



R. K. GROUP OF COLLEGE

BEHIND KALWAR POLICE STATION, KALWAR, JAIPUR (RAJ.)

Assignment



1. What is the contribution of Iltutmish in the history of the Sultanate period?

2. Mention the main sources of Indian history during the Mughal period?

3. Akbar's southern policy

4. Outline the contribution of Sufism in the development of composite culture in the medieval period.

The Contribution of Iltutmish for the Ex-pansion and Consolidation of the Delhi Sultanate

Get information on: The Contribution of Iltutmish for the Ex-pansion and Consolidation of the Delhi Sultanate

Iltutmish was the real founder of Delhi sultanate. He made Delhi his capital instead of Lahore by defeating his two main rivals Nasiruddin Qabacha (Governor of Uch) and Tajuddin Yaloz (Sultan of Gazni) by diplomatically declining the request of Jalaluddin Mangbarani (son of Khawarazm Shah), of a refuge, he saved India from the wrath of Chengez Khan's army. He completed the construction of Qutub Minar which was started by Alauk

Delhi Sultanate He also introduced Silver Tanka (175 gms) and Copper jital coins, thus monetizing economy. Further, he got a letter of investiture from Caliph of Baghdad in 1229. Thus he became the first legal sovereign and founder of the sultanate. In the field of education, he founded the Nasiriyya College in Delhi in the memoir of his son Nasiruddin Mahmud.

He created Turkan-i-Chinalagani or Chalisa. This was the body of Shamsi nobles who assumed the role of king makers. Thus giving Delhi sultanate a strong administration initially. It was the other matter that these nobles assumed the usurper role when the king became weak. He also introduced the Iqta system in India for the first time. An Iqta was a piece of land given to any sultanate official in lieu of services

It was the revenue that was given and not the land itself. From the money generated from the land, he can keep one part for his own expenses and the other part for the maintenance of troops. He had to continuously visit the royal darbar as a mark of honour and submission for the Emperor. By this arrangement, Iltutmish created a body of trusted slaves (Iqtadars were mostly slaves) who could be summoned at any time. All this led to the expansion and consolidation of Delhi sultanate. Iltutmish was the third ruler of the Slave dynasty. He founded the Delhi Sultanate in 1211 and received the Caliph's investiture in his rule. He conquered Multan and Bengal from contesting rulers, and Ranathambhore and Siwalik from their rulers.

He expanded his domain by defeating the Muslim rulers of Ghazni, Multan and Bengal, which had previously annexed some of his territories and threatened his domain. He conquered the latter two territories and made further conquests in the Hindu lands, conquering the fort of Ranathambhore and the lands of Gwalior and the fort of Mandur.

He instituted many changes to the Sultanate, re-organising the monetary system and the nobility as well as the distribution of grounds and fiefs, and erected many buildings, including Mosques, Khanqas (Monasteries), Dargahs (Graves) and a Hauz (reservoir) for pilgrims.

Shams ud-din Iltutmish founded the Delhi Sultanate and much strengthened the power of the slave dynasty and of Islam in the India, although his kindred and heirs were not as politically gifted, with no ruler comparable to him in the area until the time of Ghiyas ud din Balban.

Iltutmish tomb at qutub complex

Name and Tutelage

The name Iltutmish is a Turkic name, meaning "he has held/owned land" (Iltutmus, in modern Turkish). Another theory concerning the meaning of the name suggests a connection with an eclipse that supposedly occurred at his birth (an event of some importance in the view of the people of the time). The other etymologies for his name include Altamash, which denotes the number sixty, or the guard of the army, which is the ancient Turkic Khanates numbered at sixty; but this theory falsely draws its source from that he is often referred to as "Al-Tamash", which is most likely an Arabic variation of his Turkic name.

The title "Shams ad-Dunya Wa'd-Din" is a royal Laqab (regal title) of the time, translated as "Sun of the world and [of the] Faith" which he used once he was established Sultan at Delhi. Subsequent to the investiture by the Caliph, he was also addressed by the title "Yamin Amir al-Mu'minin" - The righthand man of the commander of the Faithful, or as "Naib" (lieutenant) of the Commander of the Faithful, which is the Caliph.

Early life and career

Shams-ud-din belonged to the tribe of Ilbari in the Eurasian Steppe of Turkestan. While his association (by his biographers) with the Turkic nobility of that tribe confederation can be seen as dubious and anachronistic, it is possible that he was indeed high-born.

He was sold into slavery at an early age, reportedly after being sold by his kinsmen to slave merchants. the motif was for being handsome and particularly intelligent that Iltutmish caused jealousy among his brothers (a motif admittedly taken from the Biblical and Quranic tale of Joseph) that were all around the

Steppe, supplying Turkic slaves as soldiers (Ghilman) to the military Elite of the Muslim world of the time.

He was taken to the great slave market of Bukhara, and later to Ghazni, which was the Western capital of the Ghurid dynasty, where he was purchased to the court of the Sultan, Muhammad Ghuri Sam, a notable Muslim ruler of the time. Earning some reputation in his court, he was quickly appointed personal attendant of the Sultan.

Muhammad's deputy and former slave, Qutub-ud-din-Aybak, then Viceroy of Lahore, sought to procure the slave. Due to the Sultan's refusal to sell his slave to his nobles, it was decided that Iltutmish be taken to Delhi, and there bought by Aibak, so that the Sultan's orders may not be violated in his own capital. Aibak bought Iltutmish and another slave (who would later perish) for the high price of 100,000 Tankas, the silver coin used in Muslim India.

He rose quickly in Aibak's service, earned the title Amir Tamghach, married Aibak's daughter, and served in succession as the Governor of Tabarind, Gwalior and Baran. In recognition of his services during the campaign of Muhammad of Ghur against the Khokhars in 1205-06, he was, by the Sultan's order, manumitted. Iltutmish was appointed Governor of Badaun in 1206 and was serving in this post when Aibak died in a polo accident and succeeded by a rumoredly incompetent man called Aram Shah. Subsequently, a group of noblemen invited Iltutmish to stake his claim on the Indian dominions of the Ghurids.

Rise to power

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

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

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

Early challenges

On his accession, Iltutmish faced a number of challenges to his rule. In the aftermath of Aibak's death, the Ghurid dominions in India had divided into four. Iltutmish controlled Delhi. Nasir-ud-Din Qabacha, the Governor of Uch and Multan asserted his independence. Ali Mardan Khilji, who had been appointed

Governor of Lakhnauti in Bengal by Aibak in 1206, had thrown off his allegiance to Delhi after his death and styled himself Sultan Ala-ud-din. His successor, Ghiyasuddin, conquered Bihar. Lahore was contested by Iltutmish, Qabacha and [Tajuddin Yildoz], Muhammad of Ghor's adopted son and successor in Ghazni. Yildoz attempted to bring Delhi under his control. Initially, Iltutmish acknowledged Yildoz's suzerainty by accepting the symbolic presents of the chatr and durbash. The Hindu princes and chiefs were discontented at their loss of independence and had recovered Kannauj, Benaras, Gwalior, and Kalinjar had been lost during Qutub-ud-din's reign while Ranthambore had been reconquered by the Chauhans during Aram Shah's rule. To add to Iltutmish's troubles, some of the Amirs of Delhi expressed resentment against his rule.

The first order of business was to bring under control dependencies of Delhi that were under the control of Muizzi nobles and Hindu chieftains. Iltutmish launched military campaigns to assert his rule over Awadh, Badaun, Benaras and Siwalik. Iltutmish's son Nasir-ud-din Mahmud captured the Gangetic valley territories of Budaun, Kanauj, and the Hindus' holy city of Benaras. Rohilkhand was taken with heavy losses.

In 1215-1216, Yildoz, who had been defeated and expelled from Ghazni by the forces of the Shah of Khwarezm, moved towards Punjab and captured Lahore from Qabacha. Yildoz laid claim to the throne of Delhi as the heir to Muhammad of Ghor. Iltutmish refused, stating:

[T]he dominion of the world is enjoyed by the one who possesses the greatest strength. The principle of hereditary succession is not extinct but long ago destiny abolished this custom.

Iltutmish defeated Yildoz at Tarain. Yildoz was imprisoned in Badaun and was later executed. This ended Ghazni's aspirations to dominate northern India

After the death of Yildoz, Qabacha had retaken Lahore. In 1217, Iltutmish led his army towards Qabacha. Qabacha attempted to retreat from Lahore towards Multan but was defeated at Mansura. Iltutmish refrained from attacking Sindh due to the presence of Mongols on his north-west frontier. Iltutmish was preoccupied with the Mongol threat and did not threaten Qabacha until year 1227. Lahore was under Iltutmish's rule but not for long.

Mongol threat

In 1221, the Mongols, under Genghis Khan appeared for the first time on the banks of the Indus. They had overrun the countries of Central and Western Asia with lightning rapidity. The Mongols sacked the Khwarazmian kingdom (Khwarazm-Shah), captured Khiva and forced its ruler, Jalal ad-Din Mingburnu al-Khwarazmi to flee to the Punjab.

Mingburnu, a staunch opposer of the Mongols, entered into an alliance with the Khokhars and captured Lahore and much of the Punjab. He requested an alliance with Shams-ud-din against the Mongols. The Sultan of Delhi refused, not wishing to get into a conflict with Genghis Khan and marched towards Lahore at the head of a large army. Mingburnu retreated from Lahore and moved towards Uchch

inflicting a heavy defeat on Qabacha, and plundered Sindh and northern Gujarat and returned to Persia in 1224. The Mongols invested Multan before leaving as well.

Consolidation of power

Loath to get into a conflict with the Mongols, Iltutmish turned his attention towards the Hindu east. Iltutmish marched against Ghiyasuddin in 1225 and was successful. Ghiyasuddin accepted Iltutmish's suzerainty, ceded Bihar, and paid a large tribute. However, soon after Iltutmish left, Ghiyasuddin revoked the agreement and retook control of Bihar. Iltutmish's son Nasiruddin Mahmud, Governor of Awadh was tasked with dealing with Bengal. In 1227, when Ghiyasuddin was campaigning in Assam, Mahmud launched a sudden attack, capturing Lakhnauti. Ghiyasuddin was imprisoned and then executed. Mahmud died suddenly in 1229, to the dismay of his father. This led to further revolts by the Khalji Malikhs of Bengal until Iltutmish captured Lakhnauti again in 1230. Ala-ud-din Jani was appointed Governor of Lakhnauti.

Iltutmish then turned his attention to Qabacha. Capture of Bengal and Rajput territories had significantly enhanced the state of Iltutmish's treasury whereas Qabacha had been weakened by Mingburnu's sack of Uchch and the Mongol siege of Multan. The upheaval caused by the Mongol invasion had led to a large number of military adventurers and officers from Turkic lands to move to India. Iltutmish's replenished treasury allowed him to recruit a large army. A number of officials also defected from Qabacha's camp. In 1228, Iltutmish attacked Qabacha. Uchch was captured after a siege of three months. Qabacha fled and was surrounded on all sides in the fort of Bhakkar, on the banks of Indus. He drowned while attempting to escape. Sindh and Multan were incorporated into the Delhi Sultanate and placed under separate governors.

In 1228-29, Iltutmish received emissaries from the Abbasid Caliph Al-Mustansir and was presented with the Caliphal robe (*khilat*) and investiture (*manshur*) signifying the Caliphate's recognition of Iltutmish's rule over India. Such recognition was highly sought after by the Sunni Muslim rulers of India as it lent religious and political legitimacy and prestige. In Iltutmish's case, in particular, this was a symbolic declaration of the Delhi Sultanate's status as an independent kingdom rather than a client of the Ghurids, and earned Iltutmish the title of "Lieutenant" (Naib) or "righthand man" (Yamin) of the Caliph, or Commander of the Faithful (Amir al-Mu'minin). Iltutmish also went to Egypt, the seat of the Caliph under the Ayyubid Cairo Sultanate, as part of the mutual delegations between his domain and the Caliphate.

Due to his problems first with Turkic nobles and then with the Mongols, Iltutmish had also ignored the Rajputs, who had regained territory lost earlier to the Turks, for the first fifteen years of his reign. Starting in 1226, however, Iltutmish began a series of campaigns against the Rajputs. Ranthambore, considered impregnable, was taken in 1226; Mandsaur in 1227. Bayana, Ajmer and Sambhar were also captured. Ranthambore was returned to its Chauhan rulers, who served as feudatories, while Ajmer remained part of the Delhi Sultanate. Nagaur was captured in 1230 and Gwalior was captured in 1231 after a one-year siege. Iltutmish's army was forced to retreat with heavy losses from Gujarat by the ruling Chalukyas. In 1235, Iltutmish sacked Ujjain.

Architecture

During his dominion in Badaun, Iltutmish built the city's fort (Kotla) and the Jama Masjid (great Friday Mosque) of the city, which remained the biggest and most famous Mosque in Medieval India until the expansion of Delhi's Jama Masjid in Alauddin's time and is still second largest with the largest Mosque Dome.

Shams ud-din built several Khanqas (monasteries) and Dargahs (graves) for Sufi saints, as Sufism was dominant in the Deccan. He commenced the structure of Hamid ud-din's Khanaqa, and build the *Gandhak-ki-Baoli*, a stepwell for the Sufi saint, Qutbuddin Bakhtiar Kaki, who moved to Delhi during his reign.

Near the Gandhaki Baoli, Shams ud-din also built the Hauz-i-Shamsi, a watertank (a popular means for the welfare of pilgrims), which he erected in 1230 after the Prophet Muhammad was claimed to appeared in his dream and led him there. Iltutmish claimed to have found the footprint of the Buraq, the prophet's mount, at the site. The site also encompasses the Jahaz Mahal standing on its edge, used by later Mughal Emperors.

In 1231, following the demise of his oldest son and heir apparent, Nasir ud-Din Mahmud, he built Sultan Ghari the mausoleum for him, which was the first Islamic Mausoleum in Delhi. The tomb lies within fortified grounds, which also include the graves of several others of Iltutmish's kindred.

He is said to have completed the construction of the Qutb Minar, erected by Qutb ud-din, and expanded the Qutb complex and the Quwwat al-Islam Mosque therein.

Coinage

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

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

Iqtadar

Iltutmish introduced the Iqta-dar system, which had been the common practice of the majority of the Islamic world since the time of the Buyids. The system shares some similarities with the contemporary European custom of Feudalism, and involved dedicating the profits of a certain land of fief (Quta') to warlords in payment of their martial service and political loyalty.

Islamic Culture

Shams ud-din's court was abundant with poets in the Arabic and Persian languages. He is said to have rewarded a poet called Nasiri for writing him a fifty-three couplets long Qasida, by giving him fifty-three thousands Tankas; Iltutmish is also said to have learned the opening (Fatiha) of the Qasida by heart. His victories against the Hindu Rajputs of Ranathambhor was celebrated by the poet Ruhanl al-Samarqandi to devote these verses to the Sultan:

The faithful Gabriel carried the tidings to the dwellers in heaven, From the record of victories of the Sultan of the age Shams ud-Din, Saying — Oh ye holy angels raise upon the heavens, Hearing this good tidings, the canopy of adornment. That from the land of the heretics the Shahanshah of Islam Has conquered a second time the fort resembling the sky; The Shah, holy warrior and Ghazi, whose hand and sword The soul of the lion of repeated attacks praises.

The verses compare the Sultan to 'Ali, who is often called Asad-Allah (or Shir-i Khuda), and adorns him with the Persian title of Shanshah (King of Kings) and clearly refer to Ranathambhor as "the fort resembling the sky", due to its high position in the mountains. The famous poet, Amir Khusraw, was a poet in the service of his court, as well, and has mentioned the Sultan in verses often.

Nobility

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

Death and succession

In 1236 Iltutmish died, and was buried in the Qutb complex in Mehrauli.

The death of Iltutmish was followed by years of political instability at Delhi. During this period, four descendants of Iltutmish were put on the throne and murdered. Iltutmish's eldest son, Nasir-ud-din Mahmud, had died in 1229 while governing Bengal as his father's deputy. The surviving sons of the Sultan were incapable of the task of administration. In 1236, Iltutmish, on his death-bed, nominated his daughter Razia as his heiress. But, Razia did not have support of the nobles of the court, who did not want a woman ruler.

Iltutmish's eldest surviving son, Rukn-ud-din Firuz was raised to the throne. Firuz left governance in the hands of his mother, Shah Turken. Firuz was deposed within six months, and Razia became the ruler. Razia's growing assertiveness brought her in conflict with the nobles. In 1240, a rebellion led to the

replacement of Razia by her brother, Muiz ud din Bahram. Bahram ruled for two years before he was overthrown in favour of Firuz's son, Ala ud din Masud in 1242.

Order was re-established only after Iltutmish's grandson Nasir-ud-din-Mahmud became Sultan with Iltutmish's prominent slave, Ghias-ud-din-Balban as his Deputy Sultan (*Naib*) in 1246. Balban held all the power at the time and became Sultan in 1266. There was internal stability from 1246 until 1290 when Jalal-ud-din Khilji overthrew Balban's great-grandson Kayumarath, thus ending the Mamluk Dynasty and founded the Khilji Dynasty

Sources of Mughal Empire



The literary sources of Mughal Empire are as follows:

- **Baburnama:**

The writer of Baburnama was Zahiruddin Muhommad Babur himself. It is an autobiography of Babur. It was written in Turkish language. It was translated in Persian language by Sheik Jainuddin Khwaja. On the order of Akbar, Abdul rahim khan-i-khana translated it in Persian language in 1589-90 A.D. In 1826 A.D. Baburnama was translated by A.S. Beveridge in English language under the name of 'Memoirs of Babur'. Mirza Nassiruddin Haidar translated it in Urdu language in 1924 A.D. Baburnama gives information

of the incidents from 1504-1529 A.D. Babur has given detailed information about political, natural, economic and environmental condition of India. He also mentioned about the types of farming and crops cultivated in India.

- **Habib-us-Siyar:**

The writer of this book is Khondmir. This book gives information about the Mughal Empire from 1521-1529 A.D. It gives the detailed description about the general history of the contemporary world.

- **Tarikh-i-Rashidi:**

It was written by Mirza Haidar Ali Doglat. It gives information about the Mughals and the Turks of Central Asia. The writer is said to be the cousin of Babur. It throws light on the political condition of Central Asia. He also gives detailed information about the ancestors of Babur. And also informs about the war skills of Humayun.

- **Kanoon-i-Humayuni :**

This book was written by Khondmir. He began to write this book in 1533 A.D. and completed it in May, 1534 A.D. He gives information about the policies, philosophies, cultures and rituals followed by Humayun in his court. He has given few titles to Humayun as Sikandar-i-azam and shadow of God.

- **Humayunama:**

It was written by Gulbadan Begum. It was written in 1523A.D she witnessed the life of Babur she was 8 years when her father died. Humayunama is divided into two parts the first part consists of the life history of Babur and the second part consists of information about Humayun's rule. She has given detailed information about the war expeditions of Humayun. Besides political conditions she has also given detailed information social conditions such as marriages, rituals of the Haram, etc.

- **Tohfa-i-Akbarshahi:**

It was written Abbas Khan Sherwani. It was written on the orders of Akbar. The book is dedicated to him. The book begins with the information about the era of Bhalol Lodi and ends at the rule of Sher Shah. It also provides information about the initial rule of Akbar.

- **Tarikh-i-Shahi:**

It was written by Ahmad Yadgar. This book begins with the rule of Bhalol Lodi and ends at the rule of Hemu. His father was the Wazir in the court of Shehzad Mirza Askari.

- **Tarikh-i-Akbari:**

It was written Arif Quandhari. The book tells about the improvements done during the rule of Akbar. He considers the policies adopted by Akbar towards the Zamindars to be the greatest policy of him.

- **Akbarnama:**

It was written by Abul Fazl. His father's name was Sheikh Mubarak. He was born in 1531A.D. in Agra. He prepared the policy of Sulh-i-kul for Akbar. It took him 7 years to complete the book. It was divided in 3 parts. Ain-i-Akbari was the last part of the book. The first part consist of detailed information about the ancestors of Akbar from Taimur to Humayun. Abul Fazl calls Akbar as Insan-i-kamil i.e, th perfect man.

- **Tuzuk-i-Jahangiri:**

It is an autobiography of Jahangir . It is the primary source of his era. Jahangir has broadly illustrated 16 years if his rule and all the happenings. The rest of the incidences of his rule is covered in the book named Iqbal-nam-i-jahangiri written by Muhommad Qadi.

- **Padshahnama:**

It is the first official document of Jahangir's era. The work is compilation of three writers named Muhommad Amin Kazwini, Abdul Hamid Lahori and

Muhammad Waris. The book gives detailed information about the rule of Jahangir.

- **Tarikh-i-Shahjahani:**

It was written by Sadik Khan. The book gives detailed information about the rule of Shahjahan and the situations prevailing in the Mughal Empire and it also tells about the interrelation of the officials. The author himself a mansabdar who held the mansabdari of 6000.

- **Alamgirnama:**

The book was written by Kazim Shiraji. It provides detailed information about the rule of Aurangzeb. He informs about the economic condition, rise in the prices of commodities, decline in agriculture and natural calamities like flood.

- **Futihat-i-Alamgiri:**

The book was written by Isardas Nagar. It tells about the relation of Aurangzeb with the rajputs.

AKBAR AND THE DECCAN STATES

- Akbar wanted the Deccan kings to submit to his rule.
- During the operations in Gujarat in 1572–1573, after the north had been completely secured, Akbar decided to capture the Deccan states because the expelled rebels had previously sought refuge in Khandesh, Ahmednagar, and Bijapur.



- Additionally, Akbar wanted to adopt the rights of overlordship that the former

- Additionally, Akbar wanted to adopt the rights of overlordship that the former kings of Gujarat held in connection to the Deccan nations after conquering Gujarat.
- The Deccan states had been paying homage to the Sultans of Gujarat annually since 1417 and had recited khutbas in their honour.
- The Deccan states' internal strife also prompted the Mughal monarch to step in.
- Akbar's determination to defend the trade route to the Gujarat seaports and consolidate his supremacy there was one of the crucial elements that influenced his Deccan policy.
- In addition, the Portuguese had established themselves as a powerful force along India's western coast.
- Akbar sought to expel the Portuguese from India's western coast by establishing Mughal suzerainty over the Deccan provinces.

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THE FIRST CONTACT BETWEEN AKBAR AND DECCAN

- After 1561, when Akbar gave Pir Muhammad, the governor of Malwa, the command to conquer Asirgarh and Burhanpur, where Baz Bahadur, the former ruler of Malwa, had sought refuge, the Deccan states first came into contact with Akbar.
- He moved on to Asirgarh after taking Bijagarh, where the Khandesh king Miran Mubarak Shah-II and the Malwa king Baz Bahadur were making preparations to fight the Mughals.
- Tufal Khan of Berar, who joined Mubarak Shah, requested help. The allies attacked Pir Muhammad at Bijagarh and routed the Mughals.
- To take charge of the issue, Akbar marched to Mandu. Miran Mubarak Shah was frightened by this and sent envoys to Akbar to apologize for his actions.

- He recognised Akbar's rule, wedded one of his daughters to the emperor, read the khutba in Akbar's honour, and gave his daughter Bijagarh and Handia as dowry.

FEATURES OF AKBAR'S DECCAN POLICY

- Akbar had already seized control of Malwa and Gujarat. Because the frontiers of both of these kingdoms touched Khandesh and Ahmednagar, Akbar wished to wrest control of both of these nations.
 - Due to his imperialist and expansionist tendencies, Akbar could not accept the existence of a sovereign state close to his kingdom. He could only be content if he had established control of Deccan India.
 - The Deccan republics were exceedingly weak militarily and politically as a result of their frequent battles and disputes, which made it relatively simple for Akbar to defeat these fragile and unreliable kingdoms.
 - The Deccan states had accumulated significant wealth through lengthy savings.
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- Akbar was certain that, following the lead of early Muslim emperors, his treasury would be stocked with the proceeds of his victories against the Deccan states and that he would eventually take control of the Deccan treasury.
- The Shia kingdoms of Khandesh, Golkunda, Ahmednagar, and Bijapur are thought to have been targets of Akbar's ambitions as a devoted Sunni.
- Although Akbar publicly adored Christianity and had a close relationship with the Mughal court's priests, he had a vehement dislike for Portuguese colonies and sought to have them destroyed.
- Due to their desire to increase their trade, territory, and religious influence, the Portuguese were cruel to the Deccan states.
- Additionally, they turned to converting people to Christianity; as a result, Akbar decided it would be beneficial to seize control of the region around the ocean by fighting the Portuguese.

- Akbar came up with a long-term plan to overthrow the Deccan kingdoms. First, he dispatched diplomats to the southern nations, pleading with them to submit to his rule without resistance, but everyone ignored him save Khandesh.
- Akbar was compelled to fight battles with the Deccan kings as a result.

THE DECCAN CONQUEST'S RESULTS

- In his campaigns in the Deccan, Akbar was incredibly successful. Prince Daniyal was chosen as the governor of the Deccan after Khandesh, Berar, Ahmednagar, and the surrounding regions were taken over and incorporated into the Mughal Empire.
- The Mughals firmly entrenched themselves in the South after the victories at Ahmednagar and Asirgarh, but Akbar's conquest of the Deccan was not complete.
- Nothing could be done to overthrow the kings of Bijapur and Golkunda, and Ahmednagar's collapse was simply a passing phase as Malik Amber led it back to prominence.

CONCLUSION

The rising influence of the Portuguese worried Akbar. The Portuguese had been impeding the flow of pilgrims to Mecca and had even detained royal ladies. In their lands, they engaged in proselytising operations, which Akbar detested. The timely arrival of a Mughal commander prevented them from taking Surat, which they had even attempted to seize in their relentless attempts to increase their mainland positions.

Akbar reportedly thought that the Portuguese danger could be lessened, if not completely eradicated, by combining and pooling the resources of the Deccani nations under Mughal control. These were some driving forces behind Akbar's involvement in Deccani politics.

SIGNIFICANCE OF SUFISM IN MEDIEVAL INDIA

RAKESH KUMAR

M. PHIL SCHOLAR,
DEPARTMENT OF HISTORY
MDU ROHTAK

ABSTRACT: In the medieval period, religion provided the frame work of society at the community and state levels. The state allowed intellectual activity to grow, to begin with, but later curtailed it for reasons of state policy, even though confined to discrete groups and made subject of philosophical reasoning and logical disputation. As a result, religions failed to play the role of bringing about a harmonious process of living people therefore, had to develop their own beliefs and practices. Sufi and Bhakti represented people's revolt against the ossified practices, in search of, and as an endeavor to bring harmony in life. Sufism played the most important role in working out the great synthesis.

KEY WORDS: Orthodox, Islam, Sufism, Intellectual, Ulema, Humanity.

INTRODUCTION

Sufism (Tasawwuf) is the name given to mysticism in Islam. The term Sufism embraces the philosophy and practices which aim at direct communion between God and man, and those who practice Sufism are called Sufis. Scholars differ as to the derivation of the term Sufi, for it is not mentioned in the Quran or the books of Hadith, nor does it figure in the standard Arab dictionaries that were compiled as late as the 8th century A.D. According to Qushayri (d. 465/1074), author of al Risala, the word Sufi was used as a generic term to describe individuals adopting a particular religious attitude based on austerity and spirituality, and came into usage only at the beginning of the 9th century. This he explains simply: 'After the Prophet Muhammad, Sahabi (companion) was the only title given to the Muslims of that period. This was the highest title for them, and they therefore required no other title for their piety and religiosity. The next generation that received religious education directly from the sahaba was called Tabiin (followers of the companions), while the title Taba Tabiin (followers of the followers of the companions) was the title given to those who had received religious training from the Tabiin. According to Rabia Basri - "The best thing that leads man to god is that he must not care for anything of this world or next other than god", Ibn al-Jala "Sufism is a reality without a form". Sufism is a divine knowledge bestowed by God upon a selected few for the benefit of humanity. Here are some key principles:

1. Attain god through your spiritual master as your master is God.
2. Constant remembrance of Dhikr.
3. You must kill your animal spirit i.e. ego.
4. You may use devotional music to help strengthen your devotion.
5. Knowledge is not as important as direct spiritual experience.
6. Tremendous courage is needed to be a sufi.

The journey of Sufi usually consist of following stages:

- Fanna Fizzat. This is the first stage where Sufi aspirant destroy every wishes and feel that I am the creator of myself. Removal of the "Nafs" or the animal spirit so that our higher qualities come to the force.
- Fanafil Sheikh. At this stage one has to destroy himself and feels that if something exists in this world is only sheikh.
- Fana- fi- Rasool. If something exists in this world is Rasool.
- Fana Fillah. Whatever exists in this stage is God.
- Baqa Billah. This is the state where man comes back to his existence and God appoints him to guide the humans. This is the stage where the individual is the part of the world, unconcern about his or her reward or position.¹

THE SUFI MOVEMENT

Background-Rise of Islam:

You will recall that Islam was founded by Prophet Muhammad. Islam saw the rise of many religious and spiritual movements within it. These movements were centered mainly around the interpretation of the Quran. There were two major sects that arose within Islam – the Sunnis and Shias. Our country has both the sects, but in many other countries like Iran, Iraq, Pakistan etc. you will find followers of only one of them. Among the Sunnis, there are four principal schools of Islamic Law. These are based upon the Quran and Hadis (traditions of the Prophet's saying and doings). Of these the Hanafi school of the eighth century was adopted by the eastern Turks, who later came to India. The greatest challenge to orthodox Sunnism came from the rationalist philosophy or Mutazilas, who professed strict monotheism. According to them, God is just and has nothing to do with man's evil actions. Men are endowed with free will and are responsible for their own actions. The Mutazilas were opposed by the Ashari School. Founded by Abul Hasan Ashari (873-935 AD), the Ashari School evolved its own rationalist argument in defence of the orthodox doctrine (Kalam). This school believes that God knows, sees and speaks. The Quran is eternal and uncreated. The greatest exponent of this school was Abu Hamid al-Ghazali (1058-1111 AD), who is credited with having reconciled orthodoxy with mysticism. He was a great theologian who in 1095 began to lead a life of a Sufi. He is deeply respected by both orthodox elements and Sufis. Al-Ghazali attacked all non-orthodox Sunni schools. He said that positive knowledge cannot be gained by reason but by revelation. Sufis owed their allegiance to the Quran as much as the Ulemas did. The influence of the ideas of Ghazali was greater because of the new educational system set up by the state. It provided for setting up of seminaries of higher

learning (called Madrasas) where scholars were familiarised with Ashari ideas. They were taught how to run the government in accordance with orthodox Sunni ideas. These scholars were known as ulema. Ulema played an important role in the politics of medieval India.²

The Sufis

Contrary to the ulema were the Sufis. The Sufis were mystics. They were pious men who were shocked at the degeneration in political and religious life. They opposed the vulgar display of wealth in public life and the readiness of the ulema to serve "ungodly" rulers. Many began to lead a retired ascetic life, having nothing to do with the state. The Sufi philosophy also differed from the ulema. The Sufis laid emphasis upon free thought and liberal ideas. They were against formal worship, rigidity and fanaticism in religion. The Sufis turned to meditation in order to achieve religious satisfaction. Like the Bhakti saints, the Sufis too interpreted religion as 'love of god' and service of humanity. In course of time, the Sufis were divided into different Silsilahs (orders) with each Silsilah having its own Pir (guide) called Khwaja or Sheikh. The pir and his disciples lived in a Khanqah (Hospice). A Pir nominated a successor or Wali from his disciples to carry on his work. The Sufis organized Samas (a recital of holy songs) to arouse mystical ecstasy. Basra in Iraq became the centre of Sufi activities. It must be noted that the Sufi saints were not setting up a new religion, but were preparing a more liberal movement within the framework of Islam. They owed their allegiance to the Quran as much as the ulema did.³

An interesting feature of introduction of Sufism in India, as Nizami pointed out, was that it was introduced at the very beginning of the establishment of Muslim rule and the latter's rise and spread all over India. In other words, it developed in a period when free thought and scientific research and development had been suppressed in west and central Asia in the early tenth century as was pointed out by Professor Mohammad Habib in the introduction to Nizami's book.⁴

The Sufi stream came to India when Sufi thought was delinked from natural mysticism or was not playing an active role in bringing about any social transformation as the Qarmatians or Shah Inayat tried to do. It was institutionalized into different Silsilahs and each confined itself to a vilayat (i.e. domain). The major silsilahs in India were the Chisti, Suhrawardi, Naqshbandi and Qadri. Abul Fazl in Ain-i-Akbari gave a list of all that existed during his time, with some details leading Sufis.⁵

The role of Sufis must be understood in proper social context in order to better understand and appreciate their valuable contribution. Analysing the social role of the Sufis K. Damodaran says : Sufism was spiritual reflection of the growing social conflicts. The Sufis disliked the vices and luxurious living of the upper classes, which violated the Quranic precepts of simplicity and the brotherhood of man. They saw that Islam was becoming more and more subordinate to the state, and that the Ulema, the Qazis and the Mullahs representing religious orthodoxy were exploiting the Quranic doctrines to uphold and justify a social system based on oppression. But, at the same time, they found themselves in a helpless position, unable to mobilize the people and fight for justice and the purity of Islam.⁶

Sufism In India

The advent of Sufism in India is said to be in the eleventh and twelfth centuries. One of the early Sufis of eminence, who settled in India, was Al-Hujwari who died in 1089, popularly known as Data Ganj Baksh (Distributor of Unlimited Treasure). In the beginning, the main centres of the Sufis were Multan and Punjab. By the thirteenth and fourteenth centuries, the Sufis had spread to Kashmir, Bihar, Bengal and the Deccan. It may be mentioned that Sufism had already taken on a definite form before coming to India. Its fundamental and moral principles, teachings and orders, system of fasting, prayers and practice of living in Khanqahs had already been fixed. The Sufis came to India via Afghanistan on their own free will. Their emphasis upon a pure life, devotional love and service to humanity made them popular and earned them a place of honour in Indian society. Abul Fazl while writing in the Ain-i-Akbari speaks of Fourteen Silsilahs of the Sufis. However, in this lesson we shall outline only some of the important ones. These Silsilahs were divided into two types: Ba-shara and Be-shara. Ba-shara were those orders that followed the Islamic Law (Sharia) and its directives such as Namaz and Roza. Chief amongst these were the Chishti, Suhrawardi, Qadiri and Naqshbandi silsilahs. The Be-shara Silsilahs were not bound by the Sharia. The Qalandars belonged to this group.⁷

The Chishti Silsilah

The Chishti order was founded in a village called Khwaja Chishti (near Herat). In India, the Chishti Silsilah was founded by Khwaja Muinuddin Chishti (born c. 1142) who came to India around 1192. He made Ajmer the main centre for his teaching. He believed that serving mankind was the best form of devotion and therefore he worked amongst the downtrodden. He died in Ajmer in 1236. During Mughal times, Ajmer became a leading pilgrim centre because the emperors regularly visited the Sheikh's tomb. The extent of his popularity can be seen by the fact that even today, millions of Muslims and Hindus visit his Dargah for fulfilment of their wishes. Among his disciples were Sheikh Hamiduddin of Nagaur and Qutubuddin Bakhtiyar Kaki. The former lived the life of a poor peasant, cultivated land and refused Iltutmish's offer of a grant of villages. The Khanqah of Qutubuddin Bakhtiyar Kaki was also visited by people from all walks of life. Sultan Iltutmish dedicated the Qutub Minar to this Saint. Sheikh Fariduddin of Ajodhan (Pattan in Pakistan) popularized the Chishti Silsilah in modern Haryana and Punjab. He opened his door of love and generosity to all. Baba Farid, as he was called, was respected by both Hindus and Muslims. His verses, written in Punjabi, are quoted in the Adi Granth.

Baba Farid's most famous disciple Shaikh Nizamuddin Auliya (1238-1325) was responsible for making Delhi an important centre of the Chishti Silsilah. He came to Delhi in 1259 and during his sixty years in Delhi, he saw the reign of seven sultans. He preferred to shun the company of rulers and nobles and kept aloof from the state. For him renunciation meant distribution of food and clothes to the poor. Amongst his followers was the noted writer Amir Khusrau.⁸

The Suhrawardi Silsilah

This Silsilah was founded by Sheikh Shihabuddin Suhrawardi. It was established in India by Sheikh Bahauddin Zakariya (1182-1262). He set up a leading Khanqah in Multan, which was visited by rulers, high government officials and rich merchants. Sheikh Bahauddin Zakariya openly took Iltutmish's side in his struggle against Qabacha and received from him the title Shaikh-ul-Islam (Leader of Islam). It must be noted that unlike the Chishti saints, the Suhrawardis maintained close contacts with the state. They accepted gifts, jagirs and even government posts in the ecclesiastical department. The Suhrawardi Silsilah was firmly established in Punjab and Sind. Besides these two silsilahs there were others such as the Firdawsī Silsilah, Shattari Silsilah, Qadiri Silsilah, Naqshbandi Silsilah.⁹

The Naqshbandi Silsilah

The Naqshbandiya tariqah is named after Hadrat Shah Baha al-Din Naqshband Radi Allahu anhu [d.791H / 1389CE] and is a tariqah that is widely active throughout the world today. It is described as the 'Mother of all Tariqah's' by Shaykh Ahmad al-Faruqi al-Sirhindi [d.1034H / 1624CE] (Radi Allahu anhu). There are hundreds of Spiritual Order's which are all on the correct path but the Naqshbandiya, together with the Qadiriya, Chistiya and Suhrawardiya, are considered as the four main Silsilahs of the Ahl as-Sunnah wa'l Jama'at.

The designation of the Naqshbandi Golden Chain has changed from century to century. From the time of Hadrat Abu Bakr as-Siddiq radi Allahu ta'ala anhu to the time of Hadrat Bayazid al-Bistami radi Allahu ta'ala anhu, it was called as-Siddiqiyya. From the time of Bayazid al-Bistami radi Allahu ta'ala anhu to the time of Sayyadina Abdul Khaliq al-Chujdawani radi Allahu anhu it was called at-Tayfuriyya. From the time of Sayyadina 'Abdul Khaliq al-Ghujdawani radi Allahu ta'ala anhu to the time of Hadrat Shah Naqshband radi Allahu ta'ala anhu, it was called the Khwajaganiyya. From the time of Hadrat Shah Naqshband radi Allahu ta'ala anhu through the time of Sayyadina Ubaidullah al-Ahrar radi Allahu ta'ala anhu and Sayyidina Ahmad Faruqi radi Allahu ta'ala anhu, it was called Naqshbandiyya. Naqshbandiyya means to "tie the Naqsh very well." The Naqsh is the perfect engraving of Allah's Name in the heart of the Murid [disciple]. From the time of Sayyadina Ahmad al-Faruqi radi Allahu anhu to the time of Shaykh Khalid al-Baghdadi radi Allahu anhu it was called Naqshbandi-Mujaddidiyya. From the time of Sayyidina Khalid al-Baghdadi radi Allahu anhu until the time of Sayyadina Shaykh Ismail Shirwani radi Allahu anhu, it was called the Naqshbandiyya-Khalidiyya.¹⁰

The Qadiri Silsilah

Qadiriyyah (also transliterated Kadri, Elkadry, Kadray, Qadiri or Qadri), is one of the oldest Sufi tariqas. It derives its name from Abdul-Qadir Gilani (radi Allahu anhu) (also transliterated as "Jil lani" or "Jailani" and "Jilali" in the Maghreb) AH 470 (1077-1166), a native of the Iranian province of Gilan. In 1134 he was made principal of a Sunni Hanbalite school in Baghdad. His contribution and renown in the sciences of Sufism and Sharia was so immense that he became known as the spiritual pole of his time, al-Gauth al Azam (the "Supreme Helper" or the "Mightiest Succor"). His writings were similar to those of al-Ghazali in that they dealt with both the fundamentals of Islam and the mystical experience of Sufism. The Order is the most widespread of the Sufi Orders in the Islamic world and can be found in Afghanistan, India, Bangladesh, Pakistan, Turkey, the Balkans, China, as well as much of the East and West Africa, like Morocco.¹¹

Significance of Sufism

The Sufi movement made a valuable contribution to Indian society. Like the Bhakti saints who were engaged in breaking down the barriers within Hinduism, the Sufis too infused a new liberal outlook within Islam. The interaction between early Bhakti and Sufi ideas laid the foundation for more liberal movements of the fifteenth century. You will read that Saint Kabir and Guru Nanak had preached a non-sectarian religion based on universal love.

The Sufis believed in the concept of Wahdat-ul-Wajud (Unity of Being) which was promoted by Ibn-i-Arabi (1165-1240). He opined that all beings are essentially one. Different religions were identical. This doctrine gained popularity in India. There was also much exchange of ideas between the Sufis and Indian Yogis. In fact the Hatha-Yoga treatise Amrita Kunda was translated into Arabic and Persian.

A notable contribution of the Sufis was their service to the poorer and downtrodden sections of society. While the Sultan and Ulema often remained aloof from the day to day problems of the people, the Sufi Saints maintained close contact with the common people. Nizamuddin Auliya was famous for distributing gifts amongst the needy irrespective of religion or caste. It is said that he did not rest till he had heard every visitor at the Khanqah. According to the Sufis, the highest form of devotion to God was the service of mankind. They treated Hindus and Muslims alike. Amir Khusrau said "Though the Hindu is not like me in religion, he believes in the same things that I do".

The Sufi movement encouraged equality and brotherhood. In fact, The Islamic emphasis upon equality was respected far more by the Sufis than by the ulema. The doctrines of the Sufis were attacked by the orthodoxy. The Sufis also denounced the ulema. They believed that the ulema had succumbed to world by temptations and were moving away from the original democratic and egalitarian principles of the Quran. This battle between the orthodox and liberal elements continued throughout the sixteenth, seventeenth and eighteenth centuries.

The most notable writer of this period was Amir Khusrau (1252-1325) the follower of Nizamuddin Auliya. Khusrau took pride in being an Indian and looked at the history and culture of Hindustan as a part of his own tradition. He wrote verses in Hindi (Hindawi) and employed the Persian metre in Hindi. He created a new style called Sabaq-i-Hindi. By the fifteenth century Hindi had begun to assume a definite shape and Bhakti saints such as Kabir used it extensively.¹²

Mughals And Sufis

In the middle of the eleventh century, Sufis reached the part of the north west India under Ghaznavid control. The following centuries saw the arrival of many men of God belonging to different brotherhoods or following different 'Ways'. There were the Chistis lovers of music and poetry, whose center, Ajmer became very important for the Mughals. There were also the sober Suhra wardiyya, who were initially concentrated in Sind, the Punjab and Bengal. Ali-yi Hamdani led the kusrawiyya into Kashmir. There was an active branch of this group, the Firdausiya, in Bihar and Bengal. Babur visited Hamdanais grave in Khuttalan during his military campaigns. For a time the Shattariyya played an important role in central India, while the central Asian Naqshbandiya, who were averse to music and dancing, were increasingly important to the Mughals in the sub-continent. In addition these were numerous smaller groups, venerated of particular holymen, hybrids with elements from Hindu Bhakti groups and so on. When Babur and his associates came to India there was adazing array of different mystical paths. The theosophy of the Andalusian Ibn Arabi (died 1240) was spreading in India at more or less the same time. Before this theosophy came to be generally accepted these were lengthy disputes between the different masters. Their belief in the 'oneness of being', often designated as either pantheism or monism, coloured the poetry of all the languages of the subcontinent, and inspired mystically inclined scholars to compose numerous commentaries and original works. The most famous of the teachers in India was Muhibbullah of Allahabad who followed Ibn Arbi, and who was venerated by Prince Dara Shikoh. Babur's family had a long standing connection with the Naqshbandis, going back to Bahauddin Naqshband, who died in Bukhara in 1389. His most important successor, Khwaja Ahrar (died 1490), was one of the most powerful men in Central Asia at the time, and Babur's father was a follower of his. Members of his family came with him to India and some of them married into the Mughal family.¹³ Babur's son Humayun was a great venerator of holy men, visited the shrine of the leader of the chistis, Abdul Quddus Gangohi (died 1538), and during his wandering in exile in Iran, he visited all the accessible mausoleums, including the shrine of 'Abdullah-i Ansari (died in 1089) in Gazurgah, near Heart. The sufi with the greatest influence on the emperor was Shah Phul or Bhlul, who claimed to be descended from the great Persian mystical poet Fariddin 'Attar, and who was renowned for his exorcism. Shah Phul was killed by Humayun's brother Hindal, who feasted his great influence over Humayun. Shah Phul brother Muhammad Ghaush Gwailari (died 1562) had an even greater influence on many Muslims, and the Shattari order which he represented remained active for many years, for example in Burhanpur. The great theologian Wajihuddin Gujarati spoke in his defence.¹⁴

Akbar too believed deeply in the dervishes, the representative of mystical Islam. In 1564 he performed the first pilgrimage on foot to Muinuddin Chisti's mausoleum in Ajmer and repeated this act frequently, thus in 1569 to offer thanks for the conquest of chitor, the Rajput stronghold. It is said that even in this conquest he was supported by a Suhrwardi saint, Miran Muhammad Shah (d. 1604 in Lahore). The conquest was celebrated by Badauni with the verse: "And a happy day was it for the vultures and crows - Glory to Him who multiplied! food for his cratures".¹⁵ Till 1579 the emperor visited the Shrine in Ajmer almost every year, "and daily according to his custom held in that sacred shrine by night intercourse with holy, learned, and sincere men, and seances for dancing and Sufism took place, and the musicians and singers, each one of whom was a paragon without rival, striking their nails into the veins of the heart used to rend the soul with their mournful cries, and dirhams and dinars were showered down like raindrops".¹⁶

Akbar's first surviving son Salim was born from a Rajput princess on 31 August 1569, as a result of the prayers and blessings of Salim Chisti (d.1571)¹⁷, one of Farid Ganj - Shakar's descendents, the chronogram of whose death is Shaikh-I hukama, Shaikh of Sages' or Shaikh Hukkam 'Shaikh of rulers' Out of gratitude, Akbar erected a sanctuary for the saint, around which the city of Fatehpur Sikri was built, a city of red sandstone which seems to reflect the high soaring mystical feelings of the emperor.

The enormous gateway is visible for miles and leads the visitor to Salim Chisti's delicate white marble tombs and finally to the Ibadat Khana, the 'house of worship', where the emperor held his meetings with the representatives of different religions - Muslims, Hindus, Christians, and Zoroastrians. Strange people too came to Agra and Fatehpur Sikri in those years; the influx of Shia poets and preachers from Iran and Iraq continued and even increased. Among them was Mulla Muhammad of Yazd who 'got the name of Yazidi and tried hard to make the emperor a Shia'.¹⁸ It was Ibadat Khana, as Abul Fazal records, that 'bigoted ulama and the routine lawyers were shamed'.¹⁹

The most prominent of Akbar critics was Ahmad Sirhindi (Mujaddid-i-alf-i-Thani), Who also frequently appears, during Jahangir's time. He was a naqshbandi, and like many members of this 'strait-laced' order, he began his theological career by uniting on anti-Shia tract. Akbar's tolerance and his syncreticism were completely at odds with Ahmad's narrow conception of the true Islam.²⁰ Sirhindi evolved his own theories to counter those of the increasingly influential Ibn Arbi. Whereas this Great master's followers proclaimed that Hama Ust, Everything is He Ahmad Sirhindi's were to say of him that Hama-Az -Ust, Everything is from Him', instead of Wahdat-al-Wajud, the 'unity of Being', he substituted Wahdat-ash-Shuhud, unicity of contemplation'.

The role of the Naqshbandi in India increased in importance. Muhammad Nasir Andalib's son, Mir Durd became the first great mystical poet in Urdu. There were others Naqshbandiya who were also active at that time in Delhi, the most prominent being Shah Waliullah, the son of lawyer who had been involved in compiling the Fatawa-i-Alamgiri.²¹ The mughal government did not communicate all that much with the great intellectuals, but they did expect their advice. However, the influence of the Naqshbandi reformer continued in India even after the collapse of the Mughal empire, and a branch of this Naqshbandis still survives in Delhi.

CONCLUSION

In conclusion I will bind up my paper saying that Sufism plays a very important role in medieval India to know the world beyond our imagination which we cannot perceive. A true Sufi is one who holds the purity of soul; and keeps above arrogance, greed and other undue inhuman ambitions.