CHAPTER – 2

POLITICAL AND SOCIAL BACKGROUND OF TANSEN’S ERA
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2.0: Introduction:

The society of Tansen Era was the ‘Feudal society”, the chief or head of which was ‘king’. On the second place, there were king’s men. They were having special powers. So their life style standards were very high. They used to live amorous life. There were middle class families below to them, in which lower class king’s men and traders were included. The people of lower class used to do labor, farming and trading. Usually most of them used to be half dressed and bared feet; moreover they could have enough food with a lot of hardships.

2.1: The Social Harmony between Hindus and Muslims:

The contemporary Indian society got affected by the social system of Muslims. The claws of Indian castes were getting slack, because the people of the lower caste were getting attracted to words the equality and brother hood of Islam. As the result of different cultures on each other the chapter of a new social history had been started. The population of Muslims was increasing. In spite of adopting Islam people did not leave their previous rites and traditions. They kept the relations with the neighbor Hindus and they used to help one another in every ups and downs of life. As time passed, the next generations of the Muslims – came from outside used to feel proud as considering naming Indian. The harmony among people during the reign of Akbar was very remarkable. Akbar practiced the policy of forbearance with Hindus and got married with Rajput princesses. He appointed the appropriate persons at the higher posts avoiding the partiality of castes, touch ability, color and breeds. Because of his equal manners with his people and different religion followers the interaction got even motivated. Hindu and Muslim could study together in a Vidhyalaya (Institute). The Hindus studied in ‘Farsi’. Having taught Hindi and Sanskrit many of Muslims created poetries and translation. In addition to express their own thoughts and feelings, Hindus and Muslims developed a mutual medium ‘Urdu’. In this way their social relations were increasing. Here, in the period of Aurangzeb a devoted Sufi (a highly philosophical sage of Islam) king, there was a Muslim poet named Albal.
He translated ‘Padmavati’ in Bangla language and created many poems based on ‘Vaishnav’ subjects. One among the Saiyad brothers used to celebrate the festival of Holi with great delight. Some Muslim got affected from Hindu religion and some Hindus from Islam.

2.1.1: Costumes:

The higher class people used to put on a long cap (turban) on their heads and working persons put on precious costumes. They put on ‘Kaba’ over the waist and they put on ‘Salwar’ and ‘Choodidar Paijama.’ Generally all the people had to ‘Safa’ (Turban) on their head. Hindu people wear ‘Dhoti’ and Muslim wear ‘Paijama’. Lower caste Muslim people draped ‘Loongi’. Some people draped ‘Langot’. Hindus and Muslim used to put on the same costumes. Hindus put their closure of the upper clothes on the right side and Muslims put it on their left side of the clothes. Hindu women used to dressed Sari and put on ‘Angiga’ and Muslims women dressed Paijama, Ghaghara, Jacket and Dupatta. Women used to use Heena (Mehandi) to color their hands, feet and nails. The poor people covered their selves with simple clothes.

According to the historian Badayumi, Humayun and Akbar used to be dressed according to ‘Nakshatra’

According to Mansret, king Akbar used to dress well-knit cloth with gold on silk clothe. Sometimes he draped Dhoti also. King Jahangir and Shahjanha also used to apply well dressing but Aurangzeb used to be in the simple costumes.

2.1.2: Ornaments:

Both men and women were very fond of ornaments. Women used to adorn themselves from head to feet with different types of ornaments. In well-known ornaments it included karnaphool (earings), champakali, gulband, gajara, kangan, chudiya, kade, flower in nose, laung etc. It is an opinion of many scholars that the ornaments of

1) A. S. Bernaji Ed. and Babar written Tuzuk-e-Babri, Pg. 519
2) Dr. K.M. Asharf, Lahag and condition of the people or Hindustan. Pg. 175
3) Tazuk-E-Jahangir ed. by Rogers. page no. 235
4) Humayunama al. by Bevarij page. no. 13/32
nose had been applied only after coming of the Muslims. Abul Fazal had described about 37 types or ornaments. Muslims used to use less ornaments compare to Hindus. They mostly wore the Tawiz (Talisman) in their neck. Women used to apply ‘Mahawar’ in their hand and feet and ‘Surama’ (kajal) in eye. They also used to apply ‘Sandal Ubtan’ (sandal body pack) on their body.

2.1.3: Food and Drinks:

In the Mughal Age India both Hindus and Muslims used to take almost same food. Muslims used to take a little much meat in their food. In Hindus meat was less taken. Most of the Hindus were totally vegetarian. Humayun had himself left to take meat for some time. Akbar banned the slaughter of animal on Sunday. He himself left to take meat in his food on Friday and Sunday.5

Apart from these two days Jahangir did not take meat on Thursday also.6 According to Abdul Kadir Badayuni, Akbar left not only meat but also onion and garlic.7 Muslims used to make ‘Chapati’ and Rogani (Roti-specially made with Ghee). Rice was mostly consumed in Bengal, Gujarat and South. Muslims food included Keema, Kabab, Pulav, Biryani, Sweet Halwa and Falooda. Muslims used to take food in plates sitting on Dastarkhan.

In Punjab, Rajputana and Bengal hind people take meat in food. Otherwise, generally Roti, Dal and Subji (curry) were used in food. Puri and kachorietc, were prepared on special festivals. People also take Khichadi in food.

In spite of being forbidden in Islam religion, most of the Muslim men at that time consumed alcohol. Grapes, Palm, Date tree and Mahuva tree were used in making wine. In Hindus only Rajputs only drink much wine king Babar called Ark (essanee) to wine. Akbar applied no wine policy, but Jahangir used to drink a lot of wine.8

5) Aaini – E – Akbari ed., Black Man, p.64
6) Tazuk-E-Jahangir ed. by Rogers. p. 1,185
8) Tazuk-E-Jahangir ed. by Rogers. p. 235
In other intoxication substances they used Afeem, Post, Bhang, Ganja and Tabacco. ‘Gulbadan’ sister of Humayun wrote in her both ‘Humayunama’ that Humayun used to take Opium (afeem) in much quantity, Akbar used to take Poppy (Post). Generally Hindus used to take Bhang (cannabis) and Ganja (grass).

2.1.4: Entertainment:

People took much interest in enjoyment from king to common men in the age of Tansen. The major indoor games were Chess, Cards, Chopad Pachisi etc. It is said that the foremost trend of playing cards in India was begun by Babar. Chess was the salient game of Indians. All the kings and statesmen took keen interest in playing Chess.

In the outdoor games, hunting animals, polo and animal fighting were the main means of entertainment especially for the ruler class. Apart from this Wrestling, Jugglery, Magic copying, Kite flying, Ankhminchoni, Lapak-danda etc. were also played.

Dance and music were the major means of entertainment. Female dancers were available on very fair price in the town. Akbar was a great ‘music lover’. Tansen was one of his Navranta (Nine jewel, of his court). Akbar was very pleased on the singing of Tansen.

2.1.5: Celebration and Festivals:

Mughal Era which was also the age of Tansen, in this period many fairs were organized. The fairs of Hindus were held in the sacred place. In which the major pilgrimage were Kashti, Prayaag, Ayodhya, Ujjain, Gaya, Dwarka, Mathura, etc. where fairs were organized on special occasions and festivals. The fairs of Muslims were held on the place of Tombs (Mazaar); some of the celebrations were organized in the big grounds. In which both Hindus and Muslims were gathered. In a way ‘Navroz’ (New Year) celebration was like national festival.

9) Humayunama ed. by Bevarij p. 13/32
10) Akbar the great Mughal ed., Vinset Smith, p. 336
In the period of Akbar it was celebrated with grand ceremony. The festivals of Muslims were related to the historical events. These festivals were based on lunar calendar (tithi). In Muslims the same festivals were celebrated in that era which is celebrated in modern age viz. Shab-E-Barat, Eid-Ul-Fiter, Eid-Ul-Zuha etc.

The list of Hindu festivals was large. Some festivals were based on ancient incidents and stories. Some festivals related on seasons. In Hindu festivals main festivals were Vastant Panchami, Holi, Raksha bandhan, Dushehra, Dipavali, Shivratri etc.

2.1.6: Condition of Women:

In Hindu society the rights of women were limited. She passed her entire life under the conservation of the men. She did not have the privilege in the paternal assets. The birth of baby girl was not the matter of happiness. Women lived in the temples as Devdasi (worshiper of God) who performed dance and music. They were getting married at the very young age of 7 to 12 years.

In Muslim society, the condition of women was also not so good. They were considered as the commodity of enjoyment. The size of harem of the kings were getting large in which the number of married women were very few and the big number of unmarried (concubine) women. There were about 5000 women in the palace of Akbar. In economic point of view the condition of Hindu women in comparison to Muslim women was not too good. Before arrival of Muslim there was no ‘Parda’ (mask) system or was very less only married women used to do Parda. But after arrival of Muslims women used ‘Parda’ to safeguard oneself. Mostly Muslims used ‘Parda’ in much manner. In spite of ‘Parda’ and discipline in the palace the adultery happens widely.

Historian ‘Abdul Kadir Badayuni’ narrates, if any women or lady was found without the ‘Parda’ in road or markets, she was sent to the prostitute place, where she had to adopt the profession of prostitute. If the women did not do Parda, she had given divorce (tallak) also. In the ruling period of ‘Jahangir’, the increasing influence of ‘Noorjanha’ was unbearable for the common men because she was a lady.

Marriage is very important in both Hindu and Muslims society. In both of the society there was the custom of ‘Bal Vivah’ (child marriage). King Akbar fixed 16 years for
boy and 14 years for girl as the accurate age of marriage. ‘Nikah’ was the important custom in the Muslim marriage. In Hindu’s marriage was a religious ritual, which is still exist in Hindus. Akbar has tried to ban the system of multi-marriage (poly gamy). In Mughal period ‘Baraat’ used to stay up to one to ten days.

2.1.7: Social Sinfulness (samajik Kuritiyan):

Many bad manners were prevailing in the society of Mughal period. These bad manners had taken the form of customs. In Hindu religion the custom of ‘Sati’ (ritual of burning ladies on funeral pyre of their dead husbands) was prevailing. ‘Ibn Batuta’ writes ‘it was necessary to take the consent of the kingdom before being ‘Sati’. To decrease the ritual of ‘Sati Pratha’ Mughal sovereigns banned it.’

Another custom was ‘Jouhar’. When the possibility of winning in the battlefield of their husbands was dizzy, then the Hindu women were preferred to be burned by jumping into the fire in spite of being kidnaped. Mughal rulers banned this too.

The prevalent of prostitution had been comes from the ancient age. Prostitutes were expert in music and dance. They were the means of entertainment. Akbar allotted the separate place out of the town for prostitutes called ‘Shaitanpuri’ (devil’s Town). The ‘Daaspratha’ (system of slaves) was approved by the kingdom. By an order, King Akbar had banned the system of making slaves to the people who had imprisoned in the battle.

2.1.8: Religious Condition:

In the period of ‘Babar’ and ‘Humayun’ the policy of ‘Intolerance’ was taken especially against the Hindu’s and the War against the Hindu’s called ‘Jihad’. When Akbar became king, he had started to change these policies. The society moved to words the harmony. The unity was growing up between Hindu’s and Muslims. He banned to make slaves and Muslims to the war prisoners. For Hindu’s he becomes so kind that he ended ‘Jajiya’ (pilgrimage tax) in 1564. In this way he honored the same citizenship to Hindu’s as Muslims.

New temples we reconstructed. After getting married with the princess of ‘Aamer’, he permitted to the Hindu women to worship inside the palace. He under stood the
thoughts of Islam and he established the ‘Ibaadatkhana’ (place of worship) to exchange the religious thoughts. After words he had open his own ‘Ibaadatkhana’ for the people of different religious. After understanding the path and goals of all the religions he adopted the systems of worship of the other religions and started to take part in the festivals of all religions. He established a new sect called ‘Din-e-Ilahi’ in which all the good thoughts of all religions were included. Keeping in mind to the Hindu emotions he himself left to use cow-meat and banned publicly cow slaughter.

Akbar fixed the criteria of capability for the appointments of the post of administration and army. Accordingly, Hindu’s were being appointed on the posts like ‘Vazir’ (secretary) ‘Senapati’ (commander), ‘Subedar’ etc. Promoting ‘Todarnal’ he made him ‘Chief Minister’ and ‘Mansingh’ was promoted as the ‘Chief Mansabdaar’. Apart from that on the basis of Islamism he established the divine rights of the emperors by doing this he took a great revolutionary step. In this way he converted the existing five hundred years of the religious states into secular states.

2.1.9: Different Cults:

In this period four cults of Vaishnav Sampradaye were much dominant viz. in this tradition the devotees of Laxminarayan were the worshipper of Vishishta Dwait were exists across the whole India. Their monasteries were presented at many places, residing in which they canvass their sect. The influence of this stream was much on Brahmans.

The second sect or cult was the followers of Chaitanya. They emphasized on Hari kirtan (chanting) Nam-Jaap and purity of emotions. They promoted Kirtan and campaigned for Kirshna Bhakti in Bengal, Bihar, Orissa and Uttar Pradesh.

The third sect was of ‘Pushtimarg’ (sect of favor) of ‘Vallabh’. ‘Vitthalnath’ son of ‘Vallabhacharya’ and Grandson ‘Gokulnath’ promotes this cult. His followers worshipped to the effigy (pratima) in such devotion as if it itself was Krishna. As the result of it, the worship of Krishna effigy was started. Many poets were exists in this tradition called Ashtachhap. Among these ‘Surdas’ the creator of ‘Sursagar’ is the most popular poet. Meerabai was also related to this cult. The poetries of Sur and Meera become very popular.
The fourth sect was the followers of Ramanand. In which there was the system of Ram’s worship. There were many saints of Nirgun Dhara. They used word ‘Ram’ for God in spite of saying ‘Nirgun’ and ‘Niranjan’. Their devotional poems (Bhakti pad) are full of sentiments and their language is very simple. In this tradition Dhadhu, Malukdas, Shivdayal etc. were included. They emphasized on devotion (Bhakti) and gave subordination to castes. The language of these saints was awkward. As a result the higher class people didn’t influenced by them. The followers of Ramanand sect influenced to the other classes of which ‘Tulsidas’ was the leading representative. He created many books based on Ram Bhakti (devotion) in which ‘Ramcharitmanas’ and ‘Vinay Patrika’ are the major creations.

2.1.10: Sufism:

The Sufi saints of this period remained to believe in the principle of Adwaitism. In this manner they were influenced by Indian Vedant (Philosophy) sect. Sufi believed in Allah’s lone and relation of liveableness. Their ultimate goal of their contemplation was to establish the oneness within. In this tradition it includes the followers named ‘Sheikh Abdul Kuddukh Gangoi’ (death 1537 AD) ‘Minya’ and ‘Mir Lahauri’ (1550-1635 AD) the religious master of ‘Dara’ ‘Mullashah Badakhshi’ and the saints of ‘Chistiyan’ and ‘Kadariya’ cult. The saints of ‘Nakhshabandiya’ cult were the intense opposite to this principle. They believed in ‘Andiyat’ and ‘Bahadtulsuhud’ (the perception of oneness). In this branch the most prominent name was considered as ‘Khwaja Vaki Villah. He was the founder of the sect ‘Bakshvandiya’ in India. His main disciple was ‘Shaikh Ahamad Sarhindi’.

Many Sufi saints of this age came in the contact with kings. In the period of Akbar the influence of ‘Shaikh Salim Chisti’ was much increased because he saved the life of the prince ‘Salim’ (Jahangir). Some Sufi saints tried to subsist and increase the harmony between Hindu and Muslim. ‘Abul Fazal’ advocated Akbar’s policy and he praised Hindus. ‘Dara’ wrote many books in the influence of his shepherd, in which he tried to end the partialities in between both religions. He translated ‘Upanishads’ in to ‘Farsi’. ‘Mirza Janjna Majhar’ (1699-1781AD) accepted ‘Vedas’ as ‘Apaurushey’ (impersonal created by not man or human).
2.1.11: Sikh Sect:

Hindu and Muslims were equal in the eyes of ‘Guru Nanak Dev’ (1469-1538 AD). The disciples of ‘Nanak’ were called ‘Sikh’ (Shishya). In the tradition of his disciples there happened ten masters (Das Guru), among them the last master was ‘Guru Gobind Singh’. In the beginning the form of masters had been generally as same as the masters of ‘Ramanujacharya’ and ‘Ramanandi’ tradition. But gradually this tradition got established as the cult in a way. ‘Guru Gobind Singh’ fixed that no master (guru) would be of Sikh’s in future. ‘Guru Granth Sahib’ would be the last master of Sikhs and they will have to follow according to him.

2.1.12: Din-E-Ilahi:

On being dissatisfied with the religious traditions and power, Akbar establishing logic (tark) as the basic (mooladhar) of religion and gave religious freedom to all the religions. He removes the hatred of religiously blind people and to end this hatred he tried to coordinate and harmonize all the religions and then named it ‘Din-E-Ilahi’. He tried to bring the people of different religion close to one another and established the brother hood among them socially and religiously. The formation of it was based on ‘Sulah Lekul’s ideology. It included the nobilities of all the religions. Akbar called a meeting of courtiers under Kabul mission in 1582 and put before them the proposed form of ‘Din-E-Ilahi’ to discuss upon. He emphasized that to bring the entire sect together all the nobilities must be included through which all good things could be included. Almost all the courtiers become the members of this new formed sect, Abul Fazal was the chief priest of this. There was a specific procedure to become member of it. The chief priest took introduction of willing member at that time, the person bow down in feet of king keeping down his turban and to surrender to him. To give a treat on own birthday is compulsory. Eating meat was prohibited for the members. The members could not get married with too old or too young girl. It was expected to dedicate the wealth, honor, respect, life and even religion in service to the king. Birbal was his beloved member ‘Din-E-Ilahi’ ended with the death of Akbar. The major and great goal to establish Din-E-Ilahi was that to make powerful and political harmony to Mughal Empire by bringing closed to Hindu and Muslim communities.
Adopting the policy of public tolerance, being the proponent of *Din-E-Ilahi* he set on example of national idealism. The writer of *Kabristan-E-Mazaib,* ‘Shri Moisan Fani’ gave evidence of some major principles from *Din-E-Ilahi* viz. (1) kindness and thankfulness. (2) No attachment with worldliness (3) to forgive to the accused. (4) To use soft, polite and sweet words for every one (5) to be in goodwill with others of society (6) to dedicate the soul in to the supreme love.

The essence of the whole life of Akbar can be summarized as ‘pious *Shastra* (arms) and pious Vision (*drishti*) can never commit mistake’. He felt that the people having narrow ideology and religious zealots had become the terror for the society. Therefore he tried to include all the good elements from all the religions and kept its name *Din-E-Ilahi.* This was a religious institute, such a brotherhood the aim of which was to unite the different religion or castes to one another residing in the nation. The base of which was put on love, truth, and religious tolerance and within that all good qualities form different religions were included.’ Abul Fazal’ has widely described about *Din-E-Ilahi* in his book *‘Aaine-E-Akbari’.* According to it Sunday was fixed for initiation (the rite to join in). On this day Akbar himself used to perform this wed coming rites. After that, king used to give him his own form or symbol. On which the word had been written ‘*Satyanaam.*’ ‘Shree M. Ray Chaudhary’ thought that ‘Shisht’ had been one type of ring, which was wrapped with bejeweled beautiful cloth. The members of *Din-E-Ilahi* used to fix it on the end of their Turban. All the members of this could note at meat in the month of his birth. Every member according to their wish could be funeral or buried after death. The members were expected to dedicate their wealth honor, respect, life and religion on the king’s service. For members it was prohibited to get married and physical intercourse with pregnant, old barren women and minor women and also banned to use the utensils of slaughterer, fishermen and bird catchers.

### 2.1.13: Hindu Muslim Harmony:

The most important thing of the period of Akbar is that the harmony between Hindus and Muslims was increased. He gave the total freedom to Hindus. He made translated the *Sanskrit* volumes in to *Farsi.* He established marriage relations with Hindus. He gave them the higher posts and included the noble thought of all the religious in *Din-E-Ilahi.*
2.1.14: Education and Literature:

The education of Tansen’s Era was developing. There were the special management to study Music, Math, Geography, Astrology and Literature. Akbar himself was not literate, even though he had done some revolutionary changes in the field of education. He decided that every boy should read the books which included morality, Math and assumptions concepts related to Math, Agriculture, Astrology, Biology, Anatomy, Physiology, Travel science, Theology Science and History of laws of state, Medicine science, logic etc. and should acquire the knowledge of these subjects gradually.\(^\text{11}\)

He emphasized to teach the subject like Grammar, Nyay (a Philosophy) and Patanjali (Yog) in Sanskrit Vidhyalayas. The aim of him was to have the knowledge to the learned Muslims of such subjects. He also emphasized to be taught the subjects of the modern era. He tried to improve the level of the teaching system by changing the education system with innovations. Because of these efforts of Akbar the condition of ‘Madarsa’ was improved and large number of Hindus was started learning. The remarkable names in this list were Madhobhatt, Shri Bhatt, Vishan Nath, Ramkishan, Balbhadra Mishra, Vidhyanivas, Gaurinath, Gopinath, Kishan Pandit, Bhattacharya, Kashinath Bhattacharya, Mahadev and Shivaji. Many of them vaidya (doctor) wrote the articles of medicine science in Farsi. In this way secularism was included in the education during the period of Tansen. Akbar founded a huge Madarsa in Fatehpur Sikari. In Agra he also founded a Madarsa. The step mother him ‘Maham Angah’ founded the famous Madrsas ‘Khairool Manajil’ in Delhi. Akbar paid special attention on vocational education. The education of professions was also given in addition to the production of the goals in factories for that persons were also appointed.

2.1.15: Woman Education:

This era was not appropriate for woman education. No description is found about the education of very common girls in the institute named Maktab and Madresa. But this facility was there for the royal family.

\(^{11}\) Aain-E-Akbari ed., Black Man, p.289
The mother of Akbar ‘Hamida Banu Begum’, Maham Angah, Salima Sultana Begum, Noorjahan, Chand Sultana and Mumtaz Mahal were educated, they took keen interest in the contemporary politics and cultural subjects. ‘Mausaret’ says that Akbar used to keep interest in the education of the princesses. They were kept away from the sight of the common men. They were taught to read and write, and the other old ladies taught them the other things.

2.1.16: Development of Farsi Literature:

The ruling period of Akbar was the period of the resurrection of culture in Indian History. Development of the literature can be divided into two parts, as a result of Akbar’s tolerance and kind policy, his love for learning and efficient administration. The first of them was the original creation and the second was the translations. Poetry collection and the prose books are very important in the original works. According to ‘Abul Fazal’ there were many poets in the court of Akbar, who wrote many poem collections and Masnviyan, ‘Shaikh Abdul Faiz Faiz’i was considered as the best poet of that era. He was a royal poet. On getting impressed from his intellect Akbar gave him the honor of ‘Maalik-Ur-Shohara’ (kaviraj, the king of poets). His famous poetry book is ‘Nal Daman’. There is wonder creating in his creations. He created plenty of ‘Kasida’ (one form of poetry). In his period there were so many such poets who send their poetries from outside. In the field of prose writing many historical books were written and numbers of apparitions of the Quran were written, many historical books were written viz. ‘Aatin-E-Akbari’, ‘Akbarnama’ by Abul Fazal, ‘Muntkhavut-Ultvareekh’ by Abdul Kadir Badayani, ‘Tawkaat-E-Akbari’ by Nizamuddin Ahmad, ‘Tazkirat-ul-Vakiyat’ by Jauhar.

Akbar made translated many books to harmonize Hindu-Muslim culture and he instituted Translation department. Under which many books from Sanskrit, Arabic, Turki and Greek were translated into the state language ‘Farsi’. An astrology volume ‘Tazak’ and ‘Tuzuk Babari’ were translated into ‘Farsi’. Arabic book ‘Majmul-Buldan’ was translated. The Mahabharat was translated into Farsi by ‘Nakib khan’, ‘Badayuni’ and ‘Shakih Sultan’. ‘Faizi’ translated the book ‘Lilavati’ and ‘Maulana Sheri’ translated ‘Kashmir ka Itihaas’ (history of Kashmir) from Sanskrit. ‘Abul Fazal’ translated stories of ‘Panchtantra’ as ‘Anwar -E-Sahili’ and ‘Faizi’ translated the story of ‘Nal Damayanti’ into ‘Farsi.'
2.1.17: Development of Urdu:

Akbar tried a lot to bring closer to Hindus and Muslims. As a result of the caste blending, there happened the mixture of language. Thus the popularity of Urdu or Hindi started to increase. Now the literature also started to develop along with the day to day language (Global language) ‘Pandit Chandrabhan Brahman’ did ‘Shayari’. Here is an exchange of his poetry’s couplet (Sher).

“खुदा ने किस शहर के अन्दर हमको लाए बाला है, न दिलबर है, न साक्षी है, न शीशा है, न प्याला है।”

Another Urdu poet ‘Abdul Gani Kashmiri’ had mainly contributed into the development of Urdu poetry. Walking on the footsteps of these poets ‘Shamsuddin Bali’ earned a great credit in Urdu poetry. He has been consider as the father of Urdu, ‘Saiyad Suleman Naqvi’ says “आजकल वाज़ फाजिलों ने पंजाब में उर्दू और पंजाब में बाज़ अहले दक्षन ने दक्षन उर्दू और बाज़ अजिनों ने गुजरात में उर्दू का नारा बुलंद किया। लेकिन हककी क यह है कि हर मुस्ताज़ सूबे की – मुकामी – बोली – में मुसलमानों की आयद व रफ्त और मेलमों से जो तपारत हुए, उन सबका नाम उर्दू रखा गया है।”

2.1.18: Development of Hindi Literature:

The period of Tansen also considered as the period of Akbar, in which the development of Hindi literature was very rapid. Hindi had become the language of the common people before Akbar and many parts of literature had been created. As a result of Akbar’s tolerable policy, there was favorable time for the ancient and literacy growth and so many high level books were written by Hindu poets. In the list of these poets there included ‘Tulsidas’, ‘Surdar’, ‘Abdul Rahim’, ‘Khan Khana’, ‘Raskhan’ and ‘Birbal’ as the most famous poet. ‘Tulsidas’ had written many high level books in which ‘Ram Charti Manas’ is the most famous book.

He was God Ram’s devotee. ‘Ramcharit Mana’s is a great talented poet and his character is the live character of his heroic age.

Another famous poet of Hindi was ‘Surdas’. He wrote many books. His volume ‘Sursagar’ is very famous creation. It is the creation of free verse. ‘Sur’ was the
devotee of God Krishna. His Child Psychology knowledge was wonderful. He was related with Akbar’s court.

There happened many such Muslim Hindi poets who defined Indian culture successfully. In these poets ‘Rahim’ was the prominent, who was the master of Arbi, Farsi, Turki, Sanskrit and the best poet of Hindi. He was the friend of ‘Tulsidas’. Thousands of ‘Pada’ poetries written by him are available.

The place of Muslim poet ‘Raskhan’ had special place among the poets of this age, who wrote in worship of Lord Krishna. He described the ‘krishn leela’ in ‘Vrindavan’. Apart from Akbar his courtiers Birbal, Mansinh, and Todarmal were lovers of poetry and shelter for the poets. It is written in ‘Aain-E-Akbari’ that Akbar was himself a Hindi poet. In the period of Akbar Hindi was such spread that many Hindi poets could get shelter of landlords in remote village.

2.1.19: Development of Sanskrit Literature:

Babar and Humayun had not taken interest in the growth of Sanskrit literature but Akbar took very keen interest in development of Sanskrit literature. Many Sanskrit scholars were there in the court of Akbar. Akbar listen their creations and used to discuss on Hindu ideology. For the first time Akbar had complied the Farsi-Sanskrit-dictionary named ‘Farsi Prakash’. Many ‘Hindu’ and ‘Jain’ Acharya had created their works during this period. ‘Mahesh Thakur’ from ‘Darbhanga’ had written the history of the period of Akbar (which was published by Ganga Oriental Series from ‘Anoop Sanskrit’ library Bikaner.)

Jain scholar ‘Padm Sundar’ had created ‘Shrinagar Darpan’ for Akbar. Another, Jain scholar had written ‘Bhanuchand Charit’ whose name was ‘Siddhichandra Upadhyaya’ the third Jain scholar ‘Vimal’ creating ‘Heer Saubhagyam’ in Sanskrit and dedicated it to ‘Heer Vijay Soori’. In which we could find the description about the Jain Monk’s activities, their customs and behavior and festivals. One of the disciples of ‘Heer Vijay’ had written ‘Kripasagar Kosh’.

Bangla Literature had also developed in the age of Tansen. Bangla literature had also got motivation from religion. The Bangla works of ‘Chaitanya Mahaprabhu’ were created in which apart from the biographies of Vaishnav devotees and other great
persons, the then Bangla Hindu society also honestly and nicely described. Among their best works ‘Chatitya Charitamrit’ by ‘Krishndas kaviraj’ in which there is the biography of ‘Gaurang Mahaprabhu’ is the best biography. On the same subject in new style ‘Chatitya Bhagwat’ was created by ‘Vrindavan Das’. ‘Bhakti Ratnakar’ is the best story of life of ‘Chaitanya Mahaprabhu’ by ‘Narhari Chakravarti’. Besides this many small volumes were created on Vaishnav principles. Besides the basic works, many translations were also written, in which ‘Kavi Kankan Chandi’ by ‘Mukundram Chatruvedi’, ‘Ramayan’ in Bengali by ‘Kashidas’ were very famous. In the same way the other regional languages literature like Rajasthani, Gujarati, Marathi, Telugu, Udiya and Maithili etc., were also improved.

2.1.20: The art of Architecture in Tansen’s Era:

The compound culture of Hindu and Muslim was developing during the period of Tansen, to which King Akbar wanted to accomplish. Therefore in all the fields he tried to coordinate both the cultures. The same sense was there in the field of Architectural Art. Hence in buildings got constructed by him, we could observe the fundamentals of Iraqi and Indian architecture art clearly. He established the unity between both of the styles.\textsuperscript{12} The contemporary historian of Akbar writes “king plans for the beautiful buildings and he give shape to his thoughts of mind and heart into stones and mud.” That’s why there is his shadow in the buildings made by him. In his period the style developed from the unity of two cultures is the form of gist of two cultures infact.\textsuperscript{13} Most of red stone and marble stone were used in the buildings constructed by Akbar. Keeping the security of the nation in mind he got the forts built (Agra, Lahore, Allahabad).

‘Agra fort’ is the first example of the style of Akbar. Its construction started in the year of 1565 A.D. under the supervision of ‘Kasim Khan’ the chief of Akbar’s court. Thousands of the craftsmen completed it in 15 years. About 35 lakh of rupees were expended in making of it. This fort is situated on the bank of the ‘Yamuna’ river in about 1.5 sq. mi. It is made of Red stones. Its walls are almost 70 ft. high.

\textsuperscript{12} Aain-E-Akbari ed., Abul Fazal, p.1,222
\textsuperscript{13} A History of Indian And Eastern Architecture, Fargusan Jems, p.297
It is said about walls that “to red stones from top to bottom like red fire mud, clay and concrete inside and by the use of iron from outside they were fitted with such delicacy that even a hair cannot be goinside”\(^{14}\). According to Percy brown – “Undoubtable it is one of the most impressive gates of India.”\(^{15}\)

‘Jahangiri Mahal’ is situated inside the Agra fort. It was made by Akbar for his son and successor prince ‘Salim’s’ residence. It is almost square. Its length is about 249 ft. and breadth is 260 ft. It is made of only red stones, and minimum quantity of marble is used to the outside. There is a ground inside the palace. The construction, shape and style are inspired from Indian architecture. Its style is alike the buildings made in Gwalior.

The fort of ‘Lahor’ was constructed during the constructing period of Agra fort. Its style is also like the style of Agra fort but its planning is even higher than Agra fort. ‘Percy Brown’ writes that the planning of Lahor fort is better than the Agra fort because it is square and its interior planning is also orderly well planned. The shapes of elephants and lions on its brackets, and peacocks on gallery are carved. From this, is seems that it is made by the Hindu architectures.

Akbar made constructed the fort of ‘Allahabad’ in 1583 A.D. It is situated near the place of ‘Sangam’, the major part of it is demolished but the remaining part is the witness of creativity. In it ‘Janana Mahal’ (palace) is prominent. Its creativity and compliance are special. The brackets are used in it, which is the part of Indian architectural art. The uses of pillars are applied with great expertise and cleverly.

‘Sikari’ is 23 miles away from Agra; long ago it was a little village where Sufi Saint ‘Sheikh Salim Chisti’ used to live. Akbar had no child at first, so in the desire of a Son he used to visit here in Sikari. It is said that Akbar could have the son as the result of his blessing. On the name of saint child’s name was kept as ‘Salim’. He turned the village Sikari in to a town where many buildings were constructed. It was named as ‘Fatehpur’ after the victory over Gujarat. The whole city was constructed into 14-15 years.

\(^{14}\) Indian Architecture (Islamic period) ed., Persi Brown, p.100
\(^{15}\) Indian Architecture (Islamic period) ed., Persi Brown, p.100
The main buildings of Fatehpur Sikari include Divan-E-Aam, Koshagaar, Mansion of Turki Sultan, Khas Mahal, Mahal of Jodhabai, Hawa Mahal, James Masjid (mosque). Imam Khan ka Makbara, Ibdat Khana, Mairiyam ka Chaman (garden). Janana bag, Shafa khana (hospital) Meena bazaar, Dafter khana, Hakim ka Mahal, Johari Mahal, Barahdari, Hamam, Langar Khana, Kabootar Khana, Sangeet Burj, Maidan-E-Chaugaan, Masjid Shahkuli and Mahal of Todar which are remarkable.

The palace of Sikri entitled to Akbar as a great creator and ruler. The writer of ‘History of Indian and Eastern Architecture’ ‘Ferguson’ writes- “the stones of Fatehpur Sikari are such a romance that can be found very rarely anywhere else, and this is the reflection of such creator’s mind which cannot be available in any one easily.”

‘Smith’ the historian writes ‘there had not been and would not be such construction as Fatehpur Sikri’. This is the image of such a romance in which all the emotions of Akbar’s wonderful activities have come all together.

Besides the said famous buildings, Akbar’s sense and love for Architecture is expressed in his many creations viz. Domes, Schools, Rest house and Ponds.

2.1.21: Art of Painting:

The art of painting was also developed in Tansen period. All the kings of Mughal Era gave shelter to the art of paintings. ‘Humayun’ was much interested in it. Being defeated by ‘Shershah’, ‘Humayun’ ran-away and resided in Iran. There he established contacts with many painters and he got made many paintings. In those painters ‘Agha Marik’ and ‘Mujaffar Ali’ were remarkable. They were the painters of the ‘Behjaad’ Tradition. ‘Humayun’ had invited to ‘Mir Saiyad Ali’ and ‘Mansoor’ to come at Kabul, where he got painted ‘Dastan-E-Amir Hmza. Being very glad with this panting king honored ‘Mir Saiyad Ali’ with the honor of ‘Nadir- Ul-Astra. Here Mughal Painting developed. After that many painters came to India which included ‘Abdussmad’, ‘Mulla Faroor’ and ‘Mulla Dost’ were remarkable.

Akbar gave protection to painting. The contemporary writer and Courtier Abdul Fazal had written that there were 100 high-class and other of common artist in Akbar’s court. In foreign painters Mir Saiyad Ali, Abdussamad, Akariya and Farookh Veg
were the best painters. In Indian painters ‘Dashwant’\textsuperscript{16} the disciple of ‘Abdussamad’ was high-class artist and other high-class painters were ‘Vasapan’, ‘Savaldas’, ‘Keshav’, ‘Jagannath’ and ‘Harrivansh’ etc.\textsuperscript{17}

Akbar made painting on the walls of ‘Fatehpur Sikri’ but in the field of painting, the small paintings were more important. Most of pictures were drawn to make the favorite books of the king pictorial. But some independent pictures were also got painted in which special persons of king, some special incidents related to court were included. In the early paintings there is the dominance of ‘Irani’ atmosphere and style. Afterwards working together by Indian and foreign artists a very new style was developed. In which the styles of Iran and India were also come in harmony. The books to which Akbar got depict that includes ‘Dastan –E-Amir Hamza’, ‘Tarikh-E-KhandaneTaimuriya’, ‘Razmnama (Mahabharat),’ ‘Ramayan’, ‘Vaakyaat Babri’, ‘Akbarnama’, ‘Tarikh-E-Rashidi,’ ‘Khamsa Nizami’ and ‘Bahuristani-Zaami’ etc., are remarkable.

In this way we see that in the period of Tansen, Indian culture was much affected with the unity of Indian and Muslim culture. In India there was a great internal peace especially in North India. There were many aspects common among the emerging Hindu-Muslim culture that led to the unity in the political system of that era. There come the similarity in social activities and dressing. Enough development occurred in the field of Architecture. New styles were developed in the fields of Art. Special growth in Painting and Gardening could be found. New-new industries and different regional languages like Hindi, Urdu were also developed. The harmony between Hindu and Muslims was developed. Because of the public-literature there was peace in Delhi Empire. New culture and civilization is started. Historical books and travel-stories were written. There was the progress in the art of war too.

\textsuperscript{16}) In the beginning he was the carrier of ‘Palakhi’ but Akbar motivated him to be the painter and honoured with fame and respect.

\textsuperscript{17}) Aine-E-Akbari

\textsuperscript{18}) It was being painted in the era of Humayun and Akbar completed it. In which the much of his wealth was escpended. In it there was the animate painting of human, animal birds, earth and space etc.
2.2.0: Political Condition in Tansen’s Period:

Having been defeated by ‘Shershah Suri’, ‘Humayun’ had to escape from India. During his escape, when ‘Humayun’ went to meet ‘Hindal’s’ mother, ‘Dildar Begum’ who lived in a village named ‘Petar’, he met a fourteen years old, very beautiful lady named ‘Hamida banu’. ‘Humayun’ enamored on her beauty and married with ‘Hamida’ on 29th August, 1541 AD. Then he started his journey with her and reached ‘Amarkot’ in 1542. Hamida gave birth to a boy in Amarkot on Sunday, October 15, 1542. Many divine incidents occurred after the birth of Humayun’s son so he was named as ‘Badaruddin Mohammad Akbar’. On this occasion, ‘Humayun’ distributed pieces of musk among his courtiers and said “I have only these pieces of musk to give you now. But I hope that as the smell of musk spread everywhere, my son’s fame will also spread all over the world.” His prediction proved to be true.

To be protected from his brother ‘Kaamran’, Humayun had to go to Iran with his wife on 15 October 1543. Humayun’s brother ‘Askari’ and his wife protected Akbar and brought him up with coddle. The name of Akbar’s liable (daayimaa) was ‘Maham Angah’. In 1545, ‘Askari’ sent ‘Akbar’ to ‘Kaamran’s’ place ‘Kabul’ where Babar’s sister ‘Khanjada Begum’ took his care. When Humayun attacked on ‘Kabul’, ‘Kaamran’ hanged many children along with Akbar on the wall of the palace so that ‘Humayun’ could not attack on the palace with bombs. Akbar was lucky that Humayun’s soldiers identified Akbar and saved his life. After that, in 1547 AD ‘Humayun’ captured Kabul and after that Akbar lived with his parents. In 1551 AD Humayun appointed Akbar as a governor at ‘Gajni’ and Akbar got married with ‘Hindaul’s’ daughter ‘Rukaiya’. Thereafter to train Akbar about wars, ‘Humayun’ always took him to battle – fields. Afterwards in Humayun’s Indian campaign, Akbar was also with him. In 1555 ‘Humayun’ declared Akbar as his heir. Along with ‘Humayun’, Akbar too was involved in the war of ‘Sarhind’. Conquering ‘Sarhind’, ‘Humayun’ appointed Akbar as the governor of ‘Lahor’ and ‘Bairam Khan’ was appointed as his protector. Akbar was appointed as a governor of ‘Lahor’ with a view to training him about the management of his Kingdom.

19) Abdul Fazal – Akbar nama – part-I, p.183
20) Akbar’s name was kept as ‘Julaluddin’ in place of Badaruddin in 1546 A.D. which was the introduce of his majesty.
21) This is all present I can afford to make you on the birth of my son, whose fame will I trust, be one day expanded all over the world as the perfume of the musk now fills this tent.
‘Humayun’ died on 27th January, 1556 AD. At that time Akbar was at Kalanoor in Punjab. To saw the feeling of rebellion in the kingdom the news of Humayu’s death was not declared till seventeen days. Then Akbar was crowned on a terrace in 14th February 1556 at ‘Kalanoor’ and Bairaam Khan was appointed as ‘Keel-E-Saltnat’ (Prime minister).

After be seated on throne in 14th February 1556 AD. Akbar had faced many problems. At that time problems had circled to Akbar from all the sides. He had neither certain kingdom nor the powerful army. He did not have even the throne. That situation was very difficult for Akbar. ‘Smith’ has written-“when Akbar was seated on throne at ‘Kalanoor’, we cannot say that he was having any Kingdom.”22

However ‘Humayun’ won the right over Agra and Delhi but Hemu was trying to get claim up on it. His kingdom was only up to Punjab, Delhi and Agra. It was needed to manage the security for it.

As a result of betrayal from his relatives and his landlords Akbar had to face many difficulties. His step brother from Kabul ‘Hakim Mirza’, his guard ‘Munim Khan’ and Akbar’s main land lord ‘Taardi Beg’ etc., many relatives and his land lord were planning against Akbar. It is very necessary for Akbar to suppress all of them.

However ‘Akbar’s’ protector ‘Bairam Khan’ had helped a lot to solve these problems. But because of him many difficulties had been arising, ‘Bairam’ was the resident of ‘Faras’. He was ‘Shiya’ in cult. So many ‘Sunni’ landlords and official of Akbar got irritated on him, for this reason they had mutual hatred with each other. Moreover when Bairaam Khan was appointed as Akbar’s protector at that time ‘Tardi Beg,’ ‘Shah Abul Mali’ and ‘Munim Khan’ were also the candidates. On being protector of Bairaam Khan all the hopes of others were ruined. So they envied ‘Biram khan’ because of that there was inter estrangement among them.

22) When he went through the ceremony at Kalanoor he could not be said to possess any kingdom. – Smith. Akbar, p.15
Akbar was an eligible and forbearing person, so instead of accruing all these problems he did not lose his courage and patience and decided to face all the problems bravely. This was Akbar’s fortune that at such difficult time he got adequate and experienced protector like ‘Bairam Khan’. With the help of ‘Biram Khan’, Akbar solved all the problems and he established the *Mughal* Empire in the real meaning.

‘Bairam Khan’ had decided to end all the obstructers of Akbar because no powerful rule was possible to establish, until the oppositions were finished. With this aim Bairam Khan first imprisoned to Shah Abdul Mali. Shah Abdul Mali was extremely ambitious person and he was the faithful person of Humayun. But to saw the weak condition of Akbar he started to disobey him. ‘Nizammuddin’ wrote “Wickedness in him was increased and he started to behave in improper manner.” So inviting him on royal meal and imprisoned him by ‘Bairam Khan’ and sent to Lahor. The effect was there on the other land lords of this deed to make him imprisoned and they were also banned.

The battle of ‘Panipat’ had great political importance because in the very battle he got victory and become the king of India in real sense. In this war Akbar faced ‘Hemu Shah’ who is famous with the name of Hemu in history.

Hemu’s father’s name was ‘Pooranmal’. He was the resident of *Mewat*. The scholars believe that he was born in 1500 AD. He was very accurate person and his abilities hadn’t been hidden from *Afghan* ruler ‘Isalam Shah.’ So because of his business mind and extra ordinary ruling capacity, he was appointed as the collector of royal revenue during the time of ‘Islam Shah’. Abul Fazal wrote “Because of his ability he became an official ‘*Ferivala*’ (hawker).” Gradually, because of his ability he progressed and become prime minster in the time of ‘Adil Shah’. Adil Shah was a ruler of amorous nature. So the real power of Adil Shah went into the hands of Hemu. In this subject Abdul Fazal had written “Because of his scholastic, efficiency and functioning skills he became the prime minster of amorous king ‘Mubariz Khan’ (Adil Shah) who become away from his ruling. At this time the northern India was full of anarchy from all the directions, Hemu had taken all the command of reign in his hands.\(^{23}\)

\(^{23}\) Abdul Fazal, Akbarnama – part-I, p.619
On receiving the information about the death of Humayun and the prevailing anarchy ‘Hemu’ had decided to take the benefit of these situations. Taking a powerful army, he marched towards Delhi. After possession on Gwalior he rushed towards Agra. The Governor of Agra was ‘Sikandar khan Uzvek’, who got afraid to saw the huge army of Hemu and he ran away to Delhi. Thus, Hemu’s possession was on Agra too. After that Hemu reached over Delhi, where he faced Mughal Subedar ‘Taardi Beg’. However Taardi Beg confront Hemu but taking advantage of weak and having disputes in Mughal army Hemu defeated to Taardi Beg in ‘Tughlaqabaad’ on 7/10/1556 AD. Taardi Beg ran away from Delhi and went to Akbar’s place. Thus Hemu take the possession over Delhi.

On getting the information about victory over Delhi and the crowned ceremony of Hemu, Akbar called up the meeting of his main ‘Sardars’ (captains). So that he could think over the next policy of him. Most of the land lords of Akbar advised him to turn back but Bairam Khan was not agreed with this. He was in favor of battle with Hemu. Akbar was also thinking to stay in India.

Thus, Akbar ordered the army to attack on Delhi. In between ‘Bairam Khan’ blamed Taardi Beg that he ran from Delhi in such time, whereas he should be protect Delhi. In this accuse Bairam Khan murdered Taardi. Abdul Fazal and Farishta wrote “On giving the punishment of death from ‘Bairam Khan’ to Taardi Beg, it affect well to Akbar’s other ‘Samants’. They didn’t have any other scope except to follow the order of Akbar.” On the day of 5, November 1556 AD there was a war between the armies of Akbar and Hemu on the field of ‘Panipat’. The army of Hemu was overcoming to Akbar’s soldiers and their defeat was assured. Then abruptly an arrow shut in the eye of Hemu, he became faint and fell down on the ground. Due to this there was the situation of stampede in Hemu’s army and Hemu was imprisoned. ‘Al-Badayuni’ writes, “The sudden arrow of the death, which could not be stopped by any shield……. shot in to his eyes… and he became faint and collapsed.”
In this way Hemu was imprisoned and presented in front of Akbar. Bairam Khan advised Akbar to kill Hemu by his own hands, but to fulfill his wish Akbar touched his sword to Hemu’s head and received the honor of ‘Gazi’. After that Bairam Khan killed him. In this way the sorrowful end of Hemu was happened.

2.2: The suppression of ambitions of Sikandar Sur:

There was the rule of Sikandar sur’ over Punjab. To suppress him, ‘Bairam Khan’ sent his army in October 1556, whom was defeated by Sikandar. By this the courage of ‘Sikandar Sur’ was boosted up. So once again in the leadership of ‘Pir Muhammad khan Shervani’ a powerful army was sent by Bairam Khan to defeat Sikandar.’ Pir Mohmmad’ had detained ‘Sikandar’ from all the sides. Sikandar understood that now it was out of his capacity to face Mughals, so he tried to compromise and sent his son ‘Abdur Raheman’ to Akbar. Akbar accepted this proposal and he made him governor of a province in ‘Bihar’.

2.3. Becoming free of Kabul:

‘Suleman Mirza’ had surrounded ‘Kabul’. Thus there was a problem of Kabul in front of Akbar. But after even many months’ detention ‘Mirza’ could not possess Kabul. This allowed Akbar enough time and he sent his army in the help of Kabul.

‘Uzbeks’ were also coming to Kabul on the other hand. In this way Kabul becomes free.

2.4 The fall of Afghan AdilSur:

An Afghan ruler ‘Adil Sur’ of ‘Chunaar’ also wanted to established the possession over Delhi, but in 1557 AD ‘Bengal’s’ ruler ‘Jallauddin’ attacking on Adil Sur and had defeated him. ‘Adil Sur’ was killed in this war. In this way there was no terror remain from Adil to Akbar.

25) ‘Gazi’ is called to the person who spread the religion killing the anti religion people in the battle.
26) Smith, Akbar, p.158
2.5 The fall of Bairam Khan:

‘Bairam Khan’ was appointed as a protector of Akbar because of his throne of in very young age. ‘Bairam Khan’ was very experienced and suitable person. Because of the efforts of ‘Bairam Khan’ Akbar could establish his hold over such a big area of land i.e., from ‘Kashmir to Ajmer and from ‘Kabul to Jaunpur’. ‘Bairam Khan’ was very faithful and close to Akbar but as the time passed, the position of ‘Bairam Khan’ got worst and in the end there was his fall.

When Akbar on the throne in 1556 AD, he was surrounded by many problems but till 1560 AD, he had solved all his primary problems and after that he tried to expand his kingdom.

At first Akbar had tried to possess on ‘Malva’. The then ruler of ‘Malva’ was ‘Bajbahadur’. He was very amorous. So, his people were not happy with him. Taking an advantage of this situation Akbar invaded at ‘Malva’ in 1561. ‘Adam Khan’ and ‘Pir Mohammad’ were the leader of that army, ‘Bajubahadur’ escaped from the kingdom and Akbar possessed ‘Malva’. ‘Adam Khan’ was greedy and licentious so Akbar appointed ‘Pir Mohammad Khan’ as the Governor of ‘Malva’.

2.6 Victory over Afghans:

‘Sher Khan’ the son of ‘Afghan’ ruler ‘Adil Shah’ with the powerful army invaded over ‘Jaunpur’. Mughal governor ‘Khanjama Ali Kuli Khan’ was the ruler of ‘Jaunpur’. Khanjama defeated ‘Sher Khan’ and compel him to run away.

2.7 Victory over Medta:

There was the possession of Maal Dev’ over ‘Medta’ in the time of Akbar, who appointed ‘Jaymal Singh Rathore’ as the ‘Samant’ of ‘Medta’. Akbar sent ‘Mirja Sharfuddin Hussain’ to get possession on ‘Medta’. On reaching over ‘Medta’ of Mughal army ‘Jaymal Singh Rathore’ went away. So with very few struggle Mughals possessed over ‘Medta’.

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2.8 Victory over Godvana:

The fort of ‘Godvana’ was situated in ‘Jabalpur’. ‘Rani Durgavati’ was the ruler of this fort in the time of Akbar, who was very appropriate ruler. To attack on her, Akbar had send ‘Asaf Khan’ to invade over her. ‘Rani Durgavati’ protested very bravely but unfortunately an arrow shot to her. When she saw that she would be imprisoned. She committed suicide with ‘Khanjar’ (knife).

2.9 Victory over Chittore:

In the period of Akbar, ‘Uday Singh’ was the ruler of ‘Chittore’. Akbar wanted to possess it, because, until he did not possessed the complete Rajputana he could not established Indian Empire (Bharatiya Samrajaya). Moreover ‘Uday Singh’ did such deeds that Akbar was very angry on him. Uday Singh did not only help of ‘Mirza’ but he also has shelter to ‘Malva’ king ‘Raja Baj-bahadur’. So in September 1567 AD. Akbar went forward towards Chittore and surrounded the fort of Chittore. This surrounded happened till many months. ‘Jaymal’ was leading the army of Rajputs. In February 1568 A.D. ‘Jaymal’ was killed by Akbar. After that, minority of Rajputs could not protect themselves from Akbar and Akbar possessed over Chittore.

2.10 Victory over Ranthambhor:

Rajput ‘Surjan Rai’ was ruling over ‘Ranthambhor’. Akbar’s army surrounded this fort in 1569 AD. Because of being surrounded for long time ‘Surjan Rai’ had accepted the dependency of Akbar.

2.11 Victory over Kalingar:

‘Raja Ramchandra’ was ruling over ‘Kalingar’. On the coming of Mughal army, he surrenders and accepted Akbar’s rule.

2.12 Victory over Gujarat:

‘Gujarat’ was very important in the angle of Social and trading. So, it was obvious for Akbar to possess over ‘Gujarat’. Humayun also possessed ‘Gujarat’. So, it was very important for Akbar to possess Gujarat. Akbar started out from ‘Agra’ on 4\textsuperscript{th} July
1572 AD., and first he reached to ‘Ajmer’. From Ajmer he sent Mohammad Khan as the leader of army to ‘Gujarat’. On reaching ‘Ahmedabad’ of Mohamad Khan, the weak ruler ‘Mujaffar Khan’ surrendered. After that Akbar appointed ‘Aziz Koka’ for ‘Northern Gujarat’ and ‘Etmaad’ for ‘Southern Gujarat’ as the governor.

2.13 Victory over Bihar and Bengal:

However the ruler of ‘Bihar’ ‘Sherkhan’ had accepted the rule of Akbar but he could not have his complete possession. After the death of ‘Sherkhan’ his son ‘Daud’ became the ruler, who declared his freedom. So with order of Akbar, ‘Khan Khana’ had possessed it. After that Akbar sent ‘Munim Khan’ to attack on ‘Bengal’ who got the possession over Bengal in 1575 AD.

2.14 Victory over Mewad:

Akbar possessed over ‘Chittor’. The ruler of ‘Chittor’ was succeeded to run away. ‘Uday Singh’ had made new capital as ‘Udaypur’. ‘Uday Singh’ was died on 1572 AD. After that his eminent son ‘Rana Pratap’ became the ruler. ‘Colonel Tad’ has written, “However ‘Rana Pratap’ had got the fame and honor of the illustrious dynasty but he had neither any kingdom nor any strong army. But he had strongly taken a decision to get back the kingdom of him in his possession again”.

‘Rana Pratap’ was increasing his strength continually. On the other side Akbar wanted the possession over the whole Rajputana. All the other rulers of Rajputana except ‘Rana Pratap’ had accepted the rule of Akbar. Even the brother of ‘Rana Pratap’ ‘Shakti Singh’ was also with Akbar. Raja Maan Singh had tried to convince ‘Maharana Pratap’ for that he should accept the rule of Akbar. But Rana Pratap was not ready for that. ‘Rana Pratap’ was known to the strength of Akbar. So he and his all helping hands had avoided them self from all the means of enormity and they joined in to the protection of their mother land.

‘Maharana Pratap’ had done the treaties with ‘Chandrasen’ of ‘Jodhpur’ and ‘Rao Sultan’ of ‘Sirohi’ and also obstructed the way to Gujarat. Akbar under the leadership of ‘Maan Singh’ sent a powerful army to attack on ‘Rana Pratap’. There was 5000 soldier in the army of ‘Rana Pratap’, whereas the ‘Mughal’ army was very large. Between both the armies there was a battle on 18 June 1576 AD., in the fields of
“Haldighati”, which is called as the battle of ‘Haldighati’. The soldiers of ‘Rana Pratap’ had started the war by attack. Mughal were frightened at that time the roomer spread that Akbar was coming here to help them with soldiers. This doubled the enthusiasm of Mughals and ‘Maharana Pratap’ had to run away in the hurt condition. His beloved ‘Chetak’ (horse) was also killed in this battle.

‘Rana Pratap’ was defeated in this war, but he has become immortal in the history. ‘Smith’ wrote “The day (tithi) June 1576 AD is famous in the history of ‘Mewad’. The pious blood of the ‘Sardars’ of ‘Mewad’ was flowed just like water.”

‘Dr. Raghuveer Singh’ has written “In spite of being defeated the fame of ‘Maharana Pratap’ was made very brightening by this war and the only supporter of the freedom of Rajasthan ‘Rana Pratap’s’ memories of defeat battle fields also which was full with the ‘pious blood of the patriotic, who sacrificed their lives on the feet of Godess of freedom, that place become the holy place for the patriotic people of not only Rajasthan but the whole India.”

2.15 Possession over all the province:

After possessing over the vast land of India, Akbar had concentrated towards the Northern-West direction of India. The attacks on India had been happened from the Northern –West side of India. So to protect this direction was very necessary for Akbar.

After possessing the whole Northern Indian, Akbar had moved his sight towards South of his policy of imperialism. After getting possession over ‘Malwa’, ‘Gujarat’ and ‘Orissa’ his connected the states of South. Akbar came to know that there was lack of unity among the South Indian rulers. They used to war with one another and they did not bothered that co-operation was necessary among them for freedom. One reason of Akbar’s desire to acquire over South India was that the Portuguese were increasing their strength along the Southern coastal area and they were trying to spread their religion too. So before increasing their strength Akbar wanted to suppress them.

27) Dr. Raghuveersinh, Purva Audhaumik Rajasthan, p.37
28) Dr. G. M. Sharma Purva Audhaumik Rajasthan, p.37
The contemporary states of Akbar in South were ‘Ahmadnagar’, ‘Bijapur’, ‘Galkunda’ and ‘Khandesh’. Akbar sent his envoys to these states in 1591 AD., and told them to accept his dependency. ‘Alikhan’ ruler of ‘Khandesh’ had accepted his proposal but rejected by other three states.

Akbar first decided to attack on ‘Ahmadnagar’ and he sent his army in the leadership ‘Abdurrahim Khankhana’ and his son ‘Muraad’ in 1591 AD. In ‘Ahmednagar’ ‘Chandbibi’ fought very bravely against Mughal army and Mughal army had to come forward for treaty with her. By this treaty ‘Chandbibi’ gave the ‘Barar’ region to Mughals but when Mughal army went back, the people of ‘Barar’ again possessed over the region. Now Akbar came with army and in 1600 he possessed over ‘Ahmadnagar’.

The fort of ‘Aseergarh’ was under ‘Khandesh’. The ruler of ‘Khandesh’ ‘Alikhan’ had accepted the rule of Akbar but he died in the war against ‘Ahmednagar’. After ‘Alikhan’ the ruler of ‘Khandesh’ his son ‘Bhiran Bhadur’ had declared his freedom. So in 1599 AD., the army of Akbar attacked over ‘Khandesh’ and possessed over ‘Burhanpur’. After that, army possessed over ‘Aseergarh’ and ‘Burhanpur’. The fort of ‘Aseergarh’ was very important and so, it was called as ‘Dakshin ka Fatak’ (Gate way of South). Even after being surrounded from 6 months, Akbar could not possess over this fort. At that point of time an epidemic spread in the fort and ‘Miran Bahadur’ had surrender and in 1600 Akbar had possessed on this fort.

Besides the victory of ‘Aseergarh’ Akbar had got the honor of ‘Dakshin ke Samrat’. Indian political condition was very upset during Tansen’s period. Mughal rulers wanted to propagate their empire in whole of the India. The rulers before Akbar did not succeeded in it because of their narrow thinking. They didn’t have the wisdom as Akbar. Akbar was very appropriate, provident and politically resourcefulness person. On became, he had understood that if they wanted to stabilize the Mughal rule, it was clearly needed to have the co-operation of Rajputs. So, he formed his policy on the basis of this principle towards Rajput.

‘Prof. Bhargav’ writes “Akbar had decided to give the base of equal harmony between Hindu – Muslim in his kingdom. He adopted such policy that Rajput became co-operative to him and they increased the pride of Mughal Empire pouring their blood
and re-informed and spread his kingdom. Akbar could visualize that enmity and war with Rajputs will not be beneficial for Mughal kingdom. If he wanted to stabilize Mughal Empire in India, he would have to keep majority of Hindu people in his side.”

Akbar wanted to establish the permanent Mughal rule. There were Hindu majority in Indian people. Thus, to stabilize the Mughal rule, it was necessary for Akbar to turn them in to his side. Hindus were led by Rajputs. So it was essential to keep harmonious relations with them. ‘Rajputana’ was very important in Geographical angle, because the way from North India to Malva and Gujarat had been through Rajputana. As Rajputs were ruling over Rajputana so Mughals could only keep in touch with Gujarat and Malva until they possessed over them or making harmonious relations with them.

‘Prof. Bhargav’ says – “The geographical condition of Rajasthan was such that Akbar could not leave it in isolation. The region of Rajasthan was in the way of Gujarat and Malva, so in the soldier point of view it was very important. Without establishing the rule over Rajasthan, Akbar’s soldier planning’s and ambitions could be broken away so Akbar tried to establish the healthy relations with Rajputs.

Mughals were considered as foreigners in India and the behavior of Indians was not good to them. So Mughals had to depend upon soldiers for war in India, in which there were many problems. Many Turk soldiers wanted to be returned and economically it was also not appropriate for Mughal ruler to have such vast army. So Akbar thought that if the relations with Rajputs were good, their bravery could be used. Whenever India was invaded, Rajputs always exhibited their power and heroism in the wars against the foreigner attacks. Akbar knew the bravery performed by Rajputs against the Mughals in the wars. He knew that Rajputs preferred to die in the place of ran away from the war fields. So Akbar was very impressed with them. Akbar also knew that Rajputs were promise followers. So keeping nice relations with them, Akbar wanted to stable the rule of him.

29) Prof. Bhargav, Rajasthan ka Itihas, p.156
30) Prof. Bhargav, Rajasthan ka Itihas, p.156
There was also a reason to adopt the humble policy by Akbar towards Rajputs that he wanted to control over the ambitions of Mughal land lords. On getting support from Rajputs, Akbar was not fully dependent on Mughal Land lords. Thus, with the use of his Rajput policy Akbar wanted to establish a balance between Rajputs and Mughals.

Apart from that, there were some personal reasons of Akbar too, which motivated him to adopt the humble policy towards Rajputs. Akbar was born in the fort of Rajput; Rajputs had given shelter to him. So he was grateful to them. He also taught generosity and to forbearance which influenced his policies.

In 1556 AD when Akbar came on the throne rule, then the problem of Rajputs was there before him. Rajputs were very strong and powerful, and were full of emotions of sacrifice of their lives on the mother land. Akbar was fortunate that Rajputana was divided into small states. So only two options were there before Akbar, first he should possess the whole Rajputana and erase the roots of Rajputs and the second option was to make friend to those who accept his rule and do war with those who do not accept his rule.

This decision of Akbar was appropriate, that is proved by this point that ‘Maharana Pratap’ whom Akbar could never make surrender by strength. ‘Rana Pratap’ did not accept Akbar’s rule, if Akbar exercised the power to every Rajput king, we can easily assume the result of it.

When Akbar came to ‘Ajmer’ to visit ‘Moinuddin Chishti’s’ tomb in 1562 AD, he was first come in relation with Rajputs. On the way of Akbar at the place of ‘Sanganer’ the Rajput ruler of ‘Ajmer’ ‘Bharmal Kuchwaha’ expressed his concern to Akbar and he made married his daughter ‘Harak bai’ with ‘Akbar’. The king ‘Bharmal’s’ daughter gave birth to the son named ‘Jahangir’, who was the ruler of India. ‘Bharmal’ also honored the high post in court and he became trustworthy to Akbar.

This marriage has its special importance in Indian politics because here started the relations between Mughal –Rajputs.

31) One more name of Bharmal was also ‘Bhiharimal’
32) It is remarkable that Rajput girls marriage had been happened to Mughals, not Mughals girls to Rajput rulers.
Focusing on this incident of marriage ‘Beni Prasad’ has written “This marriage is the symbol of the new sunrise of new era in Indian politics.”\footnote{33) If symbolized the down of new era in Indian politics.} After this marriage many Rajput kings had established the marriage relations with Akbar.

Akbar had appointed Rajputs on many higher posts. Not only this, but he also conducted many wars by Rajputs, which was the introducer of his loyalty and political resourcefulness to Rajputs.

The king of ‘Amer’ ‘Bharmal’ became such trustworthy for Akbar that on going out of the capital of him, ‘Bharmal’ used to look after the administrative works. The same example can be given for ‘Raja Maan Singh’ whom Akbar sent to attack against ‘Rana Pratap’. Akbar had appointed many Rajput kings as ‘Subedar’ of different regions who played dynamic contribution in the administrative management of Akbar.

Those forts of Rajputs were strategically important, were possessed by Akbar and he provided wealth at another place to them. In this way Rajput rulers did not became unhappy and Akbar’s deed were succeeded.

Akbar was very diplomatic ruler. He applied the strength of Rajputs against Rajputs and fulfilled his ambitions. For example he sent ‘Raja Maan Singh’ against ‘Raja Pratap’. In the same way Rajputs of ‘Aamer’ had helped to Mughals to acquire ‘Ranthambhor’ and ‘Mewad’ etc.

In the influence of Akbar’s power and Rajput policy many of Rajputana rulers had accepted the rule of Akbar but that was only ‘Mewad’ who did not accept the rule of Akbar till the end of Akbar’s ruling period. However during the period of ‘Uday Singh,’ Akbar won but ‘Rana Pratap’, the son of ‘Uday Singh’ did not surrender to Akbar and struggled for his freedom entire life. All the remaining states were under the rule of Akbar.
Akbar’s Rajput policy affected Indian political conditions a lot and its main results were as under:

1. As a result of Akbar’s Rajput policy, Rajput – Mughal relations became healthy. With this Rajputana developed socially and economically.

2. Because of Rajput policy Akbar’s possession was established over Rajputana so political unity was founded in North India.

3. Because of his Rajput Policy Akbar had the great advantages. Without any difficulty and expenditure Akbar had takeover the vast and powerful army of Rajputs. He often took advantages of them. ‘Morland’ writes “kings become the obedient of Akbar and Akbar gained the best 50,000- horse rider army”.

4. As a result of this policy many Rajput king got the opportunities to exhibited their power and strength properly.

5. As a result of this policy the unity of Rajputs were upset because of accepting the rule of Akbar. Only few braves like ‘Rana Pratap’ were remained who were against Akbar. In this way there was a big shock to Rajput’s unity and strength.

6. Because of Rajput policy the political unity was established in North India which caused the all-round development of North India.

7. This policy affected Indian politics a lot. Because of this policy there were relations established among them, which affected both Indian culture and politics.

Thus, we learn that in 1556 AD after coming on the throne Akbar had adopted the policy over the Rajputs of Rajputana is called Akbar’s ‘Rajput Niti’ (Rajput Policy). Definitely Akbar was a provident king and he knew that to establish the stable rule in India the support of Rajput was all necessary. So Appling the generous policy towards Rajputs he established the heartily relation among them.

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34) As the results of the policy, the great bulk became definitely loyal to the emperor who could thus command the services of something like 50,000 of the best horsemen in India.
- Moreland
Dr. Ishwari Prasad writes – “There could not be established the Indian empire without Rajput’s support and in the absence of their active and wise co-operation it could not be established the social and political unity.”

This kind of description is done by ‘Colonel Tad’; Akbar was the real founder of Mughal Empire. He was the first to win, who demolished the independency of Rajputs.’

Thus, as a result of this policy of Akbar, a new era had been started and not only the rule of Mughals established in India, but also Mughal kings obtained the services of soldiers and diplomatic services of brave and heroic kings.