

A Brief Study of Influence of Mughal Epoch on Kashmir

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Abstract

Kashmir was an important part of the majestic Mughal Kingdom. The Valley was in the vicinity of Kabul region, which bordered Central Asia. It was controlled by powerful dynastic emperors such as Akbar, Jahangir, Shah-i-Jahan, and Aurangzeb. The Mughals' conquest of the region finished its age-long domestic warfare, established a centralised structure of government, eliminated toll taxes, and strengthened and widened its roads, all of which bolstered the region's trade and commerce. Furthermore, the maintenance of stability and the novel reforms implemented in the agricultural system reformed the province's broken economy. While it protected the region's emperors from wasting their immense riches on the building of temples, parks, and the creation of wellness resorts and inns, which in effect transformed the territory into a "Heaven on Earth". This paper states influence of Mughal era on Kashmir from various aspects as: economic, cultural, and infrastructural.

Keywords: Mughal Era, Kashmiri culture, Economic, Infrastructural influence.

I. INTRODUCTION

Since the father of the empire, Babar, who attempted but declined to annex Kashmir, the Mughal rulers of India have had a greedy view on Kashmir. Without a question, his son Kamran invaded the property in 1531 A.D. but only kept it for 2 months. In the year 1556, Akbar the Mighty succeeded Humayun as emperor of India, and after consolidating his reign, he started to meddle in Kashmiri relations. This prompted the Sultans of Kashmir to give lavish presents to the Mughals, who regarded them as homage and acknowledgment of his ultimate power, just like Samudra Gupta (335-375 AD) of the Gupta Kingdom did in regard to India's southern states. During the Chak rule, from 1561 to 1586, tribal tensions disrupted law and harmony in the region for years. As a result, Sultan Ali Shah, who rose to the seat in 1570, publicly presented himself to his people at Jamia Masjid Srinagar. Despite his vows of equal governance, the communal tension endured, prompting his successors to beg aid from their neighbours. The circumstance presented an opening for strangers to interfere. In 1573, Akbar sent two ambassadors, Mulla Ishaqi and Qazi Sadurr-ud-din, to the palace of Sultan Ali Shah, to arrange the wedding of a Kashmiri princess and prince Saleem^[1]. In his lifespan, Ali Shah Chak, the emperor of Kashmir, proclaimed Yusuf Khan his son as his heir, however after his demise, Abdal Chak, his brother, declined. Syed Mubarak Baihaqi succeeded to the throne in 1579 A.D., but after just six months, he was forced to surrender in support of Lohar Chak by the Chak nobility. The new emperor, too, was unable to keep the reins of administration well, and anarchy and disorder resurfaced. Political strife compelled Yusuf Shah Chak to move from Thana to Lahore via Jammu in the year 1580 in order to obtain the assistance of Mughal ruler Akbar in regaining his lost seat. In the year 1581, Akbar sent two diplomats to Yusuf's court, Mirza Tahir and Salih Aqil. Shah Chak with a letter requesting that he would directly presented to Akbar's Court.

The king welcomed the diplomats with open arms. He extensively debated the letter's contents with his associates, who accused Akbar of trying to annex Kashmir. As a result, he summoned the diplomats, and including his third son Haider Khan, to the Palace of Akbar. Sultan of Kashmir was Yusuf Shah Chak. He declined to give Akbar personal homage. Mughal officials left the Valley with none. This infuriated the Mughals, who wanted to conquer Kashmir. Yusuf Shah was incarcerated but ultimately released. He died in September 1592 and was buried in Bihar's Biswak, district Patna. The freedom to print this article cost the price of Kashmir^[2]. Rafiq-ul-short Mulk's history of the Kashmir-Mughal War: Ravi Bhagwan Das is a writer from India. Yaqoob Shah Chak proclaimed himself free of contractual commitments and succeeded to the throne as a sovereign monarch. With the aid of Akbar, a party of aristocracy headed by Shams Chak, Malik Hassan Chadoora, Alam Sher Magre, and Ali Dar agreed to undermine the king. While the nobility's relationship with the king was later appeased, it was short-lived, as spiritual bigotry contributed to an open battle between the two forces at Sopore, where the revolutionaries were vanquished. The series dissatisfied the Mughals, so Qazim khan resigned from his role as emperor. Akbar approved his dismissal and designated Yusuf khan Rizvi as the current governor of Kashmir. Kashmir's king fled to Kishtwar, and his associate Shamus Chak to Karnao. They resurfaced during the winter and conducted ambush assaults on the Mughals. Despite his failure, he did not give up hope of success. In 1588, he defeated Qazin Khan of the Muggals and took over as ruler of Srinagar. On October 14, 1586, he expired at Takht-iSulaiman in Srinagar, Kashmir. Mughal ruler Akbar named Yusuf Khan RizVI as the new Governor of Kashmir, and he developed good ties with the locals. Mughals governed the province for 166 years. At that period, the property served as a major highway for central Asian trading transactions. Kashmir was put under the authority of Subedars appointed by the central government, who were accountable to the centre for bureaucratic operations^[3]. Kashmir became a segment of the Mughal Empire when all obstacles were gradually and progressively removed. Tibet, Kishtwar, Poonch, Baltistan, and Iskardo were later brought under Mughal control. The territory was able to shake off decades of solitude and seclusion in this manner. After a short time, the district was promoted to the level of province. It was governed by a council of subedars who were named by central cabinet authorities. The region was given to the central rule and is now governed by sub-governors.

II. INFLUENCE OF MUGHALS ON KASHMIRI CULTURE

Residences in Kashmir are built of unburned bricks placed in wood panels, as well as cedar, oak, and fir timber. The unrestricted usage of wood in the building of houses was to blame for the regular conflagration in urban centers. The social elite' primary construction materials were stone, lime, and backed bricks. Srinagar's city architecture was exquisitely stunning. It was scattered over both sides of the Jhelum River. The area was heavily inhabited, with houses clustered nearby on either side of the roads. Even if the roads were lined with hewn blocks, they were already very small, and the town was crowded. Doors were not common at the moment, but the practise evolved with period, and mud walls were constructed around the premises. Their residence was famous for its wine yards and ivy bushels with plane and poplar plants. The majority of the dwellings were constructed on the banks of the Jhelun and Dal lakes. The floors and walls of such palaces were lavishly furnished, but the interior spaces were not.

The majority of village houses are constructed of mud bricks placed in a wooden frame. Snow should not accumulate on the slanting roof thatched with rice straw. Kashmiri villagers were not offered the chance to change their ancestral profession of tilling, farming, and rearing cattle^[4]. They were all regarded as primitive serfs, much as their forefathers. Despite the fact that they were saved by their boggy-early snowfall and intense rainfall in spring and autumn, they stayed a peaceful, contented lot. According to the poet, the usage of kangar elicited incredible notions among tourists to Kashmir, showing sheer

incompetence of environmental conditions. The villagers' frequent partner has been the iconic compact brazier, which they cannot do without during the winter. The natural landscapes of the village are rich, with a smooth, roaring or softly flowing waterfall, a grove of trees, and a relaxing panoramic view.

There was no consistency of clothing among the different cultural and spiritual classes. The clothing of the citizens is closely linked to the environmental circumstances. Both Hindus and Muslims trimmed their heads but wore beards. A turban was a traditional headgear, but most people wore a skull-shaped hat. Muslims invented the usage of turbans. Trousers were not often worn. The common citizens could not wear shoes made of skins. It was a courtesy from them. They wore pulhore, a form of traditional footwear made of tangled rice straw. Sandles made of wood were widely used^[5]. Well after the widespread adoption of Islam, a Kashmiri, Hindu, or Muslim could not be differentiated by Jahangir since they wore the same type of clothing. The differences in attire, etc. that later separated a Pandit from a Muslim were most likely implemented during the rule of Shah Jahan. Until recently, Kashmiris wore the same clothes. During the harsh winter months, a Kashmiri cannot absorb food without his kangar near to his stomach and his woollen cloak around him. Aurangzeb was disappointed to see females wandering about without filing cabinets.

In Srinagar, also poor people's meals made of ghee, milk, beef, onions, wine, pickles, and vinegar. Rice, fish, and numerous vegetables were staple foods during the Mughal era. Butter and fats were not widely used in dish cooking since they were believed to be dangerous owing to the cold environment. The Kashmiri chef taught how to produce Goshtaba, Kabab, and Roganjosh. To intensify the taste and colour, different spices such as pepper, turmeric, ginger, cloves, chillies, and saffron were introduced. The river water is not drunk by the people of South Kashmir. They drank Dal Lake water, which was warm, pleasant, and easily digestible. The Mughals had an epicurean attitude and relished the pleasures of the table. They served their finest food and revelled in the pleasures of the dining table. There were no barriers in the greenhouse, and no one was barred from picking the fruits.

The higher strata of society's females cherished the privileges of an affluent class. Some Sufi females even ran the Khanqah after their husband died. Following the death of their spouses, Muslim wives were buried alive in a variety of instances. Polyandry was a prevalent practise among Ladakh and Askardu Buddhists. Both Jahangir and Shah Jahan frowned on inter-marriages and specifically prohibited sati. Child marriage was prevalent in both cultures in the Subah area. Mughal nobles had a deep urge to marry Kashmiri daughters. Kashmiri elegance has already been iconic^[6]. Fair-complexioned girls with striking and sharp eyes, as well as a sharp nose had enchanted 17th century European travellers as they filled the valley. However, the bulk of the average people's females who were subject to the sun and heat were not as desirable in beauty and had a pink skin. The females of the aristocracy and the Ulama observed stern purdah and did not leave their homes save in weaker forces and litters. Sati was also popular among Hindus in these areas. Inter-marriages between Hindus and Muslims were popular in Rajouri and Bhimber. During Mughal rule, many Kashmiri girls were married to them, and many maidens of exceptional beauty were named as maids. The population's attitude about schooling was mostly secular. Both Hindus and Muslims were in favour of early wedding for both boys and children. Laleshwari and Habba Khatun were married to fools who were no fit for their abilities. Their marriage turned out to be a disaster. In Kashmir, Akbar's marriage law, which established a minimum age limit of sixteen for girls and fifteen for boys, was not followed. Wedding was mostly a family affair rather than a decision made by the pair. It was an obligation whose effects were sometimes catastrophic. Before the wedding was reconciled, the Kashmiri Pandits conducted a type of nikka ritual.

Mughal monarchs in general, and Akbar and his descendants in particular, placed a high value on marital relationships. Many Rajput chieftains gave their daughters as brides to Mughal Rulers and

princes. Even the most influential lords were convinced to send their daughters to imperial blood princes^[7]. Such relationships had far-reaching repercussions; rebel chieftains were disarmed and befriended in order to satisfy the Rulers. As a result, it proved to be a masterstroke of colonial diplomacy in terms of attracting allies and disarming opponents. The Muslims Sultans upheld the same tradition. There is little knowledge about what part these females served in the royal harems.

The most common mode of social amusement among the aristocracy was a jashn. Jashns were also kept on the Takht-i-rawans and in the charming Shalimar, Verinag, and Achabal gardens by Akbar, Jahangir, and Shah Jahan. Polo, also known as Choughan, was a famous game enjoyed by citizens of all socioeconomic backgrounds across Subah. It was common in both Tibet and Kishtawar. Mock battles were waged in Maisuma field between children from various Srinagar wards. Other games common during the Mughal era included tipcart and hopscotch.

Shivaratri, VyathTruwah, Gadabatha, Khichri, Amavas, Dussehra, Nagyatra, and Ganachakra were the most important Hindu festivities. Nouroze, Diwali, and Ids had essentially been national holidays. The excellence of Persian architecture was being surpassed by bonfires, illuminations, and Jashns^[8]. On the 13th of Bhadun, the mythical birth day of the river Jhelum was observed by lighting tinny oil lights on both sides of the river Jhelum. The death or birth anniversaries of saints and Sufis dispersed around the Subah were commemorated with respect. Urs of saints such as Sheikh Noorud-Din Rishi at Charari Sharif, Baba Janbaz Wali at Baramulla, and Rishi Maloo at Islamabad were also kept with considerable regard.

III. INFLUENCE OF MUGHAL ERA ON KASHMIR'S INFRASTRUCTURE

While only a handful of the many Mughal gardens in and around Srinagar have persisted, the ones that have are the city's biggest feature. Salimar, a rectangular caharbag by the Dal Lake in Srinagar, spread out on 3 escalating stages, every with fashionable pavilions, and the Vernag garden, with a wide, octagonal lake at the origin of the river Jhelam, which was especially favoured by Nur Jahan, Jahangir's powerful Persian wife^[9], were two such gardens built by Jahangir in 1619-20. On her guidance, a stone mosque named Patthar Masjid was built in Srinagar, adopting the typical Indian architecture but with a wooden thatched roof. Jahangir founded other gardens in the vicinity of Srinagar, namely one in Achhabal.

Sahjahan also spent several vacations in Kashmir, where he built new gardens, expanded existing ones, and installed an arcade around the pool at Vernag park. In Srinagar, his daughter, Jahan Ara Begom, constructed a stone mosque with a majestic vaulted portal for her religious guide, Molla Sah Badaksi; and near Salimar, his minister, Asaf Khan, a brother of Nur Jahan, founded Nesat Bag, a grand garden on several stages^[10]. Some speculate that the platform structure seen in Kashmiri gardens is based on the idea of mansions and buildings, with a forecourt at the lower stage rising to a center stage as the public location and the higher platform serving as the private quarters but the more probable explanation for terracing is to carry out the capacity of the steep slopes thus addressing its difficulties in a realistic manner. The Pari Maal or Pir-e Maal, designed by Dara Sokuh in 1644 as his home on the side of a big slope with a gain value of Srinagar and the Dal Lake, is the last of Kashmir's Mughal gardens. The garden's terraces and buildings have persisted, but none of the garden and its trees exist. The majority of Kashmir's gardens have been revived in recent times and pruned with flowering shrubs and decorative trees, but the several types of fruit trees that Jahangir mentioned in depth are absent.

IV. MUGHALS' INFLUENCE ON KASHMIR'S REVENUE

Jahangir also mentions Kashmiri shawls. Kashmir's shawls are so well-known that no terms can identify them; another form is therma, which is thicker than a shawl and has a twill weave that is smooth. The shawl's wool comes from a kind of goat native to Tibet. Or what designs of pre-Mughal shawls are, the themes of remaining Mughal and later specimens are remarkably identical to typical Islamic and Iranian styles^[11]. Kashmir shawls were a popular commodity in 19th-century Europe, but they were casualties of their own popularity as machine-made imitations from centres such as Paisley, Scotland, eventually took over their business in the 1870s. The Mughals also initiated carpet spinning with typical Persian knots and designs, and several of India's finest carpets are still made in Kashmir nowadays.

Even today, the Mughal Empire is the primary source of Kashmir tourism due to its architectural elegance. The positive effect of visitor arrivals to the state is the income produced, which leads to government revenues, as well as the development of jobs and business opportunities. Hospitality expenses, as well as the sale and import of associated products and services produce revenue for the host economy and may spur investment required to support development in other economic sectors^[12]. Tourism-related government taxes can be divided into two categories: primary and indirect donations. Taxes on revenue from tourist jobs and tourism companies produce related donations. Indirect contributions are those resulting from taxation and duties placed on products and services offered to visitors. With an increase in tourism inflows to the province, there is a large improvement in job growth. To tap into this, the need of the hour is to render tourism education mandatory at the school level so that it can be used as an important tool for work generation while also providing skilled workforce to cater to the demands of tourists visiting Jammu and Kashmir.

V. CONCLUSION

The era marked the beginning of a new phase in Kashmir's history, as the region surrendered its status as an independent state, which it had retained until 1586 A.D. The empire's emperors governed the state by their subedars, who, with a few examples, tyrannised and bled the citizens by bribery. According to the writers and travellers, although the land changed in the earlier era as separation stopped, social peace prevailed, commerce flourished, and industry grew, it hindered the growth of Kashmiris in their full stature in the subsequent period. Inability of state bureaucracy, disruption of harmony, negligence of peoples' health, and abuse of peasants were identified as markers^[13]. As a result of these causes, the state disintegrated and the territories passed from one tyrant faction to the next, including the Afghans, in 1753 A.D. Ever since, the region has rolled from one force to the next, enduring nothing but misery and discomfort.

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