

THE MUGHAL EMPIRE

FROM

BĀBAR TO AURANGZEB

BY

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and
"*Some Cultural Aspects of Muslim Rule in India*"

WITH AN INTRODUCTION

BY

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The Mughal Empire From Babar to Aurangzeb

DEDICATED
TO
MY FELLOW WORKERS
IN THE SAME FIELD

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PREFACE

ONE should not raise one's pen to write history unless one is equipped with a thorough knowledge of the original sources and a clear conscience. In order to obtain correct information, it is absolutely essential to approach history with an unprejudiced mind and without preconceived notions. The evidence thus collected from the huge mass of historical literature that has come down to posterity from the pen of the contemporary chroniclers must be carefully sifted and pieced together in such a way as to present an accurate account of the past. History must not be used as an instrument of propaganda even in the best of causes ; if used in a wrong cause, it may result in filling streets with human blood. Volumes written on the Muslim Period of Indian history have voluminously added to the volumes of communal hatred and bigotry. Whatever the aims of their authors, the text-books on Indian history, particularly on the Muslim Period, teem with exaggerations, distortions and timid suppression of facts, so much so that they tend to set one community at the throat of the other. False history has done more than a mere wrong to the cause of national unity and inter-communal amity in India. A retrospective glance at the present state of affairs will not fail to reveal to the reader the fact that the teaching of wrong history, more than anything else, is responsible for the recurring riots among

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the different communities of India. The sooner, therefore, such books are dispensed with, the better for the peace and prosperity of India. Born and brought up in communal atmosphere, we, Indians, see everything with communal glasses and therefore get a gloomy view. The obvious result is that the best of Muslim monarchs, statesmen and scholars have been painted in the darkest of colours and condemned as bigots and intolerants, nay, as blood-thirsty tyrants. As things stand at present, communal harmony without correct history is a dream which cannot be realized. The whole of Indian history, therefore, requires to be re-written in the right spirit, 'not so much from the point of view of occurrences at the capitals of various states as in order to delineate the spread of culture and to demonstrate the value of its present composite form, so that our people may not be led away by the false notion that whatever paraphernalia of civilization we possess does not go back to more than a century and a half'. Some time ago the Punjab Government appointed a Special Committee to see into the subject. The Committee investigated the matter and made some useful recommendations. The same point regarding the re-writing of the whole of Indian history, particularly the Muslim Period, was stressed at Poona at the All-India Historical Conference in 1934 by Dr. (now Sir) Shafaat Ahmad Khan who presided over its deliberations and suggested the appointment of a Mss. Commission for the purpose. How far the objects aimed at have been achieved, I do not know. Some six years ago, while

I was a student, I too felt the same necessity after making an independent study of the Muslim Period and set myself to the task in right earnest. Remotely removed as I was from big educational centres, I was consequently deprived of all facilities for research. It was my love for my subject (history) that drove me from place to place in search of books drawn upon for material and the result is *The Mughal Empire* which I now submit to the judgment of the public.

The Mughals are no more. Posterity may pause and pronounce judgment on their actions and administrations; but to be fair and free from fallacy, it is necessary to bear five things in mind: *viz.*, (1) the background, (2) the spirit of the age (3) the conditions of the country (4) the tendencies of the times, and (5) the time that has elapsed since the fall of the Mughal Empire. The background in the case of Mughal Emperors was Islām on the one hand and Persian traditions on the other. In the case of Shāh Jahān and Aurangzeb, Islām had a great influence on their actions, whereas Persian traditions played a prominent part in determining the acts and administrations of the rest of the Great Mughals. The spirit of the age, the conditions of the country and the tendencies of the times too had a great share in shaping their policies. While taking these four factors into consideration, allowance must also be made for the fifth—the time that has scanned the interval between the fall of the Mughal Empire and the establishment of British Dominions in India—time that has made marvellous improvements in and additions

to the existing knowledge of man and changed his conception of things.

Since the book has been intended chiefly for students in schools and colleges as well as for the general reader, I have constantly kept their needs in view and therefore avoided burdening it with numerous footnotes, though I have fully tapped the sources of my information, both original and secondary, catalogued at the end of the book, and referred to my authorities on controversial topics, such as the alleged apostasy of Akbar and the so-called bigotry of Aurangzeb,—topics on which I have differed from modern historians and suggested a new line of thought.

Last, but not the least, my unreserved thanks are due to all those writers, mediæval and modern, whose monumental works I have consulted for constructing this narrative; to the Hon'ble Sir Abdul Qadir for writing the Introduction; to my brother S. M. Raza, B. A., for preparing the Index and to my learned officer, the Judicial Commissioner, N.-W. F. P., for permitting me to publish this book.

Peshawar City :
1st October, 1936.

S. M. JAFFAR.

ORTHOGRAPHY

IN spelling Oriental names and words, I have followed the system of transliteration adopted and recommended by the Royal Asiatic Society of Great Britain and Ireland, except that I have adhered to the popular and well-established spelling of certain well-known places like Lucknow and Cawnpore, and have not tried to distinguish between the letters of almost, if not exactly, the same sounds, such as ط and ت; ث, س, and ص; ز, ذ, and ض; ظ, ح, and خ, which, though useful for purposes of translation into Arabic and allied languages, is, nevertheless, bewildering to the student and the general reader, not acquainted with Arabic. Each letter in the above categories has its own sound, different from that of any other of its own category; but the difference cannot be perceived by the reader, unless he be an Arabic scholar. To him, if he is not acquainted with Arabic; the letters of each separate category are identical in sound and he pronounces them all alike. Again, I have not attempted to differentiate the letters ت (soft *t*), د (soft *d*) and ذ (hard *r*), which have no equivalents in English but are represented by *t*, *d* and *r* with dots or commas on or under them. For the rest, ه is

represented by *bh*; پھ by *ph*; تھ by *th*; ٹھ by *th*; جھ by *jh*; چھ by *ch*; چھ by *chh*; خھ by *kh*; دھ by *dh*; رھ by *rh*; شھ by *sh*; غھ by *gh*; کھ by *kh*; and گھ by *gh*. The system employs the vowels with the following uniform sounds:—

(1) Ordinarily—

a, as in *Roman*; *e*, as in *prey*; *i*, as in *tin*; *o*, as in *bold*; and *u*, as in *full*.

(2) When lengthened—

ā, as in *last*; *ī*, as in *fatigue*; and *ū*, as in *plurai*.

ABBREVIATIONS

Āin	... Āin-i-Akbarī by Allāma Abul Fazl.
B. I. S.	... Bibliotheca Indica Series.
H. U. L. S.	... Home University Library Series.
J. R. A. S. B.	... Journal 'of the Royal Asiatic Society of Bengal.
J. R. A. S.	... Journal of the Royal Asiatic Society (London).
J. R. S. A.	... Journal of the Royal Society of Arts (London).
M. R. A. S. B.	... Memoirs of the Royal Asiatic Society of Bengāl.
M. U. J.	... Muslim University Journal (Aligarh).
N. K. T.	... Newal Kishor Text.
P. R. A. S. B.	... Proceedings of the Royal Asiatic Society of Bengāl.
Trans.	... Translation (English).

CORRIGENDA

Page 33, line 4 (from top), *for* Humāūn *read* Humāyūn.

Page 37, last line, *f* *r* souhgt *read* sought.

Page 206, line 2 (from bottom), *for* over *read* near.

Page 384, line 19 (from top), *insert* a *after* for.

Page 399, line 2 (from bottom) *for* force *read* forces.

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INTRODUCTION

The period of the Moghal rule in India is the most interesting period in the history of our country and furnishes a highly fascinating subject of study. Students of Indian history owe a debt of gratitude to Mr. S. M. Jaffar of Peshawar for his book, which gives a very readable account of '*The Moghal Empire*', opening with the reign of Bābar and coming down to Aurangzeb. Mr. Jaffar has taken great pains to study the numerous books on the subject that are available in English, Persian and Urdu, and has beautifully summarised the material contained in them. The long list of books used or consulted by him, given at the end of his valuable work, will show the range of his wide study and research. The result is a book considerably different from and decidedly superior in treatment and style to the existing textbooks on Indian history. The author, as an enlightened Muslim, is naturally in sympathy with the Great Moghal Rulers who professed the faith of Islām and succeeded in establishing a vast and wonderful Empire in a country to which the Founder of the dynasty originally came as an invader from his Central Asian home. Mr. Jaffar does not conceal his admiration for the Moghals, yet he is not forgetful of his duty as an historian and comes out with frank criticisms of the policies and administrations of the Emperors whose reigns are described by him.

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It is refreshing to note that the author has not confined his attention to the events of the period with which he is concerned, or to the dates of those events. These details may be important in themselves, but they are, after all, rightly called the dry bones of history. He has clothed the dry bones with flesh and blood and colour by dealing with the many aspects of the social life of the people, their progress in arts and letters and the effect of each reign on these vital things. I am sure that this part of his effort will be very much appreciated by his readers. I think it is time that this line of study in history be developed to the fullest extent possible. I know that the materials for it are comparatively meagre and have to be sifted and collected with great research out of the heaps of rubbish, in which they are lying scattered. The work, however, is worth doing, and Mr. Jaffar is one of those who recognize its value and have tried to accomplish it. He has already contributed very substantially to this neglected field of Indian history by writing two other well-documented books, one on '*Education in Muslim India*' and another on '*Some Cultural Aspects of Muslim Rule in India*'.

While dealing with the Muslim point of view and trying to explain the actions of Moghal Emperors, which have been adversely criticised by some modern historians, Mr. Jaffar does not ignore the general Indian point of view, and he brings out the contribution made by Moghal Rulers of India to Indian culture and to the fusion of Hindu and Muslim

cultures into one common heritage. For instance, the following remarks of his about the Emperor Jahāngir are very interesting :

“ Like his father, he loved to hear Hindī songs and took delight in patronising Hindī poets. He loved fine arts and encouraged their cultivation. Born in India and of Indian parents, Jahāngir loved things Indian and felt delighted in Indian environments.”

In another place, the author, while describing the progress made by education during the Moghal Period, makes the following observations :—

“ It may be mentioned here that in the schools and colleges founded by the Moghal Emperors and others, Hindū students studied side by side with their Muslim class-fellows and there was no restriction in this or in any other respect.”

Another passage that may be cited to illustrate the importance attached by Mr. Jaffar to the efforts of the Moghals to develop a common nationality in India, runs as follows :

“ Aibak, the first King of the Sultānate of Delhi, and Babar, the first King of the Moghal Empire, came from foreign lands, no doubt, but they settled down in this country, made it their permanent home, identified themselves with the interests of the country, and ruled it rather as Indians than as foreigners. Their successors were born in India, lived in India and died in India. Thus they were Indian every inch. They came as foreigners indeed, but like the Aryans, who too were foreigners, they engrafted themselves on the Indian soil, sucked into their veins

the Indian sap, nurtured themselves under the warmth of the Indian sun and conditioned their growth, multiplication and expansion under the Indian climate. So with the march of time they became with each succeeding generation, 'of the earth earthy'."

Besides the special features of Mr. Jaffar's excellent book, briefly referred to above, there are many other features, equally attractive, which need not be dilated upon here and will be better appreciated by the reader when perusing the book itself. I think it can be safely said that the author has succeeded in giving to the students of Indian history an accurate as well as an instructive account of the Moghal rule in India in its palmy days. The book is a most useful contribution to Indian historical literature and should interest not only the general reader, but also students of Indian history in schools and colleges.

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20th December, 1935.

ABDUL QADIR.