
ADMINISTRATION OF INDIA UNDER MAMLUK DYNASTY

Shazia Yousuf, Symbiosis Law School, Hyderabad

ABSTRACT

In our country, the theorists are the knowledgeable section of society that includes judges, imams, jurists, teachers, Quran guardians, hadith narrators, and Sufis. They enjoyed great respect from the legitimate ruler represented by the emperors and leaders as well as from the public at large, and it is not reasonable to consider theorists only. They are an important and powerful part of society, their voice is heard, and they have a greater impact on the public than the ruling authority, and as a result, the purpose of this research will be to investigate the conditions of scholars and their relationships with the rulers, as well as the interest of the Indian people in science.

The purpose of this research paper is to examine the economic landscape in India during the Mamluk era; its history and thought, to determine how the Islamic economy functioned during the Mamluk dynasty. It includes qualitative research conducted using a descriptive, technical analysis qualitative technique, and content analysis as part of the study. The Islamic economy of the Mamluk Dynasty advanced as a result of a variety of policies, including rewarding academics and scientists, military oligarchic rather than monarchic government, establishing trade relations with foreign countries, farmer-friendly policies, etc.

Keywords: Mamluk Dynasty, Administration, Government, Scholars.

RESEARCH QUESTIONS & OBJECTIVES:

The objective of this paper is to:

- I. How was the structure, history, and policies in the Mamluk Dynasty?
- II. What was the position of various stakeholders- like women and scholars- in society?
- III. Develop an overall understanding of the main leaders of this dynasty and their major contributions.

INTRODUCTION

Muslims under the leadership of Mu'izz al-Din Muhammad b. Sm, the Ghurid sultan, made their first breakthrough into India in the 1190s, bringing with them different institutions which had long before taken root throughout the Islamic world. One was the *iqta*, or the allocation of land or its profit, in some circumstances in exchange for military service (on the Western European model, this was frequently misrepresented as "fief"). Another was the *iqta* or the transfer of land or its revenue. The mamluk, or military slave, was the other type of slave (Anzalone, 2008).

Despite the stigma associated with other forms of slavery, mamluk status was not degrading in any way: mamluks – generally Turks as from Eurasian steppe lands – having been valued highly by their masters, having received both guidance in the Islamic religion and rigorous martial arts training. They were also not engaged in any menial or servile positions. When the 'Abbasid Caliphs established a troop of Turkish mamluk guards, they set a precedent that was pursued, with the dissolution of their dynasty, by various reference dynasties that emerged in the provinces. The mamluk institution, which has its origins in the first millennium of Islam, grew in popularity halfway through the third/ninth century (Jackson, (1990)).

PROMINENT RULERS OF THE MAMLUK DYNASTY AND THEIR POLICIES:

The Mamluk Dynasty was a state that was ruled by a slave army under the command of a caliph. A slave or servant who has been bought and taught to become a military or government official is referred to as a Mamluk in Arabic (Havis Aravik, 2020). The Mamluk dynasty is believed to have two sects:

1. Mamluk Bahri, who were inherited from Turkish slave labor and Mongols, and
2. the Mamluk Burji, who were descended from Circassian slaves.

It was the Mamluk Bahri who possessed greater power than the other one. Throughout their rule, the Mamluk Bahri had greater success than the Mamluk Burji in terms of military and political achievements. In India, the Mamluk dynasty or the slave dynasty was established by the famous Qutub-ud-din aibak (Yalman, 2000). The following were the rulers that took over the Mamluk dynasty in the country:

I. Qutub-ud-din aibak:

- The Mamluk Dynasty's first king, and the founder of the Islamic State of Qatar.
- He ascended through the ranks to become Ghori's most trusted general and leader on the field.
- After 1192, he was appointed as the administrator of Ghori's Indian domains.
- When Ghori was murdered in 1206 in Delhi, Aibak crowned himself Sultan of the city.
- The development of the Quwwat-ul-Islam Mosque had officially begun. It is one of the earliest Islamist structures to be built in northern India.
- He began work on the Qutab Miner in Delhi, which is still standing today.
- Lakh Bash was yet another name he was known by because of his generosity. He was, on the other hand, responsible for destroying and vandalism of a large number of Hindu shrines.
- He reigned until his death, which occurred in 1210. He was claimed to have been killed when he was trampled by a horse.
- Aram Shah took over as his successor.

II. Iltutmish:

- a. Iltutmish's army took Bihar in the 1210s then invaded Bengal in 1225, according to historical records (Al-Sadati, 2000).
- b. in the early 1220s, Iltutmish paid little attention to the Indus Valley, which was a flashpoint between both the Mongols, the Khwarazm rulers,

and Qabacha during that period. Following the warning of the Mongol and Khwarazmian threats, Qabacha established himself as the ruler of the province, but Iltutmish attacked his domain in 1228-1229.

- c. The Rajputs were able to defeat him because he was able to defend his empire from Mongol invasion.
- d. In 1221, he was instrumental in putting an end to an invasion commanded by Genghis Khan.
- e. He was responsible for the completion of the Quwwat-ul-Islam Mosque as well as the Qutub Minar.
- f. He established the administrative infrastructure for the monarchy.
- g. He transformed Delhi, constructing mosques, waterworks, and other amenities to make it a suitable location for the seat of authority.
- h. He was responsible for the introduction of the Sultanate's two coins, the silver tanka, and the bronze jital.
- i. In addition, the Iqtadari system was established, under which the realm was split into Iqtas, each of which was given to nobility in return for a stipend.

III. Ghiyas ud din Balban

- a. Iltutmish purchased him as a slave and trained him. He rose through the ranks in a short period.
- b. As an officer, he was involved in several successful military campaigns.
- c. Following Nasir's death, Balban crowned himself Sultan, claiming that the late king had no male heirs to succeed him.
- d. He instituted military and civil improvements in administration, earning him the title of the greatest Sultanate monarch, second only to Iltutmish and Alauddin Khalji in terms of power.
- e. Balban was a harsh ruler, and his courts were a symbol of austere and rigorous allegiance to the emperor, as well as strict loyalty to the laws of the land. He even insisted that people bow their heads in front of the king.
- f. His courtiers were subjected to severe punishments for even the smallest of transgressions, as he decreed.
- g. He had a spy apparatus in place to keep his nobility under control.
- h. He was the one who brought the Persian celebration of Navroz to India.

- i. During his reign, a great number of people were converted to Punjab.

RELATIONSHIP BETWEEN SCHOLARS AND THE ADMINISTRATION:

The academics coexisted with the nobility as a powerful force in Indian society at the time. As a result, they had a great deal of regard for their legal expertise. As a result, their influence in the region was deemed necessary. As a result, they held key positions and maintained tight ties with the Sultan, particularly in matters about the courts, which was their exclusive domain. They were summoned back to the Sultan's court for religious matters.

Ali Ismail, a judge in Delhi courts and the president of the Board of Grievances, is one of those who did not approve of the conditions in which Aram Shah bin Sultan Qutab al-Din Aybak was working. As a result, he collaborated with himself and other princes and kings to bring about a change in the Sultan (Al-Jozjani, 2013).

As a result, they wrote a letter to Sultan Iltutmish who was referred to as the Sultan. Aram Shah was replaced by the jurists, who were led by Chief Judge Wajih alDin al-Kasani, and the judge sat beside him, as is customary in the royal court, and he comprehended what they were trying to communicate to him. Because of this, the Sultan elevated the edge of the rug that he stood on and created a book for them, which included his manumission and other important information. Because of this, the judiciary read it and pledged their allegiance to him, and this is a clear indication of their interference in governance. Following the Sultan's assumption of the Sultanate, the Al-Sarraj Curriculum became in charge of the judiciary, rhetoric, imamate (imperial law), calculation, and all matters of legitimacy in the state, and Judge Hamid al-Din Najuri worked on providing instruction in Dehli.

In 646 AH/1248 CE, when Sheikh al-Islam Qutb al-Din and Justice Shams al-Din al-Bahraiji colluded with some of the Sultan Nasir al-opponents Din's to depose him, Khani was removed from the judiciary. He was also deposed in 655 AH/1257 CE, when Sheikh al-Islam Qutab al-Din and Judge Shams al-Din al-Bahra As a result, he released his order to travel to their fiefdoms, where he discovered that they had all been imprisoned, according to one narrative.

Consequently, scholars were consulted about the state's religious policy, and they held government posts such as the sheik, judiciary, mufti, and imam who worked as teachers, and their status with the sultan and nobles was high, in exchange for which they were subjected to

isolation, imprisonment, and torture if their involvement in a conspiracy against the state was proven.

HOW DID THE ADMINISTRATION FUNCTION?

Documents in the Mamluk era had played a vital role as a part of their administration. The exchange of letters was an important part of diplomatic ties in the past, perhaps even more important than the delivery of presents itself. As a result, handing out and receiving letters was a minor part of the procedure, but it was an important part of the ritual nonetheless. It was their accompanying documentation that was the real star of the show—not their actual envoys and officeholders. Scripturally is a term used frequently in public administration and refers to the idea that no action can be conducted without adequate documentation (Reinfandt, 2018).

STATUS OF WOMEN IN THE DEVELOPMENT OF SOCIETY:

During the Mameluke era, the responsibility of the woman was not limited to the care of herself and her family, but also included the service of knowledge and education for the community at large. In reality, they studied hard and got educated, then passed on what she had learned to her female colleagues, rose to prominence in Hadith research, and competed with men until she achieved a higher level in Hadith science than they did. Furthermore, women were given respectable titles such as Shaikha, which means "source teacher" (female of Shaikh). and traveled overseas to gain knowledge, earning the Igaza (a religious degree comparable to a Master's degree), becoming competent, and awarding similar qualifications to other girls (ALABDALI, 2013).

On a similar note, the Makkah women made significant contributions to charity work such as the construction of housing, the provision of food to those who need it, the digging of wells, the provision of endowment funds, and the distribution of charitable funds. In addition, women were engaged in a variety of occupations, including trading, selling of incense, fragrances, and coffee sales. Finally, she took on administrative positions such as administrators of endowment and director of public service, among other positions. To summarize, she had a significant positive impact on public life and did not represent an essentially worthless individual or a drain on society in the traditional sense.

CONCLUSION

For the most part, there seems to be no doubt that educational institutions, particularly schools, play an essential role in safeguarding Islamic culture in India. Delhi, one of India's major cities, has emerged as a scientific beacon in the Islamic East because of this, and a few of them were used to getting gifts and favors from those in power. Islamic knowledge was an inexhaustible source of support for the Indians, and many evolved to the point where prominent scholars in Arabic language, hadith, law, and so on were born out of this discovery.

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