

UG II Semester History

HS220C: HISTORY: MEDIEVAL INDIA / MEDIEVAL KASHMIR

GDC Pattan

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Unit I

I) Sources

Chronicles:-*Tabaqati Nasiri of Minhaj u's Siraj*:- Of the most significant works which shed light on Ilbari Turks *Tabaqati Nasiri* commands the pre-eminent position. Born in 1193 the author was intimately connected with the Ghorids since his childhood; and thus his account is based on first hand information. He brought down the narrative upto A.D 1260. In comparison to his other two contemporaries namely Hasan Nizami and Fakhri Mudabbir, Minhaj stands out distinctive for two reasons: 1) His knowledge of Ghorid family, its traditions and achievements are minute and detailed than any other source. 2) He has given details in chronological order which is not the case with other sources of the period.

Ineffect, *Tabaqati Nasiri* furnishes detailed information on the Ghorids- their conquests, administration, institutions, party politics; passing references on other spheres of life are not also wanting. Yet while reading the work, the reader should not forget that the author was an active figure in contemporary politics. So his judgement and selection of facts is influenced by his likings and dislikings.

Taj ul Ma 'asir of Hasan Nizami:- *Taj ul Ma 'asir* is a history of the Turkish conquests. The author wrote the work in response to a royal announcement inviting the scholars to write an account of the conquests of Shihab ud-Din. Hasan Nizami's approach towards history is more literary than historical as it is written in verbose style with "endless metaphors, allegories and allusions." We should also remember that as Hasan Nizami wrote under royal patronage, he had to follow the traditional style of the medieval *fath names* and resort to exaggerations to produce effects. The reader should therefore keep his fact into account while reading *Taju'l Ma'asir*, especially the exaggerated account of the destruction of temples.

Historical works of Amir Khusrau:- Amir Khusrau (b.1253) the great poet and saint scholar of medieval India remained in the service of various nobles, princes and rulers from the days of Balban upto Ghiyas ud-Din Tughluq. He wrote atleast five historical masnavis and one historical work in prose. There are the *Qiran-us-Sa 'dain*, the *Miftah ul-futuh*, the *Nuh Siphar*, the *Dewal Rani Khizar Khan*, the *Tughluq Nama* and the *Khazain-ul-futuh* respectively. The *Qiran-us-Sadain* was written in response to a royal command of Sultan Muizud-Din Kaiqubad to commemorate the historical meeting between him and his father Sultan Nasir un-Din on the banks of Saryu in Avadh. The *Miftah ul-Futuh* contains an account of the victories of Jalal ud-Din Khalji. The *Nuh Siphar* was written at the command of Mubarak Shah Khalji. It contains useful information about Mubark Shah's reign. Besides other things the book deals with the valuable advices for nobles and kings in the efficient discharge of their duties. It also gives details about social, religious, cultural and geographical conditions. The *Dewalo Rani Khizar Khan* also known as *Ashiqqa* comprises the love story of prince Khizar Khan, son of Alaud-Din Khalji and the daughter of Raja Karan of Nehrwala. It also gives valuable information on the last years of the reign of Alaud-Din Khalji. The *Tughluq Nama* deals with the rise and fall of Khusrau Khan, the usurper and the accession of Ghiyas u'd-Din Tughluq.

Apart from the above mentioned historical masnavis, Amir Khusrau also wrote a history of the reign of Ala-ud-Din Khalji in ornate prose, known as *Khazain ul-Futuh*; also called as *Tarikh- -i Alai*. It deals with the conquests of Alau'd Din Khalji. Besides it also sheds light on the economic and administrative measures of the Sultan took for ameliorating the conditions of the people. It is the only contemporary history of the period; and the facts are narrated with admirable accuracy and wealth of detail.

Futuh us Salatin by Isami:- Among the chronicles of the Sultanate period which furnish a valuable information on the Sultanate period is *Futuh us Salatin* of Isami. It covers a long period from the times

of Mahmud of Ghazni to those of Muhammad Tughluq. It indicates the work deals with the wars, campaigns and battles of the Sultans and does not touch the administration of his period. Isami was the contemporary of Muhammad Tughluq and he dedicated his work to Bahman Shah Sultan. Isami's account of the early Turkish Sultans of Delhi is based on the information he received from his ancestors who were associated with the Ilbarite administration. His account of the Tughluq's is biased as his family lost the long held state patronage and his grandfather died on his way to Deogiri when he had forcibly to leave Delhi in connection with the transfer of seat of government during the reign of Muhammad Tughluq.

Tarikh-i Feroz Shahi of Zia u'd- Din Barani:- Zia u'd-Din Barani figures among the front ranking chroniclers of medieval India. Of his most important works, Tarikh-i Feroz Shahi and Fatawa-i Jahandari have incredible historical significance.

The Tarikh-i Feroz Shahi begins with the history of the reign of Balban and ends with the history of the first six years of Feroz Tughluq's reign. Like Isami Barani also belonged to a family having long association with the Sultans of Delhi. While his maternal grandfather served as *Shahna* of Lakhnauti under Balban, his father and maternal uncle held important position during Jalalu'd Din Khalji and Alau'd Din Khalji respectively. Barani himself had been a *nadim* of Muhammad Tughluq for more than seventeen years. He also witnessed a crucial phase of Feroz Tughluq. Besides he was a disciple of the great Shaikh, Shaikh Nizam u'd-Din Auliya. Thus Barani, like Isami, was better placed with regard to his sources of information.

After the death of Muhammad Tughluq, Barani fell a victim of the machinations of his enemies who succeeded to banish him from the court of Feroz Tughluq. It may be noted that he wrote the Tarikh during these difficult times when besides his failing health he was suffering from poverty of resources.

Ideas on history:- In a lengthy introduction Barani gives an insightful details about the uses and methodology of writing history. He considers the study of history as important as the study of Hadis, Fiqh and hagiological literature. Like Bacon, he asserts that history makes man wise as one learns from the experiences of those in the past. He also articulates that the historian should be truthful, honest and frank. However, for some reason it would not be possible for him to write the facts openly, he should convey his point through implications and suggestions.

Barani's Subjective approach:- Although Barani advocated that the historian should be truthful, he himself failed to translate it in practice. "When he praises someone says K.S.Lal, he extols him to heaven, when he condemns he writes with his pen dipped in acid." Certainly, Barani can not be understood if his own individual fads and prejudices are not kept in mind. K.A.Nizami while evaluating Barani writes "He was a rank reactionary in politics and a die hard conservative in religion. He scanned and scrutinized every man and movement in the light of his own ideals and standards."

Importance:- However, the above mentioned limitations can not underestimate the extraordinary value of Tarikh-i Feroz Shahi. He gives details of political, administrative, economic and cultural life during the Sultans. Surely without Barani, the history of the Sultans would have been a mere skeleton history. After all, for example, it is he who gives us details about the land revenue and market control measures of Alau'd-Din.

The Hagiographic or Mystic Literature

Of the non-political literature produced during the medieval period, the value of mystic literature as a source of information on varied aspects is of unique significance. Broadly speaking this literature is of two types- 1) Malfuzat and 2) general works on mystic subjects.

Malfuzat:- The records of conversations between the Sufi-masters and their disciples (including the daily visitors who visited them for miraculous help) compiled by their reputed *murids* is known as *Malfuzat*. *Malfuzat* writing is one of the most literary inventions of medieval India, initiated by Amir Hasan Sifzi, the compiler of *Fawa'id u'l Fu'ad* and followed by others.

Writing about the historical significance of *malfuzat* literature K.A.Nizami remarks "Through these records of conversations we can have a glimpse of the medieval society, in all its fullness, if not all its perfection- the moods and tensions of the common man, the inner yearnings of his soul, the

religions thought at its higher and lower levels, the popular customs and manners and above the problems of the people. There is no other type of literature through which we can feel the pulse of the medieval public.”

Some historians, belonging to progressive thought, as Tapan Raychauduri, are of the opinion that the *malfizat* literature also deals with the upper class ideology and aspirations. No doubt central to the *malfizat* literature is sufi saints and his *silsila*, but we should not forget that he was visited by the poor masses for resolution of their basic problems, which finds a mention in this record. In this way along with giving us details about life and teachings of master saints, it illuminates many aspects of subalterns. The most prominent *malfizat* works are: *Fawa'id u'l Fu'ad*, *Sarur us Sadur* and *Khair u'l Majalis*. The *Fawa'id ul Fu'ad* compiled by Amir Hasan Sijzi contains the conversations of Shaikh Nizam u'd Din Auliya from 1307 to 1322 A.D. The *Sarur us Sadur* is a collection of the sayings of Shaikh Hamid u'd-Din Naguri and his son Shaikh farid ud-Din Mahmud. The *Khair ul Majalis* contains the conversations of Shaikh Nasir ud-Din Chirang Dehlavi compiled by his disciple Maulana Hamid Qalandar.

Travel Accounts/ Travelogues

From the 13th to the 16th century there was a continuous streaming of travelers in to India who left behind valuable records which throw additional information on many aspects of contemporary life. In the 13th century came the famous Venetian traveler Marco Polo; in the 14th century followed the equally famous African traveler Ibn Batuta. In the 15th century came a number of travelers whose records have survived to us. Mahuan, the Muslim secretary of Chinese mission recorded his observations on Bengal and Malabar. He was followed by Nicolo Conti, an Italian, Abdur Razzaq, the learned Persian ambassador, Fernao Nuniz, the Portuguese horse trader, and Domingos Peas who have left a precious information on Vijayanagar. Towards the close of the 15th century came Nikitin and Stephano, and in the early part of the 16th century arrived Varthama, Barbosa and Turkish Admiral Sidi Ali Reis.

The travelogues have a special significance as a source of information in that they have recorded those facts which to the contemporaries were too common to consider them worth recording. In this way they have rescued the basic facts from falling into oblivion. Travelers are generally attracted by exotic; and therefore give all those facts a priority in their accounts which are unknown to their countrymen. In this way what was left out by the contemporaries for being commonplace has been preserved by the travelers for being strange and eccentric. Not surprisingly, therefore, travel accounts have become indispensable for social historians. And where the travelogues are missing, the historian is forced to build a half-way house for want of some basic materials left unrecorded by the indigenous sources.

It is also generally observed that the travelers have recorded the facts with an admirable detachment and with intellectual curiosity. To quote K.M.Ashraf “... the foreign travelers alone expose what are commonly considered an ugly social institutions of India. It is a curious fact, but nonetheless true, that some of the most inhuman social practices of the land have never appeared to the Indian writers, poets and religious reformers...as worthy of their notice and comment.”

However, there were a few limitations with these travelers. First, except Varthema, they were ignorant of the language of the country. Therefore they made many mistakes besides having failed to capture the contexts in totality. Secondly they sometimes mistook some institutions for the institutions of their own countries while ignoring their local contexts.

For the paucity of space it is not possible to give details of the accounts left behind by these travelers. It is suffice to say that without Nicolo Conti, Abdur Razaq, Nuniz and Peas it would not have been possible to write a comprehensive history of Vijaynagara. So is true of Bengal and other Coastal towns without Marco Polo, Mahuan, Nikitin, Varthama and Barbosa. By far the most complete and best account comes from Ibn Batuta, he recorded in his *Rehla*. He stayed for a longer period than any other traveler; nobody ventured so far inland and gave an account of so many varied political and social phenomena as Ibn Batuta did. He married in the country; served as Qazi

under Sultan Mohammad Tughluq and was even appointed as the accredited envoy of the Sultan of Delhi to the court of the Chinese Emperor. His account is thus life-like picture of India of his day.

I) Causes that led to the Turkish success:-

Why the leading states of northern India were defeated within a short span of time 15 years by Turkish armies, is a proposition worth examination, especially when many Rajput states had greater human and physical resources at their disposal when the Ghaznavid and Ghurid empires. Many arguments have been put forth to explain this phenomenal success of the Turks. However the most recent researches have shown that the real causes of the defeat of the Indians were mainly three viz, Growth of feudalism in India; Caste and clan distinctions; Superior military strategy and tactics of the Turks.

Growth of feudalism :- On the eve of the Turkish conquest of India we not only find northern India nothing more than a medley of principalities wedded to a policy of eternal hostility and perpetual strife among themselves, but what is more that in each principality we find the emergence of a large number of 'feudal lords' variously called *Samanta, rana, rautta, damra*. These lords held revenue assignments (bhage) which in practice became hereditary. They also assumed the right to sub-let their revenue assignments. In this way the whole country came to be parceled out into smaller political entities, each on the look out to declare independence and to appropriate the whole of the revenues of the land it held instead of parting it with his master. They were emboldened by the military contingent, each one of them held as per the contemporary administrative system.

The growth of such feudal society in India considerably weakened the economy of the state as per feudal lords appropriated large revenues of their respective assignments and even at times when central authority was weak they refused to pay at all. The economic position was further weakened by the constant strifes between the chiefs especially when the Rajputs treated war as a sport. Secondly, the growth of the feudal society made the ruler more and more dependent upon the feudal chiefs for supply of forces. Thus the Rajput armies mainly consisted of feudal levies – raised by different Rajput leaders trained under different conditions and employed on different terms lacked unity of purposes and fought for individual glory. Fakhri Mudabir (the author of *Adabul Harab Wa Shuja*) strikes a very significant note when he says, "A commander with a heterogeneous army consisting of soldiers (drawn from different sources) hundred from here and hundred from there cannot achieve anything. Any army with so varied and so many component elements has been able to achieve anything great"

2. Social cause:-

Some historians like Prof. Habib and Prof. Nizami believe that the real cause of the defeat of the Indians lay in their social system and the invasions cause distinction. First of all we find the Rajput society divided in clans, each claiming a common descent. These clans formed exclusive groups and each claimed superiority over others. This had very baneful consequences. First it entangled them in perpetual wars among themselves. Second it killed the sense of national unity in them as it cultivated parochial nations of safe guarding the interests of their clan only, which ultimately led to the fall of the whole country like cards.

What is worst the Rajputs were not ready to extend their sense of brotherhood to non Rajputs which led to a growing gap between the Rajput ruling groups and the people who were mostly non Rajputs but constituted about 90% of the population. The screws of caste system were considerably tightened since A.D. 800. The Smiriti writers of the period surpassed the previous writer's in emphasizing the social and religious disabilities of the Sudras and outcastes.

This social system weakened the military organization and honey combed their social structure. That patriotic fervor in which every citizen instinctly lays his hands on the sword in movements of national crisis was killed by these caste distinctions. The bulk of the Indian population was apathetic towards the fortunes of the ruling dynasties. No appeal from the Rajput governing classes could possibly receive sympathetic response from the vast mass of Indian population because there was no unifying bond, no idea of social oneness' no spirit of common citizenship and no national consciousness'. Even

religion was the monopoly of the particular section and the majority of the Indian people had never had a glimpse of an Indian temple. Fighting for the preservation of Vedic was completely out of question for it was the sealed book for them and for hearing a single verse of its sacred text exemplary punishments were often inflicted on them. As was nature, the call from the fortified towns fell on deaf ears and failed to evoke any patriotic sentiments in the people who lived outside the city. Walls under unenviable conditions. The forts consequently became a static defense and could not be linked by any mobile striking force all around. Under a different social order these fortresses would have served as a fortified base of a very dynamic character linking up all the striking forces to that centre. By taking things as they were, a siege very often resulted in a Jauhar by the be seized. Whatever resistance was offered came from the privileged classes and the Rajput aristocracy. Had the Indian masses resisted the establishment of Turkish rule in India, the Ghurid would not have been able to retain even an inch of Indian territory. Commenting on the significance of the Ghurid conquest of northern India, Prof. Habib remarks: "This was not a conquest, properly so called. This was turn—over of public opinion – a sudden turn over no doubt, but still one that was long overdue," The caste system had played havoc with the military efficiency of the Rajput states. Since fighting was the profession of a group, recruitment was confined to particular tribe or castes. All others were excluded from military training. Thus the bulk of the population was either incompetent or unwilling to join the defense forces. The Rajput soldier himself had to work under serious handicaps which made his position very weak in the battle field. The idea of physical contamination must have made division of labour practically impossible. A soldier had to fight had to fetch water for himself, prepare food, look after his utensils and o similar other works which in the Muslim ranks were performed by non—fighting groups. Caste rigors and the ideas of physical pollution made swift movement of the forces almost impossible. The Rajputs though known for their reckless bravery on the battlefield never released the truth of the Napoleonic dictum that in war all is mental.

3) The Rajput warrior fell in the hands of the melchchah but was subsequently released; he was doomed for-ever. He was disowned by his own caste. He was physically alive but socially and theologically he was dead. Naturally therefore whether imprisonment of a few hundred or thousand warriors would have solved the problem, Jauhars were performed on a large scale and thousands of men and women were needlessly reduced to ashes. The report of ever Jauhar performed in the fort would have broken the nerve of people living in the neighboring forts.

3) Superior Military Organization of the Turks :-

Recent research has shown that the Turks did not have any superior weapons at their disposal as compared to the Indians. The Indians use iron strup from 3rd century onwards. The Indian bows were more accurate and deadly than those of Turks; so was the case with Indian sword which was considered best in the world.

But there were some plus points with Turks. First, the Turks knew how to organize and employ their army as one co-ordinate unit, with unity of purpose and unity organization. On the other hand the Indian armies consisting of feudal levies, lacked unity of purpose, fought for individual glory and quickly dispersed to their areas after the battle.

Secondly, mobility was the key note of Turkish military organization of this time. It was the age of horses, and a well equipped cavalry with tremendous mobility was the great need of the time. Indian military strategy gave greater importance to weight than to mobility. The Rajputs believed in crushing rather than moving rapidly and striking. Huge and unwieldy phalanxes of armies headed by elephants with gorgeous trappings were bound to be signally beaten when face to face with a swift and easy moving cavalry, which could attack the flanks rear of the enemy forces.

The element of mobility was totally absent from Indian armies. Sir Jadunath Sarkar remarks: "the arms and horses of these transborder invaders gave them indisputable military superiority over the Indians. There provisions also were carried by fast trotting camels, which required no fodder for themselves but feed on roots and leaves of the wayside."

The superiority of the Turks in strategy and tactics primarily due to their well—organized cavalry. "After their mobility", remarks R.C. Smail, 'the second tactical characteristic of the Turks was their archery

they used bow from the saddle and shot with out halting or dismounting. As a result they were able to combine their archery with tactical uses of their mobility even in retreat they were able to turn saddle and shoot at their pursuers". The Indian armies seriously handicapped in this respect. Balban used to say: "I know well that no (Indian) ruler can raise his hands against the army of Delhi because the armies of the Rais and the Ranas though consisting of a lac paiks (footmen) dhankus (bowmen) cannot face my army. Barely six and seven thousand horsemen of Delhi are enough to ravage and destroy them." It is significant that in Sanskrit literature the Turkish sultans of India are referred to as *Ashwapatus*, i.e. lords of horses.

Impact or Significance of the Turkish Conquest (or)

Impact of the emergence of Delhi Sultanate:-

Ans: - The Turkish conquest of India did not simply replace the rule of one dynasty by the other. By contrast, for northern India and the Deccan, the emergence and domination of Delhi sultanate marked a very clear break in the regions political past and introduced innovations of profound importance in its cultural history. By all standards, the economic consequences of the conquest, too, were more than skin deep.

Political consequences:- The most significant political consequence of the Turkish conquest was the replacement of the 'feudal', multi centered polity by a unifying state in which the king exercised unlimited powers. The creation of a unifying state based on military power undoubtedly had precedents in the country's history. But the Delhi Sultans. success in this endeavour excelled all earlier efforts. We have to remember that on the eve of the Turkish conquest India was fragmented into a large number of states and there was fragmentation within fragmentation because of the nature of a polity which has been termed either 'feudal' or 'Segmentary'. In order to unify the country the Muslims introduced Iqta system which they borrowed from the Islamic world. It was a transferable territorial assignment. The Iqtadars had to run the administration of the different territories collect the revenue, pay fawazil (surplus) to the central treasury, maintain military contingents and supply them to the centre at the time of any emergency. The Iqtadar had no ownership rights and could be transferred. Thus it was a system aimed at to administer the country without jeopardizing its political unity. Thus while the *rais*, *ranas* and *thakurs* fail to unite the country, the Turks succeeded in establishing a centralized state.]]]]

Cultural Consequences:- The Turkish conquest was followed by the influx of streams of people from Persia and Central – Asia who brought with them a new culture – religion, dress, diet, language and literature, architecture, customs and manners, amusements and recreation etc. Since the new culture was without doubt a superior one as Persia and Central Asia were the hubs of Medieval Civilization

Building Technology:-

Lime mortar was brought by the immigrant Muslims during the Sultanates besides lime mortar as cementing material the Muslims introduced the technique of constructing the true arc (Mihrab) dome (gumbad) Vault.

a) Paper:-

One new industry which the Muslims brought to India was paper manufacture as this technology has reached Samarqand in the 8th century making it a famous center of paper manufacture at the time of Turks conquest in India. The earliest available manuscript in India was written in Gujarat in 1223—24, paper greatly facilitated and cheapened the circulation of the books and brought into being the class of professional transcribers.

Military technology:-

The Turkish conquest not only led to the changes in military organization by maintaining a large standing army centrally recruited and centrally paid – but it brought significant changes in military technology. The Turks introduced the iron stirrup (rikab) and horse shoe (nal). The iron stirrup and horseshoe greatly improved warrior's ability to damage his enemy. We have also evidence of the introduction of cannon in the second half of the 15th century. The evidence comes from Gujarat Malwa, Deccan and Kashmir.

Let us sum up by saying that the new techniques and crafts brought by the Muslims in India were saqiya, spinning wheel, pil loom, lime motor, true arch's, domes, paper and book binding, stirrup, horseshoe, gunpowder, tin coating and mariners compass.

III): Polity, Administration and economy under Sultans: Iltutmish, Balban, Allauddin Khalji and Muhammad Bin Tughlaq:

Iltutmish (1210-1236)

In 1210, Aibak died of injuries in a fall from his horse while playing *chaugan* (Polo). Aibak who succeeded on the throne by his son-in-law Iltutmish who brought back the capital to Delhi. Iltutmish was a slave of Aibak, who had bought him as a slave. Originally Iltutmish belonged to the Ilbari tribe of Turkistan. But was sold to a merchant of Bukhara. As a slave he was first brought to Ghani and then to Delhi, where Qutbuddin bought him. By virtue of his great military capability and intelligence he rose to position of Sultan. But before that he had to fight and defeat the real son of Aibak.

Iltutmish must be regarded as the real consolidator of the Turkish conquests. At the time of his accession, Ali Mardan Khan had declared himself the King of Bengal and Bihar, while Qubacha had declared himself an independent ruler of Multan and ceased Lahore and parts of Punjab. Large portions of territories conquered by the Turks had slipped out of control and subjugated chieftains had declared their independence. Iltutmish's quarter century reign was distinguished by a concerted drive to reestablish the Sultanates authority on the areas that had been lost. In 1215, Yalduz (slave of Qutbuddin) was defeated at Tarain and in 1217 Iltutmish wrested the province of Lahore from Qubacha and placed it under his own governor.

Within three years of this event, the Mongols, under Chingiz Khan's leadership appeared on the banks of the Indus in pursuit of Jalaluddin Mangbari (the son of Khwarizmi ruler) who had taken refuge in Punjab. Henceforth, the Mongols remained a constant factor among the concerns of Delhi Sultans. While the Mongols were busy elsewhere, Iltutmish ousted Qubacha from Multan and Uch. He drowned himself into the Indus. As a consequence Iltutmish was able to cease Bhatinda, Kuhram, and Sarsuti.

Secure in the west, Iltutmish was able to turn his attention elsewhere. In Bengal and Bihar Iwaz who had taken the title of Sultan Ghijasuddin had assumed independence. In 1226-27 Iwaz was defeated and killed in a battle with Iltutmish's son near Lakhnauti. Bengal and Bihar passed under the Suzerainty of Delhi once again but they were difficult to rule, they repeatedly challenged the authority of Delhi. At about the same time, Iltutmish took steps to recover Gwalior and Bayana. Ajmir and Nagor remained under his control. He sent expeditions against Ranthambhor and Jalor to reassert his suzerainty. He also attacked Nagda, the capital of Mewar but was repulsed by Gujarat army. As a revenge Iltutmish sent an expedition against the Chalukyas of Gujarat but was retreated with losses.

Raziya 1236-39 A.D

During the last years of his reign, Iltutmish was worried over the problem of succession. He considered none of his sons to be worthy of the throne; he nominated his daughter Raziya as his heir apparent. Having been nominated by her father Raziya had to face stiff opposition from *turkan-i-chihilgani* (the forty). After the death of Iltutmish the forty had developed an ambition to become king makers and were divided into different groups and each group wanted to install a person of its liking whom they expected to be a mere figure head or a rubber stamp. The wazir Nizam-ul-Mulk Junaidi who had opposed her elevation to the throne and backed and supported a rebellion of nobles against her. Raziya defeated him and forced him to flee. She sent an expedition against Ranthambhor to control the Rajputs who had declared their independence. She successfully established law and order in the length and breadth of her Kingdom but her attempt to create a party of nobles loyal to her and to raise non-Turks to high office led to opposition. The Turkish nobles accused her of violating feminine modesty and of being too friendly to an Abyssinian noble Yaqut Khan. Rebellions broke out at Lahore and Sirhind. She personally led an expedition against Lahore, and compelled the governor to submit. On the way to Sirhind an internal rebellion broke out in which Yaqut Khan was killed and Raziya imprisoned at Tabarhind. However, Raziya won over her captor Altunia and after marrying him made a renewed attempt on Delhi. Raziya fought valiantly, but was defeated and killed in fight by bandits.

Balban

The period between the death of Raziya 1240 and the rise of Balban as *naib* (vice-regent) is a period of continuous struggle between the nobles and the monarchy. While the nobles were agreed that only a descendent of Iltutmish could sit on the throne at Delhi, they wanted that all power and authority should vest in their hands. At first they seemed to succeed and appointed Bahram Shah, son of Iltutmish, as a successor to Raziya on a condition that he appointed one of the Turkish nobles, Aitigin, to the post of *naib*. For some time a body of three nobles, the *naib*, the *wazir* and the *mustaufi* (auditor general) constituted itself a the governing board reducing the monarch to the position of a figure head. But the conflict among them led to a struggle in which Bahram Shah lost his throne and his life. The fate of his successor, Masud was no different. The effort of *wazir*, Nizam-ul-Mulk, to arrogate all power of *wazir*, Nizam-ul-Mulk, to arrogate all power to himself led to his murder and the rise of Balban. The death of four monarchs within a short period of six years following the death of Iltutmish denoted serious crises in the relationship between the monarchy and the Turkish nobles. The nobles wanted to rule while the monarch merely reigned, but they could not present a united front.

The elevation of Nasiruddin Mahmud, a grandson of Iltutmish, to the throne in 1246 was really the handiwork of Balban, though he tried for some time to take all the Turkish nobles along with him. Nasiruddin was a suitable instrument for the nobles because he had little interest in political and administrative affairs.

Age of Balban 1246-1287 A.D.

Although Balban ascended the throne in 1266, the entire period from 1246 to his death in 1287 may be called the age of Balban because he was the dominant figure at Delhi during this time.

Balban as *naib*: Nothing definite is known about the early life of Ulugh Khan, later known to history as Balban, he came from family of Ilbari Turks who were greatly respected in Turkistan. They were ousted from the area by the heathen Turks and Balban was sold as a slave in Baghdad and then brought to Delhi in 1232-33 where he was purchased by Iltutmish. He was thus one of the *chihalgani* Turks. He made his mark as a brave and intelligent officer in 1246 by fighting against the Mongols who had devastated Lahore and besieged Uchch in Sindh. Following this Balban took the initiative in carrying out a series of plundering raids against neighbouring rajas, rebellious rais and Zamindars. In consequence, within three years he rose to the position of *naib* or deputy to Nasiruddin Mahmud with full powers to control the army and the administration. He further strengthened his position by marrying one of his daughters to the young Sultan.

However, the position of Balban was not secure for a considerable period. The growing authority of Balban alienated many of the Turkish chiefs who had hoped to continue their former power and influence in the affairs of government, since Nasiruddin Mahmud was young and inexperienced. They therefore, hatched a conspiracy and ousted Balban from his position. Balban was replaced by Imaduddin Raihan who was an Indian Muslim. Balban agreed to step aside, but carefully continued to build his own group. Within two years of his dismissal he managed to win over some of his opponents. Balban now made preparations for military show down. Sultan Mahmud bowed to the superior strength of Balban's group and dismissed Raihan. After some time Raihan was defeated and killed. But he did not assume the throne himself, probably due to the sentiments of the Turkish chiefs. In 1265, Sultan Mahmud died. Some historians are of the opinion that Balban poisoned the young king and also did away with all the royal princes so that he could himself assume the throne.

Balban as a ruler: The assumption of the throne by Balban at Delhi (1266) marks the beginning of an era of strong centralized government by using a mixture of force and shrewd intelligence vast experience and superb self confidence. During the period between Iltutmish's death and accession of Balban, the overwhelming power of the forty had produced a disobedient self-willed feeling among the people who seized every opportunity to resist the authority of the government. The unruly behaviour of *Turkani chahalgani* had brought into contempt a throne which had been among the most dignified and exalted in Asia. Balban imparted new luster to it, brought order into the administration and restored efficiency to institutions whose powers or effectiveness had been shaken or destroyed.

The law and order situation around Delhi and in the doab had deteriorated. In the Ganga-Jamuna doab and Awad, roads were poor and were infested with robbers and decoits so much so that communication with the eastern areas had become difficult. Some of the Rajput Zamindars had set up forts in the area, and defied the government. The Mewatis had become so bold as to plunder people upto the outskirts of Delhi. To deal with these elements, Balban adopted a policy of "Blood and iron". Robbers were mercilessly pursued and put to death. In the area around Badayun, Rajput strongholds were destroyed, the jungles were cut down, and colonies of Afghan soldiers were settled there to safeguard the roads, and to deal with the Rajput Zamindars whenever they raised a disturbance against the government.

Balban's Mongol Policy:- Balban adopted a policy of both force and diplomacy. He repaired the forts of Bhatinda, Sunam and Samna and posed a strong force in order to prevent the Mongols from crossing the river Beas. He himself remained at Delhi and never moved out to distant expeditions. Simultaneously, he sent diplomatic feelers to Halaku. Envoys from Halaku reached and were received with great honour by Balban. Balban agreed to leave the major portion of Punjab under the Mongol control. The Mongols, on their part did not make any attack on Delhi.

Balban's Administration or Balban's theory Kingship

After the death of Iltutmish in 1235 A.D. confusion reigned supreme and the prestige of the crown greatly deteriorated. In order to increase the power and prestige of the monarchy, and to centralize all authority in his hands Balban adopted various administrative measures and introduced so many reforms in order to run the administrative machinery of the country. For this purpose he adopted the Iranian theory of Kingship according to which the king was divine or semi-divine in character and answerable only to God. Thus he wrote as well as preached and practised that Sultan is vicegerent of God. He underlined the theory that sultan was the shadow of God (Zil-i-Allah) and emphasized it by insisting that in his court any one presented to him had to perform the *sijda* and *paibos* (prostration and Kissing the feet of the monarch).

Secondly, he maintained a splendid court in which all the nobles had to stand in serried ranks. Balban himself maintained the utmost dignity in the court. He would never laugh out nor allowed anyone to do so. There was always a serious and grim look on his face. In order to enhance his position, Balban gave up drinking wine so that no one may see him in a non-serious mood. He refused to associate with ignoble persons, dancing girls etc. He would never appear before the public or even his private servants without his royal dress. In order to enhance his prestige, the sultan fabricated a lineage and claimed to be a descendent of legendary Iranian King Afrasiyab, and always kept himself aloof from common people.

Impartial and Equal Justice to all

Balban had no doubt adopted a stern policy but by no means he was a cruel monarch. He realized that the King would not command respect if he does not win the confidence of people which he thought would be possible only by administering justice impartially. If he adopted the policy of 'Blood and Iron' it was the need of the time. He gave equal justice to all his citizens. He never hesitated in awarding the right punishment even to his highest officers and nearest relatives. It is said that Haibat Khan, the governor of Awad had, under influence of wine, killed a person. He was ordered to be given 500 strokes of the whip in public and then handed over to the widow of the victim, putting him to death if she so desired. He saved himself with great difficulty by paying her 20,000 tanks.

Army:- A strong, centralized state needed a strong army. As it was considered that the army is a pillar of the state, Balban fully knew that the strong army was indispensable for checking the Mongol invasions, crushing the internal revolts and respect for the monarchy and to carry day to day administration. Consequently Balban maintained a powerful army with the help of his *Diwan-i-Ariz* (Military Department). He introduced many reforms in the administration of army. He pensioned off those soldiers who were no longer fit for service. Old and corrupt officials were removed and young and energetic soldiers were enrolled. Special attention was paid to the training of soldiers and every effort was made to look into their welfare. Old forts were repaired while many new were built at strategic points. He appointed experienced military officers as wardens of the marches.

Balban also ordered an inquiry into the position of old Turkish soldiers, many of whom had been given villages in the doab as *iqta* in lieu of salary.

Administration

The establishment and expansion of the Delhi Sultanate led to the evolution of a powerful and efficient administrative system. At its zenith the authority of Delhi Sultan had extended as far south as Madurai. Although the Delhi Sultanate had disintegrated, their administrative system made a powerful impact on the Indian provincial kingdoms and later on the Mughal system of administration.

The Delhi Sultanate was an Islamic state with its religion Islam. The Sultans considered themselves as representatives of the Caliph. They included the name of the Caliph in the *khutba* or prayer and inscribed it on their coins. Although Balban called himself the shadow of God, he continued the practice, of including the name of Caliph in the *khutba* and coins. Iltutmish, Muhammad bin Tughlaq and Firoz Tughlaq obtained *manshur* or letter of permission from the Caliph. The office of the Sultan was the most important in the administrative system. He was the ultimate authority for the military, legal and political activities. There was no clear law of succession during this period. All the sons had equal claim over the throne. Iltutmish even nominated his daughter in preference to his sons. But such nominations or successions were to be accepted by the nobles. Sometimes *ulemas* played crucial role in accepting the succession to the throne. However, the military superiority remained the main factor in matters of succession.

Central Government

The Sultan was assisted by a number of departments' and officials in his administration. The post of *Naib* was the most powerful one. The *Naib* practically enjoyed all the powers of the Sultan and exercised general control over all the departments. Next to him was the *Wazir* who was heading the finance department called *Diwani Wizarat*. The military department was called *Diwani Ariz*. It was headed by *Ariz-i-mumalik*. He was responsible for recruiting the soldiers and administering the military department. However, he was not the commander-in-chief but the Sultan himself headed as the commander-in-chief of the army.

The military department was first set up by Balban and it was further improved by Alauddin Khalji under whom the strength of the army crossed three lakh soldiers. Alauddin introduced the system of branding of the horses and payment of salary in cash. Cavalry was given much importance under the Delhi Sultanate.

Diwani Rasalat was the department of religious affairs. It was headed by chief *Sadr*. Grants were made by this department for the construction and maintenance of mosques, tombs and *madradas*. The head of the judicial department was the chief *Qazi*. Other judges or *qazis* were appointed in various parts of the Sultanate. Muslim personal law or *sharia* was followed in civil matters. The Hindus were governed by their own personal law and their cases were dispensed by the village *panchayats*. The criminal law was based on the rules and regulations made by the Sultans. The department of correspondence was called *Diwani Insha*. All the correspondence between the ruler and the officials was dealt with by this department.

Local Administration

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

Art and Architecture

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

In the beginning, they converted demolished structures of Hindu temples and other buildings into mosques. For example, the *Quwwat-ul-Islam* mosque near *Qutub Minar* in Delhi was built by using the materials obtained from destroying many Hindu and Jain temples. But later, they began to construct new structures. The most magnificent building of the 13th century was the *Qutub Minar* which was founded by Aibek and completed by Iltutmish. This 71 metre tower was dedicated to the *Sufi* saint Qutbuddin Bakhtiyar Kaki. The balconies of this tower were projected from the main building and it was the proof of the architectural skills of that period. Later, Alauddin Khalji added an entrance to the *Qutub Minar* called *Alai Darwaza*. The dome of this arch was built on scientific lines.

The buildings of the Tughlaq period were constructed by combining arch and dome. They also used the cheaper and easily available grey colour stones. The palace complex called Tughlaqabad with its beautiful lake was built during the period of Ghyasuddin Tughlaq. Muhammad bin Tughlaq built the tomb of Ghyasuddin on a high platform. The Kotla fort at Delhi was the creation of Firoz Tughlaq. The Lodi garden in Delhi was the example for the architecture of the Lodis.

Unit II; Mughal India

Babur (1526-1530)

Babur was the founder of the Mughal Empire in India. His original name was Zahiruddin Muhammad. He was related to Timur from his father's side and to Chengiz Khan through his mother. Babur succeeded his father Umar Shaikh Mirza as the ruler of Farghana. But he was soon defeated by his distant relative and as a result lost his kingdom. He became a wanderer for some time till he captured Kabul from one of his uncles. Then, Babur took interest in conquering India and launched four expeditions between 1519 and 1523.

Military Conquests

On the eve of Babur's invasion of India, there were five prominent Muslim rulers—the Sultans of Delhi, Gujarat, Malwa, Bengal and the Deccan and two prominent Hindu rulers – Rana Sangha of Mewar and the Vijayanagar Empire. Once again by the end of 1525, Babur started from Kabul to conquer India. He occupied Lahore easily by defeating its governor, Daulat Khan Lodi. Then he proceeded against Delhi where Ibrahim Lodi was the Sultan. On 21st April 1526 the first Battle of Panipat took place between Babur and Ibrahim Lodi, who was killed in the battle. Babur's success was due to his cavalry and artillery. Babur occupied Delhi and sent his son Humayun to seize Agra. Babur proclaimed himself as "Emperor of Hindustan". His subsequent victories over Rana Sangha and the Afghans secured his position as the ruler of India. Rana Sangha of Mewar was a great Rajput warrior. He marched against Babur and in the Battle of Khanua (near Agra) held in 1527 Babur won a decisive victory over him. Babur assumed the title Ghazi.

In 1528, Babur captured Chanderi from another Rajput ruler Medini Rai. In the next year, Babur defeated the Afghans in the Battle of Gogra in Bihar. By these victories, Babur consolidated his power in India. Babur died at Agra in 1530 at the age of forty-seven.

Causes of His Success:

- a) *Absence of strong power in India:* According to Dr. Ishwari Prasad "India was a confederacy of a number of petty states which could easily fall prey to any strong invader during the beginning of 16th century"
- b) *Babur's Artillery:* Babur's efficient artillery was one of the most important factors in his victory in India. In addition to this, he had well trained and disciplined forces who fought gallantly against Ibrahim Lodi.
- c) *Inefficiency of Ibrahim Lodi as a military Commander:* Ibrahim who marched against Babur was careless in his movements, halted or retired without plan and engaged himself in the battle without foresight.
- d) *War Tactics:* Babur used *Tulghuna* method of war tactics which helped him to overcome his enemies in India.
- e) *Babur's Personality:* Babur's charismatic personality enabled him to win the loyalty of his soldiers as he had enormous capacity to inspire them.

- f) Not only this, there were other reasons for Babur to invade India. He was motivated by his imperial desire of conquering more and more territories in Asia and to acquire enormous wealth there.

Consequences of Babur's victory:

1. *Foundation of Mughal Dynasty:* The victory of Babur at the battle of Panipat in 1526 had ended the Lodhi rule and laid the foundation of Mughal rule in India which lasted for more than two centuries. Lane poole writes "the battle of Panipat became a tomb for Afghans of Delhi".
2. *Fullfillment of Babur's ambition:* Babur's long dream of capturing India and getting its wealth was fulfilled. According to Rushbrook "after being successful in India, the bad days of Babur came to an end".

Significance of First Battle of Panipat (21 April 1526)

After conquering Punjab Babur landed towards Delhi and met the forces of Ibrahim Lodhi at Panipat a town, 85 KM north-west of Delhi. In his '*Memoirs*' Babur states that with a small army of 12,000 horsemen he defeated Ibrahim Lodhi's army of about one lakh soldiers. Whatever be the statistical numbers, all authors of medieval Indian history believe that Ibrahim Lodhi had a greater number of soldiers than Babur. Both the armies engaged in skirmishes for a week long period but the real battle commenced in the morning of 21 April 1526 and by noon it was over with the defeat of Ibrahim Lodhi who died in the battle field along with 15,000 soldiers.

Historically speaking, the battle of Panipat changed the course of Indian politics as well as its history. Babur captured the throne of Delhi---a throne coveted by every important ruler of India.

Estimate of Babur

Babur was a great statesman and a man of solid achievements. He was also a great scholar in Arabic and Persian languages. Turki was his mother tongue. He wrote his memoirs, *Tuzuk-i-Baburi* in Turki language. It provides a vivid account of India. He frankly confesses his own failures without suppressing any facts. He was also a naturalist and described the flora and fauna of India.

Akbar as Empire Builder (1556-1605)

Akbar was one of the greatest monarchs of India. He succeeded the throne after his father Humayun's death. But his position was dangerous because Delhi was seized by the Afghans. Their commander-in-Chief, Hemu, was in charge of it. In the second Battle of Panipat in 1556, Hemu was almost on the point of victory. But an arrow pierced his eye and he became unconscious. His army fled and the fortune favoured Akbar. The Mughal victory was decisive. During the first five years of Akbar's reign, Bairam Khan acted as his regent. He consolidated the Mughal empire. After five years he was removed by Akbar due to court intrigues and sent to Mecca. But on his way Bairam was killed by an Afghan.

Akbar's military conquests were extensive. He conquered northern India from Agra to Gujarat and then from Agra to Bengal. He strengthened the northwest frontier. Later, he went to the Deccan.

Relations with Rajputs

The Rajput policy of Akbar was notable. He married the Rajput princess, the daughter of Raja Bharamal. It was a turning point in the history of Mughals. Rajputs served the Mughals for four generations. Many of them rose to the positions of military generals. Raja Bhagawan Das and Raja Man Singh were given senior positions in the administration by Akbar. One by one, all Rajput states submitted to Akbar. But the Ranas of Mewar continued to defy despite several defeats. In the Battle of Haldighati, Rana Pratap Singh was severely defeated by the Mughal army led by Man Singh in 1576. Following the defeat of Mewar, most of the leading Rajput rulers had accepted Akbar's suzerainty. Akbar's Rajput policy was combined with a broad religious toleration. He abolished the pilgrim tax and later the jiziya. The Rajput policy of Akbar proved to be beneficial to the Mughal state as well as to the Rajputs. The alliance secured to the Mughals the services of the bravest warriors. On the other hand

it ensured peace in Rajasthan and a number of Rajputs who joined the Mughal service rose to important positions.

Religious Policy

Akbar rose to fame in the pages of history due to his religious policy. Various factors were responsible for his religious ideas. The most important among them were his early contacts with the sufi saints, the teachings of his tutor Abdul Latif, his marriage with Rajput women, his association with intellectual giants like Shaikh Mubarak and his two illustrious sons – Abul Faizi and Abul Fazl – and his ambition to establish an empire in Hindustan. In the beginning of his life, Akbar was a pious Muslim. Soon after marrying Jodh Bai of Amber, he abolished the pilgrim tax and in 1562, he abolished jiziya. He allowed his Hindu wives to worship their own gods. Later, he became a skeptical Muslim. In 1575, he ordered for the construction of Ibadat Khana (House of worship) at his new capital Fatepur Sikri. Akbar invited learned scholars from all religions like Hinduism, Jainism, Christianity and Zoroastrianism. He disliked the interference of the Muslim Ulemas in political matters. In 1579, he issued the “Infallibility Decree” by which he asserted his religious powers.

In 1582, he promulgated a new religion called *Din Ilahi* or Divine Faith. It believes in one God. It contained good points of all religions. Its basis was rational. It upholds no dogma. It was aimed at bridging the gulf that separated different religions. However, his new faith proved to be a failure. It fizzled out after his death. Even during his life time, it had only fifteen followers including Birbal. Akbar did not compel anyone to his new faith.

Land Revenue Administration

Akbar made some experiments in the land revenue administration with the help of Raja Todar Mal. The land revenue system of Akbar was called *Zabti* or *Bandobast* system. It was further improved by Raja Todar Mal. It was known as *Dahsala* System which was completed in 1580. By this system, Todar Mal introduced a uniform system of land measurement. The revenue was fixed on the average yield of land assessed on the basis of past ten years. The land was also divided into four categories – *Polaj* (cultivated every year), *Parauti* (once in two years), *Chachar* (once in three or four years) and *Banjar* (once in five or more years). Payment of revenue was made generally in cash.

Mansabdari System

Akbar introduced the Mansabdari system in his administration. Under this system every officer was assigned a rank (mansab). It was a fundamental grading process of military personnel during the prolonged rule of the Mughals. The word Mansabdar implies the generic term for the military-kind grading of all royal functionaries of the Mughal Empire. The mansabdars governed the realm and controlled exercise upon its armies in the emperor's name. Though these men were normally aristocrats, yet, they could not organise a feudal aristocracy, because neither the offices nor the estates that supported them were earned in heredity. The phrase mansabdari system is derived from 'Mansab', implying rank, status, or position. There existed two grades that outlined the mansabdars. Those mansabdars whose rank stood in one or two hazari or who was ranked 12,000 or more were named the omkars. And those mansabdars whose rank stood below 1000, but not less than 20 were called the mansabdars. During long periods, the system absorbed some 80% of the empire's land revenue and in return it recruited and maintained armies in the Mughal service. The mansabdars were categorized on the basis of Zat and Sawar Rank. The Zat pertained to the number of troops maintained by the mansabdar and the Sawar referred to the number of horses maintained by the mansabdar.

The category can be listed as below:

- ☑ No. of Sawar = No. of Zat ` 1st Class Mansabdar
- ☑ No. of Sawar = 1/2 the No. of Zat ` 2nd Class Mansabdar
- ☑ No. of Sawar < 1/2 the No. of Zat ` 3rd Class Mansabdar

A mansabdar had to render service for the state and was obligated to deliver service whenever asked. In addition, they were ranked on the number of armed cavalymen, or sowars, which each had to maintain for service in the imperial army. Thus all mansabdars had a zat, or personal ranking and a sowar, or a troop ranking. The emperor had sole and exclusive rights to appoint, promote, suspend or

dismiss any mansabdar. No portion of a mansabdar's property was considered hereditary; a mansabdar's children had to start his life in his own way.

Aurangazeb (1658-1707)

Aurangazeb was one of the ablest of the Mughal kings. He assumed the title Alamgir, World Conqueror. His military campaigns in his first ten years of reign were a great success. He suppressed the minor revolts. But he faced serious difficulties in the latter part of his reign. The Jats and Satnamis and also the Sikhs revolted against him. These revolts were induced by his harsh religious policy.

Deccan Policy

The Deccan policy of the Mughals started from the reign of Akbar, who conquered Khandesh and Berar. Jahangir fought against Malik Amber of Ahmadnagar. During the Shah Jahan's reign, Aurangazeb, as governor of Deccan, followed an aggressive Deccan policy. When he became the Mughal emperor, for the first twenty five years, he concentrated on the northwest frontier. At that time, the Maratha ruler, Sivaji carved out an independent Maratha kingdom in the territories of north and south Konkan. To contain the spread of the Marathas, Aurangazeb decided to invade Bijapur and Golkonda. He defeated Sikandar Shah of Bijapur and annexed his kingdom. Then, he proceeded against Golkonda and eliminated the Kutb Shahi dynasty. It was also annexed by him. In fact, the destruction of the Deccan kingdoms was a political blunder on the part of Aurangazeb. The barrier between the Mughals and the Marathas was removed and there ensued a direct confrontation between them. Also, his Deccan campaigns exhausted the Mughal treasury. According to J.N. Sarkar, the Deccan ulcer ruined Aurangazeb.

Religious Policy

Aurangazeb was a staunch and orthodox Muslim in his personal life. His ideal was to transform India into an Islamic state. He created a separate department to enforce moral codes under a high-powered officer called Muhtasib. Drinking was prohibited. Cultivation and use of bhang and other drugs were banned. Aurangazeb forbade music in the Mughal court. He discontinued the practice of Jarokhadarshan. He also discontinued the celebration of Dasarah and royal astronomers and astrologers were also dismissed from service. Initially Aurangazeb banned the construction of new Hindu temples and repair of old temples. Then he began a policy of destroying Hindu temples. The celebrated temples at Mathura and Benares were reduced to ruins. In 1679, he reimposed jiziya and pilgrim tax. He was also not tolerant of other Muslim sects. The celebration of Muharram was stopped. His invasions against the Deccan sultanates were partly due to his hatred of the Shia faith. He was also against the Sikhs and he executed the ninth Sikh Guru Tej Bahadur. This had resulted in the transformation of Sikhs into a warring community. His religious policy was responsible for turning the Rajputs, the Marathas and Sikhs into the enemies of Mughal empire. It had also resulted in the rebellions of the Jats of Mathura and the Satnamis of Mewar. Therefore, Aurangazeb was held responsible for the decline of the Mughal empire.

Mughal Art and Architecture

The Mughal period witnessed a significant and widespread development in cultural activity. It was manifest in the sphere of art and architecture, painting, music and literature. In this cultural development, Indian traditions were blended with Turko-Iranian culture which was brought into India by the Mughals.

The architecture of the Mughals includes the magnificent forts, palaces, public buildings, mosques and mausoleums. The Mughals were fond of laying gardens with running water. Some of the Mughal gardens such as the Nishat Bagh in Kashmir, the Shalimar Bagh at Lahore and the Pinjore garden in the Punjab have survived even today. During the reign of Sher Shah, the mausoleum at Sasaram in Bihar and the Purana Qila near Delhi were built. These two monuments are considered as the architectural marvels of medieval India.

Large scale construction of buildings started with the advent of Akbar. He built many forts and the most famous one was the Agra Fort. It was built in red sandstone. His other forts are at Lahore

and Allahabad. The climax of fort-building reached its climax during the reign of Shah Jahan. The famous Red Fort at Delhi with its Rang Mahal, *Diwan-i-Am* and *Diwan-i-Khas* was his creation. Akbar also built a palace-fort complex at Fatepur Sikri (City of Victory), 36 kilometres from Agra. Many buildings in Gujarathi and Bengali styles are found in this complex. Gujarathi style buildings were probably built for his Rajput wives. The most magnificent building in it is the Jama Masjid and the gateway to it called Buland Darwaza or the Lofty Gate. The height of the gateway is 176 feet. It was built to commemorate Akbar's victory over Gujarat. Other important buildings at Fatepur Sikri are Jodh Bai's palace and Panch Mahal with five storeys.

During Akbar's reign, the Humayun's tomb was built at Delhi and it had a massive dome of marble. It may be considered the precursor of the Taj Mahal. Akbar's tomb at Sikandara near Agra was completed by Jahangir. Nur Jahan built the tomb of Itimaddaulah at Agra. It was constructed wholly of white marble with floral designs made of semi-precious stones on the walls. This type of decoration was called *pietra dura*. This method became more popular during the reign of Shah Jahan. The *pietra dura* method was used on a large scale in the Taj Mahal by Shah Jahan. Taj Mahal is considered a jewel of the builder's art. It contains all the architectural forms developed by the Mughals. The chief glory of the Taj is the massive dome and the four slender minarets. The decorations are kept to the minimum. Mosque building had reached its peak during Shah Jahan's reign. The Moti Masjid at Agra was built entirely in white marble. The Jama Masjid at Delhi was built in red stone. The Mughal architectural traditions continued in the eighteenth and early nineteenth century. Their influence in the provincial kingdoms is clearly visible. Many features of Mughal tradition can be seen in the Golden Temple at Amritsar.

Causes for the Downfall of the Mughals

The Mughal Empire declined rapidly after the death of Aurangzeb. The Mughal court became the scene of factions among the nobles. The weakness of the empire was exposed when Nadir Shah imprisoned the Mughal Emperor and looted Delhi in 1739. The causes for the downfall of the Mughal Empire were varied. To some extent, the religious and Deccan policies of Aurangzeb contributed to its decline. The weak successors and demoralization of the Mughal army also paved the way for it. The vastness of the empire became unwieldy. The financial difficulties due to continuous wars led to the decline. The neglect of the sea power by the Mughals was felt when the Europeans began to settle in India. Further, the invasions of Nadir Shah and Ahmad Shah Abdali weakened the Mughal state. Thus the decline and downfall of the Mughal Empire was due to the combination of political, social and economic factors.

Medieval Kashmir: (Foundation and Consolidation of Sultanate)

During the 8th century Kashmir was several times subjected to the attacks of the Arabs. Two centuries later, Mahmud of Ghazni twice led his armies for its conquest, however, both the Arab and Turkish invasions ended in failure.

Udaya'nadeva (1323-38) Rinchana left behind a son named Haidar who was under the guardianship of Shah Mir, his trusted counsellor. As Haidar was a minor, his mother Kotii Rani acted as Regent. But this arrangement was not regarded as satisfactory, for it was apprehended that without a sovereign the country might again lapse into anarchy. It was therefore decided to set up on the throne a senior and an experienced member of the former royal family of Kashmir. Kota Rani, Rinchana's widow, accordingly, on the advice of Shah Mir and other nobles of the land, recalled Udayanadeva, the brother of Suhadeva from Swat where he had been living since Zulju's invasion, made him king, and married him. Udayanadeva was, however, cowardly and incompetent, and it was really Kota Rani who was the virtual ruler. Soon after Udayanadeva's accession to the throne, Kashmir was faced with a great threat from an invasion of the Turks who entered the country via Hirapur. Udayanadeva became terror-stricken and fled to Ladakh. But Kota Rani did not lose heart. She rose to the occasion, and with the help of her chief officers, like her brother Rawancandra, Shah Mir, and Bhatta Bhiksana, she resolved to organize resistance to the invaders. She wrote to the chiefs who, taking advantage of the foreign invasion, had declared themselves independent, to give up their refractory conduct and unite under

her banner to repel the enemy, for disunity and selfishness would bring them nothing but disaster, as it had done during the invasion of Zulju. She asked them to recall to memory the invasion of Zulju when owing to the cowardice of the leaders and disunity in the country the people had suffered so much. She called upon them to gird up their loins, and fight the enemy, because it was a thousand times better to be killed in the defence of one's family and country than to run away to safety, leaving the women and children behind to be taken prisoners. Her appeal woke the chiefs from their lethargy and they rallied round her. As a result, the campaign against the Turks was conducted vigorously, and they were defeated and compelled to withdraw from the Valley. After their withdrawal, Udayanadeva returned to Srinagar. But due to his cowardly flight his prestige had greatly suffered, and so henceforth he began to lead a secluded life, taking very little interest in public affairs. The real power in the state was wielded by Kota Rani. Udayanadeva died in the year 1338, but Kota Rani, in order to get time to consolidate her position, concealed his death for four days. She had two sons. One of them was by her first husband, Rinchana, and was in charge of Shah Mir; the other was by Udayanadeva, and was under the guardianship of Bhatta Bhiksana. She ignored the claims of both her sons, and herself ascended the throne. But sooner did she assume the reins of government in her hands, than her position was threatened by her eldest son's tutor,

(Early Sultans from Shah Mir to Sikander)

Shah Mir Rule:

Shah Mir. Shah Mir's ancestry is shrouded in legend. According to some accounts he was descended from the Pandus,' heroes of the *Mahabharata*, while others trace his descent to the rulers of Swat. But from a study of the character and achievements of Shah Mir and his successors, it is more than probable that the family was of Turkish origin. The name of Shah Mir's father was Tahir and his grandfather's Waqir Shah, who was a very devout and religious man. Turkish adventurers began to enter Kashmir from the end of the 11th century onwards in search of employment. They were treated with respect by the Hindu kings, who employed them in their armies. Similarly, in 1313, came Shah Mir to the Valley with his tribe in search of fame and fortune. Suhadeva, who was then ruling Kashmir, employed him and gave him a village near Baramulla as Jagir. We do not know what role he played during Zulju's invasion and in the events leading to Rinchana's rise to power. But it is certain that a man of his restless nature and abundant energy could not have remained a mere passive spectator of the happenings around him. Besides, from the confidence which Rinchana placed in him, it appears that he must have helped him in his struggle against Ramacandra. It was because of this, and also because he stood aloof from the conspiracy hatched by Tukka, that Riiichana appointed him his minister as well as guardian of his only son Haidar. During the reign of Udayanadeva, Shah Mir, by his tact and ability, further strengthened his position. He co-operated with Kota Rani in organising resistance to the Turkish invasion, and in the end succeeded in repelling it. This considerably increased his prestige and popularity in the country, for he had saved the people from the fate to which they had been subjected only a few years ago by Zulju.

To consolidate his position further he entered into matrimonial alliances with the important feudal chiefs of the Valley. Those with whom such alliances could not be formed, he brought under his influence by playing one against the other. All this filled Udayanadeva with jealous hostility towards Shah Mir, and made him apprehensive lest the latter should use Prince Haidar, Rinchana's lawful successor, to drive him out or to exclude his heirs from the succession. But Shah Mir, assured of his own position and strength, ignored Udayanadeva. On Udayanadeva's death Kota Rani ascended the throne, but alarmed at the ambition and growing power of Shah Mir, she appointed Bhatta Bhiksana as her prime minister who, being one of the ablest and most powerful men in the kingdom, she hoped, would act as a counterpoise to him. Moreover, in order to be safe from the danger of Shah Mir's proximity in Srinagar, where he was very popular, she transferred her capital to Andarkot. Shah Mir was, however, angry with Kota Rani for having ignored him and raised another person to the highest office in the state; and he therefore made up his mind to overthrow both Kota Rani and her chief confidant. First he succeeded by means of a conspiracy in securing the assassination of Bhiksana.~and

then asked Kota Rani to marry him and to share power with him, threatening to make war on her if she refused. But Kota Rani rejected his proposal, for she did not want to marry a person who had been in her service; and being ambitious and domineering, she was not prepared to share power with anyone. Shah Mir, therefore, set out from Srinagar with an army against Andarkot; and having defeated the troops which were sent by Kota Rani to check his advance, he laid siege to the fort. Meanwhile, as most of the important chiefs of the kingdom had been won over by Shah Mir, and her forces began to desert and join him, she decided to surrender, and accept his proposals. But although Shah Mir married her, he did not trust her, because she had given her consent reluctantly and under duress. Moreover, as she still possessed some following in the country, he felt apprehensive and he therefore threw her into prison along with her two sons. He then himself ascended the throne under the title of Sultan Shamsu'd-Din and thus laid the foundation of his dynasty which ruled Kashmir for over 200 hundred years. Kofa Rani died in prison in the **year** 1339. What happened to her sons is not recorded in the chronicles.

Shams-ud-Din (1339-42)

The foundation of sultanate in Kashmir was laid by Sultan Shamas-ud-din Shahmir in 1339 A.D. The rulers (Sultans) of the dynasty ruled till 1561 AD, which is known in the history of Kashmir as a sultanate period. The period was a blessing for its people, as they suffered under the oppressive rule and political instability in the concluding epoch of Hindu rule. The founder of the dynasty abolished arbitrary taxes, fixed the state share and protected the people of the land from foreign invaders. During this period Kashmiris were fortunate enough to witness the rule of strong administrators like Shihab-ud-Din, Qutub-ud-Din and Zain-ul-Abidin, who with their wit and broader outlook elevated its status from a mere territory to a country and connected it with advanced states of the time. They played an important role in its political, economic, social, cultural and religious development, which instilled a concept of fraternity, brotherhood, communal harmony and hospitality among its people for which the land is still known in the annals of history.

Shamas-ud-din, like Rinchana, tried to heal the wounds inflicted on the Valley by Zulju's invasion and early two centuries of feudal anarchy and misrule. He abolished many of the extra taxes which had been imposed on the people in the previous reigns, and cancelled those laws and regulations which were of an oppressive nature. He took from the peasants one sixth of the produce as revenue, and protected them from greedy officials. He kept the feudal chiefs under control; and in order to counteract their influence, he raised to prominence two families: the Magres, who were of indigenous origin, and the Chaks who had migrated to Kashmir from Dardistan in the reign of Suhadeva under their leader Lankar Chak. Shamsu'd-Din made the latter his commander-in-chief, and similarly appointed other officers from among the Magres. However, we do not hear much of the activities of these families during the early Shah Mir period. It was in reality not until after the reign of Zainu'l-Abidin that they began to play an important part in the history of Kashmir. Shamsu'd-Din introduced a new era called the Kashmiri era in place of the ***Laukika*** era which had been in force hitherto. Towards the end of his days he left the administration in the hands of his two sons, Jamsheed and 'Ali Sher. He died in the year 13421 and was buried in Sumbal near Andarkot. Unknown and, probably, of humble origin, Shamsu'd-Din came to Kashmir in search of fortune, but he took advantage of the political chaos that prevailed in the country, and by his great energy, resource, and perseverance he rose to power and founded his dynasty. Although he ruled only for three years, yet, even in such a short time, he was able to win the loyalty of his subjects who looked upon him as their saviour.

Sultan Jamsheed (1342-43)

Shamsu'd-din left two sons, Jamshed and 'Ali Sher. Jamshed being the eldest succeeded to the throne. He had already gained experience in state affairs in the time of Udayanadeva, when he and his brother had acted as governors of Kamraj and Maraj. During the reign of his father also he had been closely associated in the government of the country. He proved to be a good ruler, and endeavored to promote the welfare of the people. He founded the town of Jamnagar in the pargana of Adavin, and built a bridge over the Jhelum at Sopore, and inns for travelers at various places. However, he was not

shrewd enough to realise the danger which threatened him and adopt measures to overcome it. Jamshed treated his younger brother, 'Ali Sher, with kindness, placed confidence in him, and consulted him on all matters relating to administration. But 'Ali Sher was ambitious, and having been incited by some courtiers, he raised the banner of revolt in Avantipur in order to seize the throne. Jamshed tried to conciliate him, but without any success. Meanwhile the Sultan had dispatched his son with an army to suppress a revolt in Divasar. 'Ali Sher marched against his nephew and defeated him. But during his absence Jamshed, on the advice of his minister, Lakashman Bhatt, decided to capture Avantipur, the seat of his brother's power. He accordingly besieged it, and inflicted great loss on the garrison. But hearing of the approach of 'Ali Sher he withdrew, and signed a truce for two months with his brother. But while he was absent in Kamraj 'Ali Sher broke the truce; and having bribed Siraj, who was in charge of Srinagar, he took possession of the capital and declared himself as Sultan. Jamsheed finding himself not strong enough to fight, fled; and after aimlessly wandering about in the Valley for a year and ten months, he died in 1345.

Sultan Ala-u-Din (1343-54)

On ascending the throne 'Ali Sher styled himself as 'Alau'd-Din. From the few facts that are known about his reign of about eleven years, he appears to have **been** an able, just, and strong ruler. He continued the work of consolidation and reform begun by his predecessors. He brought back the peasants to the lands, from which they had fled during Zulju's invasion, and he re-peopled the towns which had been populated. The same year that he became Sultan, the Valley, owing to the untimely rains which destroyed the crops, suffered from a severe famine. But he did all he could to alleviate the sufferings of his subjects. He erected many beautiful buildings at Andarkot, which he made his capital, and founded the town of 'Ala'u'd-Din pur, now a part of Srinagar, after his own name. He promulgated a law by which a childless widow, if immoral, was not entitled to get a share of her husband's property from her father-in-laws. During his reign the Lavanayas rose in revolt and then fled to Kishtwar. But they were pursued and captured by him, and were brought back to Kashmir where they were thrown into prison and their leaders executed. 'Alau'd-Din died in the year 1354, and was buried in his new town of 'Alii'u'd-Dinpur.

Sultan Shihab ud din (1354-73)

Nothing is known about the early life of Ala ud din's son and successor, Sultan Shihab ud din (Shirashamak: the little milk-drinker), it is said that he had been associated by his father in the government. On ascending the throne he assumed the title of Shihab ud din. He was full of energy and vigour, and his ambition was to establish his sway over the neighbouring territories. But before undertaking any wars of aggression, he first directed his attention to consolidate his position in his own country.

Taking advantage of Zulju's invasion and the chaos that followed it, the feudal chiefs had made themselves independent, and had built strong forts. Shihab ud din's predecessors had reduced many of them, but there were still some left who refused to pay tribute and defied the authority of the government. Shihab ud din, therefore, undertook a campaign against the refractory chiefs. He put to death those who refused to surrender, but spared those who promised to remain loyal to him. It was after he had assured himself that there would be no trouble in the Valley during his absence that he set out to conquer the neighbouring territories which had once formed part of the kingdom of Kashmir.

According to the Kashmir accounts Shihab ud din marched *via* Baramulla, and occupied Pakhli and Swat. Next he invaded Multan, Nu'man and Kabul, Ghazni and Kandahar, all of which he occupied one by one. He then crossed the Hindu Kush and invaded Badakhshan. After conquering it, he retraced his steps towards Gilgit and Dardu which also he annexed. He then advanced to conquer Baltistan and Ladakh. The ruler of Kashgar to whom these provinces belonged at that time, on hearing of Shihab ud din's invasion, set out with a large force and offered him battle in Ladakh. Although the Kashmir army was numerically inferior to that of Kashgar, yet it was victorious, and Baltistan and Ladakh were occupied.

Meanwhile, Shihab ud din's commander Malik Candra reduced Kishtwar and Jammu. Shihab ud din himself, on the other hand, marched from Ladakh to Nagarkot (Kangra), and after occupying it, encamped on the plains of the Sutlej. Here in 1361 he was met by Udakpati, the Raja Nagarkot, who had just returned with the spoils from a raid into the territory of Feroz Shah Tughlaq. Shihab ud din defeated him, and compelled him to surrender his booty and acknowledge his sovereignty. Then with 50,000 horse and 50,000 foot Shihab ud din soldiers set out to conquer Delhi, but was opposed by Feroz Shah Tughlaq on the banks of the Sutlej. Since the battle between the rulers of Delhi and Srinagar was indecisive, peace was concluded. It was agreed that all the territory from Sirhind to Kashmir was to belong to Shihab ud din, while the rest lying to the east was to go to Feroz Shah. A marriage alliance was also contracted by which Feroz Shah's two daughters were married to Shihab ud din and his brother Qutub u din, while Shihab ud din's daughter was married to Feroz Shah. This was Shihab ud din's last campaign, after which he returned to Kashmir and devoted the remaining 9 years of his reign to the work of reform.

The Kashmir chronicles, describing the conquests of Shihab ud din, have indulged in wildly exaggerated claims which are not supported by the contemporary authorities. Just as Kalhana had two centuries earlier exaggerated the military exploits of his hero Lalitaditya, so Jonaraja, and after him other Kashmir chroniclers, magnified the achievements of Shihab ud din. There is, for example, no evidence to suggest that Shihab ud din crossed the Hindu Kush and occupied the territories beyond it. In fact both Nizan-u-din and Firishta say that, realizing the difficulties of crossing that mountain, he retraced his steps. Similarly the claim that the Sultan conquered Kabul, Ghazni and Kandahar appears to be fantastic. In reality his conquests covered a much limited area. These comprised Gilgit, Dardistan and Baltistan to the north, Ladakh to the east, Kishtwar, Jammu, Chamba and other hill states to the south, and most of the northern and western Punjab and the Peshawar district to the west. As regards Shihab ud din's relations with Feroz Shah it is possible that the two rulers met each other while the latter was carrying on a campaign against the Raja of Nagarkot, and also, perhaps, concluded a treaty. But there is no reliable evidence to support the view that there was a conflict between the Sultans of Kashmir and Delhi, or that a marriage alliance was concluded.

Shihab ud din was not only a proved warrior but also an able administrator, and governed his kingdom with firmness and justice. But one of his regulations, which survived for a long time, that for seven days in every month the **Hanjis** (boatmen) would be required to serve the king without wages, was very oppressive. His exaction of **Baj** also weighed heavily upon the people.

He was, however, a patron of learned men and opened a number of schools where the Qur'an, Hadis and Fiqh were taught'. He was tolerant towards his non-Muslim subjects, and according to the statement of Persian chroniclers that, towards the end of his reign, he indulged in iconoclastic activities is incorrect. For Jonaraja, who is the earliest and most reliable authority, says that when owing to the expenses caused by his campaigns his treasury became empty, and Udayasri his minister, suggested to melt the brass image of Buddha and coin the metal into money, the Sultan replied in anger: "Past generations have set up images to obtain fame and earn merit, and you propose to demolish them. Some have obtained renown by setting up images of gods, others by worshipping them, some by duly maintaining them, and some by demolishing them. How great is the enormity of such a deed! "

Like his father and uncle, Shihab ud din also built a new town. It was situated on a delightful spot at the confluence of the rivers Jehlam and Sind, and was called Shihab ud Dinpur after his own name. He erected in it a mosque, and laid out gardens and parks for the benefit of the people*. Meanwhile, in 1360, Kashmir suffered from a serious flood which engulfed the whole town of Srinagar. There was a great loss of life and property; and the Sultan had to take refuge in a hill fort. When, therefore, the waters subsided he laid the foundations near Kohi-e-Maran of a new town which would not be affected by floods and named it Laksmiagar after his queen Laksmie. One more town which the Sultan built was Shihabu-pur, now called Shihampur and is a part of Srinagar'. He is also said to have erected many mosques and monasteries.

Shihab ud din was a good judge of men, and took into his service persons known for their ability and integrity. Udayairi and Kota Bhatta were two of his ministers in whom he placed great confidence. Udayasri was both his chief and finance minister.' But Kota Bhatta after some time renounced the world and retired to a forest. His military commanders were Malik Candra, Sura Lolaka and Acal Raina, a descendant of Ramacandra, whom the Sultan gave the village of **Chadura** as Jagir. The last years of Shihab ud din's life were not happy. He became attached to his queen Laksmi's sister's daughter named Lasa who had been brought up by her. She was beautiful and clever, and by her intrigues she contrived to alienate the Sultan from his queen, and then secured the exile of their two sons, Hasan Khan and 'Ali Khan. Shihab ud din was very unhappy on account of his separation from the princes, but owing to the great influence which Lasa exercised over him, he could not rescind (revoke) his order. However, just before his death in 1373, he wrote to his sons, who were in Delhi, to return to Srinagar. Only Hasan obeyed the summons but did not arrive in time to see his father.

Contribution of Zain-ul-Abidin

Sultan Zain-ul-Abidin popularly known as 'Bud Shah' ruled the Kashmir kingdom from 1420-1470 A.D. He is remembered and adored for his remarkable role in strengthening communal harmony and the principles of coexistence in a multi religious society in Kashmir. One comes rarely across the pages of history a ruler so profoundly secular and democratic as Sultan Zain-ul-Abidin of Kashmir. Having been the loved son of his father, he received good education both at home and outside. He took great pleasure in traveling, and it was during his father's time that he got an opportunity to visit the court of Timur at Samarqand. He remained there for several years and received training in necessary arts and crafts of Central Asian origin. His main aim was the peace and prosperity of the country and for that purpose he introduced several reforms. His reign was an era of glory and all-round prosperity for the people of Kashmir. His reforms touched all aspects of social, economic, political, religious and cultural life of Kashmir which are hereunder outlined for further explanation.

Economic reforms:

Sultan Zain-ul-Abidin made a significant contribution for the development of economy. For public welfare the Sultan adopted a series of measures. He showed special interest by building floating Islands on which crops were sown and drained the marshes in order to bring new areas under crop cultivation. With the help of canal construction, extensive cultivation and other means there was three-fold increase in food production in the valley. He engineered a policy of canal repairing and dug up new canals to boost agricultural sector in all areas. His measures to develop irrigation system by establishing a network of canals and dams proved fruitful for public welfare and specially peasantry class. His network of new canals included the following:

1. The Lachmankul that carried the waters of river Sind to new town of Nawshahar founded by the Sultan himself. The canal extended to Jamia Masjid and then emptied itself into the Mar canal.
2. Kakapur Canal: It irrigated the villages around the Kakapur Pulwama.
3. Chakdar Canal: It originated from Nandmarg and irrigated the plateau of Chakdar. (Nandmarg is a pass in the Pir Panjal Range and the Chakdar is Chakdara of Jonaraja).
4. Karla Canal: It irrigated the Karla region known by its present name Adavin, lying between Shopian and Romuh. It was on the banks of this canal that Sultan built the town of Zainpur.
5. Avantipur Canal: It irrigated the lands around Avantipur and a portion of this canal running through Midpur and Rajpur is still in existence.
6. Lalkul or Pohur Canal: It carried the waters from the Pohur river to the land around Zainagir and as a result agricultural practices in the area became possible.
7. Safapur Canal: The canal carried the waters of Sind river across the district of Lar to the lands around the Manasbal Lake. Here on the banks of the Lake Sultan restored the ancient town of Andarkot and build a palace overhere.
8. Martand Canal: It diverted the waters of Lidder river to irrigate the arid plateau of Mattan. Here cultivation of Sugarcane was introduced and the canal still survives.

9. Mar Canal or Nalla Mar: The waters of the Dal Lake were diverted into the Mar canal which extended upto Shadipur and emptied here at the confluence of the Jhelum and Sind. In consequence a large part of land was recovered for cultivation purpose.

Owing to these measures, such as irrigation works, the draining of marshes and the reclamation of large areas for cultivation purpose the whole region became self sufficient in food crops and rice became cheaper in the area. Moorcraft writes that the annual production was recorded at 77 lac *Kharwars*. Besides these reforms the Sultan abolished many exactions on peasants and always took their paying capacity into consideration while assessing the land revenue.

Promotion of arts and crafts:

Sultan Zain-ul-Abidin employed novel methods for the promotion of craft production and industrial development which supplemented the income from agriculture. His most significant contribution was that of patronage to the artists and craftsmen. Large number of arts and crafts for which Kashmir has been famous throughout the world, were introduced from Persia, particularly during the Zain-ul-Abidin. For the growth of metal work, paper-mache, wood carving, stone polishing, carpet making, gold beating, bottle making, window cutting, book binding, fireworks and the art of calligraphy he gave allowances to boost the industry. Carpet weaving and Shawl industry which is the largest industry at current were originally founded by the Sultan through the skilled crafts men from Turkistan. Similarly, paper making in Kashmir also owes its origin to Sultan.

In the field of architecture, the Sultan left no stone unturned. He is considered a magnificent builder for his taste of laying down the various towns of Zaingiri, Zainpur, Zainkot, Zaina Kadal, Zain Dab, Hilalpura, Suratranpur, Zain Kundla, Amaravati, Sidhapur, Zain Pattan, Zain Math, Zain Tilak, Zaingam and rebuild the city of Anderkot. This testifies his passion and taste for town planning. He also built Khanqah of Sayyid Madini and laid out the charming Islands of Sonalank and Rupa lank at Dal Lake. He also built inns for travelers and merchants at various locations besides providing sanctuary to homeless and the needy. He founded the new city called Naushahar (a part of the city now). He adorned it with splendid houses for his officers, courtiers and learned men and built a wooden palace of 12 storey's in it, each containing 50 rooms, halls and corridors. It was surmounted by a golden dome, and its spacious halls were lined with glass. Similarly the masonry styles of the Sultan could be reflected in the tombs of his mother, the mosque of Madini, Hindu temples, and various other architectures. Similarly, he built the first wooden bridge at Srinagar known even now as Zainakadal.