

Achievements of Afghans in Indian Subcontinent: A Case Study of Sur Dynasty in Historical Perspective

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Abstract:

Sur family, an Afghan family reigned in north of Indian Subcontinent starting from 1540 to 1556. Its creator, Sher Shah, was descended from an Afghani fighter employed through Sultan Bahlul Lodi of Delhi in his extended fight by the Sharqi sultans of Jaunpur. The shah's real name was Farid; the name of Sher ("Lion") was attached while, being a young boy, he kills a Lion. After Babur, creator of the Mughal Empire, crushed the Lodis, Sher Shah of Sur achieved supremacy of the Afghani dominions of Bihar as well as Bengal then overpowered the Mughal Ruler Humayun in Chausa (1539) as well as Kannauj (1540). Sher Shah reined the entire northern Indian Subcontinent for 5 years, capturing Malwa then beating the Rajputs. He restructured the management, placing basics over which the Mughal ruler Akbar later constructed. He was murdered through a cannonball while blockading the castle of Kalinjar in central India.

This study focuses and highlights the grand memorable achievements of Sur family in historical perspective, in terms of administrative system, tribal traditions, and unique way of management, Justice, brought by magnificent Afghan family in Indian subcontinent.

Keywords: Afghans, Sur Family, Justice, Administration, Achievements.

Introduction:

The Afghan state under Sher Shah as well as Islam Shah claimed a very broad proficiency, by its extremely well-organized managerial body. The control of power that they caused, required altering not simply the procedure of Afghan administration gaining in the period of

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the Lodis, however the model of Afghan power as well. It prefigured novel values of administrative management as well as novel standards of supremacy. Sher Shah's management was originated not upon the philosophies of spreading of control amongst a old-fashioned superiority, whose ancestral loyalty as well as soldierly influence outraged the central power, however over the concentration of control which needed a certain demotion of all groups toward the power of the ruler as well as attention of all the ropes of administration in the influences of the ruler. In what way in his attempt Sher Shah was assisted through the customs of administration as well as power gaining in Indian subcontinent could be exemplified from the difference that he made concerning the traditions attaining in the home of the Afghans the Roh state, as well as in Indian subcontinent. He distinguished that in relation to India's backgrounds as diverse from those in the Roh state there was no separate possession of land, of discrete rank sovereign of imperial credit. All property, all assets, all integrity as well as all rank were seized from him. Therefore Sher Shah commented: "The state of India is not entirely at the removal of the ruler, nor has someone else some part in it, nor is there any respect to elder or younger or to kindred." (Elliot and Dowson). So right early in life he had grabbed the importance of the customs of Indian Subcontinent, as well as the real control of rule that he might achieve was enthused "through mores like this. Then Islam Shah loyally shadowed his ancestor when he "deprived the Amirs of all their combat animals leaving them possibly merely an evil lady one for carriage. He appropriated to himself the entire incomes of the empire instead of smattering them by appointments." (Erskine), So in the government regarding the Afghani dignity Sher Shah or Islam Shah was not a primus-inter-pares, i.e. first among equals. He was the top chief of the government. In this respect Islam Shah even exceeded his ancestor. It was his strategy to save the nobleness, and certainly all the officers, in a state of continuous fear of his authority as well as absolute splendor through a ritual which had to be conscientiously followed to, and which had been considered to influence on all that he lined through true Godly. This entitlement of Islam Shah to highest splendor as well as rule by correct divine, approached to the early Hindu model of monarchy. It is said "each Friday the Great Amirs of 5000, 10000, as well as 20000 horse inclined a haughty shelter by 8 halls then positioned on seat a slipper of Salim Shah's, with a quiver which he had given to the Sirdar. First of all the commander of the military, then the civil justice named Amin then later all others in turn offered homage to it, through prostration to it by the greatest admiration ; later that everybody went and sat himself in his position." (Ibid). This they did when the military as well as the officers were in campsite or in the state away from the capital. It indicates a plentitude of control that

renowned Islam Shah's place as well as respect in the government, as well as granted him by a halluva godly splendor as it were. Separately as of the ritual importance, the ingredient of supremacy was very actual. In what way he brushed aside the power of Islamic theologians, the lone restraint toward his reign, is plain of the subsequent excerpt. The history shows us that "stories brought in toward him frequently of each area of his lands; then in return, he wrote orders regarding each issue as well as item whether regarding faith, civil administration or income.

Toward these orders whether affable toward law or not, it was essential to obey in their tiniest details. No involvement toward Kazi or Mufti was allowable."(Ibid).

Also in issues purely spiritual, for instance, apostasy of Islam, which ought to have come in the area of the Ullemas, Islam Shah forced his individual right. Regarding the prominent issue of Shaikh Allai, who in relation to the religious chief of the kingdom was a heretic and consequently appropriate to be penalized "Islam Shah declining to attend to the proposals of Makhdum-ul-Mulk regarding Shaikh's sentence sent him to India." (Elliot and Dowson)

Again, afterward while Shaikh Alai was accused by dissent "Islam Shah for the second time paid no attention to what Makhdum-ul-Mulk stated." Such action of the guardians of the canon rule showed declaration of the regal power in the government relating to all matters, whether administrative, managerial or religious. It was the regal despotism, originated upon a managerial control as well as plenitude of control that presented slight admiration for the canon rules or the decisions of the Ullemas, when they were in battle by the resolve of the independent. That mode the ruler was rising to reach a power that approached to dominion in the contemporary intelligence of the period, and reign was so saving itself by the shackles of faith. Completely, the attainments of this age were an appropriate introduction to the stage of Akbar, while Indo-Islamic organization touched the uppermost mark of its development.

Significant Achievements of the Sur Dynasty:

Certainly the success of Sher Shah Sur as well as his descendant Sikandar Shah Sur was an appropriate introduction toward the creation program of Akbar. Then the feat of the Sur family observed by the position of the development of Indo-Islamic organization contained of two things. First, they fixed up a central administration upon an administrative design which required highlighting competence as well as removing dishonesty. Second, an

environment favorable for the reign of the central power was nurtured through intentionally passing of the administrative customs of the Afghans as well as accepting the Hindu customs that dignified authority as well as made the ruler the basis of all control, integrity, honor as well as honesty. That was distant toward the Afghani idea of reign, and to offer it realism a central managerial apparatus built on administrative control had to be planned. Toward a precise grand degree Sher Shah was responsible for it. His government was created upon the two values of central administrative control as well as regal sovereignty which cut at the essence of ancestral association as well as feudal laxity of the Afghans. Islam Shah as has been previously highlighted not only strolled in the wake of his ancestor but even exceeded him in implementation of a concentrated control, devastating the affectations of the Afghani feudal nobleness as well as thus promoting reign to super-human statures. None of the Sultans of Delhi whether Balban, Alauddin Khilji, or Muhammed Tughlaq had the nerve, as well as bravery assisted through suitable capitals, to announce that his reigning in issues administrative, lawful or spiritual was last. Badaoni talking of his means of centralization says "that he carried the entire republic in his individual private mechanism, and then in keeping with the rules as well as tradition of the Daghi method, which Sher Shah had introduced, the soldiery was salaried in cash. An additional step was to send written instructions toward all the Sarkars covering complete orders upon all significant points of faith, as well as all administrative as well as civil queries, arriving into the tiniest vital element, plus dealing by all rules which might be of service to the soldiery and civil people, toward the dealers as well as other numerous groups, and which the establishments were bound to obey in their authority. All these facts were written down in these documents whether agreeable to the spiritual rule or not, so that there was no need to mention any such issues to the Qazi or Mufti, nor was it correct to do so." (Muntkhab-ul-Tawarikh). A ruler who could therefore treat the Qazi or Mufti and giving his own decision about all issues, whether it was agreeable to Muslim rule or not, would be in no mood to respect the feudal customs of the Afghans or endure their supremacy in any extent. And that is plain by his action of the Afghani dignity of the most influential noblemen, were Qutb Khan Nayab, Isa Khan Niyazi, Khawas Khan as well as Jalal Khan Jilwani, all of whom he sent to annihilation. Once well-known noblewomen like Shahbaz Khan Luhani, the brother-in-law of Sher Shah, as well as vexed generals like Brahmajit Gaur along with 14 other Amirs also Amirs' sons were jailed in fort of Gwalior, and as Badaoni comments "most of them quitted the body in custody." He even did not spare Haibat Khan Niazi Azam Humayun, the governor of Lahore, in whom Sher Shah reclined huge sureness and who was the leader of the influential Niyazis of the

Panjab. By unwavering willpower as well as potency he practically demolished as well as dispersed their whole clan, and treated the prisoners regardless of their gender or age by the greatest disgrace. He conferred upon the harlots the names that the Niyazi leaders had borne and the marks of self-respect that they had possessed, which, as Badaoni correctly comments "used to irritate the Afghans, who were all of one clan and one mind, so that a strong revulsion for him had bounced up in their emotions." (Ibid) He could do all this owing to his brilliant capability for society, management as well as firm deed. He never tried anything unenthusiastically or with no correct training. He had full trust in his military and "in the initial measure of his supremacy he had detailed 5000 cavalry for the Main Sarkars of India." (Ibid) There put his forte and the rest he granted himself.

Centralized Administration of Sher Shah:

Understanding completely that the separatist trends of the Afghans had been so emphasized through extravagant delivery of jagirs, special action of the dignity, as well as absence of central control, that they could not be eliminated through the struggles of Sikandar Lodi as well as Ibrahim Lodi, Sher Shah making up his attention to halt, to the extent that imaginable, the scheme of jagirs, to maintain on a fair as well as neutral action of all his issues reliable by convenience, as well as to influence concentrated domination of administration in his individual influences. These three were the simple values of his administration, his means to understand that novel model of total authority, which when recognized, he supposed, would cure the flaws in the Afghani organization, and makes it lasting. That's why "Sher Shah joined to each issue about the management of the realm, as well as the incomes, whether countless or minor, in his individual being." His model was, as he is supposed to have uttered it, that the grand should continuously be vigorous plus "they should not reflect the matters as well as issues of the realm minor or trivial, and should place no excessive dependence upon their officials. The dishonesty of officials of contemporary princes was the means of my obtaining the experienced realm I own." Henceforth it is that Sher Shah abridged his officials to the ranks of secretaries, who were not obligatory to recruit rules or present systems of modification but were merely entrusted by the routine function of their sections. So he didn't employ a Wazeer, to oversee the income as well as public management generally. There is no mention of the Diwaan and other officials, which only points to the implication that perhaps there were ministers to carry on the work of management, but their share was so unimportant comparing with that of Sher Shah, that they have been totally disregarded through the historians. Certainly, that was so.

Sher Shah's mastermind as well as character dominated the whole administration. It was a one man law. His model was centralism, and for that determination he joined to the particulars of management, to the extent that likely, besides setting down the comprehensive values or rules of administration. Prof. Qanungo relating the diversity of effort that Sher Shah took upon himself speaks that "the responsibilities of Sadar he took upon himself; he dictated the farmaans which the Munshees took down, and he dispatched obviously by the help of officials the massive quantity of communication through the distant courts and his own noblemen. He was his own president of the exchequer, and daily reviewed and took account of the wealth which came from all areas of the realm." (Qanungo,) His office therefore descended into unimportance, and so it should be noted of what Sher Shah really attained himself. While it is hard to praise Sher Shah by any great novelty in managerial preparations, it is scarcely reasonable to say that "like the earlier Turks as well as the Lodis, Sher Shah had no sure thoughts about local management." (Tripathi) In defense of this comment Dr. Tripathi speaks that "though upon the one side there were big districts as Malwa and the Panjab on the other there were small divisions into which the entire state from Delhi to Bihar was divided." (Ibid) This is not solely right. The fact is that Malwa and the Panjab didn't establish as big provinces or administrations as beforehand or afterward Sher Shah's period. Once Sher Shah tried the conquest of Malwa, it had been divided into four parts each under a self-governing monarch. Mallu Khan reigned on Mandu, Ujjain, Sarangpur and Ranthambor ; Sikandar Khan Miana over Sewas and Hindia ; Puran Mal, the regent of Raja Pratap Shah over Chanderi and Raisin ; and Bhopal over Bijagarh and Tamha.(Ibid) What Sher Shah did after defeat was to confer upon Shujaat Khan Ujjain, Mandu, Sarangpur and Mansur ; on his own son Adil Khan Ranthambor ; on Shamskhan, Bihar Khan, and Mir Khan, the country of Sewas and Hindia ; and on Shahbaz Khan Sarwani the fort of Raisin. (Ibid) Consequently it cannot be concluded that Shujaat Khan possessed a large administration, conforming to the whole area of Malwa. If at all, he possessed merely the state around Mandu by a large army command and that was because he had to defend the border.

Likewise regarding Panjab: Haibat Khan Niazi" to whom the name of Azam Humayun had been granted had one force containing of thirty thousand knights in the area of the fortress of Rohtas, and held in check the state of Kashmere and of the Gakkars. Dibalpur (Dipalpur) and Multan were committed to Fateh Jang Khan and in that fortress abundant wealth was stored; and in the fortress of Milwat, was stationed Hamid Khan Kakar who held " such stable ownership of the Nagarkot, Jwala, Didhawal and Jammu hills, in fact of the entire state

that nobody dared to breathe in antagonism to him; and he collected the income with size of land of the mountain folks. The Sarkar of Sirhind was assumed in jagir to Masnad-i- Ali Khawas Khan, And as the chiefs as well as farmers of the Sarkar of Sambhal had escaped from the domination of Nasir Khan, Sher Shah sent there Masnad-i-Ali Isa Khan." (H.N Sinha, 1900). Therefore it will be understood that even the Panjab was cut up into shares as well as given in custody of numerous powerful noblewomen. Haibat Khan was actually the custodian of the North-Western border as well as supposedly the ruler of the Panjab with Fateh Jang Khan attached to him. (Ibid) Dr. Tripathi's conclusion that there were big provinces as well as administrations corresponding to the Panjab and Malwa in their contemporary physical degree cannot be showed since under Sher Shah Sarkar was the main managerial part, (Ibid) and we hear as a minimum of the Sarkar of Sewas in Malwa, and Sarkars of Sambhal and Sirhind in the Panjab, (Ibid) each in its individual leader or administrator.

Governorships under Sher Shah:

Then like the Panjab as well as Malwa the rest of the territory was possibly divided within Sarkars and Parganas. We hear, for instance, of the Sarkars of Delhi, Lucknow, Kalpi and Kanauj and of Parganas like Malkonsah, Hatkant, Gola and Tilhar.(Ibid) The managerial provisions that Sher Shah created comprised of a number of bureaucrats in charge of the Sarkar, and a number of secondary bureaucrats in charge of the Pargana. There were in the Sarkar a chief Shiqdar, and a chief Munsif to "guard the behavior of both of the Amils as well as the public; that the Amils should not coerce or hurt the public, or misuse ruler's income; and if any disputes ascended amongst the ruler's amils concerning the borders of the parganas they were to resolve it." (Ibid) The Amils were in charge of income collection of the parganas ; and they had, besides their responsibility to the chief Shiqdar and chief Munsif, to send intelligences, most possibly of their collections and the state of their regions to the ruler straight.(Ibid)

Justice under Sher Shah:

Nearly all the Muslim leaders of medieval India valued ideas of the price of fairness in the administration of the realm. However none of them had any certain ideas as to in what way to establish impartiality. It is said that Sher Shah frequently perceived: "impartiality is the most exceptional of spiritual means and it is accepted similar through the rulers of infidels and of the truthful."(Elliot and Dowson,). It is further said through Abbas Khan that "he created courts of impartiality in each area,"(Ibid) but the rulers as well as their individuals of those eras

observed that indulgence of fairness was, like that of gifts, a matter of purely individual concern of the ruler. There were in places juries as well as law courts undoubtedly, but there was nothing like a scheme of judiciary through the period. And Sher Shah may claim nothing praise upon this score. His simple intelligence of impartiality is brought out through the anecdote reported in *Khulasat-ul-Tawarikh*. Prince Adil Khan, it is stated, throws a bira of pan (betel leaf prepared for chewing) to the companion of a man in Agra while she was naked for washing. This passionate proposal was disliked by the woman, and her spouse protested to Sher Shah, who called the prince then allowed that person to throw a bira of pan to the prince's spouse, while she was naked and preparing for bath. While this barely indicates any sense of impartiality it surely proposes that frequently in issues of impartiality the term of the leader was recognized as law. It is said that there were *Mir-i-Adls* and *Qazis* for trying public issues. (Tarikhi Daudi,).

Conclusion:

Despite the centralism of authority produced through Sher Shah as well as Islam Shah, their grand armed forte as well as huge individual status resembling to total sovereignty, domain yet required its correct established foundation. The Afghanis had not enjoyed centralism also much less, regal sovereignty. Then further to this the rule of primogeniture had no sense for the Afghanis. Afterward the demise of Sher Shah the eldest descendant Adil Khan was passed over and the second descendant Jalal Khan was raised to the seat through an influential group of noblemen. His followers professed that "power was nothing but a splendid present given through the dignitaries of the realm on any discrete they picked, which turn had now fallen to his lot." Here we discover the Afghani ideas of empire bracing over in a very appropriate time. Sher Shah would have treated the due by pure disdain, and so did Islam Shah, the time he touched his forte, and crumpled all antagonism. However, the Afghanis might not overlook their ethnic customs and when after the demise of Islam Shah, Muhammed Shah Adil killed his insignificant descendant as well as heir, as well as held the seat for himself, it was not observed as a crime by the Afghani dignity. They complied in the accomplished fact, nevertheless the dishonorable nature of the crime and appalling charm of the new Sultan. Further the feudal trends of the Afghanis create plenty choice when they observed that the new king was powerless. Without the forte as well as aptitude of Islam Shah, he set about applying Islam Shah's strategy of devastating the affectations of Afghani noblemen. The consequence was a grave burst, which rent the territory into pieces. In the Panjab Sikandar Shah Sur, in the Doab and Central Hindustan Ibrahim Shah Sur, and in Bengal Muhammed Shah Sur, assumed independence and

announced themselves rulers. Muhammed Shah Adil was hard put to it to control their determination. And when the state was therefore torn with apathy and wrecked up into four divisions Humayun, keen to improve his lost kingdom of Hindustan, attacked from Kabul and took ownership of the Panjab and Delhi by the end of 1555. Therefore in the arguments of Dr. Tripathi "the history of the first and second Afghani kingdom was that of a battle between the attitude of supremacy and the model of Afghani ethnic management. In a contest between the monarch and the noblemen the former had no hesitation gained some points, but the subjects were not brawled out in both cases when the Chaghtai attack cut short the contest and finally the Afghani control was gone. But the values were carried over to the Mughals who were called upon to settle it." (Tripathi,). How far they prospered in it we shall perceive in the result. But that they were perceptibly helped through the attainment of the Surs there is no hesitation. In their willpower to throw off their loyalty to the Khalifa and in demanding that rank for themselves in India, the Surs not only made a departure from the ancient custom of the Delhi Sultans, but pointed the way to and enabled the task of Akbar. When, for instance, Sher Shah meant to be a ruler or Sultan in the real wisdom he could never entertain the idea of pursuing anybody's sanction or credit for his dominion, that is, for his power and status. His rational attention and his mystical aptitude refused to receive the Khalifa's right as superior to his own; and he observed such acceptance as pejorative to his rank. In the Delhi Sultanate Qutb-uddin-Mubarak Shah alone had assumed the title of Imam or Khalifa. In order to understand the full significance of this step we have to examine the attitude of the Delhi Sultans to the Khalifa of the Muslim world. That throws light on the content and charm of rule assumed by the Delhi Sultans and gives us a precise idea of the place of the Muslim emperors in Indian Subcontinent.

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