

**DIRECTORATE OF DISTANCE EDUCATION
UNIVERSITY OF NORTH BENGAL**

MASTER OF ARTS-HISTORY

SEMESTER -III

HISTORY OF MEDIEVAL BENGAL (1206 – 1757)

SOFT CORE 303

BLOCK-1

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First Published in 2019



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FOREWORD

The Self Learning Material (SLM) is written with the aim of providing simple and organized study content to all the learners. The SLMs are prepared on the framework of being mutually cohesive, internally consistent and structured as per the university's syllabi. It is a humble attempt to give glimpses of the various approaches and dimensions to the topic of study and to kindle the learner's interest to the subject

We have tried to put together information from various sources into this book that has been written in an engaging style with interesting and relevant examples. It introduces you to the insights of subject concepts and theories and presents them in a way that is easy to understand and comprehend.

We always believe in continuous improvement and would periodically update the content in the very interest of the learners. It may be added that despite enormous efforts and coordination, there is every possibility for some omission or inadequacy in few areas or topics, which would definitely be rectified in future.

We hope you enjoy learning from this book and the experience truly enrich your learning and help you to advance in your career and future endeavours.

HISTORY OF MEDIEVAL BENGAL (1206 – 1857 A.D.)

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BLOCK 1 : HISTORY OF MEDIEVAL BENGAL (1206 – 1857 A.D.)

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UNIT-1 SOURCES OF HISTORY OF MEDIEVAL BENGAL – HISTOTIOGRAPHY, LITERARY SOURCES

STRUCTURE

1.0 Objectives

1.1 Introduction

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1.0 OBJECTIVES

- To learn the sources of medieval history of Bengal
- To know about the Islamic expansion in the eastern part of India
- To learn about the archaeological sources of the age
- To learn about the literary sources

1.1 INTRODUCTION

Physically, the Bengal delta is a flat, low-lying floodplain in the shape of a great horseshoe, its open part facing the Bay of Bengal to the south.

Surrounding its rim to the west, north, and east are disconnected hill systems, out of which flow some of the largest rivers in southern Asia—the Ganges, the Brahmaputra, and the Meghna. Wending their way slowly over the delta's flat midsection, these rivers and their tributaries deposit immense loads of sand and soil, which over millennia have gradually built up the delta's land area, pushing its southern edge ever deeper into the bay. In historical times, the rivers have been natural arteries of communication and transportation, and they have defined Bengal's physical and ancient cultural subregions—Varendra, the Bhagirathi-Hooghly basin, Vanga, Samatata, and Harikela.

The English word 'Bengal' was derived from the word 'Bangalah' used during the Muslim Sultanate and Mughal period. In ancient times, a few south-eastern districts in India at the mouth of the great river Ganges were called 'Banga' or, in Sanskrit, 'Vanga'. Historians generally accept that Bengal in English originated from Persian 'Bangalah' through Portuguese 'Bengalah' or 'Pengala'. The land boundary of modern Bangladesh is much longer than that of ancient Banga. Other parts of eastern India prior to the Muslim conquest in 1203 AD were known as Barendra or Pundra, Samatata, Chandradwip, Harikel, and so forth. All those regions in addition to the original 'Banga' constitute the present geographical boundary of Bangladesh. I am generally leaving out the ancient names of Radha, Gaud, Lakhnawati, Satgaon, Tamralipti and Hougli from the subject of this book as those parts presently constitute neighbouring West Bengal, an Indian state. Although the Turkish general Ikhtiyar al-Din defeated the last Sena ruler, Lakshmana Sena, in 1203 AD and established Muslim rule in Bengal, it took nearly another hundred and fifty years to bring the whole of Bengal under a single command. Sultan Shams-al-Din Ilyas Shah brought all of Bengal – north, south, east and west – under unified administration for the first time in the middle of the 14th century. The independent Muslim Sultanate in Bengal survived for nearly two centuries until Afghan general Sher Shah Suri became the ruler for a brief period in the 16th century. Emperor Akbar of the great Mughal dynasty later made the region, Subah Bangalah, a province of the Mughal-Indian kingdom after defeating the last independent Afghan ruler in Bengal in the late 16th

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century. Dhaka was made the capital of Bengal in 1611 by the Mughal general Islam Khan Chishti during the reign of Emperor Jahangir, son of Akbar

The conquest of Bengal by Ikhtiyaruddin Muhammad Bakhtiyar Khalji in 1200 AD was a significant event in the history of Medieval India. The Ulemas, Pir-fakir, Gazi-shahid, and Murshid have come to Bengal immediately after the domination of Islam in Bengal. Being coming West and North India, Sufi and Shia community of Iran also came to Bengal for their security and safety of culture in Bengal. Thus, Bengal became the centre of Indo- Islamic culture. In course of time, both the Hindu and the Muslim Community came to contact with each other. In spite of two different cultures in Bengal both they could work secularly to give a beautiful creation of the Bengali society, a good harmony of the two different religious believes - the Hindus and the Muslims which may be called as an inter communal literature as inter communal culture integration of the Muslims and the Hindus in Medieval Bengal. It is known as composite form of culture.

1.2 HISTORIOGRAPHY

Historiography is the writing of history based on a critical analysis, evaluation, and selection of authentic source materials and composition of these materials into a narrative subject to scholarly methods of criticism. Historiography refers either to the study of the history and methodology of history as a discipline, or to a body of historical work on a specialized topic.

In the beginning of 13th century, the Muslim conquest in Bengal which had begun with the migration of the Kara-Khitai horde from the borders of Mongolia in a south-westerly direction and the resultant dislodgment of the nomadic tribes of the Trans-Oxus region in the second half of the twelfth century AD. It was about this time that a fresh wave of the camel-rearing Turkoman tribes named the Ghuzz and the Khiljis or Khalajis, whose original habitat is not definitely known, burst upon the Saljuq Empire, overran Khorasan, Seistan and Afghanistan, and forced

themselves as squatters ” on the settled population of the same ethnic origins, who had migrated into these tracts as early as the tenth century AD. This inflow of warlike peoples revived the dying energies of Islam which had been losing force in India ever since the death of Sultan Mahmud Ghaznavi, so that after the lapse of a century and a half Islam started afresh in its career of aggressive imperialism. The tide of migration of the nomads swelled by the more adventurous elements in the countries through which they moved, took its destined course to the east of the Indus, and permanently affected the political destiny of India by giving the character of colonisation to the Muslim conquest of Northern India in the thirteenth century. Its first rush did not stop till Muhammad Bakhtiyar Khilji carried the victorious banner of Islam further eastward into South Bihar, and soon aft» planted it triumphantly on the banks of the Bagmati and Karcha

Muhammad Bakhtiyar was one of the crowds of Khilji adventurers who separated themselves from their tribe settled in Gamier, now known as Doab-i-Margo, situated on the eastern border of Seistan. He had no pretensions to a his lineage or rich heritage in his native land, having been perhaps hardly better conditioned in life than his illustrious lieutenant Twin Khilji, who with his wife and his ass left Garamsir about this time in search of a kingdom in Hindustan. Muhammad Bakhtiyar came to Ghazni , seeking employment as a soldier in the army of Shihabuddin Ghori, and on being rejected there he proceeded to the court of Malik Qutbuddin Aibak at Delhi. There too luck did not befriend Bakhtiyar, because he was a man of short stature, long arms and an ill-favoured countenance, without the means of providing himself with a horse and a suit of armour.

However, his boiling nomad blood urged him forward to a sort of “ Eastward Ho as it were to Badayun ; but even there he was not considered worth a jagir but only a cash salary by Malik Hizbar-ud-din, the Sipah – Salar of that province. Having served under the Governor of Badayun for a short time, Muhammad Bakhtiyar repaired to Oudh about 1197 AD. Malik Husamuddin, Governor of Oudh, recognised the worth of Bakhtiyar; but he too prudently kept the ambitious free-lance captain at

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a safe distance by granting him in jagir two parganas in the south-eastern corner of the modern Mirzapur district, which had not perhaps been previously visited by any Muslim army. However, a frontier command with freedom of exertion was just the thing that suited the military genius of Bakhtyar and the predatory instincts of his nomad followers.

The historiographical style of the medieval period came to an end with the beginning of the British colonial rule in the mid-eighteenth century. It is well known that medieval historians were mainly patronised by the ruling classes and therefore were disposed to the exposition of royal affairs and royal life mainly. As common people were not central to the affairs of the kingdom then, they got only marginal note from the court historians. It is not always true that medieval historians wrote only under orders. The historical writings of Ghulam Husain Salim, Syed Ghulam Husain Tabatabai and Munshi Salimullah are the finest products of medieval historiography. None of them however had received any patronage from any prince. They are the last representatives of the medieval school of historians. But unfortunately, while the medieval historiographical tradition ended with the beginning of the colonial regime, no indigenous modern historiographical school developed until the later part of the nineteenth century.

As regards contents and characteristics, the colonial historiography may be classified into 2 distinct phases. mercantilist phase of the eighteenth century, political phase of the nineteenth. Each of the phases has its unique characteristics.

Mercantilist Phase - The eighteenth century writings were predominantly concerned with mercantilist interests. Merchants and rulers, profit and loss, shipping and cargoes characterise the history of this period. A common goal of the historiography of the mercantilist genre was to report about the market and political relations and political economy of Bengal. Among the important works of this genre are *Memoirs of the Revolution in Bengal (1764)* by William Watts; *A Narrative of What happened in Bengal in 1760 (1764)* by JA Caillaud; *Reflections on the Government of Indostan (1770)* by Luke Scrafton; *History of Hindoostan, 3 vols. (1770-72)* by Alexander Dow; *Considerations of*

Indian Affairs (1772) by William Bolts; An Essay upon the cultivation of lands and improvement of the Revenues of Bengal (1772) by Henry Pattulu; Historical Fragments of the Mogul Empire (1782) by Robert Orme; Historical and Comparative Account of the Finances of Bengal (1786) by James Grant; Transactions in Bengal (1791) by F Gladwin and Dissertations concerning the Landed property of Bengal (1793) by Boughton Rous.

All these writers had one goal in common ' understanding the Bengal polity and economy and the feasibility of establishing a colonial state in Bengal. After Palashi and Buxar, the company became so powerful a factor in Bengal politics that they had the confidence to set up the colonial state at will. What they were most concerned with was the financial viability of the new state. The colonial state must pay enough to justify its foundation ignoring the COURT OF DIRECTORS which showed least interest in having an empire in the east. All mercantilist writers were at one about the profitability of establishing the colonial state. Needless to mention that all these writers were either merchants themselves or engaged by the FORT WILLIAM to write an account on the subject. Historians now rightly believe that the establishment of the East India Company's Bengal state was a project of the company's local officials (called nabobs) who saw great profit for themselves if the colonial state in Bengal was established. Expectedly, all wrote in favour of establishing the colonial state. They even argued naively that such a state would be favourably received by the indigenous people on the ground that the new state would emancipate them from the oppression of the old regime.

Political Phase - The mercantilist historiographical trend came to an end from the beginning of the nineteenth century. The establishment of the colonial state in Bengal was complete by 1793 when definite systems of administration, justice and police were established and the nawab was reduced to a mere pensioner of the company. One major project of the political colonialism was the rationalisation of the establishment of the company rule and highlighting the beneficial effects of the new regime. The first exponent of this school was James Mill (1773-1836). He was

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never in India and never ever met any Indian leader to discuss about Indian conditions. Yet, his History of British India, 3 vols. (1817) had tremendous influence on the British public opinion in favour of the empire. He had deep appreciation for the colonial rule. He branded the pre-British regime as despotic and tyrannical. But he had reservation about the wisdom of allowing a business corporation to govern a vast empire in the east. He, however, criticised the mode of administration of the company that he considered to be despotic, though not tyrannical. According to him, India should be governed not by Indian ways but by British ways. But he further emphasised that the administration should be exclusively in the hands of the British.

Mill's theory of administering India exclusively by the British was supported by other colonial historians including MARSHMAN, WILSON, Elphinstone, Martin, Thornton, Keene, Beveridge and Kaye. They argued that involving Indians in administration would make it a mixed affair and it would gradually degenerate the colonial system of justice and administration and it would eventually threaten the security of the colonial state. They argued that Indians must get used to the British system of administration and only then they could be taken in partnership in phases

1.3 LITERATURE AND LITERARY SOURCES

The Medieval period of Bengal refers to the time span from the commencement of Muslim rule roughly in 1200 CE to the grant of the DIWANI of Subah-Bangala to the EAST INDIA COMPANY by the fugitive Mughal Emperor SHAH ALAM II in 1765. The historiography of Bengal in this period is disconnected, incoherent and mostly written outside Bengal but heralded a new epoch. It added historical literature to the mass of Indian literature. Muslim historiography was, indeed, 'a novel gift of the Muslims to Indian culture'. However, this 'gift' does not seem to have reached Bengal. There is no information of an Iliyas Shahi or a Husain Shahi sultan patronising a historian to record the events of the time. The gap thus created in the historiography of medieval Bengal

was to a great extent made up by historians beyond Bengal, principally Delhi historians, and by some accounts left by foreigners.

The literary sources were divided into 3 categories within India –

- Persian and Arabian literature written outside Bengal
- Writings of Muslim scholars within Bengal
- Writings of non Muslim scholars within Bengal

1.3.1 Persian and Arabian Literature written outside Bengal

1.3.1.1 Chronicles

Tabaqat -I-Nasiri

The first and foremost among the chronicles containing information relating to Bengal from outside the province is the TABAQAT-I-NASIRI of Minhaj-ul-Siraj, who held high positions under Shamsuddin Iltutmish (1210-1236) and his successors. He composed the work during the reign of Sultan Nasiruddin Mahmud (1246-1266) and therefore named the history after the reigning monarch probably to draw his attention and get patronage.

The Tabaqat-i-Nasiri is a general history of the Muslim World. Consisting of 23 tabaqats or chapters, and in the 22nd tabaqat, he gives an account of Bengal from the Muslim conquest down to 1258. He was the only outsider historian who visited Bengal (1242-1244) and took special care to collect materials for the history of the Muslims in Bengal, particularly receiving information from the surviving companions of Bakhtiyar Khilji (for example, one Mutamiduddaula). Hence, his account is the only contemporary narrative of the early Muslim conquest of Bengal and the activities of its governors is dependable which is supported by the available numismatics and archaeological finds. The author visited Bengal during the governorship of Malik Izal-DinTughralTughan Khan. He received patronage from the said Malik, joined the war against the king of Orissa and acted as a mediator between his patron and Malik Tamar Khan 'Quto, Governor of Oudh, when they were quarrelling for the possession of Lakhnawti. From his description

of Bengal, it is clear that the author took pains to collect information about the KhaljiMaliks from their surviving associates⁶ and about other governors from the information available at the Delhi court or by his personal observation. But unfortunately, the book gives only a chronicle of political events. References to social affairs are limited to general remarks about the construction of mosques and madrasahs, (Schools or Colleges) the arrival of Muslim divines and the construction of Khanqahs (mystic convents) in the metropolitan city or the striking of coins and the reading of Khutbah (lecture delivered in Friday prayer in the name of the Sultans). Nevertheless, it is of importance, as it is the only Chronicle which supplies information about the foundation of Muslim rule in Bengal.

Tarikh-I-Firuzshahi

In purpose of time and significance Ziauddin Barani's TARIKH-I-FIRUZSHAHI comes next which portrays the occasions from the promotion of GhiyasuddinBalban to the honored position of Delhi in 1266 CE to the 6th year (1357) of the rule of Firoz Shah Tughluq. Barani had a place with a distinguished family. His progenitors had filled in as high authorities in the court of Delhi. He himself had been Nadim or individual authority of Muhammmad Bin Tughluq for a long time. He relied upon his family members to get data on Balban and Khalji rulers and saw the remainder of the occasions as a contemporary.

In spite of the fact that Barani never visited Bengal, his data on it was gathered from the returnee-warriors from the area (his maternal granddad Hishamuddin was one) or Dabirs (secretaries) in the imperial court of Delhi. During the period (1266-1357) secured by his accounts, undertakings in Bengal had been for the most part disrupted and tempestuous. Along these lines, with the best of expectations, he may have neglected to gather point by point data on the region. With not many exemptions his portrayals of the occasions in Bengal in the Tarikh-I-Firuz Shahi are brief and inadmissible. Be that as it may, in this concise record mutilations are once in a while present. His prime target recorded as a hard copy history, obviously, was to verify the sultan's support. Subsequently, he was least thoughtful towards defiant Bengal and

nicknamed it 'Bulghaqpur' or place of struggle, and passed deprecatory remarks on the free sultans of Bengal. And still, at the end of the day Tarikh-I-Firuz Shahi is an important source on Bengal's medieval history.

Tricks I-Siraj Afif likewise composed a history under a similar title, TARIKH-I-FIRUZSHAHI portraying the occasions of the rule of Firuz Shah Tughlaq (1351-1388) containing Firuz Shah's campaigns to Bengal (1353 and 1358) however no other expound data is found here, as Bengal stayed free during this period. Afif was conceived in 1350 holding high positions in the court of Delhi. In this way, justifiably, he was significantly tilted for his benefactor Firuz Shah whose evident disappointments against the Bengal rulers (ILIYAS SHAH and SIKANDAR SHAH) were bypassed adulating the sultan and portrayed the Bengal sovereigns as radicals, however generally his records have been demonstrated to be right and helpful.

There is another recorded content of the rule of Firuz Shah Tughlaq titled SIRAT-I-FIRUZSHAHI, by an unknown author, however it contains insufficient data about Bengal. Yahya canister Ahmed container Abdullah Sarhindi composed his TARIKH-I-MUBARAK SHAHI during the rule of Delhi Sultan Syed Mubarak Shah (1421-1434). In this work he portrayed the historical backdrop of the Delhi sultans beginning with Muhammad Ghori down to the year 1424 alluding to records of Bengal.

Futuh-Us-Salatin

Khwaja Abdul Malik Isami's FUTUH-US-SALATIN contains data on the historical backdrop of medieval Bengal. The book was written in 1349 in the Deccan during the rule of the Bahmani Sultan Alauddin Hasan (1347-58) in section and thus, researchers think, it experiences distortions. Isami additionally never came to Bengal however shockingly enough, his record of Bengal contains some data which was not referenced in Barani's Tarikh-I-Firuz Shahi. From this it might be assumed that there existed great relations between the two revolutionary Kingdoms (according to Delhi) and there were trades between the individuals of these two nations. Therefore, Isami prevailing with regards to gathering material on medieval Bengal. Be that as it may, the portrayal

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on the occasions of Bengal in the *Futuh-us-Salatin* is less broad than in the *Tarikh-I-Firuz Shahi*.

From the perspective of Bengal history, the *Tabaqat-I-Akbari* is undeniably increasingly important. It was finished in 1592-93. Despite the fact that a non-official general history covering the period from the early Ghaznavid rulers to the 36th year (1592) of Akbar's rule, the *Tabaqat* dedicates an uncommon area to the pre-Mughal Muslim leaders of Bengal which depends on prior works. Its portrayal of Akbar's battle with Daud Khan Karrani is additionally accurate and right.

In *MUNTAKHAB-UT-TAWARIKH*, Badayuni, while composing the historical backdrop of the Delhi sultans alluded to happenings in Bengal.

TARIKH-I-FIRISHTA of Abul Qasim Firishta (1570-1623) contains data identifying with the issues in Bengal. He composed his history in the Deccan (1594) under the support of Ibrahim Adil Shah of Bijapur. For the assortment of source material Firishta voyaged everywhere throughout the Indian subcontinent. His history comprises of a presentation, twelve sections and an end. In the seventh part he manages the sultans of Bengal and Bihar. It is referenced that recorded as a hard copy the historical backdrop of the locale Firishta took the assistance of a composition of one Haji Muhammad Safahari.

Another significant Chronicle which has a part on Bengal is *Zafar al-Walih bi Muzaffar WaAlih* {An Arabic History of Gujrat} of 'Haji Dabir. was alive in 1020/A. D. 1611, and the most recent occasion recorded in his book is the increase of Emperor Akbar in 963/A. D. 1556. In spite of the fact that not a contemporary author, he has used some previous Chronicles like that of BaranI and one Husam Khan, presently lost to us. He records the development of a madrasah in the heavenly city of Makkah by Sultan Jalal al-Din Muhammad Shah of Bengal and his receipt of induction from the Khalifa of Egypt.

1.3.1.2 Other works

Qiran-Us-Sadain

Amir Khusro's poetical structure QIRAN-US-SADAIN (Meeting of two stars) expresses that the artist visited Bengal twice, once in 1280 regarding the undertaking to Bengal by Sultan Balban and for a second time in 1325 in the entourage of Sultan Ghiyasuddin Tughluq. In the middle of these two dates Amir Khusro went with the Delhi Sultan Muizuddin Kaikobad on his walk in 1289 against his dad and the then leader of Bengal, Bughra Khan. The gathering of the two sultans on the bank of the waterway Sarayu finished in an upbeat comprehension between them for all intents and purposes fixing the proper acknowledgment on the presence of two Sultanates of Bengal and Delhi. Being the best contemporary record of that significant occasion, it tosses a lot of sidelight on court life and services of the time

For most of the Iliyas Shahi and the whole Husain Shahi periods there are no recorded works, not even Delhi-focused, that allude to the undertakings in Bengal.

In 1538 Sher Shah vanquished Bengal which stayed with his Afghan group till 1576. Some Afghan students of history composed the historical backdrop of the Afghan sultans of this period: Abbas Khan Sherwani's TARIKH-ESHER SHAHI or Toffah-I-Akbar Shahi, Khwaja Niamatullah's Tarikh-I-Khan Jahani and Makhjan-i-Afghani, Ahmed Yadgar's Tarikh-I-Shahi and Abdullah's Tarikh-I-Daudi. The last work should have been composed at the court of Dawood Karrani (1572-1576) which may be treated as a contemporary work. Different works were composed during the Mughal time frame. Abbas Khan Sherwani and Khwaja Niamatullah served under AKBAR and JAHANGIR separately. These works are truly important in recreating the historical backdrop of the Afghans in Bengal.

Resulting to 1576 there are various chronicles, official and non-official, written in Delhi, a couple from Bengal, and some from different pieces of the Mughal realm or from outside. These are for the most part broad chronicles of the Mughal realm, and make just accidental references to the issues of Bengal. The object of these narratives was to serve the interests of the Delhi realm and mirror a majestic mentality in managing issues of Bengal. At last, the records are, in numerous occasions, set

apart by a feeling of falsity and distortion, as they were composed with no immediate information about the individuals of the territory.

There are three chief works composed during the rule of Akbar (1556-1605) which are Abul Fazl's *AKBARNAMAH*, Nizamuddin Ahmad Bakhshi's *TABAQAT-I-AKBARI* and Molla Abdul Qadir Badayuni's *MUNTAKHAB-UT-TAWARIKH*. In these works are discovered the records of the fall of the Karrani sultans (1564-1676) and the account of Akbar's victory of Bengal. They might be treated as containing the contemporary story of this scene. The *Akbarnamah* was written in three volumes, and the *Ain-I-Akbari* established its third volume. It is a sort of Gazetteer containing regulatory and factual data on Akbar's realm. It was submitted to Akbar in 1593. Here Abul Fazl's realities about Bengal are not constantly right. He expected that the entire of Bengal was inside his lord's ward, which was a long way from reality, and afterward depicted its income and authoritative divisions with evidently fastidious however clearly deceptive statistical data points. His announcements about *ISA KHAN*, the pioneer of the *BARA-BHUIYANS* of Eastern Bengal, are additionally conflicting and befuddling.

1.3.2 Writings of Muslim scholars within Bengal

Some Mughal officials serving in Bengal composed from their own encounters about the individuals and issues of the region. A portion of these narratives are general, while others might be viewed as commonplace eg *Subah-I-Sadiq* of Muhammad Sadiq makes a far reaching investigation of the Mughal realm, giving a genuinely decent record of Bengal. Of Mughal officials who wrote in Bengal and gave an itemized record of its history, the names of Mirza Nathan, creator *Baharaistan-I-Gaybi*, and Shihabuddin Talish, creator of *Ajiba-I-Ghariba*, otherwise called *atiya-I-Ibriyya* and *Tarikh-I-Mulk-Assam*, merit notice.

Mirza Nathan was conceived in a Persian family settled in Hindustan whose father Malik Ali, known as Ihtimam Khan, was administrator of 250 steeds in the rule of Akbar and was for quite a while Kotwal of Agra. In 1607, Jahangir selected him Mir Bahr of the Bengal naval force. Mirza Nathan, at that point a youngster, went with his dad as his associate in the Bengal naval force in the maritime fighting against the *Bara-*

Bhuiyans just as Mags and Firingi plunderers in the area. He assumed conclusive jobs in a large number of the crusades and fights.

Mirza Nathan arranged his work during his residency in Bengal by taking a pen name as Gaybi or imperceptible and consequently his work is named Baharistan-I-Gaybi where he writes so as to give a reliable and realistic record of occasions in Bengal and Assam in which he himself partook during Jahangir's rule (1605-1628). The story in Baharistan-I-Ghaybi starts with the arrangement of Islam Khan (1607) as Subahdar of Bengal and closures with the flight of the revolutionary Prince Shahjahan from Akbarmahal in 1625. It is partitioned into 4 books: (1) Islam Nama, (2) Qasim Nama, (3) Ibrahim Nama and (4) Waqiat-I-Jahan Shahi, on the premise of the Subahdari of 3 Subahdars and of ruler Shahjahan individually in Bengal. The writer completed the initial three books of his work in the fifth year of the reign of Shahjahan in 1632.

Baharistan-I-Ghayabi has been composed like an individual diary where the essayist composed it from his own insight and experience. He served in Bengal for around 20 years and was all around familiar with its topography, normal quirks, political and regulatory conditions just as social and social foundation giving a nitty gritty record of military crusades during the time of his administration in Bengal. This likewise reflects political states of the area right now. This huge work fills a major hole throughout the entire existence of Bengal in the rule of Jahangir. Being a Mughal official, Mirza Nathan couldn't transcend the bias of a royal antiquarian in his treatment of the historical backdrop of Bengal. But this constraint, his work is a storage facility of data about existence in Bengal, its land includes, the accomplishments of its kin, their social traditions and superstitions, just as the financial state of the region.

Subah - I-Sadiq by Muhammed Sadiq begins from the latest relevant point of interest. He came to Bengal in 1628 as Waqianavis (correspondent) with the recently named Subahdar Qasim Khan Kwini and stayed in Bengal till the viceroyalty of Prince Shuja (1639). Sadiq was a scholarly man living numerous years in Dhaka and participated in the Mughal activity in Koch-Hajo in 1637-38. The Subah-I-Sadiq was arranged as a work on widespread history and topography and separated

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into four volumes, committing third volume to India, of which part XII identifies with the writer himself and the undertakings in Bengal radiating from his own encounters. It tosses a decent arrangement of light on the political and military occasions of the time just as on the scholarly existence of Bengal. Sadiq made specific reference to the flood into Bengal of an enormous number of Shia nobles from various pieces of Persia during Prince Shuja's viceroyalty (1639-60). Another work managing Shuja was written in 1660 by Muhammad Masum and is entitled *Tarikh - I-Shah Sujai*.

Ajiba-I-Gariba of Shihabuddin Mohd Tarish is a congruity from *Tarikh-I-Shah Shujai*. He was an official in Bengal during the Subahdari of Mir Jumla (1660-1663) taking part in Assam undertaking. The work manages the crusades in the zone. He likewise portrays the occasions of the Subahdari of Shaista Khan (1664-1678, 1679-1688), especially the success of Chittagong in 1666 illuminating the social and financial state of the region.

Many works were composed after the passing of Aurangzeb Alamgir in 1707 on the Nawabs of Bengal for the most part during the early long periods of British guideline (third quarter of eighteenth century) yet their creators were close partners and high authorities of the Bengal rulers and were by and large members in the occasions they portray. The most punctual in the arrangement is Azad Hussein's *Naubahar-I-Murshid Quli Khani*. Azad Hussain was an educated Persian wanderer at Jahangirnagar. He exhibited his work to his benefactor Mirza Lutfullah, surnamed Murshid Quli Khan II and Rustam Jang, who wedded Durdana Begam, a little girl of Nawab Shujauddin Khan (1728-39). Murshid Quli Khan II was the delegate legislative head of Jahangirnagar from 1728 moved later to Orissa. The book records accounts and direction of Subahdars and Nawabs of Bengal. It mirrors the illumination and culture of the court and society of the territory during Muslim principle.

Alivardi Kahn's standard (1740-1756) was composed by Yusuf Ali, a child in-law of Nawab Sarfaraz Khan (1739-1740) who later joined the administrations of Nawab Mir Qasim (1760-1764). He went with the

Nawab on his ascent from Bihar after the catch of Patna (6 November 1763) by the English and took shelter in Allahabad (3 January 1764). Be that as it may, when the Nawab set out with Shujauddaula of Lucknow to overcome Bundelkhand and battle the English in Bihar, he surrendered the fallen fortunes of his lord and remained behind in Allahabad on the request of ailment. He likewise dropped out of support with the re-established Nawab Mir Jafar whose passing in 1765 liberated him from all stresses.

Yusuf Ali couldn't complete his history of Alivardi Khan. There is likewise no title for the book. It has been after death entitled *Ahwal-I-Mahabat Jang* by later students of history on the ground that it describes occasions of the profession and rule of Alivardi. He composed the historical backdrop of Alivardi up to 1742 out of a credible and far reaching structure. As indicated by his announcement he confronted troubles in giving orderly structure to the rest of the part of his history. These troubles emerged from the destruction and trip of his lord Mir Qasim, the demise of his old dad and his own ailment in Allahabad, the rage of Mir Jafar and absence of access to government records.

Yusuf Ali portrayed the occasions of the later time of Alivardi's standard, from 1752, in light of his memory. By the by, he kept up as an elevated expectation of reliability in the depiction of occasions in this as in the prior part. The legitimacy of his record has increased the value of his history. His counterparts valued it.

Karam Ali an aristocrat and relative of Alivardi Khan, formed the *Muzaffarnamah* under the support of Muhammad Reza Khan Muzaffar Jang, who was appointee diwan of Bengal under the East India Company till 1772, and the work was named after him. Karam Ali composed the historical backdrop of Bengal from 1722 down to his own time treating Siraj UdDaullah unfairly.

Senator Henry Vansittart requested Salimullah to compose *Tarikh-I-Bangla* which bargains from Subahdar Ibrahim Khan to Nawab Alivardi Khan. It is particularly significant for its treatment of the vocation and organization of Dewan-Nazim Murshid Quli Khan and Nawab Alivardi Khan providing valuable data on income and public activity.

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On the rule of Alivardi Khan there is another work entitled Waqiat-I-Fateh Bangala. It is likewise called Waqiat-I-Mahabat Jang, gathered by MohdWafa, a relative of the Nawab. Being in the administration of Alivardi, the creator is a panegyrist of his lord.

Siyar-Ul-Mutarkherin of Ghulam Hussein Tabatabai, child of Hidayat Ali Khan, is a noteworthy work accumulated in eighteenth century Bengal and structures a class without anyone else's input. He is viewed as the last incredible student of history of Muslim India. His training, family associations and experience gave him access to plentiful source material just as ability to compose the historical backdrop of his time. His dad Hidayat Ali Khan was related with the courts of Delhi and Azimabad (Patna). His relations served under Nawab Alivardi Khan. He lived in Delhi, Azimabad, Oudh, Murshidabad, Purnea and other political focuses of the time picking up understanding of occasions and contacts with the characters who made a difference in the legislative issues of the period.

As an agent of Ramnarain to Prince Ali Gauhar (later Emperor Shah Alam II), of Major Carnac to Mir Qasim, and again of Mir Qasim to the English, Ghulam Husain Tabatabai procured information on the incredible political changes of his time.

The Siyar-ul-Mutakhkherin was written in three volumes. Volume I give a record of the Indian subcontinent from antiquated occasions down to the rule of Emperor Aurangzeb. Volume II starts from the passing of Aurangzeb in 1707 and talks about the undertakings of his successors giving point by point records of Nizamat of Murshidabad and of the foundation of English amazingness in Bengal, Bihar and Orissa. It additionally manages the guidelines and managerial associations of the area under the East India Company. Volume III talks about the issues of Shah Alam II and of Oudh, Hyderabad, Haidar Ali and the Marathas. It alludes to the passing of Nawab Mir Qasim and closes with an exchange of English issues up to 1781

Ghulam Hussein Tabatabai finished his work in 1781. He regarded history as a book of understanding, information and exercises for the individuals and composed the Siyar-ul-Mutakherin so as to introduce an

associated and ceaseless record of the past. His point was to fill a hole in history from the demise of Aurangzeb to his own time

The drawbacks of Ghulam Hussein's work are that he was not loyal to his benefactors and disclosed their secrets to the English, whose favour and patronage he courted at the cost of his master and of the nation. He writes with pride that he forewarned the English against the secret intentions of Mir Qasim. His hostility to Sirajuddaula remains undisguised in his writings. Ghulam Husain was pro-English in attitude.

Despite the limitations, the *Siyar-ul-Mutakherin* remains a storehouse of information, particularly for the social and cultural history of Bengal reflecting the social degeneration of the time occasionally referring to the social institutions and festivities of Muslims and Hindus of the period. The author casually writes about the industries, trade and commerce. He has given a good account of cultural life in Azimabad and Murshidabad mentioning the names of a number of scholars, poets, physicians, theologians and men of letters who flourished under court patronage.

Riyaz-Us-Salatin, the first ever-complete history of the Muslims of Bengal, by Ghulam Husain Salim Zaidpuri is an important work. The author was a Dak-Munsi under George Udney, commercial resident of the East India Company at Malda in the 1780s. It was Udney who insisted that Ghulam Hussein Salim completed the work in 1788. He made use of almost all the earlier works including the *Tabaqat-I-Nasiri*, *Tarikh-I-Firuz Shahi*, and the works of other Mughal historians. He took recourse also to other less known works, which are not perhaps now extant. He also made use of some old inscriptions and monuments of Gaur and Pandua. Indeed, as the translator (Salam, 1905) of the work points out, he is 'pre-eminently the historian of Muslim Bengal'.

The *Riyaz* was indeed greatly valued by all the earlier scholars on medieval Bengal. Charles Stewart's *History of Bengal* (1813) is largely based on it, while Henry Blocmann considered it 'the fullest account in Persian of the Muhammadan history of Bengal'. Some dates and facts mentioned by the *Riyaz*, however, need revision in the light of more recently discovered coins and inscriptions.

Accounts

So far no contemporary account of our period written in Bengal has been found. Just two works are realized which spread the political history of this period Riyad - Ul-Salatin of Ghulam Husayn Salim, which was composed at the occasion of George Udney in the year A.D. 1788, gives an associated synopsis account, in light of bar listed materials of the Mughal time frame and the nearby customs that the creator could accumulate in Maldah. The other work which remains un- distributed yet for scarcely any concentrates deciphered by H. Beveridge is the Khurshid-I-Jahan Numa of Sayyid Ilahl Bakhsh. It doesn't include any new data.

Persian and Arabic Works -

Significant works of this class are, an interpretation of a Sanskrit Yogic work named Amritkund by one Qadi Rukn al-Dln al-Samar- qandl in the rule of Sultan 'Ala'al-Dln 'All MardanKhalji , a book on Fiqh named Nam-I-Haqq, a Persian dictionary named Sharfnamah by Ibrahim QawwamFaruq^and an interpretation of Jami' al-Bukhari by Muhammad canister Yazdan Bakhsh, well known as KhwajgiShirwani. But the interpretation of Amritkund managing yogic way of thinking every single other work were intended for instructing Muslim populace in Islamic sciences and writing.

Bengali Works

The most punctual Bengali Work by a Muslim creator is Yusufjolekha, (effectively Yusuf Julaykha) by Shah Muhammad Saghlr written in the rule of Sultan Ghiyatb al-Dln Azam Shah (A.D. 1392-1410). It gives in section the adoration story of Hatfrat Yusuf and Zulaykha on the premise of the Kitab and the Qur'an.Dr.EnamulHaq proposes that three other Muslim writers composed books in Bengali during the period under audit. They were Zayn al-Din, Muzammil and Afdal 'Ali. In any case, a nearby assessment shows that they have a place with later period. Zayn al-Dln, in his book Rasul Vijaya alludes to one Yusuf Khan who is distinguished by Dr.EnamulHaq with Sultan Shams al-Dln Yusuf Shah (A.D. 1474-81).

Be that as it may, aside from the similitude in name there is no other confirmation to be cited. In addition the name has been composed as Yusuf Khan. Had he been a lord, he would have been called Shah and not Khan. Ibrahim Qawwam Farouqui in his Sharfnamah records that one Amir Zayn al-Din Harwi was the writer laureate of Sultan Rukn al-Din Barbak Shah, the dad of Yusuf Shah, however it is hard to recognize him with the creator of Rasul Vijaya. Muzammil works Satnama and Nitisastravarta have been found. The books manage a few prevalent views of the Muslims in Bengal, for example, the promising days also, hours to make visits, ventures, development of houses, wearing new garments and so on. Dr. Enamul Haq ascribes him to the fifteenth century A. D. on ground that the artist in one spot alludes to one Shah Badarpir, whom the educated researcher relates to Pir Badar al-Din Badar-I-'Alam of Bihar. Be that as it may, the recognizable proof is clearly off-base in light of the fact that, aside from the comparability of name, there is no other verification for such a recognizable proof. Muzammil doesn't give any date of synthesis. His books manage those mainstream convictions which can't be followed out from some other contemporary source. So to fix a date essentially on the similitude of name is dangerous what's more, unhistorical. A book named Nasihatnamah of writer Afdal 'All has been found. Dr. Enamul Haq places it in mid sixteenth century on the accompanying grounds". Initially, the writer alludes to one Shah Rustam who, as indicated by neighbourhood individuals of Chittagong, lived there three to 400 years back. Furthermore, in one Bengali pada (couplet) credited to one Afdal 'All, the writer alludes to Sayyid Firuz Shah, related to Sultan 'Ala'al-Din Firuz Shah (A. D. 1532-33). None of these contentions is profound. Concerning the first, the neighbourhood custom can barely be acknowledged except if certified by different confirmations; concerning the second, there is no verification to recognize Afdal All, the Padakra (the essayist of couplet) with Afdal 'All, the writer of Nasihatnamah. Sayyid Sultan's Ophate Rasul (Wafat-I-Rasxd) dated towards the later 50% of the sixteenth century A. D. furthermore, Dawlat Wazir Bahrain Laili Majnu dated between A.D. 1545-1553 contain in them customary record of their strict and scholarly materials, Muhammad Khan's

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MaktulHosan (effectively MaqtutHusayn), a seventeenth century Bengali Work records the settlement of an Arab named Mahlsawar in Chittagong and his contact with the neighbourhood individuals.

Check your Progress-1

1. Write about Baharistan-i-gayabi.

2. Give an account on Riyaz -ul-Salatin.

1.4 LET US SUM UP

On Bengal also number of works, have been produced dealing only with the political history, though no contemporary chronicle of the pre-Mughal period basso far been discovered in this part of the country. This aspect of the history of Bengal is based on brief references found in the chronicles of Northern India and on the data collected from a study of inscriptions, coins and other archaeological evidence. There is, however, sufficient materials in these chronicles as well as in the contemporary literature-both Persian and Bengali — available, with the help of which social history can be reconstructed.

These materials fall into following groups: —

- (a) Persian and Arabic Works written outside Bengal.
- (b) Writings of Muslim Scholars in Bengal.

1.5 KEYWORDS

BarahBhuiyans– TwelveKayasth landowners of Bengal

Mog – Burmese thugs

Subahdar – Head of a province

1.6 QUESTIONS FOR REVIEW

1. Discuss about the Perso-Arabian accounts written about Bengal outside Bengal.
2. Write about the literature left by Muslims in Bengal,

1.7 SUGGESTED READINGS AND REFERENCES

Social History of The Muslims in Bengal (Down to A.D. 1538) - Abdul Karim

History of Bengal from 1200 to 1757, Vol 2 by Jadunath Sarkar

1.8 ANSWERS TO CHECK YOUR PROGRESS

1. Hint – 1.3.2
2. Hint - 1.3.2

UNIT-2 SOURCES – NON MUSLIM FROM BENGAL AND SUFI ACCOUNTS

STRUCTURE

2.0 Objectives

2.1 Introduction

2.2 Non Muslim sources

2.3 Sufi sources

2.4 Inscriptions

2.5 Let us sum up

2.6 Keywords

2.7 Questions for Review

2.8 Suggested Reading and References

2.9 Answers to Check your Progress

2.0 OBJECTIVES

To study about the accounts left by non Muslims.

To study about Sufi sources and inscriptions.

2.1 INTRODUCTION

The period from 1206 to 1857 was a period that witnessed the rise of Islam in Bengal as well as rise of English East Indian Company from 1757 onwards also from Bengal. Sources like accounts left by Bengali Hindus, Sufi saints or inscriptions helps to reconstruct the then contemporary history.

2.2 NON MUSLIMS SOURCES

The contemporary Bengali books composed by non-Muslims are many, yet just two of them to be specific Padma Purana of Vijaya Gupta and Manas Vijaya of Vipradasa make some reference to the Muslim society. Despite the fact that different books like Maladhara Vasu's Sri Krishna Vijaya, Chandidasa's Sri Krishna Kirtan, Kavindra's Mahabharata, and Dvija Sridhar's Vidya Sundara don't allude to the Muslim society, the very reality that a large number of the writers were belittled by the Bengal Sultans or their officials, show the thoughtful frame of mind of the Muslims towards the non-Muslim writers and their works.

Of the later Bengali writing, the memoirs of Sri Chaitanya Deva, for example, Chaitanya Bhagavata of BrindavanaDasa, Chaitanya Charitamrita of Krishna DasaKaviraja need uncommon notice. In portraying the superhuman intensity of Chaitanya and a portion of his devotees they additionally allude to the Muslim populace. In spite of the fact that covered with strict craze, they offer substantiating confirmations. Mukunda Rama's Chandi Mangal's dated sixteenth century, portrays the strict and public activity of the Muslims in another settlement named Birnagar. The settlement itself is by all accounts fanciful, however he more likely than not painted the Muslim society as he found.

Religious writing

Chaitanya Bhagabat or Chaitanya-Mangal, Mangal Kavyas, Vaisnav Kavyassentimental literature(vidya-sundar)kavyas, interpretations and some Muslim compositions are the major artistic prop of Medieval Bengal. The subject, language and social concern address appropriateness to the requests of our suggestion. The Bengali writing, during Medieval Bengal under evaluated was significantly affected by the Neo-Vaishnava Movement started by Chaitanya (1486-1533) whose life and precept have been pondered Bengali society.

In the late 15th and the mid sixteenth century, Vaishnava Kavyas, formed by Hindu writers, and professed to have continued just the premise of

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disclosure from the nearby gods with adoration for human character. One of them was formed by Brindavan Das, a colleague of Chaitanya in Bengali is Chaitanya-Mangala. It is surely the most genuine and maybe the most famous memoir of the extraordinary strict pioneer.

It has two recorded significances; 1stly, however the creator viewed Chaitanya as a manifestation of God, he shows Chaitanya as an individual, as opposed to divine being. Besides, it gives us intriguing subtleties of the public activity in Bengal around then. There are Lyrical tablets" in the account of Brindavan Das and "his earnest dedication and energetic reverence have frequently conferred a happy to his word usage which saves his demeanor of partisan authoritative opinion from technicality

Another significant memoir is the Chaitanya-Charitamrita of KrishnadasKaviraj. He viewed Chaitanya not as a manifestation of Krishna alone, yet of Krishna and Radha, in a similar individual and his treatment of the life of ace who from this view focuses. Here we can discover a synthesis of blend relations among Hindu and the Muslims. An old style model is outfitted by his record of the squabble among Chaitanya and the Muslim Qazi of Navadwipa who prohibited the singing Kirtana out in the open. At the end of the day, being crushed in the discussion Qazi was enchanted by the manifestation of Chaitanya and tails him. Chaitanya Charitamrita is viewed by numerous individuals as the most significant work in Vaishnava writing. It is "as a life story and as a work of suspected it is a milestone in new Indian writing". Among other history of Chaitanya will be Chaitanya-Mangal of Gyandas and GaurangaVijoy of Chudamaindas. Another production of Vaishnava-Kavyas in Bengali writing bargains only with Parakiya-Prem(love outside marry lock) of Radha and Krishna.

In the late fourteenth and mid fifteenth century,Mangal Kavyas, were formed distinctly by the Hindu writers, and professed to have continued based on disclosures from the nearby gods, the reference to networks other than the Hindus was threatening. It comprises of a progression of poetical works portraying the wonders of numerous well known divine beings and goddesses, for example, Manasas (Snake-goddess), Chandi(a

type of Durga), Dharma-Thakur, Shiva and others. In the fourteenth century, Bijoygupta, Bipradas Pipilai, Narayandev, and Ketakadas Kshemananda were the authors of full length scholarly messages called Manasa Mangal, presented in their syntheses, accounts of connection with the mavericks as metathesis. In any case, this stance of threatening vibe seems to have been supplanted by creator in the sixteenth century that was relatively tolerant. Understanding, authenticity a few creators of Mangal Kavyas, to be specific Manikdutta, Mukundaram Chakrabarty, Madhab Acharya and Ketakadas Kshemananda took the whole Bengali society into their folds.

The Muslims, as a network highlighted of their accounts, which is quick they did, considerably more than it was fundamental for the improvement of the story. In addition, in their grasp Bengali language experienced earth shattering changes, unhesitant utilization of Arabic and Persian words, fittingly diminished to vocal amicability, was a case of the receptivity of the general public, steadily it additionally got reformative lastly it incompletely smoothed the route towards between common comprehension. The apocalyptic literary works of the Hindus, in the seventeenth century, lock between network questions once more.

Initially, Bijay Gupta and afterward Mukundaram Chakraborty conceded the start air of some Muslim rulers and acknowledged the Muslims as a significant and fundamental component in the Bengali society. The Kalaketu turned into a King through the support of the Goddess Chandi. The structure of the Chandi Mangal Kavyas might be followed to Manik Dutta, Dvija Madhab and Kabikankan Mukundaram Chakraborty. For Devi Chandi Kalaketu established another city in Gujrat. In his Chandi Mangal, Kabi Kankan depicted the Muslim settlement in Kalaketu's recently city. He was a sharp spectator of the Muslim social arrangement and depicted them in subtleties with exceptional authenticity.

Krishnaram Das presented in the Raya-Mangala, which praises Dakshina Ray, the divine force of tiger, the narrative of a fight between a Hindu Dakshina Ray and a Muslim Barakhan Gazi, his motivation be that as it may, turned out to be clear when a syncretistic god showed up on the scene with on half as Hindu Narayana and the other half in the

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Payagambara(Muslim Divinity) to impact a trade off between the warring characters. Apocalypses, disclosures in dreams and millenarianism, which were all the results of intense social worry in Bengal had at this stage rose above strict and network storerooms. A few writings of Kalika-Mangal commending the Goddess Kali, were composed during the Medieval Bengal. The primary subject is the emit love of princess vidya and sundar and Goddess Kali shows up in these writings at the very and when the life of Sundar, sentenced to death is spared by her intercession. The tales of the endeavors of various divinities, whose last protest was beneficitation, were sung to animate the network of energy in Bengal for endurance.

KrishnaramDas"sSitala was as angrier with the backslider Madandas similarly as with the diverse Muslim Qazis, and the two had to accommodation in the bigger enthusiasm of the general public. For, their disgraceful offenses would cause the whole network of in hostile occupants to experience the ill effects of a terrifying ailment. Writer Konk admitted to have had disclosures from the Muslim saint,Satyapir and in his Vidya Sundar Kavya he additionally praised Satyapir rather than Kali, as was wont for the quick that his saint. In any case, for the favors of Satyapir couldn't have won the courageous woman. In the late fifteenth century and the mid sixteenth century numerous incredible epic were converted into Bengali. Reference might be made, for example, the Ramayana by Krittivasa, the Mahabharata by Kavindra Parameswara, the court artist of Paragal Khan, the Governor of Chitangong during the rule of Hussain Shah (1493-1519). Also, Nusrat Khan, nom de plume Chhuti Khan, child of Pargal Khan, had the Asvamedha-Parva of Jaminis Mahabharata deciphered by his court writer Srikara Nandi.

Be that as it may, the best and the most notable interpretation of the Mahabharata is the one credited to KasiramDas(Deb) which is as yet the most well known Bengali rendition. The truth of the matter is that during the medieval Bengal in the rule of Islamic ruler both the Hindu and the Muslim writers had captured their ability overlooking their collective competition and their motivation is as of now reflected as composite culture in the public arena. Numerous Muslim artists of the sixteenth and

seventeenth centuries, after starting dithering in the previous hundreds of years, the reaction encircled was proportional to the more gifted among them strict partiality was not the fundamental worry in their abstract distraction. They quit to be common in attempting to present mainstream in their piece. Further, when they attempted to add to strict writing including the Vaisnava Padas their standard inspiration was to explain Bengali otherworldly enthusiasm, rather than the ceremonial needs of one network or the others.

In the fifteenth century there was no lack of solid scholarly yields, however the Muslim presents commonly tended to themselves on the need of their locale. Shah Muhammad Sagir, Jainuddin and Mojamle treatment of absolutely Muslim strict topic made them same what organization oral. Be that as it may, in the sixteenth century experience was extraordinary; Shah Birid Khan, Donagaji, Shaikh Faizullah, Daulat Qazi, Muhammad Kabir and so forth started another custom. Affected by Sufism, which instructed them to be liberal in strict issues, and halfway understanding the need of social settlement with the Hindus they utilized metaphorical topics verging on sentimentalism notwithstanding absolutely mainstream sentimental, subject in their Vidya Sundar, Layala Majnu and Madhumalati gatherings of stories.

In this way, an artistic custom was continuously acquainted and carried with a place of soundness. Saiyad Sultan was probably the best writer of medieval period. The sixteenth century Muslim society of Chhattagram who thought about their organization. In his Nabibansh, Saiyad Sultan portrayed about the occupants of the world. The seventeenth century Muslim writers, of whom Daulat Qazi and Saiyad Alwal were the most famous, had progresses the sixteenth century convention by a couple of paces towards further secularization of writing. In their treatment of structure and substance not at all like their ancestors, an uncommon level of development, which had sorted out from their anxiety for a social honesty, loaned to their organizations the nature of works of art. Md. Daulat Qazi made in stanza the story namely, Lorchandrani or then again Satimayna (1638) with Hindi Characters the story was woven around a tale in which sentiment and old style custom of constancy and

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commitment of spouse were brought to tolerate in full hugeness. Be that as it may, he died enduring his structure inadequate. The rest of the piece of his synthesis was finished by Saiyad Alwal in 1646.

The Padmabati, the best work of Alwal was composed at the occurrence of Magan Thakur who wanted to have a rendering of Jayasi's Padumavat into Bengali refrain. It was created in 1650 A.D., is notwithstanding, not an interpretation, yet a condense form decorated by increases of new scenes to make it increasingly reasonable in Bengali Literature. The scene of Padmavati is notable that the success of Chitor by Alaud-racket Khalji, who was charmed by the „beauty of Padmini, sovereign of Ratan Sen. Alwal additionally rendered into Bengali stanza from the Persian sentiment like Saiful-mulk Badiuj-jamal (1658-70), Sapte (Hapta) Parkar (1660), Tohafa (1663-69), Sekandarnamah (1672).

Bengali culture cognizance of the Muslim writers further bloomed in another region which was over whelming Hindu for example in the synthesis of Vaishnava Padas and they applied their ability to this class of piece with progress. In their language in any event, being Musallmans and having originated from East Bengal, they shunned utilizing either their vernacular or non-Sanskrit words which they considered far every single pragmatic reason, as inadmissible and utilized the standard Bengali that was slowly developing. The Muslims additionally composed on strict topics, for example, the life of the prophet the awfulness of Hasan and Hussain at Karbala, the lives of the Ghazis, Nabis and so forth. Some Muslim artists additionally composed on such subjects as the sadhana and yogo arrangement of the Hindus and Vaishnavasongs. One of them, Saiyad Sultan, who hailed some from Chittagong, in his Rasulvijaya incorporated some Hindu divine beings and Avatars among the prophets.

During early period of Muslim standard in Bengal the iconoclasm of certain rulers and the administration functionaries hurt the Hindu conscience and induced a feeling of uncertainty in Hindu personality in religion matters. Subsequently, in the early Sultanate time frame the Hindu strict writing in Bengal saw the Muslim people group as outsider and moved toward them with a feeling of all out dismissal, yet this

disposition had perceptibly changed when the Muslim rulers acknowledged at some stage, that the foreigners were the minorities and the main part of the individuals from their confidence originated from various ethnic foundations, majesty framework and Hindu social legacy, and that an arrangement of resilience instead of threat would empower them to get a help structure which would be entirely steady.

Different purposes behind this realistic authority approach were the aspiration to attest autonomy in Bengal and sustain dynamic guideline. The regenerative powers that were discharged by such remarkable changes in the long run pushed both to try to homogenize society as far as the permanent parts of its structure. A significant demonstration of accomplishment to expel parallelism, brought about by strict assorted varieties, in the Bengali society is the engendering of a typical language for partner by which it makes simple with the end goal of composite culture in Medieval Bengal. Adjacent to this, the unmistakable trait of the Muslim artists referenced most importantly as a few others were their selection of unadulterated sentimental love, not related with any strict scene as the subject of their compositions, which is practically missing in those of the Hindu artists.

2.3 SUFI SOURCES

No serious attempt has so far been made to reconstruct the history of Sufism in Bengal. The histories of Bengal, like those of many other parts of the subcontinent, mainly deal with courts and political developments only because the Persian chronicles, which are the chief sources of Muslim history, confine themselves to a narration of political events. On Bengal also number of works have been produced dealing with the political history, though no contemporary chronicle of the pre-Mughal period has so far been discovered in this part of the country. This aspect of the Development of Sufism in Bengal is based on brief references found in the chronicles of Northern India and on the data collected from a study of inscriptions, coins and other archaeological evidence. There is, however, sufficient materials in these chronicles as well as in the contemporary literature both Persian and Bengali available.

The Muslim hagiological literature may be divided into three parts -(i) the Biographies of the Sufis,(ii) the Malfuzat or discourses of the Sufis and (iii) Maktubat or letters written by the Sufis. Bengal was the seat of a large number of Sufis, but very few of their malfuzat or maktubat have come to light.

The biographies of the Sufis

A number of biographical dictionaries dealing with the life sketch of Muslim Sufi Saints of Indo-Pak sub-continent have been discovered. But most of them do not refer to their activities in Bengal. The earliest known biographical dictionary of Sufi written in India is the Siyarul-Auliya fi Muhabbat al-Haqq AllaWalai simply known as the Siyarululiya which was the work of Sayyid Muhammad bin Mubarak bin Muhammad AlwiKirmanl known as Amir or Mir Khwurd. Siyar al-auliya lives of Chishti Saints, written in the reign of Firoz Shah Tughlaq (752-90 AH /1351-88), when the author was fifty years old and divided into ten parts or chapters (i) Shaikhs of the order from the Prophet to Nizam al-Din Auliya (2) Khalifas of Sijzi, Qutbal-Din Balchtyar and Farid u'd-Din (3) descendants of Faridu'd-Din, relatives of Nizamu'd-Din and Sayyid's of the author's family, (4) Khalifahs of Mizajr. al-Din (5) some friends who had the honour of being murid and intimates of Nizaruu'd-Din (6) duties of Khalifahs and murids (7) forms of prayer used by FaridudDin and Nizanau'd Din (8) mystic love and visions of God (9) Sariah (music, trances and dancing).

Two other biographies that deal with a few Bengal Saints are of later date. They are Akhbar al-Akhyar-fi Asrarul Abrarof Shaykh 'Abdul-Haqq MuhaddithDihlawi and Mirat al-Asrar of Abdur-Rahman Chishtl. Both the works deal more with the activities of the Sufis outside Bengal, then their activities in Bengal proper. Ahbaru'l-Akhyar fi Asraru'l Abrar which' incorporated 225 biographies of Indians. The book began with a note on Shaikh Abdul Qadir Jilani and ended with an account of the author's own ancestry and his own life. AkhbarulAhyar was written and available at the time and contains the biographies of 575 Sufis.

The Gulzar-i-Abrar was dedicated to the Emperor Jahangir. Gulzar-i-Abrar contains lives of many Sufis of Bengal. The contemporary

biography *Manaqibat Aaflya* of Shah Shuiayb deals with only Makhdum al-Mulk Shaykh Sharf al-Din Yahya Maneri. In this connection the book makes casual reference to Sharf al-Din Abu-Tawwamah, the teacher of Makhdum al-Mulk who passed his later life in Sunargawn and Mawlana Taqi al-Din, the teacher of Shaykh Yahya (father of Makhdum al-Mulk) who lived at Mahi Santosh. Beside these, three other biographies dealing with three different Sufis were written in Bengal. The first is *Sekh Subhodya* (Shaykh Subhodaya) dealing with the life of Shaykh Jalal al-Din Tabrizi in Bengal. This is a Sanskrit work attributed to Kalayudha Misra, a courtier of king Lakhamana Sena. But the book is said to be spurious and is generally dated to 16th century A.D. The second is *Risalat al Shahda*, of Pir Mohd Shattari, dated 17th century A.D. It deals with the life of Shah Ismail Ghazi in Bengal. Haydar, dated A.D. 1859. The book deals with the biography of Shah Jalal of Sylhet. Though of very late origin the author had the advantage of consulting two earlier manuscripts, *Risalah of Muhi'al-Din Khadim* and *Rawdat al-Salatin*, now lost to us.

The Malfuzat

The Malfuzat of Bengal Sufis have not come to light. But we have been able to lay our hands upon the following books containing the Malfuzat of some eminent Chishtiyah saints of northern India. *Fawa'id al-Salatin* (collection of sayings of Qutb al-Din Bakhtyar Kaki, Afdal al-Fawa'id and *Rabat al Mitthibbin* of Amir Khusraw (collection of sayings of Shaykh Nizam al-Din Awliya).

Fawa'id al Fawad of Hasan Ala Sajzi (collection of sayings of Shaykh Nizam al-Din Awliya) of Bengal.

The third is *Suhayl-i-Yaman* of Nasir Al Din Majlis of Qalandar (collection of sayings of Shaykh Nasir al-Din Mahmud, Chiragh-i-Dehli), these books throw some light on the life sketch of Makhdum Shaykh Jalal Tabrizi before his arrival in Bengal.

Rafiq al Arefin (Malfuzat of Shaykh Husam al-Din Manikpuri) compiled by one of his disciples Farid bin Salar have also been discovered. As the Shaykh was a disciple of Shaykh Nur Qutb-i-Alam of

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Pandwah and as he himself visited Bengal the materials derived from his Malfuzat may claim authenticity and genuineness.

The Maktubat

The following eight letters of Shaykh Nur Qutb-I Alam have come to light.

No.1 was written to one Shaykh Qadi Asad

NO,2 was written to one Shaykh Muiz al-Dln.

NO.3 was written to one Shaykh Rukn al-Dln.

NO.4 was written to one Rafat Khan

NO.5 was written to one QadiZahld.

N06 was written to one anonymous person.

No.7 was written to one Qadi.

N0.8 was written to some dear one.

All these letters, except the last one deal with Tasawwuf. And last one hints at the Interregnum of Raja Ganesa In Bengal's politics. The letters of Mir Ashraf JahangirSimnani are as follows-

1. One letter to Sultan Ibrahim Sharqiof Jawnpur.
2. One letter to Shaykh Nur Qutb-1-Alam.
3. One letter to Shaykh HusaynDhukkarposh.

These letters are very important aa they throw light on to the condition of the Muslim divines during the time of the Interregnum of Raja Ganesa and the resultant invasion of Bengal by Sultan Ibrahim Sharqiof Jawnpur. Mawlana Mu'afar Shams Balkhl wrote a number of letters to Sultan Ghiyath al-Dln A'am Shah son of Sikandar Shah. They deal with various subjects like qualifications of a king, the attitude of a Muslim ruler towards the non-Muslims, requesting the Sultan to arrange for shipping space in Chittagong Port for the followers of the Mawlana who

were out on pilgrimage to the holy cities. As such these letters throw important light on the Socio-political condition of the country.

Beside the hagiological literature, a large number of traditions are current in different parts of the country about various Sufis. Though traditions hardly offer good materials for the reconstruction of the history, they sometimes corroborate other evidences.

2.4 INSCRIPTIONS

Contemporary inscriptions and coins have been discovered in large number. Their chief importance lies in the fact that they help in building up the chronology of the Sultans. The find-spots of inscriptions and mint-names on coins enable us to trace the gradual expansion of the Muslim power and settlement of the Muslim population in different parts of the country. The reference to the erection of mosques and madrasahs, the names of Sufi, Alims and the learned officers and kings found on inscriptions show how different sections of people contributed to the growth of the Muslim society. Similarly the titles of Bengal Sultans on their coins and inscriptions indicate their attitude towards the Khalifa of Islam, their love of power and show, their learning and particular inclinations and sometimes dynastic relations.

In investigations of engraving, it is typically the content of the epigraphy that draws in the consideration of researchers, craftsmanship students of history and archeologists. Engravings establish a huge hotspot for comprehension and recreating medieval Bengal history. Be that as it may, once in a while engravings are joined by benedictory and imprecatory refrains which affect the individuals to be cognizant to the property of the Masque, Madrasah and Khanqah and particularly waqf(endowment) property. What's more, once in a while engravings are likewise passed on by incorrect data which didn't coordinate with refrains of the Prophet Muhammad. In spite of the fact that it secures the supplied property however it impacts to the individuals to be rehearsed on off base refrains of the Prophet. Every so often it passes on conflicting message which is carefully restricted by the Islamic Shariah. In the pre-Muslim

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epigraphy, we can see the benedictory and imprecatory stanzas alongside theriomorphic([especially of a deity] having a creature structure) and human figures of imprecatory nature in early eastern Indian engravings of the fourth what's more, thirteenth hundreds of years C.E.

Other than in Islamic epigraphy, however along these lines coital figures are totally taboo by Islamic standards and guidelines, it can likewise discover in some Muslim engraving in the south Asian nations. The waqf is an Arabic word implies mortmain property, is under the setting of Sadaqah, an unchallengeable strict enrichment in Islamic law, commonly giving a structure or plot of land or even money for Muslim strict or magnanimous purposes. The gave resources are held by a beneficent trust. The award is known as mushrut-ul-khidmat, while an individual making such devotion in known as wakif. Albeit dependent on a few Hadiths and introducing components like practices from pre-Islamic societies, it appears that the particular undeniable Islamic authoritative document of blessing called waqf dates from the ninth century C.E.

The recipients of the waqf can be people and open utilities. The originator can indicate which people are qualified for advantage such the organizer's family, whole network, just poor people, explorers, holy people, journeys and connected with the establishment like Imam, Muazzin, Khatib and so on. Open utilities, for example, Mosques, schools, spans, burial grounds, Khanqahs, Madrasahs and water fountains can be the recipients of a waqf. Current enactment isolates the waqf as "beneficent causes", in which the recipients are the general population of poor people and 'family' waqf, in which the author makes the recipients his family members. The practices ascribed to Muhammad, have advanced the foundation of waqf from the most punctual piece of Islamic history. The two most seasoned known waqfiya (deed) archives are from the ninth century, while a third one dates from the mid tenth century, all the Abbasid Period. "Early references of the waqf in Indian subcontinent can be found in thirteenth century C.E. work, *Insba-I-Mahru* by Aynul Mulk Multani, depicted by Historian Ziauddin Barani as one of the officials of Jalal uddin Firuz Khilji (1290-96 A.D.). As indicated by the book, *Sultan Muizuddin Sam Ghaor* (1195 A.D.)

devoted two towns for Jami Masjid, Multan, and gave its organization to the Shaikhul Islam (most elevated strict Officer of the Empire)".

There is no immediate request of the Qur'an in regards to waqf, which is gotten from various Hadith customs of Muhammad. One says, "Ibn Umar announced, Umer-Ibn-Al-Khitab got land in Khyber, so he went to the prophet Muhammad (harmony arrive) and got some information about it. The Prophet stated, "In the event that you like, make the property unchallengeable and give the benefit from it to philanthropy." In another Hadith, Prophet stated, "When a man passes on, just three deeds will endure him: proceeding with philanthropy, beneficial information and a youngster petitioning God for him."

The waqf (blessing) is the most significant gift from the wealthy people or government for giving nourishment and day by day necessities to the penniless individuals, holy people, poor person on foot, and one who drew in with the Masques, Madrasahs, Mausoleum and Khanqahs. The vast majority of the occupants were destitute particularly new Muslims. They were commonly protected in the Khanqahs and Mausoleums. The Khanqahs assumed a significant job to acquaint Islamic shariah with the majority in the beginning period of Muslim decision in Bengal. Numerous blessing engravings have been found in old epigraphy to keep up the Temples, Viharas of Jaina and Jina. We can say that it was anything but another framework for upkeep a strict establishment. The land would have given for any sanctuary it called Debotar Bhumi (property invested to the administration of devi or god/goddesses.

As indicated by this enrichment framework, some wealthy people give their territory to keep up the Mosques, Madrasahs, Khanqahs and for whom who are busy with these strict establishments. In any case, these supplied properties were not sparing from the indecent people and drew in people like definitive people. It can locate that numerous imprecatory refrains and pictures like as coital scene of a lady and an ass, coital scene of an ass, pig and camel, coital scene of an ass and a pig and so forth recorded in the antiquated epigraphy of Eastern India to ensure the misappropriation of strict property. Previously mentioned we can without much of a stretch perceived that the propensity of demolition and theft

the gift property by the improper individuals of that time. We can see additionally after that period this sort of revile sections without figures in the waqf (gift) engraving of Bengal. Here I might want to talk about over the benedictory and the imprecatory stanzas, recorded in the Muslim engravings of Bengal.

Imprecatory and Benedictory Verses in engravings of Bengal

The Waqf Inscription of a Khanqah in Sian, dated 618 A.H. (29 July 1221 A.D.), this engraving comprises of six lines of compositions. In the fourth line and practically 50% of the fifth line, notice is made of blessing of Khanqah for ahl-al-suffa or individuals having a place with the Sufi request. This is the second engraving of Sultanate Bengal, where the Arabic word waqf is referenced here. This is the first waqf engraving of Bengal. In this engraving we didn't get hold of any message about imprecatory or benedictory for protecting the property of blessing. After this waqf engraving, another engravings found in Bengal, contain cursive refrains or praiseworthy stanzas. The Waqf Inscription of a Khanqah in Sitalmat, dated 652 A.H. (1254 C.E.), it demonstrate a proper methodology and contains a Quranic stanza. The individual in control, Ahmad ibn Mas'ud al-Maraghi al-Husayn Sadr al-Milla (the pioneer of the country), fabricated it for Allah and left an inheritance for his sake and for the benefit of his folks, and he himself exposed it to an office of trustees for a fixed period. Whoever acknowledges [this obligation of trusteeship], must pursue the instructing of the section: "Whoever transforms it (the will) after he has heard (known) it, the transgression of this (demonstration) will be on the individuals who roll out such improvements; in deed Allah is all-hearing and all-knowing (al-Qur'an-2:181)."

We can find in the waqf engraving of a Masjid in Tilapara, Sylhet, dated 884 A.H. (1479 C.E), here is an imprecatory refrain 'like the posterity of a jackass' which the most comparative word with the recently utilized in the pre-Muslim time of Bengal however it colossally extraordinary with the trait of Islam. We realize that it is a slang word. Yet, it was utilized in the mosque engraving of the Muslim time of Bengal. In this way, we can understand that around then the state of misappropriation had gone to the

sub-par quality. The waqf engraving of a masjid in Gaur, dated 893 (1489), contains a Quranic stanza "On the off chance that anybody changes the gift in the wake of hearing it, the blame will be on the individuals who roll out the improvement, for Allah hears and knows all things" [al-Qur'an 2:181], for assurance misappropriation of the blessed property. The message of the stanza chose for the engraving is very suitable since it orders the individuals of the region not to carry any change to the first character of the mosque or its blessing.

The waqf engraving of the Shrine of Shah 'Ataulla, at Devikot, Dinajpur, dated 918 (1512), encloses some benedictory stanzas like, "Whoever keeps up the said blessings, the commended Allah will value him, and he will charm himself to the Shaikh". This revile section demonstrate us that individuals would regard the Shaikh or holy people and attempt to be a set up the shades interconnected be enamored with. In the light of the content of the waqf engraving of a Jami' Masjid in Satgaon, dated 936 (1530), shows that waqf property was once in a while usurped by influential individuals, for example, proprietors, managers and even mullas what's more, overseers of the invested property. (Waqf property is never to be taken in private belonging. The Prophet, harmony and the favors of Allah arrive, stated, "When you leave your home on Friday [for prayer], you achieve the status of a muhajir strict displaced person). On the off chance that you happen to kick the bucket in transit, you will be honored with the most elevated situation in heaven." He, harmony be on Him, additionally stated, "Whoever takes unlawful ownership of the property of a mosque, that would be as though he had expedited disrespect his very own little girl and mother and sister.") The second Hadith cited in the engraving isn't a real one, and can't be found in any assortment of Hadith resembles SihahSittah (six legitimate Hadith books likes Sahih Bukhari, Sahih Muslum, Suan al-nasa'I, Sunan Abu Dawood, Jami al-Tirmidhi, Sunan ibn-Majah). In spite of the fact that recorded with a devout reason for disheartening misappropriation by the individuals, the content is viewed as in awful taste as it reviles the usurpers of waqf property with its critical articulation and disgusting expression.

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The Waqf Inscription of a strict building from Sylhet, dated 996 (1588), enclose a significant refrain for supplied resources for conveyance similarly to the all individuals who are allowable commendable for this enrichment, "seeking after perfect kindness from the person who does equity to all". The waqf engraving have a place with a Jami' Masjid, Dohar, dated 1000 (1591), is one of the three mosque engravings that bear the name of Hajji Bhagal Khan. It appears to allude to the Jami' Masjid for which a blessing of 500 bigha (1 bigha = 14,400 sq. feet or 1,600 sq. yards) of land is recorded in the other engraving from Nayabari. The choice of this specific stanza appears to have an extraordinary message about the Mughals resulting in these present circumstances land to build up their standard, as the refrain declares the uplifting news of triumph to the adherents. The admonition to the future usurper of mosque property looks at the wrongdoing of vandalizing masjid property with the eating of denied meats for Hindu and Muslim the same. This is the most punctual epigraphic record of madad-I-ma'ash (lit., support for living), a significant organization of the official award framework in Bengal, which additionally existed in different districts of South and Central Asia.

Madad-I-Ma'ash Inscription for Bhagal Khan Masjid in Nayabari, Dated 1003 (1595), this engraving is one of the three executed around 1003/1595 during the time of political strife in Bengal just before Mughal rule was merged there. Madad-I-ma'ash were close to home, tax-exempt land concedes ordinarily granted to individuals who had just established mosques, madrasahs, khanqahs or some other type of magnanimous strict organization. Much of the time, madad-I-ma'ash were assigned just to help imams, sufis, and those appended to the foundation including guests and the meriting poor taking asylum on the premises. It is fundamentally a waqf (gift) engraving for two masjids and it contains a Qur'anic stanza, Hadith, and a Persian book containing a reference to an extraordinary type of enrichment known as madad-I-ma'ash. This column like stone section appears to be initially to have had a place with a structure of an a lot prior date reused by Bhagal Khan. This was an overwhelmingly Hindu locale until extremely late in the Sultanate time frame, as the Sena Hindu administration kept on

controlling a piece of this zone for quite a while. They additionally left little in the method for engineering in the territory. The Sanskrit message on the different sides of this piece records the foundation of a masjid mandira dini(lit., the strict building of a mosque), by the equivalent Bhaghal Khan, obviously a reference to the two mosques referenced in the Arabic-Persian messages in this engraving. The Hadith cited in the content can't be found in the al-Sihah al-Sitta (the six most true Hadith's book) or some other source, and its style doesn't coordinate the normal and scholarly articulation of the adages of the Prophet. It appears that the creator of this epigraphic content was increasingly restless to guarantee the security of the mosque property than to guarantee the credibility of the Hadith. He may even have formed it himself obviously with a devout goal and afterward attributed it to the Prophet for disheartening individuals from harming or vandalizing the mosque's property. While calligraphically inconsequential, its significance lies in its announcement of the enrichment for two mosques worked by Bhaghal Khan. In spite of the fact that paper was generally utilized for authoritative archives, and all the more particularly for the enrichment of grounds, utilizing an engraving for such a reason had the bit of leeway that it was more averse to be taken or to die than a paper record, particularly during a period of political strife. This is one of the not many Islamic engravings in Bengal where we discover a blessing content.

Various Mughal farmans containing data for madad-I-ma'ash can in any case be found in the locale collectorate rooms of the urban communities, for example, Sylhet and Chittagong. The salary produced from these land awards was additionally committed to the upkeep of the Mosque, Madrasa, Khanqah and even Mazar(shrine) of well known sufis and pirs (holy people). In the lower delta district (known as Bhati), now and again madad-I-ma'ash were given to individuals who cleared the wilderness and set up mosques, madrasas, or some other strict edifice. Madad-I-ma'ash without a doubt assumed a significant job in settlements and the arrangement of agrarian social orders in the uninhabited timberland territories in eastern and southern Bengal. In spite of the fact that madad-I-ma'ash were here and there offered to non-Muslims (especially to the

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Hindus as devottarbhumi), they fundamentally profited Muslims and aided by implication in the combination procedure of Islam in the locale.

Madad-I-Ma'ash Inscription for the Bahram Saqqa' Astana in Burdwan, dated 1015 (1606-7), this is a particular waqf (endowment) engraving records the foundation of madad-I-ma'ash to help poor people and devastated shielded in the place of worship. This is another significant epigraphical report relating to the establishment of madad-I-ma'ash that spread in the area during the Mughal time frame. As indicated by an original copy Suhuf-I-Ibrahim, safeguarded in the dargah of Pir Ibrahim Saqqa', the Emperor Akbar was an extraordinary fan of Ibrahim Saqqa'. On knowing about the passing of the holy person, he trained that the income of Bahram Bazar (the territory adjoining the hallowed place, named after the holy person, likely alluding to the town of Faqirpura in the engraving) be apportioned to the madad-I-ma'ash for the dargah (shrine). The name of the decision ruler isn't referenced in the engraving. In spite of the fact that the epigraphic content was engraved exactly toward the start of Emperor Jahangir's standard, the expression "royal magnificence" likely alludes to Akbar, who had initially organized the gift.

The waqf Inscription of Twenty Two Shops for Barakatra Caravansera in Dhaka, dated 1055 (1645). This is one of only a handful not many Islamic engravings that record a gift normally known as madad-I-ma'ash. There is some uncommon data that the representatives responsible for the gift would spend its salary just for the fix of the structure and for poor people and that no lease will be charged to the individuals who have the right to remain for nothing. A disturbing stanza is likewise here that is no one ought to maintain a strategic distance from these guidelines, or else they will be censured on the Day of Judgment. The Waqf Inscription in Nawab Shayista Khan Masjid in Dhaka from the Reign of Aurangzeb, dated (1068-1118/1658-1707). "An enrichment is made legitimately as per which its whole income has been assigned for the upkeep and support of the mosque, and for the meriting poor who depend their living on Allah. The officials in power and for all time keep up this great work and as needs be." This epigraphic content is a blessing record of certain

properties for a mosque worked in the year 1664 during the hour of the viceroyalty of Shayista Khan in Bengal. The royal residence of the emissary was additionally situated by the mosque, similar to the convention in early Islamic urban areas. As indicated by the content, a few properties were invested for the support of the mosque and installment for its workers just as for the welfare of poor people and holy people going to the mosque. It is significant refrain that any usurper ought to be denied of the right. Sadly the engraving was severely harmed by a fire quite a while in the past.

Muslim Bengal engravings has not gotten a lot of consideration from researchers. Just a couple of researchers like Shamsuddin Ahmed, A.H. Dani, Abdul Karim and Muhammad Yusuf Siddiq, Syed Mutaza Ali and so forth have commented on waqf engravings of Bengal. There is unquestionably scope for further research here. It will assist us with reconstructing the social history and to know the socio-strict state of medieval time of Bengal. Blessed property was a tremendous hotspot for keep up strict organizations. It is extremely certain that supplied property would be accommodated support the compensations of imam, muazzin, khatib and the entirety of the connected with people with these strict establishments. We know from Minhaj, "He established Jami' Mosques, and gave pay rates and stipends upon great men among the Ahl-I-Khair like the 'ulama, mashaikh and saadat, and others obtained, from his abundance and consideration much wealth".

In any case, recollect that the utilization of benedictory and imprecatory stanzas in Muslim engravings of Bengal. It was help to spare from harm the misappropriation of the waqf (blessing) property. Other than the imprecatory sections was the awful effect on the Muslim society with the acquiring unauthentic Hadith. They couldn't be upheld such like wrongly introduced of the truism of the prophet. Generally likely, on account of deficient information about the prophet's platitude. Without power from God to be His Prophet (May Allah harmony arrive) didn't utter a word, however he came to understand that numerous individuals in the network who appear on the scene all alone, a few people will make their own benefit. Along these lines, he cautioned: "Whoever obstinately dismissed

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me, he assumed himself his position in the Fire" (Bukhari, Muslim). "I don't care for lies between you is a falsehood. Whoever stubbornly dismissed me, she had her spot in hellfire" (Muslim). So everyone should cognizant about the distributing any truism with the name of Prophet (May Allah harmony arrive). In light of it is carefully taboo by rules and guidelines of Islam. One should spare one's property or the invested property of any Mosques, Madrasahs, Khanqas and some other beneficent resources of strict or non-strict structures by utilizing adequate sections of Islam. Never should utilize slang to secure the property, however it is invested products. We can utilize benedictory and disturbing refrain which is bearable in Islam for sparing gave resources by the rich people of the legislature.

Check your Progress-1

1. Write about the waqf donations embedded in inscriptions.

2. Discuss about Madad-i-Mash

2.5 LET US SUM UP

To reconstruct the history of medieval Bengal, which is mainly Islamic Bengal, accounts written by non Muslims like Bengali Hindus about Chaitanyadev, Sufi accounts indicating a fusion culture of Hinduism and Islam and the edicts or inscriptions describing the various charitable donations, provide an important insight about the history of the time.

2.6 KEYWORDS

Madad- Help

Hadith – Oral teachings of Prophet Mohd.

Khanqah – Place of worship

Waqf – Muslim charitable endowment

2.7 QUESTIONS FOR REVIEW

1. Write about the literary sources left by non Muslim sources in Bengal.
2. Write about the Sufi sources.

2.8 SUGGESTED READINGS AND REFERENCES

Siddiq, Mohammad Yusuf,

Historical and Cultural Aspects of the Islamic Inscriptions of Bengal: A Reflective Study of Some New Epigraphic discoveries, edited by Enamul Haque, The International Center for Study of Bengal Art, Dhaka, 2009

Karim, Abdul, Corpus of the Arabic and Persian Inscriptions of Bengal, Dhaka, Asiatic Society of Bangladesh, 1992

Social History of The Muslims in Bengal (Down to A.D. 1538) - Abdul Karim

2.9 ANSWERS TO CHECK YOUR PROGRESS

1. Hint – 2.4
2. Hint – 2.4

UNIT-3 FOREIGN ACCOUNTS

STRUCTURE

3.0 Objectives

3.1 Introduction

3.2 FOREIGN ACCOUNTS

3.3 Let us sum up

3.4 Keywords

3.5 Questions for Review

3.6 Suggested Reading and References

3.7 Answers to Check your Progress

3.0 OBJECTIVES

- To learn about the foreign accounts mentioning about Bengal.
- To learn about the foreign explorers visiting Muslim Bengal
- To learn about the early stage sources of colonial Bengal.

3.1 INTRODUCTION

Bengal had witnessed footfall of foreign explorers since time immemorial. But the invasion of Bakhtiyar Khalji, various foreign missions, foreign explorers started visiting Bengal, ranging from Chinese to Africans to Portuguese to various Europeans who left their accounts depicting various aspects of history of medieval Bengal.

3.2 FOREIGN ACCOUNTS

The main explorer who came to Bengal during the period under audit is the Moorish voyager Ibn Battuta. He didn't remain here for quite a while.

His goal of visiting Bengal, as he himself says was to meet Shaykh Jalalal-Din Tabrizi in the sloping district of Kamrup. His record of the early Muslim leaders of Bengal is broken and as we will see later he even gives an off-base name of the Sufi, he met. Be that as it may, by the by he supplies important data with respect to the Financial state of Bengal, as he gives a rundown of products he found in the business sectors and their cost. He additionally records the disposition of the decision Sultan towards the Muslim faqirs.

The accompanying Chinese records on Bengal illuminate political, social and financial state of the period under survey .

(a) Ying Yai Sheng lan accumulated by Ma-Huan between 1425 what's more, 1432 A. D. It is a general record of Bengal without any reference to the lord or court.

(b) Sing Chia Sheng lan, ordered by Fei-Sin in A. D, 1436. This is likewise a general record of Bengal with some data on the ruler and the court yet the name of the lord doesn't happen.

(c) Si Yang Chao Kung tienlu assembled by Huang Singts'engin A. D. 1520. Alongside the general record of Bengal it contains the name of the lord and a reference to the different consulates sent by him to the Chinese Court till A. D. 1438.

(d) Shu Yu Chou Tseulu incorporated in A. D. 1574 by Yen Ts'ongKien.

(e) Ming-She, the official gathering was finished in A. D. 1739 yet the materials were old.

(f) Tao-Yi-che-leo incorporated by Wang Ta-Yuan from A. D. 1349-50.

Of the European authors, Nicolo di Conti (Venetian), Varthema (Italian) , and Barbosa (Portuguese), have left significant record on the Socio-financial state of Bengal yet sadly they are general records and it is not really conceivable to discover anything only on the Muslim society. So far researchers chipping away at the early Muslim history of Bengal harped on just the political occasions and in that capacity they based their

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discoveries just on narratives, engravings and coins. The sources, for example, works of contemporary Muslim researchers, contemporary and later Bengali writing and the hagiological writing for all intents and purposes remained unexplored. With the assistance of these materials it is currently conceivable to endeavour a social history of the Muslims in Bengal from the victory of Lakhnawti by Muhammad BakhtyarKhaljl down to A. D. 1538.

The records of IBN BATUTA, MA HUAN, VARTHEMA and BARBOSA are significant, especially for the reproduction of the social, monetary and social history of Bengal. In his movement account(Rehla) Ibn Batuta alluded to the political, financial and social states of the then Bengal (1346-47). Quite a bit of his data on political occasions has been demonstrated to be defective however his accounts on the social and financial conditions are entirely significant. He himself visited shops and bazars of the zones he navigated and recorded costs of different products.

Mahuan visited Bengal with a Chinese appointment as mediator during the rule of GHIYASUDDIN AZAM SHAH (1390-1411). His record of Bengal is contained in an arrangement named Ying Yai Sheng Lan. Here he portrays the social and monetary states of Bengal however he makes reference to neither the name of the prevailing sultan nor the name of the capital.

Varthema was an Italian merchant. He visited the Indian subcontinent between the years 1503 and 1508. He additionally visited Bengal and was enchanted to see the city of 'Bangala', which he depicted as the center point of exchange and trade.

During a similar period a Portuguese trader named Barbosa visited Bengal. He additionally referenced the city of 'Bangala'. In his record a portrayal of the financial state of Bengal is found. These portrayals mirror the success and assets of the Sultanate time frame (1338-1538), especially in Husain Shahi Bengal (1494-1538).

The cutting edge name 'Bangla' came to be broadly utilized during the Ming tradition (1368-1644 AD) in its Chinese structure 'Blast ge-la',

which shows up without precedent for the Mingshilu for the 6th year of Yongle (1408) and in ShuyuZhouzi Lu for the third year of Yongle (1405). In the previous records of the Song (960-1279) and Yuan (1279-1368) administrations 'Bangla' showed up in various structures: Pengqie-lo and Pengjiala. Pengqie-lo is referenced by Zhao Rugua (1225) as a nation of the west with city dividers sixty kilometers in circuit whose individuals utilized white conchshells ground into shape as cash and whose central items were fine swords, tula cotton (velvet), and basic cotton stuffs. Zhao gives the name of the capital as Cha-na-ji, which seems like lakhnauti, the nearby famous name for Laksmanavati, the old capital of Bengal. (La)- cha(for 'kha')- na(for nau)- ji(for 'ti'), the name being tainted during the time spent meaning.

All things considered, the Chinese records give us dependable data, however once in a while because of different reasons names are stirred up and personalities befuddled. For instance names of rulers like Ai (ngai) ya-si-ding, Saifuding, Ba-yi-zhi, Zhalalading and Nading are recognizable with Ghiyasuddin, Saifuddin, Bayazid, Jalaluddin and Nasiruddin separately; however Bayazid and Nasiruddin were confused with emissaries.

Trade of missions (fifteenth century)

During a time of thirty-six years from 1404 to 1439 AD, tumultuous conciliatory and financial trades among Bengal and China are accounted for. The Chinese court got upwards of fourteen missions from Bengal in 1404, 1405, 1408-9, 1414, 1411, 1412, 1414, 1418, 1420, 1421, 1423, 1429, 1438 and 1439, while they sent just four consequently in 1412, 1415, 1420, 1422-23. Ghiyasuddin Azam shah (1390-1410), the innovative and farsighted statesman-leader of Bengal, stepped up to the plate and start the conciliatory trades with China. We have a broad image of Bengal during the fifteenth century. Indeed the Chinese records give the soonest reference to Pandua just as the names of the rulers. The main strategic Bengal came to China in 1404, trailed by one each in 1405, 1408-9, 1410, 1411 and 1412. The last strategic 1412 brought about the dispatch of the main Chinese crucial just to Bengal yet in addition to Jaunpur and Delhi, all of which more likely than not been visited by

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pontoon. In 1414 Shihabuddin Bayazid Shah exhibited a giraffe to China. This was trailed by an arrival visit by the Chinese. Fei Shin went with both these missions, yet it isn't evident whether his depiction of the Bengal court identifies with the first or the subsequent visit or both.

In spite of the fact that Fei Shin gives us a significant depiction of the court of Bengal and of China's exchange with remote nations, it is to the mediator, Ma Huan, a Chinese Muslim, that we are obliged for a nitty gritty image of Bengal's social and monetary condition. He went with Zheng He's undertakings during 1413-15, 1421-23 and 1431-33. Of the travelogs by the three authorities who went with the Chinese journeys on various events, the third being Gong Zhen, his is the most nitty gritty. That is the reason every single later work including the official History of the Ming Dynasty depended vigorously on Ma Huan's works for sees on the nations abroad. His insight into Persian (and most likely additionally Arabic), and sharp feeling of request improved his portrayals of the nations he visited. Subsequently, the issues revealed by him vary starting with one nation then onto the next, so that notwithstanding the geology, travel courses and separations in his record of Bangla (Bang-gel-la), he gives such moment subtleties as the schedule utilized, materials and woolen items, four sorts of wine, harvests, relationships and burial services, language, dress and adornments, money, product, silk and silk cases, artists and tiger-warriors, etc. One speculates Ma Huan knew Bangla too.

Before coming to Pandua the Chinese strategic through Chittagong where they changed over to little pontoons, and afterward cruised to Sonargaon. Both were capital urban areas. Chittagong, a port city, was additionally the traditions point for assortment of duties from approaching pontoons. The nearby lord (or chieftain) sent his officials with presents, and over a thousand men and steeds to respect the Chinese emissary and the Assistant Eunuch Yang Min, in 1413 (1412-14), and the Vice-Eunuch Hou Xian in 1416 (1415-17). The huge waterway port of Sonargaon was a walled city with tanks, roads, bazaars, and individuals occupied with one and all business.

Pandua was a walled city encompassed by rural territories. The ruler's royal residence with all the of all shapes and sizes Yamens (government workplaces) were inside the city. The city dividers and rural areas were all exceptionally forcing, and the bazaars very much arranged; the shops of a similar exchange were set up next to each other with their columns in organized lines, and were all around supplied.

The Bangla Court 'As per Chinese proof the illustrious royal residence was a gigantic white square chateau with nine corridors and three entryways. The columns were plated with metal ornamented with figures of blossoms and creatures. The development was of blocks set in mortar, with high and expansive flights of steps paving the way to it. The remaining parts of these compositional structures still remain, the most noteworthy of them being the Eklakhisepulcher which was likely a piece of the primary castle that was utilized as Durbar Hall; the other is the incomparable Adina mosque. Lamentably, the principle structure of the royal residence with its high advances, nine lobbies, three doors, and so on appears to have vanished, leaving just pieces of the raised hills.

The flower carvings and creature figures on the royal residence dividers referenced by Fei Shin can in any case be found in the remnants of these chronicled locales. The Eklakhi Mausoleum and the Adina Mosque contain carvings of Hindu icons and other human figures, while in the Adina mosque cut lotus blossoms are as yet obvious.

Language, dress and adornments'

Inside two centuries, the attacking Turks had distinguished themselves with the nearby populace and had embraced Bangla as their primary language. Be that as it may, the vast majority of the tip top knew Persian too. This is obvious from the announcement of the Chinese translators who were utilized for their capability in Persian, which was the exchange language of the Indian Ocean during the medieval period. Some of them appear to have referred to Bangla, as one can assemble from the broad and moment subtleties they have given about Bengal during the fifteenth century.

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The Chinese clearly met the privileged people and brokers in Bengal. Muslim men shaved their heads and wore white turbans, and long round hued robes which were descended over the head. Hued long dhutis or sarongs or lungis (called hanky by the Chinese) used to cover the lower part. They wore sheepskin cowhide shoes, for the most part with a shallow face, and improved with gold string, some in any event, having plans on them. All the world class utilized these things of clothing, which were potentially of Central Asian inception. Subsequently, an outsider was not ready to know a Hindu from a Muslim. The womenfolk used to wear silk or cotton sarees (shadees). The rich ones wore studs and neckbands of valuable stones set in gold - an image of opulence.

The rich and the nobles woke up toward the beginning of the day to the tunes of sehnai and drums played by nomad artists who were treated with wine and tanka (rupee) after their exhibition. At night the nobles were engaged by moving young ladies, acting in gatherings. The visitors were given meal meat, sheep, rose water, and sherbet (sweet drink) of various types. After the feast, areca nut was served however not wine. This doesn't imply that wine had no market. Four sorts of wine were created; coconut wine, mahua wine (*BassiaLalifoliaRoxb*), date palm and rice wines. A large portion of it was maybe for private utilization and fare, yet the Chinese didn't import any of them.

Financial Scenario

Pandua was the middle for creation just as showcasing. At any rate six assortments of fine cotton just as woolen textures are referenced, of which bafta, shanbaft, makhmal, sakelat (Persian red stuff), sof (wollens, camelot of Arabic inception) are of Central Asian starting point, while pachadi (or pachada), jhimbartali, chautar were certainly created locally or in the connecting zones of Bihar. Another assortment, which might be some sort of coarse cotton, was likewise accessible in dark. The vast majority of these textures were sent out to China. It isn't clear if Bengal created silk-floss from casings. Be that as it may, silk textures like silk weavings and hankies, ie sarees and dhutis, were made here. Some sort of coarse silk, a weave of ramie and silk was additionally fabricated.

The Chinese portray the best assortment of paper, as being produced using the bark of the mulberry tree of which there was wealth in Malda and North Bengal. The amazing nature of this paper made a portion of the Chinese explorers mistake it for white fabric because of its coating and smoothness.

The draw of Chinese silver and gold was unreasonably extraordinary for other Asian countries who competed with one another in continuing exchange with China. The Bengal court was contending with Calicut (Kozhikode), Hormuz, Aden and Dhofar (Zufar) in sending a wide range of things to China, as presents and furthermore for open deal. In this race Bengal was in front of numerous others. The Pandua court imported silk texture, hued fabric, blue and white porcelain, musk, vermilion, mercury, grass mats, copper coins. Gold and silver used to be acknowledged as installment for products in abundance of the traded sum. Bengal used to trade muslins like milk-white bafta, pearls, valuable stones, ponies, horse burden with gold and silver work on them, obscure vessels with gold inscriptions, broadcloth (sakelat), woollens named sof (iecamelot, referenced as sakalata-kambala in the Mangala writing), rhino horns, cranes' heads, kingfisher's quills, precious stone sugar, frankincense, dark coarse cotton material, cotton velvet, parrots, parrot bills, coarse rhubarb, gharuwood, sesame oil (or incense), catechu, black, sapanwood, areca nut and pepper. It is obvious from the rundown that a large number of the things imported like pearls, frankincense, wide material, woollens and pepper were for re-trade from Pandua. An effective system of merchants upheld by sovereignty guaranteed smooth tasks.

Huge numbers of the ship-owning traders went about as regal emissaries too. Said Mohammad, whose status and rank isn't known, served five Sultans and from 1409 to 1420 was the main agent to China. The changes in the capital didn't influence his fortunes.

The activity in manufacturing a collusion between the two states was taken by Bengal since it received gigantic reward from exchange with China. Bengal's muslin was a hot most loved with the Chinese, both for its common and military employments. Indeed, even a piece of the pay

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rates of the authorities used to be paid with muslin; muslin was additionally acknowledged as assessment installment in China during this period.

In the commercial centers of Pandua, both inside the walled city and in suburbia, one could go up against brokers of better places and nationalities, including the Chinese, bumping with each other with pockets brimming with silver coins, each weighing about 11.19 grains and estimating 3.75 cm (as indicated by Chinese reports, which notice loads and measures indistinguishable with those of the period found in our historical centers). These representatives included individuals of both dim cleaned and reasonable races. Their interests in business could be as high as ten thousand gold coins or more. When a deal was struck, they could never backpedal on their promise. The road markets contained a wide range of foundations - washing places, wine-shops, nourishment and sweetmeat shops, etc - all masterminded in flawless request. The clients and dealers, subsequently, could engage or cool themselves in any way they enjoyed. Cowrie was the cash for poor people. Shiploads of cowries used to be passed on from the Maldives to Bengal and Orissa. The cowries were sold by weight. In 1350, one silver coin brought upwards of 10,520-odd cowries.

In the city of Pandua the youngsters delighted in tiger appears in which the creature used to be released in the open within the sight of onlookers; it would then squat on the ground and thunder and jump when hit with the proprietor's whip. They would reenact a battle and afterward the proprietor would place his arms into the tiger's mouth without being harmed. Be that as it may, one would presume that the creatures utilized were whelps of jaguars or some comparable species and not tigers. Regardless, this is the most punctual case of something approximating a bazaar execution in India.

Pandua as observed by the Chinese during the mid-fifteenth century was a spot which created from a little villa to a capital city with a military army, and afterward into a business, assembling and exchange focus. Its populace contained eminence, indigenous individuals, and outside

nationals from the west, some settled and some staying a piece of the skimming populace.

Ibn Battuta

Ibn Battuta (1304-1378) Moroccan voyager who visited Bengal in 1346 CE. His complete name is Shaykh Abu Abdullah Muhammad. The reason for his stay in Bengal, as related by the explorer himself, was to visit a Muslim holy person of fame, Shaykh Jalaluddin (Hazrat Shahjalal Mujarrad-I-yemeni), who had taken up his dwelling place the hilly district of Kamrupa.

The African adventurer began his movements in 1325 CE at the age of twenty one, and during the following eight years investigated entire of northern Africa, Arabia, Persia, the Levant (the eastern piece of the Mediterranean) and Constantinople, whence he stopped by the overland course to India. He arrived at Delhi in 1334 CE. Sultan Muhammad Tughlaq named him Qazi (judge) of Delhi, which office he held around eight years. He was a while later sent as a representative to China (1342). Wrecked in transit he continued to the Malay Islands where he filled in as a judge for one year. Around 1345, he set out for Ceylon, whence he fixed to southern India and remained at Madura. From Madura he continued towards Bengal.

The principal town of Bengal which Ibn Battuta entered, as the explorer relates, was Sudkawan (Chittagong, 9 July 1346). From that point he continued direct to the mountains of Kamaru (Kamrupa) which was by him a month's adventure. He at that point met the sufi holy person Shaykh Jalaluddin at his house. Following a three-day end in the hospice of the holy person he went towards the town of Habank on the bank of the waterway A Nahr ul-Azraq (the blue stream). He cruised on this stream for 15 days and toward the end arrived at the town of Sunurkawan (Sonargoan, 14 August 1346). At Sonargoan he boarded a Chinese garbage destined for Java. The time of Battuta's movement in Bengal, from his landing in Sudkawan(Chittagong) to his takeoff from Sunurkawan (Sonargoan) for Java, appears to cover a time of under two months, among July and August 1346.

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The tale of the movement of Ibn Battuta was accumulated in a book in the year 1355 CE. On fulfillment of his adventure, starting from 1325 down to 1353 CE he came back to his country Morocco, and settled there for an incredible remainder (d. 1378 CE). It was there at the occasion of Abu Inan Marini, the sultan of Morocco, that Ibn Battuta directed the experience of his voyage to Abu Abdullah Muhammad container Muhammad, ordinarily known as Ibn Juzayy, abstract secretary of the Sultan, who altered them in Arabic as the Rehla (diary). The complete name of the book is 'Tuhfat-un-Nuzzar fi Gharaib-il-AmsarwaAjaib-il-Asfar' (A fantastic book on visit through the miracles of urban communities and the wonders of movements).

Ibn Battuta in his report places land record of some significant spots and streams. The spots are Sudkawan, Kamaru, Habank and Sunurkawan, and the streams are Ganga, Jun and A Nahr ul-Azraq. Sudkawan is portrayed as a huge city of Bangala arranged on the shore of the huge sea in the region of which the stream Ganga and the waterway Jun have joined before falling into the ocean. Kamaru, the deficient adaptation of Kamrupa, is depicted as a precipitous area of huge spread extending from China to Tibet. The site visited by Ibn Battuta was most likely Sylhet in Assam, limited by the Khasia, Jaintia and Tippera slopes. Habank is depicted by Ibn Battuta as one of the most magnificent and delightful urban communities on the bank of the stream A Nahr ul-Azraq (the blue waterway) which might be related to Bhanga, a spot around fifty miles up, toward the east of Sylhet. No hint of the remnants of the portrayed town is found to day. Sunurkawan, the noteworthy city of Sonargoan, is depicted as an entirely difficult to reach city. He has sporadically referenced the nation of Lakhnauti which he didn't visit.

Ibn Battuta determines three streams, Ganga, Jun and A Nahr ul-Azraq. The Ganga and Jun are represented to be joined close Sudkawan before falling into the sea. The pioneer had implied here the Ganges (present day Padma) and Jamuna (Brahmaputra). A nahrulazraq (the blue stream) which streams near the town of Habank and by which one can go to Bangala and the country of Lakhnauti, is identified with the Surma which really landed at the Lakhnauti country, similarly as Sonargoan.

Ibn Battuta gives portrayal of the atmosphere and regular perspective on the nation in his agenda. He was fascinated of the pleasant scene, the abundance of green in each conceivable shade, and burst out saying, 'we cruised down the waterway for fifteen days going through towns and plantations as if we were experiencing a shop. On its banks there are water-wheels, nurseries and towns to right and left like those of the Nile in Egypt. In this manner while the wealth of the necessities of life and its alleviating view made it an exceptionally alluring nation to live in, the foggy environment (overcast and desolate climate) helped by fume shower especially the steaming inward breath from the rivers and channels throughout the mid year were severe to such an extent that the explorer legitimizes the mentality of the Khorasanis (outsiders) calling it Dozakh-I-purazn'imat, that is 'inferno brimming with blessings.'

We discover reference to the political circumstance of Bengal in the report of Ibn Battuta. He portrays the authoritative sultan Fakhruddin Mubarak Shah as a recognized sovereign, adoring outsiders especially the fakirs and Sufis. He has outfitted an unmistakable image of the severe clash among Fakhruddin and Ali Shah of Lakhnauti. The explorer has given appraisal of the political occasions of Bengal going before the ascent of Fakhruddin, starting from the hour of Sultan Nasiruddin Mahmud till the suspicion of sway by Fakhruddin and Alauddin Ali Shah. It goes to the credit of Ibn Battuta that himself being an emissary of Sultan Muhammad Tughlaq he transcended the preference of denouncing Fakhruddin as a renegade against the ruler, and uncovers in giving amazingly great character and felicitation to him.

The accounts of Ibn Battuta illuminate some social parts of Bangala. He has referenced the impact of the Sufi holy people on both the Hindus and Muslims. He has informed that the individuals of the nation, Muslims and non-Muslims, used to come and visit Shaykh Jalaluddin, and bring for him blessings and presents. It was on them that the fakirs and voyagers lived. Compelled, the fakirs were absolved of the cargo charges on the waterway and were qualified for arrangements free of expenses. It was standard that a fakir landing in a town was to be given a half dinar.

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Ibn Battuta has left for us a sketch of the life and works of Shaykh Jalaluddin, even his body, age, nourishment and dress, propensity and method for living, contemplation and retributions, profound power and marvels, his neighborliness, accomplishments and fame, and a depiction of the environs of his dargah.

Ibn Battuta's report bears clear declaration to the presence of bondage framework in the nation. From his proof clearly the slave young men and young ladies used to be sold and bought in the open market. While outfitting the rundown of costs of wares the voyager related that a quite little youngster fit to fill in as mistress was sold in his quality for one gold dinar. He himself acquired at almost a similar value a youthful slave lady named Ashura who was enriched with perfect magnificence. One of his buddies purchased a pretty slave kid of youthful age named Lulu (pearl) for two gold dinars.

While depicting the stream Ganges, Battuta has referenced its significance as a hallowed waterway to which the Hindus go in journey. In his accounts we find just because the notice of the act of enchantment and black magic of the individuals of Kamrupa, their expertise in and dependence on the workmanship.

Battuta's report illuminates the monetary state of the individuals of Bangala at the period in perspective on the plenitude of nourishment grains and affordability of the wares of day by day use, the parallel of which he had seen no place on the planet. He has left a record of the inland exchange and remote exchange connections of the individuals of Bangala. He has referenced the employing of countless pontoons in the stream conveying men and product, commercial centers on the bank of the waterway, and dock of Chinese garbage at the port of Sonargoan destined for Java. He has additionally noticed Bangala's exchange on rice with Maldivian islands. Battuta has noticed that on board of each dealer vessel there was a drum. At the point when two of the pontoons met, the mariners of each struck the drum and transmitted their common welcome. The act of pounding drums is maybe a sign for distinguishing the validity of the inland trader pontoons and an ability for recognizing the more odd vessels from outside as a shield against robbery.

Ibn Battuta has left for us a rundown of the cost of products of every day use at the hour of his visit to Bangala. The rundown of costs of products outfitted by him is the consequence of his own perception of the market. Ibn Battuta classified the cost of items regarding dinar and dirham, and his estimation depended on the heaviness of Delhi rati. As the value referenced by him would be of no significance without their connection to display esteem, a calculation of costs as far as present day cash is incredibly alluring. We outfit underneath a calculation table of costs current when Ibn Battuta visited Bengal as far as present day cash and weight. We ideally acknowledge silver as standard and register the accompanying table taking the heaviness of one Delhi rati proportionate to roughly 14 soothsayers (around 14 kilogram) within recent memory, one silver dinar equal to one taka roughly.

MA HUAN

MaHuan Chinese explorer, was one of the four authorities who went with Zheng He (Cheng Ho) during his seven journeys into the Indian Ocean (the Chinese called 'Western Ocean') between AD 1405 and 1433. He was a notable figure both in China and somewhere else. Two of his friends composed travelogs which are referred to in English interpretation as The Overall Survey of the Star Raft (1436) by Fei Xin (feihsin), and Records of Foreign Countries in the Western Ocean (1434) by Gong Zhen (Kung Chen). The last work is practically indistinguishable with Ma Huan's record. The fourth official, Guo Chongli worked together with Ma Huan recorded as a hard copy their travelog The Overall Survey of the Ocean's Shores or The Captivating Views of the Ocean's Shores (1433).

Ma Huan's obligingness title was Zongdao; he was from Guiji, a township of Shaoxing region in Zhejiang, a beach front area. Both Ma and Guo were Muslim. Mama, a typical Chinese surname, is additionally utilized for Muhammad, yet whether Guo is like a Muslim surname isn't known. Another Chinese Muslim surname 'PU' represents Abu, Abul, or Abdul.

Zheng He, additionally a Muslim and by and large known as Admiral Zheng He, originated from Central Yunnan in South China and had the

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family name Ma (complete name Ma He). Chief of naval operations He instructed the tremendous Chinese armada that scoured the whole Indian Ocean on seven events. The two his granddad and father, maybe of Mongol or Arab starting point, had performed Hajj. Caught by the Ming armed force during its crusade against the leader of Yunnan, he was maimed and allocated to the eunuch administration under the third leader of the Ming line, Yongle. This ruler changed Ma He's surname to Zheng in light of the fact that his (the emperor's) mother additionally bore the surname Ma, and an average citizen was not to have an illustrious surname.

Zheng earned the certainty of Emperor Yongle, and when the ruler needed to build up contacts with outside nations, he chose this confided in associate. Zheng He separated himself in numerous military crusades. It had likewise been the custom for the Chinese sovereigns to depend every outside task to eunuchs, as they were free from family troubles and other common liabilities, and their dedication was viewed as undeniable.

Ma Huan doesn't give any thought regarding his age, however it is assumed that he was conceived around 1380 and kicked the bucket after 1451 after his book had been distributed. He more likely than not got decent training, for his artistic articulations bear declaration to his associate with Chinese works of art and Buddhist works. He had the option to form ballads, in spite of the fact that in a straightforward style. In his childhood he learned Persian as well as Arabic, maybe from a researcher and he along these lines turned into a capable translator.

In 1413 he went with Zheng He, alongside the other translator Guo Chongli, on the fourth journey of 1413-15 which took the armada just because to Hormuz. From that point onward, he went on the journey during 1421-23 and on the last journey in 1431-33 when he ventured to Makka with the strategic the first and last time. During these three voyages the Chinese missions came to Bengal and Ma Huan procured direct information about the nation. In 1416, he had arranged the primary draft of his work alongside a foreword. This work, titled *YingyaiShenglan* (The Overall Survey of the Ocean's Shores), was given its last structure around 1434-6. His partner Guo Chongli could print the

book just in 1451, as the foreword of that year by the supreme agent Gu Po affirms.

Of the travelogues by the three authorities who went on the journeys Ma Huan's is the most nitty gritty. That is the reason every single later work including the official History of the Ming Dynasty depend vigorously on Ma Huan's work for data on outside nations. His insight into Persian (and presumably likewise Arabic), and sharp feeling of request enhanced his portrayals of the nations he visited. Therefore, notwithstanding the geography, travel courses and separations in his record of Bangla (Bangge-la), he gives such moment subtleties as the schedule, materials and woollen items, assortments of wine, yields, relationships and memorial services, language, dress and trimmings, money, product, silk and silk covers, artists and tiger-contenders, etc. One presumes that during his stay in Bengal he got Bangla too.

Ma Huan has all the earmarks of being a moronic individual who hated viciousness; he was startled at the recurrence of legal killings in Java. In his record one can see a movement essayist who had developed a soul of request for oddity. In this way, notwithstanding increasingly significant issues like separations, travel courses, items, political state of an outside nation, and so on, he likewise incorporates old stories and stories, for example, that of Moses and the Golden Calf at Calicut, just as portrayals of strange articles (for a Chinese), viz, jackfruit, rhinoceros, zebra, giraffe, and so on. All in all, Ma Huan appears to have shaped his decisions decently and without bias.

During a century and a half, spread over the mid fourteenth and mid-fifteenth hundreds of years, there were six voyagers who composed significant records ibn batuta (1326-49), Wang Dayuan (c 1330-50), Fei Xin (1409-33), Ma Huan, Gong Zhen (1413-33) and nicolo de conti (1420-44), forgetting about authors like Abdur Razzaq, Nikitin and others. Of these six, four were Chinese explorers, and all in all, Ma Huan is the best of our Chinese sources. Of the twenty nations portrayed by Ma Huan, Ibn Batuta depicts just ten; Fei Xin gives a portrayal of eighteen nations, yet his records are a lot shorter, and those of Conti must be viewed as poor aside from with respect to Vijayanagar, a nation Ma

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Huan didn't visit. Mama Huan's records are better than those of Ibn Batuta aside from as respects Sri Lanka, Quilon (Kollam) and the Maldives, superior to Fei Xin with the exception of as respects Champa and Quilon, and better than Conti aside from as respects Quilon. Mama Huan's notes show astounding lavishness.

BARBOSA

Barbosa, Duarte (?- 1521) was a Portuguese factory at Cannanore and Cochin in the middle of 1503 and (around) 1517 and had abandoned a fascinating record on exchange and political occasions of the southeast including Bengal. His dad Diego Barbosa, was in the administration of Duke of Braganca and cruised to India in 1501. Duarte Barbosa's uncle, Goncalo Gil Barbosa, came to India in 1503 with the armada of Pedro Alvarez Cabral; and settled at Cochin as a factor. It is plausible that Duarte had joined Cabral's armada and stayed with his uncle at Cochin. By 1503, he had learnt Malayalam to go about as mediator to Francisco D' Albuquerque on his visit to the King of Cannanore. From the distributed letter of Duarte, at that point author at Cannanore, composed on 12 January 1513 to the King of Portugal, unmistakably he didn't get the desired post of head essayist and that the individuals of the nation were quite agitated against the Governor Diego Correa. Duarte Barbosa came back to Portugal at some point after 1515 and completed his book by 1518. He had then joined his brother by marriage, Fernao de Magelhas and cruised with him in 1519 for the Philippines. Magelhas kicked the bucket on 21 April 1521 close to the Isle of Sebu. Sebu's best slaughtered the Spaniards, including Duarte Barbosa, on 1 May 1521.

Duarte's work was remembered for Ramusio's Italian work distributed from Venice in 1563. A Portuguese original copy, found at Lisbon, was distributed in 1813. The Spanish variant of the Manuscript exists in Barcelona and Munich. The main English interpretation was made by Lord Stanley (Hakluyt Society, 1865) and the subsequent one (An Account of the Countries Bordering on the Indian Ocean and Their Inhabitants) by ML Dames from the Portuguese content in 1918.

Barbosa portrayed Africa, Arabia, Persia (Arabian Persia) and the nations of Southeast Asia. His surprising depiction of the abundance of the Abyssinians toward the start of the sixteenth century was an exemplary work. Barbosa was one of the most punctual to depict the exchange among India and West Asia just as the technique by which the Portuguese figured out how to turn that exchange to the Cape of Good Hope course, in this way striking a blow against the Turkish Empire. Barbosa's record of the genital activity on the female kids among certain clans in the southwestern bank of the Red Sea has been later settled as obvious.

Barbosa has portrayed the disappointment of Albuquerque to take Aden, the way in to the control of the Red Sea exchange. He demonstrated additionally that by controlling Hormuz, Portugal had the option to limit the Red Sea exchange with India and Southeast Asia, subsequently lessening the income of the Turks. He has additionally portrayed the Portuguese controlled rich pony exchange of the southeast shoreline of Arabia that gave the Portuguese predominant situation in the Muslim realms of the Deccan just as the realm of Vijayanagar.

Barbosa visited Gujarat and has left a point by point depiction of the individuals and their traditions just as their rich exchange. He would in general bump all Muslims as 'Fields', however somewhere else he partitioned them on racial premise as Turks, Arabs, Persians, Khorasanis and so forth. If there should be an occurrence of the Hindus, he referenced Rajputs and Brahmins. He has additionally referenced the Jain banians, who might not eat any substance. He additionally makes reference to the various dialects spoken by the Muslims of Cambay. Some of them were settlers and some were changes over, who drove extreme way of life. He has referenced the enterprises of Cambay especially cotton and silk stuff made by the craftsmen's. The depiction of Barbosa of the ports of the West Coast of India illuminates the rich Indian exchange during the Portuguese appearance. His depiction of the city of Vijayanagar and the luxuriousness accumulating from the exchange and the toleration of the lord has been of extraordinary authentic worth.

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One shortcoming about Barbosa's record that he was subject to others for data on Bengal. His reference to the city of Bengala has produced a considerable amount of discussion. A few researchers have distinguished it as Saptagram. The record of Barbosa of the way of life and exchanging practices of the Muslim vendors, who likewise managed the exchanging of eunuchs, remains especially appealing. Barbosa's nonappearance of reference to the Hindu shippers of Bengal appears to affirm the view that the abroad exchange was absolutely under the Muslim dealers who possessed boats. Their exchanging of cotton material and sugar propose a rich exchange especially with the south East Asian states. The record of Barbosa is significant not just for his perceptions on the condition of exchange and political occasions during a transitional period yet in addition for tossing ethnological subtleties, as he thought.

VARTHEM

Following half a month in Tennasserim, Varthema and his Persian accomplice continued to cruise northwest to Bengal. Following eleven days cruising, they landed at a port that Varthema called "Benghalla", at the mouth of the Ganges River. The distinguishing proof of the port of "Benghalla" on the Ganges delta is vague. It has been on the other hand proposed it allude to Satgaon, Chittagong, maybe more probable, Sonargaon.

In Bengal, Varthma met a couple of Chinese Christian vendors. This entry has incited different guesses by history specialists since. According to Varthema, the pair were from the "city of Sarnau", and that there were "numerous other Christian masters" like them there, every one of them "subjects of the Great Khan of Cathay". The area of Sarnau is indistinct. The name doesn't appear on contemporary maps, yet shows up in a couple of different travelogs of the time. A few (for example Fra Oderico) guarantee Sarnau is in northern China, yet others (for example Giovanni da Empoli, Fernão Mendes Pinto) recommend it is situated in Indochina. The most continuous recommendation is that Sarnau is the Thai capital city of Ayutthaya. The expression "Sarnau" may simply be a translation of the Persian expression "Shar-I Nau", signifying "New City", the name by which Ayutthaya was additionally known at the time.

There is no inconsistency in their announcement about Cathay: the Ayutthaya realm, as most different realms of Indochina, had been notionally tributary to the Chinese ruler. Their distinguishing proof as "Christian" and "numerous other Christian rulers" may appear to be astounding as Christianity was not known to have arrived at Thailand as of now. In any case, Nestorian Christian people group had spread in Central Asia and China with the Mongol Empire, and the abuses after the fall of the Yuan Dynasty in 1368 may have incited a mass migration of Nestorian Christian outcasts to Indochina. Later in the travelogue, Varthema takes note of the leader of Pegu (Burma) had a whole regiment of such Christians. Be that as it may, Varthema claims they are "as white as us" and "write in an opposite method to us, in the way of the Armenians". Putting aside the last mistake (Armenian is composed from left to right, similar to Latin content), Varthema may have implied Syriac content, suggesting these were in all likelihood ethnically Central Asian or Persian Nestorian Christians, who moved to China during the Yuan tradition, and later discovered their approach to Indochina. Notwithstanding, it doesn't decide out that they may essentially have been Chinese or Thai believers - Varthema utilizes the expression "white" over and over again to depict Southeast Asians (as opposed to South Asians).

Check your Progress-1

1. Write about the Chinese explorers' accounts about Bengal.

2. Discuss about Ibn Batuta and Bengal.

3.3 LET US SUM UP

Medieval history of Bengal can be easily reconstructed from the accounts left by the Chinese explorers, Ibn Batuta, Varthema, Barbosa, through exchange of foreign missions. The written accounts left by them highlights about the then contemporary society, economy and politics of medieval Bengal.

3.4 KEYWORDS

Sarnau – New city

Cowrie – shells used as financial exchange

3.5 QUESTIONS FOR REVIEW

1. Write about Ma Huan.
2. Discuss about Barbosa.

3.6 SUGGESTED READINGS AND REFERENCES

Social History of The Muslims in Bengal (Down to A.D. 1538) - Abdul Karim

History of Bengal, Part 2 by Jadunath Sarkar

Travels of Ibn Batuta by Ibn Batuta

3.7 ANSWERS TO CHECK YOUR PROGRESS

1. Hint – 3.2
2. Hint – 3.2

UNIT-4 NUMISMATICS SOURCE

STRUCTURE

4.0 Objectives

4.1 Introduction

4.2 NUMISMATICS

4.3 Let us sum up

4.4 Keywords

4.5 Questions for Review

4.6 Suggested Reading and References

4.7 Answers to Check your Progress

4.0 OBJECTIVES

- To learn about numismatics as a source to reconstruction of medieval history of Bengal.
- To learn about the various types of coins minted by Bengal Sultans

4.1 INTRODUCTION

In the very beginning of the 13th century, the people of Bengal saw a completely alien coinage so far as their language, script, metrology and type are concerned. The language on the coin is Arabic, script is Nashq and Tughra. The metals used for manufacturing these coins was grossly Silver.

4.2 NUMISMATICS

It is known from the accessible information that a perplexing arrangement of money won in the Pala-Sena age (750AD-1206 AD. Its

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base was kept up by Kapardakas or cowries. Non-metallic cash was authored in the significant part of the Pala or Sena Kingdom. Anyway some outside coins could have discovered their way to the regions of Bengal by method for exchange and could have been utilized by their inherent worth. The same silver coin mainstream in Northern India during the early medieval period is referenced as Dharma in the Bodhgaya engraving of Dharmapala(775-872 AD).as Purana in the Bhaturiya engraving of Rajyapala(917-52)and as Karshapana in the Gaya engraving of Govindapala, however the last archive additionally records the exchange wherein the cash was paid in Kapardakas or cowries. In any case, huge scale exchanges could have been done normally in units of silver and gold tidies (the previous gauging 32 rattis and the last 80 rattis).

Every unit of silverdust fit in with the weight standard of silver Purana which was equivalent to 1280 cowries and every unit gold_dust' fit in with the weight standard of gold suvarna which was equal to 20480 cowries. In this manner_dust' silver and goldmoney had trade relations with the cowriemoney. Then again the units of silver residue (referenced as Churni in epigraphs) were interchangeable with the silver coin of Harikela having Purana weight standard. The Mehar plate of Damodaradeva of the Saka time 1156, which compares purana with Churni, proposes likewise the utilization of cowries (directed quantities of which were equivalent in estimation of various divisions of Purana or Churni). Silver coinage was kept up in Harikela in view of the nearly higher weight of exchange. This territory most likely had enough amount of silver imported from outside, however authentic copper don't seem to have been stamped in the Zone and period being referred to. The motivation behind utilizing copper coins for continuing day by day exchange of little worth was maybe served by cowries.

Archaeometallurgy of coins-

In the subcontinent (particularly India and Bangladesh), Metallurgical examination of coin to look for the past is an unexplored method for study in Archaeology. In India, some metallurgic investigation on coin has been finished. However, the examines were just adhered inside to

recognize the most ideal strategy for testing coin and reported the metal structure of coin. In 2011, a significant work has been done to look through the historical backdrop of metals, advancement, innovation and different employments of metals inside the district of eastern piece of India and Bangladesh by Dr. Pranab K. Chattopadhyay and Gautam Sengupta titled 'History of metals in eastern India and Bangladesh'. From antiquated writing, a portion of the metallurgical method for handling and printing coin was composed by Kautilya in Arthshastra. In Bangladesh, the metallurgical investigation of coin is just at beginning level. Dr. Monwar Jahan tried two punch checked coin of Wari-Bateshwar and eleven silver coins of various Bengal sultan by utilizing non-damaging technique for his PhD proposal in 1995. In any case, for the absence of appropriate documentation and some innovative constraint the investigated information couldn't be use for further research in a ruinous technique. Jahans' work has been additionally explained by Chattopadhyay.

In 2010, another punch stamped coin of Wari-Bateshwar has been broke down by utilizing Proton Induced X-Ray Emission (PIXE) at the Institute of Physics, Bhubaneswar. Sadly, No coin of medieval time of Bengal has been explore for metallurgic examination. There are no logically demonstrated information on the coins of the Sultani time frame which was the most interesting time of medieval Bengal. On July, 2013 another endeavor has been taken in Bangladesh, a coin of Giashuddin Mahmud Shah of AH933/CE1526 of Dar-ul-Darb mint (Badr shah type) has been metallurgical examined by utilizing X-beam Diffraction (XRD) and Energy Dispersive X-Ray Emission (EDS) innovation at the offices of Bangladesh Scientific and Industrial Research Council (BCSIR) by the creator looking for the solid technique for no-ruinous investigation of coins.

Significance of the Coins of Bengal Sultans

Coins were the image of power in the sultani period. Subsequent to declaring freedom, each ruler gave coins on their name from the individual mints. Coins are the most every now and again discovered ancient rarity of Sultani Bengal. No different antiquities are as a lot of

found as Sultani coin. Among the ancient rarities of sultani period, some remaining parts of mosque engineering, Tombs, stone engravings are found in numerous spots yet Sultani coins has been found in amount. Indeed, even at the twentieth century, the historical backdrop of the sultans of Bengal was under murkiness for the absence of antiquities. Be that as it may, the looks into of the engravings on coins have built and recreated the historical backdrop of the Bengal sultans. Disclosures of the coins of different sultans, explore on sultani coin has developed the sequence of the Bengal sultans. In the sultani coin, the name of the sultans once in a while with the name of his father and grand father, Date of issue, mint name was recorded on these coins. In this way, the investigations of these coins uncover the data of the timespan of the decision of every sultan, the topographical fringe of their realm, the progressions of the rulers and so on. In spite of the fact that there were such a significant number of notable scholarly sources where specialists have discovered some data of the political and social history of sultani Bengal yet Coins and at times stone engraving are the main materials which can check those data. The sultans of Bengal were given immense measure of coins for inner and outer exchange. The most noteworthy actuality is the sultans given these coins from better places for the well plan of managerial and monetary framework. So the investigation of the historical backdrop of medieval Bengal particularly the sultani period should be possible without the reference of coins.

Metallurgy of the coins of Bengal Sultans: Scopes and Importance

The coins gave by the Bengal sultans really started from the coins of the Delhi Sultanate. In spite of the fact that there were some particular qualities yet the style, designs, procedure of making was same as a rule like the other Muslim area of subcontinent. Silver was hugely utilized for stamping coin by the Bengal sultans. Some gold coins have found additionally however the number is exceptionally constrained and those coins were really memorial type, not usable for exchange or trade. In this way, Metallurgical investigation of the coins of the Bengal sultans essentially managed metal Silver and its combinations. In Bengal, there is no silver or lead mine so it was a major issue of not having any

characteristic wellspring of silver in Bengal. Silver was imported from China (?) by trading Muslins, Silk, Rice, Pearl, Pottery, ponies, cotton pieces of clothing, flavors and so on. Bengal sultans gave coins from various mints from eastern (Chatga) to western (Shatgoan) some portion of Bengal. At early period the coins were 11.60gm in weight which was diminished to 10.60 gm in later period. The silver was blended in with different components for striking coin. It is said that silver coins of sultani period were made by utilizing bite the dust striking method however till now no exploration has been done to recognize the strategy and innovation of stamping process. Till now no metallurgical examination has been done on the coins of Bengal sultans. Along these lines, there are numerous degrees for scientists on this area which can give us numerous unfamiliar data of the historical backdrop of medieval Bengal.

There are numerous systems for metallurgical investigation of coins. In Bangladesh, 10 years back there were no non-dangerous techniques for metallurgical examination of coin. Along these lines, it was extremely out of line to test any sultani coins by damaging strategy in light of its noteworthy and social qualities. Discovering coin for such damaging procedure was additionally troublesome.

The principal focus of metallurgical examination of a coin is to know the metal arrangement with rates. The metals in the creation of coin can disclose to us the prevalence of the coin as we know nothing about these. We can break down these information with the hypothesis of metallurgy and mining to unveil a lot of key data about managerial and financial circumstance of the sultani Bengal. In like manner sense, in the event that we found a high level of Silver (90-99%), at that point we can think about the financial quality and solidness of intensity of that specific ruler. A low rate (underneath 75%) of silver demonstrated the rot or unsteadiness of a ruler. The examination should be possible similarly starting with one sultan then onto the next. The examination should likewise be possible starting with one mint then onto the next mint inside a separation part. It very well may be thinking about that the level of silver in coin of eastern piece of Bengal will be higher than the western

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piece of Bengal since some theory says that silver was imported from the mines China, Myanmar to Bengal and eastern piece of Bengal is closer to China and Myanmar. Probably the greatest silver mine of south Asia was arranged in Myanmar and lower China named Namtu and Bawdwin (23°5'33"N 97°24'4"E - North East of Sonargoan), Maw Son and Nan Chao (Yunnan). For the contention with Delhi organization, it was difficult for the Bengal sultans to import silver or gold from the wellsprings of Afghanistan or Persia, on the opposite side Arakan (a piece of Myanmar) was a cordial province of Bengal sultans, so it is simpler to import silver from Myanmar and China. In this way, the mints arranged in eastern side of Bengal might be containing higher level of silver than the west. Just the metallurgical investigation of Bengal sultans of all mint can settle all these hypothesis and can connected the exchange course of Sultani period. The investigation of follow components (under 0.1%) can legitimately shows the wellspring of metals utilized on coin. There would be more innovation which can be utilized for metallurgical investigation of coin to characterize the historical backdrop of political, financial and public activity of Bengal.

SULTANI COINS AT PATNA MUSEUM

The most punctual year of obtaining of coins of the Bengal Sultans in the coin bureau of the Patna Museum is 1916.

So far as date of section of the Accession Register is concerned, it was procured on fifth January, 1916 which is a coin of last Afghan Sultan Daud Shah Kararani found from town Id of Angara Police Station of District Ranchi, Bihar. It was given by Govt. of Bihar and Orissa . This bit of coin is in awesome condition of conservation accommodating however mint name isn't plainly unmistakable

Contrast with the kind of the CIS, it might be an issue of Tanda mint. The discover spot of the coin referenced in the historical center record doesn't lead us anyplace in light of the fact that till date no coin crowd or find found from town Id of Ranchi has yet been accounted for in any numismatic writing.

From the previous investigation of coin crowds of Bengal Sultans, we realized that around 1915 one coin crowd of 100 silver coins was found from Khulna however genuine discover spot has not been referenced in the 6 pages report by H.R. Nevill. Subsequently thinking about the time of revelation in 1915 and the time of testimony in April, 1916 it appears to be exceptionally plausible that these two coins of Sikandar Shah and Azam Shah may owe their cause to Khulna crowd. Also, the gift of these two examples was made by the Government of Bengal to the Patna Museum and this reality makes odds of affirmation of our supposition higher. The coin of Sikandar Shah is a Firuzabad issue where date composed on the edge is darkened

The coin of Azam Shah is intensely encrusted with mud and different pollutions and it appears to have never gotten any sort of cleaning activity after gained by the exhibition hall. Be that as it may, it is an issue of Firuzabad mint which can be guessed with trouble however the date is totally past decipherment and regularly bear a date runs between 803-810 AH, for example in the later piece of Azam Shah's standard in the start of fifteenth century.

In 1918, few three coins of Bengal Sultans were obtained by the Patna Museum, one each of Nusrat Shah, his child Firuz Shah and his sibling Mahmud Shah. Their accession numbers are 660, 661 and 662 individually. The Accession Register says that the discover spot is town Mahespur, area Santhal Pargana, State of Bihar and Orissa and these were given by the Government of Bihar and Orissa vide letter no. 2768 dated 28.02.1918. In 1970, an article was distributed by H. K. Prasad who referenced about a little find of 6 coins from a town called Mohispur (what's more, not Mahespur as referenced in the Accession Register) in Santhal Pargana locale, out of which 3 coins were given to Patna Museum and three others to Indian Museum, Madras Museum and Delhi Museum. We have most likely that Mahespur and Mohispur is a similar spot as different actualities stay same. Notwithstanding, every one of the three coins from Mohispur find protected in the coin bureau of Patna Museum were struck from the mint of Fathabad and coins of Nasir al-Clamor Nusrat Shah and Ghiyath al-noise Mahmud Shah. The coin of

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Nusrat Shah is of an extremely regular sort with unrefined calligraphy with Dar al-darb Fathabad having standard date A.H. 925. The example of Firuz Shah is likewise of exceptionally basic sort struck from Fathabad mint yet with no date. The third coin of this gathering is of Mahmud Shah, the last Husain Shahi Sultan of Bengal and it is an unrefined case of Fathabad type 'BadarShahi'tanka with a date 933 on its front.

In March, 1922, two additional coins were given by the D.G.A. through the Officer-in-control, Indian Museum, Archeological Section to the Patna Museum, one of Muhammad Shah Ghazi and the other of Nasir al-racket Nusrat Shah. No notice of discover spot is referenced in the Museum record and in this manner we can't attribute them to any likely discover or store uncovered in and around 1922. Be that as it may, this coin of Muhammad Shah Ghazi is of a kind which is very uncommon and which is of Chunar style. All coins of Muhammad Shah Ghazi are hit with mint name Arkan and this example is no special case while the date is 962 AH. The coin is in mint condition and might not have been circled in the market for a well before it went to hibernation period of its testimony. The other coin of Nusrat Shah is likewise of uncommon note. It is a TirhutMardantanka which was struck from the loot of Tirhut by Sultan Nusrat Shah yet we are uncertain about whether comes up with the expression TirhutMardan' were really struck at Tirhut or somewhere else.

Eight coins of Bengal Sultans to be specific Ilyas Shah, Azam Shah and Muhammad Shah were obtained by Patna Museum through a gift of Government of Bengal in September 1923. For this gathering of coins, the discover spot referenced in the Accession Register is town Ketun, Narayanganj sub-division, locale Dacca. Without a doubt, all these eight coins have a place with one of the most significant coin crowds of the Sultans of Bengal at any point found since nineteenth century and credit of these coins to the Ketun crowd likely could be set up through the spearheading take a shot at this coin crowd by NalinikantaBhattasali. By investigating the coins of this trove Bhattasali had the option to remake the right order of the early free Sultans of Bengal which holds well even

today. After Edward Thomas' spearheading papers on the "Underlying Coinage of Bengal" in two sections, Bhattasali's work was the following and progressively splendid endeavor to utilize coins as a source material for setting up the sequence of the period and as it were, his work capably enhanced that of Thomas. It might likewise be referenced here that not at all like Thomas' work which is loaded with mistakes, Bhattasali's monograph is exact, sharp and pretty much liberated from blunders. Credit goes to Bhattasali for fixing a right order of the Early Independent Sultans of Bengal as ahead of schedule as in 1922. Indeed, it was from their talks and research, researchers had the option to outline the right request of political history of medieval Bengal, for example from the hour of the primary Muslim victor of Bengal to Jalal al-noise Muhammad Shah, the remainder of the early Independent Sultans of Bengal.

Presently we may talk about the crowd itself which was found in the mass of a betrayed house having a place with one Mahendra Kumar Das of town Ketun. The Police had the option to hold onto the entire of the find before any of coins could be arranged off or hid. Various 300 forty six silver coins were found in a copper lottah. The coins present in the crowd generally spread a range of 125 years. The assortment time of the crowd begins with the coins of Ghiyath al-racket Bahadur Shah, the last Governor of Bengal who controlled in first quarter of fourteenth century (1322-1332 AD) and was confined as a hostage for at some point in Delhi during the rule of Muhammad receptacle Tughlaq. The most recent dated coin in this crowd is of Jalal al-commotion Muhammad Shah, the changed over child of Raja Ganesh 'urfDanujaMarddana Deva who administered till fourth decade of the fifteenth century (1415-1433).

Coins of Muhammad Shah are seen as biggest in number (122 coins) present in the crowd pursued by the coins of Ghiyath al-racket Azam Shah (72 coins), Sikandar Shah (60 coins), Shihab al-clamorBayazid Shah (34 coins), Shams al-noise Ilyas Shah (33 coins). Just as the crowd begins with a solitary example of Bahadur Shah and the primary free Sultan of Bengal Fakhr al-clamor Mubarak Shah, yet it altogether speaks

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to coins of two sequential traditions of Medieval Bengal in particular Ilyas Shahi house and Ganesh Shahi house. Silver coins of each of the six leaders of the previous house and three leaders of the later house are available in the crowd and made the crowd a remarkable case of long haul sparing crowd with no hole. This specific component of a continuum maybe encouraged Bhattasali to make a slick endeavor to remake the historical backdrop of early Independent Sultans through metallic proof.

Two coins each of Ilyas Shah, Sikandar Shah, Azam Shah and of Jalal al-clamor Muhammad Shah are saved in the coin bureau of the historical center from Ketun Hoard. Mint name composed on the turn around of the coin is seriously harmed past decipherment however an examination of the pass on example of this example with that of the coin distributed in the Catalog shows its Satgaon inception. Sikandar Shah's coins are genuine instances of his coins of unrefined kind struck from Firuzabad mint and fine type struck from Muazzamabad mint, likely in various purpose of time during his rule. The coin which was struck from Firuzabad mint is of intense and unrefined sort while another struck from Muazzamabad mint is very fine in execution Neither of these coins holds their date because of incompletely cut and somewhat ruined edges. The two coins of Azam Shah are HadratFiruzabad issues. One coin of Jalal al-racket Muhammad Shah is an issue of ArsahChatgaon mint struck in 823 AH while the other one is a fairly rough assortment.

A gathering of eight coins, all of Nasir al-commotion Nusrat Shah, were obtained by the Patna Museum in 1933 and these were displayed by Government of Bihar and Orissa. The area referenced in the Register is town Nawdiha, P.S. Pareyahab, area Santhal Pargana. Be that as it may, accurate date of find isn't referenced here and it isn't normal too. Be that as it may, when we discover the report of this little crowd, it is referenced that on 26th April, 1933 a little crowd of sixteen coins having a place with Husayn Shahi Sultans was found from town Nawdiha (Manikpur), P.S. Parayahat of Santhal Pargana locale in Bihar. On physical assessment of coins, found that decipherment of mint name on two or three coins was not accurately done by the past creator. Mint

name Khairabad was wrongly perused as Khilafatbad on the coin while Chatgaon was perused as Hukumat. The date on a similar coin was perused as '_23' which the present writer read as '932', written backward request and which was a serious normal practice followed in the coinage of the Husain Shahi Sultans of Bengal. As indicated by degree made in the CIS, both of these coins are uncommon and the last being very uncommon. Another coin with mint name and date 'Arsah929' is additionally very uncommon. In this manner, coins of Nawdiha crowd, even in its shortened state, may guarantee the credit of introducing a couple of coins which are as yet considered as amazingly uncommon in the market all through the world.

Another significant point to be referenced here is, not normal for the greater part of the other revealing of the crowds, a little crowd like Nawdiha (16 coins), found in 1933 and was accounted for without precedent for 1970, is very exhaustive as we discover detail notice of scattering of the coins. Out of this little crowd of sixteen silver coins, Patna Museum got eight coins of Nusrat Shah which have been talked about above. Different exhibition halls who got coins of Nawdiha crowd are - Indian Museum, Kolkata which got two coins of Nusrat Shah while Lahore Museum, Lahore (by and by in Pakistan), Rangoon Museum (by and by in Myanmar), Madras Museum, Chennai and Nagpur Museum, Maharashtra, each got single example of Nusrat Shah's coin. The Ravenshaw College, Cuttack in Odisha and Ajmer Museum in Rajasthan got one coin every one of Husain Shah about which we don't discover any notice in the report distributed by Prasad.

It is, maybe, on account of the way that there was no insight concerning these two coins of Husain Shah in the record protected in the Government division from where dispensing of coins were made in 1933. The previous gathering includes a solitary coin of Ala al-clamor Husain Shah and two coins of his child Nasir al-noise Nusrat Shah while the last gathering involves three coins of Husain Shah and a solitary coin of Ala al-racket Firuz Shah. There is no passage in the section of 'Area' or 'Giver' in the Accession Register however toward the finish of all these seven passages, a note was composed on 02.11.1936 by A.C.

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Ghosh (most likely the then Curator of Numismatics of the Patna Museum) saying 'Coin Register is made over to Mr. Syed Ahsan Shere' which suggests change of quick caretaker of the mint piece assortment of the Patna Museum. It lies the significance of exhaustive investigation on crowd distribution since it might enhance important data which can be of colossal significance towards following the wellspring of a gathering of coins obtained by any historical center.

This little find of seven silver coins was uncovered on second March 1935 containing coins of three Sultans of Husain Shahi house, to be specific Ala al-noise Husain Shah, Nasir al-commotion Nusrat Shah and his child Ala al-clamor Firuz Shah. Prasad has given detail of all these seven coins and toward the finish of the section he has referenced about their aura at the Patna Museum. In this manner various seven coins, however procured by the Patna Museum in two separate gatherings (with a hole of three days in the middle of) in October 1936, flawlessly coordinate with the depiction of the seven coins of Baijnathpur find uncovered in March 1935 and announced in 1970. It was maybe because of authentic stuff, it took mutiple and a half year to be obtained by the Patna Museum and that too in two separate gatherings. Subsequently, this gathering of seven coins of the Bengal Sultans safeguarded in the coin room of the Patna Museum since 1936 could now be credited to their place of starting point or real discover spot.

On 23.06.1938, a solitary example was obtained by the historical center through a gift from the Superintendent of Archeological Survey of India and Honorable Numismatist to the Government of Punjab, Agra. The territory referenced in the Accession Register is town Gundla tahsil and area of Karnal, Punjab. The increase no. of this coin is 15456. It is an extremely uncommon case of joint coinage of Nasir al-noise Ibrahim Shah, Governor of Bengal (AH 724-25/AD 1324-25) with Muhammad container Tughlaq, Sultan of Delhi. On this coin, Ibrahim Shah, a child of Shams al-racket Firuz Shah utilized lesser title of al-sultan al-muazzam while he gave Muhammad canister Tughlaq a higher title of al-sultan al-azam.

Lamentably, neither a dated example has come at this point to light nor a mint name showed up on their coins till date and this is no exemption. It might be expected that this kind of joint coins were altogether struck from the mint of Lakhnauti, the main mint in activity during thirteenth and first quarter of fourteenth century in Bengal.

One coin of Ghiyath al-noise Bahadur Shah was obtained on 15.10.1941 by the Museum (Accession no. 222). This bit of metal cash was exhibited by the Raja of Dhenkanol State of Orissa . The region isn't referenced and in this way we may expect that it was discovered some place under the ward of Dhenkanol state. From our intensive investigation of the coin crowds of the Bengal Sultans, no crowd has yet been accounted for from any locale of Orissa. In any case, finding a coin of later Afghan leader of Bengal from its neighboring province of Orissa isn't irregular as in light of the fact that campaign to Orissa was made by the Afghan rulers in the second 50% of the sixteenth century.

Gold Coins of Sultans of Bengal in Patna Museum:

It might be critical to specify in this setting while at the same time concentrating the article by Prasad, another little crowd of eighteen gold coins came into the notification of the present writer which contained eight coins of the Sultans of Bengal and above all those were kept in the Patna Museum. Be that as it may, except if one finds the opportunity to look at the increase register, as has been accomplished for every single silver coin referenced above, it is unimaginable to expect to know the date of securing of these coins by the concerned exhibition hall.

INSCRIPTIONS AND CALLIGRAPHY ON COINS

The coins of Muslim leaders of Bengal under Delhi Sultanate and free Sultans of Bengal from 1204 A.D. to 1576 A.D. can be examined for the most part in three stages.

First stage from 1204 to 1338 A.D. (rulers under Delhi Sultans), second stage from 1338 to 1538 A.D. (free Sultanate of Bengal) and third stage from 1538 to 1576 A.D. (Bengal under Suri and Karrani rulers). The engravings on the coins, under exchange, are both strict and common in nature.

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The most widely recognized strict piece of the engravings is the Kalima (the fundamental statement of faith of Islam) 'LailahaIllallahuMohammadur Rasul Alla' (There is no God yet Allah and Prophet Muhammad (Sm.) is His Messenger). Referencing the name of Khalifah (Abbasid caliph and four incredible caliphs) in the engravings additionally have a place with this class. The custom of composing the name of Abbasid caliph on coins began in the mid ninth century when Abbasid caliph Al-Mamun (813-833 A.D.) presented his name on the coins. Afterward, other Muslim leaders of the Muslim world additionally began referencing the name of Abbasid caliph alongside their own names on the coins.

The titles of the rulers found in the engraving, which once in a while notice the ruler as Al-Imam al Azam (The Greatest Leader), Yaminul Khilafat (Right Hand of the Caliph), Nasir e Amir al Muminin (Helper of the Commander of the Faithful), Ghaus al Islam walMuslimin (Succourer of Islam and the Muslims), KhalifatullahbilHujjatwal Burhan (Khalifah of God by Proof and Testimony) and so forth likewise give strict data. Now and again Quranic refrains were additionally remembered for these coins. Among the common data gave by the engravings on these coins are: (I) the most significant is the name and title (Ism and laqab) of the ruler with epithet (kunya) which frequently joins the name of father and granddad (family history) of the ruler also, (ii) the date of issue which for the most part show up in the Hijri period, either in numerals or in words, (iii) the spot they were stamped or the locale over which the sway was guaranteed. Once in a while these mint names are referenced with designations like Khitta, Shahr, Arsah, Iqlim, Qasbah, Hazrat Jalal, Al-Balad al-Muazzam, Al-Balad al-Mahrusa, Sahar-e-Naw, Khazana and so forth. The significant mints of Muslim coins of Bengal were Lakhnauti, Firuzabad, Jannatabad, Mahmudabad, Muhammadabad, Barbakabad, Fatehabad, Muzaffarabad, Husaynabad, Nusratabad, Khalifatabad, Satgaon, Chatgaon, Sonargaon and so forth.

The main coins were given under the authority of Muhammad BakhtiarKhalji A.H.,601-602/A.D. 1204-1206 after the triumph of Bengal by the Ghurid powers. The vast majority of them are momentous

for the pictorial gadget of a running horsman. The tankas bear the engraving in Nagri 'Gaudavijaye' (on the triumph of Gaur) dated A.H. 601 (A.D. 1204-5). The partial tanka of 20 rati gold coins were struck both Arabic and Nagri engravings. These coins are amazingly uncommon and will in general be discovered now a days in Pakistan instead of Bengal, which recommends that they were a memorial issue introduced to the triumphant soldiers and reclaimed in the course to their home territory. Same example of coins gave under the authority of Ali MardanKhalji (A.H. 606-609/A.D. 1210-1213) and GhiasuddinIwazKhalji (A.H. 609-624/A.D. 1213-1227).

To ponder the coins we like to talk about a portion of the engravings of the coins of Muslim Sultans of Bengal alongside their calligraphic plans and assortments. During the principal stage as we referenced before (1204-1338 A.D.) around twenty six governors were designated by Delhi authority and six of them—Ghias Uddin IwazKhalji (1213-1227 A.D.), Mughis Uddin Yazbak (1246-1258 A.D.), Rukun Uddin Kaikaus (1291-1302 A.D.), Shihab Uddin Bughra Shah (1302-1318 A.D.), and Ghias Uddin Bahadur Shah (1310-1323 A.D.) – gave their very own coins.^{5[5]} It is unavoidable that Rukn Uddin Kaikaus and ShihabuddinBughra Shah acquired their dad who declared autonomy before. So these two rulers were not selected by the Delhi Sultan. Then again present day data incorporates that Ruknuddin Ali MardanKhalji (1210-1212 A.D.) is the first free Sultan who recorded coins in quite a while possess name.

The coins of the initial two of the six governors bear the Kalima: 'LailahaIllallahuMuhammadurRasulullah' (There is no God however Allah and Muhammad (Sm.) is His Messenger) and the date on the front and the name and title of the switch. Every one of them gave their coins for the sake of Abbasid caliph, Al-MustasimBillah and utilized the title 'Nasir-e-Amir-ul-Muminin' (Helper of the Commander of the Faithful), 'Yaminul Khilafat' (Right hand of the Caliph), 'Al-Sultan-al Azam' (the Greatest King) and so on., aside from their own names following the example of the engraving of the coins of Delhi Sultan Iltutmish. This might be comprehended as a typological continuation. These coins likewise propose their own confidence in the authority of the Caliph.

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The free Sultanate of Bengal (1338-1538 A.D.) covers the standard of six administrations,

(1) Mubarak Shahi (1338-1352 A.D.); (2) Ilyas Shahi (1340-1406 A.D.), (3) The place of the Raja Ganesh (1406-1442 A.D.), (4) Later Ilyas Shahi or Mahmud Shahi (1442-1486 A.D.), (5) Habshi (Abyssinian) (1486-1493 A.D.) and (6) Husain Shahi (1493-1538 A.D.).

Fakhruddin Mubarak Shah (1338-1349 A.D.) and his child Ikhtiaruddin Gazi Shah (1349-1352 A.D.) were the two sultans of Mubarak Shahi administration in the Eastern Bengal. After the passing of Bahram Khan, legislative leader of Sultan Muhammad container Tughluq in Sonargaon, his silhadar Fakhra held onto the position of authority of Sonargaon and announced freedom. He struck coin in his very own name. He was the main ruler who introduced the multi year autonomous guideline of Bengal. His coins bear the legend like 'Sultan u'lazam Fakhru-uddunyawa'd commotion Abul Muzaffar Mubarak Shah as Sultan (incredible sultan of the world and religion, father of the triumph Mubarak Shah, the sultan) on the front and (YaminulKhilafat Allah NasiruAmirilMu'minin (right hand of the Khilafat of Allah partner of hepioneer of the devotees) on the invert. The negligible legend outside the circle having the mint name Sonargaon/Jalal Sonargaon/Hadrat Jalal Sonargaon and date

The coins of Ilyas Shahi Sultans of Bengal have unexpected legends in comparison to those of the early leaders of Bengal. They have received the title, which announced them Champion of Islam. They used to imprint their complete name with some lineage around on the front and title like 'Sikandar al Sani' (the subsequent Alexander), 'Yamin ul Khalifah' (Right hand of the Caliph), 'Nasir-e-AmirulMuminin' (Aider of the Commander of the Faithfuls), Ghasul Islam walMuslimin (Succourer of Islam and the Muslims) and so forth., with date and name of the mint on the invert. In this period Kalima was missing from the coins

Jalaluddin Muhammad Shah (1414-1431 A.D.), child of Raja Ganesh, who had grasped Islam with the dedicated energy of a proselyte, reintroduced the Kalima.^{7[7]} The front of a portion of his later issues is totally loaded up with the Kalima.

Nasiruddin Mahmud Shah of later Ilyas Shahi administration gave coins with Kalima and called himself 'Khalifatullah'. The engraving perusing is 'Al MuawayyidBataidar-Rahman KhalifatullahbilHujjatwa al-Burhan' (Strengthened by the assistance of God, who is Caliph of the Benevolent who is Viceregent of Allah by Proof and Testimony). Sultan JalaluddinFath Shah (A.H. 886-892/A.D. 1481-1486) saw his legends excessively long as accomodated on a solitary face of the coin. So he spread them both front-side and reverse.⁸[8] The engravings on his coins are maybe the most intriguing of the entire Bengal arrangement. The long legends like 'Jalal Al-dunyawa'lclamorAbu'l Muzaffar Fath Shah al-Sultan ibn Mahmud Shah al-Sultan'. A few coins start with 'al-Sultan ibn al-Sultan' and some have 'Abu'l Mujahid'.

Habshi Sultans used to engrave Kalima, date and mint on the front and claim name with the title on the turn around. Shamsuddin Mujaffar Shah (1499-1493 A.D.) utilized the title 'Abul Mujahid' or 'Abu-al Nasr'. Qutubuddin Mahmud Shah (1489-1490 A.D.) had the inquisitive engraving 'Khalifa Allah ba al-Hujjatwa al-Burhan' Viceregent of Allah in Deed and Proof.

Like JalaluddinFath Shah of later Ilyas Shahi administration Sultan Ala-Uddin Hussain Shah (A.H. 899-925/1493-1518 A.D.) saw his title excessively long as suited on a solitary face of the coin. So he spread them over the front and the reverse.He presented new titles 'al-Sultan al Adil al-Bazil' (the Just, Generous Sultan) and the patronymic 'Walad-I-Sayyid al-Mursalin', or al-Sultan receptacle Sayyid Ashraf al-Husaini. This Sultan has utilized some fascinating legends on his coins as 'al-Sultan al-Fath al-Kamruwa-al-KamtahwaJajnagarwa Urisa.¹¹[11] These coins were given in revelation of his successes of Kamrupa and Kamta (Assam) in the East and Jajnagar and Urisa in the South-West, on accomplishments of which he was glad. Nasiruddin Nusrat Shah pursued his dad's style aside from Kalima.

Sur and Afghan rulers (945-984 A.H./1538-1576 A.D.) of Bengal Sultan Shamsuddin Muhammad Shah Ghazi (960-962 A.H./1552-54 A.D.) Ghiasuddin Bahadur Shah (962-969 A.H./1554-1560 A.D.) and Sultan Daud Shah Karrani (980-984 A.H./1572-1576 A.D.) and others presented

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an alternate engraving as Kalima and the name of four extraordinary caliphs of Kholafa-e-Rashedun with or without their designation alongside Sultan's own name. They pursued the procedure of Sher Shah Suri. Another significant change Bengal coin saw when some of them presented short Devanagri engraving (for the most part their names like Sree Sher Shah, Sree Islam Shah, 'Sree Jalal Shah', 'SreeDaud Shah' and so on.) alongside the more Arabic engraving.

The most effectively recognizable style on the few medieval arrangement of coins, especially the coinage of the Turks, Khaljis, Tughluqs and Afghan's under Delhi Sultanate is the Naskh style. This exquisite style is trailed by Bengal Sultans in their epigraphs and coins. It is simpler style of cursive content. It is for the most part with short flat lines. Early leaders of Bengal under the Delhi Sultanate of first stage (1204-1338 A.D.), Mubarak Shahi (1338-1352 A.D.) and early Ilyas Shahi Sultans (1338-1406 A.D.), essentially utilized Naskh style in the engravings of their coins. During these periods they at times utilized Thulth, Muhaqqaq, Rayhan, Tawqi and Riqa styles which initially got from Naskh. It is hard to separate each from the other. N.K. Bhattasali lauding the coins of Fakhruddin Mubarak Shah without referencing the clear calligraphic style stated, "his coins are veritable diamonds of the specialty of coin-striking and say a lot for the aptitude of the Sonargaon craftsmen. Their shape is standard, the lettering on the magnificently flawless and well-formed, and they convey about them a reviving quality of refinement. It is a delight to view them and enjoyment to understand them. It might be securely affirmed that coin-production never again accomplished such greatness in Bengal".¹⁷[17]The purposes of contrasts among these sub-styles of Naskh, as it appears, depend on the extent of straight and bended lines. Thulth comprise 33% bended lines and two-third straight lines, while Tawqi and Riqa comprise three-fourth bended and one-fourth straight lines. Again Muhaqqaq and Rayhan contain three-fourth straight lines and one-fourth bended lines. In the event that we take a gander at cautiously, we can recognize them in the coins of Bengal. We have demonstrated Thulth, Tawqi and Tumar character in the coins of Hussain Shahi and Suri line. Another distinction inside the reasonable is Jali and Khafi. The term Jali implies strong and clear and

Khafi, implies slender. In calligraphy the Jali is utilized for the letters which are thick and composed with a pen brimming with ink, though Khafi means the letters which are meager and composed with a pen not loaded with ink.¹⁸[18] Thulth, Tawqi and Muhaqqaq styles are of Jali content while Riqa and Rayhn are of Khafi content. Prior engravings in coins of Bengal by and large are of Jali content. So Thulth, Tawqi, and Muhaqqaq can be followed in them. Progressively thin and fine content created. So Riqa, Rayhan and elaborate contents like Tughra, Tumar and Ghubar can be seen every so often on the later coins of Bengal. We can distinguish Tughra engravings by meshing the letter into a kind of arabesque in the coins of Jalaluddin Muhammad Shah.¹⁹[19] Some of the coins of Nasiruddin Nusrat Shah are of Tumar and Ghubar styles of Khafi contents. The specialty of calligraphy arrived at its peak of improvement and flawlessness in Bengal coins during the time of Jalal Uddin Muhammad Shah, later Ilyas Shahi (1442-1486 A.D.) and Hussain Shahi (1493-1538 A.D.) leaders of Bengal.

So coins are important records for the investigation of calligraphic advancement in Bengal during the Sultanate time frame without original copy calligraphy. The eccentricity of the coins of Bengal Sultans is that they are much of the time distorted by countermarks and etch cuts profited changers. These coins in the most cases need masterful structure and their calligraphy is of the least fortunate quality.

Check your Progress-1

1. Discuss about the coins preserved at Patna Museum.

2. Write about the gold coins kept at Patna Museum.

4.3 LET US SUM UP

When Muhammad bin Sam established the Delhi Sultanate, his armies conquered the entire Ganges basin, all the way to Bengal, and coins began to be issued there in the name of the Delhi Sultan in 1203. Controlling Bengal from as far away as Delhi, however, was a difficult task, and the governors of Bengal periodically exercised their independence, starting with Qutbud-din Aibak's viceroy Ali Mardan in 1210. Delhi kept trying to reestablish its authority, but Bengal kept pulling away. The first truly independent sultanate in Bengal emerged after the death of Balban in 1287. The Sultanate lasted for close to 300 years, with episodes of greater control from Delhi when the Delhi Sultanate was stronger and then long stretches when Delhi was too preoccupied with its own troubles to worry about Bengal. It was only in 1576 that Bengal was finally brought firmly under Delhi's control, in the guise of the Mughal empire.

4.4 KEYWORDS

Tanka - Silver/ Gold coins of Medieval Bengal weighing 10.4-10.8 gm
Sikkah

Nashq - A type of script for writing Arabic language

Tughra - A special type of script for writing Arabic language

Kalima - Profession of faith

Hadrat Jalal - The holy seat of majesty

Sikandar al-Sani - The second Alexande

Khazanah - The treasury

Dar al-darb - The minT

4.5 QUESTIONS FOR REVIEW

1. Write about the coinage during Sher Shah rule.
2. Discuss about the coins of Mughal era.

4.6 SUGGESTED READINGS AND REFERENCES

Sinha, Sutapa, 'Coin Hoards of the Bengal Sultans: Anatomy of the Hoards' in *Pratna Samiksha*, Vol. 6-8, 1997-99, Kolkata, 1999

Bhattasali, N. K., *Coins and Chronology of the Early Independent Sultans of Bengal*, Cambridge, 1922

4.7 ANSWERS TO CHECK YOUR PROGRESS

1. Hint – 4.2
- 2 Hint – 4.2

UNIT-5 – ARCHITECTURAL SOURCES

STRUCTURE

5.0 Objectives

5.1 Introduction

5.2 ARCHITECTURE AS SOURCES

5.3 Let us sum up

5.4 Keywords

5.5 Questions for Review

5.6 Suggested Reading and References

5.7 Answers to Check your Progress

5.0 OBJECTIVES

- To know about the synthesis of architecture between 2 religions
- To know the history from architecture as sources

5.1 INTRODUCTION

Indo-Islamic architecture in the Bengali architecture can be seen from the 13th century, but before the Mughals has usually strongly reflected local traditions. The oldest surviving mosque was built during the Delhi Sultanate. The mosque architecture of the independent Bengal Sultanate period (14th, 15 and 16th centuries) represents the most important element of the Islamic architecture of Bengal. This distinctive regional style drew its inspiration from the indigenous vernacular architecture of Bengal, including curved chala roofs, corner towers and complex floral carvings.

5.2 ARCHITECTURE AS SOURCES

At the point when the Muslims set up their capacity forever in this sub-mainland, they previously had a profoundly created design of their own. There are sure components which have gotten particularly connected with this design. On a very basic level talking, they are curve and arch, minarets and mihrabs. These components are basic all through the Muslim world. However, other than these there are various neighbourhood components that get the advantage in various areas and regions. These distinctions make for nearby styles. They bear the character of the land whereupon they thrive. The Muslim design that created in Bengal had its very own uniqueness, and it bears a distinct stamp of this deltaic land. Rather than the green and gold mosaics of Jerusalem and Damascus, or the magnificent shading of Persian tile work, or the awesome dreams of Spanish structure, Bengal offer her grand workmanship plans in earthenware that take their motivation from the wilderness scenes of this land. The calamitous influxes of Muslim attack in the twelfth and the thirteenth hundred of years arrived at Bengal with a push that left a permanent engraving in the place where there is the Buddhists and the Hindus, the first occupants of the district. In the place that is known for stupas and sanctuaries Mosque was unquestionably a respectable and trademark variety in the field of building workmanship. The facts confirm that When the Muslims set up their capacity for all time in this sub-landmass, they previously had an exceptionally created engineering of their own. There are sure components which have gotten particularly connected with this design. On a very basic level talking, they are curve and vault, minarets and mihrabs. These components are basic all through the Muslim world. In any case, other than these there are various neighbourhood components that get the high ground in various districts and areas. These distinctions make for neighbourhood styles. They bear the character of the land whereupon they prosper.

The Muslim design that created in Bengal had its very own distinction, and it bears a clear stamp of this deltaic land. As opposed to the green

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and gold mosaics of Jerusalem and Damascus, or the magnificent shading of Persian tile work, or the brilliant dreams of Spanish structure, Bengal offer her superb craftsmanship plans in earthenware that take their motivation from the wilderness scenes of this land. The calamitous influxes of Muslim attack in the twelfth and the thirteenth hundred of years arrived at Bengal with a push that left a permanent engraving in the place that is known for the Buddhists and the Hindus, the first occupants of the area. In the place where there is stupas and sanctuaries Mosque was positively a respectable and trademark variety in the field of building workmanship. The facts demonstrate that whatever the Muslims went, they raised mosques to meet the central strict necessities, that is, congregational petition five times each day. In any case, in intensity of plan and magnificence of origination the magnificent mosques worked during the early period of Muslim guideline in Bengal mirror the virtuoso of Muslim modelers and their change capacity to nearby building impact. Clearly when the Muslims came as intruders to India lastly Bengal they carried with them bricklayers and decorators who have for quite some time been prepared in the craft of working in the style predominant in their locales.

The development of Indo-Muslim engineering in the twelfth and the thirteenth hundred of years might be depicted as a manufactured procedure: the effect of Islam in India was overpowering, however this doesn't adversely impacted the Indian building ability on the arrangement of a genuinely particular style of Islamic design in India. The Muslims carried with them their very own engineering ability and customs. They, be that as it may, found a totally extraordinary condition in India, to which their customs of engineering must be suited. The design conventions in India during the medieval period where vertical and flat, which was aced to define auxiliary thoughts by both the Hindu and the Muslims. The Mughal (The Mughal rule was a part of the Timurid tradition. From the mid sixteenth century to the mid eighteenth they constructed and administered the Mughal Empire on the Indian subcontinent, chiefly comparing to the cutting-edge nations of Bangladesh, India and Pakistan. Their capacity quickly dwindled during the eighteenth century and the remainder of the heads was removed in

1857, with the foundation of the British Raj) pursued the homogeneous style which followed in the Sultan-I - Mosque. The structures of the Mughal time frame show the incredible impact of the Delhi (capital of India at present) style. With regards to the structure, Mughal mosques of Dhaka (capital of Bangladesh at present) are the current case of steady change of the outside components to the flavour of nearby idea and convention. Abroad design thoughts brought into India, especially strict one, ruled by the mosques, from Persia and focal Arabia. The effect of outside development and plan method, progressive utilization of materials and flexibility of thoughts with local existing subject is the primary point of convergence of this article. Here Indian and customary Muslim engineering only inside and outside structure of the mosque will be contemplated. It is trusted that this investigation will trigger more research on medieval mosques of Bengal later on.

MUSLIM CAME IN BENGAL

Low-lying delta region in the north-west corner of the Indian subcontinent. The character of Bengal is generally controlled by the Ganges and Brahmaputra waterways which separate into multitudinous branches before entering the ocean. In spite of the fact that the territory is as of now separated between the two present day conditions of India and Bangladesh it holds a specific homogeneity dependent on its language (Bengali) and culture. The triumph of Muhammad Bakht-yārKhaljī at Nadiya in A.D. 1204 imprints another age in the history and culture of Bengal. The history consequently goes on to record the ahead walk of the Muslim arms from West Bengal to South and East until the whole Gangeto – Brahmaputra delta was brought under their total influence. This district, which consequently bore the name of Sultanate-I-Bangala or Subah-I-Bangala, was in the past surcharged with Hindu-Buddhist soul, yet now it felt the effect of Islam. The early Arab contact with the Bengal coast has left no unmistakable stays superficially, aside from a swoon memory in 'Buddermokan' related with the Muslims as recorded by Harvey. The impact of Islam in the social field was slow yet unmistakable, and because of the conflict of its goals with those of the prior powers, we discover the individuals of this area coming quite close

to Islam in such an extraordinary number, that the entire environment of this moist land today takes in the soul of the desert-conceived Islam. The Muslim had come to Bengal with their created human advancement of Islam as their legacy and they intended to settle down in the nation so as to set up another home for themselves. The caries of this progress, who generally Turks, had themselves were removed from their country in Central Asia and they came here as squatters to make an offer for another vocation in their life. They presented the new military power and the extraordinary legacy of the Islamic human advancement that they acquired their train, however how these new components fitted into the consistently repeating moist atmosphere of Bengal, is a long history.

An endeavor is made here to comprehend this marvel in the field of design, which communicates yet one part of human life, yet it is the most significant to the extent that it is a social item requesting the arrange exertion of people groups disparate in convictions, customs and habits, regularly at war with each other. The Human want for sturdiness and magnificence makes them sink their foes so as to create a structure which would fill their need. It is on these structures that the human endeavor at a typical undertaking is writ enormous and we get at the rear of human personality that prodded them to manufacture such landmarks. It is through them that we will attempt to perceive how in the changing styles of engineering the vanquishing Muslims progressed to modify their brain to the earth of Bengal.

OVERVIEW OF THE MOSQUES

The Masjid is a microcosm that overwhelms every one of the Muslims inside the universe of Muslim fellowship and an image of brotherly solidarity and solidarity all through the Muslim world. Masjid second to none isn't just a veritable presentation of the momentous workmanship done in a most hallowed manner, yet in addition an insignia of strict enthusiasm and sacerdotal commitments of Muslim Ummah. It is, in this manner, very clear that Masjid shaped the beginning of Muslim engineering from the day the Holy Prophet Muhammad ﷺ (PBUH) established the framework of the principal Mosque of Islam at Madinah and his preferred adherent Hadrat Belal recited the first azan from the top

of that Mosque. From that point forward Mua'zzinshave been considering the Faithful to Mosques for congregational petitions five times each day from the tall decreasing minarets all through the Muslim world. As a particular sort of Muslim strict structure workmanship, Mosque is a veritable image of Islam. Gotten from sajadathe Masjid or Mosque is clearly a position of surrender and awesome love with most extreme lowliness and strict enthusiasm. In contrast to Stonehenge, Greek modifies, Roman basilica, Fire-Temple, Jewish Tabernacle, Christian Church, Buddhist Temple, and Hindu Shrine, Mosque was not the result of an exceptionally sorted out ceremony and ministry. Mosque never explains folklore or mystery, yet a moving and unaffected devotion, a spirit – looking through soul, empowering the admirers to understand the supernatural characteristics of a transcendent, Omniscient Allah. As Islam denounces all conceited individualistic sorts of petition, the Mosque has pre-famously obtained expansiveness and openness until now obscure in dull and secretive cells of numerous non-Muslim places of worship.

MUSLIM RULE IN BENGAL

Bengal, the place where there is gold and green, went under Muslim standard in 1204 when Muhammad Bakht-yārKhaljī, a general of Qutbud Din Aibak, took over Nadiya, the capital city of the Sen Dynasty in lower Bengal and build up himself at Gaur or Lakhnauti (Gour), otherwise called Lakhnauti, is a demolished city on the India Bangladesh outskirts, a large portion of the previous fortress is situated in present-day the Malda area of West Bengal,India, while a littler part is situated in Nawabganj District of Bangladesh) as the legislative leader of the recently settled Turkish Empire. The Muslim principle so settled was fortified and stretched out by ensuing standard either under the ostensible subordinates to the DelhiSultanate(1206–1526 A.D.) or autonomous chieftains. We hear names of a few officers and governors who opposed the Central position and announced freedom.

Among these the purported Ilyas Shahis stand apart noticeably, whose begetter, Shams u'd racket Ilyâs, announced free in 1345.Among his successors were Sikandar Shah and A 'zam Shah Mahmud (1442-59).

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The last is known for his structure undertakings, for instance, he revamped the capital of Gaur and developed a mosque at Sonargaon. Shah Husain (1493-1518) or Sayyid u's-Sâdât 'Alâu'd Din Abu'l Muzaffar Shah Husain Sultan, to name him in full was, nonetheless, the best leader of Bengal after Ilyâs. After him the tradition endured decay since family fights and connivances were built among the different places for power. The circumstance disintegrated to the degree that Jalâl Khan and his child Sher Khan got unmistakable quality until the foundation of the Mughal Empire in 1526 when Humâyun got impermanent ownership of Gaur. However, in 1539, he was removed by Sher Shah, who turned into the autonomous leader of Bengal.

It has been asserted that the Muslim rulers and tailing them, their nobles and first class raised a few fantastic structures, both strict just as mainstream, all through the realm. The twin urban areas of Gaur and Pandua (Pandua also spelt Pandooah is a statistics town in Hooghly region in the Indian territory of West Bengal) regularly filled in as the capital in the sultanate time frame, while (Vikramapur (Munshiganj) the political and social focal point of antiquated Bengal endures just for the sake of a region in the Munshiganj region of Bangladesh. The remaining parts of the city of Vikramapur, the capital of the antiquated realms of south-eastern Bengal, are lost and its area must be speculated based on accessible information) Sonargaon (Sonargaon also translated as Sunārgāon, meaning City of Gold) was a notable authoritative, business and oceanic focus in Bengal. Arranged in the focal point of the Ganges delta, it was the seat of the medieval Muslim rulers and governors of eastern Bengal), Dhaka and Many others had Monumental buildings like mosques, madrasas, tombs, convoy serais, strongholds, extensions and highways, incorporated with them. Bengal, a riparian nation with monstrous alluvial soil stores, is a block building area as stone and marble quarries are absolutely missing, however a couple of instances of stone structures and stray stone components are discernible. The Mughal mosques of Dhaka are altogether worked of block. In any case, the cut block ornamentation of the pre-Mughal period was supplanted by the level surface beautification of putting. The cornice would in general be more level than curvilinear as perceptible in pre Mughal structures. The

framing on dividers with specialties and rectangular casings currently enhanced the dividers of the Mughal mosques. The curve never again held two focused, pointed, assortment, however plan of action to four focused sort, every so often highlight of royal Mughal design as saw in the Tomb of Humayun.

Dehli and the Taj Mahal at Agra(famous city of India), and it was absolutely missing in Bengal. One entrancing part of normal concordance can be found in the customary design of the Bengali mosque, which is viewed as fitting inside a characteristic setting as opposed to constraining itself on its environment. The stupendous mosque engineering of the marvelous capitals. For example, Gaur, Pandua, Dhaka, Murshidabad (is a city in Murshidabad region of West Bengal state in India) and Rajmahal (is a city and an advised region in Sahibganj locale in the Indian territory of Jharkhand) – conveys an alternate, as this design speaks to imperial support and grand taste. Notwithstanding, the general idea of Islamic craftsmanship and engineering in Bengali isn't forcing rather, it has a place with the characteristic foundation in its essential character. In the tremendous country mosques are utilized for day by day petitions that draw their building vocabularies from nearby conventions on the regular settings. Run of the mill models are the Bengali town mosques that have covered rooftops and mud-dividers, to some degree like the first Masjid al-Nabaei (The Prophet's mosque) probably the most punctual mosque in Madinah. Frequently common lakes are connected to these Bengali Mosques. These fill in as a position of Wudu (bathing). These easier spots of petition additionally added to the country populace effectively tolerating Islam. The rustic design of the Muslim locals helps us that the concentration to remember Islamic engineering isn't to be exclusively on structures; rather, it ought to be about individuals their condition and environment.

FEATURES OF MOSQUE ARCHITECTURE

The Bengali style of design comprehensively falls into two sequential stages, the pre-Mughal and the Mughal . The principle recognizing highlights of the structures of the two time frames are as per the

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following: 1. The vast majority of the pre-Mughal structures, with the exception of the not many mid ones, have the ebb and flow of the parapet and the cornice, yet this was not received in the structures of the Mughal time frame in which the parapet and cornice are level and straight.

2. The curve in the pre-Mughal structures is two focused and pointed, exuding from overwhelming wharfs or columns; while in the Mughal structures it is four-focused

3. The arch in the structures of the pre-Mughal period is typically semi-round and with no shoulder drum so it needs stature and glory. It additionally lays on columns which separate the inside of the structures (generally mosque) into walkways and coves. Therefore the quantity of vaults rises to the quantity of walkways into sounds, or rather the quantity of front – entryways in the sidedoor. The vaults in the Mughal structures, then again, remain on the shoulders and consequently they accomplish a stature and magnificence, they likewise lay not on columns however on transverse curves. Subsequently the mosques of the Mughal time frame are not of the multi-domed sort of the past period, yet are generally either three-domed or single-domed.

4. At long last the dividers of the pre-Mughal structures are not put, however are adorned officers with earthenware plans. The Mughal structures, then again, are put and the enrichments are likewise commonly made of mortar work.

PRE-MUGHAL PERIOD

The overwhelming type of Islamic engineering in Bengal is the mosque. In pre-Mughal Bengal the Mosque was for all intents and purposes the main type of Islamic structure, albeit after the sixteenth century a wide assortment of Islamic structure types, for example, the caravanserai and madrassa were presented trademark highlights of Bengali mosques of all periods are different mihrabs, connected with corner towers and bended cornices. Albeit different mihrabs some of the time happen in North India, Bengal is the main spot where they are a steady component in mosques. The quantity of mihrabs is controlled by the quantity of passages in the east divider. Connected with corner towers are a steady

element of Bengali engineering and may get from pre-Islamic sanctuaries. Bended cornices are most likely gotten from the bended tops of bamboo cabins, it is conceivable that they may have a down to earth work for emptying water away out of the base of the arches. During the preMughal sultanate three sorts mosque were assembled, rectangular, square nine – domed and square single domed. During the pre-Mughal sultanate three sorts of mosques were fabricated, rectangular, square ninedomed and square single domed. A Mosque based on a rectangular arrangement are isolated into passageways and sounds, as indicated by the quantity of vaults on the rooftop. At the east finish of each aisle is an entryway and at the west end a mihrab. There are likewise openings on the south and north sides of the mosque comparing to the quantity of inlets. The nine – domed mosques are like those discovered somewhere else in the Islamic world, yet they contrast in having three mihrabs at the west-end. The most mainstream type of mosque in pre-Mughal Bengal was the single – domed chamber . Along these lines, here talked about some incredible Muslim line during the preMughal time frame in Bengal.

MAMLUK PERIOD(1227–1281)

The early time of the Muslim guideline in Bengal, which is related with the sultanate of Lakhnauti, was the hour of the common governors who by and large bore the title of Malik. They governed pretty much in subjection to Dehli authority and existed altogether on their untiring enthusiasm for war against the neighboring opponents Hindu rajahs. They needed to attest their very own privilege in the fighting goals of the time. The seed of the Muslim standard that they had planted, hard to develop, in case it lost its quality and got overwhelmed by the mushroom development of the insignificant Hindu Kingdoms. Another optimism was to be resulting from the conflict of interests, where the privilege of the new intruders was to discover due acknowledgment. An incredible necessities were to be satisfied to the detriment of others. The method for their living should discover scope in the tin structures. It is nevertheless regular that this perfect is reflected in the contemporary engineering. In their general example the structures declare the Muslim wellspring of

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motivation an obligation to the normal convention which by then had just created in Delhi.

In this manner, the structures are an exemplification of the then engineering accomplishments of the Bengalis set at the administration of the Muslim heros. This early period of development from the earliest starting point of the Muslim principle of the establishment of the Independent Sultanate in Bengal (from 1204-1338) is contemplated under the Mamluk style.

This is the developmental time of the Bengali engineering wherein the beginnings of new taste are faintly envisioned. Attributable to later rebuilding a considerable lot of the first highlights have experienced changes, yet enough stays to show the run of the mill block style and the block and stone style of Bengal. The multi – domed mosques are very well known, yet we don't discover here the corner towers, not the bended rooftop. Then again, the first column of curves spring straightforwardly from tremendous docks – an appearance which strikes sick to the eye. Be that as it may, the earthenware ornamentation discovers its due spot at the mihrab.

EARLY ILYAS SHAHI PERIOD(1352-1414)

The separation the Muslim domain in about the center of the fourteenth century A.D. prompted the foundation of territorial realms, however the structure program of the Tughlaqs (TheTughlaq dynasty, likewise alluded to as Tughluq or Tughluk tradition, was a Muslim administration of Turkic inception which managed over the Delhi sultanate in medieval India. Its reign began in 1320 in Delhi when Ghazi Malik accepted the position of royalty under the title of Ghiyath al-Din Tughluq.

The administration finished in 1413)continued unabated during the rule of Firoz Shah Tughlaq (A.D.1351-1388. It was after intrusion of Timur in A.D.1398 that the capital city of Delhi lay depleted and exposed of its fortunes. The manufacturers normally scattered into the recently risen realms, and it is just in the fifteenth century A.D. that the Tughlaq impact is for the most part left in the common design.

Bengal began the autonomous vocation with the revolt of the Fakhruddin Mubarak Shah at Sonargaon, in A.D. 1338, yet it was left to the Shamsuddin Ilyas Shah, another appearance most likely from the Panjab, to build up the standard of his own line in this deltaic land, with capital at HazratPandua (The word Hazrat is utilized so as to recognize this town from ChhotaPandua in Hooghly area in West Bengal, India in present day), the Firozabad of the Muslim students of history. Ilyas Shah joined the three locales Lakhnauti, Satgaon and Sonargaon—under his power and bore the huge title of Shah-I-Bangala. Henceforward the classification transformed from the Sultanate of Lakhnauti to that of Bangala. The Ilyas Shahi structures make an intense endeavor to advance a great style befitting the nobility of the new state.

In this way, this period is known basically from the incomparable Adina Mosque at HazratPandua, however other littler structures are known from different spots. The Adina is another test in Bengal to the extent its general arrangement and configuration is concerned. It considered forward the best of bricklayers, stone laborers and materials that were then accessible. It is a striking creation interesting in its sort, and however showing numerous subtleties of the Bengali components, it can scarcely be viewed as a next stage in the improvement of the Bengali style.

THE EKLAKHI STYLE BETWEEN THE EARLY AND LATTER ILYAS SHAHI PERIOD

The autonomous realm in Bengal made a contention between the newcomers, who had went with Ilyas Shah and established the Muslim Sultanate of Bengal and nearby supporters of Ilyas, who has longed for a recovery of their esteemed points and goals. The political open doors supported the ascent of a Hindu boss Raja Ganesh (1415-33 A.D.), who controlled the conditions to prevail upon the position of royalty for his own changed over child Jadu-Jalaluddin(d. 1431)and along these lines build up the standard of his line. Ganesh imbued a solid nearby current into the soul of the time, however he couldn't change the course for the Hindu guideline. He met with a solid restriction in the character of Hazrat Nur Qutb 'Alam, the extraordinary holy person of HazratPandua,

who stood quick to the case of Islam and at last prevailed upon the child of the Hindu Raja. Jalaluddin turned into a pupil of the holy person and satisfied an involve between the two fighting gatherings. The outcome was the beginning of another age, where Muslims and Hindus the same co-worked to advance a typical social legacy in Bengal. Presently what other place is the spirt of the time preferred reflected over in the structures raised right now. The social feelings that were mixed in this period could alone think about a structure of the sort of Eklakhi Style at HazratPandua. The Eklakhi speaks to the genuine block style of Bengal, with gigantic dividers, octagonal corner towers, bended parapet, and earthenware ornamentation, the divider surface variegated with counterbalances and breaks, or more all the various lines of mouldings. The coated tiles are just because utilized in this structure.

ILYAS SHAHI PERIOD(1435-1487)

Nasiruddin Mahmud I introduced " the most thriving time of Lakhnauti, its most prospering time of Lakhnauti, its Augustan age, wherein period were developed the best and the best remains presently existing." With his enthronement the House of Raja Ganesha reached a conclusion, and the old administration of Ilyas Shah was reestablished in the midst of the approvals of the individuals. The rebuilding not just resuscitated the sentiments of reliability to the administration, yet in addition propelled the rulers to the satisfaction of those points and beliefs that had recently come to fruition during the rule of the neighborhood changed over line. There was no response in this time of the Ilyas Shahis. All their generous works show a summit of those flows of public activity that were set moving with the establishment of the free Sultanate in Bengal. This period is a completely created engineering style of Bengal. The deformities of the Eklakhi and the Adina are here expelled. This is the period when the Bengali engineering arrived at its old style stage. The modification of the structures of the old style stage. The change of the structures to the environment, the well-adjusted arrangement and satisfactory ornamentation – all delivered an impact that is truly enchanting.

HUSAIN SHAHI PERIOD(1494-1538)

The Latter Ilyas Shahi traditions were upstarts, among whom Saifuddin Firoz was a man of virtuoso and character. His passing in A.D. 1490 has again been chance to the self-searchers to make an intense offer for the royal position. The blessed ones prevailing to possess it each other, yet their evil celebrated deeds drove the individuals to insubordination. The individuals prevailed upon the help of Sayyid Husain, the adroit wazir of the last ruler Shamsuddin Muzaffar (Sidi BadrDiwana). At the point when his destiny was chosen, Sayyid Husain was declared ruler in A.D. 1493 in the midst of individuals' celebrating. He established the Husain Shahi line, under whose standard Bengal exhausted in her political limit and flourished in exchange and commerce. At that point, the Husain Shahi rulers presented a period of harmony and flourishing, the structure action in Bengal got a further upgrade. The enormous number of mosques was manufactured everywhere. Right now we find both block style and block and stone style pursued next to each other. The beautifications arrived at more noteworthy stature, even to the degree lavishly, and a portion of the vaults, as the two Golden Mosques at Gaur, were plated.

MUGHAL PERIOD (SUBAH-I-BANGALAH PROVINCE OF MUGHAL EMPIRE 1556-1717)

Bengal is studded with mosques, especially of the Mughal time frame. Any outside guest would be satisfied at seeing the horizon exhibited by Bengal for endless mosques extending over a thousand in little areas just as significant urban yet additionally vouch for the profound strict support of the Muslims. Structurally, these stunning structures are interesting instances of common variant of the magnificent Mughal design, however absolutely they were not unimportant visually impaired duplicates. Under Mughal agreement building style experienced uncommon change contrasted with the preMughal block and earthenware engineering. Mughal mosques needed to suit themselves to new structures and procedures. A look at the Muslim engineering of Bengal can get from a portion of the current Mosques stages.

PERIOD OF AKBAR

Until 1575 Bengal was under the influence of different Afghans houses. At that point Akbar's soldiers brought into the Mughal Empire. Consequently, a few rebellions against Akbar's position were arranged by maverick nobles of the Mughal camp. Unexpectedly, during this disorderly period, a Mughal style of design had a checked territorial character. It was established on a well – built up Islamic style in Bengal represented by a few landmarks developed on the eve of Mughal authority there. Among these are the twofold walkway sixdomed Mosque of Kusumba worked in 1558-59 and the square arrangement single domed tomb of Pir Bahram in Burdwan dated 1562-63. The previous is stone, while the last is block – built, and both like most preMughal engineering of Islamic Bengal has a conspicuous bended cornice. Their arrangement and rise even the fancy block – reflect structures that were at the time a few centuries old. From this establishment, the Mughal style of Bengal advances.

Time OF SHAH JAHAN

The enduring effect of Mughal design was felt later in Bengal. Little had been worked here in Jahangir's rule. Indeed, even toward the start of Shah Jahan's rule, the dish Indian Mughal tasteful had not yet infiltrated Bengal. For in the main year of Shah Jahan's rule 1628-29, the Khondakar Tola Mosque at sherpur was finished. A structures obviously roused by the close by Kherua mosque of 1582 showing a dependence on nearby building customs. This single aisled block – developed mosque was given by Sadr Jahan. A nearby strict authority.

Soon after this. In any case, building styles started to mirror those at Mughal focuses all through India. A few landmarks of this period stay in Dhaka, a significant trade focus and military station. An Idgah of 1640-41 and a sequential known as the Bara Katra, dated between 16431646, were given by Abd al-Qasim, the organization there. Little remains today of his once awesome arrangement. Its multi – celebrated passageway entryway, be that as it may. Still stands and its like Aczam Khan's serai entrance in Ahmadabad fabricated not exactly 10 years sooner. The cIdgah was demonstrated intently on saif Khan's Patna cIdgah of 1628.

The mosque inside Dhaka's Lalbagh fortification dated 1649, is run of the mill of Shah Jahan period design in Bengal.

For instance, the faceted recessed curves of the focal passage are likewise observed on the close by Bara Katra and the contemporary mosques of Rajmahal. Its cusped curved and lines of recessed specialties give this single – path three bayed mosque a more refined quality than those in contemporary Rajmahal. Notwithstanding its fluted vaults an eighteenth century reclamation, it remains the best case of the completely develop Mughal Mosque sort of this period in Bengal. The Mughals presented various significant compositional highlights in Bengal. These came slowly, in the interim the previous style and highlights endured for here and there longer. A remarkable case of this proceeded with neighborhood style is the QuṭbShāhī Mosque at HaḍratPandua, worked in 1582 by Makhḍūm Shaikh, a relative of Sheik NūrQuṭb al-'Ālam, in whose respect the mosque is alleged. It is worked of blocks with generally cut stone looking on the dividers, and pursues the typical oval arrangement, estimating remotely 82 feet 6 creeps by 37 feet 8 inches and having corner towers crowed with domes. The inside is partitioned into 2 paths and five straights by a line of four stone columns that initially bolstered 10 vaults, presently all fallen. Comparing with the paths and bass individually, there are two angled entryways each on the northern and the southern side, and five curved entryways in the eastern divider in accordance with five mihrabs in the western divider. The parapet and cornier are bended. The façade is plain with the exception of the groups of moldings on the dividers and the offers a towers. Here talked about some significant mosques during the Muslim time frame: Some Grand Mosques in Bengal during the Muslim time frame

(Pre Mughal-Mughal Period):

Adina Mosque (1373 A.D.) In Fourteenth century:

The Adina Mosque at Pandua close to Gaur in Bengal embodies an increasingly unmistakable neighborhood style, brushing highlights from both east and west. Perhaps the biggest mosque in India (155×87m.), it comprises of a progression of hypostyle lobbies orchestrated around a yard. The patio façade is a screen of 88 curves upheld on docks and

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surmounted by a parapet. In the focal point of the Prayer lobby, an enormous iwan like barrel vaulted corridor leads from the court to the mihrab and minbar. Presently roofless and broke. The vault was encircled by a high screen, without a doubt demonstrated on the Iranian Pishtaq. Stone spolia from sanctuaries were utilized for the lower portions of the structure, however block was utilized over the imposts for the curves and the 370 block arches. Three bayous toward the north of the mihrab is a raised stage that was initially screened and surmounted by a parapet. In the focal point of the petition lobby, a huge iwan-like barrel – vaulted corridor leads from the court to the mihrab and minbar. Presently roofless and broke, the vault were cultivated by a high screen, without a doubt demonstrated on the Iranian. Stone spolia from sanctuaries were utilized for the lower portions of the structure, however block was utilized over the imposts for the curves and the 370 block arches. Three straights toward the north of the mihrab is a raised stage that was initially screened and surmounted by 18 vaults higher than those over different narrows of the petition corridors. This sort of stage is found in a few enormous mosques of the sultanate time frame and most likely filled in as a raised Maqsura. Despite the fact that the size and plan of the Adina Mosque are atypical of other Bengali mosques, which are substantially more unassuming in scale, its numerous mihrabs are normal of mosques in the area. For example, the mosque of Zafar khan Ghazi in Tribeni (1298) which was five. The bombastic nature of the Adina Mosque and the likenesses to structures in Islamic terrains further west can be clarified by the aspirations of the supporter, who in the establishment engraving, called himself "the absolute best of the sultans of Arabia and Persia". Be that as it may, presently it is in ruins pursued by the quakes in nineteenth and twentieth hundreds of years.

The red block mosque of sixty arches worked by a neighborhood ruler Khan-I-Jahān Ali, is a gigantic structure of impressive measurement. The Liwān estimates 160ft. from north to south and 108 ft. from east to west. The façade on the east has eleven marginally recessed, two focused angled openings or entryways, while each corner has been fortified with hitter towers surmounted with vault lets. The focal opening is marginally higher than the others. Over, a cornice runs all through the length of the

front-end, while the focal curve has a triangular pediment. Inside, the chamber is partitioned into eleven paths from north to south, and seven from east to west, while the western divider has been given the mihrabs looking like two-focused, engrailed curved breaks. The domed rooftop is raised on slim octagonal mainstays of stone. Seven focal straights have pyramidal vaults, yet the others are surmounted by hemispherical arches. The square molded passageways have been isolated at the top into octagons by methods for pendentives raised with corbelled block work. The mihrabs are imagined a door – like structure having enhancing flower designs in low alleviation.

It is presently a journey site where individuals honor the man who committed his lifetime to manufacture the city and its landmarks. The Pir Ali Tomb (of Pir Ali, a nearby partner of Khan Jahan) is an addition working of this catacomb and is of indistinguishable format. A mosque called the Dargha Mosque is appended to the mausoleum[That the cutting edge city of Dhaka, was a thriving focal point of exchange and business just as strict and social exercises before the appearance of the Mughals is clear from various old and feeble landmarks. In pre - Mughal Dhaka, a thickly populated Muslim Community, murmuring with different livelihoods rose in the eastern piece of the city called Narandia or the present Narinda, by the side of the old Dhulai waterway, which is currently topped off to make an advanced street. More likely than not a prosperous township appeared around there during the reign of Sultan Ilyas Shah in the fifteenth century as exhibited by the erection of a wonderful Mosque which was clearly the focal point of Muslim people group life. From the engineering viewpoint, it was initially a slick square single-domed sort of structures as recognizable in Gaud. In spite of the fact that totally orientated as of late, its preMughal highlights are very distinguishable. The Mosque estimates 12 feet square inside and is entered by three angled entryways from the east, the north and the south. The square chamber is delegated by a solitary hemispherical arch. It was initially – un-put as most pre Mughal landmarks may be. The most distinctive highlights of the Mosque are bended cornier and fortifications which are as yet noticeable in the Qibla side. It is the most punctual serving Muslim strict structure in Dhaka, which has experienced changes

by the expansion of a domed petition space toward the south and new verandah on the east and the south. Right now, Part of the mosque is being wrecked as a component of a remodel plan which incorporates building a 70-foot (21m) high minaret, and the augmentation of the present structure from three stories to seven.

BÂBÂ ÂDAMSHAHID MOSQUE, RÂMPÂL(1483A.D)

Named after the observed Saint of the region, BâbâÂdamShahid, the Mosque was worked by Malik Kâfur during a period of Fateh Shah, the last Ilyas Shahi ruler. The mosque, rather the Liwân, is based on an elliptical land parcel estimating 434ft. Long and 36ft. Wide, with regular octagonal corner turrets. The façade on the east has three, two-focused curved openings inside a somewhat anticipating casing work. Over, the cornice is raised fit as a fiddle. The supplication chamber is surmounted with three hemispherical arches, while in the west divider are made three mihrabs is the state of engrailed, two focused archedniches luxuriously beautified. There is a grave of a holy person of Muslim named "Baba Adam" just close to the mosque. It's gotten notification from the individuals that, during the decision time of Ballal Sen, "Baba Adam" went to that spot to spread the religion Islam. Be that as it may, "Baba Adam" was executed by the request for "Ballal Sen", and he was covered here later on.

One of the most commended mosques in Bengal, the Chhota Sona mosque (the little gold mosque) was, as per the epigraph fixed over the façade of the focal compartment, worked by Wali Muhammad, child of Ali, during the standard of 'Ala ud Din Husain Shah. Lamentably, the segment of the engraved stone taking the date has been chipped away. The date, in this manner, can't be perceived, the other greater variant, the incredible gold mosque, was manufactured later by a similar benefactor at Ram Kali, West Bengal.

It had an overlaid surface on the arch, likewise sparingly ornamented with green blue, white, yellow, and oranges tiles. Of course, the mosque is set apart with the Liwan which is an elliptical estimating 82ft. From south to north and 52 ft. from east to west. It is reinforced with corner turrets gave on each corner. The eastern exterior with stone revetment

has rich botanical just as epigraphical cutting. Here, the whole space has been isolated into a few oval boards to have this flower cutting , constantly, the elongated board has an all out lotus cut strongly, while the focal door jamb has been given progressively rich treatment, the east side has five openings looking like multi-thwarted, two – focused, engrailed, angled door jambs are organized a progression of friezes and boards of various sizes and plans, essentially string courses and dentils masterminded straight up to the parapet, which itself comprises of a progression of embellishing moldings that additionally run successively on the corner turrets and on different sides of the structure. The chamber is delegated with three chauchâla vaults in the inside and four hemispherical arches flanking them. on the north and south sides were two entryways each, while on the west outsides is a confined projection, denoting the rear of the mihrab with two turrets flanking the projection, and going looking like vaults, the supplication chamber estimates 741ft. furthermore, 9 in. from south to north and 40ft. 6 in. ft. 40m east to west inside and has been partitioned into three passageways and five straights by stone columns, the focal compartment is greater than those flanking it, It is roofed by three vaulted arches. The whole surface both inside just as outside is beautified, however not adequately, with floral designs in low relief. The style of the Chhoto Sona Masjid isn't there as it was initially, especially on account of the depriving of the beautifying mihrabs and the mosque patio, yet the remaining parts are in any case one of the most alluring landmarks of Guar-Lakhnauti.

The Churihatta quarter of the city close the chauk is arranged Churihatta mosque, which is portrayed by cottage sort of rooftop, so much talked about in the Baharistan-I-Ghabi. The mosque was worked by a Mughal official, Muhammad Beg in 1649, when Prince Shah Shuja was the emissary of Bengal. The mosque's rectangular in plan with towers at the four corners. The eastern side has three entryways, every one of which opens through two progressive curves. The façade is set apart with various square and rectangular boards and the cornice, which is straight, is looked with dazzle merlons. The inside lobby is secured with a crossing vaulted rooftop, the line of convergences is bended as is the focal edge. However, this vaulted rooftop is an improvement from the

north Indian pyramidal sort. It has no since quite a while ago attracted eyes as found the Bengali sort. The mosque is presently redesigned.

MOSQUE OF KARTALAB KHAN (MURSHID KULL) A.D. 1704

Kartalab Khan was designated Diwan or Revenue chairman of Bengal by Emperor Aurangzeb during the bad habit eminence of Azimus-Shah. His unique name was Muhammad Hadi however he earned the title of kartalab khan from Emperor Aurangzeb for his proficiency in income Administration. Subsequent to coming to Bengal, he raised a mosque at Dacca, known after his name. The Mosque is without a doubt one of the most amazing Mughal structures of Dacca, having been based on a high stage called tahkana. There are vaulted rooms underneath, which are currently being utilized as shops. In contrast to the tree – domed mosques of Khan Muhammad Mirdha, it is roofed over by five vaults laying on octagonal drums. The most inquisitive design highlight of the Mosque is the do-chala or two – sectioned hovel molded structure, bordering the mosque on the commendable, which is utilized as their home of the Iman. There was a ventured well or worked about a similar time in the patio of the mosque The most huge compositional task in the new central station was a Jami Mosque, dated 1724-25, and called the Katra Mosque today. While the mosque's arrangement and a general height hold fast to set up Mughal benchmarks different parts of the mosque interface it and its supporter, Murshid Quli Khan to long-standing customs of Bengal. The various specialties of the Jami mosque's façade and the profound quality recommended by the relatively little passage curves don't review contemporary Mughal development, however are suggestive of ornamentation of pre-Mughal design in Bengal. This break with the Mughal fancy style relates with the self-sufficiency of its benefactor, regardless of his ostensible devotion to the inside. There is one other parallel to that recommends a connection between Bengal. Bengal practice and the new pioneer Murshid Quli khan. Like Sikandar Shah, the most not the leader of fourteenth century Bengal, who was covered under the passageway to his Adina Mosque in Pandua, Murshid QuliKhanarranged to be covered under his very own Mosque's passageway. Fundamentally, Murshid Quli Khan progressively liberated

from Mughal authority, communicated a local instead of panMughal connection by partner himself with the autonomous leaders of pre-Mughal Bengal. Encompassing the Mosque on every one of the four sides is domed sheltered chambers that filled in as an awe inspiring madrasa set up with 2,000 reciters of the Qu'rān. Murshid Quli Khan's enthusiasm in proliferating the confidence is notable from recorded accounts, not by and large astonishing since he was a believer to Islam. The development of this madrasa cum-mosque, bigger than any Mughal mosque worked in Bengal, invests the city, here to holding minimal strict centrality, with a prevailing holy significance – potentially an endeavor to match the conventional focuses of devotion in Bengal, Gaur and Pandua . At present it is kept up and ensured by the Archeological Survey of India and the Government of West Bengal. Subsequently, these fabulous Mosques give us brilliant compositional structure thoughts which we can fuse with the cutting edge plan and development system and praise our past legacy Architecture is the mother all things considered, as it incorporates the science and specialty of planning and building, painting and design and the beautiful expressions, In actuality the craft of structures communicated the profound – situated goals of a country and furthermore the best articulation of the elective character of its way of life. In the expressions of William Hicking Prescott, "the surest trial of the development of a people at any rate, as sure as any managed by mechanical workmanship is to be found in their engineering, which presents. So respectable a field for the showcase of the fantastic and the delightful and which simultaneously, is in this way, personally associated with the basic solaces of life".

The Architectural legacy of a nation is formed not just by the land and strati-graphical conditions and the moving propensities of political and social history, yet additionally the inborn strict effect, unconstrained masterful custom, significant superfluous impact and tasteful cognizance of the developers. Accordingly, any complete investigation of a nation's compositional legacy is pre-adapted by its physical setting, chronicled foundation, social, social background and the last however not the least stylish and utilitarian purposes. This is valid on account of Bengal. Bengal has for quite some time been considered as a 'pot of culture and

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for being arranged in the south – eastern tip of the subcontinent it pulled in a large group of individuals the Arabs, the Persians, the Turks and the Afghans. They deserted particular qualities of their history and culture which at last prompted the development of a dynamic and wonderful legacy as mosques . The Bengali Muslims built up an unmistakably provincial style of design that had well known intrigue. By injecting their very own strategies and lessons of development new life was given to structures that previously existed and were notable in Bengal and in neighboring regions.

Check your Progress-1

1. Write about the architectural sources of the sultani period.

2. Write about the mosques built during Shah Jahan times.

5.3 LET US SUM UP

Indo-Islamic engineering in the Bengali design can be seen from the thirteenth century, however before the Mughals has as a rule emphatically reflected nearby conventions. The most seasoned enduring mosque was worked during the Delhi Sultanate. The mosque design of the free Bengal Sultanate period (fourteenth, 15 and sixteenth hundreds of years) speaks to the most significant component of the Islamic engineering of Bengal. This particular local style drew its motivation from the indigenous vernacular engineering of Bengal, including bended chala rooftops, corner towers and complex botanical carvings. Sultanate-period mosques highlighted various arches or a solitary vault, lavishly planned mihrabs and minbars and a nonappearance of minarets. While earth blocks and earthenware were the most generally utilized materials,

stone was utilized from mines in the Rarh area. The Sultanate style additionally incorporates portals and extensions. The style is broadly dispersed over the region.

Mughal Bengal saw the spread of Mughal engineering in the district, including posts, havelis, gardens, caravanserais, hammams and wellsprings. Mughal Bengali mosques likewise built up a particular common style. Dhaka and Murshidabad were the center points of Mughal design. The Mughals replicated the do-chala rooftop custom in North India.

5.4 KEYWORDS

Naqsha – Plan

Khaka – Rough sketch

5.5 QUESTIONS FOR REVIEW

1. Discuss about the architectural sources of the sultani period.
2. Discuss about the architectural sources of the Mughal period.

5.6 SUGGESTED READINGS AND REFERENCES

A. N. Khan, Islamic Architecture in South Asia: Pakistan –India – Bangladesh,. New York: Oxford University press, 2003

A. H. Dani, Muslim Architecture in Bengal, Dacca. Pakistan: Asiatic Society of Pakistan, 1961

5.7 ANSWERS TO CHECK YOUR PROGRESS

1. Hint – 5.2
2. Hint – 5.2

UNIT-6 THEORY OF KINGSHIP

STRUCTURE

6.0 Objectives

6.1 Introduction

6.2 THEORY OF KINGSHIP

6.3 Let us sum up

6.4 Keywords

6.5 Questions for Review

6.6 Suggested Reading and References

6.7 Answers to Check your Progress

6.0 OBJECTIVES

- To learn about the theory of kingship as per the tenets of Islam
- To learn about State, ruling authority as originated from Islam.

6.1 INTRODUCTION

The kernel of Delhi's enduring legacy as a center of Islamic authority dates back to the Ghurid ruler Mu'izz-al-Din Muhammad and his victory at the battle of Tarain which led to the capture of Delhi. It was actually the shrine and witness of arguably the most interesting socio-political scenario in Indian history. The Sultanate with its seeds in Mu'izz al-Din Muhammad's (also known as Muhammad Ghor-e) conquest and rule has always been much famous for its varied range of dynasties and their different and prominent theories of kingship, theories of legitimizing

one's own rule. Philosophy and theory behind kingship, has always been ,pretty simple.

6.3 THEORY OF KINGSHIP

In Islam, God the Most High, Unique and One in Himself, appreciates boundless sway (rububyya) over His manifestations. Neither prophets nor "lords of rulers" can guarantee organization in His godliness.

Two prophet-lords, Dawood (David) and his successor, Sulayman (Solomon), albeit compelling and amazing, are portrayed in the Qur'an as "astounding captives of Allah". In the Qur'an likewise David is explicitly tended to as Khalifot ft al-Ard (Viceroy on Eanh). The individuals of Noah who dismissed reality and attempted to decimate their prophet, died, and the equivalent was the parcel of the rebellious individuals from the clan of 'Ad1 who trailed Noah, and those of another clan, known as the Thumud, who prospered around 200 years after 'Promotion'.

“Of boundless celestial favors the Qur'an reminds the Israelites; And (remember)when Moses said unto his kin:/"O my kin! Recall Allah's support unto you, how He set among you Prophets, and He made you rulers, and gave you that (which) He offered not to any (other)of(His)creatures".

A main case of such support is the story/of (Pharaoh), the deep rooted adversary of Moses who was suffocated while the Israelites were spared. Such powerful rulers as David and Solomon, just as negligible rulers like those of the pre-Moses Israelites, include in the Qur'an as objects of perfect extravagance to humanity. Countries and lords who defy the heavenly message are unequivocally denounced. Allah's undisputed sovereign power "to give realms" and "to remove kingdoms"according to His will surmises the presence of an express whose residents, the Ummat al-Jsliim (Muslim people group) are bound by the Shari'a (supernaturally uncovered law) or in which there overwhelms (in the expressions of a

cutting edge creator) "Allah's sovereign law uncovered through His flag-bearer".

The caliphate and kingship

The celestial order contained in this refrain denoted the finish of the administrative capacity which the Prophet Muhammad had acted in his ability as the delivery person of God; his successors, known as Khalifas (caliphs), acquired just his official and legal capacities.

Abu Bakr (11/632-13/634), the primary successor to the Prophet, who was chosen by mutual conference (shura), decided to call himself Khalifat Rasul Allah. This actually implies "he who pursues Allah's delegate", the successor to the ambassador of God. Using this term Abu Bakr was emphatically dismissing the title, "Caliph of God".

'Umar (13/634-23/644), the subsequent Caliph, presented the elective title, Amir al-Mu'minin (Commander of the Faithful), so as to remind the umma (network) of the Qur'anic order, "Comply, Allah, and comply with the delegate and those of you who are in power". The Sunni legal advisers liked to utilize the title Imam for the Khalifa however Shia is perpetually utilized Imam for their religio-political pioneers.

The prescience of Muhammad, as confirmed by Ibn Khaldiin (732/1332-808/1406), so amazingly merged the gathering sentiments ('asabiyya) of the Arabs that they progressed against the Persians and Byzantines, denying them of their illustrious position. Simultaneously they amassed gigantic fortunes to the degree that one horseman, for his offer in a solitary strike, got around 30,000 gold pieces. This development of the Arabs was trailed by the loss of their itinerant character and their acknowledgment of regal power which, Ibn Khaldiin accepted, was an important outcome of their new way of life as a strict network. He underlined the way that Muhammad had rebuked regal power just if this type of predominance was accomplished by indefensible techniques and in the event that it were utilized to enjoy childish purposes and wants; alternately he endorsed of illustrious position which depended on rank increased through truth, and which effectively invited the incredible mass of individuals to acknowledge the Muslim confidence.

The need to present a productive focal organization had additionally provoked 'Umar to make genuine takeoffs from the conventional inborn association of the Arabs and to absorb such Iranian and Byzantine authoritative practices into the Islamic structure as were good with the Sunn11 or the record of the Prophet's life in thought and activity.

Toward the finish of the rule of the third Caliph, 'Uthman (23/644-35/656), the Arab managerial apparatus in Egypt and Iraq separated and in June 656 he was killed.

The period of the fourth Caliph, 'Ali (35/656-40/661), was torn by common war and it was Muawiya(41/661-60/680) whose political expertise reestablished harmony to these vanquished areas. His promotion to control denoted the finish of the rules of the initial four successors of Muhammad, on the whole known as "the Rightly Guided Caliphs" (al-Rashidun). Their reality perspective on authority integrated the Arab ancestral traditions with those of the Meccan exchanging theocracy, dismissing Iranian monarchical conventions. In resulting hundreds of years the picture of their regulatory framework was to take on an idealistic quality. Before his demise Mu'awiya prevailing with regards to having his child, Yazid (60/680-64/683), perceived as his beneficiary, and this established the frameworks for the Umayyad line. · By now Muslims all through the Islamic world were isolated into three religio-political gatherings. The devotees of the Umayyads, asserting adherence to the genuine hypothesis and practice of Muhammad and of the initial four caliphs, came to be known as ahl al Sunna or Sunnis. Those supporters of 'Ali who remained undauntedly faithful to him and to his relatives, thinking about them the legitimate successors of Muhammad, called themselves Shias. Another gathering of 'Ali's sup-doormen, who at long last left him and battled against him, was known as the Khawarij. As we will see, each gathering built up its own political tenets, yet the most astounding component of every one of the three orders was the superimposition of Persian monarchical activities on the inborn and commercial conventions of the Arabs. The Umayyad caliphs (41/661-132/750) and the 'Abbasids (132/749-656/1258) kept on professing to be the successors of Muhammad and utilized the service of

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narrows 'a (promise of faithfulness) to give the caliphate the exterior of legally binding understanding, consequently upholding consent to the inherited arrangement of their successors. The legitimate control of the Umayyads and the exchange of their seat of government to Damascus stunned both the Arabs and the larger part of the huge populace of liberated slaves who had been Islamicized and were required to become customers (mawali) of their lords' families.

The slaughter of Busayn container 'Ali, the grandson of the Prophet Muhammad, and a bunch of his devotees, on 10 Muharram 61/10 October 680 by the powers of the Caliph at Karbala, frightened Ali's adherents, who, because of this activity, got fixated on a craving for vengeance. Different explorers started to scatter Messianic thoughts, and guaranteed the appearance of a guardian angel from the group of the Prophet, the Mahdi. It was accepted that the Mahdi would fill the world with equity and would administer as per the rigid beliefs of Islam. He would evacuate all hindrances which forestalled the glorification of Muslims as the "best network that hath been raised to serve humankind", and reestablish the general Islamic realm from one finish of the earth to the next. Numerous endeavors to topple the Umayyads fizzled. This was at long last accomplished by the 'Abbasid, whose caliphs managed the Muslim world with extraordinary aptitude and premonition between 132/749 and 247/861, in spite of the fact that the line went on until 656/1258. The revolt realized by the 'Abbasids was not prevalently a Khurasani issue, in spite of the fact that Khurasanian initiative assumed a noteworthy job in it, as did unmistakable figures from the blended Arab, Aramaean and Persian populace of southern Iraq, and the mawali, or non-Arab changes over to Islam. Exciting enemy of Umayyad conclusions among disappointed components, the pioneers of the revolt took care not to uncover the name of the caliph they wished to introduce, promising just that he would be somebody from Muhammad's family who might be "concurr'd upan" (al ridamin al Mu hammad).

Al-Mansiir {136/754-158/775), the second 'Abbasid Caliph, in a demonstration of his child and successor, al-Mahdi {158/775-169/785), educated him that he was passing on to him the way in to a chamber

containing books which secured the aggregate intelligence of his forefathers. The case to have such strange information was a weapon which the 'Abbasids used to discredit the cases of the Shiite Imams who were by and large accepted to have acquired through 'Ali the Prophet Muhammad's obscure shrewdness and along these lines were solely qualified for the progression.

This confirmation additionally stated that power (al-sultan) was God's solid rope (hahl Allah al-matin), His firm handle (wa 'urwat - al - wuthqa) and His straight religion (wadi'nuh al-qayyam) and that it was officeholder upon al-Mahdi to demolish God's foes, and to drive men to comply with the directions contained in His Book.

On his deathbed, al-Ma'mun (198/813-218/833), urging his sibling and successor al-Mu 'tasim {218/833-227/842) to advance the welfare of the basic Muslims, distinguished the caliphate with mulk (realm), which in the Abbasid political jargon was a defamatory 'term held for the skeptical sovereignty of the Umayyads. Understanding the criticalness of help for their motivation from customary Muslims, the 'Abbasids evacuated the handicaps under which the mawali's toiled; they likewise reaffirmed the significance of the Shari'a in their regulatory framework. A few Sunni rulers started to accept that their job as pioneers of the firqanajjiyya (the faction bringing salvation) was appealing and sovereign. The gathering of takes a shot at Hadith (the conventions of Muhammad's expression and deeds), on Fi'qh which directed strict customs ('i'badat) and on laws identifying with legacy, offspring, agreements, commitments and other get-togethers (mu 'amalat), expanded the enthusiasm of the network in the brilliant.

SOVEREIGNTY IN ISLAM

The 'Abbasid caliphs endeavored to calitalize on their drop from al-' Abbas canister 'Abd al-Muttalib (d. 32/653), an uncle of the Prophet. On stately events, for example, the day they got bay'a, they strictly wore the sacrosanct mantle of the Prophet, and offered distinguished situations to researchers prepared to translate the Sharia and well arranged to the

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Caliphate. By and by a developing discontent among the 'Alids and difficulties to their position from rival strict pioneers constrained the 'Abbasids to continually look for a progressively strong doctrinal reason for their capacity. In their pickle both the caliphs and their legal advisers started to guarantee that the 'Abbasid line got its power from a celestial command; to be sure Abu Yusuf (113/731-182/798), the well known supporter of Abu Hanifa {80/699-150/767), in his location to the Caliph Hamn al-Rashid (170/786-193/809), stated:

".... Yea, God in His beauty and kindness has delegated the rulers to be His bad habit gerents on earth and has conceded them the light of knowledge co enlighten the eyes of their subjects as to their befuddled issues and to clarify to them the rights about which they are far fetched. The light of the rulers sparkles in fixing disciplines and in re-establishing rights to the proprietors thereof · after they have been demonstrated, and by dear requests. Notwithstanding, the restoration of the investigation of points of reference and customs set somewhere around ardent individuals is critical, for the recovery of the investigation of law is one of the great deeds which suffer and don't die. The evildoing of the shepherd spells ruin for his run, and his dependence other than on unwavering and great people spells fiasco for the network. Complete the great which God has allowed you, O Commander of the Faithful, by re-dressing wrongs, and try to expand it by expressing gratefulness. For accordingly said God, favored and magnified be He, in His valuable book: "Without a doubt if ye are appreciative·. My discipline is serious"

Some twenty-one books bearing the title, Kitab ul Kharaj or Risala Fi al Kharaj, of which no one but three can in any case be followed, 21 were expected not simply to resuscitate the standards of tax collection utilized by the initial four caliphs yet additionally to bless the character of the caliph, both as God's vicegerent on earth and as successor to Muhammad and the initial four caliphs. The creators of these works were noticeable law specialists, and the picture of the ruler they .displayed excited incredible energy among the conventional.

They additionally set forward the view that "the first privileges of proprietor send in land are God's and His Prophet's and afterward yours

the umma's subsequently. He who resuscitates dead land has the best claim to it".!" They likewise characterized the caliph's offer in ghanima (booty),!" Jizya(a survey charge on every single grown-up male of the ahl al-dhimma who had the option to battle) and Kharaj (charge on landed property as particular from survey charge).

What intrigued the multi-racial society of the 'Abbasids and left a permanent imprint on children, in any case, were the Arabic interpretations, of the Pahlaw'i "Mirrors for Princes", and their Islamicized adaptations. This scholarly class unequivocally attested that rulers were supernaturally delegated and were responsible just to God. The legal scholars additionally kept up that God had made the caliphs trustees of their kin and that the most joyful "shepherd" before God on Judgment Day was he whose rush had been content during his rule. By and by the Muslim strict world class (ah al-ra'y) while implementing what was correct and precluding, what was detestable (amr bi al-ma'ruf w-al-nahy 'an al-munkar), could blame a caliph for open infringement of the Sharia, and even have him persuasively expelled.

This was legitimized by a platitude of the Prophet: "Don't comply with an animal against the Creator".!

But agreeing .to the creators of the "Mirrors" there was no situation legitimizing defiance to a ruler. The most punctual hotspot for the "Mirror" authors were Khuday-nama and Aym-nama, converted into Arabic by Ibn al-Muqaffa (102/720-139/757) and Abad al-saghir" and Abad al-kabir. likewise by a similar creator. A lawbook known as Kamamaka-I Ardeshir: i Pipakan ("The Covenant of Ardashiri" the Great". a Sasanian ruler) is additionally said to have been interpreted by Ibn al-Muqaffa. The Adab al-saghir and the Adab al-kabir feature Ardashi'r's well known adage that religion and majesty are twin siblings, religion being the premise of sovereignty and authority the defender of religion." To Ibn al Muqaffa' the job of the Sasanian rulers and the , Abbasid caliphs enveloped both fleeting and strict lordships. The main power better than that of a ruler was religion, and a perfect government depended on the last mentioned, while the most exceedingly awful was

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established on the quest for transient joy. An administration dependent on exposed power would be racked with strife and insubordination."

As indicated by Ibn al-Muqaffa' the perfect ruler was an outright ruler, wise, clever, solid, God-dreading, and interminably watchful over his subjects. His hirelings ought to be steadfast and committed, ceaselessly wondering about his ethics all together that they become all the more immovably planted; in no conditions should they resist or revolutionary. To put it plainly, Ibn al-Muqaffa' pronounced that rulers had been picked by God and, getting their power straightforwardly from Him, supplanted Him on earth as His operators for the execution of His equity.

Other than the many "Mirrors for Princes". interpretation of Greek works. especially by Huunayn canister Ishaq al-'Abadi (192/ROR-260/873~ and his antecedents, additionally had an effect on the political belief system of the 'Abbasids. Putting together his thoughts with respect to these interpretations. al-Kindi (800-66) composed various treatises on parts of government and legislative issues.

Under Platonic motivation, Abii Nasr al-Firabi (258/870-339/940) composed a few political treatises; the most significant were Kitaab Tahsil al-Sa'ada, Kitab al-Siyasat al-Madaniyya, MadinaFidila and Fusul Al Madani. Al-Faribi characterized politics as "the imperial political workmanship", intended to fulfill men. He distinguished Greek city states with "countries" and underlined the way that "fantastic (perfect) authority" advanced genuine bliss and "oblivious power" brought about just a shallow satisfaction. To him authority was spoken to by the "illustrious office and pride". Neither the solid focal organization of the 'Abbasids nor the hypotheses legitimizing their capacity were collectively acknowledged by every one of the realms they had seized from the Umayyad caliphate. After their increase to control, while they were occupied with dogging the Umayyad scions, 'Abd al-Rahman, (b. 113/731), the child of Muawiya b. Hishim, subtly slipped into Palestine, where he revitalized various Umayyad supporters.

Thus they went to Egypt, Tunisia and the Moroccan shore of the Mediterranean looking for help from Islamized clans and abusing existing ancestral contentions. At long last, in 138/736, they prevailed with regards to establishing an Umayyad emirate at Cordova, in distant Spain. Prior to his demise in 172/788 'Abd al-Rahman, known as al-Dikhil (the Immigrant), had solidly settled another Umayyad line, albeit ancestral revolts in Spain never melted away.

'Abd al-Rahman III (300/912-350/961) was the best of the Hispano-Umayyad rulers and the primary Umayyad caliph of al-Andalus. Subsequent to uniting his realm he estimated swords with both Christian Spain and the Fitimids of North Africa. 'Abd al-Rahman III expected the title of Commander of the Faithful, and the surname, al Nasir li clamor Allah (Defender of the Faith of Allah). The Umayyad emirate was changed into the Umayyad caliphate and the royal conventions of Constantine the Great were Islamized. Legal scholars respected the fait accompli and the concurrent presence of more than one caliphate came to be perceived as legitimate.

The Spanish Umayyad caliphate was brief, and from the eleventh century onwards some twenty-three administrations governed in-conditionally in Spain, all guaranteeing heavenly characteristics for their rulers. The time of these divided forces was known as the *muluk al-tawaif* or 'the rule of the gathering lords'. Individually they fell into Christian hands; just the Nasrids or Banii al-Mar held out in Granada between 627/1230 and 897/1492.

A Khariji administration governed in western Algeria from 160/777 to 296/909. Their fundamental help originated from the recently Islamized Berber clans who accepted that their Arab aces had not satisfactorily compensated them for their administrations to Islam. Bit by bit most of these clans revoked the Sunni confidence of the 'Abbasid caliphs for the religio-political group of the Kharij. These were sup-doormen of 'Ali b. Abi Talib, who had gotten distanced from 'Ali the fourth caliph. In 37/657, in his war against Mu'awiya, 'Ali had respected his adversaries' strain to select a mediator so as to dodge gore. The Khawarij, crying "No choice spare God's", had withdrawn from 'Ali and composed an

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autonomous order. The Khariji conviction that the network itself was magnetic and supernaturally injured spoke to the slants of some Berber clans. As indicated by the Kharijites, just Abu Bakr and 'Umar were Rightly Guided Caliphs: they accepted that towards the finish of his rule. 'Uthmin had strayed from the way of equity, justifying either affidavit or passing. 'Ali and his supporters who consented to discretion were, as per them, delinquents and in this manner heathens. The Kharijites chose their Imam from among the exceptional individuals from their locale and, similar to the Umayyads and 'Abbasids, didn't demand that just Qurayshites were qualified for the imamate.

The promise of any two just Khariji made the agreement with an imam legitimately solid, yet should the network locate a superior competitor the prevailing imam will undoubtedly give up his post. In case of a caliph digressing from the way of truth and equity the network was authorized to remove or execute him. The originator of Kharijite rule in western Algeria was 'Abd al-Ratiman b. Rustam (160/777-168/784), an individual from the 'Ibadiyya part of the Kharijites .

"The 'Ibadiyya, while concurring with the general Kharidji tenet, perceived various kinds of imams relating to the four states or "ways" in which the network of genuine devotees could confront its foes: the condition of indication ; when the network was sufficiently able to beat the adversary: the condition of safeguard (difa) when it could only oppose an amazing foe: the condition of generosity (shira'), when a little gathering of believ^oers decided to ascend against the foe seekig suffering; and the condition of covering (kitman), when the adherents had to live under the standard of the foe and to rehearse dissimulation. Just the imam of the condition of sign can practice every one of the elements of the imamate, for example, the execution of legitimate disciplines, the assortment of the tithe and the jizya of the non-Muslims, and the conveyance of goods."

Both the Kharijites and a few semi-free lines who owed devotion to the 'Abbasids were vanquished by the Shi'is, who administered North Africa and Egypt until the center of the twelfth century. The first 'Alid administration started in Morocco. Its author was Idris I (al-Akbar) who

had been conceived in Mecca, be that as it may, so as to get away 'Abbasid retaliation against the 'Alid rebels, had relocated to North Africa. With the assistance of other 'Alid pioneers and some Berber boss he established the Idrisid tradition of Morocco in 172/788. In spite of the fact that Idris kicked the bucket in 175/791 and the tradition governed until 314/926, in 297/910 an increasingly unmistakable part of Shi'is, the Fitimids, held onto North Africa, and just in distant dish of Morocco did the Idrisids endure a couple of more years.

The Fatimids were dropped from Husayn, the child of 'Ali by his significant other Fatima. They followed their birthplace from Ismail, the oldest child of the 6th Shi'! Imam, Ja'far al-sadiq, who passed on before his dad's demise in 148/765. As indicated by a segment of the Ismailis. Isma'il had never encountered a natural demise, and was to return as the Qa'im or the Mahdi, while for quite a while others perceived Isma'il's child, Muhammad, as Imam. The development was subtly engendered through da'is (evangelists). One of their most unmistakable pioneers, Hamdan Qarmat, lived in Kufa and proliferated among the Bedouins the Messianic principle of the return of Mahdi receptacle Isma, the seventh Imam, who was to reestablish equity and declare the shrouded truth of Islam.

Around 286/899 Hamdan strangely vanished, yet his supporters administered eastern and focal Arabia until 366/997 with their middle at Bahrayn. The Ismaili pioneer, Abu'Abd Allah al-Shi'i, was another otherworldly head who in 289/893 set up himself in western Algeria with the help of the Kutama Berber clan. They recognized Muhammad b. Isma'il as their Imam. In 297/909 Ubayd Allah al-Mahdi, an ambitious Ismaili pioneer, benefitting from the spadework done by 'Abd Allah, established the Ismaili Fatimid line in North Africa.

After five years Ubayd Allah held onto Alexandria. In 308/920 he established on the Tunisian coast his capital, al-Mahdiyya, and afterward endeavored the catch of Egypt. In spite of the fact that he passed on in 322/934 his children and successors, following his expansionist arrangement, held onto Egypt in 358/969. The Fatimids established al-Qahira, the advanced Cairo, where they fabricated the extraordinary

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mosque, al-Azhar, and the renowned al-Azhar institute. In the rule of the Caliph al-'Aziz (365/975-386/996), the Fatimids arrived at the apex of their wonder and Shi'i khutba was discussed from the Atlantic to the Red Sea, just as in al-Yaman, Mecca and Damascus. Anyway the vast majority of their subjects remained Sunni's, however innumerable Ismaili da'is, prepared at al-Azhar, uncesingly sought after their converting crucial.

As per their conviction that the imamate was a mainstay of the Muslim confidence, the Shi'i proselytizers likewise contended that the decision for the workplace ought not be left to the carefulness of the umma, since the Prophet himself had designated 'Ali, his cousin and child in law, as his successor. They kept up that the Imam was unequipped for transgression, either minor or appalling. All Shi'i organizations accepted that the Imam's office was the restrictive right of the relatives of 'Ali and not of the Qurayshites. The Farimid followed their line of plummet from Mubammad the child of Isma'il. Before their increase to control the Isma'ills guaranteed their followers an offer in the insider facts of the universe and the mysterious universe which they had found through the understanding of the internal and obscure importance (batin) of the Qur'an and they rehearsed taqiyya (devout dissimulation) of their confidence. They complied with contemporary laws while anticipating the genuine Imam who was to reestablish devotion and uprightness to the world.

For more than 200 years the fatimids governed Egypt and Syria, yet in 567/1171 their capacity was doused by the Turkicised Kurds known as the Ayyubids (564/1169-650/1252). While the Fatimid Isma'ili's declined in Egypt, an alternate Isma'ili' branch called the Nizari set up an impressive power in the core of the Alburz mountain known as Alamut. Ordering the most limited course among Qazvin and the Caspian coast, the domains of the Nizari were unevenly dispersed from Syria to eastern Iran; they administered these territories from 483/1090 to 654/1256. The first da'i (evangelist) of the Nizari Isma'ills and the organizer of their standard in Alamut was Hasan-I Sabbah. In 487/1094 he split away from the Fatimid Egyptian Imam, al-Mus-ta 'ali (487/1094-485/1101),

tolerating the last's sibling, Nizar, whom the Fatimids had dismissed. Hasan 's devotees believed their pioneer to be a reformer and the *hujja*, or living confirmation of the disappeared Imam after Nizar's demise. Hasan composed a corps of professional killers called *fidaii*, edgy volunteers who devoted themselves to the destruction of Sunni control through a deliberate program of deaths of the Sunni administering first class, wanting to subtly execute their pioneers as opposed to butcher common troopers on the combat zone.

The Nizari Isma'ilis came to be known as *Batiniyyas* (propagators of the *batin* or the metaphorical and elusive understanding of the sacrosanct writings), *Malabida* (blasphemers) and *Hashlihiyya* (eaters of hashish). The Crusaders called them 'Professional killers', and the basically unbelievable stories encompassing the "Request for Assassins" and the "Elderly person of the Mountain" (that is, Hasan) included both a chilling and a sentimental touch to the picture of the Nizari realm. The political hypotheses of the Nizaris, in any case, were not basically as opposed to the Ismaili ideas of sovereignty, albeit without a doubt their technique for accomplishing power was phenomenal.

Another Shi'ite group, the *Zaydiyya*, were devotees of the Husaynid, Zayd, an extraordinary grandson of 'Ali, who in 122/740 fell battling the Umayyad legislative head of Iraq. They invalidated the idea of a genetic line of imams, however accepted that any individual from the place of 'Ali, dropped from his significant other Fatima, could ascend against a contemporary ruler and introduce a Zaydi' imam in his place. They considered the imamate of Abi Bakr, 'Umar and the main portion of 'Uthman 's rule as substantial, yet they denied all foes of 'Ali'. Just a little segment of the *Zaydiyya* dismissed the standard of the initial three caliphs. As indicated by the greater part, any relative of 'Ali's children Hasan and Husayn, was able to hold the workplace of Imam, yet the imams, they assented, were not delegated by (political decision) or *adq* (contract). Just effective Zaydi opposes winning authority were qualified for the workplace of Imam.

One Zaydi Imamate thrived in the Yemen from around 246/860 to as late as 1382/1962. Tabaristan, in the Sasanian region along the southern

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shore of the Caspian Sea, the mountain district of Daylam, at the southwestern corner of the Caspian ocean, and northern Iran, were breeding ground for hostile to 'Abbasid developments. The most conspicuous among these were the Zaydi' Ziyirids, who managed Tabaristan and Gurgin between 315/926 and 483/1090.

The foundation of the Buwayhids or Buyid rule in focal and southern Iran, under the ostensible suzerainty of the 'Abbasid caliphate, was basically a Zaydi'ya accomplishment, and framed an important milestone in the advancement of the Perso-Islamic idea of sovereignty. The Buyids were Zaydi' Daylamites, however the three siblings who cut out a realm in 322/934 were skilled statesmen and officers instead of trivial disapproved, partisan extremists. In 334/945 a Buyid called Ahmad held onto Baghdad and was conceded the title Amir al-Umar'li' (Supreme Commander) by the Caliph al-Mustakfi' (333/944-334/946), as an end-result of guaranteeing the overlordship and nobility of the caliphate. 'Abbasid suzerainty delivered high profits to the Buyids, and for in excess of a hundred years they controlled autonomously the 'Abbasid Sunni area of Iran and Iraq. The most exceptional of them was 'Adud al-Dawla Fana-Khusraw (338/949-372/983). So amazing was 'Adud al-Dawla that he constrained Caliph al-Mu'izz (363/974-381/991) to concede him a few exceptional titles and benefits. Out in the open, be that as it may, 'Adud al-Dawla carefully watched the endorsed services and behavior of the 'Abbasids. In 977 he got the title Amir al-Umar'ii' with due humility; when he was stooping before the Caliph one of his supporters, to some degree scandalized at such a servile demonstration, inquired as to whether he were confronting God. The intelligent Amir answered, "Not God, yet God's shadow on earth".

To this the Caliph included the accompanying words:

"It has satisfied me to move to you the undertakings and legislature of the subjects both in the East and in the West of the earth, with the exception of my own private possessions, my riches and my royal residence. Ruin them, asking God to give you success."

At his instatement and during later gatherings, the Amir al-Umara' mentioned the Caliph to play out a few functions which, however trivial to the Caliph himself, greatly affected 'Adud al-Dawla's Irani supporters, as they were suggestive of those of the Sisinid administration. In 980 'Adud al-Dawla gave coins bearing the title Shahanshah (King of Kings); hence in the Iranian areas of the Caliphate the Sasanian government was to all goals and purposes reestablished.

'Adud al-Dawla's support for the conventions of the Imamiyya Shi'is was additionally of impressive political essentialness. The last accepted that Imam Ja'far al-Sadiq had been prevailing by his child, Miisa al-Kizim (d. 183/799-800). The Shi'i teaching that the twelfth and last Imam, Muhammad al-Mahdi, had entered "significant occultation" in 329/940, was most conveniently misused by 'Ajud al-Dawla, as no Ithnii 'Ashan Imam stayed to challenge his self-accepted amazingness.

The establishments of Buyyid control, be that as it may, depended on the authority of military pioneers, whose unremitting scramble for worthwhile iqta's (regulatory assignments of financial units) at last debilitated the focal position. In 420/1029 the well known Mahmud of Ghazna (388/998-421/1031) seized from the Buyyids the rich Ray regions, and in 447/1055 the Saljuqs at long last broke their influence. Prior in 389/999, in acknowledgment of the overlordship of the 'Abbasid Caliph al-Qadir (381/991-422/1031), Mahmud of Ghazna, in the wake of having acquired such titles as Walt Amir al-Mu'mini'n (Protege of the Command-er of the Faithful) and Yamin al-Daw/a wa Amin al-Milla (Right Hand of the Kingdom and Trustee of the Nation), gave coins bearing the Caliph's name and offered him worthwhile blessings from his Indian crown jewels. Mahmud's splendid accomplishment in India and the destruction of the Qaramatis and Ismailis inside his regions incredibly improved his eminence among the Sunnis.

After his triumphs Mahmud guaranteed:

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"God has cleared away from this locale the hand of the oppressors and has purified it of the action of the heathen Batin'iyya and the insidiousness doing trailblazers."

A panegyrist of the Ghaznavids along these lines welcomed Sultan Mahmud's Subjects:

" Know that the Lord Most High has given one capacity to the prophets and another capacity to rulers; and He has made it officeholder upon the individuals of the earth that they ought to submit themselves to the two powers and ought to recognize the genuine path set somewhere around God. "

The recovery by the fleeting Ghaznavid realm of the wonder of the 'Abbasid caliphs provoked numerous law specialists to order treatises showing the customary Sunni perspective on the caliphate. The most unmistakable were Abu al-hasan al-Mawardi (364/974-450/1058) and his contemporary, Abu Ya'la ibn al-Farra (380/990-458/1066). Both composed works entitled *al-ahkam al sultaniyya* (the Ordinances of Government), al-Mawardi from the Hanafi and Abu Ya'la from the Hanbali perspectives. The two creators indicated a consciousness of authentic substances in their blueprints of the obligations and elements of the imam in connection to past pressures and clashes, and they point by point the conditions under which an imam could be removed. The two works suggested that should any official usurp the intensity of the Caliphate, the usurper could ethically guarantee that power insofar as he didn't damage the Sunni Sharia.

The Perso-Islamic premise of authority

The finish of the *Shahnama* by Firdaus (329-30/940-41· 411/1020) in 400/1010 gave another stimulus to the two rulers and political scholars and was to turn into the most huge watershed throughout the entire existence of Islamic political idea. Just as describing the epic brilliance of the antiquated Iranian lords, the *Shahnama* persuasively reminded rulers and nobles that rulers were instruments of God's will and that their directions were in this way untouched. The God of the *Shahnama* was

Omnipotent and Omniscient, the Creator of Zoroastrians, Jews, Christians and Muslims, who supplied Kayamat (the organizer of the stately of position of authority and crown) with farr (radiance) proposing the persona of genuine majesty. Farr symbolized divine support, which lords had as long as God didn't deny them of it. Along these lines Jamshid, one of the best amazing lords of antiquated Iran, is said to have declared that he himself was invested with this heavenly (farr-I Izadi). He accepted that he was at the same time both lord and cleric (mubad), and would redirect potential scalawags from an inappropriate way and guide their spirits towards the light. Jamshid likewise concocted weapons for his supporters, and by excellence of his royal farr he manufactured iron into protective caps, junk mail, rocket verification vests, swords and steed shield, all results of his propelled insight.

Farr, or farrah is the khvarenah of the Avesta, an idea which held an uncommon essentialness for the individuals of Iran. The khvarenah was an otherworldly royal magnificence or superbness, and the Shahanshah was not just a ruler but rather likewise the overseer of this heavenly brilliance and allure.

The significance of farr in connection to sovereignty was critical to the point that even the customary Abii Hamid Muhammad al-Ghizali (450/1058-505/1111) couldn't overlook it. In his *Nasihah - ul-Muluk*, on two separate events he caused to notice farr. In the start of his part entitled "Characteristics required for Kings" Ghazali says:

"To manage His captives to Him, He sent prophets; and to safeguard them from each other, He sent lords, to whom He bound the welfare of men's lives in His astuteness and on whom He presented high position. As you will hear in the Traditions , "The Sultan is God's shadow on earth", which implies that he is high-positioning and the Lord's representative over His animals. It should along these lines be perceived that this sovereignty and the heavenly luminosity (Farr-I zadi) have been conceded to him by God. what's more, that he should as needs be complied, adored and pursued "Ohind and comply with the Prophet and those among yo~ who hold authority", which implies (Persian) "Obey God and the prophets and your sovereigns (ami"ran)". Everyone to

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whom God has given religion should in this way cherish and obey lords and perceive that their sovereignty is conceded by God, and given by Him to whom He wills. God Almighty expressed this, in the stanza (Q.iii,25): "State, O God, proprietor of the sway! You give the sway to whom You will, and You remove it from whom You will. You fortify whom You will, and You humble whom You will. In Your grasp is the decision of what is ideal. Verily You circular segment amazing over everything". This implies (in Persian) that God on High, who is the King of Kings, (Padshah - I-Padshahan), gives the majesty to whom He wills, and that he selects one man through His support and lowers another through His equity."

In a story given in a similar section Ghazali cites a discourse credited to Aristotle and proceeds:

"Incredible men owe their enormity to the celestial brightness (ifarr-I Izadi) and to their brilliance of soul, virtue of body, and broadness of keenness and information, just as to the domain which had for quite some time been in their family. (It is a direct result of these things that)they are and have been rulers. "

Ghazali then includes that perfect brilliance is communicated in the following qualities:

"Insight, information, sharpness of brain, capacity to see things, impeccable physical make-up, artistic taste, horsemanship, application to work, and fortitude; together with intensity, pondering, great temper, unprejudiced nature towards the powerless and the solid, agreeableness, charitableness, keeping up resilience and control, judgment and premonition in business, visit perusing of the reports of the early Muslims (Salaf), and consistent regard for histories of rulers (Siyaralmuluk)" and inquirv concerning the acivities of the lord' of old: in light of the fact that the present world is the continuation of the domain of the precursors, who ruled and withdrew, each leaving a memory in his possession and (getting) treasure in this life and the following. "

The characteristics recorded by Ghazali look like those referenced by Farabi in his *Ari'AhI al Madinat Al Fadila*. In spite of the fact that Ghazali went to considerable lengths to exhibit the incongruence of the Neoplatonism of Farabi and Ibn Siha with standard Sunnism, his political works show an odd wedlock between the thoughts contained in the "Mirrors for Princes" and those underway of Muslim rationalists. What is in fact momentous is that Ghazali additionally prescribed the need to draw on the sublime past of Iran portrayed in such fills in as the *Siyar ul-muluk* or the Arabic interpretation of the *Khudaynama*.

Ghazali likewise expressed as all inclusive realities various conventions (Hadith) of dicey credibility, for example,

"One day of simply rule by an impartial Sultan is more worthy than sixty years of constant love ... By God in the hand of Whose power lies Muhammad's spirit, all activities of the equitable Sultan influencing his subjects are conveyed to paradise consistently: and each supplicated of his is worth Seventy thousand petitions."

Ghazali supported Ardashir's recommendation that government and religion resemble twin siblings, and underlined the noble saying of past sages (whom he neglected to recognize by name): "The character of subjects springs from the character of kings." He questioned the present conviction among Muslims that they got the amirs they merited and certified that "great men are great through the instrumentality of rulers" and the "lead of humankind differs with their (the lords') direct".

Ghazali closed:

"You should realize that there is a maxim of the Sages that "the individuals of an age take after their rulers more than they look like their age", and that there is an idiom in the Traditions that "the individuals pursue the religion of their lords".

Believing the old Iranian lords to be paragons of temperance, Ghazali lauded Anushirwan,(531-579) for his equity. Just 'Umar and the Umayyad 'Umar canister 'Abd al-'Aziz (99/717-101/720) could be contrasted and Anushirwin. Ghazali honestly conceded that "Sovereignty stays with the unbeliever however not with bad form", and advised rulers

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that "renunciation and ruin of a region result from two things: regal shortcoming and regal oppression, every one of which causes hardship among dihqans ".

Ghazali lived in Tus during the rule of the Great Saljuqs of Tughril (429/1038-455/1063), the author of this line, dealt with Baghdad in 447/1055; later he acquired from the caliph affirmation of the title of sultan. expected by him at Nishapur in 429/1038. His successors, Alp Arslan (455/1063-465/1072) and Malik Shah I (465/1072-485/1092), were amazing rulers. Their tremendous domain stretched out from Khwarazm and present day Afghanistan to the more noteworthy container of Iran and Syria. A part of the Saljuqs managed Anatolia from 470/1077 to 707/1307. Albeit standard Sunnis, their desire to accomplish autonomous guideline incited pragmatists like Ghazali to concede that -

"Muslims didn't raise the Hashimites and Umayyads so as to bow down to them and love them, at the same time, having named them to be the rulers, the Muslims obeyed and tailed them, since acquiescence (to the ruler) is (a type of) love of God."

Ghazali talked about the caliphate in various works, reliably exhibiting that the Shari'a made the arrangement of an imam required. To him the organization symbolized the aggregate solidarity and recorded coherence of the Muslim people group, and he contended that the present circumstance rolled out an improvement in the endorsed conditions for the appointment of a caliph passable. He asserted that the legitimacy of sultans relied upon their pledges of loyalty to the caliphs, as clung to by the Saljuqs. In any case, Ghazali additionally comprehended that need made legal what was in certainty precluded. As supported by H.A.R.Gibb, "Ghazali with his typical honesty and powerful presence of mind, gets through the trick and characterizes the situation as actualities had made it"

Gibb cites Ghazali:

"A malevolence doing and primitive sultan. inasmuch as he is assumed by military power, so he can just with trouble be dismissed and that the endeavor to oust him would cause insufferable common conflict, should

of need be left under lock and key and compliance must be rendered to him, precisely as submission must be rendered to emirs ... We think about that the Caliphate is authoritatively expected by that individual of the 'Abbasid house who is accused of it, and that the capacity of government in the different grounds is done by methods for Sultans, who owe loyalty to the Caliph ... Government in nowadays is a result exclusively of military power, and whosoever he might be to whom the holder of military power gives his devotion, that individual is the Caliph. What's more, whosoever practices free position, inasmuch as he demonstrates loyalty to the Caliph in the matter of his rights of the Khutba and the Sikka, the equivalent is a sultan, whose directions and decisions circular segment substantial in the few pieces of the earth."

Nizam al-Mulk Tusi (408/1018-485/1092), who throughout the previous thirty years of his life was the executive of the Saljuq sultans, mightily contended in his *Siyasat-nama* without a doubt the privilege of sultans to run the show. Gener-partner he abstained from utilizing the word *arni'r* or sultan for the Saljiq rulers and favored the Persian expression *padsh'ih*. For him the workplace of ruler was both inherited and of celestial starting point. He contended:

"In each age and time God (be he lifted up) picks one individual from mankind and, having enhanced and invested him with royal temperance, endowed him with the premiums of the world and the prosperity of His workers; He charges that individual to close the entryways of defilement, perplexity and friction, and He bestows to him such poise and greatness in the eyes and hearts of men, that under his simply rule they may live their Lives in steady security and ever wish for his rule to proceed."

Archives gave in the rule of the Saljuqs additionally utilized the terms *jahundar* (ruler) and *jahundari* (government) and focused on the way that the chief obligation of rulers was to reestablish success in a realm by administering equity and value. They additionally underlined the relationship of authority and religion and accentuated the point that subjects were endowed to a sultan's consideration by God and that it was his obligation to guarantee their assurance. As the Saljuq sultans took a stab at the demolition of the Isma'ilis and other non-Sunni organizations,

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equity, unprejudiced nature, the security of subjects and acquiescence to the laws of the Shan'a applied to Sunnis alone.

A fascinating "Mirror for Princes" was composed by a vassal of the Saljuqs. This was the Qabus-nama by 'Unsur al-Ma 'ali Kay-ka'us (441/1049-483/1090), the Ziyarid sovereign of the Caspian coastlands of Gurgan and Tabaristan. It was expected as a manual for the creator's child and successor and depended without anyone else experience. He prompted his beneficiary to force exacting authority over his domain. He ought not become inebriated with the wine of sovereignty and should save no agonies in building up the characteristics of "wonder" equity, liberality, regard for the law, gravity and honesty".

An extensive Arabic "Mirror for Princes" called the Siruj al-muluk was accumulated in 516/1122 by Abu Bakr Muhammad canister al-Walid al Tunush'i (d. 520/1126-27). The creator was conceived in Spain in 451/1059-60 and, leaving his country in 476/1083-84, he visited Iran and Iraq. During his visit he met Nizam al-Mulk Tus whose grant and political insight enormously intrigued him. In spite of the fact that the prior "Mirrors for Princes" drew upon the narratives of KalilawaDimma, deciphered from the Pahlavi by Ibn al-Muqaffa ', they likewise contained Iranian accounts, some dependent on Indian sources. Tunushi's work demonstrates a progressively distinct obligation to the KalilawaDimna. He likewise alludes to a book called Muntakhab al/jawahir (Selected Gems) made by Shinaq for the utilization of Indian rulers.

Check your Progress-1

1. Write the theory of kingship as per Ghazali.

2. Write about the first four Caliphs.

6.3 LET US SUM UP

Early modern and modern concepts of kingship for Muslims in India were strongly influenced by Mughal thinking. The Mughals, as the descendants of Timur, shared Timur's conception of sovereignty in that 'since God is one and hath no partner, therefore, the Viceregent (King) over the land of the Lord must be one.' Therefore, the king [later emperor] was not constrained by any earthly power and was supreme in all respects, subject only to God.

As scion of the Timurid line, Babur, the first Mughal Emperor of India, also believed in the superiority of the ruler as well as the hereditary right of rule. Babur, for example, could not understand the practise of the Bengalis whereby anyone who killed a ruler and usurped the throne was accepted as king. Though Muslim, the Mughals did not see themselves subordinate to the Ottoman Caliph in any way. After the fall of the Abbasid Caliphate of Egypt in 1517, there was no Muslim ruler who could lay legitimate claim to the Caliphate and therefore the Mughals did not recognise the Ottoman claim to the title. After all, the title of 'Caliph' was the most exalted of Muslim titles and denoted leadership of the whole Muslim community [Ummah], and the Mughals were not prepared to concede such a title to the Ottomans when the humiliation suffered by Sultan Bayazid-I at the hands of their ancestor Timur was still fresh in their minds. All Mughal emperors, even the deeply religious Aurangzeb, had the Friday sermon [khutba], the ultimate sign of authority, read in their name and did not recognise any Ottoman superiority. The theory of kingship in Islam has 2 schools, one is Persian school which is much modern and the other is the Arabian school.

6.4 KEYWORDS

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Khutba -the primary formal occasion for public preaching in the Islamic tradition. Such sermons occur regularly, as prescribed by the teachings of all legal schools.

Calipha - Vicegerent, Successor, Steward

Muluk – Country

Shahansha- King of kings

6.5 QUESTIONS FOR REVIEW

1. Write about the sovereignty of Caliphs as per Islam.
2. Discuss about the Persian theory of kingship.

6.6 SUGGESTED READINGS AND REFERENCES

EJ. Rosenthal, Political Thought in Medieval Islam

T. W. Arnold, The Preaching of Islam (Lahore, reprinted 1961)

T. W. Arnold, The Caliphate (London, revised edition 1965)

Mulla 'Abd al-Qadir Bada'uni, Muntakhab al-Tawar'ikh, Vol. 1 (Calcutta, 1864-69)

6.7 ANSWERS TO CHECK YOUR PROGRESS

1. Hint – 6.2
2. Hint – 6.2

UNIT-7 THEORY OF KINGSHIP IN REGIONAL STATE BUILDING PROCESS

STRUCTURE

7.0 Objectives

7.1 Introduction

7.2 Regional State Building Process – Theory Of Kingship

7.3 Let us sum up

7.4 Keywords

7.5 Questions for Review

7.6 Suggested Reading and References

7.7 Answers to Check your Progress

7.0 OBJECTIVES

- To know about the theory of statehood as per Islam in regional kingdoms
- To know the theory of kingship followed in Bengal as per Islamic jurisprudence

7.1 INTRODUCTION

The theory of kingship and state building process in regional kingdoms in India and Delhi from 13th century onwards was a mixture of local Hindu and orthodox Islamic theory of kingship. Bengal also witnessed the adherence of kingship as per tenets of Islam.

7.2 REGIONAL STATE BUILDING PROCESS – THEORY OF KINGSHIP

Muntakhab al jawhir (Selected Gems) made by Shanaq for the utilization of Indian rulers. The Kitab Shanaq ft al-tadhir, referenced by Ibn al-Nadim, was in certainty the observed Chanakya-Niti, an assortment of Sanskrit"aphorisms on legislative issues.

Another work by Chanakya, on poison, was interpreted' into Pahlavi by an Indian named Manka, and later Abi Hatim Balkht rendered it into Arabic for Harun al-Rashid's Barmakidwaiir, Yahya·bin Khalid (170/786-187/803). ·Although Zachariae has demonstrated that the sayings credited to Chanakya in the Siraj al-muluk can't be found in any Indian writings related with his name, and that the political speculations ascribed to him were recognizable in many skillet of the Islamic world. Drawing on the huge material accessible in interpretation. Turtushi alluded to rulers by such titles as muluk, · umara', salatin and wulat. He embraced the view that a sultan's entitlement to lead was of perfect source and that he was God's shadow on earth, second just in rank to prophets and heavenly attendants. In any case, a ruler was likewise a shepherd, and in Turtushi" s world-see as the vicegerent of Mahammad his obligation was to advance the interests of his subjects. An interminable contract between God a lords implemented the last's obligation to govern with fairness and equity.

Getting from the Arabic interpretation of Khudaynama, Turtushi contrasted the advantages gathering from sultans with such normal marvels as downpour, wind, the seasons, day and night, and portrayed despots as more terrible than attacking lions. Yet, he favored even the last to rebellion, keeping up that great rose even from a sovereignty bowed down with underhanded. In a proverb ascribed to Chanakya, Turtushi' urged rulers to act like the sun, moon, earth, downpour, wind, fire, water and passing. From some Hindu source, presumably the Santi Parvan of the Mahabharata, he displayed the similarity of the huge fish eating the little ones and declared that this troubled circumstance was turned away just by government. Turtushi declared that the relations of a

ruler with his kin were indistinguishable with those of the body with the spirit; if the lord were righteous his kin would flourish, yet in the event that he were not, underhanded would win in his region.

'Awfi's *Jawami' al - Hikayat wa Lawami' al-Riwayat*, as a work of guidance for rulers, utilizing authentic and scholarly stories, was phenomenal. Of more than 2,000 of these accounts identifying with Iranian and Muslim decision lines, most were expected to fortify faith in the heavenly right of rulers. The book, finished in 625/1228, was committed to Nizam al-Mulk Muhammad ibn Abi' Sa'd al-Junaydi, the wazir of Sultan Shams al-Din Iltutmish (607/1210-633/1235), the genuine originator of the Delhi Sultanate of northern India. By 625/1228 the Sultan had vanquished every one of his foes and in 626/1229, emissaries of the 'Abbasid Caliph, al-Mustansir (623/1226-640/1242), contributed him with the title of Sultan. What the Sultan had earned by his legitimacy and military quality was legitimized by the caliphate, in this way upgrading the beneficiary's strict eminence. 'Awfi, who had finished his work before, properly trusted Iltutmish to be the best leader of the Islamic east.

Balban's Theory of Kingship

Strategy of Blood and Iron:

Hypothesis of Kingship:

The harsh, cruel and savage approach received by Balban to stifle the inward revolts and meeting with the difficulties presented by remote trespassers of Mongols is known as the arrangement of blood and iron.

The hypothesis of sovereignty propounded by Balban prompted the reception of the arrangement of blood and iron. Balban was persuaded that the best way to confront the inner and outer risks was to build the power and renown of the Sultan (King).

'Sword' was the central weapon of Balban to accomplish his destinations. He utilized this weapon with an incredible retribution against his opponents, rebels, looters, cheats and the intruders. By following this strategy, he needed to make fear in the brains of the individuals that

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whosoever set out to challenge the authority of the Sultan, he would not be saved.

Because of this arrangement he had the option to stay in charge of undertakings for around 40 years for example 20 years as the Naib/Prime Minister of Nasir-ud-racket Mohmud and afterward after as the Sultan of Delhi. He executed his arrangement of blood and iron effectively and raised the eminence and intensity of the Sultan according to the nobles and his subjects.

Primary standards of the hypothesis of Kingship were as under:

1. Divine right of Kings:

Balban said that the lord was the delegate of God on the earth and Kingship was a celestial foundation. He proclaimed this to cause the nobles to accept that he got the crown or the Kingship not through their kindness however by the leniency of God.

2. Imperial plunge:

Balban understood that individuals around then accepted that it was just the privilege of the old illustrious families to administer and practice control, he along these lines announced that he was the relative of the unbelievable Turkish warrior Afrasiyab and that conditions just had made him a slave.

3. Ruler as an autocrat:

He said to his child Bughra Khan that "Authority is the epitome of imperialism". He accepted that it is the "Ruler's super-human wonderment and status which can guarantee individuals' acquiescence.

4. Expression of distinction between relatives of honourable ancestry and ordinary citizens:

Student of history Zia-ud-Din Barni has gone to the degree of commenting that at whatever point Balban saw a man of low birth, his eyes began getting extremely frustrated and his hands arrived at his sword to kill him. This view is by all accounts on the outrageous side. Anyway this much is authentic that in light of this standpoint of Balban, he rejected all authorities not conceived of respectable families, from immensely significant posts.

5. Acknowledgment of tripartite relationship:

Balban underlined the connection among God and the Sultan, Sultan and the individuals and the God and the individuals. He thought about himself the agent of God on the earth to take care of the welfare of the individuals—individuals made by God. Likewise he underscored that treasury ought to be utilized to serve his subjects. Similarly, the ruler ought to be fair-minded in apportioning equity.

Down to earth measures to decipher the hypothesis of Kingship into activity:

1. Respectability and loftiness of the court:

Balban upheld exacting order in the court. Nobody was permitted to enjoy humor or free talk. He kept up extensive good ways from the subjects. He endorsed the court dress.

2. Selection of a few services:

Balban presented the act of 'Sijada' in which the individuals were required to stoop and contact the ground with their brow in greeting to the lord.

3. Arrangement of gatekeepers:

Balban delegated fearsome and tall watchmen who were to remain round the ruler's individual with exposed swords in their grasp. At whatever

point he used to go outside the royal residence, his guardians walked with him with bare swords and yelling 'Bismillah-Bismillah.'

4. Following Persian customs:

Balban was persuaded that the greatness of Kingship was conceivable just by following the Persian customs and he deliberately pursued these conventions in his own and open life. He named his grandsons on the example of Persian rulers. He presented a few Persian manners in his court.

5. Continuously held:

Balban never communicated bizarre satisfaction or distress out in the open. It is said that in any event, when the updates on the demise of his oldest child, Mohammad was passed on to him, he stayed unaffected and carried on the managerial work however in his private condo, he sobbed harshly.

6. Solid armed force:

There is no uncertainty that a solid armed force is required for the sustenance of an amazing ruler. Balban, consequently, fortified his military.

7. Arrangement of blood and iron:

A solid and supreme ruler is relied upon to pursue an exacting strategy in managing his foes. Balban likewise received this approach.

8. Insurance from outside intruders:

The quality of an oppressive ruler is likewise estimated by his capacity to shield his subjects from outer threat. Balban in such manner made viable strides.

Effect/Achievements of Balban:

Balban's hypothesis of Kingship combined with his arrangement of blood and iron delivered him great profits. He upgraded the glory of the Sultan.

He squashed the forces of his adversaries. He realized harmony and request. He spared the nation from the intrusions of the Mongols. Balban advocated strict justice only for Sunnis, with the exclusion of Hindus and discrimination against Ismailis and Muslim philosophers who followed Ghazali and Nizam al-Mulk Tusi. However, he declared that only such rulers deserved to be called Kings in whose territory not a single person went hungry or naked.

Balban's grandson and successor, Muizal Din Kaiqubad (686/ 1287-689/ 1290) was a rake and a drunkard. Amir Khusraw (651/1253-725/1325), however, who wrote panegyrics for all the Delhi sultans from Balban to Ghiyath al-Din Tughluq (720/ 1320-725/1325), observed that Kaiqubad was endowed with the fan: of the Kayani dynasty. Both Amir Khusraw and his friend, Amir Hasan called the great Khalji Sultan, 'Ali' al-Din Muhammad (695/1296-715/1316. a khalifa. In his *Khaza'in al-Futuh*. when describing 'Ala al-Din Khalji's victories, Amir Khusraw wrote: "Through instituting justice and the insignia of his own caliphate he once again raised the 'Abbasid standards, which grievous calamities had broken into fragments".

At the point when his standard was torn by interior resistance and named skeptical and overbearing by the 'ulami' and the sufis, Sultan Muhammad Tughluq (725/1325-752/1351) of Delhi found a one of a kind strategy for hushing his restriction. He gave coins for the sake of the 'Abbasid Caliph, al-Mustakfi Bi 'llah Abu al-Rabi Sulayman (701/1302-740/1340), by then expired. In any case, as explorers were the main association between the Middle East and India, this reality was commonly obscure. Anticipating approval from the Caliph, be that as it may, the Sultan halted Friday and 'Id petitions, and coins for the sake of the dead Caliph were given somewhere in the range of 742 and 744. At last in 744/1344 Hajji Said Sarsari, the agent of the Egyptian Caliph Hakim bi-Amr Allah Abu al'Abbas Ahmad (741/1341-753/1352), brought to Sultan Muhammad Tughluq an inauguration of power which was gotten with profound modesty. The gathering and endowments given by the Sultan to the emissary flabbergasted Ibn Battuta (703/1304-770/1368-69), who was available at the time. The

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writers composed panegyrics, yet the Indian 'ulama' and sufis stayed unmoved.

Muhammad container Tughluq passed on battling the radicals in far off Thatta. In 757/1356 his successor, Sultan Firoz (752/1351-790/1388), likewise got instatement and the title, Saiyid al-Salatin (Chief of the Sultans) from Caliph al-Mu'tadid Billah Abu al-Fath Abu Bakr (753/1352-763/1362). He likewise gave a warm welcome to the Caliph's emissary however the Sultan's support of the 'ulama' and sufis had just charmed him to them and the inauguration accomplished close to nothing. No sultan in India before Muhammad container Tughluq had applied for induction from the 'Abbasid caliph in Egypt, in spite of the fact that coins with the name of the last 'Abbasid caliph of Baghdad, al-Musta'sim (640/1242-656/1258), kept on being given until 695/1296. Sultan Ghiyath al-Din Balban (664/1266-686/1287) had been intently in contact with Khalji, however regardless he accepted that in a perfect world a sultan ought to get instatement from the 'Abbasid caliphs.

In 717/1317 'Alauddin's child, Qutb al-Din Mubarak Shah (716/1316-718/1318), gave coins bearing the titles of the 'Abbasid caliphs. Actually, from the hour of Balban onwards, in Indian political phrasing as somewhere else, the words "caliph" and "sultan" were tradable, yet the suspicion of the title, al-Wathiqbilah, ("Dependent on God" straightforwardly, and not through the Caliph) by the Sultan was a challenging advancement.

The rule of Sultan Firoz Shah Tughluq, albeit mellow and politically inadequate, denoted the restoration of Sunni universality in India. Right off the bat in the standard of Firoz, Diya' al-Din Barani (b.684/1285-86), whose granddad, father and uncle had held high posts during the rules of Delhi sultans from Balban to 'Ali' al-Din Khalji and who himself was a nadim (shelter partner) of Sultan Muhammad receptacle Tughluq, composed two significant works, the Tarikh-I Firoz shahi and the Fatawi-I-jahindari.

The previous is a past filled with the Delhi Sultans from Balban to the 6th year of Firoz Shah's rule, in any case, similar to the last mentioned, it was additionally expected to be an Indian "Mirror for Princes", and the

equivalent political speculations are communicated in the two works. In the Tarikh-I Firoz Shahi political philosophies are talked about in monologs and exchanges of the sultans, and in the Fatiwa-I Jahandari similar ideas highlight through stories from the "Mirrors for Princes". The majority of these sources have not endure and some might be spurious.

The Tarikh-I Firoz Shahi defends both the absolutism of lords and their utilization of state laws (dawahit). Barani unhesitatingly calls the initial four successors of Muhammad, jahandars (world rulers), taking note of that every one carefully watched the acts of Muhammad. As individuals, as indicated by Barani, they consolidated the glory of Jamshid with the dervishhood of spiritualists. After this period caliphs and Muslim lords ended up in an issue. In the event that they pursued the acts of Muhammad, they were not able oversee. Then again on the off chance that they controlled overwhelmingly and garishly like Khushraw, they had to damage strict law. While profound life was to be achieved distinctly through modesty, destitution and self-humbling, to the ruler pride, presumption and self-glorification were key, hence rendering, the concurrence of otherworldliness and majesty unimaginable. A ruler couldn't get by without showing lordship (rububiyya) and in this way majesty was the deputyship (niyabat) and viceregency (khilafat) of God. Muslim khalifas and rulers, in light of a legitimate concern for proliferating the expression of God, authorizing the confidence of Muhammad, obliterating the adversaries of the confidence, and self-protection, were constrained to receive the habits and customs of the incomparable Iranian sovereigns. Barani contrasted this circumstance and the eating of flesh, which is typically precluded by Islam however in outrageous conditions is allowed; similarly, Muslim lords in light of a legitimate concern for Islam were permitted to show egotism and savagery. Utilizing this model Barani included that even such non-Islamic traditions as stylized surrender, the storing up of enormous measures of fortune, and the assortment of huge groups of concubines could be acknowledged.

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Barani saw that the Rightly Guided Caliphs represented by ijma and istikhlaf, however from the hour of the Umayyads, the strategy of obliterating the Alids introduced another time of political agitation. From that point on the rules of numerous Muslim lords had been short and dynastic change had been the request for the day. Then again the administrations of the Iranis or the Byzantines were progressively steady and they were never compelled to submit to rulers from various races. Barani subsequently attested that rulers ought to be individuals from honorable lines and ought to advance a tip top from among those of good birth. The Qur'an insisted: "Lo, the noblest of you, in seeing Allah, is the best in direct", however Barani deciphered the refrain to imply that the modest conceived would never build up the level of devotion which was the right of the respectably conceived.

Barani reaffirmed his confidence in speculations on government laid out in the "Mirrors for Princes, for example, "The sultan is God's shadow on earth", "Religion and realm are twin siblings" and "Individuals pursue the confidence of their lords". His overstated accentuation on honourability of birth was expected to dishearten rulers from balancing the predominance of the nobles by raising up a modestly brought into the world administering class. The Hindu class and standing framework reinforced the social biases Barani had obtained from the Persian "Mirrors". He embraced the Iranian custom of declaring state laws, and exhorted rulers carefully to abstain from partner with the modest brought into the world in their authoritative boards. Beyond what many would consider possible state laws ought not damage the Shari'a and the Sunna, yet when convenient Baran! prescribed this ought to be no obstruction. Appeasement could generally be accomplished through sumptuous blessings.

The Badshah-I Islam or Ideal Muslim Ruler couldn't legitimize his perfect bonus without barring Hindus from higher posts and constraining the Brahmans (whom he contrasted with the Muslim 'ulama') social hopelessness. The individuals who withdrew from customary Sunnism, eminently the Ismailis and Muslim logicians, were to be demolished, in order to celebrate Sunni Islam in India and to make it the main religion.

As indicated by Barani this advocated and gave strict assent to the absolutist standard of the Delhi sultans. Despite the fact that Barani got no consolation either from Sultan Firoz or from his nobles and kicked the bucket in hopelessness, his legend Firoz in truth generously compensated the Muslim strict classes, forced jizya upon Brahmans who had heretofore been absolved, and invested heavily in smashing the Shiites and unconventional Sunnis. After his long and ineffectual standard, in any case, the Tughluq tradition deteriorated and Timur so mercilessly sacked Delhi that the capital set aside a long effort to recuperate its thriving.

Modern specialists have announced the convention that the 'Abbasid Caliph officially moved the caliphate to Sultan Selim to be legendary. This exchange would have been regardless invalid as legal scholars perceived just a Quraysh as caliph, while, similar to all sultans, Selim and his successors believed themselves to be both caliph and sultan. In any case Selim obtained the sacrosanct relics from the 'Abbasid family - the Prophet's robe, a few hairs from his whiskers, and the sword of the Caliph 'Umar. With the success of Egypt Selim turned into the watchman of Mecca and Medina, an authentic respect of which he was evenhandedly pleased. The Indian rulers Sher Shah Sur (946/1539-952/1545) engaged a devout wish to demolish the Shi'i leaders of Iran, to revive the obligation of strict fraternity with the Sultan of Rum, and to impart to him the benefit of serving one of the two sacred spots. Mecca and Medina.

The Shia rule which Sher Shah so truly wanted to douse had been set up in Iran by Shah Ismail I (907/1501-930/1524), a relative of a sufi. known as Shaikh safi al-racket (d. 735/1334), whose base camp were in Ardabil in eastern Azerbaijan (Iran). Shah Ismail, who gave the administration the name Safawi after his sufi progenitor, made Ithna'Ashari Shi'ism the state religion, in this way giving Iran an autonomous, national character in the body politic of Islam'. On the western front the Ottomans mixed to eat up the beginning irani realm, as along the eastern fringe did the Sunni Ozbegs.

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The main ruler to stay unapproachable from this partisan in-battling was Zahir al-Din Muhammad Babur. This venturesome relative of Timur, who prevailing to his dad's realm of Farghana at the young age of eleven, made a challenging endeavor to control Tashkent and Samarkand, yet was spurned by Shaybani Khan in 906/1501. After vainly looking for asylum in well disposed regions, disappointed yet not dampened, he held onto Kabul, the realm of an uncle, in 907/1501. Albeit committed to the customary Sunni Naqshbandiyya educator, Khwaja'Ubayd Allah Abrar (806/1404-895/1491), an incredible companion of the Timurids, he immediately joined Shah Isma'il and vanquished and slaughtered Shaybani Khan at Marv in 916/1510. Valuing the amicable help of the Shah, Babur vowed to peruse his name in the khutba and stamp it on his coins, together with those of the twelve Imams. The Shiite powers empowered Babur to hold onto Samarkand and Bukhara. During his short rule there, as indicated by Fagl Allah Ruzbihan, Shiism was presented without precedent for Transoxiana, that heavenly place where there is the Sunnis. Stinging under numerous failure, Shaybani's successor, 'Ubayd Allah Khan (918/1512-946/1539), vanquished Babur in 918/1512. Driven from Bukhara, Babur started focusing on the triumph of India, which he as a Timurid thought about his to lead starting at right.

Timur's relatives had given themselves the title Mirza, yet right off the bat in 1508 Bibur had just taken the title Padshah. In this manner he affirmed his matchless quality over all other Timurid rulers and subsequent to overcoming Rana Sanga of Mewar in March 1526, he expected the title Ghazi. In 937/1530, four years in the wake of establishing his incredible Indian realm, Babur kicked the bucket. His child, Humayun, was, similar to his dad, a researcher, at the same time, in contrast to him, an incapable pioneer. It was Humayun's child Akbar (936/1556-1014/1605) in whose rule a large portion of northern India was vanquished as well as another stimulus was given to remote relations, legislative issues and the craft of government.

Between the reigns of Timiir and Akbar two significant patterns in political philosophy solidified, one being basically Ghazalian and the

other, Nasirian. The most unmistakable commitment to the Ghazalian school was made by the Dhakhirat al-muluk of the sufi' preacher. Mir Saiyid An Ii Hamadani of 1385. In his work the Saiyid saw that men were diversely lit up through the light of the heavenly traits of Jamal (Beauty) and Jalal (Majesty) in view of their natural contrasts; these thusly prompted varieties in the attributes and convictions of various networks. Some effectively acknowledged direction, while others were obstinate, showing their natural indecencies. It was the need to beat the contentions and discords inside human instinct that had provoked God to designate an only ruler, all together that he right guide people to pursue the Shari'a and find some kind of harmony among first class and average people. The principle obligation of rulers was to shield the frail from the oppression of the solid.

Mir Saiyid 'Ali Hamadani identified the accompanying fundamentals for a decent Islamic ruler:

1. While thinking about a request, he should put himself in the situation of his subject and settle on the choice as per what he would himself like in the event that he were the candidate.
2. Fulfilling the requirements of Muslims ought to be the most noteworthy type of love.
3. In issues of nourishment and dress he ought to pursue the customs of the Rightly Guided Caliphs.
4. He ought to be well mannered, and ought not be vexed at long petitions and dialogs.
5. He ought not stop for a second to uphold the Shari'a so as to satisfy all areas of his subjects, for in each system half of the subjects are disappointed with the ruler. He should take note of that if God was happy with his requests and His words were respected, the fulfillment of his subjects would pursue consequently.
6. He ought not overlook the way that through government lords could secure either felicity or judgment. The pride of common power lords to

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crush their confidence, so through equity and exemplary nature rulers ought to acquire joy for the world to come.

7. He should endeavor to find the individuals who were devout among the 'ulama' and dervishes, and try to increase each bit of leeway.

8. He ought not alarm his subjects by a demonstration of vanity and pomposity, yet should win their hearts by generosity and equity.

9. He ought not enable domineering and deceptive officials to attack his subjects, and should review the shades of malice delivered on them .

10. He ought to enter reality of debates and convey decisions as per the sunna: he ought not be deceived by witnesses or by what showed up Prima facie to be right.

Well disposed relations between the Delhi sultans and the court of Samudra (Pasai) in Sumatra prompted the presentation of Perso-Islamic court stately and political belief system into that island realm, At the Delhi court of Muhammad receptacle Tughluq, Ibn Battuta had met Amir Dawlasa, whom Sultan al-Malik al-zahir of Sumatra had sent as an agent, and who, joined by the Sultan's appointee, was sent to give Ibo Battuta an illustrious gathering when he arrived at Sumatran shores in 746/1345-46. Different notables going with Amir Dawlasa bore such names as Qadi al-Sharif, Amir Saiyid al-Shirazi and Taj al-Din Ispahini". The prevalence of Persian authorities at Sultan al-Malik al-Zahir's court, and his enthusiasm for religious exchanges, would show that the Sultanate pursued the Perso-Islamic hypotheses of sovereignty of Ghazali and that the ceremonials portrayed by Ibn Battuta were equivalent to those of Indo-Persian courts, the just distinction being that the Delhi court pursued Hanafi and Sultan ZahirShafi rehearses.

Khwajigi invited Babur to believe that outstanding ~sufis who were responsible for the maintenance of the world had, from among the sultans, elected 'Ubayd Allah as khalifa. Forming an electoral college they sent word to him (Khwijigi) of their unanimous decision and sought his co-operation. Khwajigi advised Babur of his decision to obey and hoped that Babur would also concur. This curious method of electing the caliph was ignored by Babur; perhaps it was never conveyed to the

Sultan in Turkey and merely indicated a developing involvement of the sufis in politics.

Another inclination to the Ghazalian and Nasirian speculations of majesty and government was delivered by Abu al-FaQi 'Allami (958/1551-1011/1602), motivated by a need to defend the comprehensively based arrangement of harmony among the multi-strict and multi-racial populace of India started by his benefactor, Akbar the Great. Other than Arabic and Persian chips away at majesty and government, Abu al-FaQi approached the Persian interpretation of the Mahabharata and the Ramayana, to the Arabic interpretation of the Chanakya Niti and to different works of old Indian rianiti (commonwealth) in Sanskrit.

The spate of interpretations into Persian during Akbar's rule included one of the Siraj al-muluk of al-Turtushi. This served to remind Indian savvy people that Turtushi filled a significant hole in the investigation of political hypotheses, since he had approached crafted by the sages of Persia, Byzantium, China, Hind and Sind which were not accessible to the Arabs. Turtushi's affirmation that an unbeliever ruler who administered his realm as indicated by the correct standards was desirable over a . Muslim ruler who was slipshod in satisfying his obligations would in general fortify the premise on which Akbar's administration was established.

Having discovered that Jahangir (1014/1605-1037/1626) was keen on the conventions of the Prophet on majesty, Shaikh 'Abd alhaqqMuhaddithDihlawi (958/1551-1052/1642) composed a treatise, the NuriyyaSultaniyya covering every one of the customs regarding this matter. Albeit a prepared researcher of Hadith, he never scrutinized the credibility of the conventions which had gotten mainstream since the hour of Ghazali. what's more, composed:

"No rank is higher than that of a lord, and all expressions of traditional commendation are deficient to return on account of him ... The request and course of action of common undertakings relies on the ruler. Were each lord to go into retirement, the infinite request would be broken. In

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this way lords ought to so direct their exercises that their reality isn't a wellspring of confusion."

Structuring his hypothesis of authority to legitimize his own promotion to the position of authority and to pick up the support of orthodox Sunnis for his standard, Aurangzib (1068/1658-1115/1707) asserted that since "all activities are controlled by the desire of God" his triumph over his siblings was a celestial blessing. He said that that ruler was genuinely extraordinary who was helped by God as per the Qur'anic refrain: "O Allah! Proprietor of Sovereignty (mulk)! Thou givest sway to whom Thou wilt and Thou withdrawest power, from whom Thou wilt". From his jail Shah-Jahan (1037/1628-1115/1707) blamed Aurangzib for usurpation. to which he answered:

"Maybe Your Majesty's 'ulama' have not instructed Your Majesty regarding the right position (about sovereignty) under the Shari'a... The treasury and property of lords and sultans are intended to fulfill the necessities of the nation and network; they are not private property and not a legacy, and in this way zakat isn't required on them. God most High chooses somebody from among the regarded ones of His Court for the administration of issues identifying with the occupation and predetermination of humankind, under whose influence He puts the obligations of official and loosing, so all kind of individuals may lead their lives based on value."

Shaikh Ahmad Sirhindi, known as Mujaddid (971/1564-1115/1707), encouraged the Muslim nobles of Jahangir's court to convince the Emperor to authorize the Sharia by state enactment, to repudiate orders forbidding the executing of cows, to reimpose jizya and to deny Hindus and Shi'is of all posts of duty and trust. No place, in any case, does he advocate disobedience.

Aurangzib coordinated the aggregation of a summary of fatwas as per the Hanafi lawful code, yet the Ayin (mainstream establishments) presented in Akbar's rule were not supplanted. The Ottoman Turks, who had additionally expected the status of gatekeepers of the Sunni" Sharia, enhanced the last with Qanun (legitimate standards) or political and

authoritative laws. Writing in 1640. Khoja Beg focused on the innate right of the Ottomans to run the show. He closed with these words:

" Designing his hypothesis of sovereignty to legitimize his very own promotion to the royal position and to pick up the support of orthodox Sunnis for his standard, Aurangzib (1068/1658-1107/1707) guaranteed that since "all activities are controlled by the desire of God" his triumph over his siblings was a perfect blessing. He said that that ruler was genuinely incredible who was helped by God as per the Qur'anic refrain: "O Allah! Proprietor of Sovereignty (mulk)! Thou givest power to whom Thou shrivest and Thou withdrawest sway, from whom Thou shrink". From his jail Shih-Jahan (1037/1628-1068/1658) blamed Aurangzib for usurpation. to which he answered: Perhaps Your Majesty's 'ulama' have not informed Your Majesty with respect to the right position (about sovereignty) under the Shari'a... The treasury and property of rulers and sultans are intended to fulfill the requirements of the nation and network; they are not private property and not a legacy, and in this way zakat isn't imposed on them. God most High chooses somebody from among the regarded ones of His Court for the administration of issues identifying with the vocation and predetermination of humankind, under whose influence He puts the obligations of authoritative and loosing, so all sort of individuals may lead their lives based on value. Shaikh Ali Mad Sirhindi, known as Mujaddid (971/1564-1034/1624), encouraged the Muslim nobles of Jahangir's court to convince the Emperor to authorize the Shari'a by state enactment, to disavow orders denying the murdering of dairy animals, to reimpose jizya and to deny Hindus and Shi'is of all posts of obligation and trust. No place, be that as it may, does he advocate resistance. Aurangzib coordinated the assemblage of an abridgment of fatwas as indicated by the Islamic legal code, yet the Ayin (common organizations) presented in Akbar's rule were not supplanted. The Ottoman Turks, who had additionally expected the status of gatekeepers of the Sunni Shari'a, enhanced the last with Qiyun (lawful standards) or political and authoritative mandates. Writing in 1640. Khoja Beg focused on the genetic right of the Ottomans to run the show. He finished up with these words:

" The request and course of action of issues is reliant on the honorable heart of the Padshah. The Padshahs are the core of the world. While the heart is healthy the body is sound as well."

The sway of the Umma

In the eighteenth century the decay of Turkey, Iran and India, provoked scholars to analyze the reason for their ills and to offer cures. In Delhi, Shah Wali Allah (1114/1703-1166/1762), writing in both Arabic and Persian, endeavored to decide the idea of the rot from its manifestations, and endorsed cures on conventional lines. He accepted that the initial two caliphates went under the classification of Khilafat-I Khau (Special Caliphate) and that during this period the triumphs over Iran and Syria had made the Muslim people group all in all God's vicegerent on earth. It isn't astounding that Shah Wali Allah considered Sultan Mahmud of Ghazni the best leader of Islam after the Khilafat-I Khau [since he had propelled the primary genuine victory of India. Mahmud's horoscope, the Shah accepted, was indistinguishable with the Prophet's, and this reality had empowered him to get his triumphs in wars to proliferate Islam.

Nizam al-Mulk Asaf Jah Ahmad Shah Durrani and the Rohilla boss, Najib al-Dawla, were thusly the incredible any desires for Shah Wali Allah, yet he additionally attempted to stir the dolt and obscene Mughal Emperor Ahmad Shah (1161/1748-1167/1754) to the need to revive the deteriorating realm. In a letter to the Emperor, Shah Wali Allah recommended various customary plans to streamline the Mughal organization, including:

"Severe requests ought to be given in every Islamic town prohibiting strict services openly rehearsed by unbelievers, (for example, Holi and custom washing in the Ganges). On the tenth of Muharram Shias ought not be permitted to go past the limits of balance in the bazaars and Streets, neither should they be discourteous nor rehash inept thin~ (that is, discuss tabarra or censure the initial three successors of Muhammad)."

The breaking down of the political impact of Indian Muslims didn't at all sodden the Shah's confidence in the inescapable reassertion of their capacity. He was persuaded that, were Hindu solidarity to remerge: in

India, the Divine Mystery would manage its pioneers into the chest of Islam. 161 Shah Wali Allah was enticed to make such a statement as a result of the previous changes of Berke (1256-1266), grandson of Chingiz Khan and the Ilkhanid, Mahmud Ghazan (694/1295-703/1304). Like other universal Muslims, the Shah considered the Mongol transformations an incredible triumph for Islam, without worrying about the political factors behind them. Plainly the Shah was neither nonconformist nor exclusivist, the same number of current Muslims guarantee; his political crucial to achieve the reclamation of Sunni predominance over the world, the beginning stage being India.

Shah Wali Allah's call to come back to the Arabic language, Arabic dress. what's more, Arab styles of living was a response against Irani and Hindu impact on the Mughal government. The destruction of Iranis and Hindus, the Shah accepted, was bound to reestablish the magnetism of the Sunni firqa-najjiyya.

It will be useful for us to have a fast and short take a gander at the political history of Sultanate Bengal for a superior comprehension of our perspective. The Sultanate time frame began with the Bakhtiyar's victory of Nadia. After his demise the royal position was involved by the Khaljimaliks (which means military commandants).

Bakhtiyar just vanquished Nadia, Gaur and some piece of North Bengal. In any case, his successor Ghiyasuddin Iwaz Khalji (1211-1227) extended the Muslim region further South-east. However, the entire of Bengal went under Muslim control during Shamsuddin Ilyas Shah (1342-1358), the organizer of Independent Sultante and the Ilyas Shahi Dynasty. He originally joined the three governorships of Bengal organized by the Tughlaq rulers into one unit. Before that Fakruddin Mubarak Shah, the shield carrier of the representative, who had passed on a characteristic demise, pronounced autonomy in 1338, the beginning stage of the Independence of Bengal which went on for a long time till 1538 when Sher Shah crushed the last autonomous leader of Bengal Ghiyasuddin Mahmud Shah (1532-1538) of the Hussain Shahi Dynasty. These 200 years came to be known as ShadinSultani Amol (the Independent Sultanate).

What was the idea of state in Sultante Bengal? Is it accurate to say that it was a Khilafat or a monarchical state?

The issue has been talked about by conspicuous medieval Bengal student of history Abdul Karim in Pan-Islamic viewpoint and in his Social History of Bengal he arrived at the decision that Bengal was a blend of dynastic monarchical standard and hypothetical Islamic state recommended by the law specialist like Al Mawardi, Al Gajali and others. As indicated by Karim it was important in Bengal that the Sultans should work for the foundation of the Muslim society and its welfare. The Muslim society in this way settled could just continue as a political power and the Sultans thus hence, needed to apply all their strength to help the development of the Muslim society. The Sultans of Bengal pursued a liberal arrangement with the goal that individuals of different strict convictions can live respectively calmly. As a piece of that progressivism appeared by the sultans were the arrangement of non-Muslims in their organization in spite of the fact that the idea of the state was Islamic; mix of nearby and a few times Hindu components in their coins; non burden of zija; social welfare works which benefits all independent of religion and in some cases bestowal of support to Hindu strict minister like Sri Chaitanya. The arrangement of non-Muslim mostly Hindus in the State organization is apparent in different sources. Contemporary history specialist Ziauddin Barani in his Tarikh-i-Firuzshahi expounds as pursues on Ilyas Shah, which as indicated by him defended the Lakhnauti intrusion of Firuz Shah Tuqlaq:

"that Ilyas, the leader of Lakhnauti, who has claimed that nation by power, as of now assembled the paiks (troopers) and dhanuks (bowmen) from the stream girt Bangalah and attacked Trihut with no explanation."

Somewhere in the range of 1204 and 1338, when Bengal was managed by governors of the Delhi Sultanate, the Muslims' capacity base was situated at Lakhnauti, in the delta's north western corner, with eastern Bengal staying objective and social outskirts zone. It was into this liquid wilderness condition that Shah Jalal (d.1346) entered, precisely a century after the underlying Turkish triumph of north western Bengal. One

among many early Muslim pioneers in Bengal, Shah Jalal is today broadly loved as a holy person, and his profession is generally comprehended, if just subconsciously, as a sort of allegory for the Islamization of Bengal.

The Early Bengal Sultanate, 1342–ca. 1400

In 1258 Mongol armed forces under the direction of Hülegü Khan sacked Baghdad and executed the authoritative caliph, al-Musta'sim, consequently officially smothering a definitive textual style of Islamic political authenticity. In any case, for 50 years after this calamity, coins struck in India kept on conjuring the expression "in the hour of the caliph, al-Musta'sim," proposing the failure of Indo-Muslim rulers to consider any legitimizing power other than that coming from the main Abbasid caliph. Be that as it may, at last, in 1320, Qutb al-Din Mubarak, the Delhi sultan, parted from custom and intensely proclaimed himself to be the caliph of Islam. Despite the fact that the title didn't stick, and was in reality cruelly got, the rule was presently settled that Islam could have numerous caliphs, and that they could live even outside the Arab world. This upheaval in Islamic political reasoning happened pretty much when Bengal again affirmed its freedom from the Delhi sultanate. In 1342 an amazing honorable, Shams al-Din Ilyas Shah (1342–57), wrested Bengal liberated from Delhi's hold and built up the first of a few administrations that stayed free from North India for the following more than two centuries. The break with Delhi was set apart by a move of the Ilyas Shahi capital from Lakhnauti, the common capital all through the age of Delhi's authority, to the new site of Pandua, found about twenty miles toward the north.

At first, Delhi didn't enable Bengal's attestations of autonomy to go unchallenged. In 1353 Sultan Firuz Tughluq brought a colossal armed force down the Ganges to rebuff the breakaway realm. Despite the fact that Firuz slew up to 180,000 Bengalis and even briefly removed Shams al-Din Ilyas Shah from his capital at Pandua, he neglected to reannex the delta. After six years, Firuz made another endeavor to reestablish the delta to Delhi's position, yet he was again rebuked, this time by Shams al-Din's child and successor, Sikandar Shah (r. 1357–89). These

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uncertain attacks of Bengal, and the fruitful strategies of the two Bengali lords to evade the North Indian settlers by blurring into the inside, at long last convinced Firuz and his successors of the purposelessness of attempting to clutch the far off region. After 1359 Bengal was left undisturbed by North Indian armed forces for about two centuries.

As a general rule, the rise of the autonomous Ilyas Shahi tradition spoke to the political articulation of a long-present social self-rule. In the late thirteenth century, Marco Polo went on about "Bangala," a spot he had evidently known about from his Muslim sources, and which he comprehended just like a locale unmistakable from India, for he depicted it as "bearably near India" and its kin as "pathetic Idolaters" who talked "an impossible to miss language." Our first indigenous reference to "Bengal" shows up in the mid fourteenth century, when the student of history Shams-I Siraj 'Afif alluded to Shams al-Din Ilyas Shah (1342–57) as the "sultan of the Bengalis" and the "lord of Bengal." The coins of this ruler, and the design of his child and successor, plainly mirror the new state of mind of freedom.

Here the sultan broadcasts a relationship with the caliphate as well as makes a case for majestic brilliance, calling himself "the subsequent Alexander." Though maybe not matching the achievements of Alexander the Great, Shams al-Din absolutely made a noteworthy showing of "world-overcoming" in the politically thick venue of fourteenth-century India: notwithstanding opposing rehashed intrusions from Delhi, he vanquished a large group of neighboring Hindu rajas, in particular those of Champaran, Tirhut, Kathmandu, Jajnagar, and Kamrup (comparing to present day Bihar, Nepal, Orissa, and Assam).

The most marvelous proof of the administration's magnificent demands is found in a solitary landmark worked by the originator's child and successor, Sultan Sikandar (r. 1357–89). This is the popular Adina mosque, finished in 1375 in the Ilyas Shahi capital of Pandua . In spite of the fact that its developers reused a decent arrangement of cut stone from pre-triumph landmarks, the mosque doesn't seem to have been expected to pass on a message of political enslavement to the locale's non-Muslims, who in any occasion would not have utilized the structure.

Truth be told, expressive themes in the mosque's petition specialties uncover the developers' fruitful adjustment, and even gratefulness, recently Pala-Sena art.

The overwhelming landmark is additionally prone to have been an announcement aimed at Sikandar's progressively far off Muslim crowd, his previous overlords in Delhi, presently severe opponents. Having effectively guarded his realm from Sultan Firuz's armed forces, Sikandar anticipated his cases of intensity and autonomy by raising a landmark more noteworthy in size than any structure worked by his North Indian opponents. Estimating 565 by 317 feet remotely, and with a massive yard (445 by 168 feet) encompassed by a screen of curves and 370 domed sounds, the Adina mosque effectively outperformed Delhi's Begumpur mosque, the important mosque of Firuz Tughluq (1351–88), in sizetruth be told, the Adina remains the biggest mosque at any point worked in the Indian subcontinent.

The Rise of Raja Ganesh (ca. 1400–1421)

Extended over numerous decades, this battle of self-legitimization by references outside to Bengal will undoubtedly have its impact on that other crowd to which the Muslim system tended to itself—the Bengali populace, and particularly the Hindu landholding elites whose participation was basic for the realm's organization. Pressures between the Indo-Turkish decision class and Hindu Bengali society surfaced close to the finish of the fourteenth century when Sufis of the Chishti and Firdausi orders, who fervently supported a changed and cleansed Islam, demanded that the state's remote and Islamic character not be weakened by conceding Bengalis into the decision class. In 1397 Maulana Muzaffar Shams Balkhi (d. 1400), a Sufi of the Firdausi request, whined in a letter to Sultan Ghiyath al-Din A'zam Shah:

The vanquished unbelievers with heads hanging down, practice their capacity and power to regulate the terrains which have a place with them. Be that as it may, they have additionally been named (official) officials over the Muslims in the terrains of Islam, and they force their requests on them. Such things ought not happen.

Sultan Jalal al-Din Muhammad (1415–32) and His Political Ideology

Encompassed by defiant Hindus in the inside and by frightened individuals from the Muslim world class in the capital, how did the kid ruler and Muslim proselyte Sultan Jalal al-Din declare his very own cases to the honored position? In the first place, he turned around the approach of his Hindu dad regarding the exceptionally powerful hover of Chishti Sufis in the capital. Sufi sources, normally inclined toward the reason for the shaikhs, delineate Raja Ganesh as having efficiently aggrieved the Sufis of Pandua, in any event, orchestrating the homicide of one of their next of kin. But Sultan Jalal al-Din broke with this arrangement by submitting himself to the individual direction of Pandua's driving Chishti, Shaikh Nur Qutb-I 'Alam. Given the youthful ruler's young age at the hour of his promotion, all things considered, he had been endowed to the strict consideration of the revered Chishti holy person as a major aspect of a trade off that Raja Ganesh and persuasive Indo-Turkish nobles turned out as their cost for tolerating Ganesh's child as lord. In any occasion, unmistakable individuals from the Chishti request plainly developed as the important legitimizers of Islamic expert in Bengal, a job they would keep on playing for the rest of the free sultanate time frame, and through the Mughal time frame too.

Having removed a Hindu tradition in Bengal, the most punctual Muslim rulers made no endeavor on their coins to state authentic authority over their vanquished subjects, showing rather a demonstration of coercive power. Their soonest engineering uncovers a foreigner people as yet investigating their shoulders to far off Delhi. Throughout the thirteenth century, be that as it may, political competition with Delhi constrained Bengal's rulers to receive a stance of strenuous strict universality opposite their previous overlords. This they did by partner themselves with the textual style of all Islamic authenticity, the workplace of the caliph in Baghdad. In the wake of picking up autonomy from Delhi in the mid fourteenth century, the sultans of Bengal added to this stance a projection of Persian royal belief system, reflected in the "Second Alexander" numismatic equation and in Sikandar's self important and great Adina mosque.

By the mid fifteenth century, in any case, an excessive amount of accentuation upon either outside premise of authenticity—Islamic or magnificent Persian—incited an emergency of certainty among those incredible Bengali nobles upon whose proceeded with political help the minority Muslim decision class at last depended. That emergency, showed in Raja Ganesh's ascent to everything except legitimate power, thusly incited an emergency of certainty among the central Muslim literati, the Sufi world class of the time. These pressures were somewhat settled by the transformation of Raja Ganesh's child, Sultan Jalal al-Din, and the last's endeavor to belittle every one of the realm's main bodies electorate—devout Muslims, Sufis of the Chishti request, and fans of the Goddess—on a different, piecemeal premise.

Second, the new ruler tried to legitimize his standard by openly showing his certifications as a dedicated and right Muslim. Contemporary Arab sources hold that upon his change to Islam, Jalal al-Din received the Hanafi lawful convention and modified the mosques destroyed by his dad. Somewhere in the range of 1428 and 1431 he additionally upheld the development of a strict school in Mecca and built up close ties with Sultan Ashraf Barsbay, the Mamluk leader of Egypt. Having handled the last with blessings, Jalal al-Din mentioned in kind a letter of acknowledgment from the Egyptian sultan, he being the most esteemed Muslim ruler in the Islamic heartlands and the caretaker of a remainder line of the Abbasid caliphs. The Mamluk sultan agreed to the solicitation, sending the Bengal sultan a robe of respect just as the letter of acknowledgment. Jalal al-Din additionally reintroduced on his coins the Muslim admission of confidence, which had vanished from Bengal's coins for a few centuries, since the hour of Ghiyath al-Din 'Iwaz (r. 1213–27). In certainty, he went significantly further. Maybe in light of the fact that he couldn't record on his landmarks and coins the typical self-legitimizing recipe, "sultan, child of the sultan," in 1427 the lord, presently a develop man with twelve years' decision experience, had himself portrayed in one engraving as "the most magnified of the extraordinary sultans, the caliph of Allah known to mankind." Having tried the gathering of his intense articulation on a solitary mosque, he made the bolder stride three years after the fact of including "the caliph

of Allah" as one of his titles on his coins. For a believer to the religion to guarantee for himself the loftiest title in the Sunni Muslim world—second just to the Prophet himself—was to be sure a stupendous jump.

Check your Progress-1

1. Discuss about the kingship of Delhi Sultanate.

2. Discuss about the kingship of Raja Ganesh

7.3 LET US SUM UP

The Turkish rulers embraced the hypothesis of majesty which was like the hypothesis of Hindu rulers. They had confidence in divine right hypothesis of authority and they acted not just as the agent of God on earth yet in addition had faith in total government. They considered the Sultan generally ground-breaking on the earth and being a Naib of God himself he had no family relationship with anyone. Each official whether high or low, was his subordinate and he had fullest power over the exercises of the realm. His authorities were just his workers and they were at risk to perform just those obligations which were allotted to them by the Sultan. Be that as it may, the hypothesis of sovereignty of Afghans had no similitude with this.

7.4 KEYWORDS

Ulema – Bureaucracy

Qazi -Judge

Mufti – Interpreter in law

Muhtasib – Ombudsman

Imam – prayer leader

7.5 QUESTIONS FOR REVIEW

1. Discuss about the theory of kingship of Balban.
2. Discuss about the theory of kingship in Mughal court.

7.6 SUGGESTED READINGS AND REFERENCES

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Vanina. Eugenia, Ideas and Society in India from the sixteenth to eighteenth centuries, OUP, Delhi, 1995

M. Watt, The Majesty that was Islam, London, 1974

7.7 ANSWERS TO CHECK YOUR PROGRESS

1. Hint – 7.2
2. Hint – 7.2