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The Mughal Empire - Introduction | Class 7 History*The Mughal State 1526 1750*
As Malcolm notes, there was no quarter century between 1450 and 1750 when some European power was not at war ... the Battle of Mohács in 1526, when Suleiman the Magnificent’s armies defeated and ...*

Thinking about the Ottoman threat

This book is a concise biography of Babur, who founded the Timurid-Mughal Empire of South Asia ... ruled Kabul for two decades before invading 'Hindustan' in 1526. It offers a revealing portrait of ...

Timurid Prince and Mughal Emperor, 1483-1530

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The Mughal state has, since the time of its existence, exercised a compelling effect on observers. A rich historiography in Indian and European languages has long existed, and in the present century debates have raged concerning its character, and the implications for the longer-termtrajectory of the subcontinent. This book brings together some of the key interventions in that debate, while its detailed introduction surveys the main positions, and outlines possibilities for future research. It is the outcome of the collaboration of two scholars, one a leading specialist onMughal studies, the other a social and economic historian of the early modern Indian Ocean world and southern India.

The Mughal state, has, ever since its existence, exercised a compelling effect on observers. Debates have rage concerning its character and on the nature of the Mughal state. This book brings together some of the key interventions in these debates.

Between the mid-sixteenth and early nineteenth century, the Mughal Empire was an Indo-Islamic dynasty that ruled as far as Bengal in the east and Kabul in the west, as high as Kashmir in the north and the Kaveri basin in the south. The Mughals constructed a sophisticated, complex system of government that facilitated an era of profound artistic and architectural achievement. They promoted the place of Persian culture in Indian society and set the groundwork for South Asia's future development. In this volume, two leading historians of early modern South Asia present nine major joint essays on the Mughal Empire, framed by an essential introductory reflection. Making creative use of materials written in Persian, Indian vernacular languages, and a variety of European languages, their chapters accomplish the most significant innovations in Mughal historiography in decades, intertwining political, cultural, and commercial themes while exploring diplomacy, state-formation, history-writing, religious debate, and political thought. Muzaffar Alam and Sanjay Subrahmanyam center on confrontations between different source materials that they then reconcile, enabling readers to participate in both the debate and resolution of competing claims. Their introduction discusses the comparative and historiographical approach of their work and its place within the literature on Mughal rule. Interdisciplinary and cutting-edge, this volume richly expands research on the Mughal state, early modern South Asia, and the comparative history of the Mughal, Ottoman, Safavid, and other early modern empires.

Examines the relationship between Mughal political culture and the two dominant strains of Islam's Sufi traditions in South Asia: one centred around orthodoxy, the other focusing on a more accommodating and mystical spirituality. Based on a critical study of a large number of contemporary Persian texts, court chronicles, epistolary collections, and biographies of sufi mystics, The Mughals and the Sufis examines the complexities in the relationship between Mughal political culture and the two dominant strains of Islam's Sufi traditions in South Asia: one centered around orthodoxy, the other focusing on a more accommodating and mystical spirituality. Muzaffar Alam analyses the interplay of these elements, their negotiation and struggle for resolution via conflict and coordination, and their longer-term outcomes as the empire followed its own political and cultural trajectory as it shifted from the more liberal outlook of Emperor Akbar "The Great" (r. 1556–1605) to the more rigid attitudes of his great-grandson, Aurangzeb 'Alamgir (r. 1658–1701). Alam brings to light many new and underutilized sources relevant to the religious and cultural history of the Mughals and reinterprets well-known sources from a new perspective to provide one of the most detailed and nuanced portraits of Indian Islam under the Mughal Empire available today. Muzaffar Alam is George V. Bobrinskoy Professor in South Asian Languages and Civilizations at the University of Chicago. He is the author of several books, including, The Languages of Political Islam: India 1200–1800 and The Crisis of Empire in Mughal North India: Awadh and the Punjab, 1707–1748.

The first specialized critical-aesthetic study to be published on the concept of hybridity in early Mughal painting, this book investigates the workings of the diverse creative forces that led to the formation of a unique Mughal pictorial language. Mughal pictoriality distinguishes itself from the Persianate models through the rationalization of the picture's conceptual structure and other visual modes of expression involving the aesthetic concept of mimesis. If the stylistic and iconographic results of this transformational process have been well identified and evidenced, their hermeneutic interpretation greatly suffers from the neglect of a methodologically updated investigation of the images' conceptual underpinning. Valerie Gonzalez addresses this lacuna by exploring the operations of cross-fertilization at the level of imagistic conceptualization resulting from the multifaceted encounter between the local legacy of Indo-Persianate book art, the freshly imported Persian models to Mughal India after 1555 and the influx of European art at the Mughal court in the sixteenth and seventeenth centuries. The author's close examination of the visuality, metaphysical order and aesthetic language of Mughal imagery and portraiture sheds new light on this particular aspect of its aesthetic hybridity, which is usually approached monolithically as a historical phenomenon of cross-cultural interaction. That approach fails to consider specific parameters and features inherent to the artistic practice, such as the differences between doxis and praxis, conceptualization and realization, intentionality and what lies beyond it. By studying the distinct phases and principles of hybridization between the variegated pictorial sources at work in the Mughal creative process at the successive levels of the project/intention, the practice/realization and the result/product, the author deciphers the modalities of appropriation and manipulation of the heterogeneous elements. Her unique

The collapse of the Mughal empire has often been characterized as a period of political fragmentation, social unrest, and economic decay. Contrasting two regions in north India--Awadh and the Punjab--Muzaffar Alam contends that even as the empire declined, there emerged a new, regionally-based political order, maintained and controlled by former Mughal rulers. From agrarian uprisings to the jagiardiari system, the Sikhs to the Zamindars, this book presents a bold new interpretation of an important transition in Indian government

The late Professor M. Athar Ali was one of the foremost authorities on Mughal history. This book is a selection of some of his best essays on a wide range of themes from the realm of ideas (including religion) to polity, administration, society and culture of the Mughal period (sixteenth toeighteenth centuries). Some essays are interpretative, others represent detailed research, and rest share both elements. What unites them is his critical approach and consistence proximity to the Persian source material. The book includes a critique of 'revisionist' approaches in the study of theMughal polity, and a section on sources.

This book offers a much-needed alternative perspective (coming from Persian sources) on European constructions of India. It throws significant light on Indo-Persian culture and on the complex interaction between Europeans and Indians in the eighteenth century.

A free ebook version of this title is available through Luminos, University of California Press’s new open access publishing program for monographs. Visit www.luminosoa.org to learn more. Writing Self, Writing Empire examines the life, career, and writings of the Mughal state secretary, or munshi, Chandar Bhan "Brahman" (d. c.1670), one of the great Indo-Persian poets and prose stylists of early modern South Asia. Chandar Bhan’s life spanned the reigns of four different emperors, Akbar (1556-1605), Jahangir (1605-1627), Shah Jahan (1628-1658), and Aurangzeb ‘Alamgir (1658-1707), the last of the “Great Mughals” whose courts dominated the culture and politics of the subcontinent at the height of the empire’s power, territorial reach, and global influence. As a high-caste Hindu who worked for a series of Muslim monarchs and other officials, forming powerful friendships along the way, Chandar Bhan’s experience bears vivid testimony to the pluralistic atmosphere of the Mughal court, particularly during the reign of Shah Jahan, the celebrated builder of the Taj Mahal. But his widely circulated and emulated works also touch on a range of topics central to our understanding of the court’s literary, mystical, administrative, and ethical cultures, while his letters and autobiographical writings provide tantalizing examples of early modern Indo-Persian modes of self-fashioning. Chandar Bhan’s oeuvre is a valuable window onto a crucial, though surprisingly neglected, period of Mughal cultural and political history.

With reference to the architectural marvel, conservation, and restoration of Lal Qila.

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