to sue for peace. He was sent to Delhi where he was kindly treated by Alauddin and was sent back to his kingdom after six months. Ram Chandra Deva continued to rule Devagiri as a vassal of Alauddin.

Dwar Samudra (Halebeedu), Mabbar and Madurai

After conquering Devagiri and Warangal, Alauddin Khilji sent Malik Kafur (1311) against king Veera Ballala of the Hoyasala dynasty ruling Dwar Samudra (Halebeedu). Veera Ballala surrendered without a fight and Kafur was able to force the ruler of Dwar Samudra to sue for peace, to surrender all their treasures, and to promise an annual tribute.

But, in the case of Mabbar, even this formal agreement was not forthcoming. Malik Kafur was defeated by the Tamil ruler Vikrasma Pandya who was the younger brother of Emperor Maravarman Kulasekara Pandyan I of the Pandyan Dynasty. However, Malik Kafur returned to Delhi with untold booty, such as those from Chidambaram, without being able to defeat the Tamil armies.

But, within a decade after the death of Alaudin Khalji several south Indian rulers like Prolaya Vema Reddy of the Reddy dynasty, Musunuri Kaapaaneedu and Hakka and Bukka of the Vijayanagara Empire liberated whole south India from the Delhi Sultanate. Additionally the Bahmani Sultanate also gained its independence in the Deccan in the 14th century.

M.A.HISTORY– SECOND SEMESTER
PAPER – II INDIA UNDER DELHI SULTANATE
(1206-1526 A.D)

14. ADMINISTRATION OF DELHI SULTANATE

Aim: To make the students know about the administrative system of Delhi Sultanate.

14.0 INTRODUCTION

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14.1.2 (ii) Nobility

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14.0 INTRODUCTION

With the establishment of the Delhi sultanate a new ruling class emerged in India. This new class introduced a new administrative system. Some new institutions were also introduced. After the coming of the Mughals some of these underwent changes and a few new ones got introduced. A few of the administrative institution had their roots in Arab and Central Asia from where the new ruling group came. While some others were of Indian origin. A significant feature

of these was that many of these got transformed and in due course of time developed as suitable to Indian context. The new administrative system and institutions contributed in the consolidation of the Sultanat and Mughal empire. It would not be possible for us to discuss all aspects of administration over a period of 500 years in a small lesson. However we will try to provide the basic features, continuity and changes in the administrative structure and some important institutions. The ruling class kept changing during this period. These institutions were used by various rulers for other purposes also. The rulers from time to time included people from various social classes in the administrative apparatus in order to have social harmony. It was natural on the part of these social classes to stake a claim in the system of governance and various rulers readily accommodated them in this system. In this sense these institutions also emerged as a tool to contain any kind of social conflict in the society, though there were various other measures also that were used by the rulers for this purpose.

When Qutubuddin Aibak established himself as an independent Sultan at Lahore, the available administrative apparatus was continued in the initial phase. The prevailing structure was not altered or disturbed and as long, as the local rulers recognised the supremacy of the Sultan in Delhi, they were allowed to collect taxes and send it to the central treasury as tribute. The central officials in these areas were mainly to help the local rulers in their administrative tasks. With the expansion and consolidation of the Delhi Sultanate, new administrative institutions also started emerging. The administrative structures and institutions introduced in India were influenced by the Mongols, Seljukids etc, brought by the new rulers. The existing administrative institutions in different parts of the country also contributed in giving shape to the new system. The Sultans were aware of the fact that they had to rule over a subject population that was largely non-Islamic. Thus the Sultans of Delhi had to introduce particular measures to suit the prevailing conditions in the Sultanate. From the administrative point of view, the local level administration, it seems, was left mainly in the hands of village head- men etc. The large extent of the Sultanate necessitated the evolution of administrative structure separately for the centre and provinces. Thus, during the Sultanate period, administrative institutions emerged at different levels - central, provincial and local.

14.1 ADMINISTRATIVE SYSTEM

During the Sultanate period the administrative apparatus was headed by the Sultan who was helped by various nobles. There were various other offices along with the office of the Sultan. Theoretically, there was a council of Ministers Majlis-i-Khalwat to assist the Sultan.

14.1.1 (i) The Sultan

The Sultan was the central figure in the administrative set up. He was the head of the civil administration and Supreme Commander of the army. He made all the appointments and promotions. He also had the right to remove anybody from the service. He had absolute power in his hand. He was also the head of the Judiciary. He used to confer titles and honours upon people. Theoretically the Sultan had an exalted position but in actual practice different Sultans enjoyed varying power. The position of the Sultan was always under pressure from the powerful group of nobility and Ulema. Sultans of Delhi, particularly the powerful Sultans, adopted various strategies to keep these groups under control. Balban kept the nobles firmly under his control. Thus the personality of the Sultan played a significant role in the administrative structure of the Sultanate. Under the capable and strong Sultans, the administration and the administrative structure functioned well but under the inefficient and weak ruler the same was under pressure.

14.1.2 (ii) Nobility

The nobles were the most important functionaries of the state and enjoyed high social status. In the initial stage they were those commanders who came with the victorious army. Over a period of time their descendants formed the main strength and some Indian groups also emerged. The position and power of the nobility varied from time to time as has been mentioned above. Nobles, particularly those who were based at Delhi, emerged as a very powerful group and at times even played a role in the selection of the sultan. The nobility was not a homogeneous class. There were different groups within the nobility and often there were inter group clashes and rivalries. The clash between Turkish and Tajik nobles started during the time of Iltutmish and became intense after his death. The group of chahalgan (group of 40 nobles), which was created by Iltutmish, also emerged very powerful. Balban was the first Sultan to bring the nobility firmly under his control (interestingly, he had been a part of chahalgan earlier). Qutubuddin Aibak and Iltutmish had considered the nobles at par with themselves. Balban maintained distance from the nobility and enforced strict code of conduct for himself and for the nobility. No loose talk or laughter was allowed in the court. He also emphasized on high blood and made it a criteria for occupying high positions and offices. With the expansion of the Delhi Sultanate there were also attempts on the part of different sections of the society to join the nobility. Initially it was the preserve of the Turks only. During the rule of the Khalji and Tughlaks the doors of the nobility were opened to people of diverse backgrounds. The low caste people, both Hindus and Muslims, joined the nobility and could rise to high positions especially under Muhammad Bin Tughlaq. During the Lodi period the Afghan concept of equality became important when the Sultan was considered "first among equals". Thus the nobles enjoyed equal status with the Sultan. Some of the Lodi Sultans like Sikandar Lodi and Ibrahim Lodi found this uncomfortable and tried to bring the nobles under their control. The nobles resisted this which resulted in the trouble for both the Sultans.

14.1.3(iii) Ulema

The religious intellectual group of Muslims was collectively referred as Ulema. People of this group managed religious matters and interpreted religious regulations for Sultan. They were also incharge of judicial matters and worked as Qazis at various levels. It was quite influential group and commanded respect of Sultan and nobility. They also had influence among Muslim masses. This group used to pressurize the sultan to run the Sultanate as per the religious laws of Islam. The Sultan and nobles generally tried to run the administrative affairs as per the need of state rather than religious laws. Sultan like Alauddin Khalji could ignore the opinions of Ulema on a number of issues but some followed their line.

14.2 CENTRAL ADMINISTRATION

As already mentioned the administrative system was headed by the Sultan. There were a number of departments which were assigned different responsibilities. These departments were managed by influential nobles. We will provide a brief account of a few departments.

14.2.1 (i) Wizarat

After Sultan, the most important office was the Diwan-i-Wizarat, headed by the wazir. It was a key position in the royal court and his role was of a general supervisor over all departments, though he was one of the four important departmental heads. He was the chief advisor to the Sultan. The main functions of the wazir were to look after the financial organization of the State, give advice to the Sultan, and on occasions to lead military expeditions at Sultan's behest. He

also supervised the payment to the army. The wizarat or the office of wazir also kept a check on land revenue collections, maintained a record of all the income and expenditure incurred by the state and thus controlled or recorded the salaries of all royal servants, handled the charitable donations such as Waqfs, Inams etc. Further, the Mints, the intelligence departments, the royal buildings and other bodies affiliated to the royal court were supervised by the wizarat. The wazir had direct access to the Sultan and it was on his wisdom, sincerity and loyalty that the position of the Sultan depended greatly. There were several other departments which worked under the wizarat. They were entrusted with specific functions. These included Mustaufi-i-Mumalik (Auditor General), Mushrif-i-Mumalik (Accountant General), Majmuadar (Keeper of loans and balances from treasury). Later some other offices were brought under the supervision of the Wizarat like Diwan-i-Waqoof (to supervise expenditure), Diwan-i-Mustakharaj (to look into the arrears of revenue payments), Diwan-i-Amir Kohi (to bring uncultivated land into cultivation through state support).

14.2.2 (ii) Diwan-i-Arz

This department was set up to look after the military organization of the empire. It was headed by Ariz-i-Mumalik. He was responsible for the administration of military affairs. He maintained royal contingent, recruited the soldiers, ensured the discipline and fitness of the army, inspected the troops maintained by the Iqta-holders, examined the horses and branded them with the royal insignia. During times of war, the ariz arranged military provisions, transportation and administered the army at war, provided constant supplies and was the custodian of the war booty. Alauddin Khalji introduced the system of Dagh (branding) and huliya (description) and cash payment to the soldiers in order to strengthen his control over the army. The contingent stationed at Delhi was called hasham-i-qalb and Provincial contingents were called hasham-i-atraf.

14.2.3 (iii) Diwan-i-Insha

This department looked after the state correspondence. It was headed by Dabir-i-Khas. He drafted and despatched royal orders and received reports from various officers. The Dabir was the formal channel of communication between the centre and other regions of the empire. He was also a sort of private secretary of the Sultan and was responsible for writing the farmans. The Barid-i-Mumalik was the head of the state news gathering and dealt with intelligence. He had to keep information of all that was happening in the Sultanate. At local level there were barids who used to send regular news concerning the matters of the state to the central office. Apart from barids, another set of reporters also existed who were known as Munihyan.

14.2.4 (iv) Diwan-i-Rasalat

This department dealt with the administration of Justice. It was headed by Sadr-us-Sadr who was also the qazi-i-mumalik. He was the highest religious officer and took care of ecclesiastical affairs. He also appointed the qazis (judges) and approved various charitable grants like waqf, wazifa, Idrar, etc. The Sultan was the highest court of appeal in both civil and criminal matters. Next to him was Qazi-i-mumalik. The Muhtasibs (Public Censors) assisted the judicial department. Their main task was to see that there was no public infringement of the tenets of Islam. He was also to supervise and enforce the public morals and conduct.

14.2.5 (v) Other Departments

Apart from these, there were a number of smaller departments at the centre which helped in the everyday administration of the empire. Wakil-i-dar looked after the royal household and managed the personal services of the Sultan. Amir-i-Hajib looked after the royal ceremonies. He used to act as an intermediary between the Sultan and subordinate officials and between Sultan and the public. Sar-i-Jandar looked after the royal body guards. Amir-i-Akhur looked after the establishment of horses and Shahnah-i-fil looked after the establishment of elephants. Amir-i-Majlis looked after the arrangement of meetings and special ceremonies. The Royal workshops (Karkhanas) played an important role in the administrative system of the Sultanate. The needs of the royal household were met through Karkhanas.

The Karkhanas were of two types -

- (i) Manufactories
- (ii) Store House

Under Feroz Tughlaq, there were as many as 36 Karkhanas. Each Karkhana was supervised by a noble who had the rank of a Malik or a Khan. The Mutasarrif was responsible for the accounts and acted as immediate supervisors in various departments.

14.3 PROVINCIAL ADMINISTRATION AND IQTA SYSTEM

The administration in the areas that were outside the core political area was carried out in a number of ways. It depended on the degree of political control which was exercised over the areas. The territorial expansion and consolidation of the sultanate was a process which continued throughout the 13th and 14th centuries. Some of the newly conquered areas were brought directly under the control of the Sultanate and some other areas remained semi autonomous. Thus different Control mechanisms were adopted by the Sultan for these areas. In the areas that were loosely affiliated to the Sultanate, a few officials were appointed by the Centre as a symbol of imperial presence but everyday administration remained in local hands. The interest of the centre in these areas was mostly economic, i.e. the collection of the revenue.

The provinces were placed under the charge of the Governors who were responsible for the overall administration of the area. This involved ensuring the collection of revenue, maintaining law and order and keeping rebellious elements under control. He was a deputy of the Sultan in his area. Since the officials were frequently transferred and not familiar with the areas, they were generally dependent on local officials to perform their duties. The collection of the revenue was not possible without the help of the local officials. Thus the governor and the local power blocs worked in close association with each other. At times the combination created problems for the Sultan as the governors used to become powerful with the help provided by the local rulers and rise in rebellion against the Sultan. During the 14th century the provinces were partitioned into Shiqs for administrative convenience. The shiqs were administered by the Shiqdar. Subsequently the Shiqs got transformed into Sarkar during the Afghan period. Faujdar was another officer along with Shiqdar at the provincial level. Their duties are not clearly articulated, and often the role of the two seem to overlap. The Shiqdar assisted the governor in the maintenance of law and order and provided military assistance. He also supervised the functioning of the smaller administrative units. The duties of the Faujdar were similar to the Shiqdar. The Kotwals were placed under the Faujdar. The other important officers at the provincial level were Barids (intelligence officer and reporter) and Sahib-i-Diwan (who maintained the financial accounts of the provincial income and expenditure).

14.4 IQTA SYSTEM

The institution of the Iqta had been in force in early Islamic world as a form of reward for services to the state. In the caliphate administration it was used to pay civil and military officers. After the establishment of the Sultanate iqta system was introduced by the Sultans. To begin with the army commanders and nobles were given territories to administer and collect the revenue. The territories thus assigned were called iqta and their holders as iqtadar or muqti

In essence this was a system of payment to the officers and maintenance of army by them. Gradually rules and regulations were laid down to organize the whole system. Through the years it became the main instrument of administering the Sultanate. Further the sultans could get a large share of the surplus production from different parts of the vast territories through this system. From the 14th century we hear of Walis or muqtis who are commanders of military and administrative tracts called Iqta. Their exact powers varied according to circumstances. In due course the muqti was given complete charge of the administration of the iqta which included the task of maintaining an army. The muqti was to help the sultan with his army in case of need. He was expected to maintain the army and meet his own expenses with the revenue collected. From the time of Balban the muqti was expected to send the balance (fawazil) of the income to the centre after meeting his and the army's expenses. This means that the central revenue department had made an assessment of the expected income of the Iqta, the cost of the maintenance of the army and the muqti's own expenses. This process became even more strict during the time of Alauddhin Khalji. As the central control grew, the control over muqti's administration also increased. The Khwaja (probably same as Sahib-i-Diwan) was appointed to keep a record of the income of the Iqtas. It was on the basis of this record that the Sultan used to make his revenue demands. A barid or intelligence officer was also appointed to keep the Sultan informed. During the reign of Muhammad-bin-Tughlaq a number of governors were appointed on revenue sharing terms where they were to give a fixed sum to the state. During the time of Feroze Shah Tughlaq the control of state over iqtas was diluted when iqtas became hereditary.

14.5 LOCAL ADMINISTRATION

The village was the smallest unit of administration. The functioning and administration of the village remained more or less the same as it had existed in pre Turkish times. The main village functionaries were khut, Muqaddam and Patwari. They worked in close coordination with the muqti in the collection of revenue and in maintaining law and order etc. A number of villages formed the Pargana. The important Pargana officials were Chaudhary, Amil (revenue collector) and Karkun (accountant). Village and pargana were independent units of administration, and yet there were inter related areas. In certain cases the province had a local ruler (Rai, Rana, Rawat, Raja) who helped the governor in his duties. In such cases the local rulers were recognised as subordinates of the Sultan.

14.6 MARKET REFORMS OF ALAUDDIN KHALJI

The market reforms of Alauddin Khalji were oriented towards administrative and military necessities. Medieval rulers believed that necessities of life, especially food grains, should be available to the city folk at reasonable prices. But few rulers had been able to control the prices for any length of time. Alauddin Khalji was more or less the first ruler who looked at the problem of price control, in a systematic manner and was able to maintain stable prices for a

considerable period. It has been pointed out that Alauddin Khalji instituted the market control because after the mongol siege of Delhi, he wanted to recruit a large army. All his treasures would have soon exhausted if he was to spend huge resources on army. With low prices the sultan could recruit a large army with low expenses. Whatever may be the reason for the market reforms, elaborate administrative arrangements were made to ensure that the market control was followed strictly. Alauddin fixed the prices of all commodities from grain to cloth, slaves, cattle etc. He also set up three markets at Delhi, the first for food grains, the second for cloth of all kinds and for expensive items such as sugar, ghee, oil, dry fruits etc. and the third for the horses, slaves and cattle. For controlling the food prices, Alauddin tried to control not only the supply of food grains from the villages, and its transportation to the city by the grain merchants, but also its proper distribution to the citizens. A number of measures were taken to see that prices laid down by the Sultan were strictly observed. An officer (Shehna) was in charge of the market to see that no one violates the royal orders. Barids (intelligence officers) and munhiyan (secret spies) were also appointed. Alauddin also tried to ensure that there were sufficient stocks of food-grains with the government so that the traders did not hike up prices by creating an artificial scarcity, or indulge in profiteering. Granaries were set up in Delhi and Chhain (Rajasthan).

The Banjaras or Karwaniyan who transported the food grains from the country side to the city were asked to form themselves in a body. They were to settle on the banks of Yamuna with their families. An official (Shehna) was appointed to oversee them. To ensure the regular supply of food grains to the Banjaras, a number of regulations were made. All the food grains were to be brought to the market (mandis) and sold only at official prices. The second market for cloth, dry fruits, ghee etc. was called Sarai-i- adl. All the clothes brought from different parts of the country and also from outside were to be stored and sold only in this market at government rates. To ensure an adequate supply of all the commodities, all the merchants were registered and a deed taken from them that they would bring the specified quantities of commodities to the Sarai-i-adl every year. The Merchants who, brought commodities from long distances including foreign countries were given advance money on the condition that they would not sell to any intermediaries. In cases of costly commodities an officer was to issue permits to amirs, maliks etc. for the purchase of these expensive commodities in accordance with their income. This was done to prevent any black marketing of these expensive products. The third market dealt with horses, cattle and slaves. The supply of horses of good quality at fair prices was important for the army. Alauddin did away with the middle man or dallal who had become very powerful. It was decided that the government fixed the Quality and prices of the horses. Similarly, the prices of slave boys and girls and of cattle were also fixed. But these reforms didn't last long and after the death of Alauddin these reforms got lost.

14.7 MILITARY ADMINISTRATION

There were four kinds of soldiers in the army under Sultans.

The soldiers recruited by the center. . Ala ud Din kept 4,75,000 standing army. . This army was maintained by Ariz-i-Mumalik. . There was no regular course of training. Balban took measures to train his army for hard life by taking them to hunting parties. Soldiers were recruited by provincial nobles and governors. Nobles were assigned jagirs to finance their troops. Some soldiers were recruited only in times of war. There were three parts of army:

14.7.1 CAVALRY

This formed the backbone of the army. The cavalry men were of two kinds: the Sawar (having

one horse) and do-aspe (having two horses). The horses were imported from Arabia. Ala-ud-Din started the practice of brading horses and that of keeping Hulya and Daggh; this was to check the replacement of both.

14.7.2 WAR ELEPHANTS

Only Sultan had the privilege to keep elephants. There was separate department for the training and maintenance of elephants. Elephants were armored during the course of battle.

14.7.3 INFANTARY

The foot soldiers were called "Payaks". They were armed with swords, spears and bows and arrows.

14.7.4 ARTILLERY

There was nothing like modern artillery. However, there was a sort of mechanical artillery through which fire-balls, fire-arrows, snakes, stones etc., were hurled on the enemy with the help of the gun-powder. In the provincial kingdoms of Gujarat and Deccan, cannon were properly developed. Army of the Sultan consisted of different modalities and diverse faiths, the Persians, the Afghans, the Mongols, the Indian Muslims and the Hindus etc. Most of the soldiers were Muslims and were united on the basis of Islam.

14.7.5 DIVISION OF ARMY

Military grades were organized on decimal basis. A Sarkhail had ten horse men; a Sipah Salar directed ten Sarkhails; an Amir had ten Sipah Salars; a Malik has authority over ten Amirs and a Khan's forces contained nearest those of ten Maliks.

14. 8 *Economy* and financial administration:

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

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

The peasantry paid one third of their produce as land revenue, and sometimes even one half of the produce. They also paid other taxes and always led a hand-to-mouth living. Frequent famines made their lives more miserable. However, Sultans like Muhammad bi Tughlaq and Firoz Tughlaq took efforts to enhance agricultural production by providing irrigational facilities and by providing takkavi loans. They also encouraged the farmers to cultivate superior crop like

wheat instead of barley. Firoz encouraged the growth of horticulture. Muhammad bin Tughlaq created a separate agricultural department, Diwani Kohi.

During the Sultanate period, the process of urbanization gained momentum. A number of cities and towns had grown during this period. Lahore, Multan, Broach, Anhilwara, Lakhnauti, Daulatabad, Delhi and Jaunpur were important among them. Delhi remained the largest city in the East. The growth of trade and commerce was described by contemporary writers. India exported a large number of commodities to the countries on the Persian Gulf and West Asia and also to South East Asian countries. Overseas trade was under the control of Multanis and Afghan Muslims. Inland trade was dominated by the Gujarat Marwari merchants and Muslim Bohra merchants. Construction of roads and their maintenance facilitated for smooth transport and communication. Particularly the royal roads were kept in good shape. Sarais or rest houses on the highways were maintained for the convenience of the travelers. Cotton textile and silk industry flourished in this period. Sericulture was introduced on a large scale which made India less dependent on other countries for the import of raw silk. Paper industry had grown and there was an extensive use of paper from 14th and 15th centuries. Other crafts like leather-making, metal-crafts and carpet-weaving flourished due to the increasing demand. The royal karkhanas supplied the goods needed to the Sultan and his household. They manufactured costly articles made of gold, silver and gold ware. The nobles also aped the life style of Sultans and indulged in luxurious life. They were well paid and accumulated enormous wealth.

The system of coinage had also developed during the Delhi Sultanate. Iltutmish issued several types of silver tankas. One silver tanka was divided into 48 jitals during the Khalji rule and 50 jitals during the Tughlaq rule. Gold coins or dinars became popular during the reign of Alauddin Khalji after his South Indian conquests. Copper coins were less in number and dateless. Muhammad bin Tughlaq had not only experimented token currency but also issued several types of gold and silver coins. They were minted at eight different places. At least twenty five varieties of gold coins were issued by him.

14.9 Financial administration:

According to Shariat, there were five sources of the income of the sultanate – Ushr, Khiraj, Zakat, Khams and Jaziya. During the Delhi Sultanate, the Sultans imposed all these taxes but often they levied some other taxes also just to meet other contingencies.

USHR: It was a kind of land revenue which was realized from the Muslims only. The owners of the land which was irrigated from the natural resources, used to pay 1/10th of the production but those who used the artificial measures, i.e., man made irrigation resources for irrigation, had to pay 5% of the total production.

KHIRAJ: it was a land tax realized from the non-Muslims. It ranged from 1/3 to 1/2 of the total produce.

ZAKAT: It was a religious tax which was paid by the prosperous Muslims. It was realized at the rate of 2 1/2 % of their total income. The amount thus realized was spent for the welfare of the poor Muslims.

KHAMS: It was 1/5th part of the plundered money which was deposited in the royal treasury and the rest 4/5th part was distributed among the soldiers who fought the battles and plundered the

wealth. But no Sultan except Firoz Tughluq collected it according to the principles of Islam. They generally kept 4/5th part for themselves and gave 1/5th to the soldiers.

Important questions:

1. Describe the structure of central government during the reign of Delhi sultanate.
2. Discuss the revenue administration during the reign of Delhi sultanate.
3. Throw light on the Military organisation of the Delhi sultanate.

M.A.HISTORY– SECOND SEMESTER
PAPER – II INDIA UNDER DELHI SULTANATE
(1206-1526 A.D)

15. CAUSES OF DOWNFALL OF DELHI SULTANATE

AIM: To acknowledge the students about the various reasons which are responsible for the downfall of the Delhi sultanate.

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15.0 INTRODUCTION

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15.4 ECONOMIC CAUSES

15.0 INTRODUCTION:

Just as birth and death are the processes of nature, in the same way rise and decline are natural phenomena and it is beyond the power of man to avoid it. In the Delhi Sultanate five dynasties ruled and Iltutmish, Balban, Alauddin Khilji, Muhammad Tughluq, Firoz Tughluq and Sikander Lodi were the significant rulers of these dynasties. They endeavoured their best to organize and expand the territory, even the decline of Sultanate seems to be an incident of surprise. The process of decline started during the reign of Tughluqs and it was completed in the reign of Sayyids and Lodis due to weaknesses of the Sultans and non-cooperation of the subjects and the nobles. The following reasons chiefly led to the disintegration of the Sultanate in India.

15.1 POLITICAL CAUSES:

The Sultanate of Delhi was autocratic. The Sultans of Delhi acted as despots. They centered all the power of the Sultanate in their hands and the Amirs held the reins of empire in their own hands. The people were deprived of taking part in the affairs of the kingdom. Thus, there was a wide gulf between the Sultan and the people which was widened all the more during the reigns of the latter of unsuccessful Sultans, hence the Sultanate went on disintegrating with the passage of time.

The rulers of Delhi Sultanate were either properly educated nor had they administrative virtues. Moreover, their rule was based on the power of the army, but the organisation of the army left much to be desired. The Sultans did not have any permanent army. They had to depend on the armies of the Governors at the time of war, which had no harmony amongst one another. Only a powerful ruler could maintain his sway over them but under the reign of weak and inefficient rulers, the unorganized army proved dangerous for the Sultanate and rebelled off and on.

The nobles and Amirs of the Sultanate did not realize their responsibility towards the Sultanate. Their unworthiness, selfishness, luxuries, and greed for gold divided them into many groups. It harmed the unity of the country and led to the downfall of Delhi Sultanate. The absence of law of succession often gave rise wars which weakened the power of the Sultanate and created chaos and anarchy. The powerful and able Sultan, any how controlled the situation but when the incapable rulers were enthroned, the process of disintegration set in.

The rulers of Delhi Sultanate did not pay the salaries in cash to their staff and awarded Jagirs which made everybody wealthy. The excess of money proved detrimental to the interest of the Sultanate and people often resorted to conspiracies. It harmed the power and prestige of the Sultanate.

Slave system was the backbone of the Delhi Sultanate. The slaves not only served their masters sincerely but also captured the throne and ruled over Delhi Sultanate for years together. The independent rulers of Delhi Sultanate were fond of keeping slaves and treated them very kindly. The number of slaves was very high during the reign of Firoz Tughluq. The Forty slaves of Iltutmish were the faithful servants of the reign during the lifetime of Iltutmish but they proved to be the makers and murderers of the Sultans. Later on, these slaves took part in the politics of the Sultanate and their mutual jealousies and factiousness led the Sultanate towards the downfall.

The policies of the Tughluq ruler harmed the Sultanate greatly. The utopian schemes of Muhammad Tughluq emptied the royal treasury and their cruelties forced the provincial governors to break into revolts. With the passage of time several provinces declared their independence and weakened the central government. Firoz Tughluq after accession tried to dress the wounds of the cruelties of Mohammad Tughluq but his own fanaticism created havoc among his Hindu subjects and his incapable successors led the country to disaster.

Amir Timur of Samarkhand made an invasion on India in the last decade of the 14th century. He plundered the country and slaughtered the people ruthlessly. The Sultanate of Delhi was devastated and its honour and glory was destroyed due to atrocities of the Amir of Samarkhand. His invasion left adverse effects on the political, social, economic and cultural conditions of the Sultanate and ultimately caused its downfall.

The weak rulers of Sayyid and Lodi dynasties failed to exercise control over the political situation of the country. They adopted the feudal system which enhanced the power of the feudal lords to such an extent that it proved fatal for the survival of the Sultanate itself. When Sikander Lodi and his successor tried to crush the power of these nobles they revolted. The

unwise policy of Ibrahim Lodi annoyed them all the more. He imposed several restrictions over them and did not permit them to be seated in the court. Thus the high-handed policy of Ibrahim Lodi forced Alam Khan and Daulat Khan Lodi to invite Babur for an invasion on the country. His invasion was the last nail in the political coffin of the Sultanate.

15.2 SOCIAL CAUSES:

The rulers of Delhi Sultanate adopted the policy of religious tolerance which engendered social distinctions, and the Hindus and Muslims became staunch rivals of each other. The partisan policies of the Muslim rulers harmed the interests of the Hindu subjects which created jealousy and hatred between the two communities.

During this period casteism, untouchability and class feeling emerged in the society. The Muslims used to call the Hindus 'Karifs' whereas the Hindus named the Muslims 'Mlechhas'. A feeling of mutual suspicion prevailed among the two communities; all this proved fatal for the survival of the Sultanate.

15.3 RELIGIOUS CAUSES:

Delhi sultanate was a theocratic state and the administration was based on the principles of Islam. The Ulema and orthodox Muslims held a privileged position in the Sultanate and they affected the policies of the Sultan. The majority of Hindus were not granted any favour by the Muslim rulers, hence, they never cooperated with them.

The religious intolerance of the Sultans of Delhi also annoyed the majority of Hindus. Their act of demolishing Hindu temples and breaking idols of their gods and goddesses annoyed them all the more. Imposition of Jaziya and pilgrimage tax injured the tender feelings of the Hindus and their conversation on the point of sword offended them so much that they opposed the 'Sultanate and contributed to its downfall.

15.4 ECONOMIC CAUSES:

Economic solidarity is the backbone of the empire but the financial position of the rulers of Delhi Sultanate was not solid. No doubt, they amassed a lot of wealth during their invasions and plundered the temples, but they also spent a lot of money in the organisation of army and in checking the invasions of Mongols. Moreover, the preposterous schemes of Muhammad Bin Tughluq emptied the royal treasury, and no government could be stable without sound finances.

The sultans of Delhi spent a huge amount on the upkeep of slaves, and the nobles and Amirs embezzled a greater part of the revenue of the Sultanate, thus the income of the state fell short of the expenditure. The rulers of Delhi Sultanate did not try to improve their finances nor levied taxes properly. The Muslims were either exempted from the taxes or they were granted concessions and the trade and industry was underdeveloped. Hence economic weakness also contributed to the downfall of the Delhi Sultanate.

The invasion of Babur proved to be the last significant reason of the decline of the Sultanate of Delhi. Ibrahim Lodi failed to measure swords with the Mughal army and lay

prostrate before it. The well-equipped and disciplined army of Babur uprooted Delhi sultanate completely.

Important questions:

1. Estimate the causes of the downfall of delhi sultanate.

M.A.HISTORY– SECOND SEMESTER
PAPER – II INDIA UNDER DELHI SULTANATE
(1206-1526 A.D)

16 A. SAYYID DYNASTY

AIM: To make the students learn about various rulers of Sayyid dynasty and its greatness.

CONTENTS:

- 12.0 INTRODUCTION
- 12.1 KHIZAR KHAN
- 12.2 MUBARAK SHAH
- 12.3 MOHAMMAD SHAH
- 12.4 ALAM SHAH

12.0 Introduction:

Khizar Khan was the founder of the Sayyid Dynasty. He was a Sayyid, so this dynasty is called the Sayyid Dynasty. This dynasty ruled for 37 years. There were only four rulers of the Sayyid Dynasty. During this dynasty, the extent of the Delhi Kingdom had been reduced to a small principality. The authority of the Sayyid Dynasty was limited to a few districts round Delhi.

12.1 Khizar Khan

Khizar Khan was the founder of the Sayyid Dynasty. When got possession of Delhi, his position was so weak that he did not take up the title of King. He worked like a viceroy of Timur-e-Lang. Khizar Khan sent his tribute to Timur, and after the death of Timur, to his successor, Shah Rukh. Khizar Khan sent some expeditions to collect the revenue. He sent his army against Har Singh, the ruler of Katehar in 1414. In July 1416, an army was sent to Bayana and Gwalior to collect the revenue. In 1420, Khizar Khan sent an army to Koil and Etawah to collect the tribute.

Thus, the chronicles of the Sayyid Dynasty are chiefly a history of expeditions for collecting the revenue by military force. On May 20, 1421, Khizar Khan died.

12.2 Mubarak Shah

After the death of Khizar Khan, his son Mubarak Shah became the ruler of Delhi and took up the title of Muizz-ud-Din Mubarak Shah. His reign was as uneventful as that of his father, though he had to suppress the revolt of Jasrath Khokhar.

On February 20, 1424, he was killed when he was going to Mubarakabad.

12.3 Mohammad Shah

After the death of Mubarak Shah, Mohammad Shah became the ruler of Delhi. During the reign of Mohammad Shah, the affairs of the Kingdom grew day by day more and more confused and it so happened that the authority of Mohammad Shah did not extend beyond Panipat.

In 1440-41, Mahmud Shah Khilji of Malwa marched towards Delhi. Mohammad Shah asked Bahlol Lodhi, the Governor of Sirhind, to help him. Bahlol Lodhi came forward to help Mohammad Shah. Bahlol Lodhi and Mahmud Shah Khilji confronted one another between Tughaluquabad and the city of Delhi. The battle began at noon and lasted until nightfall. Then the negotiation started and the army of Mahmud started to retreat. Bahlol Lodhi attacked suddenly. The petty triumph of Bahlol Lodhi made Mohammad Shah very happy. He honoured him by styling him as his son. He bestowed upon Bahlol Lodhi Dipalpur and Lahore.

Later, Bahlol Lodhi attacked on Delhi, but failed to capture it. In 1444, Mohammad Shah died.

12.4 Alam Shah

After the death of Mohammad Shah, his son Ala-ud-Din became the ruler and took up the title of Alam Shah.

Alam Shah decided to live in Badaon instead of living at Delhi and in 1448, he retired to Badaon permanently. He gave himself up completely to the pursuit of pleasure.

Alam Shah appointed one of his relatives as the Governor of Delhi, but there was a quarrel about this in Delhi. Bahlol Lodhi was invited to solve the problem. Bahlol Lodhi wrote a letter to Alam Shah at Badaon. Alam Shah replied that he had neither fruit nor profit of sovereignty.

As mentioned earlier, Mohammad Shah, the father of Alam Shah, styled Bahlol Shah as his son. Now, Alam Shah himself freely and cheerfully resigned his throne to Bahlol Lodhi as to an elder brother. Thus, on April 19, 1451, Bahlol Lodhi ascended the throne. This was the end of Sayyid Dynasty.

Important questions:

1. Who were Sayyids? Give an account of the reign of Sayyid dynasty/
2. Mubarak shah was the ablest ruler of the Sayyid dynasty. Discuss?
3. Describe the causes of the downfall of Sayid dynasty.

M.A.HISTORY– SECOND SEMESTER
PAPER – II INDIA UNDER DELHI SULTANATE
(1206-1526 A.D)

13. Lodi dynasty

Aim: To make the students to know about the important rulers of the Lodi dynasties and how it is responsible for the down fall of Delhi sultanate.

Contents

- **13.0 introduction**
- 13.1 Bahlul Lodi
- 13.2 Sikandar Lodi
- 13.3 Ibrahim Lodi
- 13.4 Fall of the empire
- 13.5 Afghan factionalism
- 13.6 Rajput invasions and internal rebellions
- 13.7 Battle of Panipat, 1526
- 13.8 Accession of Babur and the Mughals
- 13.9 Mahmud Lodi

13.0 INTRODUCTION:

The **Lodi dynasty** (Lodhi) was an Afghan Pashtun dynasty that ruled parts of northern India and Punjab and Khyber Pakhtunkhwa province of modern-day Pakistan, from 1451 to 1526. It was founded by Bahlul Khan Lodi when he replaced the Sayyid dynasty.

Lodhi dynasty's reign ended under Ibrahim Lodi, who was attacked by Rana Sanga of Mewar, ^[3] Lodhi's reign finally ended after he was defeated by Babur, the Turco-Mongol invader from Ferghana, in modern-day Uzbekistan, who later established Mughal dynasty in northern India.

13.1 Bahlul Lodi

Bahlul Khan Lodi (r.1451-89) was the nephew and son-in-law of Malik Sultan Shah Lodi, the governor of Sirhind in (Punjab), India and succeeded him as the governor of Sirhind during the reign of Sayyid dynasty ruler Muhammad Shah (Muhammad-bin-Farid). Muhammad Shah raised him to the status of an *Emir*. He was the most powerful of the Punjab chiefs and a vigorous leader, holding together a loose confederacy of Afghan and Turkish chiefs with his strong personality. He reduced the turbulent chiefs of the provinces to submission and infused some vigour into the government. After the last Sayyid ruler of Delhi, Ala-ud-Din Alam Shah voluntarily abdicated in favour of him, Bahlul Khan Lodi ascended the throne of the Delhi sultanate on April 19, 1451. The most important event of his reign was the conquest of Jaunpur. Bahlul spent most of his time in fighting against the Sharqi dynasty and ultimately annexed it. He placed his eldest surviving son Barbak on the throne of Jaunpur in 1486.

13.2 Sikandar Lodi

Sikandar Lodi (r.1489-1517) (born Nizam Khan), the second son of Bahlul, succeeded him after his death on July 17, 1489 and took up the title *Sikandar Shah*. He was nominated by his father to succeed him and was crowned sultan on July 15, 1489. He founded Agra in 1504 and constructed mosques. He shifted the capital from Delhi to Agra. He abolished corn duties and patronized trade and commerce. He was a poet of repute. He composed under the pen-name of Gulruk. He was also patron of learning and ordered Sanskrit work in medicine to be translated into Persian. He curbed the individualistic tendencies of his Afghan nobles and compelled them to submit their accounts to state audit. He was, thus, able to infuse vigor and discipline in the administration. His greatest achievement was the conquest and annexation of Bihar.

13.3 Ibrahim Lodi

Sultan Ibrahim Khan Lodi (1489-1526), the youngest son of Sikandar, was the last Lodi Sultan of Delhi. Sultan Ibrahim had the qualities of an excellent warrior, but he was rash and impolitic in his decisions and actions. His attempt at royal absolutism was premature and his policy of sheer repression unaccompanied by measures to strengthen the administration and increase the military resources was sure to prove a failure. Sultan Ibrahim (r.1517-26) faced numerous rebellions and kept out the opposition for almost a decade. He was engaged in warfare with the Afghans and the Mughals for most of his reign and died trying to keep the Lodi Dynasty from annihilation. Sultan Ibrahim was defeated in 1526 at the Battle of Panipat. This marked the end of the Lodi Dynasty and the rise of the Mughal Empire in India led by Babur (r. 1526-1530).

13.4 Fall of the empire

By the time Ibrahim ascended the throne, the political structure in the Lodi Dynasty had dissolved due to abandoned trade routes and the depleted treasury. The Deccan was a coastal trade route, but in the late fifteenth century the supply lines had collapsed. The decline and eventual failure of this specific trade route resulted in cutting off supplies from the coast to the interior, where the Lodi empire resided. The Lodi Dynasty was not able to protect itself if warfare were to break out on the trade route roads; therefore, they didn't use those trade routes, thus their trade declined and so did their treasury leaving them vulnerable to internal political problems. In order to take revenge of the insults done by Ibrahim, the governor of Lahore,

Daulat Khan Lodi asked the ruler of Kabul, Babur to invade his kingdom. Ibrahim Lodi was thus killed in a battle with Babur who was the founder of the Mughal dynasty in India. With the death of Ibrahim Lodi, the Lodi dynasty also came to an end.

13.5 Afghan factionalism

Another problem Ibrahim Lodhi had when he ascended the throne in 1517 were the Afghan nobles. Some nobles backed Ibrahim's older brother, Jalaluddin, to take up arms against his brother in the area in the east at Jaunpur. Ibrahim gathered military support and defeated his brother by the end of the year. After this incident, he arrested Afghan nobles who opposed him. He then proceeded by appointing new administrators, who were his own men. Other Afghan nobles supporter the governor of Bihar, Dariya Khan against Sultan Ibrahim.

Another factor that caused uprisings against Ibrahim Lodi, was his lack of an apparent successor. His own uncle, Alam Khan, betrayed Ibrahim by supporting the Mughal invader Babur.

Babur claimed to be the true and rightful Monarch of the lands of the Lodi dynasty. He believed himself the rightful heir to the throne of Timur, and it was Timur who had originally left Khizr Khan in charge of his vassal in the India, who became the leader, or Sultan, of the Delhi Sultanate, founding the Sayyid dynasty. The Sayyid dynasty, however, had been ousted by Ibrahim Lodi, a Ghilzai Afghan, and Babur wanted it returned to the Timurids. Indeed, while actively building up the troop numbers for an invasion of the India he sent a Memo to Ibrahim; "I sent him a goshawk and asked for the countries which from old had depended on the Turk," the 'countries' referred to were the lands of the Delhi Sultanate.

Following the unsurprising reluctance of Ibrahim to accept the terms of this "offer," and though in no hurry to launch an actual invasion, Babur made several preliminary incursions and also seized Kandahar — a strategic city if he was to fight off attacks on Kabul from the west while he was occupied in India - from the Arghunids. The siege of Kandahar, however, lasted far longer than anticipated, and it was only almost three years later that Kandahar and its Citadel (backed by enormous natural features) were taken, and that minor assaults in India recommenced. During this series of skirmishes and battles an opportunity for a more extended expedition presented itself.

13.6 Rajput invasions and internal rebellions

Rana Sanga, the Hindu Rajput leader of Mewar (1509-1526) rose to be the greatest king of Rajputana. During his rule Mewar reached the pinnacle of its glory. He extended his kingdom, defeated the Lodi king of Delhi and was acknowledged by all the Rajput clans as the leading prince of Rajputana. Daulat Khan, the governor of Punjab region asked Babur to invade Lodi kingdom, with the thought of taking revenge from Ibrahim Lodi. Rana Sanga also offered his support to Babur to defeat Ibrahim Lodi. The Sultanate of Jaunpur located in modern-day Uttar Pradesh also surrounded the Lodi Dynasty.

13.7 MUGHALS IN ROADS :Battle of Panipat, 1526

After being assured of the cooperation of Alam Khan (Ibrahim's uncle) and Daulat Khan, Governor of the Punjab, Babur gathered his army. Upon entering the Punjab plains, Babur's chief allies, namely Langar Khan Niazi advised Babur to engage the powerful Janjua Rajputs to join his conquest. The tribe's rebellious stance to the throne of Delhi was well known. Upon meeting their chiefs, Malik Hast (Asad) and Raja Sanghar Khan, Babur made mention of the Janjua's popularity as traditional rulers of their kingdom and their ancestral support for his patriarch Emir Timur during his conquest of Hind. Babur aided them in defeating their enemies, the Gakhars in 1521, thus cementing their alliance. Babur employed them as Generals in his campaign for Delhi, the conquest of Rana Sanga and the conquest of India.

The section of Babur's memoirs covering the period between 1508 and 1519 is missing. During these years Shah Ismail I suffered a large defeat when his large cavalry-based army was obliterated at the Battle of Chaldiran by the Ottoman Empire's new weapon, the matchlock musket. Both Shah Ismail and Babur, it appears, were swift in acquiring this new technology for themselves. Somewhere during these years Babur introduced matchlocks into his army, and allowed an Ottoman, Ustad Ali, to train his troops, who were then known as Matchlockmen, in their use. Babur's memoirs give accounts of battles where the opposition forces mocked his troops, never having seen a gun before, because of the noise they made and the way no arrows, spears, etc. appeared to come from the weapon when fired.

These guns allowed small armies to make large gains on enemy territory. Small parties of skirmishers who had been dispatched simply to test enemy positions and tactics, were making inroads into India. Babur, however, had survived two revolts, one in Kandahar and another in Kabul, and was careful to pacify the local population after victories, following local traditions and aiding widows and orphans.

Babur wanted to fight Sultan Ibrahim because he wanted Sultan Ibrahim's power and territory. They did not fight against each other because of religious affairs. Babur and Sultan Ibrahim were both Sunni Muslims. Babur and his army of 24,000 men marched to the battlefield armed with muskets and artillery. Sultan Ibrahim prepared to fight by gathering 100,000 men (well armed but with no guns) and 1,000 elephants. This is known as the Battle of Panipat in 1526.

Sultan Ibrahim was at a disadvantage, not only because of his out-moded infantry, but also the inter-necine rivalries. Even though he had more men, Sultan Ibrahim had never fought in a war against gunpowder weapons. Strategically, Sultan Ibrahim didn't know what to do militarily. Babur had the advantage right from the start. Sultan Ibrahim perished on the battlefield along with 20,000 of his men in April 1526.

13.8 Accession of Babur and the Mughals

After Sultan Ibrahim's tragic death on the battle field, Babur named himself emperor over Sultan Ibrahim's territory, instead of placing Alam Khan (Ibrahim's uncle) on the throne. Sultan Ibrahim's death led to the establishment of the Mughal Empire in India. He was the last emperor of the Lodi Dynasty. What was left of his empire was absorbed into the new Mughal Empire. Babur continued to engage in more military campaigns.

13.9 Mahmud Lodi

Ibrahim Lodi's brother , Mahmud Lodi declared himself Sultan and continued to resist Mughal forces. He provided 10,000 Afghan soldiers to Rana Sanga in battle of Khanwa. After the defeat, Mahmud Lodi fled eastwards and again posed a challenge to Babur two years later at the Battle of Ghaghra.

Important questions:

1. Write a note on the character and achievements of Bahlol Lodi?
2. Give a critical account of Sikander Lodi's character and achievements.
3. Write a note on Afghan theory of Kingship. How far was it responsible for the downfall of Ibrahim Lodi?
4. Trace the causes of the downfall of Lodi dynasty.

M.A.HISTORY– SECOND SEMESTER

PAPER – II INDIA UNDER DELHI SULTANATE

(1206-1526 A.D)

16 B. THEOCRATIC NATURE AND FEUDAL CHARACTERISTICS

AIM: TO MAKE THE STUDENTS TO GET AWARE OF THE THEOCRATIC FEATURES OF THE DELHI SULTANATE

Contents:

- 16.0 Introduction**
- 16.1 Sultan and the Caliph**
- 16.2 Theocratic state and the Ulemas**
- 16.3 The Sultan as the Supreme sovereign:**

16.0 INTRODUCTION:

we discuss the issue whether the Delhi Sultanate was a theocratic state or a military state, it would be proper to say a few words about the nature of a theocratic state and military state. A theocratic state is one whose entire functioning is based on the tenets of a religion and a military state is one which depends on the military strength for its survival.

The Sultanate state was a theocratic as well as a military state. It combined religious elements as well as military elements. The Delhi Sultanate like that of all other Muslim states of the time was a theocracy. This meant that its political and administrative institutions were, in theory, derived from the Islamic Law (Shariat) based upon the precepts of Quran. Islamic theocracy, in a larger sense, also meant that the entire Islamic world was united under the religious and political authority of the Caliph, the representative of the Prophet.

Every Muslim State was look upon as the Caliph's dependency and its ruler had to pay allegiance to the Caliph and to seek confirmation for his right to rule as the deputy of the Caliph. Islam being the religion of the State, it was the primary duty of the State to promote Islam. The theocratic law was supreme and the civil law was subordinate to it. The Ulemas, in general, interpreted the Islamic laws and thus had an influential position. The Sultan was expected to show remarkable respect to the Shariat, to levy taxes according to the Shariat.

In practice, however, this theory passed through some modifications. In a country like India, where non-Muslims constituted an overwhelming large majority of population, and the political and social conditions differed very widely from those contemplated by the Muslim-jurists, it was not possible to maintain the full rigidity of the Islamic law. Also the degree of modifications depended on the personality, capability and power of the ruler and the situations circumventing his freedom, initiative and judgement.

The Delhi Sultanate also combined several elements of a military state. Usually it is said that a military state does not follow religious tenets. But the Delhi Sultanate which sometimes appears to be a military state derived its inspiration from religion.

In fact as against the invasions of the foreigners like the Huns, the Shakas and the Kushans, the foreign Muslim invaders invaded India primarily for the sake of spreading their religion. They therefore used their military power, defeated the Indian rulers and established their rule which by and large was based on Islamic injunctions. Military in a theocratic as well as a non-theocratic state is used for crushing internal revolts.

During the period of the Sultanate the military commanders were appointed governors or 'Iqtadars' of the 'Iqtas' or provinces or territorial units. The state's major revenue was spent in maintaining the army. Accordingly state revenue policy was dictated by military expenditure. The state suppressed the internal revolts, maintained peace and defended the empire from foreign invaders on the strength of its military.

The Sultan himself was the commander-in-chief of the army. The Sultan's success primarily depended upon his military skill. Balban and Alau-ud-Din paid great attention towards making effective reforms in their military organisation and successfully faced all internal and external dangers.

Nevertheless, the Sultans also took interest in public welfare programmes like construction of canals, roads, postal arrangement and currency reforms etc. Many took interest in controlling prices. Several Sultans patronized, art, architecture, music and literature etc. Thus we can say that the Sultanate State combined several elements.

16.1 The Delhi Sultans and the Caliphate:

According to the Islamic theory, the Caliph was the spiritual and temporal head of the entire Muslim world. He was Pope and Caesar combined. A ruler of any Muslim state wherever it might be located was looked upon as a Caliph's deputy. The Sultans of Delhi paid ceremonial homage to the Caliphs of Egypt (though Caliph's power had lost its earlier strength and significance) and sought formal recognition for their being his deputy.

Iltutmish was the first to receive such recognition and on his coins he described himself as a deputy of the Caliph. Ala-ud-Din discontinued the practice, while his son Mubarak himself assumed the title of Caliph, brushing aside the fiction of allegiance to the Caliph. But Muhammad-bin-Tughlaq sought the recognition of the Caliph in order to recover his waning prestige.

His successor Firoz had his highest regard for the Caliph and described himself as his deputy. He had his ruler-ship twice confirmed by the Caliph. After him, no ruler sought the Caliph's confirmation. The earlier practice was in fact conventional and did not effect the Sultan's power.

16.2 Theocratic state and the Ulemas:

The Muslim divines, called the Ulemas were the authoritative interpreters of Islamic Law. They were a highly influential body and their fatwa was sought on all religious questions in dispute. The Sultans consulted them not only on points of Muslim Law but also on matters of State

policy. This was becoming a convention, and the Ulemas felt convinced that they had to be consulted on matters both sacred or secular.

Few rulers had the moral courage to resist their interference or avoid consulting them. Ala-ud-Din was the first Sultan to check their pretensions and disregarded their advice. Muhammad Tughlaq also took courage and adopted a policy which was against their orthodox presumptions and sentiments. As a result he had to face the arrogance and hostility of the Ulemas.

Firoz Tughlaq had all respect for the Ulemas and their views. Thus the Ulemas had a great influence over him. The Sultan was completely under their domination. And when the Ulemas had a free hand, their orthodoxy and narrow outlook had very harmful effects.

16.3 The Sultan as the Supreme sovereign:

According to the Muslim theology sovereignty was vested in the Muslim Law. Subject to general conformity with the Law, the Sultan was the head of the state and he enjoyed unlimited powers. All legislative, executive and judicial powers were concentrated in his person. His order was the law in the state. He was the highest commander of the army. He appointed all ministers, nobles and other officers of the state.

. There was no law of succession to the throne. It was not necessary that the eldest son or the daughter of the Sultan should succeed. However, tradition developed that the throne belonged to the eldest son.

The Sultan also had the right to nominate anyone as his successor. These were wars of succession and a lot of blood was shed for capturing the throne. However, the experiment of placing a woman (Raziya was the only example) or minor on the throne failed. In several cases 'sword' decided the issue of succession.

Another important check on the royal power was the privileged position of the nobles. At the time of Iltutmish, there was the struggle between the crown and the nobles for clutching the real power. Nobles dominated during Nasir-ud-Din Mahmud's time. Balban kept the nobles at check. Muhammad-bin-Tughlaq showed through his coins bearing the message that he was the shadow of God. During Lodhi rule nobles claimed the status of equality with the king. Everything depended on the personality of the ruler.

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(1206-1526 A.D)

17.TIMUR INVASION (1398-1399)

**AIM: TO MAKE THE STUDENTS KNOW ABOUT THE REASONS OF
TIMUR INVASIONS AND ITS EFFECT ON DELHI SULTANATE EMPIRE**

CONTENTS:

- 17.0 EARLY LIFE OF TIMUR**
- 17.1 CAUSES AND MOTIVES OF TIMUR INVASION**
- 17.2 THE INVASION**
- 17.3 CONQUESTS OF DELHI**
- 17.4 RETREAT OF DELHI**
- 17.5 EFFECTS OF TIMUR INVASION**
 - 17.5.1 POLITICAL EFFECTS:**
 - 17.5.2 ECONOMIC AND SOCIAL EFFECTS:**
 - 17.5.2 CULTURAL EFFECTS:**
 - 17.5.3 RELIGIOUS EFFECTS:**

17.0 Early life of Timur:

Timur was born at Kaish in Transoxiana in 1336 A.D. His father, Turge Barlas, was the head of the Gurga or Chatagi branch of the Turks. Timur was very able and intelligent from his very childhood. He was endowed with qualities of a brave soldier and a great commander from the very beginning. His father paid his best attention towards his early education. Military education was imparted to him in due course of time but he was more inclined towards military training than to bookish knowledge. By the time he was fourteen, he became well versed in the use of sword and horse riding. He became the head of his clan after the death of his father. Timur had to face difficulties from the beginning which made him stern and andHe injured one of his legs on the battlefield and therefore came to be known in history as Timur the Lame.

Timur was efficient and ambitious. Soon he achieved victory against his opponents and the Turkish nobles being impressed by his ability and capability accepted him as their leader. In 1369 A.D at the age of 33 Timur ascended the throne of Samarkand. After this the process of extension of his empire began. Timur extended his territory after conquering various countries of Central Asia by dint of his courage and ambition. The rulers of Khwarizm, Mesopotamia, Persia and Afghanistan surrendered before him and his success inflamed his imperialistic tendency. India was not very far from Persia. The wealth of India attracted him and he immediately made a plan to invade and conquer India.

17.1 CAUSES AND MOTIVES OF TIMUR'S INVASION:

Discussing about the motives of his Indian invasion, Timur has written in his autobiography *Mulfuzat i-Timuri*, "My object in the invasion of Hindustan is to lead an expedition against the infidels, to convert them to the true faith of Islam and purify the land itself from the filth, infidelity and polytheism and that we may overthrow their temples and idols and become Ghazis and Mujahids before God".

In the light of this statement of Timur the aims and causes of his invasion can be discussed as follows:

1. Timur wanted to plunder the wealth of India like Mahmood Gazni and Ghori. He was well in the know of the wealth of India and he also knew the weaknesses of Tughluq empire. He wanted to take advantages of the precarious situation of India and to fill his empty coffers. He had rightly estimated that the feeble Tughluq empire would be no match to his valour.
2. Majority of Hindus lived in India. Timur wanted to crush them and to spread Islam in the land of infidels in order to attain the title of Ghazis and Mujahid.

It is evident from the above that the chief motive of his invasion was to destroy the Hindus, so we can say that his religious fanaticism and imperialistic motives forced him to invade India. When Timur was planning for invasion one immediate cause emerged for which he accelerated his invasion on India.

In those days a conflict was going on between Sarang Khan, the ruler of Multan, and Pir Muhammad, and the grandson of grandson of Timur. Pir Muhammad had put forth the demand of annual tribute before Sarang Khan. Sarang Khan had put forth the demand of annual tribute before Sarang Khan. Sarang Khan had put forth the demand of annual tribute before Sarang Khan. Sarang Khan had put forth the demand of annual tribute before Sarang Khan which was rejected by him. which was rejected by him. which was rejected by him. He Pir Muhammad was sent to India to complete the preliminary work, for invading India. He had conquered Uchh and Multan. Timur followed him and their joint forces created havoc in India.

17.2 THE INVASION:

Advancing with his large and powerful army, Timur reached Lahore in 1398 A.D. The Governor of Lahore could not stand before the mighty force of Timur and was defeated. Timur soon reached the bank of the river Chinab where the army of Pir Muhammad joined him. Thus their joint force advanced towards Delhi crushing the small territories falling in his way.

Before invading Delhi Timur attacked Tulamba, a residential colony of the Khokhars and defeated Dashrath, the ruler of Tulamba. A demand of rupees two lakhs was made from Dashrath and the city of Tulamba was plundered badly. Further, the armies of Timur invaded Pak Pattan and Dipalpur. The people of Dipalpur killed one of the officers of Pir Muhammad. Timur wanted to avenge the death of his officer but the people of Dipalpur learning the invasion of Timur led to Bhatner and confined themselves in the fort. Angry Timur reached Bhatner. The Rajput ruler Rai Duli Chand of Bhatner faced the vast army Timur but could not stand for a long time and was defeated. Timur's army killed about ten thousand Hindus of Bhatner and the town was plundered. Temples and idols were destroyed. Timur has remarked in his autobiography regarding the invasion of Bhatner; "the sword of Islam was wiped with the blood of the infidels and all their property, crops and treasury which had been stored in front since long, was plundered. Their houses were set on fire and their forts and palaces were devastated". At last Rai Duli Chand was forced to conclude a treaty with Amir Timur.

During his expedition Timur made so many Hindus his captives that he did not know what to do with him. He has written in his autobiography, "we had taken more than 1,00,000 infidels and Hindu prisoners, and they were all now in my camp. I asked my Amirs for advice and they said that on the great day of battle these 1,00,000 prisoners could not be left with the baggage, and that it would be entirely opposed to the rules of war to set them free. In fact no other course remained but to make them all food for the sword. When this order reached the warriors of Islam, they drew their swords and put their prisoners to death".

17.3 CONQUESTS OF DELHI:

The army of Timur advanced towards Delhi through Panipat. He organized his army at some distance from Delhi. Sultan Mohammad Shah of Delhi and his Wazir Mallu organized a vast army consisting of 10,000 cavalry, 40,000 infantry and 125 elephants. Timur's army was led by his able commanders. Both the armies attacked each other and a fierce battle was fought on the frontier of Delhi. The army of the sultan of Delhi could not stay for a long time before the well-organized and powerful army of Timur. Muhammad Shah and Mallu fled away towards Gujarat and Bulandshah respectively and Timur entered Delhi with great pomp and show.

17.4 RETREAT OF TIMUR:

After plundering the Delhi for fifteen days, Timur advanced towards Meerut and Hardwar. He plundered the cities and slaughtered the people in the way. At Meerut he defeated Ilyas Afghan. He burnt and plundered the city. A large number of Hindus were slaughtered there. He then defeated the organized Hindus at Hardwar. The story of slaughter and plundered was repeated again. Temples and idols were destroyed. From Hardwar he

invaded Shivalik region and marched to Jammu. The king of Jammu was defeated and compelled to embrace Islam. The ruler of Kashmir surrendered without fighting. The Khokhars were the last victims of Timur. They offered stiff resistance to the army of Timur. Before going to Samarkhand he appointed Khizir Khan, Governor of Multan, Lahore and Dipalpur. After the departure of Timur, the people of India could take a sigh of relief and they came out of their caves. Timur carried some of the craftsmen with him and he asked them to design beautiful buildings at Samarkhand.

Just after the retreat of Timur Nusart Shah the opponent of Sultan Muhammad Shah, captured Delhi but in the meantime Wazir Mallu returned to the capital and compelled Nusart Shah to flee. Mallu again enthroned Muhammad Shah but he went to Kanauj being oppressed by the terror of Mallu, and began to rule from there. In 1405 A. D Khizir Khan defeated Mallu and assassinated him. Getting an opportunity Muhammad Shah came back to Delhi and established his control over the capital. He ruled for about seven years and breathed his last in 1412 A.D. Daulat Khan occupied Delhi after the death of Muhammad Shah but he was soon defeated by Khizir Khan. He served as Governor of Timur for some time and later on laid the foundation of the Sayyid dynasty.

17.5 EFFECTS OF THE INVASION OF TIMUR:

Although the invasion of Timur passed away like a storm and immediately things came to be as usual but some of its significant effects were visible in political, social economic and cultural spheres.

17.5.1 POLITICAL EFFECTS:

The invasion of Timur proved to be very effective in the political sphere. First, it gave a fatal blow to the feeble Tughluq Empire. In 1412 A.D, Khizir Khan defeated Daulat Khan and sounded the death knell of the Tughluq Empire.

Secondly, various provincial governors taking of the chaos and confusion created by the invasion of Timur declared their independence. It shattered the Tughluq Empire.

Thirdly during the invasion of Timur, the central government became quite feeble and confusion prevailed everywhere in the Sultanate. Entire India was divided into small states which had no harmony among one another. Thus, the invasion of Timur shattered the political set up of India.

Fourthly, after the invasion of Timur, foreigners began to invade India again and at last Babur invaded India and laid the foundation of the Mughal Empire.

17.5.2 ECONOMIC AND SOCIAL EFFECTS:

First, the most significant motive of the invasion of Timur was to plunder the wealth of India and he succeeded in it. He plundered palaces, towns and temples and carried lot of wealth from India to Samarkand.

Secondly, Timur devastated the villages and towns during his invasion. He also destroyed palatial buildings and temples. The ancient glory of Delhi was ruined by Timur and it took years for Delhi to regain its lost prestige.

Thirdly, plundering and destroying caused great economic loss. Agriculture was destroyed and trade and commerce were also adversely affected by this invasion.

Fourthly, as the standing crops were destroyed and godowns plundered, famine and epidemics spread in India after the retreat of Timur and people fell victims to these calamities. Thus, the people were reduced to miserable conditions.

Fifthly, as a result of Timur's invasion the social condition of India became deplorable. The Hindus started performing marriages of their daughters and sisters at a very early age lest they should be taken away by the Muslim soldiers. Thus child marriage flourished in India.

Sixthly, most of the male members of the family were killed and social security, law and order were in jeopardy. Terror and discontentment spread in the society which encouraged antisocial elements.

17.5.2 CULTURAL EFFECTS:

The cultural heritage of India was also badly affected by the invasion of Timur. It gave a setback to Indian art. He destroyed several buildings and temples which were constructed after years of hard labor and were the best specimens of Indian architecture. They could not be repaired for want of resources. Moreover, he took many artists and handicraftsmen to Samarkand. Thus, the country was deprived of their services and development of arts was checked.

Indirectly, Timur contributed to the rise of Indian culture. The small states which came into existence as a result of his invasion rose as centers of education and literature. Gujarat, Malabar, Jaunpur, Bengal, Khandesh and Vijayanagara contributed a lot to the rise of Indian culture.

Indian art flourished in Central Asia. Timur made some beautiful buildings in Samarkand with the help of Indian artists. Thus the Indian arts influenced the Central Asian arts and flourished there.

17.5.3 RELIGIOUS EFFECTS:

The chief motive of the invasion of Timur was to oppress the infidels and to expand Islam. Timur slaughtered a large number of Hindus in order to achieve this motive. Hindus were forced to embrace Islam and many more were enslaved. It created a terror among the Hindus and they began to hate Islam. Thus his invasion increased hostility between Hindus and Muslims and thus the chances of Hindu-Muslim unity came to an end.

The invasion of Timur was like a thunderbolt for India. It left the Turkish sultanate of Delhi prostrate and bleeding beyond the hopes of recovery but it proved advantageous for other countries of Central Asia.

Important questions:

1. Write a note on the invasion of Timur on India and throw light on how it led to the down fall of the Delhi Sultanate.

M.A.HISTORY– SECOND SEMESTER
PAPER – II INDIA UNDER DELHI SULTANATE
(1206-1526 A.D)

18. CONTRIBUTION OF RAJPUTS TO CULTURE

AIM: TO DISCUSS THE GREATNESS OF RAJPUTS AND THEIR CONTRIBUTION TO INDIAN CULTURE

- **18.1 Political Condition:**
- **18.2 Social Condition:**
 - **18.2.1 General conditions of the people:**
 - **18.2.2 Caste system:**
 - **18.2.3 Condition of women:**
 - **18.2.4 Specific characteristics of the Rajput's:**
 - **18.2.5 Absorption minimized:**
 - **18.2.6 Education and science:**
 - **18.2.7 Religious conditions:**
 - **18.2.8 Art and architecture:**
 - **18.2.9 Literature:**
- **18.3 Economic Condition:**
 - **18.3.1 Agriculture as the main occupation:**
 - **18.3.2 Taxes:**
 - **18.3.3 Industry:**
 - **18.3.4 Trade and commerce:**

- **Introduction**

he period on the eve of the Turkish invasion on India is usually called the Rajput period in the history of India. There were several big and small Rajput states in different parts of India. Almost all these states vied each other for supremacy. The result was that there emerged no central authority to face any foreign invasion.

18.1 Political Condition:

Following were the chief features of the political condition of India that were primarily responsible for the political un-stability of India:

- (1) Political disunity.
- (2) Mutual distrust and acrimony.
- (3) Auto-cratic and self-willed rulers.
- (4) Feudal system.
- (5) Absence of border defence policy.
- (6) Old military organisation.
- (7) Old military strategy.
- (8) Traditional high ethical norms in fighting i.e. protection to refugees and vanquished enemies, not attacking the unarmed enemies; adhering to lofty moral conventions in spite of being harmed several times.
- (9) False sense of pride.

18.2 Social Condition:

18.2.1 General conditions of the people:

Feudalism was the dominating feature of the society. There was a great disparity in the standard of living of the people. The ministers, officials, feudal chiefs, and those having the opportunity to accumulate wealth lived in luxury and splendor. They adorned their bodies with costly clothes, Chinese silk, jewels and ornaments of gold and silver. They lived in imposing houses of several storeys competing with the grandeur of palaces.

A train of servants attended to their needs and comforts and a large number of women in their household glorified their super status. The ordinary people had to remain contented with rice and wild vegetables that they could procure. The peasants were burdened with the land revenue and other taxes levied at the whims of the feudal lords. Besides they had to render forced labour.

18.2.2 Caste system:

During this period the disabilities which the lower castes suffered increased. Most of the workers like weavers, fishermen, barbers, etc. as well as tribal were treated very harshly. Rajput's as a new caste had appeared on the scene. In course of time all ruling families belonging to various castes were classified as Rajput's.

18.2.3 Condition of women:

Women suffered from several handicaps although their honour was very dear to the Rajput's. They continued to be denied the right to study the Vedas. However families of higher families received higher education. They followed higher ideals. They gladly immolated themselves along with the dead bodies of their husbands.

This practice later degenerated and 'Satipratha' emerged; earlier there was the 'Johar' ceremony. The womenfolk immolated themselves 'en-masse' on a burning pyre. There was no 'purdah' system. 'Swayamvar' type of marriage was in vogue in several royal families. Infanticide and early marriage of girls came into practice.

18.2.4 Specific characteristics of the Rajput's:

Rajput's were great fighters. Fighting was their 'Dharma'. They valued specific qualities and ideals. They were large-hearted and generous. They took pride in their descent. They were brave and self respecting. They gave shelter to the refugees and their vanquished foes. They were very loyal. They were somewhat haughty and emotional.

18.2.5 Absorption minimized:

Earlier the Hindu society had an enormous capacity to absorb into its fold several foreign races like the Greeks, the Shakes and the Huns etc. But now the Rajput society, by and large, did not possess this capacity to absorb foreign elements. Perhaps it was also on account of the fact that the Muslims had some distinctive elements in their religion.

18.2.6 Education and science:

Education was confined to a small section— Brahmins and some sections of upper classes. Nalanda in Bihar was the famous centre of higher learning. Other important centres were Vikramasila and Uddandapura. Several Saiva centres of learning flourished in Kashmir. Religion and philosophy were the popular subjects for study and discussion.

On the whole, growth of the knowledge of science slowed down. Since society became increasingly rigid, thinking was mostly confined to traditional philosophy and India developed an insular attitude cut off from the main currents of scientific thought outside India. Science did not get proper scope or opportunity to develop.

18.2.7 Religious conditions:

Hinduism remained the dominant religion in India. It was patronised by most of the rulers. The prevalent forms of Hinduism were either Vaishnavism or Saivism. Buddhism had lost its popularity. It had a great patronage under the Palas of Bengal. Jainism was patronised by the Chalukyan rulers of Karnataka.

18.2.8 Art and architecture:

The Rajput's were great patron of art and architecture. They built several canals, dams, forts, palaces, temples and towers. The palaces of Jaipur and Udaipur and forts of Chittor, Mandu, Jodhpur and Gwalior are the fine specimens of palace and fort architecture.

The Rajputs were also great builders. Art historians divide their period into two halves, the first part from AD 600-900 and the second part from AD 900-1200. We notice more of ornamentation in the second period. Their important specimens of secular art are the fortresses located at Chittorgarh, Ranathanbhor and Kumbalgarh in Rajasthan along with Mandu, Gwalior, Chandai and Asirgarh in Madhya Pradesh.

The palaces in Rajasthan are also beautiful examples of art and architecture they fostered. The Rajputs also constructed a number of temples. The Khajuraho group of temples numbering 80, built by the Chandella rulers stand in good testimony to the artistic excellence of the Rajput artists and craftsmen, where each temple exhibits individual architectural character. These temples are famous for elegant proportions, graceful contours and rich surface treatment. The Sikharas of these temples are most refined and elegant. We have both Brahmanical and Jaina temples.

The Jaina complex at Mount Abu is very remarkable for its marble halls, a central dome of 11 concentric rings and richly carved vaulted ceiling and pillars. They also built Siva temples at Nemavar and Udaipur. It is said that Rudramala temple is one of the largest and most decorated religious monuments in India.

The Lingaraj Temple at Bhubaneswar and Surya (Sun) Temple at Konark exhibit the excellence of temple architecture. Khajuraho has several famous temples including the Kandariya Mahadeva Temple. Among the many Jain temples, two at Dilwara at Mount Abu are exemplary.

18.2.9 Literature:

Several Rajput rulers patronized scholars and their literary works. Among the historical works, Kalhana's 'Rajtarangini' a history of Kashmir and Chandbardo's 'Prithviraj Raso' dealing with the exploits of his patron Prithviraj Chauhan may be mentioned.

The Rajput rulers patronized arts and literature. Paramara rulers Munja and Bhoja are well-known scholars of great repute. The following are the works of Bhoja – Ayurvedasarvasva, Rajamriganka, Vyavaharasamuchchaya, Sabdanusasana and Yuktikalpataru. Bhoja patronized literary giants such as Padmagupta, Dhanika, Halayudha, Dhananjaya and Amitragati. Rajasekhara, the author of the drama of Karpuramanjari in Prakrit was patronized by Mahendrapala of Kanauj

Jayadeva, the author of Gita Govinda was patronized by King Lakshmana Sena of Bengal. Kalhana, the author of Rajtarangini, Somadevasuri, the author of Kathasaritsagara, Chand Bardai, the author Prithviraj Raso and Brihatkathammanjari, belonged to this period. Vernacular literature also made a beginning in this period. Hemachandra Suri, a great Jain poet deserves to be remembered for his services.

18.3 Economic Condition:

18.3.1 Agriculture as the main occupation:

Agriculture was the mainstay of the people. The Rajput rulers dug out canals and tanks and collected rain water in artificial lakes for purpose of irrigation. Dams were also raised. Irrigation facilities improved agriculture and the economic condition of the cultivators though they sometimes had to suffer at the hands of some autocratic feudal chiefs.

18.3.2 Taxes:

Land revenue was the chief source of income and it was determined under a set formula depending upon the fertility of the soil, irrigation facilities etc. Land revenue was paid mainly in

farm produce and a part in cash. Gifts, fines, minerals, forests and leased-out lands were additional sources of income.

18.3.3 Industry:

Although there were several types of industries, on the whole, the state of industry declined during the period.

Important industries were:

- (i) Cotton cloth making,
- (ii) Woolen cloth,
- (iii) Weapon industry,
- (iv) Manufacture of salt
- (v) Carving high quality artistic pieces,
- (vi) Statues making from 'Ashtadhatu' (eight metals),
- (vii) Pottery making,
- (viii) Ornament making,
- (ix) Other industries were: 'gur' making, sugar, oil and liquor etc.

18.3.4 Trade and commerce:

Internal as well as external trade declined. The balance of trade did not remain so much favorable to India. Along with seaborne trade, India also had foreign trade through land. On account of the decline of the Roman empire, seaborne trade of India suffered.

India imported several condiments from south-east Asian countries probably to meet the demand of the Eastern countries. From Central Asia and Western countries India imported horses of high breed and high quality wine, Chinese silk, grapes from Cambodia and some other articles.

India's exports consisted of sandalwood, camphor, cloves, indigo, ivory, and coconut, herbs of many types, black pepper, cardamoms, hides, 'tusal', and woolen clothes.

Important questions:

1. Write about the contribution of Rajputs towards the Indian culture.

M.A.HISTORY– SECOND SEMESTER
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(1206-1526 A.D)

19. RAJPUT DYNASTIES IN NORTH INDIA

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INTRODUCTION:

The issue of the origin of Rajput lineage is highly complex and controversial. Some historians are of the view that the Rajputs descended from Central Asian migrants perhaps, Hunas or possibly Gurjaras. But this view appears to be shaky. There is also a view that they were the Kshatriyas of the lunar race of Somavamshi and also the Kshatriyas of the solar race. Rajasthan's bards and chroniclers consider them as fire-born or Agnikula Kshatriyas. The legends in currency refer to four fire-born clans – Paramara or Pawar, Pratihara or Parihar, Chahamanas or Chauhan, and Chalukya or Solanki.

The legends state that four heroes emanated from the sacrificial fire pit of Sage Vasishtha on Mount Abu. These are considered to be the ancestors of the chief Rajput clans and this is mentioned in Chand Bardai's Prithvirajraso. The birth of Rajput heroes from the sacrificial fire pit implies that they were purified by Agni or fire and if it is so, what could be the reason? It is very difficult to answer this in one sentence and we can agree with Romila Thapar that the discussions of Rajput identity are related to process of historical change characteristic of this period, particularly the widespread phenomenon of families from varied backgrounds rising to royal authority. They also claim a Brahmana Kshatriya status. Bardic tradition holds that there were 36 Rajput founding clans and interestingly the list varies from source to source.

Early Rajput activities were dominated by the four clans claiming Agnikula origin. The new Pratiharas ruled in southern Rajasthan. The Chahamanas or Chauhans originally were based at Sakambhari, near Delhi but developed separate lines at Nado, Ranathambhor, Jalor and

Santhor in Rajasthan. Chalukya or Solanki power was concentrated at Gujarat and Kathiawar. The Paramaras established their rule in Malwa with their capital at Dhar near Indore.

Others, claiming to be Rajputs started their career as local kings in various parts of western and central India. Of such, the Chandelas of Khajuraho, Guhillars of Mewar, the Tomaras of Delhi, the Kalachuris of Tripura and the Chedis are important powers to be reckoned with and during the nearly five centuries of their rule they exercised control over a vast region in western Rajasthan and Gujarat.

Of the four fire-born clans, the most important were the Gurjara Pratihars. Aihole epigraph of AD 634 first refers to them and Hieun Tsang also refers to them as Kuchelo. It is agreed upon that they ruled from the 8th century to the beginning of the 11th century. Their capital appears to be Bhimamal. The founder of the line of the Pratihars was Nagabhatta I. Nearly 12 rulers are known of this dynasty and out of them Vatsaraja, who ruled between AD 775 -800, Nagabhatta II who ruled between AD 800-833, are important rulers and with the rise of the Chalukyan kingdom of Anhilvara in AD 961, the Gurjara Pratihars lost their political and historical significance.

The Ghadwalas or Gharwars came into prominence in the latter half of the 10th century and were in power till AD 1194. Govindachandra, who ruled between AD 1104 and 1155, was the greatest of this line. The Chahamanas or the Chauhans are known to have ruled from AD 700 from Sakambari. In this lineage come Vigraharaj IV and Prithviraja, the Rai of Pithora of legend and song and who opposed and died in war with Muhammad Ghor at the battle of Tarain in AD 1192 was the most important.

The Chalukyas or Solankis ruled from Anhilpura from AD 974 to the beginning of the 13th century. They patronized Jainism. Mularaja was the founder of this line. The Solankis fought with contemporary Chauhans and the Paramaras of Dhara. The Paramara kingdom was established by Upendra or Krishnaraja early in the 10th century.

The glory of the Paramaras comes to an end with the end of Paramara Bhoja and his successors continued as local rulers till the beginning of the 13th century. Another Rajput kingdom of importance was the Chandelas of Bundelkhand or Jajakabhukti. Dhanga was one of the most powerful kings of this line, who ruled between AD 954 and AD 1002. He was a great temple builder and even today the temples of Khajuraho are world famous.

The last worthy king of this line was Paramardideva who was defeated by both Prithviraj Chauhan in AD 1182 and again by Qutubudin Aibak in AD 1203. The Chandela authority comes to a close and it lingered as a titular kingdom till AD 1310, when it was annexed to the Delhi Sultanate. They had dynastic and political relations with their southern neighbours, the Kalachuris of Chedi.

The Chedi kingdom comprised two parts – northern part of ancient Dahala and southern Kosala. Tripuri or Tewar in Jabalpur was the capital of Dahala and Ratnapura or Bilaspur was the capital of Dakshina Kosala. There was enmity between the Chandelas and the Kalchuris and on account of mutual warfare; the Kalachuris of Chedi became weak and later disappeared. Thus, all the Rajput clans, in spite of their great individual valour and freedom loving temperaments failed to stop the invaders because of their mutual jealousies and desire to expand their political power base at the cost of other powers.

THE GURJARA PRATI HARAS:

Pratiharas belong to the Suryavamsa. They are known as descendants of the Agnikula Rajputs. Nagabhatta I founded the dynasty. Gurjara Pratiharas in the beginning of the 8th century. But some historians are of the opinion that Pratiharas belong to that branch of Central Asia which came to India through the north-west provinces during the Gupta period.

Gwalior inscriptions indicate the origin of Pratiharas from Lakshmana the younger brother of Rama. It is stated that Lakshmana had conquered and driven the army of Meghanath and therefore, he was called Pratihara and his dynasty came to be known as Pratiharas.

According to Dr. Majumdar, the Gurjara Pratiharas of Kannauj was the sub-branch of the Gurjara Pratiharas of Ujjain branch.

The following kings of Gurjara Pratihara dynasty contributed to be in the rise of his dynasty.

NAGABHATTA I (730-756 A.D):

He was the first significant king of Pratihara dynasty. Kannauj once again had the distinction to be the capital. Nagabhatta boldly faced the Arabs and defeated them. Nagabhatta at the time of his death left behind him a strong state consisting of Malwa, Gujarat, and parts of Rajputana.

NAGABHATTA II (805-833 A.D):

After Nagabhatta I, Deveraja succeeded to the throne. He was followed by Vatsnaja who breathed his last in the year 805 A.D. Nagabhatta II became king and ruled from 805 to 833 A.D. He had a dauntless courage. He not only consolidated the empire but also extended its boundaries over large areas. He conquered Kannauj after mobilizing his forces and destroying the family of Yashovarman.

He also defeated Dharmapala and Govinda III of Rashtrakuta dynasty. The Gwalior inscription also refers to various conquests of Nagabhatta II.

MIHIRBHOJA (836-882 A.D):

After the death of Ramabhadra, his son Mihirabhoja ascended the throne in 836 A.D. During the reign of king Bhoja, the Pratihara dynasty was at the zenith of its glory. The king was the most glorious and illustrious among all the other rulers of this dynasty. He not only consolidated the inherited empire but also brought a new era of prosperity for the Pratiharas.

MAHENDRAPALA (885-910 A.D):

After the death of MihiraBhoja, his son Mahendrapala ascended the throne. He was very chivalrous king. He conquered Magadha and northern Bengal and made the power of Pala Kings weak. He got a victory over Saurashtra and brought under his control. But he lost some of the provinces in the north.

He was a patron of scholars and bestowed honour on Raj Shekhar, a famous scholar of Sanskrit. He wrote some famous book "Karpuramanjari", Bhavana Kosha, Harvilasa, Bal Bharat etc. After the death of Mahendrapala the Pratihara dynasty began to disintegrate.

MAHIPALA (912-944 A.D):

He ascended the throne after defeating his step brother Bhoja II in the war of succession. He was a brave king but he had to face various difficulties at the outset of his career. Just after his accession, a war broke out between Pratiharas and Rashtrakutas. Indra III of Rashtrakutas defeated Mahipala but later on Mahipala taking advantage of the internal problems of Rashtrakutas re-established his authority over Kannauj.

However, it may be safely laid down that the Pratihara kingdom remained intact and most probably its boundaries extended as in the time of Mahipala. Raj Sekhar the court poet has referred to various conquests of Mahipala but his death caused a set back to Pratihara empire and the weak successors failed to hold the reins of empire tightly.

RAJYAPALA (994-1018 A.D):

He was the last famous king of Pratihara dynasty. When the army of Mahmood Ghazni entered the city of Kannauj, in 1018 A.D Rajyapala out of fear and confusion fled away from Kannauj. The muslim aggression not only plundered the city but also destroyed beautiful temples and buildings. This act of cowardice offended the Rajputs who killed him and enthroned his son Trilochanapala.

TRILOCHANAPALA:

Mahmood Ghazni again attacked kannauj during the reign of Trilochanapala and defeated him. He also invaded Vidhyadhar of Chandela dynasty but he took to flight. No reference about the death of Trilochanapala is available in the contemporary sources but it is sure that Pratihara dynasty fell into the decay after a long rule over northern India.

THE GAHADVALAS:

ORIGIN OF GAHADVALAS: Historians differ in their views regarding the origin of the Gahadvalas. Some scholars are of the opinion that the Gahadvalas were a sub-branch of the Rashtrakutas while others consider it as a separate dynasty. There is no source to confirm the version that they were a sub-branch of Rashtrakutas.

FOUNDER OF THE DYNASTY: According to some historians Yashovigraha was the founder of this dynasty but others refer to the name of Chandradeva as the first ruler.

After Yashovigraha, his son Machichandra succeeded. He was also called Mahipala or Mahitala. He also made some conquests. Perhaps he was not an independent ruler, as he like his father, did not make use of any title like Maharajadhiraj or Pramabhataraka.

CHANDRADEVA:

Chandradeva seems to be the first independent king of Gahadvala dynasty because he adopted the titles of "Maharajadhiraj", „Praramabhatarak" and „Parameshwar".

After defeating Samanta Gopaal in a fierce battle, Chandradeva ascended the throne in 1090A.D. In Sarnath inscription there is a reference that "by the streams of the tears of the wives of the kings who could not resist him the water of Jamuna forsooth became darker".

During the reign of Chandradeva his empire extended to Kushi, north Kisala and Indraprastha. He ruled upto 1103 A.D

MADANPALA:

Madanpala, the son of Chandradeva was a sick man. During his reign the administration of empire was carried on by a committee of five men. In his reign, a Muslim invasion took place and the king of Kannauj was imprisoned for some time. Madanapala also fought a battle against Ramapala of Pala dynasty and defeated him. It is stated that he withdrew himself from the work of administration in 1109A.D but he died in 1114 A.D.

GOVINDA CHANDRA (1114-1154A.D.)

Govinda Chandra who succeeded to the throne in 1114 A.D was the most prominent and powerful king of Gahadvala dynasty. He proved his worth and valour during the life time of his father who had handed over all his administrative powers to his illustrious son. During his heir apparenacy he defeated the Muslim invader Masud and after his accession to the throne, he adopted an imperialistic policy

MUSLIM INVASIONS: Sarnath inscription refers to the achievement of Govinda Chandra deva against the Muslim invasion that he was born as Hari Bhagwan to safeguard Varanasi from the Muslim attacks.

He also led his conquests towards kalachuris, Pala, Chandela and Dashran.

VIJAY CHANDRA (1154-1170 A.D):

After Govinda Chandra had given up the work of administration, his son Vijai Chandra, also known as Maldeva or Vijaipala, enthroned himself on the royal seat. At the time of his accession the power of Ghazanis was on the decline and he faced the Muslim attacks successfully.

He also achieved victory over Lakshman of Gauda, and defeated the king of Timura dynasty. Govinda Chandra incorporated the Timura kingdom into Gahadvala empire.

FALL OF DELHI:

With the rise of Chauhan dynasty, the importance of Gahdvalas began to diminish, Bisaldeva of Chauhan dynasty established his control over Delhi in 1164 A.D. It proved to be detrimental to the Gahadvala empire. The Muslims took advantage of the adverse circumstances. They attacked Delhi and also crushed the Gahadvala empire.

JAI CHANDRA (1170-1194A.D):

He succeeded to the throne after the death of his father Viaggi Chandra Muslim writers have described him to be the greatest king of India of his times. But he could not maintain sweet relations with the neighbouring Rajputs. Seeing the mutual jealousy and enmity among the Rajputs the Muslims were encouraged to press with their attack but Rajputs could not unite themselves against the common foe, Muhammad Ghori.

MUSLIM INVASION:

In 1191Gori, the Sultan of Ghazni attacked Prithviraj but he could not get success against the Chauhan king. Jai Chandra did not provide any assistance to Prithviraj against the Muslim invader. He escaped after a heavy loss. But in 1192 he again declared war against Prithviraj. The Chauhan could not face the foreign invader and was defeated. Jai chand felt extreme pleasure on the fall of Prithviraj but he did not know of his fate. In 1194 Muhammad Ghori once more came to India and defeated Jai Chand in the battle of Kanauj. The Muslim nas

HARISH CHANDRA:

Harish Chandra ascended the throne of Kannauj after the death of his father. He was the last ruler of the Gahadvala dynasty. No details were available about him whether he acquired full power or he had to content himself with limited power, but it is sure that the power and pomp of Kannauj diminished and Gahadwala dynasty came to an end.

THE PALAS

The Pala dynasty was one of the most remarkable dynasties of India. It played a very significant role in the history of India for a pretty long time. Bengal has ever been an apple of discord among rulers. The kings of the Gupta dynasty brought Bengal under their heels and tried to provide an efficient administration to Bengal.

IMPORTANT RULERS OF PALA DYANTY:

GOPALA (750-810 A.D):

Some of the historians endeavoured to connect Gopala to the Suryavamsa but he did not belong to such a high family as we know that he was the son of a famous army officer, Vapayata. He might have also served in the army and seeing his valour and bravery he was selected to hold the reins of the state. Gopala justified his selection and established peace and order in the Kingdom. He was a devotee of Buddhism and he got constructed a Buddhist Vihara in Nalanda.

DHARMAPALA(770-810 A.D):

He was a great king of Pala dynasty who succeeded to the throne after the death of his father Gopala. He was a very brave and illustrious king. He extended the frontiers of his empire. He waged many wars and conquered enough part of northern India. He endeavoured to extend his territory towards south and west but it was a difficult task owing to the kingdom of Pratiharas in the west and of Rashtrakutas in the south.

He fought a battle against Vatsaraj of the Pratihara dynasty because he wanted to check his increasing power, but he was defeated. He had also to bow down before the Rashtrakuta ruler, Dhruva.

DEVAPALA (810-850A.D):

Devapala became the ruler of Pala dynasty after the death of Dharmapala. He was the greatest of the Pala rulers and was as brave and powerful as his father. His reign lasted for about forty years. We come to know from Badal pillar inscription that he faced almost all the kings of northern India. He brought Utkala and Assam under his control. He crushed the pride of the Hunas and resisted the aggression of the Pratihara kings. Thus Devapala proved himself to be a great warrior and conqueror.

VIGRAHAPALA (850-854A.D):

According to some historians after the death of Devapala his nephew Vignrahapala succeeded him.

Vignrahapala was a man of peaceful disposition and hence after ruling for about three or four years, he abdicated the throne in favour of his son Narayanapala and became a saint.

NARAYANAPALA: (854-908A.D)

Narayanapala ascended the Pala throne after his father had become a saint. He ruled for about fifty years. He had to fight many wars and several revolts took place during his reign. The Pratihara king Mahendrapala attacked and established his control

over Magadha and north Bengal. He also lost his grip over east Bengal. It shows the power of Pala kings began to decline during his reign. But it is revealed through some of the inscriptions that towards the end of his career, he again established his authority over Magadha. Infact after his death of Pratihara ruler, Mahendrapala, there was a conflict of succession between his two sons and Narayanapala took full advantage of the reverses of Pratiharas and gained his lost provinces.

Narayanapala also enhanced his power and prestige by matrimonial alliance. He married his son Rajyapala with the Rashtrakuta princess and thus gained the favour of Rashtrakuta king Krishna II. We come to know through Bhagalpur inscription that Narayanapala was a devotee of Shaivism and he built temples of Lord Shiva.

After the death of Narayanapala, the fall of the Pala dynasty began and many independent kingdoms cropped up. Rajya pala, Gopala II and Vighraha Pala II were the weak successors of Narayana pala.

MAHIPALA (988-1120A.D):

Though the rulers of Kambhoja, kalachuri and Chandela dynasties annexed various parts of the Pala kingdoms, yet Mahipala"s accession to the throne recovered the lost prestige of Pala dynasty. He revived the Pala"s power and came to be known as the founder of the second Pala dynasty. He achieved victory over northern Bengal and also established his authority over southern and western Bengal.

Last Pala Rulers:

After the death of Mahipala I, the Pala dynasty began to totter immediately. His son Nayapala who succeeded after him, did not prove to be a brave king. Again after the death of Nayapala his son Vighrapala III ascended the throne and he was also not successful.

SENA DYNASTY:

After the downfall of the Pala dynasty the Senas began to rule in Bengal. They were originally Brahmins of Karnataka but later on they came to be known as Kshatriyas.

Samantadeva a general of the Chalukya ruler was the founder of this dynasty and he belonged to the dynasty of Virsen. Samantasena son Hemantasena succeeded his father but his regin had no significance worth mentioning.

VIJAYASENA (1094-1158 A.D):

He succeeded to throne of the Pala dynasty after his father. He was the real founder of this dynasty. Being a very powerful and courageous ruler. He was a very ambitious and diplomatic ruler. He converted the small principality of Radha into a big empire. He has defeated the kings of Nepal, Mithila, Kamarupa and Kalinga. Gauda king was also defeated by him and he forced the last ruler of the Pala dynasty. He was succeed in ruling over the Bengal after the downfall of Pala dynasty.

BALLALSENA (1158-1178 A.D)

Ballalsena ascended the throne of Sena dynasty after the death of his father. He did not adopt the imperialistic policy; rather he contented himself with a policy of consolidation. He had religious bent of mind. He devoted himself to the propagation of Hinduism.

LAKSHMANSENA (1178-1205 A.D)

He ascended the throne at the age of sixty. It is believed that her was a general during the reign of his grandfather Vljaisena and was a great warrior. After the ascendancy of Lakshmansena, his chief aim lay in repulsing the attacks of Jaychandra the ruler of Kannauj.

But during his last days of his reign, he had lost all of his ability and capacity. Being a very feeble ruler, he could not face the Muslim invader.

LATER RULERS OF SENA DYANSTY:

After the death of Lakshmanasena, his son Vishvarupsena succeeded the throne and ruled for about fourteen years. He was followed by his brother Keshavasena who ruled in eastern Bengal and tried to check the Muslim invaders. His reign lasted upto 1245 A.D. after his death the reign of Sena dynasty came to an end.

THE CHAUHANS

RISE OF CHAUHANS:

Vasudeva was the first ruler of the Shakumbhari branch of chauchans. After him followed some insignificant rulers of this dynasty. Durlabraj, Guvaka, Singhraj, Vigraharajll Govindraj II, Arnoraj and then appeared on the historical horizon a prominent ruler of this dynasty, Vigraharaj IV.

VIGRAHRAJ IV:

Vigraharaj IV also known as Bisaldeva was the most powerful king of Chauhan dynasty. Chauhan kingdom was extended during his reign. He conquered Delhi by defeating the kings of Tomar dynasty. He also attacked Kumarapala Chalukya to

avenge his father's defeat. He also fought several battles against Muslims and conquered the region between Yamuna and Sutaj. He also assumed the titles of Maharajadhirah and Parameshwara. During his reign the Chauhan dynasty achieved much success and flourished rapidly.

SOMESHWAR:

After the death of Vigraharaj death his son Prithviraj II, was enthroned but he could not rule for a long time. Vigraharaj II's brother, Someshwar succeeded to the throne of Delhi in 1169 A.D. after the death of Prithviraj. He was a son of Arnoraj and his mother belonged to Chalukya dynasty. During his reign the two kingdoms, Delhi and Ajmer, were united. Someshwar extended his empire to Gwalior, Kannauj, Hissar and Sarhind.

PRITHVIRAJ III(1178-1192 A.D):

He was the son of Someshwar and succeeded to the throne at the age of 15 years. The administration of the state was looked after by his mother Karpurdevi due to his minority, but after attaining majority he himself held the reins of empire and proved to be the most powerful and illustrious king of the Chauhan dynasty. Prithviraj invaded Bundelkhand and took Mahoba and many other important principalities of Chandela king. He also invaded Gujarat and compelled the Chalukya king to conclude a treaty with him.

MUSLIM INVASION:

The Muslim invader Muhammad Ghori had determined to establish a Muslim empire in India and with a view to spreading Islam he started making invasion on the Indian Territory. After having established control over the boundaries of India and authority over western Punjab, Ghori wanted to conquer Delhi and Ajmer where Prithviraj was ruling. The greatest achievement of Prithviraj was that he resisted the Muslim Sultan with all his power.

THE FIRST BATTLE OF TARAIN 1191 A.D

Muhammad Ghori invaded Delhi and in this hour of trial Prithviraj started with his army to face Muhammad Ghori. the followers of Islam made all possible efforts to conquer the Raj puts but they did not get success in their mission. The Muslim army fled away and Muhammad Ghori also escaped with a great difficult.

THE SECOND BATTLE OF TARAIN 1192 A.D

After making proper arrangements and watching the political conditions ups and downs in India, in the very next year in 1192A.D.Muhammad Ghori again met Prithviraj on the same battlefield. Prithviraj endeavored to repulse the attack of Ghori but in vain. The Muslim invader got the upper hand. Prithviraj fought very bravely but was made captive and killed.

FALL OF CHAUHAN DYANSTY:

It is indicated that Hariraj Chauhan was enthroned after Prithviraj chauhan III. He was the brother of Prithviraj. Muslim Invader Qutub-ud-din Aibak marched against Hariraj chauhan. He did not find out a way to solve the problem and out of dejection and disappointment he burnt himself and his family in the fort of Ajmer. Thus a brave dynasty met its doom.

THE SOLANKIS OR CHALUKYAS OF GUJARAT:

The founder of the Chalukya dynasty was m I,who ruled from 941-994 A.D. he established his authority over the kingdom of Chapotakata after murdering his maternal uncle. He was a brave and courageous man. Just after his accession to the throne he brought Saraswathi Mandal under his control. He fought many battles with Chauhans, paramaras, kalachuris and Chalukyas of Kalyani for the extension of his territory.

BHIMA I:

The most significant event of his reign was the attack of Mahmood Ghazni on the temple of Somnath. Though Bhima was an able ruler, he lost his courage when Mahmood Ghazni attacked Anhilwara in 1025 A.D. Without facing the army of Mahmood, he fled because of the terror and horror of the former.

KARNA:

The reign of Karna is not very important. He fought wars against the Paramaras and Chauhans but was defeated. He breathed his last in 1093 A.D.

JAY SINGH (1094-1145 A.D):

He was enthroned at a very early age after the death of his father. His mother looked after the administration because of his minority for sometime but later on he held the reins of empire and ruled quite efficiently.

KUMARAPALA OF CHALUKYA:

Jayasimha did not have a son to succeed to the throne. Kumarapala was a man of dauntless courage and marvelous qualities of administration. He had to fight many battles in order to consolidate his position.

AJAIPALA:

After the death of Kumarapala Chalukya in 1172 A.D, a war of succession broke out between Ajapala and Pratapamalla. Pratapamalla was supported during the war of succession by the followers of Jainism. He was killed in 1176 A.D.

MOOLRAJ II:

Moolraj II, a minor son of Ajapala, declared king after the murder of his father. His mother Nayakadevi held the reign of the empire and ruled on behalf of his son due to his minority. She was a very brave lady. It is said that Moolraj II defeated Muhammad Ghori when he attacked Gujarat under the guardianship of his brave mother.

BHIMA II:

After the death of Moolraj II at a very early age in 1178 A.D his brother Bhima II popularly known as Bholu Bhima sat on the throne. He was also very young to hold the reins of kingdom properly. His neighbouring rulers taking the advantage of his immaturity made several attacks on his territory. He sought the help of Lavan Prasad and defeated the enemies.

THE CHANDELAS:

CHANDRAVARMAN OR NANNUKA:

There is a controversy among the historians about the founder of the Chandela dynasty. Some historians are of the opinion that Chandradeva being the first king was the founder of the dynasty. But it is revealed that through inscriptions that Nannuka was the first ruler of the dynasty.

VAKAPATI:

It is indicated in an inscription of Khajuraho that Vakapati was the son of Nannuka who succeeded his father on his death. He defeated many enemies and extended his territory.

JAYA SAKTI:

He was the son of Vakapati and was a very brave king of Chandela dynasty. After him, the Chandela state came to be known as Jaijakhukti. After Jaya sakti 3 more kings ruled Chandela. They are Vijai Sakti, Rahel and Harsha.

YASOVARMAN;

Yasovarman, the son of Harsha ascended the throne after the death of his father. Yasovarman apart of his predecessors declared himself an independent king. Thereafter, he devoted himself to the task of defeating many royal dynasties and enhance his power rapidly. He has been highly praised in the inscription of Khajuraho.

DHANGA:

Dhanga was the son of Yasovarman and he succeeded the throne after the death of his father. Dhanga was powerful and mighty ruler. He tried to extend the territory of Chandela kingdom to a great extent.

GANDA:

Ganda ascended the throne in 1002 A.D, after the death of his father Dhanga. He was as brave as his father. He joined the confederation of hindu kings to crush the Muslim invader and killed Rajpal who submitted to the Ghazni ruler. When Ghazni attacked Ganda he was much confused so he fled from the battle field.

VIDYADHAR:

Vidyadhar's accession to Chandela throne marked a new era in the history of Chandela kings. He was a very able and powerful king who could gather the flowers of the fame of his enemies. The Chandelas reached its zenith during his period.

VIJAIPALA:

After the death of Vidyadhar his son Vijaipala succeeded to the throne in 1030A.D. the last king of chandela was Parmardi who was attacked by Aibak.

THE PARAMARAS:

UPENDRA:

According to some scholars, the foundation of the paramara dynasty of Malwa was laid by Upendra. He was not an independent king merely a chief of the Gurjara Pratiharas. Infact the dynasty of Paramaras rose on the ruins of Pratiharas.

BHOJA PARAMARA:

Bhoja was the most powerful and illustrious ruler of the Paramara dynasty. He can easily be ranked among the famous monarchs of India. He succeeded to the throne after the death of his father Sindhuraj and reigned about 55 years. He led several military campaigns and conquered many kings. He enhanced the strength and fame of Malwa by his bravery and ability.

Successors of Bhoja: after the death of Bhoja the successors of Bhoja are completely attained in the continuous warfare with neighbouring Rajputs. Their mutual conflicts and jealousies made the Paramara kingdom feeble.

M.A.HISTORY– SECOND SEMESTER

PAPER – II INDIA UNDER DELHI SULTANATE

(1206-1526 A.D)

20. IJAYANAGARA DYANSTY

Sangama dynasty		Saluva dynasty	
Harihara Raya I	1336-1356	Saluva Narasimha Deva Raya	1485-1491
Bukka Raya I	1356-1377	Thimma Bhupala	1491
Harihara Raya II	1377-1404	Narasimha Raya II	1491-1505
Virupaksha Raya	1404-1405		
Bukka Raya II	1405-1406	Aravidu dynasty	
Deva Raya I	1406-1422	Aliya Rama Raya	1542-1565
Ramachandra Raya	1422	Tirumala Deva Raya	1565-1572
Vira Vijaya Bukka Raya	1422-1424	Sriranga I	1572-1586
Deva Raya II	1424-1446	Venkata II	1586-1614
Mallikarjuna Raya	1446-1465	Sriranga II	1614
Virupaksha Raya II	1465-1485	Rama Deva Raya	1617-1632
Praudha Raya	1485	Venkata III	1632-1642
Tuluva dynasty		Sriranga III	1642-1646
Tuluva Narasa Nayaka	1491-1503		
Vira Narasimha Raya	1503-1509		
Krishna Deva Raya	1509-1529		
Achyuta Deva Raya	1529-1542		
Venkata I	1542		
Sadasiva Raya	1542-1570		

Vijaynagar kingdom

20.1 Foundation of Vijaynagar kingdom (1336–1646 CE):

Vijaynagar kingdom was one of the important kingdoms in the medieval Indian history. Vijaynagar dynasty rules over India for 3 centuries. It is a history full of wars with Bahamani and other muslim rulers of northern Deccan, collectively said as Deccan sultanates.

Vijayanagara is in Bellary District of northern Karnataka. It is the name of the now-ruined capital city of the historic Vijayanagar Kingdom which extended over the southern part of India that included the territories of Mysore, Trichinopally, Kanara, Pondicherry, Chingal peta and Pondicherry.

Two brothers Harihara (Hakka) I and Bukka Raya laid the foundation of the Vijaynagar city, which was on the South bank of Tungabhadra River near Anegudi Fortress. They were also known as Sangama brothers. Vijaynagar Empire conso

20.2 KINGS OF VIJAYANAGARA DYNASTIES:

There were four dynasties ruled over Vijaynagar -- Sangama Dynasty, Saluva Dynasty, Tuluva Dynasty and Aravidu Dynasty.

Sangama dynasty (1334 – 1646CE) was the first to rule over Vijaynagar kingdom. Hariharan I and Bukka established Vijaynagar kingdom when Tughlaqs lost his power in Deccan. But its power declined after a major military defeat in 1565 by the Deccan Sultanates.

20.3 SangamaKings:

***Harihara-I(1336–1356CE):**

He is known as Hakka and Vira Harihara I. He was the founder of Vijaynagar Empire, which was at south based in the Deccan Plateau. He was Bhavana Sangama's eldest son, belonged to the Kuruba (or Kurumas are Dhangaras in Southern states of India) and was the founder of the Sangama dynasty. [Some people believe that he was from Yadava clan]When he came to the power, he immediately built a fort at Barkuru which is at the west coast of present day of Karnataka. It is concluded from the inscriptions that he was administering the northern parts of Karnataka at Gutti, Ananthpur district from his seat during 1339 period of time.

Harihara was controlling northern portion of Hoysala kingdom. After death of Hoysala Veera Ballala III, he took full control over its entire range during 1343. He was famous by the names Karnataka Vidya Vilas (master of great knowledge and skills), Bhashegetappuvarayaraganda (punisher of those feudatories who don't keep their promise), Arirayavibhada (fire to enemy kings).

Kampana governed Nellur region, Muddappa administered Mulabagalu region, Marappa oversaw Chandragutti and Bukka Raya was his second in command. So overall his kingdom was well organized.

BukkaRaya-I(1356-1377CE)

Bukka Raya ruled the kingdom for about twenty one years. The kingdom prospered and

continued to expand as Bukka Raya conquered most of the kingdoms of southern India, continually expanding the territory of the empire. He defeated the Shambuvaraya Kingdom of Arcot and the Reddis of Kondavidu by 1360 and the region around Penukonda was annexed. He defeated the Sultanate of Madurai in 1371 and extended his territory into the south all the way to Rameswaram. His son, Kumara Kamapna campaigned with him and their efforts were recorded in the Sanskrit work Madhuravijayam written by his wife Gangambika. By 1374 he had gained an upper hand over the Bahmanis for control of the Tungabhadra-Krishna doab and also took control of Goa, the kingdom of Orissa (Orya) were also captured and Bukka forced the Jaffna Kingdom of Ceylon and Malabar to pay tributes to him.

During his reign Bukka would also have clashes with the Bahmani Sultans. The first was during the time of Mohammed Shah I and the other during the time of Mujahid. It is said that Bukka also sent a mission to China during his reign.

Bukka died in about 1380 and was succeeded by Harihara II. It is also notable that under Bukka Raya's reign the capital of the Vijayanagara Empire established itself at Vijayanagara, on the south side of the river, which was more secure and defensive than their previous capitol at Anegondi. Even with the wars and internal conflicts, Bukka still managed to help support internal improvements for the city. Important works of literature were also written during his rule. Dozens of scholars lived under the guidance of Vidyaranya and Sayana. Sayana's commentary on the Vedas, Brahmanas and Aranyakas was written under the patronage of Bukka.

Harihara Raya II (1377-1404 CE)

During his reign, Harihara II continued to extend the kingdom's territory through fighting against the Reddis of Kondavidu for control of the coastal Andhra between Nellore and Kalinga. From the Reddis of Kondavidu, Harihara II conquered the Addanki and Srisailam areas as well as most of the territory between the peninsula to the south of the river Krishna, which would eventually lead to fights in Telangana with the Velamas of Rachakonda. Harihara II took advantage of the death of Mujahid Bahmani in 1378 and extended his control into the northwest, controlling such ports as Goa, Chaul, and Dabhol.

Harihara ruled from the capital Vijayanagara now more popularly known as Hampi. What is believed to be the ruins of Harihara's palace is located among the Hampi ruins. He patronised Kannada poet Madhura, a Jaina. An important work on Vedas was completed during his time. He earned the titles Vaidikamarga Sthapanacharya and Vedamarga Pravartaka.

Virupaksha Raya (1404-1405CE)

With the death of Harihara II, the throne for the Vijayanagara Empire was disputed among his sons, including Deva Raya I, Bukka Raya II, and Virupaksha Raya. Virupaksha Raya would only rule for a few months before being murdered by his sons and then succeeded by Bukka Raya II who would rule for two years before he himself would be succeeded by Deva Raya I. As his rule was only for a few months, Virupaksha's reign was not marked with any significant events or changes, though it is noted by the traveler Fernao Nuniz that Virupaksha Raya lost a lot of the kingdom's land to the Muhammadans such as Goa, Chaul, and Dabhol and that Virupaksha himself was cruel and as Fernao Nuniz wrote, "caring for nothing but women and to fuddle himself with drink"

Bukka Raya II (1405-1406 CE)

After the death of Harihara II the succession of the throne was disputed among Harihara II's sons. Virupaksha Raya managed to rule for a few months before he was murdered by his own sons. After Virupaksha's death, Bukka Raya II succeeded him as emperor of the Vijayanagara Empire. However, similar to his brother before him, Bukka Raya II only reigned for a short time

period before he too would be overthrown by his brother, Deva Raya I.

Deva Raya I (1406-1422 CE)

After Harihara II died there was a dispute between his sons for the throne of the Vijayanagara Empire in which Deva Raya I eventually came out as victor. Throughout his reign, Deva Raya was continually fought against the Velamas of Telangana, the Bahmani Sultan of Gulbarga, and the Reddis of Kondavidu and the Gajapatis of Kalinga. Even so, Deva Raya was capable of managing the vast amount of territory that he controlled. After his death, Deva Raya was succeeded by his sons Ramachandra Raya and Vijaya Raya.

Ramachandra Raya (1422 CE)

Ramachandra Raya was the son of Deva Raya I who became king of the Vijayanagara Empire after his father's death in 1422. Throughout his reign there were no recorded significant changes in territory or major events. Afterwards, he would be succeeded by his brother, Vijayaraya, in the same year who was not noted for doing anything significant.

Vira Vijaya Bukka Raya (1422-1424 CE)

Veera Vijaya Bukka Raya was the son of Deva Raya I and succeeded his brother, Ramachandra Raya, in 1422 as the king of the Vijayanagara Empire. Similar to Ramachandra Raya, Vijaya Raya is not known for doing anything significant and his short reign ended in 1424 when he was succeeded by his son, Deva Raya II.

Deva Raya II (1424-1446 CE)

Deva Raya II succeeded his father Veera Vijaya Bukka Raya after his short uneventful two year reign as a monarch of the Vijayanagara Empire. Unlike his father, Deva Raya II was an effective and successful monarch. During his reign, Deva Raya II prevailed over his conquest of Kondavidu in 1432, repelled the invasions of Ahmad Shah I of the Bahamanis and retained the Mudgal fort in 1436 but lost some areas in the Raichur doab in 1443, defeated the Gajapati of Orissa three times in 1427, 1436 and 1441, restored the Reddi Kingdom of Rajamahendri to its former position, fought against the Sultan Ala-Ud-Din, and continued onwards to Kerala where he defeated the ruler of Quilon as well as other chieftains. He invaded Lanka and collected rich tributes there. The ruler of Calicut and even the kings of Burma ruling at Pegu and Tanasserim paid tributes.

Mallikarjuna Raya (1446-1465 CE)

Mallikarjuna Raya succeeded his father Deva Raya II, who had brought prosperity throughout the Vijayanagara Empire as well as a golden age for the Sangama Dynasty. However, Mallikarjuna Raya was unlike his father, and was generally a weak and corrupt ruler. At the beginning of his reign he defended the kingdom from the attacks of the Bahamani Sultan and the Raja of the Hindu kingdom of Orissa, but thereafter it was marked by a string of defeats: the Gajapatis conquered Rajamahendri in 1454, Udayagiri and Chandragiri in 1463 and the Bahamani kingdoms took over much of the Vijayanagara Empire by 1450 and grew closer to the capital, while at the same time the Portuguese arrived in southern India, seizing many of the ports on the western coast that the Vijayanagara Empire had once controlled. These events eventually led to the decline of the Sangama Dynasty; Mallikarjuna Raya's cousin Virupaksha Raya II took the opportunity to seize the throne, though he failed to prove a better ruler.

Virupaksha Raya II (1465-1485 CE)

Virupaksha Raya II succeeded his uncle, Mallikarjuna Raya, a corrupt and weak ruler who continually lost against the empire's enemies. Throughout his reign, Virupaksha was faced with

rebellious nobles and officers as well as multiple enemies who began to invade the weakened kingdom. It was during this time that Virupaksha Raya II lost the Konkan coast (including Goa, Chaul, and Dabul) by 1470 to Prime Minister Mahamud Gawan from the Bahamani kingdom, which was sent to conquer the area by the Sultan Muhammad Shah III. Virupaksha became increasingly unpopular and ignited many of the empire's provinces to rebel, eventually leading up to Virupaksha's death in the hands of his own son, Praudharaya in 1485. Praudharaya himself was not able to salvage the kingdom but fortunately, an able general Saluva Narasimha took control of the empire in 1485 and helped to prevent its demise, though this change of power would mark the end of the Sangama Dynasty and the beginning of the Saluva Dynasty.

Praudha Raya (1485 CE)

He was an unpopular king of Vijayanagara Empire who ruled for a very short period of time being driven out of the capital by his able commander Saluva Narasimha Deva Raya in 1485. He wrote *Ratiratnapradipika*, a book on erotics.
Temple Art

20.4 Saluva Dynasty (1485- 1505 CE)

One of the ruling dynasty from Vijayanagara Empire of Southern India. Saluva Dynasty had given three kings during their period. The Saluva Dynasty was created by the Saluvas who by historical tradition were natives of the Kalyani region of northern Karnataka. The Gorantla inscription traces their origins to this region from the time of the Western Chalukyas and Kalachuris of Karnataka. The term "Saluva" is known to lexicographers as "hawk" used in hunting. They later spread into the east coast of modern Andhra Pradesh, perhaps by migration or during the Vijayanagara conquests during the 14th century.

The earliest known Saluva from inscriptional evidence in the Vijayanagara era was Mangaldeva, the great grandfather of Saluva Narasimha Deva Raya. Mangaldeva played an important role in the victories of King Bukka Raya I against the Sultanate of Madurai. His descendants founded the Saluva Dynasty and were one of the ruling lines of the Vijayanagara Empire of Southern India. Three kings ruled from 1485 to 1505 after which the Tuluva Dynasty claimed the throne. They ruled almost the entire South India with Vijayanagar as their capital.

Saluva Kings list :

Saluva Narasimha Deva Raya (1485-1491 CE)

After the death of Virupaksha Raya II and arrival of Prauda Deva Raya as the new monarch of Vijayanagar, the empire plunged into neglect and anarchy. Seeing that a military coup was the only hope to save the kingdom, he despatched the son of Tuluva Isvara, Tuluva Narasa Nayaka to the imperial capital of Vijayanagara. The incumbent king Prauda Raya fled thus starting the rule of Saluva Narasimha.

As king, Saluva Narashima tried to expand the empire, though he continually faced difficulties caused from rebelling chieftains. By 1491, he lost Udayagiri to Gajapati Kapilendra while the Chiefs of Ummattur in the Mysore region, Saluvas of Hadavalli and Santharas of Karkala from coastal Karnataka region, Srirangapatna and Sambetas of Peranipadu in Cuddapah still remained threats to the empire.

Saluva Narashima's war with the Gajapatis over Udayagiri in 1489 proved disastrous when he was taken prisoner and released later after giving up the fort and surrounding areas. However he was successful at conquering the western parts of Kannada country of Mangalore, Bhatkal, Honnavar and Bakanur. This success enabled him to trade for swift horses with the Arabs. He took more efforts in the upkeep of his cavalry and army in general.

Saluva Narashima eventually died in 1491. However, at the time, his sons were too young to ascend to the throne. Because of this, the sons were left to the care of Narasa Nayaka, a loyal general and minister from the Tuluva family.

Thimma Bhupala (1491CE)

He was the elder son of Saluva Narasimha Deva Raya, the King of Vijayanagara Empire. During the reign of his father, he was holding the office of Yuvaraja. Prince Thimma succeeded his father in 1491 but was soon murdered by an army commander during a period of political unrest in Vijayanagara. He was succeeded by his younger brother Narasimha Raya II.

Narasimha Raya II (1491-1505 CE)

or Immadi Narasimha or Dhamma Tammaraya was the second son of King Saluva Narasimha Deva Raya. Narasimha Raya II succeeded by his elder brother Thimma Bhupala. Though he was a crowned king of Vijayanagara Empire, the real power lay in the hands of the empire's able commander Tuluva Narasa Nayaka till his death in 1503. Narasa Nayaka, under the pretence of his safety, kept him in confinement at Penukonda. In 1503, after the death of Narasa Nayaka, his eldest son Viranarasimha Raya became the regent of the empire. In 1505, Narasimha Raya II was murdered in Penukonda and Viranarasimha Raya proclaimed himself king.

20.4 Tuluva Dynasty (1491 – 1570 CE)

This is known as a third Dynasty which ruled Vijaynagar Empire. The dynasty was named "Tuluva" because they belonged to the Tulu speaking region called "TULUNAD" and their mother tongue was "Tulu" language. They were originally from Karnataka. Tuluva Dynasty was one of the ruling lines of the Vijayanagara Empire of Southern India. It had given five emperors for the Vijaynagar kingdom and was ruled with Vijayanagara capital. Krishna Deva Raya was the most famous ruler of their period. The empire attained its greatest glory of time.

Tuluva kings list

Tuluva Narasa Nayaka (1491-1503 CE) who belonged to the Bunt community (Tulu speaking forward class Matrilineal Hindu community belonging to the Nagavanshi Kshatriya, order found mainly in southern coastal Karnataka) was the able commander of the Vijayanagar army under the rule of Saluva Narasimha Deva Raya and the de-facto sovereign during the nominal rule of the sons of Saluva Narasimha.

After the death of King Saluva Narasimha, crown prince Thimma Bhupala was murdered by an army commander. The faithful Narasa Nayaka then crowned the other prince, Narasimha Raya II but retained all administrative powers in order to bring stability to the kingdom. He was called the rakshakarta (protector) and svami (Lord). He held the offices of the senadhipati (commander-in-chief), the mahapradhana (Prime Minister) and the karyakarta (agent) of the

king. He successfully kept the Bahamani Sultans and the Gajapatis away from the kingdom and quelled many rebellions by unfaithful chieftains, trying to exert their independence.

Viranarasimha Raya (1503-1509 CE) who belonged to the Bunt community became the king of Vijayanagar empire after the death of Tuluva Narasa Nayaka. The younger Krishnadevaraya was the king's half brother.

The death of their capable father Tuluva Narasa Nayaka resulted in feudatories rising in rebellion everywhere. At first, Immadi Narasa Nayaka, the eldest son of Tuluva Narasa Nayaka became king and lasted at the throne for two years before being assassinated. Viranarasimha Raya was next crowned in 1505 and spent all his years fighting rebel warlords.

When on his death bed, legend has it that Viranarasimha Raya requested his minister Saluva Thimma (Thimmarasa) to blind Krishnadevaraya so that his own eight year old son could become king of Vijayanagar. Thimmarasa however brought a pair of she-goat eyes to the king and informed him that he had Krishnadevaraya killed. However there is no record to prove anything but a friendly relationship between the two half brothers and that the coronation of Krishnadevaraya was a smooth one.

Krishna Deva Raya (1509-1529 CE)

Sri Krishna Deva Raya was the most famous king of Vijayanagara Empire. He belonged to the tuluva bunt community. Presiding over the empire at its zenith, he is regarded as a hero by Tuluvas, Kannadigas and Telugus, and one of the great kings of India. Emperor Krishna Deva Raya also earned the titles Kannada Rajya Rama Ramana, Mooru Rayara Ganda (meaning King of three kings) and Andhra Bhoja. Krishna Deva Raya was assisted in administration by the very able Prime Minister Timmarusu, who was revered by the king as a father figure and was responsible for his coronation. Krishna Deva Raya was the son of Nagala Devi and Tuluva Narasa Nayaka an army commander under Saluva Narasimha Deva Raya, who later took control of the reign of the empire to prevent it from disintegration. The king's coronation took place on the birthday of Lord Krishna and his earliest inscription is from July 26, 1509 CE. He built a beautiful suburb near Vijayanagara called Nagalapura in memory of his mother.

Achyuta Raya (1529-1542 CE) who belonged to the Bunt community was a ruler of a Vijayanagara Empire of South India. He was the younger brother of Krishna Deva Raya, whom he succeeded in 1529. Upon his death, the succession was disputed. His nephew, Sadashiva, finally became king while yet a child, under the regency of Aliya Rama Raya, a son-in-law of Krishnadevaraya.

The time when Achyuta Raya became the king was by no means a favorable one. The peace and prosperity of the halcyon days under Krishnadevaraya were coming to an end. Feudatories and enemies were waiting for an opportunity to bring down the empire. In addition, Achyuta Raya had to contend with the powerful Aliya Rama Raya, who was competing for the throne. While the works of Nuniz speak very lowly of Achyuta Raya as being a king given to vices and cruelty, there is enough evidence to prove that the king was indeed noteworthy in his own right and fought hard to keep the prosperity of the kingdom alive. He had been handpicked by Krishnadevaraya himself as an able successor.

Ismail Adil Shah of Bijapur invaded and captured the Raichur doab. However the Gajapati's of Orissa and Quli Qutub Shah of Golconda were defeated and pushed back. Now Achyuta Raya along with his general Salakaraju Tirumala went on a southern campaign to bring the chiefs of Travancore and Ummatur under control. This they did successfully. Then they invaded the doab north of Tungabhadra and recaptured the forts of Raichur and Mudgal.

The two Sanskrit works Achyutabhyudayam and Varadambikaparinayam describe the king's life and rule in detail.

Throughout his rule, Achyuta Raya had to contend with the manipulations of Rama Raya who in his powerful capacity had replaced many of the faithful servants of the Kingdom in high ranking positions with men of his own favour. On more than one occasion the Bahamani Sultans were brought in to play the role of mediator between the king and Aliya Rama Raya in the game of power sharing. This would further weaken the kingdom. In 1542 Aliya Rama Raya imprisoned Achyuta Raya in a coup and made Sadasiva Raya the new regent. Aliya Rama Raya became the de-facto king and let very little governance in the hands of Sadasiva Raya.

The Tiruvengalanatha Temple was built at Vijayanagara during his reign. It has become popularly known by his name as Achyutaraya Temple, rather than by the name of the deity Lord Venkateshwara to whom the temple was dedicated.

Sadashiva Raya (1542-1570) who belonged to the Bunt community was a ruler of the Vijayanagara Empire, a powerful South Indian empire based in the Deccan in 16th century India.

When the Vijayanagara ruler, Achyuta Raya died in AD 1541, his son, Venkatadri, succeeded him. He was a weak ruler and six months later his cousin, Sadasiva, became king. Sadasiva Raya was controlled by his minister Rama Raya, the de facto king, who restored the Vijayanagara empire's power which had diminished after the rule of Krishna Deva Raya. Rama Raya's strategy was to play the Deccan Sultanates against each other by first allying with one and then another.

20.5 Aravidu Dynasty (1542 – 1586 CE)

This was the fourth and last Hindu dynasty which ruled Vijayanagar Kingdom in South India. Rama Raya was the regent of Tuluva kingdom's last king. Tirumala was the founder of Aravidu kingdom. The attack of combined Muslim forces from Bijapur led the Ram Raya to be dead at the battle of Rakasa at Tangadi or Taikota in 1565 and destroyed the Vijayanagar kingdom.

The main rulers of the Aravidu dynasty:

The Aravidu Dynasty was the fourth and last Hindu dynasty which ruled Vijayanagara Empire in South India. Its founder was Tirumala, whose brother Rama Raya had been the masterful regent of the last ruler of the previous dynasty. Rama Raya's death at the Battle of Rakasa-Tangadi (also known as the Battle of Talikota) in 1565 led to the subsequent destruction of Vijayanagar by the combined forces of the Muslim states of Bijapur.

Aliya Rama Raya or Rama Raya, (1542-1565 CE) popularly known as "Aliya" Rama Raya, was the progenitor of the "Aravidu" dynasty of Vijayanagar Empire. This dynasty, the fourth and last to hold sway over the Vijayanagara Empire, is often not counted as a ruling dynasty of that empire, for reasons delineated below. Rama Raya patronised the Sanskrit scholar Rama

Amatya.

Tirumala Deva Raya (1565-1572 CE) was the first Crowned King of the Vijayanagara Empire from the Aravidu Dynasty. He was the brother of the Aliya Rama Raya and son-in-law of Krishna Deva Raya.

When Rama Raya was killed in the Talikonda battle in 1565 he immediately emptied the treasury and fled the capital taking with him the Royal family and the minor crown prince Sadasiva Raya.

He, after a few years of hardships, reestablished the Vijaynagar rule in Penukonda, in present day Andhra Pradesh. During this time the Southern Nayakas of Madurai and Gingee declared partial independence, while some others rebelled over Tirumala Deva Raya's authority.

In 1567 he encountered another attack by the Bijapur Sultan; this time the Sultan was defeated, but also lost some territories. Tirumala Deva Raya later tactfully approved the new status of Southern Nayaks, who still paid some tributes and held him as their emperor. Tanjore and Mysore rulers still paid the annual tributes while Madurai and Gingee rulers grudgingly followed.

Tirumala Deva Raya also retained most of the Vijaynagar territories and assumed the title "Reviver of the Decadent Karnataka Empire". In 1570 he split the Viceroyalty among his three sons: Sriranga I in Penukonda in charge of Telugu country, Rama (father of Sriranga II) in Srirangapatna in charge of the Kannada country and Venkatapathi (a.k.a. Venkata II) in Chandragiri in charge of Tamil country. Penukonda was the Capital of the empire. The King retired in 1572 after feeling too old to rule and retired to a religious life of living till 1578.

Sriranga I/Sriranga Deva Raya (1572-1586 CE) was the king of Vijayanagara empire, from 1572-1586. He carried the restoration of the Vijayanagara Empire, but his reign was marred with repeated attacks and loss of territories from his Muslim neighbours. In 1576, Ali Adil Shah laid siege to his fort in Penukonda for three months, but at the end Sriranga I bought out the Adil Shah's Hindu lieutenants which helped his commanders defeat the Sultan's army.

In 1579, Sultan's new commander Murari Rao, a Maratha Brahmin, launched a sudden plundering operation heading a large Muslim army. His hordes began systematically ravaging the territory south of the River Krishna with great ferocity.

Chennappa Nayaka, a general of Recherla Velama dynasty was sent to defeat the Golkonda raiders but the magnitude of atrocities committed by the invaders alerted Sriranga I who also hurried to parry the attack. Murari Rao and his Golkonda raiders were defeated, Murari Rao was pursued by Chennappa who captured and imprisoned him in a cage. By 1580, Sriranga I turned the tide and started chasing the Golkonda army northwards recovering the territory they had seized. Sriranga I generously spared the life of Murari Rao because of his brahminical origins.

Ibrahim Qutb Shah, the new Sultan was furious and decided to settle the matters himself and invaded Kondavidu with the rest of his army and took the Udayagiri fort. Then he launched a

massive raid on Udayagiri and slaughtered the locals, but Sriranga I kept the fight on and repulsed Sultan's army from Udayagiri after an initial retreat. Unfazed, Qutb Shah struck at Vinukonda and seized the fort. Sriranga I, along with Chennappa and Kasturiranga, rushed to Vinukonda and after a fierce battle the Sultan's army was defeated and sent back. Later, Sriranga I's troops, under Chennappa, stormed the fort of Kondavidu while he later died fighting even as he forced the Sultan's army to retreat.

Despite the loss of territories, which was higher this time, Sriranga I also had a difficult time with his uncooperative brothers and noble men and continued to resist with limited resources as the Nayaks of Madurai and Gingee evaded on paying annual tributes.

Sriranga I died in 1586, without an heir and was succeeded by his youngest brother Venkatapathi Raya (Venkata II).

Venkata II/Venkatapati Deva Raya (1586-1614 CE) the younger brother of Sriranga I became the King of Vijayanagara Empire from 1586-1614. His reign of three decades saw a revival of strength and prosperity of the empire. He dealt successfully with the Deccan sultans of Bijapur and Golkonda, the internal disorders, promoting economic revival in the country. He brought rebelling Nayaks of Tamil Nadu and parts of present day Andhra Pradesh under control.

Sriranga II/Sriranga Chika Raya (1614-1614 CE) was nominated in 1614 by King Venkata II to succeed him as king of the Vijayanagara Empire in Southern India. Sriranga was supported by a faction headed by Yachamanedu of Recherla Velama dynasty, one of the Venkata II's loyal viceroys and commanders, but was not favored by a set of nobles headed by Gobburi Jagga Raya, brother (or father) of Venkata II's queen.

Ramadeva/ Vira Rama Deva Raya (1617-1632 CE)

ascended the throne after a gruesome war in 1617 as the King of Vijayanagara Empire. In 1614 his father, Sriranga II the preceding King and his family were gruesomely murdered by rival factions headed by Jagga Raya, who was one of their kins. Rama Deva himself was smuggled out of the prison by Yachamanedu, a faithful commander and the viceroy of earlier king Venkata II.

Venkata III/Peda Venkata Raya (1632-1642 CE), the grandson of Aliya Rama Raya became the **king** of Vijayanagara Empire.

Sriranga III (1642-1646 CE) or **Sriranga Raya II (1642 – 1652 CE)??** was the last ruler of the Vijayanagara Empire, who came to power in 1642 following the death of his uncle Venkata III. He was also a great grandson of Aliya Rama Raya.

M.A.HISTORY– SECOND SEMESTER
PAPER – II INDIA UNDER DELHI SULTANATE
(1206-1526 A.D)
21. DEVARAYA II

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Deva Raya II (r. 1424-1446 CE) was an emperor of the Vijayanagara Empire. The greatest of the Sangama dynasty rulers, he was an able administrator, an ambitious warrior and a man of letters. To him goes the credit of authoring well known works in the Kannada language (Sobagina Sone and Amaruka) and in the Sanskrit language (Mahanataka Sudhanidhi). Some of the most noted Kannada poets of the medieval period, such as Chamarasa and Kumara Vyasa gained his patronage. The Sanskrit poet Gunda Dimdima, and the noted Telugu language poet Srinatha whom the king honored with the title Kavisarvabhauma ("Emperor among poets") were in his court. It was an age of development in secular literature as well. The noted South Indian mathematician Parameshvara, from the Kerala school of astronomy and mathematics lived in his empire.

According to the historian Sastri, Deva Raya II had the title Gajabetegara, which literally means "Hunter of elephants", an honorific that explained his addiction to hunting elephants or a metaphor referring to his victories against enemies who were "as strong as elephants". Despite some reversals, Deva Raya II extended and held territories up to the Krishna river. According to an account of visiting Persian chronicler Abdur Razzak, Deva Raya II's empire extended from Ceylon to Gulbarga, and Orissa to the Malabar. According to the historians Chopra, Ravindran and Subrahmanian, the king maintained a fleet of ships which helped him in his overseas connections. From the account of the contemporary European explorer Nicolo Conti, the king levied tribute on Ceylon, Quilon, Pegu, Pulicat and Tenasserim.

Wars with the Gajapati Kingdom

Deva Raya II's rule is the golden age in the history of South India and in particular, that of Karnataka. He succeeded his father Veera Vijaya Bukka Raya after his short uneventful two year reign. Even as a crown prince in c.1423, he had tasted success in battle against the Bahamani Sultanate, forcing them to switch capitals to Bidar in c.1426. Deva Raya II fought three important battles against the Gajapati of Odisha: in c.1427 against King Bhanudeva in the battle of Kondavidu, in c.1436 against King Kapilendra when he later tried to conquer Rajamahendri, and again in c.1441. An invasion by the Reddis of Kondavidu was also repulsed and by c.1432, all the petty chiefs of the region were brought under the Vijayanagara control.

Sultanate affairs

After a short period of peace, Vijayanagara was pulled into war with their traditional foes, the Bahamani Sultanate. These wars however brought mixed results. In c.1436, Ala-ud-din II ascended the Bahamani throne and promptly sent his brother Muhammad to collect tribute. According to the Sastri, Deva Raya II had to pay a large tribute to buy peace. During this time, the Vijayanagara armies were consistently defeated by the Bahamani armies and Deva Raya II was hard pressed to find a solution, which eventually led to the inclusion of many skilled Muslim soldiers in the Vijayanagara army. In c.1436, in a military altercation, some accounts suggest Deva Raya II lost the fort at Mudgal but according to the historian Kamath, a c.1436 inscription at Mudgal shows the fort remained under Vijayanagara control. During an uncertain period that followed in c.1443, when the king appears to have been a victim of an attempted assassination, some regions in the Tungabhadra river-Krishna river doab were lost to the Bahamani Sultanate.

There are conflicting accounts provided by contemporary Persian writers Ferishtah and Abdur Razzak regarding the events that led to the war. According to Ferishtah, Deva Raya II had bought peace earlier by paying a handsome tribute to the Bahamanis. He however refused to honor the agreement and this led to war. According to this account, with an intent of strengthening his army, Deva Raya II employed many expert Muslim archers and cavalry and this incited the war. But according to Razzak's account written in Calicut in c.1443, the Sultans attempt to seize more Vijayanagara territory by taking advantage of the prevailing confusion (caused by the assassination attempt that he appeared to be aware of) was the cause of the war. According to Razzak who was eye witness to the episode, a brother of Deva Raya II invited the king and many important nobility to a feast and had most of the invitees beheaded. But finding that the king had not attended the dinner, he went to the royal palace and stabbed and wounded an unarmed Deva Raya II. Seizing the opportunity, the Bahamani Sultan demanded seven lakh Varaha (700,000) Pagodas as tribute. Deva Raya II refused to pay and this led to war. According to Chopra et al., and Sastri the first battles was a success for Vijayanagara armies who captured Raichur, Bankapura and marched up to Bijapur. But in the last three battles, Deva Raya II's son may have been killed in battle, and the Vijayanagara armies were pushed back to their original stronghold at Mudgal. Two Sultanate generals were taken prisoner but later released to end hostilities.

Success in the south and Ceylon

Deva Raya II's empire included Kerala where he defeated the ruler of Quilon as well as other chieftains in the region. His able commander Lakkanna invaded Ceylon and collected rich tributes there. The Zamorin of Calicut and even the kings of Burma ruling at Pegu and Tanasserim paid tribute. This information was obtained from the writings of Nuniz. Though the Zamorin maintained his independence, from Razzak's account, he feared and respected Deva Raya II.

Accounts of foreign visitors

It was during this time that the explorer Nicolo Conti and Persian chronicler Abdur Razzak arrived in South India. Conti wrote : "the king of Vijayanagar is more powerful than all the other kings in India." Razzak wrote : "the ear of intelligence had never been informed that there existed anything equal to Vijayanagara in the world and the pupil of eye has never seen a place like it" (on an interesting side note the two explorers also commented on Deva Raya II's large harem in which 4000 queens followed him everywhere he went). Razzak who was also an ambassador at the court of Deva Raya II wrote: "This prince has in his dominions three hundred ports, each of which is equal to Calicut and his territories compromise a space of three months journey. Both travelers concur that the country was thickly populated with numerous towns and villages. Razzak wrote: "The country is for the most part well cultivated and very fertile. The troops amount in number to eleven Lakhs (1,100,000)." Razzak considered Vijayanagara to be one of the most splendid of the cities in the world he had seen. Describing the city, he wrote: "It is built in such a manner that seven citadels and the same number of walls enclose each other. The seventh fortress, which is placed in the center of the others, occupy an area ten times larger than the market place of the city of Herat". With regards to the market places he wrote: "the jewelers sell publicly in the baazar pearls, rubies, emeralds and diamonds in this agreeable locality and in the king's palace one sees numerous running streams and canals formed of chiseled stone, polished and smooth..."

Culture and the arts

Deva Raya II's rule was a high point in the development of Kannada literature, when competition between Vaishnava and Veerashaiva writers was fierce and literary disputations between the two sects were common. Some of most noted Kannada writers of the 15th century, Chamarasa and Kumara Vyasa; Chandrashekara (Chrakavi) who wrote on secular toics; and the king's zealous Veerashaiva ministers and writers, Lakkana Dandesa and Jakkanarya (who himself patronized the Kananda poets Kumarabankanatha and Mahalingadeva) were in his court. The king himself was no less a writer, the romantic stories Sobagina Sone (lit "The Drizzle of Beauty") and Amaruka are assigned to him. In the Telugu realm, this was the age of Srinatha. With an unrivaled command on Telugu and Sanskrit languages, he is known to have defeated in a debate, the reputed Sanskrit scholar Dindima. Srinatha was honored with the title Kavisarvabhauma. The king showed his appreciation with a kanakabhisheka ceremony (the "showering of gold coins on the head"). Srinatha is known to have lived a life of pleasure and moved on equal terms with the ministers in the kings court, though he died a poor man.

22. SRI KRISHNA DEVA RAYA

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- 22.4 Religion and culture

Krishnadevaraya (IAST Kṛṣṇa Deva Rāya) was an emperor of the Vijayanagara Empire who reigned from 1509-1529. He is the third ruler of the Tuluva Dynasty. Presiding over the empire at its zenith, he is regarded as an icon by many Indians. Krishna Deva Raya earned the titles Kannada Rajya Rama Ramana (lit, "Lord of the Kannada empire"), Andhra Bhoja and Mooru Rayara Ganda (lit, "King of three Kings"). He became the dominant ruler of the peninsula of India by defeating the Sultans of Bijapur, Golconda, the Bahmani Sultanate and the Raja of Odisha. The great south Indian mathematician Nilakantha Somayaji also lived in the Empire of Krishnadevaraya. He was the most powerful of all the Hindu rulers of India. Indeed, when the Mughal Babur was taking stock of the potentates of north India, Krishnadevaraya was rated the most powerful and had the most extensive empire in the subcontinent.

Portuguese travellers Domingo Paes and Fernao Nuniz also visited the Vijayanagara Empire during his reign. Krishna Deva Raya benefited from the able prime minister Timmarusu, who was regarded by the emperor as a father figure and was responsible for his coronation. Krishna Deva Raya was the son of Tuluva Narasa Nayaka,^[5] an army commander under Saluva Narasimha Deva Raya, who later took control of the empire to prevent its disintegration and became the founder of the Tuluva Dynasty, the third Hindu Dynasty to rule Vijayanagara. The emperor's coronation took place on the birthday of Hindu God Krishna. He built a beautiful suburb near Vijayanagara called Nagalapura. The king was of medium height, had a cheerful disposition, and was reputed to be respectful to foreign visitors, ruthless in maintaining the law, and prone to fits of anger. He maintained himself to a high level of physical fitness through daily exercises. Travelogues indicate that the king was not only an able administrator, but also an excellent general, leading from the front in battle and even attending to the wounded. The Telugu poet Mukku Timmana nandi Thimmana appraised him as the destroyer of the Turks.

Foreign affairs

The rule of Krishna Deva Raya marks a period of much military success in Vijayanagara history. On occasion, the king was known to change battle plans abruptly and turn a losing battle into victory. The first decade of his rule was one of long sieges, bloody conquests and victories. His main enemies were the Bahamani Sultans (who, though divided into five small kingdoms, remained a constant threat), the Gajapatis of Odisha, who had been involved in constant conflict since the rule of Saluva Narasimha Deva Raya and the Portuguese, a rising maritime power which controlled much of the sea trade. The feudal chiefs of Ummattur, Reddys of Kondavidu and Velamas of Bhuvanagiri who rebelled against Vijayanagar rule were conquered and subdued.

Success in Deccan

The annual affair of the raid and plunder of Vijayanagar towns and villages by the Deccan sultans came to an end during the Raya's rule. In 1509 Krishnadevaraya's armies clashed with the Sultan of Bijapur at Diwani and the Sultan Mahmud was severely injured and defeated. Yusuf Adil Khan was killed and the Raichur Doab was annexed. Taking advantage of the victory and the disunity of the Bahamani Sultans, the Raya invaded Bidar, Gulbarga and Bijapur and earned the title "establisher of the Yavana kingdom" when he released Sultan Mahmud and made him de facto ruler. The Sultan of Golconda Sultan Quli Qutb Shah was defeated by Timmarusu who was the prime minister of Sri Krishnadevaraya.

War with Feudatories

He subdued local rulers of and Velamas of Bhuvanagiri who were the feudatory of Gajapati kings of Odisha, and seized lands up to the Krishna river. Ganga Raja, the Ummatur chief, fought Krishna Deva Raya on the banks of the Kaveri and was defeated. The chief later drowned in the Kaveri in 1512. The region was made a part of the Srirangapatna province. In 1516-1517, he pushed beyond the Godavari river.

War with Kalinga

The Surya Vamsi Gajapatis of Odisha ruled a vast land comprising Andhra region, most of Telangana region, the whole of Odisha, parts of present West Bengal, Jharkhand and Chhattisgarh. Krishna Deva Raya's success at Ummatur provided the necessary impetus to carry his campaign into the Telangana region which was in control of Gajapati Prathapa Rudra Dev. The Vijayanagar army laid siege to the Udayagiri fort in 1512. The campaign lasted for a year before the Gajapati army disintegrated due to starvation. Krishna Deva Raya offered prayers at Tirupati thereafter along with his wives Tirumala Devi and Chinnama Devi. The Gajapati army was then met at Kondaviduraju where the armies of Vijayanagara, after establishing a siege for a few months and heavy with initial defeats began to retreat, until Timmarusu upon discovering a secret entrance to the unguarded eastern gate of the fort launched a night attack culminating with the capture of the fort and the imprisonment of the greatest swordsman of his time, Prince Virabhadra, the son of Gajapati Emperor of Kalinga-Utkal, Gajapati Prataprudra Deva. Saluva Timmarasa took over as governor of Kondavidu thereafter. The Vijayanagar army then accosted the Gajapati army at Kondapalli area and laid another siege. Krishnadevaraya then planned for an invasion of mainland Kalinga-Utkal but the Gajapati Emperor, Prataparudra, privy of this plan had built up a strategy to rout the Vijayanagara army and along with it its king, Krishnadevaraya. The confrontation was to happen at the fort of Kalinganagar. But the wily Timmarusu secured the information by bribing a Telugu deserter, formerly under the service of the mighty Prataprudra deva. Prataprudra was driven to

Cuttack, the capital of the Gajapati empire and eventually surrendered to Vijaynagar, giving his daughter Princess Annapurna Devi in marriage to Sri Krishna Deva Raya. As per treaty Krishna river became boundary of Vijaynagar and Odisha Kingdom. Thereafter peace between the two strongest Hindu empires in India ensured a period of harmony and the safety of Sanatana dharma in India.

Krishna Deva Raya established friendly relations with the Portuguese, who set up the Portuguese Dominion of India in Goa in 1510. The Emperor obtained guns and Arabian horses from the Portuguese merchants. He also utilized Portuguese expertise in improving water supply to Vijayanagara City.

Final conflict

Kannada inscription dated 1524 A.D., of Krishnadeva Raya at the Anathasayana temple in Anathasayanagudi near Hampi. The temple was built in memory of his deceased son

The complicated alliances of the empire and the five Deccan sultanates meant that he was continually at war, in one of these campaigns, he defeated Golconda and captured its commander Madurul-Mulk, crushed Bijapur and its Sultan Ismail Adil Shah and restored Bahmani sultanate to Muhammad Shah.

The highlight of his conquests occurred on 19 May 1520 where he secured the fortress of Raichur from Ismail Adil Shah of Bijapur after a difficult siege during which 16,000 Vijaynagar soldiers were killed. The exploits of the chief military commander, Pemmasani Ramalinga Nayudu, during the battle of Raichur were suitably rewarded by the grateful emperor. During the campaign against Raichur, it is said that 703,000 foot soldiers, 32,600 cavalry and 551 elephants were used (See The battle of Raichur). Finally, in his last battle, he razed to the ground the fortress of Gulburga, the early capital of the Bahmani sultanate. His empire extended over the whole of South India.

In 1524 he made his son Tirumala Raya the Yuvaraja though the crown prince did not survive for long. He was poisoned to death. Suspecting the involvement of Timmarusu, Krishna Deva Raya had his trusted commander and adviser blinded. At the same time, Krishnadevaraya was preparing for an attack on Belgaum that was in the Adil Shah's possession; Krishnadevaraya took seriously ill. He died soon after in 1529. Before his death, he nominated his brother, Achyuta Deva Raya as his successor. The rule of Krishnadevaraya was a glorious chapter in the history of Vijayanagara Empire. Even the ruins at Hampi tell the glorious tale of that mighty empire.

Internal affairs

During his reign he kept a strict control over his ministers who were severely punished for any misdeeds. He abolished some of the obnoxious taxes such as the marriage fee. To increase the revenue he brought new lands under cultivation by ordering deforestation of some areas. A large-scale work to obtain water for irrigation around Vijayanagar was also undertaken by him. He was tolerant of all religions and showed respect towards Islam and Christianity. Foreign travelers such as Paes, Nunez and Barbosa who visited Vijayanagar speak highly of the efficiency of administration and prosperity of the people during his reign. In spite of his preoccupations with the defense and reorganization of the territories conquered by him, he founded a new town called Nagalapur. Paes summarises the king's attitude to matters of law

and order by the sentence, "The king maintains the law by killing." Offences against property (designed to maintain stability) and for murder ranged from cutting of a foot and hand for theft and beheading for murder (except for those occurring as a result of duel). Paes could not estimate the size of Vijaynagar as his view was obscured by the hills but estimated the city to be at least as large as Rome. Furthermore, he considered Vijaynagar to be "the best provided city in the world" with a population of not less than a half a million. The empire was divided into a number of provinces often under members of the royal family and into further subdivisions. The administrative languages of the Empire were Kannada and Telugu—the latter was also the

Court language. Telugu was a popular literary medium, reaching its peak under the patronage of Krishnadevaraya.

Sewer remarks that Krishna Deva Raya was not only a monarch de jure, but he was also a de facto sovereign with extensive powers and strong personal influence. With the active cooperation of Prime Minister Timmarusu he administered the Kingdom well, maintained peace in the land and increased the prosperity of the people

The administration of the empire was carried on along the lines indicated in his Amuktamalyada. He was of the opinion that the King should always rule with an eye towards Dharma. His concern for the welfare of the people is amply proved by his extensive annual tours all over the empire, during which he studied everything personally and tried to redress the grievances of the people and to punish the evil doers. With regard to the promotion of the economic progress of his people, Krishnadevaraya says: "The extent of the kingdom is the means for the acquisition of wealth. Therefore even if the land is limited in extent, excavate tanks and canals and increase the prosperity of the poor by leasing him the land for low *ari* and *koru*, so that you may obtain wealth as well as religious merit."

The Portuguese Chronicler Domingo Paes praises Krishna Deva Raya as, "the most feared and perfect King... a great ruler and a man of much justice". Though a follower of Vaishnavism he showed respect to all sects, and petty religious prejudices never influenced him, either in granting gifts or in his choice of companions and officers. According to Barbosa, "The King allows such freedom that every man may come and go, live according to his own creed, without suffering any annoyance".

Art and literature

The rule of Krishna Deva Raya was an age of prolific literature in many languages, although it is also known as a golden age of Telugu literature. Many Telugu, Sanskrit, Kannada and Tamil poets enjoyed the patronage of the emperor. Emperor Krishna Deva Raya was fluent in many languages. There remains a debate whether he was a Telugu, Kannadiga or Tuluva by lineage.

The poet Muku Timmana praised him as a great general and stated: "O Krishnaraya, you Man-Lion. You destroyed the Turks from far away with just your great name's power. Oh Lord of the elephant king, just from seeing you the multitude of elephants ran away in horror.

Kannada literature

He patronised Kannada poets Mallanarya who wrote Veera-saivamruta, Bhava-chinta-ratna and Satyendra Chola-kathe, Chatu Vittal-anatha who wrote Bhaga-vatha, Timmanna Kavi who wrote a eulogy of his king in Krishna Raya Bharata. Vyasatirtha, the great saint from Mysore belonging to the Madhwa order of Udupi was his Rajaguru. Krishna Deva Rayana Dinachari in Kannada is a recently discovered work. The record highlights the contemporary society during Krishna Deva Raya's time in his personal diary. However it is not yet clear if the record was written by the king himself.

Telugu literature

Government of India issued a stamp to commemorate Srikrishnadevaraya Krishna Deva Raya's reign is considered the golden age of Telugu literature. Eight poets known as Astadiggajalu (eight elephants in the eight cardinal points such as North, South etc.) were part of his court (known as Bhuvana-vijayamu). According to the Vaishnavite religion there are eight elephants in eight corners in space and hold the earth in its place. Similarly these eight poets were the eight pillars of his literary assembly. Who constituted Ashtadiggajas is not certain. But, it is popularly believed to include these : Allasani Peddana, Nandi Timmana, Madayyagari Mallana, Dhurjati, Ayyala-raju Rama-Bhadrudu, Pingali Surana, Ramaraja Bhushanudu and Tenali Rama Krishna.

Among these eight poets Allasani Peddana is considered to be the greatest and is given the title of Andhra Kavita Pitamaha (the father of Telugu poetry). Manu-charitramu which was patronised to Sri Krishna Devaraya is his popular prabanda work. Nandi Timmana wrote Paari-jaata-apaharan-amu. Madayya-gari Mallana wrote Raja-sekhara Charitramu. Dhurjati wrote Kalahasti Mahatyamu and Ayyal-raju Rama-bhadrudu wrote Rama-abhyuday-amu. Pingali Surana wrote the still remarkable Raghava-pandaveeyamu, a dual work with double meaning built into the text, describing both the Ramayana and the Mahabharata. Bhattumurthy alias Rama-raja-bhushanudu wrote Kavyalankara-sangrahamu, Vasu-charitramu, and Harischandra-nalopakhyanamu. Among these works the last one is a dual work which tells simultaneously the story of King Harishchandra and Nala and Damayanti. Tenali Ramakrishna first wrote Udbhataradhya Charitramu, a Shaivite work and later wrote Vaishnava devotional texts Pandu-ranga Mahatmyamu, and Ghatikachala Mahatmyamu. The period of the Empire is known as "Prabandha Period," because of the quality of the prabandha literature produced during this time. Tenali Ramakrishna remains one of the most popular folk figures in India today, a quick-witted courtier ready even to outwit the all-powerful emperor. Among Dhurjati's works, a set of poems rather a collection of 100 poems called the "srikalahastheeshwara satakamu" (satakamu means set of 100 poems) is the most famous.

Amuktamalyada

Visit to Andhra Vishnu Temple

Once the Vijayanagara emperor Sri Krishnadevaraya was travelling via Vijayawada during his Kalinga campaign (c. 1516). He had conquered Vijayawada, kondapalli fort and the surrounding areas. He came to know about the holy temple of Śrī Āndhra Viṣṇu and visited Srikakulam village for a few days. He performed the Ekadasi Vratam during that time. It is here that Lord Śrī Āndhra Viṣṇu in all his glory appeared to the emperor in an early morning dream ("neela mEGhamu DALu Deelu sEyaga jAlu...."). Within Āmuktamālyada itself it was mentioned that on a Harivāsara, Sri Krishnadevaraya had the Darsana of Śrī Āndhra Maha Viṣṇu. Harivāsara is the time between the last 4 muhurtas of Ekadasi and the first 4 muhurtas of Dwadasi, i.e., 6 hours and 24 minutes. This incident of visiting the temple must be between Ahobilam Śaasanam (dated December 1515) and Simhāchalam Śaasanam (dated 30 March 1515). Maybe January 1516, he might have visited the temple on the Dvadasi day. Beyond this no other valid references are available for exact date of visit.

Sri Krishnadevaraya himself recounts the circumstances of this work's composition as,

Sometime ago, I was determined to conquer the Kalinga territory. On the way, I camped for a few days with my army at Vijayawada. Then I went to visit Andhra Vishnu, who lives in Srikakula. Observing the fast of the Vishnu's Day (Dvadasi), in the fourth and last watch of that God's night (Harivaasaram), Andhra Vishnu came to me in my dream. His body was a radiant black, blacker than the rain cloud. His eyes wise and sparkling, put the lotus to shame. He was clothed in the best golden silk, finer still than the down on his eagle's wings. The red sunrise is pale compared to ruby on his chest.

Lord Śrī Āndhra Viṣṇu's instruction to commence work in Telugu

Lord Śrī Āndhra Viṣṇu told him to compose the story of his wedding with Andal at Srirangam ("rangamandayina penDili seppumu.."). From 14th poem of this work we can see that the, Lord also ordered the emperor to tell the story in Telugu and referred himself as King of Telugus (Telugu Vallabhunḍa) and refers Sri Krishnadevaraya as Kannada King (Kannaḍa Rāya). (...nEnu delugu raayanDa, kannaDa raaya!, yakkodunangappu...). The Lord reasoned "telugadElayanna, dESambu telugu. yEnu telugu vallaBhunDa. telugo kanDa..... yerugavE bAsADi, dESa BhAShalandu telugu lessa!" The emperor obliged and composed Amuktamalyada which is one of the most famous poetic works in the entire Telugu literature.

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“ telugadElayanna, dESambu telugEnu
telugu vallaBhunDa telugokanDa
yella nRpulu golva nerugavE bAsADi
dESa BhAShalandu telugu lessa ”

—Śrī Āndhra Viṣṇu's reason on why Āmuktamālyada should be written in telugu by Sri Krishnadevaraya

Meaning: "If you ask, 'Why Telugu?' It is because this is Telugu country and I am a Telugu king. Telugu is one of a kind. After speaking with all the kings that serve you, didn't you realize- amongst all the regional languages, Telugu is the best!"

Content

Sri Krishna Deva Raya's Āmuktamālyada beautifully describes the pangs of separation (viraha) suffered by Sri Andal (incarnation of Mother Goddess Sri Mahalakshmi venerated as Sri Bhoomi Devi, the Goddess of Earth and the divine consort of Almighty Sriman Narayana) Andal (one of the twelve bhakti-era alvars) for her lover Lord Vishnu. He describes Andal's physical beauty in thirty verses in keśādi-pādam style, starting with her hair and extending down her body to her feet. As elsewhere in Indian poetry - see Sringara - the sensual pleasure of union extends beyond the physical level and becomes a path to, and a metaphor for, spirituality and ultimate union with the divine.

One of the main characters is Periyalvar, the father of Andal. Lord Vishnu in the form of Sri Mannaru Swami of Sri Villiputtur commands Periyalwar to teach a king of the Pandya dynasty the path of knowledge to moksha. Amuktamalyada is also known by the name Vishnu-chitteeyam, a reference to Vishnu-chittudu, the Telugu name of Vishnuchittar aka Periyalwar. Several other short stories are included in Amuktamalyada in the course of the main story of Godadevi, including the story of a brahma-rakshasa and an untouchable devotee (Maladasari Katha). The Sanskrit name Amuktamalyada means the one who gives a garland that has been put on and taken off. Krishna Deva Raya was also well-versed in Sanskrit, Tamil and Kannada. Jambavati Kalyanam is his Sanskrit work.

Tamil literature

Tamil inscription of Krishnadevaraya, Severappoondi

Krishna Deva Raya patronised the Tamil poet Haridasa and Tamil literature soon began to flourish as the years passed by.

Sanskrit literature

In Sanskrit, Vyasatirtha wrote Bhedo-jjivana, Tat-parya-chandrika, Nyaya-mrita (a work directed against Advaita philosophy) and Tarka-tandava. Krishna Deva Raya himself an accomplished scholar wrote Madalasa Charita, Satyavadu Parinaya and Rasamanjari and Jambavati Kalyana.

Religion and culture

Krishna Deva Raya respected all sects of Hinduism and lavished on the Tirumala Venkateswara Temple numerous objects of priceless value, ranging from diamond studded crowns to golden swords. Additionally, he is known to have commissioned the making of statues of himself and his two wives at the temple complex. These statues are still visible at the temple at the exit. He also contributed in building parts of Srisailam temple complex.

Krishna Deva Raya was formally initiated into the Vaishnava Sampradaya by Vyasatirtha. He patronised poets and scholars in Kannada, Telugu, Tamil and Sanskrit.

Sri Vyasatirtha was his Kula-Guru.

Important questions:

1. Give a brief account on the greatness of Sri Krishna Devaraya.
 2. Give a brief account of the Vijayanagara kingdom. Throw light on the causes of its downfall.
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M.A.HISTORY– SECOND SEMESTER

PAPER – II INDIA UNDER DELHI SULTANATE

(1206-1526 A.D)

23 A.Bhakti Movement

Contents

- 1. Ramanuja (1060-1118):
- 2. Nimbarka:
- 3. Madhavacharya:
- 4. Vallabhacharya (1479-1531):
- 5. Ramananda

The feeling of Bhakti or devotion can be traced back to the Rig Veda. It is the very first hymn of the **Rig Veda**, which gives expression to a feeling of intimacy with the highest god. In the Katha Upanisad it is said that the divine help, which is the reward to Bhakti, is necessary before one can be saved. The Svetasvatara Upanishad speaks of the highest devotion to God. **Panini** refers to the object of devotion in the Astadhyayi. The earliest god connected with bhakti is Vishnu-Krishna. In the Bhagavadgita there is emphasis on love and devotion to God. The attitude of love to the Supreme God continued to be recommended in the Bhagavata Purana.

Characteristics of Bhakti Movement

One chief characteristic of the Bhakti movement can be mentioned as belief in one God. A devotee could worship God by love and devotion. The second characteristic of the Bhakti movement was that there was no need to worship idols or to perform elaborate rituals for seeking his grace. The third feature on which the Bhakti saints laid stress was the equality of all castes. There was no distinction of high or low as far as the devotion to God was concerned. The fourth feature was the emphasis, which these saints laid on Hindu-Muslim unity. According to these saints all men irrespective of their religion are equal in the eyes of God.

The saints preached in the language of the common people. They did not use Sanskrit, which was the language of the cultured few. These saints laid stress on purity of heart and practice of virtues like truth, honesty, kindness, and charity. According to these saints only virtuous man could realize God. These saints considered God as omnipresent and omnipotent. Even a householder could realize God by love and devotion. Some saints regarded God as formless or Nirguna while others consider him

as having different forms or Saguna.

Factors that helped the development of the Bhakti movement

There were a number of factors, which contributed to the rise, and growth of the Bhakti movement during the medieval period. The first important factor was the destruction of Hindu temples by the invaders. They destroyed idols of Hindu gods and goddesses. The Hindus lost faith in the dependability of their religious rites and, therefore, chose the path of love and devotion.

The second factor can be presumed as the persecution of Hindus by the Muslim rulers, who tried to convert them to Islam and imposed jaziya if they were not prepared to become followers of Islam.

The third factor was the ill treatment of the lower classes in Hindu society by the persons of upper castes. The people of the lower castes had to suffer injustice and cruelties. So the teachings of the Bhakti saints who preached equality of castes as far as the devotion to God was concerned appealed to the people of lower castes.

Indian Bhakti Preachers

There are some personalities that are known as the saints of Bhakti movement and they are widely respectable.

15 most famous Saints of the Medieval India are as follows:

1. Ramanuja (1060-1118):

The earliest exponent of the Bhakti movement was Ramanuja who was appointed the successor of his teacher Yamunamuni. He travelled all over India and ultimately settled down at Srirangam.

He established Vaishnavism on a sound foundation. He founded Visistadvaita Siddhanta or qualified monism and according to him, the way to salvation lies through Karma, Gyan and Bhakti. He wrote Sribasya and Gitabhasya.

2. Nimbarka:

The next leader of the Bhakti movement was Nimbarka, a younger contemporary of Ramanuja. He was worshipper of Krishna and Radha. He founded Dvaitadvaita or dualistic monism. He wrote Vedanta Parijata-saurabha, a commentary on Brahmasutras. He settled in Mathura.

3. Madhavacharya:

He ranks with Sankaracharya and Ramanuja as one of the three principal philosophers of the Vedanta system. He propounded Dvaita or dualism. According to him, the final aim of man is the direct perception of Hari which leads to Moksha or eternal bliss.

4. Vallabhacharya (1479-1531):

Born in Varanasi, he propounded Suddhadvaita Vedanta (Pure non-dualism) and philosophy called Pustimarga (the path of grace) He founded a school called Rudra Sampradaya. He identified Brahman with Sri Krishna, characterised by Sat (Being), Cit (consciousness) and Ananda (bliss). According to him, salvation is through Sneha (deep rooted love for God). He was the author of a number of scholarly works in Sanskrit and Brajbhasa, the important being Subodhini and Siddhant Rahasya.

• 5. Ramananda (Fifteenth century):

Born at Prayag, he was the first great Bhakti saint of North India. He opened the door of Bhakti to all without any distinction of birth, caste, creed or sex. He was a worshipper of Rama and believed in two great principles, namely as perfect love for god and human brotherhood.

His disciples included:

(a) Kabir, a Muslim weaver;

(b) Raidasa, a cobbler;

(c) Sena, a barber;

(d) Dhanna a Jat peasant;

(e) Sadhana, a butcher;

(f) Narahari, a goldsmith; and

(g) Pipa, a Rajput prince. Ramananda has been described as “the bridge between the Bhakti movement of the South and the North.”

5. Namadeva:

Namadeva, who flourished in the first part of the fourteenth century, was a tailor who had taken to banditry before he became a saint.

His poetry which was written in Marathi breathes a spirit of intense love and devotion to God. Namadeva is said to have travelled far and wide and engaged in discussions with the Sufi saints in Delhi.

7. Chaitanya (1485-1534):

Chaitanya was the greatest saint of the Bhakti movement. Born at Navadwip in Bengal, his original name was Vishwambhar Mishra. He was responsible for the popularity of Vaishnavism in Bengal through his Kirtans. He began the Achintayabhedabhedavada School of theology. He preached the religion of intense faith in one Supreme Being whom he called Krishna or Hari.

He adored Krishna and Radha and attempted to spiritualise their lives in Vrindavan. He settled permanently at Puri where he died. After his death, his followers systematised his teachings and organised themselves into a sect called Gaudiya Vaishnavism. Krishnadasa Kaviraja wrote his biography, Chaitanyacharitamrita.

8. Mirabai (1498-1546):

A great saint of the Bhakti movement, she was the only child of Ratna singh Rathor of Merta. She was married to Rana Sanga's eldest son and heir-apparent Bhojaraj in 1516. She was highly religious from her childhood and a follower of the Krishna cult of Vaishnavism. After the death of her husband, she devoted herself completely to religious pursuits. Mirabai is said to have composed numerous devotional songs.

9. Tulsidas (1532-1623):

He was a great poet and a devotee of Rama. He composed the famous Ramcharitamanas in Hindi, expounding the various aspects of Hindu dharma. His other creations are Vinaya-Patrika and Kavitavali.

10. Surdas(1479-1584):

As a saint and a poet, he preached the religion of love and devotion to a personal God. Surdas was a devotee of Lord Krishna and Radha. He made use of Brajbhasa in his works which include Sursagar, Sahitya Ratna and Sur Sarawali.

11. Shankar Dev:

Other well known Saguna bhakti saints were Sankardev who popularised Vaishanava bhakti in Assam.

12. Narasi:

The original name of Narasi was Narasimha Mehta. He popularised Vaishnava cult in Gujarat.

13. Kabir:

Born near Benaras, he led the life of a normal householder. A disciple of Ramananda, his mission was to preach a religion of love which would unite all castes and creeds. He emphasised the unity of god whom he calls by several names, such as Rama, Hari, Allah, etc. He strongly denounced Hindu and Muslim rituals.

He strongly denounced the caste system, especially the practice of untouchability. However, he was not a social reformer, his emphasis being reform of the individual under the guidance of a true guru.

His dohas and sakhi (poems) are found in the Bijak. After Kabir's death, his Muslim disciples organised themselves in Maghar, and the Hindu disciples were organised into an order by Surat Gopala, with their centre at Banaras.

14. Other Nirguna saints were Dadu Dayal, who founded the Brahma Sampradaya or Parabrahma Sampradaya, Malukdasa a follower of Kabir, Sundardasa and Dharanidasa.

15. The bhakti saints of Maharashtra were the proponents of Maharashtra Dharma. Jnandeva, Namadeva, Eknatha, Tukaram and Ramdas were some of the great Bhakti saints in Maharashtra.

Important questions:

1. What do you know of Bhakti movement? Discuss its impact on medieval India.
2. Describe the teachings of saints of Bhakti movement?
3. Compare and contrast the teachings of Kabir and Nanak?

M.A.HISTORY– SECOND SEMESTER

PAPER – II INDIA UNDER DELHI SULTANATE

(1206-1526 A.D)

23. THE SULTANS OF MA'BAR

AIM: TO MAKE THE STUDENTS KNOW ABOUT THE SULTANATES OF MALABAR

- 23.1 Origins**
- 23.2 Jalal-ud-Din Ahsan Khan**
- 23.4 Ala-ud-Din Udaui and Qutb-ud-Din Firuz**
- 23.5 Ghiyas-ud-Din Muhammad Damghani**
- 23.6 Ibn Battuta chronicles**
- 23.7 Nasir-ud-Din Mahmud Damghan Shah**

Ma'bar Sultanate unofficially known as the **Madurai Sultanate** was a short lived independent Muslim kingdom based in the city of Madurai in Tamil Nadu, India. The sultanate was proclaimed in 1335 when the then viceroy of Madurai, Jalaluddin Ahsan Khan declared his independence from the Delhi Sultanate. Ahsan Khan and his descendants ruled Madurai and surrounding territories until 1378 when the last sultan, Ala-ud-Din Sikandar Shah fell in battle against the forces of the Vijayanagar Empire led by Kumara Kampana. In this short reign of 48 years the Sultanate has 8 different rulers.

In the early 14th Century, South India was subjected to repeated invasions by armies of the Delhi Sultanate. There were three separate invasions within a period of fifteen years. The first invasion was that of Malik Kafur in 1311 CE which sacked Madurai. Following this there were two more expeditions from the Delhi Sultanate - the second in 1314 CE led by Khusrav Khan and the third in 1323 CE by Ulugh Khan. These invasions shattered the Pandyan empire beyond revival. While the previous invasions were content with plunder, Ulugh Khan annexed the former Pandyan dominions to the Delhi Sultanate as the province of Ma'bar. Most of South India came under the Delhi's rule and was divided into five provinces - Devagiri, Tiling, Kampili, Dorasamudra and Ma'bar.

In 1325, Ulugh Khan acceded to the throne in Delhi as Muhammad bin Tughluq. His plans for invading Persia and Khorasan, bankrupted his treasury and led to the issuing of token currency. This led to counterfeiting and further worsened the sultanate's finances. He was unable to pay his huge army and the soldiers stationed in distant provinces revolted. The first province to rebel was Bengal and Ma'bar soon followed. The Governor of Ma'bar, Jalaluddin Ahsan Khan declared independence and set up the Madurai Sultanate.^[2] The exact year of founding of the

Madurai Sultanate is not clear. Numismatic evidence points to 1335 CE as the founding year. The Persian historian Firishta however places the year of Ma'bar's revolt as 1340 CE.

This short lived Muslim dynasty at Madurai came into existence following the decline of the Second Pandyan empire, and ruled Madurai, Trichinopoly and parts of South Arcot, for the next 48 years, first as feudatories of the Delhi Sultanate and later as independent monarchies lasting until 1378. The Madurai Sultanate was destroyed by the rise of Vijayanagar, later preceded by the Madurai Nayaks

Jalal-ud-Din Ahsan Khan

Jalaluddin Ahsan Khan declared independence from Delhi Sultanate around 1335 CE. His daughter was married to the historian Ibn Battuta and his son Ibrahim was the purse bearer of Muhammad bin Tughluq. When Tughluq heard of Jalaluddin's rebellion he had Ibrahim killed in retaliation. Jalaluddin is variously referred to as "Syed", "Hasan" or "Hussun" by the historians Firishta and Ziauddin Barani. Tughluq tried to conquer the Tamil region, known in Muslim chronicles as Ma'bar back in 1337 CE. But he fell ill at Bidar on the way to Ma'bar and had to return to Deogiri. His army was defeated by Jalaluddin.¹ Jalaluddin was killed by one of his nobles in 1340 CE.

Ala-ud-Din Udaui and Qutb-ud-Din Firuz

After Jalaluddin's murder, Ala-ud-Din Udaui Shah took power in 1340 CE. He too was soon killed during a battle with Hindu armies. He was succeeded by his son in law Qutb-ud-Din Firuz Shah, who in turn was assassinated within forty days of taking power. Qutbuddin's killer Ghiyas-ud-din Dhamagani took over as Sultan in 1340.

Ghiyas-ud-Din Muhammad Damghani

Ghiyasuddin was defeated by the Hoysala king Veera Ballala III at first, but later managed to capture and kill Ballala in 1343 CE during the siege of Kannanur Koppam. Ghiyasuddin captured Ballala, robbed him of his wealth, had him killed and his stuffed body displayed on the walls of Madurai.¹ Ghiyasuddin died in 1344 CE from the after effects of an aphrodisiac.

Ibn Battuta chronicles

During his reign, Ibn Battuta, the Muslim Moroccan explorer known for his extensive travels through Africa and Asia, visited his court, while on his way to China. He married Jalaluddin Ahsan Khan's daughter. His travel notes mentions Ghiyas-ud-Din Muhammad Damghani's atrocious behaviour towards the local population. His army under his personal orders had the habit of frequently rounding up the local villagers, indiscriminately impaling them on sharpened wooden spikes and left to die. These accounts of were published in the Rihla (lit. "Journey").

Nasir-ud-Din Mahmud Damghan Shah

Ghiyasuddin was succeeded by his nephew Nasir-ud-Din Mahmud Damghan Shah, reportedly a soldier of lowly origins who originated from Delhi. He upon ascension quickly started dismissing and killing many of the officers and nobles and various political enemies who were likely to disturb his possession of the throne. He too fell into decline and was killed in a short time.

Rule

From contemporary historical accounts, the rulers of Madurai Sultanate come across as tyrants and persecutors of Hindus. Both Ibn Batutta's and Gangadevi's accounts contain graphic descriptions of atrocities committed by the Muslim Sultans on the Hindu population.

Decline

Between 1344 and 1357 CE, the Madurai Sultanate went into a decline due to infighting and the rise of Vijayanagar in the North. This is inferred by the lack of any coinage issued during this period. However coins from 1358 to 1378 bearing the names of three Madurai Sultans - Shams-ud-Din Adil Shah, Fakhr-ud-Din Mubarak Shah and Ala-ud-Din Sikandar Shah - have been found. This indicates an interruption of the Muslim power during 1344-57 CE and a brief revival during 1357-78 CE

Fall

The Vijayanagar empire under Bukka Raya I made a series of efforts to conquer Southern India and re-establish a Hindu Kingdom. There were a series of Vijayanagar invasions in the middle of the fourteenth century which succeeded in initially restricting and finally ending the Madurai Sultanate's rule over South India. Vijayanagar's armies were led by Bukka's son Kumara Kampanna Udaiyar. Kampanna first subdued the Sambuvarayar dynasty in present day Kanchipuram district, then a vassal of Delhi Sultanate who refused to aid the Madurai conquest and then conquered Madurai. Kampanna's invasion has been chronicled in the Sanskrit epic poem *Madhura Vijayam* (The conquest of Madurai) or *Vira Kamparaya Charithram* (History of Kampanna) written by Kampanna's wife Gangadevi. Kampanna's victory is symbolised by the restoration of Srirangam temple to its old glory in 1371 CE. Vijayanagar formally declared Madurai to be its possession during Harihara II's rule in 1378 CE.

Important questions:

1. Write about sultans of Malabar.
2. Given an account of the chronicles of Ibn Batuta..

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23 B. Societies and Culture during the Delhi Sultanate

AIM: To aware the students about the influence of Islam religion on society and culture of the people.

Contents:

23.1 Introduction:

23.2 Society

23.4 Muslim Nobles:

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23.6 Condition of women:

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23.10 Growth of Urdu:

Introduction:

India was ruled by the Turks and Afghans for more than three hundred years. The Turkish Sultans, who ruled over India, debarred the Indians from enjoying power and responsibility of the state. They had developed the feeling of abhorrence towards the “low born non-Turks”. However, with the advent of Muslim refugees, this state of affairs underwent a change, resulting in the fusion of Muslims of different races and nationalities through matrimonial alliances. The converted Indian Muslims during the rule of Khilji dynast were given a share in the work of administration.

Society:

Muslim Nobles:

During the Sultanate period, the nobles stood at the apex of the social system. They were mostly of foreign origin. They were the most respected and privileged class in the society. They

were appointed in high posts and in lieu of their services, they received jagirs. As they belonged to different nationalities like Persians, the Afghans, the Turks, the Arabs, the Abyssinians etc. they are quite hostile to each other.

Indian Muslims:

The other section of the society was that of Indian Muslims. They were either of the converted Hindus or were descendants of such converted Muslims. They were deprived of enjoying social and economic privileges like other Muslims in the society. They were also not given a share in the work of administration. This state of condition of the Indian Muslims continued till the end of thirteenth century. During fourteenth century the attitude of the Sultans underwent a change when the migration of the Turks from Central Asia to India was stopped.

Sultan Ala-ud-din-Khilji for the first time had appointed Malik Kafur, an Indian Musalman as his general. Khwaja Jahan, a brahmin convert was the Prime Minister of Sultan Firuz Tughlaq. However, the well placed Indian Muslims always tried to conceal their parentage as they desired to acquire equal footing with their foreign counterparts.

In India the Muslims were divided into two classes namely the Umaras or nobles and the Ulemas or the theologians. The nobles were divided into three groups such as Khaas, Malik and Amirs. They enjoyed high offices in the state. The Ulemas or the theologians were assigned the duties of clergymen, teachers and judges. They exerted commanding influence on the government.

The cultivators, the artisans, the shop-keepers, clerks, petty traders, servants, slaves etc. formed the lowest class of the muslim society. During that period a very few muslims lived in villages. Slave System. Slave system was in vogue. They were engaged in domestic works only. Both the Hindu and Muslims used to keep slaves. There were slave markets. The sultans provided them with proper education and training so that a good number of slaves rose to eminence.

Condition of women:

Though the Hindu women enjoyed respectable position in the family, participated in the religious ceremonies yet their position had deteriorated in the society. The practice of polygamy was prevalent among the rich. Sati system was in practice among the Hindus. Another social evil namely devadasi system was also prevalent among the Hindus. Widow Remarriage was not allowed. Women could not inherit property.

Muslim women also did not have an honored position in the society. The system of polygamy was in practice. Muslim women strictly observed purdah system. They were also deprived of

education. However, in certain aspects, they were in a better position as compared to Hindu women. Unlike the Hindu women, they could divorce their husbands, remarry again and could claim their share in the paternal property. Sati system was not prevalent among the Muslim women.

The Hindus were vegetarians whereas the Muslims were non- vegetarians. Liquor and opium was consumed both by the Hindus and the Muslims. Clothes made of silk, cotton and wool were used by the people. Various sports like hunting; animal fights, horse-polo etc. were their favorite pastimes. The Hindus and Muslims came in contact with each other and influenced each other in many respects. But during the Sultanate period the moral character of both the Hindus and Muslims had declined.

Art and Architecture:

During the Sultanate period, architecture made tremendous progress. This period witnessed the growth of Indo-Islamic architecture. This style of architecture was either purely Islamic or purely Hindu, rather it was influenced by both the styles.

Several factors contributed towards the synthesis of Indian and Islamic style. Firstly, the Muslim rulers had to employ Indian „ Craftsmen, architects and sculptors, who had applied the Indian style of construction into Muslim buildings. Secondly, the Muslim rulers destroyed the Hindu temples and built the mosques, palaces and tombs out of the materials of the destroyed Hindu temple.

Thirdly, the rulers converted the Hindu temples and palaces into their mosques and buildings. Besides, there was a nexus between the two styles with regard to the fact that both the Indian and Islamic art were inherently decorative. The Hindus adorned their buildings with images of different gods and goddesses, whereas the Muslims decorated them with square, triangular, parallel, rectangular lines, teachings of the Korans inscribed in the Persian script. Thus, the Hindu style of architecture greatly influenced Islamic style because of these factors and gave birth to this Indo-Islamic architecture.

Delhi Architecture:

Sultan Qutb-ud-din Aibak constructed the Quwat-ul-Islam mosque of Delhi and Dhai-din-ka-jhompara mosque at Ajmer. Both these mosques bear the mark of Indian and Islamic art. The construction of Qutb Minar was started by Qutb-ud-din but was completed by Iltutmish. The purpose of this tower was that from it the Mauzzin could Summon the faithful to prayer.

It was named after the famous Muslim saint Qutb-ud-din who was famous as Qutb Shah. It is purely an Islamic structure. During the reign of Firuz Tughlaq lightning caused damage to the

fourth storey of this tower and he replaced it by two smaller ones and raised its height to 71.28 metres.

According to Percy Brown, "Qutb Minar as a whole is a most impressive conception, the vivid colour of its red sand stone, the changing texture of its fluted stories with their overlay of inscriptional bonds, the contrast between the alternating spaces of plain masonry and rich carving, the shimmer of the shadows under the balconies, all combine to produce an effect of marked vitality.

Ilutmish, besides completing Qutb Minar, also built a tomb for his eldest son known as Sultan-Ghori, situated at a distance of five kilometres from the Qutb Minar. He also built three buildings such as Hauz-i-Shamsi, Shams-I-idgah and Jam-i-masjid at Badava and the Atarkin-ka-Darwaza at Jodhpur. The mausoleum of Ilutmish was also another famous building of that period. Sultan Balban built Red Palace and his own tomb at Delhi.

Sultan Alauddin Khilji had constructed some beautiful buildings like Hazar Situn (thousand pillars), the fort and the city of Siri, the Jamaita Khan masjid at the dargah of Nizam-ud-din Auliya, Alai Darwaza at Qutb Minar, the Hauz-i-Alai and the Hauz-i-Khas buildings. Of course, the city and palace were destroyed but the Jamait Khan mosque and the Alai Darwaza still exist and have been considered as beautiful specimens of Islamic art.

Unlike the buildings of slave and Khilji regimes, the buildings of the Tughlaq period lacked splendour. The buildings of the Tughlaq period were formal, prosaic and famous for puritanical simplicity. The puritanical attitude of the Sultans and the financial difficulties were two factors which had influenced the architecture, Ghiyasuddin built the new city of Tughlaqbad, east of the Qutb Minar, his own tomb and a palace.

Muhammad Tughlaq had built the city of Johan Panha, the fortress of Adilabad and some other buildings at Daulatabad. All the buildings built by him are destroyed, only the remains of two buildings, the Sathpalahpund and the Bijai Mandal, are found. The buildings constructed by Firuz Tughlaq were the new city of Firuzabad, the palace fort known as Kotla Firuz Shah within it, a college and his own tomb near Hauz Khas.

The best specimen of architecture of the Lodi and Sayyid Sultans are the tombs of Mubarak Shah Sayyid, Muhammad Shah Sayyid and Sikandar Lodi and a mosque known as Moti ki Masjid by the prime minister of Sikandar Lodi at Delhi.

Provincial Architecture:

A good number of provinces proclaimed their independence during the period of the later Tughlaqs. The rulers of these provinces were also great patrons of architecture. The provincial style was different from imperial style in some respects. The imperial architecture was more splendid than the provincial architecture. This was mainly due to the limited financial resources of the provincial rulers. Secondly, the local style also influenced the provincial style of architecture.

In Bengal the style of architecture which developed was the synthesis of Islamic art and Hindu art. The notable buildings of province are Adina Masjid constructed by Sikandar Shah at Pandua the Eklakhi Mausoleum at Hazrat Pandua, the Lotan Masjid and the Bari Sona Masjid at Gaur, the Qudam Rasul at Gaur built by Nusrat Shah, the Dakhil Darwaza at Gaur and the tomb of Jalaluddin Muhammad at Pandua.

The buildings of Gaur Tribeni and Pandua are made of bricks. Stones were very rarely used. The special features of Bengal style of architecture were the use of pointed arches on pillars, Hindu decorative designs and the application of Hindu architecture to Islamic art.

The rulers of Jaunpur were great patrons of art and architecture. The architecture of Jaunpur contained the features of both Hindu and Islamic architecture. The Atala Masjid constructed by Ibrahim Shah Sharqi, the Jami Masjid built by Hussain Shah, and the Lai Darwaza mosque are some of the beautiful specimens of provincial architecture.

The province of Malwa witnessed the emergence of a distinct style of architecture which had some resemblance with the architecture of Delhi. The domes and pillars of two mosques built out of the materials of Hindu buildings at Dhar were of Hindu form. The fort of Mandu has been considered as the beautiful specimen of provincial architecture. Some of the beautiful buildings of Mandu are the Jami Masjid, the Hindola Mahal, Asharfi Mahal, the Jahaz Mahal, the tomb of Hushang Shah and the palaces of Baz Bahadur and his queen Rupamati.

Before the advent of Turks the province of Gujarat had developed a beautiful indigenous style. After the Muslim conquest, Gujarat had produced the best combination of Hindu and Muslim architecture. The famous buildings of Gujarat are the Jami masjid at Cambay, the Jami Masjid and tomb of Ahmad Shah at Ahmedabad, the Tin Darwaza, the Ranika Hujra and Dholka Masjid. The city of champagne is adorned with many beautiful building and the most famous building among them is the mosque built by Mahmud Begarha.

The Sultans of Bahamani kingdom also constructed magnificent buildings within their territories. Some of the famous buildings are the mosques at Bidar and Gulbarga, the tomb of Muhammad Adil Shah known as Gol Gumbuz and the Chand Minar at Daulatabad.

Hindu Architecture:

In north India particularly in Rajasthan, the Rajput"s could maintain their political existence. Hence in Rajasthan, the specimens of Hindu architecture are found. Rana Kumbha of Mewar had constructed the fort of Kumbhal Garh and the Kirti Stambha or the tower of victory in Chitor. Kirti Stambha has been considered as one of the remarkable tower in the country.

At many places forts and palaces were built by different rulers. Though the forts still exist, the palaces have perished. In the south, the rulers of Vijay nagar empire had built many beautiful architectural edifices. Unfortunately, the battle of Talikota devastated the kingdom and most of the beautiful buildings and temples of the kingdom were destroyed.

However, one among them which were survived is the Vithala temple built by Krishnadeva Ray. Fergusson has described this temple as the, "finest building of its kind in South India." Thus, both the Indian and Islamic art had played pivotal role in the enrichment of Indian architecture. During the period of Delhi Sultanate architecture had made good progress.

Literature:

Turko-Afghan rulers were primarily military persons, some of them took interest in belles-letters and under their patronage literatur of high order was produced during this period. The court of Delhi Sultans were well attended by writers, poets, scholars, philosophers, logicians, theologians, lawyers and chroniclers. Amir Khusrau, Mir Hussan Dehlvi, Badruddin Thoneswari, Quazi Abdul and Amil-ul-Mulk etc. were the shining lights of the literary firmament during the period.

Islam gave an immediate filling to the vernacular languages which were in the course of evolution. The religious reformers and saints wrote, spoke and preached in languages which could be easily understood by the masses. The growth of Hindi, Marathi, Bengali, Maithili, Punjabi, Gurumukhi and other provincial literatures took place in this age. Ramananda, Kabir, Surdas and Tulsidas preached in Hindi, Mirabai and some other preachers and saints of Radha-Krishna cult preached in Brij-bhasa.

Hindi literature:

The liberal patronage extended by the court of provincial rulers to men of letters has added to the growth of Hindi literature. The poet Chand Bardai wrote Prithviraj-Raso was the earliest Hindi poet. In Rajasthan, a vast literature rich in heroic ballads and poetry connected with the deeds of Rajput Chiefs and warriors grew. Gorakhnath and Namadeva were the first saint to compose the Bhajans and Pads or Verses in Hindi. Kabirs verses possessed the charm and force with the sentiment of Hindu-Muslim unity.

His mysticism has its own prominence in Hindi literature. Nanak has also enriched Hindi literature. Mira bai who was intensely devoted to her deity Lord Krishna expressed her love and devotion in exquisite verses which are famous for their sweet melody and attracted millions of her time Kabir, Nanak, Dharamadas, Daud Dayal, Sunder Das, Maluk Das etc. have created religious literature.

Marathi Literature:



Marathi literature began from the medieval age. Chakradhar, Bhaskar, Bhatt, Narendra, and Mukundaray were the early poets and writers of Marathi. Jnaneswar the famous saint poet of Maharashtra in the 13th century composed his commentary on Gita called Janeshwari in Prakrit Marathi. It appealed to the masses most.

Gujarati Literature:

The early medieval Gujarati literatures were enriched by the boards and Jain monks. To preach the doctrine of Jainism, the Jain monks had composed many works in poetry called Ras. The Bhakti movement in Gujarat stimulated the growth of religious literature in Gujarati. Mira and Narsingh Mehta occupy prominent position among the saints and poets of Gujarat.

Bengali Literature:

The work of Vidyapati and Chandi Das renowned poets of the age provided stimulus to the growth of the Bengali literature. Vidyapati extended his work to Maithili language also. The Muslim rulers of Bengal also patronized Bengali. They engaged scholars to translate Ramayan and Mahabharat from Sanskrit to Bengali.

Chaitanya enriched the Bengali literature with his songs and Bhajans. The elevation of Bengali to a literary status was brought about by several influences of which Mohammedon conquest was undoubtedly one of the foremost cause as marked by Dinesh Chandra Sen.

Sanskrit:

Inspite of the abundant growth of the vernacular literature Sanskrit literature did not cease to be cultivated and the Sultanate period was not entirely barren of work in Sanskrit both religious as well as secular. Parthasarathi wrote many works on the Karma Mimansa and some works which expressed the doctrines of Yoga, Naya and Vaiseshika systems of philosophy.

The saints of the Bhakti movement made valuable contributions to the philosophical literature in Sanskrit. In South India Sanskrit literature did receive sufficient patronage by the rulers. Telugu and Kanarese received much encouragement from Vijayanagar Kings.

Growth of Urdu:

Another important achievement in the field of literature was the growth of Urdu out of the mingling of Persian, Arabic and Turkish words and ideas with languages and concepts of

Sanskrit Origin. It has the words of Arabic, Persian, Turkish languages, Western Hindi dialects of Delhi province.

The grammatical structure of Urdu is essentially that of Hindi. Various necessities forced the Mohammadans and Hindus to meet each other involved the evolution of a common language which came to be known as Urdu that turned to be the medium of expression of many during this period that still continued to be an Indian language, composed and contributed by many poets and literatures. Literature in different regions thus underwent a great change.

. Important questions.

1. Trace the social condition of India during the period of the Delhi Sultanate.
2. Describe the economic condition of India during the times of Delhi Sultanate.
3. Write a note on the development of Provincial architecture.



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24. BAHMANI SULTANS

AIM: TO MAKE THE STUDENTS KNOW ABOUT THE BAHMANI SULTANS AND THEIR ADMINISTRATION.

CONTENTS:

- 24.1 INTRODUCTION OF Bahamani Kingdom (1347–1527)**
- 24.2 History of Bahamani Kingdom :**
- 24.3 Culture of Bahamani :**
- 24.4 List of Bahmani Sultans**
- 24.5 Mahmud Gawan**

INTRODUCTION OF Bahamani Kingdom (1347–1527)

The Bahmani Sultanate or Bahmanid Empire was a Muslim state of the Deccan in southern India and was one of the great medieval Indian kingdoms. It was North Deccan region to the river Krishna. According to some Muslim historian a rebel chieftain of Saulatabad (an area around Ellora), was under Muhammad Bin Tughlaq. The sultanate was founded on 3rd of August 1347 by the Turkish Governor Ala-ud-Din Hassan Bahman Shah/ Hasan Gangu/ Allauddin Hassan, possibly of Tajik-Persian descent, who revolted against the Sultan of Delhi, Muhammad bin Tughluq. Nazir uddin Ismail Shah who had revolted against the Delhi sultanate stepped down on that day in favour of Zafar Khan/ Hassan Gangu who ascended the throne with the title of Alauddin Bahman Shah. His revolt was successful, and he established an independent state on the Deccan, including parts of present day Karnataka, Maharashtra, and Andhra Pradesh within the Delhi Sultanate's southern provinces. The Bahmani contested the control of the Deccan with the Hindu Vijayanagara Empire to the south. The Bahmani capital was Ahsanabad (Gulbarga) between 1347 and 1425 when it was moved to Muhammadabad Bidar). The sultanate reached the peak of its power during the vizierate (1466-1481) of Mahmud Gawan. About eighteen kings ruled during the nearly 200 years. After 1518 the kingdom got divided into four smaller ones like Barishahi (Bidar), Kutbshahi (of Golkonda), Adamshahi(of Ahmadnagar), and Adilshahi (of Bijapur), known collectively as the Deccan sultanates.

Bahamani Dynasty of Deccan

History of Bahamani Kingdom:

Allauddin Hassan, a man of humble origin assumed the name of Gangu Bahamani in memory of his patron, a brahmin. Hasan Gangu declared the founder of the Bahamani Dynasty and ruled it under the title of Bahaman Shah. Bahamani was in constant war with south, kingdom of Vijaynagar.

Firuz Shah Bahamani left his remarkable foot prints over the Bahamani history. He was a learned man and having knowledge of many religions and natural science. He always wanted to develop the Deccan region as the cultural hub of India. He waged three battles against Vijaynagar Empire, and also extended his territories of Warangal. He gave up his kingdom and throne to his brother Ahmed shah I.

Agriculture was the main economic activity of Bahamani kingdom for earning the main revenue of the state.

The nobles in the Bahamani Kingdom were classified into two categories, Deccanis (old comers) and the Afaquis (new comers). They were always having problem of difference of opinion. Mahmud Gawan was a minister in Bahamani Empire who expanded and extended the Bahamani Kingdom rapidly. He was categorized as Afaqui and hence it was difficult for him to win the trust and confidence of the Deccanis. He was executed at the age of seventy by Muhammad Shah of Deccan in the year 1482 for his policy which made matters worse in Deccanis and Afaquis.

Culture of Bahamani :

The Bahamani kingdom flourished in architectural monuments. In the field of architecture, the Bahamanis paved way for the distinct style by inviting architects from Persia, Turkey, and Arabia and blended it with local styles. The culture that developed during this time was a blend of both north and south styles and also had its own distinct styles. Gumbaz (the largest dome in the world) and Charminar located at Hyderabad are the world famous examples of Bahamani architecture. The Bahamanis of Deccan left an important heritage of Indo-Islamic art, language, and spread of Islamic tradition in South India. Hazrat Banda Nawaz (1321 - 1422 CE) the great Sufi saint was patronized by the Bahamani kings and his Dargah of Gulbarga is a place of pilgrimage for Hindus and Muslims alike. Mahmud Gawan arrived in Bidar from Persia in 1453. A great scholar of Islamic lore, he founded the Madarassa (institution) from his own funds on the line of universities of Samarkhand and Khorasan. A selfless worker, he became a prime-minister of Bahamani king Mahmud III (1462- 82) whom he tutored in earlier days. But Gawan became a victim of the palace intrigue and was beheaded by the drunkern king. The later kings of the Bahamani dynasty were too weak to keep the kingdom in tact, and this led to the breakup

List of Bahmani Sultans :

During the 191 years of Bahmani reign following rulers ruled with Gulbarga and Bidar as their capital:

Aladdin Hassan Bahman Shah/ Abu'l Muzaffar/ Ala-ud-Din Bahman Shah (August 3, 1347 – Feb 11, 1358 AD)

Hasan Gangu son of Kaikaus s/o Muhammad, Capital: Gulbarga, Founder of Bahmani Dynasty of Deccan

Nasir-ud-din Ismail Shah asked Zafar Khan to become the King with the title of '*Sikandar- uth-thani Ala-ud-din Hasan Bahman Shah al-wali*'. The new King was crowned on Friday Aug 3, 1347 in the mosque of Qutub-ud-din Mubarak Shah Khalji at Daulatabad. According to one historian, Hasan was the nephew of Malik Hizhbar-ud-din entitled Zafar Khan' Alai, who was killed in 1298 AD when Hasan was only 6 years old.

The first act of the new king was to transfer his title of Zafar Khan to prince Muhammad. King adopted the title of Bahman. He sent Qutbul Mulk who conquered Kotgir, Maram, Mahendri and Akkal Kot. Qir Khan was sent to conquer Kalyan. After the news of this great victory of Kalyan, King renamed Daulatabad to Fatahabad.

Sikandar was sent to Malkher which was held by the Hindu Zamindars who opposed first but subdued later. *Krishna Nayak* of *Tilangana* entered into treaty and became friend of Sikandar and loyal to the King. Qir Khan revolted and was beheaded by the king. King renamed Gulbarga as Ahsanabad and made it the capital of Deccan.

The King died on *Rabi-ul-awwal* 1, Feb 11, 1358 at the age of 67.

Silver Coins struck in the name of Bahman Shah in 760 AH indicates that he might have died some time in 760 AH and hence Muhammad Shah I ascended the throne in 760 AH.

Mohammed or Muhammed Shah I/ Zafar Khan (Feb 11, 1358 - April 21, 1375)

Son of Bahman Shah Capital: Gulbarga.

Muhammad Shah ascended the throne. He is better known as organizer of Bahmani Kingdom and founder of its institutions. His Silver throne from his father was replaced by the magnificent '*Takht-e-Firoza*' (Turquoise Throne) on March 23, 1363 presented to him by Raya of Tilangana. He constructed 'Jama Masjid' in Gulbarga Fort and Shah Bazaar Masjid in Gulbarga town. His father Alauddin Bahman Shah, Mohammed was involved in wars with Vijayanagar. However he also became embroiled in wars with Warangal. Sultan invaded Tilangana, Kanya Nayak offered Huns, elephants and horses along with Golkunda Town. Sultan died on Zi-qada April 21, 1375 AD from drinking too much.

Silver Coins struck in the name of Muhammad Shah I in, Silver coin of and a Gold coin is also known. No coin of his successor Mujahid Shah is known. Mujahid Shah's Gold coin is known. This indicates that Muhammad Shah I might have died in 1375 and issue may be a posthumously in his Mujahid Shah's reign.

Aladdin Mujahid Shah (April 21, 1375 - April 16, 1378), Son of Muhammad Shah

Capital: Gulbarga

Muhammad I was succeeded by his son Aladdin Mujahid Shah at the age of 19. Mujahid Shah was murdered by Masud Khan (son of Mubarak Khan) and Daud Khan.

Da'ud Shah (April 16, 1378 - May 21, 1378)

Son of Mahmud Shah S/o Bahman Shah

Capital: Gulbarga.

Immediately on Mujahid's murder Daud Shah proclaimed king of Deccan and all those present paid homage to him. It is said that Ruh Parwar Agha (Mujahid's sister) got Daud murdered through a royal slave Bakah while he was attending Friday prayer of Muharram, in great mosque of Gulbarga Fort.

Mohammed Shah II (May 21, 1378 - April 20, 1397 AD)

Son of Mahmud Shah S/o Bahman Shah

Capital: Gulbarga

Ruh Parwar after taking revenge of her brother's death, blinded Sanjar (S/o Daud I). She put Muhammad II brother of Daud I on throne. Muhammad Shah II's 19 year reign was one of the most peaceful period in the whole Bahmani history. Since he had no son so he adopted two sons Firoz Shah and Ahmad I of his uncle Ahmad Khan s/o Bahman Shah. But after the birth of Tahmatan Shah, Muhammad on his death bed wished that Ghiyasuddin Tahmatan Shah should succeed him and Firoz and Ahmad should pay homage to him.

Muhammad died of typhoid on. The next day died the grand old man of the Deccan Malik Saif-ud-din Ghorī who had lived through five reigns and who was the Prime Minister of Bahmani State in the time of storm and three of four rulers.

***Ghiyath ud-Din/ Ghiyas-Ud-Din-Tahmatan Shah (April 20, 1397 - June 14, 1397 AD)**

S/o Muhammad Shah II

Capital : Gulbarga.

Muhammad's elder son Ghiyas-ud-din Tahmatan Shah succeeded to the throne without any trouble. Taghalchin (Turkish slave) who wanted to be the Prime Minister arranged a big feast at which king was also invited. Taghalchin blinded the king on Ramadan, and imprisoned him at Sagar and his step brother Shams-ud-din Daud II was put on the throne.

Shams-ud-Din/ Shams- ud-Din Daud Shah II(June 14, 1397 AD - Nov 15, 1397 AD)

Son Muhammad II

Capital: Gulbarga.

The first thing the boy king was made to do was to promote Taghalchin to be the Malik Naib and Mir Jumla of the kingdom. The manumitted slave girl who was Shamsuddin's mother was now raised to the rank and title of Makhduma-i-Jahan (Dowager Queen). Taghalchin tried to persuade Shamsuddin to imprison Firoz and Ahmad and asked king's mother to have them done to death. On hearing of the conspiracy the two brothers fled to Sagar. Firoz proclaimed himself king making his younger brother Ahmad Khan Amir-ul-umra, Mir Fazlil-lah Inju Wakil (Prime Minister). He had the blind boy Ghiyasuddin Tahmatan with him. He directly attacked into the Darbar Hall. Taghalchin and his son was killed Daud II was blinded and allowed to move Mecca with his mother. Shamsuddin Daud II died in 1414 AD at Mecca.

Taj ud-Din Firuz Shah (Nov 16, 1397 - Sep 22, 1422 AD)

Son of Ahmad Khan s/o Bahman Shah

Capital: Gulbarga.

Firoz Shah was one of the most learned of Indian sovereigns. He was a good calligrapher and poet (poetic name Uruji or Firozi). Among other public works he under took the construction of an Observatory on the chain of hills near Daulatabad called Balaghat which could not be completed due to his death.

'Hazrat Khwaja Syed Muhammad Gesu Draz' was a Sufi (saint) and was deeply related with the Bahmani kings and the people of Gulbarga. He was the s/o Syed Yusuf who came to Daulatabad in the reign of Muhammad Tughlaq. Hazrat was born on Jan 30, 1331 and started living near 'Gulbarga Jama Masjid'. He died on Nov 1, 1422 AD at the age of 105 years.

Firoz Shah paid tribute to him. He gave him many villages for his maintenance.

He knows and can carry translation in Persian, Arabic, Turkish, Telugu, Kannada, Marathi, Bengali and many other languages. He tamed prince Bukka and Harihara of Vijayanagar and Narasingha of Kherla in battle.

Firoz's army tried to kill Ahmad Khan (brother of Firoz) but defeated in battle fought cleverly by Ahmad. Gates of the city was opened for Ahmad and he was taken to dying king Firoz. Firoz died on Sep 28, 1422.

Bidar Period (116 years)

Ahmad Shah I Wali/ Ahmed Shah Al Wali Bahamani/ Shihab-Ud-Din Ahmad I (1422 – 1436) Son of Ahmad Khan s/o Bahman Shah

Capital: Bidar

At the beginning of his reign he suffered the shock of the death of 'Hazrat Khwaja Syed Muhammad Gesu Daraz'. He decided and shifted his capital from Gulbarga to Bidar. He made Khalaf Hasan Basri as his Wakil-e-Saltanate (Prime Minister).

He constructed the Tomb of Gesu Daraz at Gulbarga and buildings at Bidar.

Ahmad Shah attacked Vijayanagar and overpowered Vijayaraya I. In the last year of his reign he appointed his eldest son Ala-ud-din Zafar Khan to be his heir, giving him the full charge of kingdom. King died after a short illness.

He was a great patron of arts and culture. He brought artisans from Iran, including the metal-worker Abdulla-bin-Kaiser, who was the father of bidriware, the inlaying of zinc alloy with silver and gold.

Ahmed Shah's, and his empress's, tomb is located in Ashtur village, Bidar District, and is the subject of an annual 'urs', or anniversary of death festival.

Aladdin Ahmad Shah II (Apr 17, 1436 - May 6, 1458 AD)

Son of Ahmad Shah I

Capital: Bidar.

Ahmad I had been very successful as a king and when he died he was popular even to the extent of being regarded as a saint. His son Zafar Khan who assumed the title of Ahmad on his accession. He gave preference to newcomers from outside over the old in his cabinet. This created a great cleavage between them and the Dakhnis (old comers). He married the daughter of Raja of Sangmeswar and gave her the title of Zeba Chehra apart from the daughter of Nasir Khan Faruqi of Khandesh '*Agha Zainab*'.

There became two party, apparently the old-comers and the new-comers. King died early due to his wound in his shin (front of lower leg).

Silver Coins struck in the name of Ahmad Shah II in 838 AH has been reported. No coin of Ahmad Shah I has been reported so far. This confirms that Ahmad Shah II ascended the throne in 838 AH when Ahmad I was alive

Aladdin Humayun Zalim Shah (May 7, 1458 - Sep 4, 1461 AD)

Son of Ahmad Shah II

Capital: Bidar.

Ahmad Shah II had nominated his eldest son Humayun heir to his throne. King made Khwaja Mahmud Gawan, Malik-ut-tujjar, tafa-dar of Bijapur and Wakil-e-Sultunate giving him full control of military matters. Humayun was a very short tempered and cruel man. He made his own cousin Sikandar Khan as Sipahsalar. Sikandar became rebellious and was crushed to death with

the help of Mahmud Gawan. Humayun died on Sep 4, 1461.

Coins were struck in the name of Humayun Shah indicates that he might have died some time in Sep 4, 1461. Hence Ahmad Shah III ascended the throne in 1461.

Nizam Shah/ Nizam-Ud-Din Ahmad III (Sep 4, 1461 - Jul 30, 1463 AD)

Son Humayun Shah

Capital: Bidar.

On Humayun's death his son Ahmad succeeded to the throne as Nizam-ud-din Ahmad III at the age of 8. He was escorted to the throne by Shah Muhib-ul-la and Syed-us-Sadat Syed Hanif. Late king had nominated a council of Regency constituting of Khwaja-e-Jahan Turk, Mahmud Gawan with the Dowager Queen Makhduma-e-Jahan Nargis Begum. Master mind which ruled the country during the short reign of Ahmad Shah III was that of the great queen. All the political prisoners of Humayun period were released. Ahmad III died on the very night of his marriage on and was succeeded by his younger brother Muhammad Khan as Shams-ud-din Muhammad Shah III.

Mohammed Shah III Lashkari/ Shams-Ud-Din Muhammad Shah III (Jul 30, 1463 - Mar 26, 1482 AD)

Son Humayun Shah

Capital: Bidar.

Shamsuddin Muhammad was between 9 and 10 years when he succeeded his elder brother. He was escorted to the Turquoise Throne by Shah Mohib-ul-lah (who was released by his captor Mahmud Khalji of Malwa) and Syed Hanif. Nizam-ul-mulk murdered Khwaja-e-Jahan Turk (one of the member of the three party committee of Regency after the death of Humayun)) at the instance of Queen in the presence of boy king in 870 AH.

Mohammad Shah III got married at the age of 14 years. Dowager Queen retired from active role. Malik-ut-tujjar Mahmud Gawan was made Prime Minister. The Prime Minister ship of Mahmud Gawan saw the Bahmani State attaining high unequalled in the whole of its history. During this period Parenda Fort, Great College of Bidar and Madarsa at Bidar. Kherla was besieged in 872 AH. Kapileswar of Orissa was defeated in 1470 AD. Goa was annexed on 20th of Shaban 876 AH. Queen Dowager died in 877 AH.

Boundaries of Bahmani Kingdom now touching the Bay of Bengal in the east and the Arabian Sea in the west. Mahmud Gawan was one of the first ministers in Medieval India to order a systematic measurement of land, fixing the boundaries of villages and towns and making a thorough enquiry into the assessment of revenue.

King annexed Kanchi on 1st Muharram, 886 AH. This was the southern most point ever reached by Bahmani. Nobles conspired against Khwaja Mahmud Gawan and prepared a false paper on behalf of Khwaja saying he wants Deccan to be partitioned between him and Purushottum of

Orissa. King sentenced Khwaja to death on 5th Safar 886 AH at the age of 73. Later King came to know that Khwaja was innocent. He appointed his son Mahmud as his heir. He died on 5th Safar 887 AH.

A silver Tanka of about 11 grams from the treasury of Muhammad Shah III dated 1472.

Mohammed Shah IV/Mahmud Shah/ Shihab-Ud-Din Mahmud (Mar 26, 1482 - Dec 27, 1518 AD)

Son of Ahmad Shah III

Capital: Bidar.

The long reign of Mahmud Shah Bahmani, was a period of gradual weakening of the state. He ascended the throne at the age of 12 years, when new-comers had been over thrown. New Regency was formed with Queen as president. Qasim Barid was entitled with Barid-ul-mumalik. King began to indulge in wine, women and song and spent so much money that he had to extract many jewels from the Turquoise throne at the instigation of Qasim Barid. Qasim Barid forced Mahmud to make Prime Minister of the kingdom. Malik Ahmad Nizamul-mulk revolted and made a beautiful palace making it the center of his newly created capital, which he named after himself, Ahmadnagar. Qutbul-Mulk was appointed as the Governor of Tilangana in 1495-96 AD who controlled over Warrangal, Rajakonda, Dewarkonda and Kovilkonda. Qasim Barid died and was succeeded by his son Amir Barid. Ahmad Nizam died and succeeded by his son Burhan. Sultan died on Dec 27, 1518 AD.

Ahmad Shah III/ Ahmad Shah IV (Dec 27, 1518 - Dec 15, 1520)

Son of Mahmud Shah

Capital: Bidar.

Amir Barid was very clever, He put Mahmud's son Ahmad on throne. Amir Barid was careful that king should not leave the palace but he actually set about to spoil his life and morals. New Sultan was forced to breakup the ancient crown of the Bahmanis, worth 15 lacs of Rupees (Rs. 1,500,000), and sell the jewels in order to provide himself with the means of ease and pleasure. Sultan died on Muharram Dec 15, 1520.

After 1518 the sultanate broke up into five states, Ahmednagar, Berar, Bidar, Bijapur, and Golconda, known collectively as the Deccan sultanates.

Aladdin Shah (Dec 28, 1520 - Mar 5, 1523 AD)

Son of Ahmad Shah IV

Capital: Bidar.

Amir Barid's wish to become king was rekindled with Ahmad's death. He put the crown on Ahmad's son Ala-ud-din on Dec 28, 1520. The new Sultan was wise and courageous. Amir Barid conspired against him and Sultan was dethroned.

Wali-Allah Shah/ Wali-UI-Lah Shah (Mar 5, 1523 - 1526 AD)

Son of Mahmud Shah

Capital: Bidar.

Amir Barid put Waliullah son of Mahmud on throne. He was imprisoned in his own zanana (ladies room) and lived on bread and clothes provided to him by his master. Amir Barid married the pretty Bibi Sitti, Ahmad's widow who was just 22-23 yrs. Amir Barid was now a royal kinsman and was free to enter the zanana apartment of the palace. He began to make love with the queen. When Sultan resisted he was poisoned.

Coin of Waliullah and no coin of Alauddin Shah indicate that Alauddin Shah was dethroned and Waliullah ascended the throne.

Coins struck in the name of Kalimullah indicate that he ascended the throne and Wali-ullah died in 1526 AD.

Kalim-Allah Shah/ Kalim-UI-Lah Shah (1526 - 1527 AD)

son of Mahmud Shah

Capital: Bidar

After 1538 Bahamani Empire gets converted in to 5 shahis. Kalimullah son of Mahmud Shah was the last king of the Bahmani Dynasty. He was closely guarded by Amir Barid. A new political force had now appeared on the Indian Horizon in the person of Zahir-ud-din Muhammad Babur. All the rulers of Deccan i.e. Bijapur, Ahmadnagar, Berar, and Burhanpur sent their congratulations to the Mughal conqueror. Kalimulla also wrote letter to Babur to relieve him from Amir Barid. This news was leaked and out of fear of his life Kalimullah Shah fled to Bijapur in 1527 AD. He was not welcomed there. He left for Ahmadnagar. He was first received well by Burhan Nizamul Mulk, but never again called in open court. Kalimullah soon breathed his last in Ahmadnagar. The men of shahis rulers planned to murder him after he was got down from his post because they thought that he could regain the position. His coffin was brought to Bidar. His date of death could not be confirmed. After the death of Kalimullah his son Ilhamullah proceeded to Mecca and never returned.

Coins struck in his name in 951 and 952 AH say that the sultan must have stayed long at Ahmadnagar.

Coins struck in his name in 1527 AD, indicate that he ascended the throne in 1527 AD.

Mahmud Gawan

Mahmud Gawan was a powerful minister in the Kingdom of Bahmani. Mahmud Gawan was a native of Gawan village in Persia, but later on he came to India and settled here.

He got employment with the Bahmani rulers, and because of his great qualities of head and heart he became a minister of the Bahmani ruler Humayun (1457-61).

He served his masters Humayun and Nizam Shah (1461-63) so faithfully that the next ruler Muhammad Shah III (1463-82) appointed him as his Chief Minister. He remained at this exalted position for about 14 years until his death in 1481 A.D.

Administration of Mahmud Gawan

Mahmud Gawan was a great administrator who brought about many reforms in every department of administration. When the Bahmani rulers were busy in their pleasure pursuits and offensive and defensive wars he was busy organizing the administrative machinery on scientific lines.

1. Mahmud Gawan organized the army on systematic lines. Their salaries were raised and every other facility was provided to them but at the same time strict discipline was enforced on them. The military power that had been assigned to the Jagirdars by the former rulers was taken away from them and centralised in the hands of the Sultan. These measures led to efficiency and infused a new life in the army.
2. He successfully curbed the mutual jealousies of the nobles who were divided into hostile groups of the Dakhani and the Iranian Amirs. Though he himself was a Persian, he did not favour the members of his own group. He did not patronize any group, and kept both of them under his strict control.
3. With a view to improving agriculture various irrigation projects were undertaken and several vexatious taxes which hung heavy on the peasants were abolished.
4. He organized the finances on sound lines because he fully knew their importance for the better running of the state. He saved a good deal of money by effecting economy and stopping useless expenditure. In this way he set right the whole state machinery and established complete peace and order in the country.

Mahmud Gawan's Conquests

Mahmud Gawan was not only a great administrator but also a brave general. It was because of him that the Bahmani Kingdom saw its extension of territories even when there were weak and incompetent rulers like Humayun, Nizam Shah and Muhammad Shah III at the helm of affairs. He waged successful wars against the rulers of Sangameshwar, Vijayanagar, Konkan, and Orissa and wrested many important places from them. From the Vijayanagar rulers he snatched the important port of Goa.

Mahmud Gawan's Madrasa

Mahmud Gawan was also a great patron of art, literature and education. He established various schools and colleges for the promotion of education among the illiterate. One of the colleges that he got built in Bidar, the new capital of the Bahmani kingdom, had three storied building. This college, later on, came to be known after his name as 'Mahmud Gawan's Madrasa'.

Mahmud Gawan was fond of the company of the learned and after day's toil he used to sit with them and enjoy their company. He had attained great heights in such varied subjects as Mathematics, Science of medicine and literature.

Character and Achievements of Mahmud Gawan

Mahmud Gawan occupies the first place in the history of the Bahmani kingdom. He was not only a great conqueror but also a good administrator, a far-sighted statesman and a great patron of art, literature and education. There were many attractive things in his character.

1. In an age in which he lived, drinking and pursuits of pleasure were ordinary things, but he was above all these things. He was a man of high character and never indulged in low pursuits.
2. He was a great lover of justice and treated both the poor and the rich alike. Though he himself belonged to the Irani group, he showed no leniency to them.
3. But the most important quality in his character was his devotion to his masters.
4. He was a great lover of the poor and was always ready to help them. He used to distribute a major portion of his income among the poor and the destitute.
5. He led a very simple life and hated pomp and show like anything. He used to take his meals in earthen-wares and slept on ordinary matters.

Downfall and death of Mahmud Gawan

Mahmud Gawan's end was, however, very tragic. He belonged to the Iranian group and so his opponents (i. e. the Dakhani Amirs), formed a conspiracy against him. They forged a letter in which they showed him guilty of a treasonable act. The king when he was in a fit of drunkenness was forced to order for his execution. Thus was gone one of the most innocent characters of his age and with him passed away the glory of the Bahmani Kingdom.

Important questions:

1. Write about Mahammad Gawan.
2. List out the Bahamani kings.

M.A.HISTORY– SECOND SEMESTER
PAPER – II INDIA UNDER DELHI SULTANATE
(1206-1526 A.D)

Sufism

Sufism is basically a religion based on the truth of life. It is a mystic tradition that consists of a varied range of ideas and practices that emphasize on the attainment of divine love and compassion of the heart. In the 14th century, a Sufi saint wrote a book known as the "Principles of Sufism" that defines the essence of Sufism as "a science whose objective is the reparation of the heart and turning it away from all else but God". Universal Sufism has been defined by great Sufi masters as a way to travel to the presence of the Divine force and fill oneself with inner beauty and compassion. Read about the teachings and history of Sufi religion.

History of sufism

Sufism is said to have been originated near a place called Basra located in Iraq. The Muslims located in this region started off this religion as a path to reach the divine. The divine form who is worshipped in Sufism is Prophet Mohammed and all schools of Sufism consider the Prophet as the manifestation of God. This is one reason why Sufi is considered to have branched from Islam. However, ancient Islamic scriptures have no mention of Sufism in them. Some scholars hold the view that Sufism is the evolution of Islam in a more spiritual and mystic direction. Sufism in its earlier stages was recited and meditated from the Quran.

Sufi Saints in India

India is the land of spiritualism. Some of the major religions of the world have been started over here. Sufism has also been present in India since a long time and even today we find a number of Sufi followers here. Some of the popular Sufi saints of India have been discussed below.

Khwaja Moinuddin Chishti

Khwaja Moinuddin Chisti was one of the most famous Sufi saints in India. He is the founder of the Chishtiya order in India. He was born in Persia and is said to be a direct descendent of Prophet Muhammad. He settled in Ajmer in India from where he preached the principles of Sufism to all. He had a massive following and even today, people irrespective of their religions are adopting his principles of Sufism. Every year, his death anniversary is celebrated in Ajmer at his tomb when thousands of believers gather to pay respect to this great Sufi saint.

Hazrat Nizam-Ud-Din

Another famous Sufi saint of the Chisti order in India was Hazrat Khwaja Nizam-ud-din Auliya, who was popularly known as Hazrat Nizam-ud-Din. His real name was Mohammad and at the age of 20, he became the student of Fariduddin Ganj-i-Shakkar. He was revered saint who is supposed to have been the master of Amir Khusro. His shrine located in Delhi is a popular attraction for Sufi followers.

Bulleh Shah

Baba Bulleh Shah was a revered Sufi saint of India whose real name was Abdullah Shah. He preached his teachings and principles in Punjab. During the time he was at his peak, there was much unrest between Muslims and Sikhs. He preached nothing but the truth and his words of wisdom pacified those affected by the constant tiffs between Muslims and Sikhs. Through his poems, he criticized the orthodox religious systems that were prevalent during his time. His poems were written in Punjabi and Sindhi as these were languages that common people could read and understand.

Sufi Practices

Given below is information about the various practices in Sufism that form a part of this religion.

- Dhikr Dhikr is basically about remembering God for all Sufis. According to Islam, one who engages in Dhikr has awareness of God. It basically includes chanting of God's name and reciting sections of the Quran. It has similarities with the Jewish Merkavah practice of meditation used to attain a higher level of consciousness. This can be done through singing, dance, meditative music, swirling, etc. that finally leads to a trance.
- Hadhra The Hadhra basically consists of various forms of Dhikr, songs and dances that are used to appeal God and Angels. The word Hadhra is Arabic and it means "Presence".
- Qawwali In Sufism, Qawwali is the devotional form of music, which is common in Pakistan, India, Afghanistan, Turkey, Iran, etc. The Qawwali is known for its worldly appeal and transcends all bounds and limitations of countries and different regions. Some of the modern day masters of Qawwali are Nusrat Fateh Ali Khan and Sabri Brothers.
- Sama Sama is an Arabic word which means listening. In Sufis, the holy ritual of whirling dance is known as Sama. It is basically an act of devotion that takes a person to a higher level of consciousness. The right kind of music invokes the right kind of emotion which is elated when one does the whirl dance. This helps in the process of contemplating the divine force.
- Khalwa Khalwa basically refers to a kind of retreat that a person can experience under the guidance of a Sufi teacher. There is a belief in Sufism that all prophets must have retreated into seclusion at some point of time in order to derive inspiration and divine power. Thus, the Sufis practice retreat in order to concentrate on the divinity of the Almighty.

Important questions:

1. What do you mean by Sufism? Discuss its main principles, important orders and its impact on the Indian society?
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