

ASSIGNMENT No. 1

Q.1 Elaborate on the Arab conquest of Sindh, Multan and Gujarat under the generalship of Muhammad ibn Qasim al-Thaqafi.

From the ancient times, India was famous as the fanatical land and was called golden sparrow. Its wealth and huge population always attracted foreigners. Although the Arabs did not rule for a very long time yet they are called the bridge connectors for India and rest of the world, mainly Europe. Arab's were conquering the world, starting from Syria, Palestine, Egypt and Persia while India was struggling with the unstable kingdom of Hindu's. Harshvardan was the last Hindu emperor and his death brought political instability in India. Islam had already set their foot in India by then. So Arabs's decided to enter into Sind, one of the prosperous states of India at that time. As a result, an Islamic region of Sind was established and today also it is one of the main Islamic centres.

Effects of the Conquest of Sindh

Religious Changes: Islam was established in Sind and Multan. The attempt failed as Rajput's had a strong position in North. Initially, after the death of Muhammad bin Qasim, the Khalifah were shaken and the Islamic propagation was declined. The alliances made by Muhammad Bin Qasim proved to be fruitful in later invasion of Islamic rulers. The views on Islam were changed as Arabs were not cruel. No extra taxes were imposed on Hindus for believing in Hinduism which won their hearts and they embraced the Arabs with the open arms.

Political and Social impact on India: The poor management of the Hindu rulers and their weak army strengths were in front of the world which developed the interest of Arabs to occupy the entire India. The Arabs opened the way of communication with the other Islamic regions and thus the direct trade and business with the Islamic countries started (should be added or not). The Sind area which was considered to be tribal before Arab invasion became economically strong and civilized. The law and order of the Arabs changed the social status of the region. The Arabs were great politicians. They believed in winning the mind of people rather than acquiring land. The social reforms took place during this time as the peaceful administration was set whereas other parts of India were highly disturbed. The disunity of Hindu Rajas proved to be the bigger spring bolt to bring the change in the area. The common people were fed up with internal fights and they had no respect for the Rajput's empire.

Economical and cultural developments: The Arabs adopted the policy of toleration and allowed Hindus to follow their religion. The Arabs adopted the rich rituals of Brahmins and gained knowledge in the areas of Astrology, Medicine and Arthashastra. Many of the Sanskrit words were added in Arab dictionaries. The small areas were converted in cities. The Arabs did town planning according to the crop of that particular area and set up business accordingly. This improved the economical conditions of the Sind Region. For trade horses and camels were brought from other areas which later on became a mean of carrying goods from Sind to other countries.

The settlement of Arabs: Many of the Arab soldiers married Sindhi women and got settled in Sind. This increased the population of the region. The Arabs started treating Sind as their own land and tried to develop the area in all the spheres. The good buildings and planning of cities left a significant impact on the Indian culture which was reflected later on. The Arabs were great poets. They believed in the development of new languages which gave birth to Sindhi language (a mixture of Arab and Sanskrit language). The poetry written in Sindhi is famous till date. It given birth too many famous poets. The great Quran was translated in Arabian language.

Invasion of Sind by Muhammad-bin-Qasim (695-715 AD)

A 17 years old boy was ambitious, a great warrior, courageous. He was born and brought up in the Taif now in Saudi Arabia. He invaded Sind and Multan area. This is a historical win which has its impact on the history of world. He was not a cruel king. He wanted to establish a territory based on rich culture and civilization. He proved to be good administrator. His romance stories led many poets to write great poetry in Arabian language which is called Sindhi heritage.

When he became powerful the Khalifah's could not digest his success and they arrested him against the false charges. He was taken back to Arab where he was killed. People of Sind worshiped his statues. But the caliph's were not liberal, so they could not rule for a long time. The Arab invasion in Sind region was a great historical moment which brought social and economic development in the tribal region of Sind. The law and order was established. Peace and culture was developed. Education was spread. Trade with the Arab countries was set. The people of Sind adopted Islamic culture. Their belief that the Islam only believes in cruelty changed and the Islam was spread. The Brahmins were given respect and they were free to follow Hinduism. They repaired some Hindu temples which were destroyed in Islamic Invasion. Thus the Hindus developed respect for the Arabs. Hinduism and Islamic culture was followed side by side and the two religions had healthy exchanges of culture. A mix culture was spread which was known as Sindhi Culture. It has impact on the coming times. This period was not for a very long time. It ended with the death of Muhammad Bin Qasim but The Sind area had great benefits during this time.

Q. 2 Describe that how was the Ghaznavid rule established in the North-Western regions of India, and what were its consequences?

The founder of the dynasty was Sebuktigin (ruled 977–997), a former Turkic slave who was recognized by the Sāmānids (an Iranian Muslim dynasty) as governor of Ghazna (modern Ghaznī, Afghanistan). As the Sāmānid dynasty weakened, Sebuktigin consolidated his position and expanded his domains as far as the Indian border. His son Maḥmūd (ruled 998–1030) continued the expansionist policy, and by 1005 the Sāmānid territories had been divided. The Oxus River (Amu Darya) formed the boundary between the two successor states to the Sāmānid empire, the Ghaznavids ruling in the west and the Qarakhanids in the east.

Ghaznavid power reached its zenith during Maḥmūd's reign. He created an empire that stretched from the Oxus to the Indus valley and the Indian Ocean; in the west he captured (from the Būyids) the Iranian cities of Rayy and Hamadan. A devout Muslim, Maḥmūd reshaped the Ghaznavids from their pagan Turkic origins

into an Islamic dynasty and expanded the frontiers of Islam. The Persian poet Ferdowsī (d. 1020) completed his epic *Shāh-nāme* (“Book of Kings”) at the court of Maḥmūd about 1010.

Maḥmūd’s son Mas‘ūd I (reigned 1031–41) was unable to preserve the power or even the integrity of the Ghaznavid empire. In Khorāsān and Khwārezm, Ghaznavid power was challenged by the Seljuq Turks. Mas‘ūd suffered a disastrous defeat at the Battle of Dandānqān (1040), whence all the Ghaznavid territories in Iran and Central Asia were lost to the Seljuqs. The Ghaznavids were left in possession of eastern Afghanistan and northern India, where they continued to rule until 1186, when Lahore fell to the Ghūrids.

Little survives of Ghaznavid art, but the period is important for its influence on the Seljuq Turks in Iran and on later Islamic art in India. The Ghaznavids introduced the “four eyvān” ground plan in the palace at Lashkarī Bāzār near Lashkarī Gāh, on a plateau above the Helmond River, just north of Qal’eh-ye Best, Afghanistan. An eyvān is a large vaulted hall, closed on three sides and open to a court on the fourth. The motif of a court surrounded by four eyvāns dominated Seljuq mosque architecture and was used continually through the Timurid and Ṣafavid periods in Persia. The victory tower of Mas‘ūd III (built 1099–1115) is a precursor of the Seljuq *türbe*, or tomb-tower. Of its two original stories, the remaining one is largely covered with ornamental inscription. Excavations at the site of the palace at Lashkarī Bāzār have uncovered figurative paintings whose stylistic elements are similar to early Seljuq work.

Q. 3 Explain the major developments that had taken place in the reign of Sultan Nasir al-Din Mahmud.

Nasir ud din Mahmud Shah (1229/1230 – 19 November 1266, reigned: 1246–1265)^[5] was the eighth sultan of the Mamluk Sultanate (Slave dynasty). The *Tabaqat-i Nasiri*, written by the court historian Minhaj-i-Siraj, is dedicated to him. It is the only available contemporary source of history of his reign and thus undoubtedly the most reliable source.^[6] He was a son of Shamsuddin Iltutmish, (as clearly mentioned by Minhaj in *Tabaqat-i Nasiri*).^[7] He ascended to the throne of Delhi Sultanate in 1246 at the tender age of 17 or 18 after the chiefs replaced Ala ud din Masud, when they felt that Masud began to behave as a tyrant.

As a ruler, Mahmud was known to be very religious, spending most of his time in prayer and copying the Quran. However, it was actually his father-in-law and Naib, Ghiyas ud din Balban, who primarily dealt with the state affairs.

After Mahmud's death in 1266, Balban (1266–87) rose to power as Mahmud had no surviving children to be his heir.

Nasiruddin Mahmud was a son of Iltutmish (not the youngest as Iltutmish's youngest son was Qutubuddin, who was blinded and killed by Shah Turkan). His mother was a concubine (who later, during his son's reign, was given the title of Malikah-i-Jahan). He was born in the year of 626 Hijri (1229 A.D.), in Delhi's Kasr-Bagh (the Garden Castle), few times after the untimely death of Iltutmish's eldest son and heir apparent Nasiruddin Mahmud Shah, who governed Bengal and Oudh under Iltutmish's sovereignty. Iltutmish, being greatly aggrieved by the sudden loss of his favourite son, bestowed upon the son with the title of the deceased prince. Infant Mahmud, along with his mother, was sent to the castle of nearby town Luni. He was brought up and

received his education there. On May 10, 1242, Sultan Muiz ud din Bahram was dethroned. Amirs and Maliks took the possession of Delhi from him. Mahmud, along with his brother Jalal-ud-Din Masud Shah and nephew Ala ud din Masud (son of Ruknuddin Firuz) was brought to Firuzi castle, the royal residence, from the confinement of the white castle by the amirs and Ala ud din Masud was chosen as the Sultan. Both the brothers remained in confinement until September 1243, when Masud ordered them to be released and conferred upon Mahmud the city of Bharauj and its dependencies. Mahmud left Delhi and went to his fief with his mother. He undertook expeditions against the rebels in that territory and the adjacent mountains.

Unlike many of his predecessors and successors, Mahmud strictly followed monogamy. He spent most of his time writing down verses of the Quran. He sold the handwritten copies and used the money for his personal expenses. Surprising enough, he had no servants to carry out his personal tasks. His wife had to cook the food for the family.

200 BC

The earliest history of Multan fades away in the mists of mystery and mythology. Most of the historians, however agree that Multan beyond any doubt, is the same Maii-us-than which was conquered by Alexander who faced here tremendous resistance. He was fatally wounded while fighting to capture the citadel. For the first time his sacred shield, which he had taken from the temple of Illion, Athena, and which he used always to be carried before him in all his battles, rolled in dust while he fell unconscious on the ground with blood gushing out from his wounds. But that was the scene which inspired the Macedonians and seeing their king in that state they launched a lightning attack and captured the citadel without any further harm to Alexander. Alexander, however, never recovered fully well after this battle and died, on his way back, at Babylon.

400 - 600 AD

History is silent for more than six centuries that is until 454 A.D. when White Huns, the barbarous nomads, stormed Multan under the banner of their leader Torman. After a fierce fight they conquered but did not stay for long and Hindu rule continued once again for about two hundred years.

600 - 700 AD

Subsequent history of Multan is well established and more than sufficient light has been thrown on the cross section by world famous travellers, writers and historians who visited Multan including the Chinese historian Hiuen Tsang in 641 A. D. The Chinese traveller found the circuit of the city about 30 li which is equal to five miles. He described, "the soil rich and fertile and mentioned about eight Deva temples. He also mentioned that people do not believe in Buddha rule. The city is thickly populated-the grand temple dedicated to the Sun is very magnificent and profusely decorated-The image of Sun Deva also known as "Mitra" is cast in yellow gold and ornamented with rare gems. Its divine insight mysteriously manifested and its spiritual powers made plain to all and so on".

Multan was first visited by the Muslim arms during the reign of the Khalifa Abu Bekr, in 44 Hijri (664 A.D.), when Mohalib, the Arab General, afterwards an eminent commander in Persia and Arabia, penetrated to the

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ancient capital of the Maili. He returned with many prisoners of war. The expedition, however, seems to have been directed towards exploration of the country as no attempt was apparently made to retain the conquest.

700 - 800 AD

Mohammad Bin Qasim, the great Muslim general invaded this subcontinent in 712 A. D., and conquered Sind and Multan. The city was conquered after a fierce and long battle which lasted for seven days. Many distinguished officers of the Muslim army sacrificed their lives in the battle, but the Hindu army was defeated.

The author of 'Jawahar-al-Bahoor' (the famous Arabic History) writes in his book "that Multan at that time was known as the House of Gold. There was a great Mandir which was also called as the Sun Mandir. It was so big that six thousand resident worshippers were housed therein. Thousands of people from every corner of the country used to visit this place to perform their Haj (Pilgrimage). They used to circle round it and get their beards and heads shaved off as a mark of respect.

800 - 900 AD

In the periods, of Caliph Mansoor, and Mostasim Bilia, Multan was attacked by Arabs several times.

900 - 1000 AD

Ibn Khurdaba described in his book, "The book of Roads and Kingdoms", "Multan being two months journey from Zarani the capital of Sijistan, by the name of Farj because Mohammad, Son of Qasim, Lieutenant of At-Hajjaj, found vast quantities of gold in the city, which was forwarded to the Caliph's treasury so it was called by the Arabs the House of Gold".

Al-Masudi of Baghdad who visited the valley of the Indus in 303 A.H. (915 A.D.) mentioned about Multan in his book, "The Meadows of Gold", that "Multan is seventy five Sindhian Farsangs from Mansura. It is one of the strongest frontier places of the Musulmans and in its neighbourhood there are a hundred and twenty thousand towns and villages", Al-Masudi also mentioned about the idol and explained as to how people living in the distant parts of country travel to Multan to perform pilgrimage and in fulfilment of their woes and religious obligations, they make offerings of money, precious stones, perfumes of every kind and aloe wood before it. Both Istakhari of Istakhar, or Persepolis, who wrote about the middle of the tenth century 340 A.H. (951 A.D.) and Ibn Haukal of Baghdad who based his work on that of Istakhari, give glowing accounts of Multan which they described as a large, fortified and impregnable city, about half the size of Mansura, the ancient Muslim capital of Sind. They also mentioned about the idol of Multan as being held in great veneration by Hindus who flocked to it from all parts of India. Sultan Sabuktageen, the Afghan King conquered Multan, but after four years, that is, in 980 A.D. it was conquered by a Sardar of the Karamti Tribe who ruled it for some time.

1000 - 1100 AD

Mahmood Ghaznavi attacked Multan for the first time - conquered it and demolished many Hindu temples. He demolished the famous 'Sun Mandir' also. Mahmood Ghaznavi attacked Multan for the second time during 1010 A.D. and conquered it but did not stay for long.

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1100 - 1200 AD

Sultan Shahab-ud-din, who is also known as Mohammad Ghory, finally defeated Pirthvi Raj and conquered India. After consolidating his position in Dehli, the capital of India, led an army attack, against Multan and conquered it. As such, Multan, which had remained almost independent under the Arab rulers became a dependency of the house of Ghaznavi. Sultan Mohammad Ghory appointed Aii Karmani as his Governor of Multan and Uch.

1200 -1300 AD

In 1218 A.D. Changez Khan invaded Western Turkistan and for the next three centuries history of Multan is practically the history of incursions from Western and Central Asia to which the invasion of Changez gave rise. During this period Multan was nominally subject to the Delhi Empire. There were, however, two periods when Multan was practically a separate Kingdom independent of Delhi. At times the province was held by powerful governors who, though, unable to secure independence, were powerful factors in the dynastic changes of the time.

The Administration of Multan suffered due to preoccupation of Delhi Empire in repelling the repeated raids of Mughals from Khurasan and Central Asia. In 1 284 A.D. the Mughals under Taimur Khan, defeated and killed prince Muhammad, known as the Martyr Prince who then ruled Multan. In 1305 A.D. an invasion under Aibak Khan was repelled by the redoubtable warrior Ghazi Beg Tughlak, who is said to have 29 times defeated the invading hordes. In 1 327 A.D. a force under Turmsharin Khan over-ran the distt. and retreated on payment of bribe.

1300 - 1400 AD

After the establishment of the Delhi Sultanate, Multan became its western frontier. In the beginning it was governed by Nasir-ud-Din Qabacha, then captured by jaial-al-Din Manakabarni and finally annexed by Shams-AI-Din Altamash. When Balban strengthened his frontier guard he posted his eldest son Sultan Muhammad Khan-i-Shahid here and made him responsible for the defence. It was under his patronage that Amir Khusrau and Hasan Dehiavi lived in Multan and composed their poems. Multan, however, continuously suffered from Mongol invasions. In order to meet these Mongol pressures Ghiyas-ud-Din Tughlaq was appointed as a warden of the Frontier Marches. From Multan he rose to be the Sultan of Delhi - Multan remained under the Tughlaqs until it was conquered by Amir Taimur in 1 397 A.D.

During this long period the prosperity of Muitan grew unabated. It was during this period that the city was adorned by important monuments that established a particular school of Muitani Architecture. The Tombs of Baha-AI-Din Zakariya, Shah Rukn-AI-Din, Rukn-e-Alam and Shamas Sabzwari have given to Multan a unique place in the indo-Muslim Architecture. The presence of these tombs of the saints mentioned above have also added a religious tone to the city. In 1 397 A.D., came the invasion of Taimur whose troops occupied Uch and Multan, sacked Tiamba, raided the Khokhars of Ravi and passed across Beas to Pakpattan and Delhi.

1400 - 1500 AD

In India in reality. Khizer Khan Syed governed the Kingdom in the name of Taimur but without any sovereign title or royal honours. During the troubled reign of his grand son Syed Mohammad, an insurrection broke out in Multan among the Afghans called Langas. Finally one of the Langa chiefs proclaimed himself as the king of Multan under the title of Sultan Kutab-ud-din Langa.

During the eighty years that Multan was held by Langa Dynasty, it became the principal caravan route between India and Kandhar. Commerce and agriculture flourished. All the lands along the banks of the Chenab and the Ghagra as well as some on the Indus were cultivated and prosperity flourished once again.

1500 - 1600 AD

In 1526 A.D. Shah Hussain Arghun, at that time the ruler of Sind, seized Multan on behalf of Baber, the Mughal emperor. He bestowed it on his son Mirza Askari. The Mirza, assisted by Langar Khan, one of the powerful amirs of Sultan Mahmud Langa, held possession of Multan during the rest of the Baber's reign. After the death of Baber, Humayun found himself compelled to surrender Multan, in fact the whole of Punjab, to his eldest brother, Kamran Mirza. The prince established his court at Lahore and deputed one of his amirs to take care of Multan. During the confusion that followed the flight of Humayun to Persia the Kingdom of Multan was captured by Baluchies under their chieftain Fattah Khan who surrendered it to Hebat Khan, one of the commanders of Sher Shah Suri. Pleased with his services, Sher Shah Suri bestowed the Kingdom of Multan on Hebat Khan.

1600 - 1700 AD

When Humayun recaptured the Indian throne in 1555 A. D. Multan was also amalgamated in the Mughal Empire, Abul Fazal mentions in "Ain-c- Akbari" that: "Multan was one of the largest provinces of the empire, extending to the frontiers of Persia including within its limits the modern countries of Baluchistan, Sindh, Shikarpore and Thatta, besides a portion of Doabas now attached to Lahore. A royal mint for silver and copper coins was established at Multan alongwith the mints at Delhi, Agra and a few other places". Under the Mughal Emperors, Multan enjoyed a long period of peace and was known as Dar-ul-Aman (city of peace). For more than two hundred years that is from 1548 to 1748 there was no warfare in this part of the Punjab. As a result of these peaceful conditions, cultivation increased, particularly in the riverain areas and commerce flourished. Multan thus became an emporium for trade. The city became the headquarter of a province which covered the whole of the South Western Punjab and, at times, included Sind also.

1700 - 1800 AD

At the decline of the Mughal Empire Multan had, at first escaped devastation which was experienced by other parts of the subcontinent. The main reason was the change in the route of the invaders from Afghanistan to India as it lay through Lahore. So the armies of Nadir Shah and Ahmed Shah Abdali left Multan unscathed. After having been a part of the Dehii empire, Multan in 1752, became a province owing allegiance to the Afghan kings of Kabul. During this period the country was ruled by Governors of Pathan extraction and under

the rule of the Saddozais of Kabul. The Saddozais governed Multan for more than sixty six years but general conditions remained turbulent.

After consolidating their position at Lahore, the Sikhs marched to the south-west for over two hundred and fifty miles. They crossed the Indus and penetrating into the Deras' under their Commanders Sardar Hari Singh Bhangi and his sons, Jhanda Singh and Ganda Singh along with Hira Singh, the Sikhs destroyed everything, plundered many villages and killed the people mercilessly, set the houses of the Muslims on fire and demolished many mosques. Ultimately, under the command of Jhanda Singh and Ganda Singh, they appeared before Multan on March 9 1764 A.D. (21 Ramazan 11 78 A. H.) looted its suburbs but after collecting millions of rupees they returned.

1800 - 1900 AD

By the beginning of 1818 Ranjit Singh succeeded to raise a big army consisting of 25,000 soldiers equipped with necessary provisions which he placed under Diwan Misr Chand, his most trusted General. The overall charge of the campaign was entrusted to his elder son Khark Singh and the contingent set out for Multan with great pomp and show. The famous Zamzama Gun was also transported to Multan. Nawab Muzaffar Khan Saddozai who was the Governor of Multan for the past thirty nine years fought courageously but failed to save Multan from the clutches of Sikhs. The death of Muzaffar Khan was in fact the death of the Muslim rule in Multan. After capturing the Fort the Sikh soldiers were let loose to arson and debauchery and Latif recorded as under :

"The city and Fort were now given up to be plundered by the Sikh troops. Great were the ravages committed by the Sikhs on this occasion. About 400 to 500 houses in the Fort were razed to the ground and their owners deprived of all they had. The precious stones, jewellery, Shawls and other valuables belonging to the Nawab were confiscated to the state and kept carefully packed by Diwan Ram Dyal for inspection of the Maharaja. In the town many houses were set on fire and nothing was left with the inhabitants that was worth having. Hundreds were killed in city sack, and indeed there was hardly a soul who escaped both loss and violence"

The Sikh rule continued in the Punjab and Multan unchecked but thinking themselves very powerful, the Sikhs crossed the Sutlej and entered into the British Territory. They looted some of the villages also. This happened on December 8, 1845 A.D. The outcome of this adventure was a fierce battle and a disastrous and ignominious defeat of the Sikh Army. Thereafter a treaty was signed between the British and the Sikhs. Under the new treaty a Council of Regency was established at Lahore which empowered the British to intervene into many administrative matters. Keeping in view the provisions of the treaty the British Resident introduced several measures in order to regulate the administration throughout the Sikh territories. These measures were to be implemented by Diwan Mul Raj also, who was the Sikh Governor of Multan. The changes were, however, detrimental to the overall interests of the Diwan as they affected his tight control over the traders and businessmen. The other decision of the Resident which brought a blow to Diwan Mui Raj was the introduction

of appeals against the decisions of the district officers. such appeals were to be heard by the Lahore Darbar. These measures infuriated the Diwan, as he considered it as an infringement of his rights.

Q. 4 Explain the shift of power from the hands of the Khaljis to the Quranah Turks.

Balban's immediate successors, however, were unable to manage either the administration or the factional conflicts between the old nobility of the Slave dynasty and the new forces, led by the Khaljīs; after a struggle between the two factions, Jalāl al-Dīn Fīrūz Khaljī assumed the sultanate in 1290. During his short reign (1290–96), Jalāl al-Dīn suppressed a revolt by some of Balban's officers, led an unsuccessful expedition against Ranthambhor, and defeated a substantial Mongol force on the banks of the Sind River in central India. In 1296 he was assassinated by his ambitious nephew and successor, 'Alā' al-Dīn Khaljī (reigned 1296–1316).

The Khaljī dynasty was not recognized by the older nobility as coming from pure Turkic stock (although they were Turks), and their rise to power was aided by impatient outsiders, some of them Indian-born Muslims, who might expect to enhance their positions if the hold of the followers of Balban and the Forty were broken. To some extent then, the Khaljī usurpation was a move toward the recognition of a shifting balance of power, attributable both to the developments outside the territory of the Delhi sultanate, in Central Asia and Iran, and to the changes that followed the establishment of Turkic dynasties in northern India.

In large measure, the dislocation in the regions beyond the northwest assured the establishment of an independent Delhi sultanate and its subsequent consolidation. The eastern steppe tribes' movements to the west not only ended the threat to Delhi from the rival Turks in Ghazna and Ghūr but also forced a number of the Central Asian Muslims to migrate to northern India, a land that came to be known as Hindustan. Almost all the high nobles, including the famous Forty in the 13th century, were of Central Asian origin; many of them were slaves purchased from the Central Asian bazaars. The same phenomenon also led to the destabilization of the core of the Turkish mamlūks. With the Mongol plunder of Central Asia and eastern Iran, many more members of the political and religious elite of these regions were thrown into north India, where they were admitted into various levels of the military and administrative cadre by the early Delhi sultans.

During the reign of 'Alā' al-Dīn Khaljī, the sultanate briefly assumed the status of an empire. In order to achieve his goals of centralization and expansion, 'Alā' al-Dīn needed money, a loyal and reasonably subservient nobility, and an efficient army under his personal control. He had earlier, in 1292, partly solved the problem of money when he conducted a lucrative raid into Bhilsa in central India. Using that success to build his position and a fresh army, he led a brilliant and unauthorized raid on the fabulously wealthy Devagiri (present-day Daulatabad), the capital of the Yadavas, in the Deccan early in 1296. The wealth of Devagiri not only financed his usurpation but provided a good foundation for his state-building plans. 'Alā' al-Dīn already had the support of many of the disaffected Turkish nobles, and now he was able to purchase the support of more with both money and promotion.

Centralization and heavy agrarian taxation were the principal features of 'Alā' al-Dīn's rule. The sultan and his nobles depended in the 13th century largely on tribute extorted from the subjugated local potentates and on

plunder from the unpacified areas. The sultanate thus had no stable economic base; the nobles were often in debt for large sums of money to the moneylenders of Delhi. ‘Alā’ al-Dīn Khaljī altered the situation radically, [implementing](#) the principles of the [iqṭā’](#) (revenue district) and the [kharāj](#) (land tax) in their classic sense. The [iqṭā’](#), formerly loosely used to mean a transferable revenue assignment to a noble, now combined the two functions of collection and distribution of the sultan’s claim to the bulk of the surplus agrarian product in the form of [kharāj](#).

‘Alā’ al-Dīn imposed a land tax set at half the produce (in weight or value) on each individual peasant’s holding, regardless of size. It was to be supplemented by a house and cattle tax. The revenue resources so created, divided into [iqṭā’](#)s, or different territorial units, were distributed among the nobles. But the nobles had no absolute control of their [iqṭā’](#)s. They had to submit accounts of their income and expenditure and send the balances to the sultan’s treasury. The sultan had prepared an estimate of the produce of each locality by measuring the land. A set of officers in each [iqṭā’](#), separate from the assignee, ensured the sultan’s control over it. The [khālīṣah](#), the territory whose revenues [accrued](#) directly to the sultan’s own treasury, was expanded significantly, enabling the sultan to pay a much larger number of his soldiers and cavalry troops in cash. Through these measures the sultan struck hard at all the others—his officials and the local rural potentates—who shared economic and political power with him.

The magnitude and mechanism of agrarian taxation enabled the sultan to achieve two important objectives: (1) to ensure supplies at low prices to grain carriers and (2) to fill the state granaries with a buffer stock, which, linked with his famous price regulations, came as a solution to the critical financial problem of maintaining a large standing army. Following their occupation of [Afghanistan](#), the [Chagatai](#) Mongols began to penetrate well beyond the Punjab, necessitating a [comprehensive](#) defense program for the sultanate, including the capital, Delhi, which underwent a two-month siege in 1303. Besides fortifying the capital and supplying the frontier towns and forts with able commanders, marshaling a large army was the task of the hour. Further, the vast expenditure was to be financed by means of the existing resources of the state. ‘Alā’ al-Dīn planned to compensate for the low cash payments to his soldiers by a policy of market control. The policy [enhanced](#) the purchasing power of the soldiers and enabled them to live in tolerable comfort.

Q. 5 Elaborate on the major developments under Sultan Firuz Tughluq.

Firoz was different from his predecessor when it came to ruling. Forget about conquering new areas, he did not even try to claim the areas which were split away. Many regions took autonomy while he was in power.

Firoz Shah also gave imperative concessions to the Islamic scholars. To keep them on his side, he boycotted the practices in the kingdom, the scholars deemed un-Islamic. He was the one who started the imposition of [Jaziya](#).

He provided the principle of inheritance to the armed forces where the officers were permitted to rest and send their children in army in their place. However, they were not paid in real money but by land.

Firoz Shah Tughlaq worked majorly for development of infrastructure in his kingdom. He built schools, hospitals, river canals, reservoirs, rest houses among other things. He also repaired the Qutub Minar which had been damaged by an earthquake.

- He established the Diwan-i-Khairat -- office for charity
- He established the Diwan-i-Bundagan -- department of slave
- He established Sarais (rest house) for the benefits of merchants and other travellers
- He adopted the Iqtadari framework
- He is known to establish four new towns, Firozabad, Fatehabad, Jaunpur and Hissar
- He established hospitals known as Darul-Shifa, Bimaristan or Shifa Khana

He constructed canals from:

- Yamuna to the city of Hissar
- Sutlej to the Ghaggar
- Ghaggar to Firozabad
- Mandvi and Sirmour Hills to Hansi in Haryana

Taxes imposed under Firoz Shah Tughlaq

- Kharaj: land tax which was equal to one-tenth of the produce of the land
- Zakat: two and a half per cent tax on property realized from the Muslims
- Kham: one-fifth of the booty captured (four-fifth was left for the soldiers)
- Jaziya: levied on the non-Muslim subjects, particularly the Hindus. Women and children were, however, exempted from the taxes

Tughluq dynasty emerged during the period of medieval India and was of Turk-Indian Origin. The dynasty majorly ruled over the Sultanate of Delhi. The Tughluq dynasty emerged in 1320 and ended in 1413 and was ruled by many rulers like Ghazi Malik, Muhammad-bin-Tughluq, etc. India witnessed major changes in the domestic and foreign policies during the reign of the Tughluq dynasty.

Important Rulers of the Tughluq Dynasty

The various rulers and the policies introduced by them are mentioned below:

Ghiyas-ud-din Tughluq or Ghazi Malik (1320 – 1325 A.D.)

- Ghiyas-ud-din Tughluq or Ghazi Malik was the founder of the Tughluq dynasty.
- Tughluq's policy was harsh against Mongols. He had killed envoys of the Ilkhan Oljeitu and punished Mongol prisoners harshly.
- He also started construction of Tughlaqabad Fort.
- During his reign, Tughlaq built a stable administration dominated by Multanis, which reflects his native power base of Dipalpur and Punjab, and the means that he used to take power.
- He rose from a humble origin.

Domestic and Foreign Policies

- Ghiyas-ud-din reinstated order in his empire.
- He gave more importance to postal arrangements, judicial, irrigation, agriculture, and police.
- In 1320 A.D. he ascended the throne
- He brought Bengal, Utkala or Orissa, and Warangal under his control
- The Mongol leaders who invaded North India were seized and confined by him.

End of Ghiyas-ud-din Tughluq rule

- In 1325 A.D. Ghiyas-ud-din was crushed to death while attending an event for his victories in Bengal.
- Junakhan, the crown prince succeeded him.

Muhammad-bin-Tughlaq (1325-1361 A.D.)

- In 1325 A.D. Junakhan, the crown prince sworn the title Muhammad-bin-Tughluq.
- Muhammad-bin-Tughlaq stood for the administrative and political unity of India.
- In 1327 A.D. he captured Warangal.

Domestic Policies of Muhammad-bin-Tughluq

- To fill the empty treasury, he raised taxes in the Doab region.
- Many people ran away to the forests to avoid heavy taxes due to which cultivation was neglected and severe food shortage occurred.
- He shifted his capital from Delhi to Devagiri to protect his capital and ordered the common people and government officials to shift to Devagiri, after many difficulties he ordered them to return to Delhi.
- He introduced the copper currency system.
- The value of coins dropped; hence he had to withdraw the copper token currency.
- To conquer Khurasan, Iraq, and Transoxiana, he raised an army of 3,70,000 men.
- Mohammed-bin-Tughluq's national treasure had a great burden due to the policy of huge presents given to Tamashirin, the Mongol leader to avoid Mongol Invasion.
- Mohammed-bin-Tughluq's domestic policies were good but due to faulty implementation measures, they failed.
- The decline of the Delhi Sultanate is claimed due to his hasty decisions and defective policy implementation.

Firoz Tughlaq (1351-1388 A.D.)

- In 1351 A.D. Firoz Tughlaq was the son of Ghiyas-ud-din Tughlaq's younger brother. He succeeded the throne.

Administrative Reforms

- He withdrew all Taquavi (agricultural) loans granted by Mohammed-bin-Tughlaq.
- He raised the salary of the revenue officers.
- He brought to an end to all unlawful and unjust taxes.

- He collected four important taxes which are:
 - ✓ Kharaj- 1/10 of the produce of the land
 - ✓ Khams- 1/5 of the war booty
 - ✓ Jizya-Poll Tax
 - ✓ Zakat-Tax on Muslims for specific religious purposes
- He constructed 150 wells, 100 bridges, and 50 dams, and also dug many irrigation canals.
- He constructed towns like Firozabad, Hissar, Jaunpur, and Fatehabad.
- Firoz banned all kinds of damages and torture.
- He levied Jizya on the Brahmins.
- He established hospitals (Dar-ul-shafa), Marriage Bureau, (Diwani-i-kherat), and an Employment Bureau.
- He also established Diwan-i-Istibqaq to give financial aid to the poor.

Foreign Policy

- Firoz Tughlaq surrounded Bengal in 1353 A.D. and 1359 A.D.
- He seized Jainagar.
- He devastated the Jagannath Temple at Puri.

Importance of Firoz Tughlaq in Medieval Indian History

Firoz proved his prominence by

- His generous measures and contributions to the affluence of the people.
- Futuhat-i-Firoz Shahi is an autobiography of Firoz Tughlaq.
- He patronized scholar Zia-ud-din Barani.
- During his reign, several Sanskrit books on medicine, science, and arts were translated into Persian.
- Kutab- Feroz Shahi – a book which dealt with Physics

Later Tughlaqs – successors of Firoz

- Ghiyas-ud-din Tughlaq Shah II
- Abu Bakr Shah,
- Nasir-ud-din Mohammed Tughlaq

End of Tughlug Dynasty

- The successors of Firoz were not very strong or competent.
- By the end of the 14th century, most of the territories became independent.
- Only Punjab and Delhi remained under the Tughlaqs.
- Timur's invasion took place during the Tughlug period.

Timur's Invasion (1398 A.D.)

- The fabulous wealth of India attracted Timur the ruler of Samarqand.

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- During the period of Nasir-ud-din Mohammed Tughlaq, he invaded India.
- In 1398 A.D. Timur captured Delhi and caused the annihilation of the Tughlaq dynasty by pillaging and slaughtering people.

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