



RULE OF MUGHAL EMPIRE IN INDIA

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ABSTRACT

Beginning in 1526 and lasting until the middle of the 19th century, the Mughal Empire was an Indo-Islamic state that dominated a major area of the Indian subcontinent. Its reign began in 1526. Timurid dynasty emperors were the ancestors of the Mughal emperors. The so-called "classic phase" of the Mughal Empire began in 1556 with the accession of Jalaluddin Mohammad Akbar, also known as Akbar the Great. It came to an end in 1707 with the death of Emperor Aurangzeb, but the dynasty continued to rule for another 150 years after that.

Key words: *Mughal Empire, Dynasty, Mugal Era, India*

INTRODUCTION

The Mughal era in India lasted from 1526 until 1857. Perhaps India's Golden Age was the Mughal era. The Mughals were able to build a strong economy and burgeoning trade thanks to a good administrative framework. India's Mughal Empire was founded by Babur. Babur, a descendant of Timur and Genghis Khan, two of history's most illustrious people, was the first Mughal emperor to conquer land in India. His grandson Akbar is regarded as the person who truly established Mughal dominion. Humayun, the son of Babur, had his empire lost for over 15 years before regaining it with the aid of the Shah of Persia. Neither Babur nor Humayun were successful in establishing Mughal power over the nation. The Mughal Empire developed under Akbar and became one of the most powerful empires to dominate India.

Akbar was a powerful emperor who was renowned for his tolerance of all religions. Instead of taking religious affiliation into consideration, he appointed officials. Akbar was reputed to have respected his vanquished adversaries by appointing them to the Mughal court. He married Rajput princesses to build political connections with Rajput monarchs and appointed his in-laws to several important offices in his court. It is well known that Akbar welcomed academics from all major religions to his court for talks on issues related to philosophy, religion, and divinity. He established the religion Din-i-Ilahi, which incorporated ideas from Jainism, Zoroastrianism, Islam, Hinduism, and Christianity. Mahesh Das, also known as Birbal, was a Hindu Brahmin who served as his personal confidant.

Jahangir, the king who succeeded Akbar following his death, is renowned for his appreciation of the arts. Under his leadership, painting grew in popularity and he supported numerous artists. When the emperor started to disregard his affairs in the court, it is reported that his wife Nur Jahan presided on his behalf. Under his rule, it is known that coins bearing her name were minted. Like his father, Jahangir was an impartial emperor.

The successor to Jahangir, Shah Jahan, was not as progressive as Akbar or Jahangir, but he was also not conventional. Shah Jahan was a patron of the arts. India flourished as a centre for arts, crafts, and architecture throughout his administration. The economy and trade were very steady. He was put under house imprisonment by his son Aurangzeb after he emerged triumphant from a fight for the throne that occurred while Shah Jahan was unwell. The Taj Mahal was ordered to be built by Shah Jahan while he was under house imprisonment.

An orthodox viewpoint was known to characterise Aurangzeb. He brought back the jiziya, a tax that non-Muslims in a Muslim state were required to pay that Akbar had previously done away with. Aurangzeb embarked on numerous journeys to enlarge his realm. He frequently engaged in combat with Shivaji, a Maratha warrior. The Great Mughal Empire started to fall with Aurangzeb's passing. In comparison to the Great Mughals, Aurangzeb's successors are known as the Later Mughals and are less well-known in the history of the Mughal Empire in India.

Between 1526 and 1857, the Mughal Empire, at its height, controlled most of the Indian Subcontinent as well as portions of Afghanistan and Balochistan. At the First Battle of Panipat, when they employed gunpowder for the first time in India, the Mongol leader Babur beat Ibrahim Lodi, the last of the Afghan Lodi Sultans, and established the empire. "Gunpowder empire" is how people refer to the Mughal Empire. The Indo-Aryan equivalent of "Mongol" is "Mughal." Babur was a Chingis Khan ancestor. Even into the sixteenth century, the Mughals continued to practise elements of Mongol culture, such as the positioning of tents around the royal camp during military operations. Islam was the Mughals' religion.

The empire expanded significantly during Akbar the Great and did so up to Aurangzeb's death. The empire was controlled by Jahangir, the son of Akbar, from 1605 to 1627. The empire was huge and prosperous enough to be regarded as one of the greatest empires in the world when Shah Jahan, Jahangir's son, was crowned emperor in October 1627. From 1630 and 1653, Shah Jahan ordered construction of the Taj Mahal, a structure that stands as the height of Mughal architectural achievement. The Mughals left a rich legacy of structures, artwork, and literature as supporters of the arts and education. Their magnificent gardens (jahanara), which are like a little piece of heaven on earth, and the purity of nature, which is praised by God in the Qur'an (Q34: 10), continue to be a striking part of their heritage.

The empire began a long and steady collapse in actual authority after Aurangzeb's death in 1707, but it continued to exercise all the trappings of power in the Indian subcontinent for another 150 years. The Nadir Shah army of the Persian shah conquered it in 1739. (1688-1747). Ahmad Shah (1747–1772) of Afghanistan pillaged Delhi in 1756. Since they were smug about their military prowess, the Mughals neglected to upgrade their technologies. Outsiders could engage their cannon, but no Indian could. The Mughal emperors' interest in preserving their opulent lifestyle and costly court increased as they became less concerned with excellent governance. Hence, the emperors before Aurangzeb are referred to as the "greater," and those who followed him as the "lesser." This trend closely resembles that of the Ottoman Empire, when the monarchs lost interest in sound government and continued the practises of their forebears, the Afghan Lodi Sultans.

More taxes were necessary to maintain the Mughal way of life, but the taxpaying public received no advantage. The development of agriculture or technology received little funding. Economic growth was prohibited because it was seen as a danger to the state's security (the more wealthy people could purchase arms and rebel). With the help of the British and French, local governors rapidly used this opportunity to essentially declare their independence from the central government. The British built factories as part of an early deal with the Mughals in 1616, and in 1765, through the Treaty of Allahabad, they gained tax-raising and administrative authority in Bengal, Bihar, and Orissa. The Mughal emperor thus became their puppet. After successfully competing against the French and Dutch and gaining control of a sizable portion of India, they ended the empire in 1857. The Mughals occasionally tried to forge positive interreligious ties with the non-Hindu majority by placing Hindus in important positions. In other instances, religious enthusiasm led to the destruction of Hindu statues and temples as well as the imposition of punitive taxes. In India, Pakistan, and Bangladesh, their positive legacy continues to promote interfaith cooperation, while their negative legacy encourages intercommunity (communitarian) animosity and even bloodshed. The Mughal legacy offers guidance on how to rule multiracial and multi religious civilizations.

MUSLIM IN INDIA

Long before the Mughals arrived in India, there were already Muslims living there. In the eighth century, the first Muslims arrived in the area. During the first half of the 10th century, a Muslim prince from Afghanistan attacked the Punjab eleven times, with little political success but stealing a significant deal of wealth. These invasions took place in Punjab. At the end of the 12th century, there was another invasion that was more successful. The culmination of these events was the establishment of the Delhi Sultanate. The city of Delhi was completely obliterated by a later Muslim invasion in the year 1398. In the 15th century, descendants of the Mongol Empire who were residing in what is now the country of Turkestan gave rise to the Mughal Empire. They had converted to Islam and assimilated the culture of the Middle East, while retaining some aspects of the culture from whence they originated in the Far East. In addition to this, they inherited their predecessors' considerable military prowess and cunning from the Mongol people, and they were among the first Western military leaders to make use of firearms.

The Mughal governing class was Muslim, but many of the empire's people were also Sikh and Hindu. Babur placed more emphasis on his Mongol ancestry than his faith when he first established the empire. The court abandoned the use of the lunar Muslim calendar in favour of a solar one that was better suited for agriculture under Akbar, who also eliminated the jizya, the levy on non-Muslims. Akbar's concept of Din-i-Ilahi, or "Godism" in English, which combined elements of Hinduism, Islam, and Christianity, was one of his strangest religious theories. He had close ties to the growing Sikh population, and it was declared the official religion up until his passing. Aurangzeb, a zealot notorious for retracting his zealous actions, did so subsequently. In addition to enforcing Sharia law, which he codified, Aurangzeb also reinstated the jizya and, like Babur before him, razed temples to make way for mosques. He is well renowned for his severe treatment of non-Muslims.

The Mughal court altered drastically under Aurangzeb. He expelled court musicians, dancers, and singers because, in his view, Islam forbade music. Also, he halted the creation of representational artwork, particularly the miniature paintings for which the Mughals are famous, in accordance with Muslim tenets that restrict images.

Several of the Sikh Gurus were persecuted by the Mughal Emperors, and Jahangir put the fifth Guru to death. Even the Taj Mahal is said to have been constructed on a holy Hindu spot, but this is debatable. At times, well-known Sufi leaders like gained followers from both Hindus and Muslims, and some Hindu gurus were also well-liked by Muslims. Hindus and Muslims still travel to several Sufi shrines.

Instead of seeing themselves as subordinate to Islamic law, the Mughals inclined to see themselves as rulers by divine right. They did not give religious experts much authority as a result. They acknowledged the Ottoman claim to the caliphate, but they still considered the

Ottomans to be just another Muslim empire, especially given their shared history. It is debatable whether prior religious harmony efforts were purely pragmatic or resulted from a more open-minded understanding of Islam. Without a doubt, earlier Sufi gurus like Kabir (1414–1518) had symbolised a 'peace to all' style of Islam that was appealing to many people in the subcontinent. He drew equally from Hindu and Muslim devotional traditions as he preached about how everyone is a part of one big family. The "two-nation hypothesis," which held that Muslims and Hindus were two nations and could not live in peace together, led to the eventual reversal of the initial policy and the partition of India.

AN EMPIRE IN FRAGMENTS

The modern nations of India, Afghanistan, Sri Lanka, Bangladesh, and Pakistan make up the South Asian subcontinent, which is included in the Eurasian landmass. It has a long history of both large empires and minor states, much like Europe does. Around 1750, the majority of its governance was carried out by a slack confederation of powerful princely states¹¹start superscript, 1, end superscript and wealthy port cities. The powerful Mughal Empire used to have complete control over the whole subcontinent at one point in history. Yet, beginning in the seventeenth century, the Mughal dynasty's influence over the region began to erode for two distinct reasons. First, the ever-widening internal divisions of the crumbling empire led to opposing groups' challenges to the authority of the central administration. Second, businesses and governments in Europe started looking for methods to get their hands on part of the empire's wealth. In a strict sense, the empire would continue to exist until the year 1858. In point of fact, these two shifts reinforced one another and, by 1750, had already produced a significant problem for the rulers of the Mughal empire.

BUILDING THE MUGHAL STATE

The epic victory that Sultan Babur had over the Lodhi Sultan in the year 1526 was the event that led to the establishment of the Mughal state in the sixteenth century. To beat an army that was twice as large as his own, Babur relied on a total of 20 cannons. Yet, he passed only two years later, indicating that it was not actually Babur's leadership that kept his dynasty going strong. It was his grandson who was responsible for the success of the Mughal Empire, as it was he who was able to extend Mughal territory and construct a very effective government structure. A significant amount of wealth was generated as a result of extensive commercial activity, particularly in the production of textiles. By the beginning of the seventeenth century, Mughal rulers ruled over one of the world's most prosperous and populous empires in the history of the world.

A widespread and effective government was responsible for securing this prosperity for its citizens. The Mughal monarchs were responsible for the establishment of a very sophisticated administration. As the emperors bestowed land concessions upon them, both Hindu rajas and Muslim sultans were eligible to be promoted to the position of mansabdar, which is an officer of the state. These military and civic officials were responsible for keeping the empire's cavalry (which consisted of armed horsemen) battle ready and for collecting taxes on behalf of the empire. In exchange, they were given land rights, monetary compensation, and a status.

The Mansabdars were comparable to the nobility of Europe, yet there were important differences between the two groups. Noble titles in the Mughal system were not passed down via families and might be revoked at any time by the emperor. In addition, in contrast to European nobles, mansabdars did not own the land; rather, their power consisted solely in the authority to collect taxes. This indicated that they possessed a level of power that was not even close to that of the emperor.

BABUR AND THE ESTABLISHMENT OF MUGHAL

Bbur was a Chagatai Turkic prince who reigned from 1526 to 1530. He was a descendant of the Turkish conqueror Timur (Tamerlane) on his father's side and Chagatai, the second son of the Mongol monarch Genghis Khan, on his mother's side. Bbur established the dynasty. The minor principality of Fergana, located to the north of the Hindu Kush mountain range, was ruled by Bbur's father, 'Umar Shaykh Mrz; Bbur inherited the principality at a young age, in 1494.

In the year 1504, he won the battles that took place in Kabul and Ghazn and thereafter established himself there. After capturing Samarkand in 1511, he soon realised that, due to the formidable Safavid dynasty in Iran and the Uzbeks in Central Asia, he should rather turn to the southeast towards India in order to have an empire of his own. He did this because he believed that India would be the best place for him to establish his empire. As a Timurid, Bbur had his sights set on the Punjab, which Timur had previously had a portion of in his dominion. He went on a number of expeditions into the indigenous habitats that were there. During the years 1519 and 1524, during his invasions of Bhera, Sialkot, and Lahore, he made it clear that he intended to conquer Hindustan, a region whose political climate was favourable to his endeavour.

After achieving victory in the Punjab, Buru moved his forces on Delhi and won the backing of a large number of Delhi's nobility. At the First Battle of Panipat, he confronted the main force of Ibrahim Lod, the Sultan of Delhi, after having defeated two advance troop contingents of the Sultan's army. By April of that same year, he had taken possession of both Delhi and Agra, giving him the upper hand in the conquest of Hindustan.

REIGN OF HUMAYUN

When Babur passed away, he left his son Humayun (1530–56) with a challenging responsibility. The reassertion of Afghan claims to the throne of Delhi, conflicts over his own succession, and the Afghan-Rajput march into Delhi in 1540 were all factors that contributed to the pressure that was put on him from all sides. He managed to escape to Persia, where he remained as an awkward guest at the Safavid court of Tahmasp I for the better part of ten years. During the reign of Sher Shah, an imperial unification and administrative structure were built; however, Akbar would go on to expand these aspects further in the later part of the century. In 1545, with the support of the Safavids, Humayun established a foothold in Kabul and reasserted his Indian claim. This was a task that was made easier by the collapse of Afghan influence in the area following the death of Sher Shah Suri in May 1545. In 1555, Humayun took possession of Delhi. Yet, he did not hold power in the years leading up to the deadly accident that occurred when he fell down the stairs in his library.

REIGN OF AKBAR

After Humayun's unexpected death in 1556, the responsibility of further imperial conquest and consolidation fell on Jalal-ud-Din Akbar, who was just 13 years old at the time (reigned 1556–1605). The stunning military victory at the Second Battle of Panipat in 1556 prompted Akbar's regent Bayram Khan to vigorously pursue an expansionist agenda on the emperor's behalf. As soon as Akbar reached adulthood, he began to exhibit his own aptitude for judgement and leadership, and he began to separate himself from the constraints of domineering ministers, court factions, and harem intrigues. This occurred almost immediately. A workaholic who rarely slept more than three hours a night, he personally oversaw the implementation of his administrative policies, which were to form the backbone of the Mughal Empire for more than two hundred years. These policies were to form the backbone of the Mughal Empire for more than two hundred years. He continued to conquer, annex, and consolidate a vast territory that was bounded by Kabul in the northwest, Kashmir in the north, Bengal in the east, and beyond the Narmada River in central India. This territory was roughly the same size as the Mauryan territory that existed approximately 1,800 years earlier.

Beginning in 1571, Akbar began construction of a fortified city close to Agra that he named Fatehpur Sikri (the word "Fatehpur" means "town of victory"). It was there that Akbar had palaces constructed for each of his senior queens, as well as an enormous man-made lake and opulent courtyards filled with water. It included the tomb of the Sufi saint, Shaikh Salim Chisti (1418-1572), whom he revered, and who had predicted the birth of his son. Shaikh Salim Chisti was buried there. The city, on the other hand, did not endure for very long because in 1585 the capital was relocated to Lahore. It's possible that the water supply in Fatehpur Sikri was

inadequate or of low quality. On the other hand, other historians say that Akbar needed to pay attention to the northwest portions of his kingdom, which is why he transferred his capital to the northwest. In the year 1599, Akbar relocated the capital of his empire back to Agra, and he continued to rule from there until his death.

When it came to the administration of a huge region and the incorporation of numerous ethnic groups into the service of his empire, Akbar utilised two separate strategies that were both successful. In the year 1580, he inquired about the local revenue statistics for the preceding decade in order to gain a better understanding of the specifics regarding the production and price fluctuations of various crops. Akbar, with the assistance of Raja Todar Mal, a Rajput king, set a revenue schedule that the peasantry was able to endure while yet supplying the state with the highest amount of profit possible. The revenue demands, which were determined by regional farming customs and the condition of the soil, ranged from one-third to one-half of the yield and were paid in cash. Akbar placed a significant amount of importance on the zamindars who owned land. They were able to gather revenue by utilising their extensive local knowledge and influence, then they transferred it to the treasury while keeping a piece of it for themselves in exchange for the services that they provided. Within his administrative system, the warrior aristocracy, known as mansabdars, held ranks known as mansabs. These mansabs were stated in terms of the number of troops under their command and indicated factors such as pay, armed contingents, and duties. The earnings from jagirs, which were not inherited and could be transferred, was the primary source of income for the military elite (revenue villages).

Akbar was a wise ruler who had a genuine appreciation for the difficulties of administering such a large empire. He instituted a policy of reconciliation and assimilation of Hindus, who represented the majority of the population. This policy included Maryam al-Zamani, the Hindu Rajput mother of his son and heir, Jahangir. He recruited and rewarded Hindu chiefs with the highest ranks in government; encouraged intermarriages between Mughal and Rajput aristocracy; allowed new temples to be built; personally participated in celebrating Hindu festivals such as Deepavali, or Diwali, the festival of lights; and abolished the jizya (poll tax) imposed on non-Muslims. In addition, he allowed new temples to be built. Din-i-Ilahi, which translates to "Divine Faith," was Akbar's new religion, and it was based on the idea that all faiths and sects should be tolerated. Akbar is credited with developing his own doctrine of "ruler ship as a divine illumination," which he enshrined in the religion. He advocated for the remarriage of widows, discouraged the marriage of children, criminalised the practise of Sati, which consisted of widows taking their own lives on the funeral pyre of their husbands, and convinced the merchants of Delhi to create special market days for women, who were otherwise confined to their homes. Towards the conclusion of Akbar's rule, the Mughal Empire controlled the vast majority of the territory in India that lay to the north of the Godavari River. The regions of

Gondwana in central India, Assam in the northeast, and huge areas of the Deccan were the only exceptions to this rule. Gondwana paid homage to the Mughals.

In the year 1600, the Mughal Empire under Akbar generated an income of 17.5 million pounds. To put it into perspective, the total amount of money in the British Treasury in the year 1800 was only £16 million.

The realm ruled by Akbar was home to a thriving intellectual and cultural community. The Shahnameh, the Bhagavata Purana, and the Bible were some of the works that were housed in the expansive imperial library, which contained literature written in Hindi, Persian, Greek, Kashmiri, English, and Arabic. Akbar engaged in a diverse set of pursuits in an effort to gain knowledge and uncover the truth, regardless of where these things could have been located. At Fatehpur Sikri, he built a special chamber for these conversations, and he brought Jesuit missionaries from Goa to his court. He also sponsored debates and dialogues on a regular basis among religious and intellectual elites who held differing views. Akbar was responsible for directing the development of the artistic masterwork known as the Hamzanama, which consisted of 1,400 huge paintings.

JAHANGIR AND SHAH JAHAN'S REIGN

The Taj Mahal is the most well-known structure constructed during Mughal reign. The rule of the Mughals, led by Jahangir (1605–1627) and Shah Jahan (1628–1658), was characterised by political stability, quick economic growth, exquisite paintings, and impressive structures. The Iranian beauty Mehr-Un-Nisaa, whom Jahangir married and called Nur Jahan ("Light of the World"), became the most influential person in the court aside from the emperor. Because of the Mughal court's splendour and brilliance, Persian poets, artists, scholars, and officers—including her own family members—found refuge in India. In addition to corruption, the number of ineffective, time-serving officials increased dramatically, upsetting the delicate balance of impartiality at the court. Jahangir enjoyed Hindu holidays but encouraged widespread conversion to Islam. He persecuted Jainists and even had Guru Arjun Dev, the fifth saint-teacher of the Sikhs, put to death. But he didn't do it out of any religious conviction. Prince Khursaw, a rival for the Mughal throne, was aided by Guru Arjun in the civil war that erupted after Akbar's demise. The significance of Diwali to Sikhs is derived from the 1620 release of 52 Hindu rulers from captivity.

Shah Jahan rebelled in 1622 as a result of Nur Jahan's fruitless attempts to secure the throne for the prince of her choice. The Persians conquered Kandahar in southern Afghanistan that same year, dealing a severe blow to Mughal prestige. When Jahangir gave Sir Thomas Roe, the British East India Company's ambassador, permission to develop a factory at Surat, he unintentionally started the process that would lead to the fall of the empire.

Shah Jahan ordered Mughal soldiers to conquer the Deccan and the northwest beyond the Khyber Pass between 1636 and 1646. The imperial treasury was depleted by these conflicts, despite the fact that they effectively displayed Mughal military prowess. As the state expanded militarily and the number of nobility and their retinues nearly quadrupled, so did the peasantry's demands for increased taxation. Political unification and maintenance of law and order over extensive territories encouraged the growth of big hubs of commerce and crafts—such as Lahore, Delhi, Agra, and Ahmadabad—linked by highways and rivers to distant places and ports. Shah Jahan also ordered the construction of the renowned Peacock Throne (Takht-e-Tavous, Persian:), which was encrusted with rows of pearls, 116 emeralds, and 108 rubies. The Mughals took great pride in their status as emperors, and they dressed and conducted themselves accordingly.

Under Shah Jahan's rule, the world-famous Taj Mahal was constructed in Agra as a mausoleum for his adored wife, Mumtaz Mahal. It stands for both Mughal aesthetic brilliance and extravagant spending during a time of resource shortage. Because the administration was unable to bring about any significant changes in the current social system, the economic situation of peasants and artisans did not improve. The revenue officials, whose main concerns were personal or familial gain, had no incentive to generate resources independently of the powerful Hindu zamindars and village chiefs, whose self-interest and local dominance prevented them from turning over the full amount of revenue to the imperial treasury. The Mughals unknowingly fostered conditions that ultimately resulted in the dissolution of their empire by their increasing reliance on land revenue. To support this extravagant way of life, an elaborate court, bodyguards, a harem, and fine clothing were established. More tax money was required. In the meantime, armies with more sophisticated technology could confront them from the outside with their gun-power technology, which had given them military superiority and went uncontested within India. The emperors' deterioration and eventual downfall was caused by their own avarice and complacency.

THE MUGHAL'S END

By a series of treaties and alliances, the British were in control of substantial portions of the Mughal Empire and other principalities by the middle of the nineteenth century. Although they were in fact ruling completely, they were still acting as agents of the Mughal Empire. In 1853, they took away Nana Sahib's titles and income, and in other places, they refused to acknowledge adopted sons as legitimate heirs while assuming power themselves. The Rani of Jhansi (1835–1858) was one of those who became disenchanted with British policies in India when they refused to acknowledge her son as the rightful successor after her husband's passing.

The Brits would seize any kingdom they had power over if they deemed its ruler to be depraved or if he lacked a legitimate heir, a practise known as the "Lahore policy." They occupied six states between 1848 and 1856, resulting in a great deal of instability. The British gave the Rani

an annual stipend and told her to leave the fort in Jhansi in March 1854. She refused to leave and raised a volunteer army to fight the British East India Company's regular Sepoy army, which was primarily made up of Indian soldiers but also included British officials. Rumors that the British intended to flood India with Christian missionaries and that pork and bull fat was being used to lube the new Enfield rifle cartridge led to a series of revolts among the Sepoy army in 1857. The sepoys at Meerut revolted on May 10. They quickly took control of Delhi and installed Bahadur Shah II as the country of India's monarch. The British citizens fled to the Red Fort after Agra was also seized. Lucknow also fell, and the Rani of Jhansi, battling the British while costumed as a man, appeared from the Indian side as one of the heroes. On June 18, 1858, she passed away.

Despite the fact that Muslims and Hindus both rebelled against the British and there was significant Hindu-Muslim unity at the time, they always blamed Muslims for what became known as the Indian Mutiny and never fully trusted them again. They claimed that since Muslims were obligated to the global Muslim ummah, they could not be loyal to the British. Some Muslims referred to the uprising as a jihad, suggesting that they would not surrender to non-Muslim government and that they had a divine obligation to fight against infidel control. Since the Mughal emperor was still in charge and could not "mutiny" against his own legitimate rule, the word "mutiny" is barely relevant. Bahadur Shah II was exiled to Burma after being found guilty of treason. As the East India Company was disbanded, Queen Victoria was proclaimed Empress of India and Britain took complete control of its Indian holdings. They continued their programme of conquest, expelling "corrupt" Indian princes on a regular basis, claiming that Indians couldn't properly govern themselves. India rose to prominence inside the British Empire. Although all of the British protectorates and overseas territories collectively fell under the umbrella word "empire," the title "Emperor" as used by British kings technically only extended to India. Even while several princely republics maintained their formal independence, Sri Lanka and the whole subcontinent were under British rule by the early 20th century.

The Sikhs, who supported the British, gained respect and trust as a group. For instance, before the events of 1857–1858, Muslims were the majority social group in the North West Provinces, where they held 72 percent of all official government positions, including those in the legal field. Only nine out of 284 positions were held by Muslims in 1886, and it appeared that a long and illustrious dynasty had come to an unjust end.

The threat posed by European invaders left the Mughal Empire unprepared to handle it. It was unable to keep up its dominant military position. It collapsed from within because the emperors weren't as focused on running the country as they should have been. Due to extravagance, their forebears, the Afghan Lodi Sultans, had lost their sway. They didn't take the lesson to heart and, after a successful and affluent beginning, allowed their empire to decline, losing its competitive edge and literally devouring its money.

It is known that a small number of Bahadur Shah Zafar's relatives reside in Delhi, Hyderabad, and Kolkata, India. There are four main branches of the Temur clan today: Shokohane-Temur (Shokoh), Shahane-Temur (Shah), Bakshane-Temur (Baksh), and Salatine-Temur. The majority of direct descendants still go by the name Temur (Sultan).

CONCLUSION

The Mughal dynasty, sometimes known as the Mogul dynasty, was a Muslim monarchy that governed the majority of northern India from the early 16th century to the middle of the 18th century. The kings of the dynasty, who were derived from Timur and Genghis Khan, featured very competent monarchs over the course of seven generations. Moreover, the dynasty was distinguished by the endeavours of its emperors to combine Hindus and Muslims into a single empire in India. The first monarch of the Mughal Empire, Babur, reigned from 1526 to 1530, and was succeeded by his grandson Akbar, who ruled from 1556 to 1605, as well as Shah Jahan. The Mughal Empire reached its greatest size during the reign of Aurangzeb (1658–1707), but the ruler's intolerance planted the seeds for the empire's eventual demise.

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