



A Socio- Economic Study of Kashmir under Mughal

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Abstract:

Kashmir has a long history of its own. The present paper has tried to see one important development in the history of Kashmir i.e. the advent of Mughals in Kashmir. Different Mughal rulers starting from Akbar have kept this place very close to them. The closeness resulted and shaped the social, cultural and religious environment and provided the needed growth of the people of Kashmir. The paper tried to revisit the history of Jammu and Kashmir before the Mughals took the control of the region. At the same time Mughal era in Kashmir has been analyzed.

Key Word: Kashmir, Social, Economic, Mughals

Introduction

Kashmir is a place that is known for mythical excellence and unceasing natural sentiment. It has beautiful view, wondrous richness and salubrious atmosphere. Scholars portray it as "One of the best nations whereupon the sun sparkles" and "The Sub Alpine locale of Asia's Italy" and the "Superb land for its view." Kashmir is verily "the earthly Paradise of the Indies", a pixie land where each bend displays a terrific picture, and each skyline another scene. Artists have depicted Kashmir as a nursery that is known for beautiful view, natural scenes, green fields, lakes, lasting snows, and thundering waterfalls.

It is believed that the name of Kashmir is related to sage Kashyap. Kashyap used to live on the bank of Mountain Lake called Satisara. He once drained this lake and the land without water got the name of Kashyap-pur or Kashyap-mar and later Kashmir. It seems that the name Kashmir comes from two Sanskrit words "Ka" (water) and "shimira" (dry up) i.e., dried up land. Huien Tsang called this country Ki-pan. The Kashmiris in their native tongue call Kashmir as Kashir. Politically the Kashmir state includes besides the Kashmir valley the territories of Jammu, Ladakh, Baltistan, Gilgit, Hanza and Nagar. The people of Kashmir state belong to various races and sects whose history goes back to ancient times. They have varied traditions, customs, practices and social usages, which are the result of many ethnic and physical factors such as diversity of climate, race and religion.

Kashmir before Mughals

The Nilamata Purana tells that the early inhabitants of Kashmir were the tribal Nagas, who were the worshippers of the serpents [1]. Most of these tribes lived in the mountains around the Satisara Lake. Kalhana [2] says that their main occupation was agriculture. It is said that the Nagas were the descendants of Mon-khmer group of

people. By temperament the Mon-Khmer were cheerful, sociable, kindly, considerate and merry go lucky people, and so are the Kashmiris. When the Aryans came to Kashmir, the Nagas continued to dominate the political scene there for some time. Gradually, however, the Aryan political institutions began to take roots in their newly adopted homeland. They also established kingships there. But it is not known exactly when these changes took places.

The first ruler of Kashmir whose name has been referred in historical document by Kalhana [2] is Gonanda. He is said to have come to have position of royalty when 653 years of the Kali year had passed. Kalhana says that Gonanda with an expansive power battled in a war for Jarasanda against Krishna at Mathura and was murdered. Scholars are of the view that the genuine history of Kashmir starts with the rule of Ashoka[3]. He vanquished Kashmir in around 250 B.C. what's more, sent people to propagate Buddhism in Kashmir. Kalhana describes in his Rajatarangini that "Hinduism ran next to each other with Buddhism. There was no religious animosity. Father and child and rulers and pastors here and there had distinctive religions." Kashmir surely shaped a piece of Mauryan and Kushan Empires. In the times of the Guptas, it was an autonomous territory, which on the fall of the realm; fell under the control of the Hunas. The mischievous Mihirakula, when ousted from the Punjab by Yashodharman, took shelter with the ruler of Kashmir, whose friendliness he reimbursed by usurping the position of royalty at the time of an interior revolt. During the seventh century, Karkota or Naga was established by Durlabhavardhana. From this time onwards a nonstop and genuinely bona fide chronicled record of the land is accessible in the Rajatarangini of Kalhana.

Amid the last fifty years of the Karkota Dynasty, there was no steady government in Kashmir [4]. Avantivarman the organizer of Utpala dynasty brought an ear of political strength and thriving in the kingdom of Kashmir, which had enormously endured monetarily just as politically amid the rule of successors of Lalitaditya. The Lohara Dynasty was established in 1003 A.D. by Sangramaraja who got the crown of Kashmir from his auntie Queen Didda [5]. This administration ruled Kashmir from 1003 to 1171 A.D[6]. The historical backdrop of this period is a record of indecent desire, evil pitilessness, and barbarous mismanagement with respect to lords and ruler. Before the finish of principle of Lohara tradition, the political state of the kingdom of Kashmir had much crumbled. Amid the following one and a half hundreds of years, the kingdom was such a great amount of debilitated by interior clashes that nothing could stop its success by Muhammadain. It was eventually toppled in 1339 A.D by Shah Mir, who had entered the administration of ruler Suhadeva, the last Hindu lord of Kashmir in A.D. 1315 [7].

Muslim sultanate in Kashmir saw the start of a tough period for the Hindu masses of Kashmir. No estimation even inauthentic is accessible about the total number or extent of Muslims in the number of inhabitants in Kashmir amid fourteenth century. Regardless the number probably been little; a couple of percent of the populace and basically inside Srinagar city which was constrained to a region of around four to six square kilometers, generally on the right bank of Jhelum from Nawa Kadal to Fateh Kadal. The idea of submitting to an outsider ruler with whom they had no racial,

phonetic or religious partiality more likely than not been as agonizing to Hindu Kashmiris as it was for Kashmiri Muslims in nineteenth century to submit to Sikh/Dogra rulers. Passionate disharmony more likely than not been joined by different sorts of incapacities: social, monetary, and culture.

However, within a hundred years of the initiation of Muslim rule, the Hindu subjects had come to terms with the new set of rulers. At the same time the Muslim minority had grown into a sizeable religious community by conglomerating different races and castes. Conversion through inducements; a modicum of compulsion; by evaluation of cost-benefit ratio; or modicum of the inherent attractions of Islam, no longer made people raise their eye brows. That is way Jonaraja compares Sultan Zain-UI-Abidin to Hindu gods, after indicting his predecessors.

When Zain-ul-Abidin died in 1470, Kashmir had experienced a social change[8]. Practically every one of the foundations had been changed. Foreign invaders and unpeace, were no longer evidenced. In fact Shihab al-Din went out of the boundaries of the valley to settle terms with the neighbouring kingdoms. Sultan Sikandar wedded Meera, the girl of the Raja of Jammu. Zain-ul-Abidin wedded the girl of Raja of Rajouri. Chak rule traversing thirty two years accomplished little as far as the financial advancement of the nation. The fundamental reason for the ruin of the nation lay not in the standard by lords having a place with a partisan minority, yet in the way that the dominant part network was an abomination to the majority of these rulers, supported as they were in an air changed with bias and unbound partisan partialities. It was the religious strategy of Chaks that was their bane. It brought about internecine clashes some of them including rival Chak faction's too-intrigues and wrathful principle, all signifying a condition of political strength. The Mughals eyes were fixed upon the gem of the east, and the careless activities of Chak rulers couldn't yet make the undertaking of the extension of Kashmir to the Mughal Empire even more simple for Akbar, the ruling Mughal of India.

Kashmir under Mughal

Kashmir did not observe direct Mughal rule till the rule of Mughal ruler Akbar the Great, who visited the valley himself in 1589. Akbar needed to grow his Empire in the south which was unrealistic without a protected Northern outskirts. The developing intensity of Uzbek Empire, circumstance of Kabul, Roushnai danger and hard-headed frame of mind in the north could have effectively resolved for Akbar in the south. The Chak nobles chose to safeguard the kingdom at any expense of their lives, and Akbar did not enable them to solidify their position. Disregarding the beginning winter, Akbar deputed an impressive power under the direction of Mirza Ali Akbar Shahi and Haider Khan in December 1585. Yousuf Shah Chak moved towards Baramulla under the weight of the nobles to meet the attacking powers. The Mughal powers digs in at the limited part of Pargana Dachan Khawura. In the wake of displaying the military, Yousuf Shah walked towards the pinnacle of Kuarmast, Skirmishes had just begun close Belesa. The thorough atmosphere and the eagerness appeared by the Kashmiri powers demonstrated a danger to the Mughal advance. They sued for harmony. Bhagwan Das sent a back rub to Yousuf Shah to his camp. In the first part of the day Yousuf shah descend professing to investigate his development gatekeeper and

slipped to the supreme camp alongside Mirza Qasim, child of Khawaja Mahdi Koka and Latif Najar. In the interim Shaikh Yaqub Sarfi induced the Zamindars of Karnav to participate with the Mughal powers. Then again the Chak nobles drew closer Hasan Beg to acknowledge the direction without Yaqub. Yaqub ran away from the Mughal court and was proclaimed sultan.

He did not approve of the role of his father. Fighting continued fiercely around Belesa. Owing to the adverse climate conditions, and the shortage of food and fodder, the Mughal forces were disheartened. In the meantime disturbing news originated from Kabul as Shams-ud-clamor's invert. Under these conditions, Raja Bhagwan Das sued for harmony. A settlement was closed somewhat setting out terms with Yousuf Shah and halfway with the new Sultan, Yaqub shah. Yousuf Shah was guaranteed security of life and reclamation of the kingdom in Kashmir. In any case, Akbar did not approve this settlement and Yousuf Shah was given over to Todar Mal as a customary detainee. Be that as it may, on the takeoff of the Mughal powers, Yaqub Shah declared his situation as autonomous Sultan under the title of Shah Ismail. Since Akbar couldn't endure such a situation, he was irritated with Raja Bhagwan Das. In 1586, Akbar asked Shah Rukh Mirza to assault Kashmir, yet he was hesitant to agree to, by virtue of the past encounters. On other hand Shah Ismail overestimated his prosperity. He didn't attempt to bring nearer the two Muslim groups. Being a Shia of extreme views, he asked Qazi Musa to include the name of Ail (a s) in the prayer call. On this refusal Qazi Musa was assassinated. His religious fanaticism and extremism alienated the Sunnis from Ismail Shah. The Shah Mir nobility was also active from the very beginning to over throw the Chak rule.

In 1586 Akbar chose to visit Kashmir. On his entry, citizens of Kashmir thronged to see the emperor however the bellicose chieftains were frightened. In any case, Akbar had settled down their injuries and fix up with the rivals and incapacitate the through persuasion. The rivals were abundantly remunerated and the Emperor attempted their best to hoist them. Yaqub Shah likewise paid tribute to the Akbar at Shahab-ud-Din-pura. He was heartily invited and sent to Abdullah Khan Uzbek putting forth out a defense for the Mughals and the conditions pave the way to the entire occurrence of the addition of Kashmir.

Under Jahangir, Kashmir had seven Subedars appointed at various intervals to govern that province. With the exception of Qulich Khan (1606) and Iradat Khan (1620) all were capable, and numerous are instances of their justice. Jahangir was essentially a lover of nature, Kashmir, therefore appealed to him particular. In 1619 urged by Haidar Mailk Chadaura, he visited Kashmir for first time accompanied by his beautiful Queen Nur Jahan. His accounts of the journey and his impressions of the country, its people, their customs and modes of life, of the variety of the picturesque scenery he beheld are recorded in his Memoirs.

Unlikely his predecessors, Aurangzeb Alamgir visited Kashmir only once he became seriously ill in the summer of 1664 and came Kashmir in the following months to restore his health. Princess Raushan Ara accompanied the Emperor. During the entire span of Aurangzeb's reign, the governors changed more than twelve times; none of them administrated for more than seven years at the stretch, while some for a year or

two only. Aurangzeb stayed in the valley for three months and visited many pleasure spots. During his tour through the valley he observed many things which did not agree with his bigoted and ultra- Islamic mentality. The period under review witnessed many developments in the economic field. It is appropriate here to deal with the main developments in agriculture, industry, Trade and commerce, conditions of workers, their professions, the volume of foreign trade, imports, skilled and minor crafts and the like to give a complete picture of the society in the Mughal Subah of Kashmir.

Mughal Impact on Society, Culture and Religion

The Mughal triumph was a defining moment in the social, financial, political, and social history of Kashmir. The main quarter of fourteenth century had prepared for the Islamic foundations. There was generous change in the working of the political and authoritative organizations, and the financial set-up underwent an intense change. Persian language which had effectively discovered its way into the Subah disposed of Sanskrit and Sharda content totally. New Sufi requests like Naqashbandi, Chistia and Suhrawardy were presented. The indigenous Rishi request and Kubrawi order broke down along at last weakened to the degree that it was somewhat hard to separate the Shiaism and Nurbakhshiya belief system. It was amid the period that the Kashmiri shippers, troopers, artists, craftsmans and researchers served outside the Kashmir. They spread practically all over India, while Iranis, Turains, Afghans, and Indians came Kashmir and settled in the Subah. Clearly, this social activation gave another swing to the current social order.

The adjoining state of Tibet, Poonch and other states were assimilated. An uniform regulatory setup brought about the free development of traders from one area to other. The Jagirdar close to the common authorities for the most part lived in the urban areas and towns. In this manner these urban establishment turned into the center of the socio-economic exercises. New township created on the exchange courses. Srinagar had the benefit of being the capital of the region and all things considered it turned into the fundamental focus of all the social developments. The modern development took an alternate shape and over the span of the time the Shawl-weaving turned into a main industry which reformed the economy of the region. These present and cross-current activity and association eventually brought about the osmosis of differing societies and another social set-up rose out. Anyway connects with the past were not broken inside and out but rather another social order had taken birth from the garbage of the old indigenous customs. Dress, diet, lodging, traditions, and method of living underwent an adjustment in the period. The obvious commitment by the Mughals to the Architectural abundance of Kashmir lies in the substantial number of gardens with their schemes of foundation and cascades which they worked at a few marvel spots in the valley.

Analytical Overview

The Mughals were generally solicitous for the welfare of the country and its people; the visit of emperor in the valley stimulated its trade and encouraged its industries. The Mughal Empire, suggests Mr. W. C. Smith, was allied to the middle class and during its most flourishing period it had middle class commerce as a secondary and

very important base of income, its primary basis being land. It appears that copper mines were worked during Jahangir's time in Kashmir and the Emperor made a grant of these mines to a private individual to be worked. He is perhaps the pioneer in opening up as were, the tourist trade of the valley. During the entire period of 166 years, in which Kashmir was under the Mughals there are out 63 governors, only 6 instances of high handed treatment of the Kashmiri's. Mughals had a concern for the public opinion too and hence always were supportive to the poor people. Support for the poor is evident from certain policies like none of the people were allowed to sleep without food.

Mughal helped in the development of many industries in Kashmir as for example carpet and shawl industries, silk industry. Industries like paper machin, work related to silver , copper, wood , furs, leather and paper manufacturing were also flourishing. Facilities were created to help Merchants from all over Asia to stay here.

Conclusion

Mughals ruled Kashmir for more than 150 years. The interval upto 1753 A.D does not look very important. The Mughals prestige deteriorated gradually during Aurangzeb's successors. In 1720 A.D. Mulla Abdul Nabi alias Mulla Khan who was the Sheikh-ul-Islam of Kashmir, gave instructions to the then Governor, Mir Ahmad Khan, to treat the Hindu harshly but the honest governors refused. Mulla Khan was later on beheaded by one Sayid Azhar Khan in a Shia's house which resulted in the massacre of the Shias also at the hands of Sunnis. Nevertheless, during the later Mughal period the administrative efficiency decayed and chaos and confusion was rampant which ultimately led to the disintegration of the Empire and Kashmir passed into the hands of the Afghans.

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