

A Study of Influence of Mughal Empire on the Indian Culture: An Analysis

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Abstract

The Mughals' entrance opened the door for a crucial development in the history of our nation. Their influence, as well as the legacy they left behind, will always be felt in our countries. The Mughal empire is also known for the Taj Mahal, one of the seven wonders of the world, as well as several other buildings has made significant contributions to our country's living style, fashion, and food. This investigation focuses on the many variables that have shaped our social and cultural views as Indians and how they are shown even today.

Key Words: Indian, Mughals, culture, style, cuisine, evolution

Introduction

Between the middle of the 16th century and the beginning of the 18th century, the Mughal dynasty ruled over much of the Indian subcontinent. It was formally in existence until 1858, when the British Raj replaced it. It was founded in 1526. Because Babur was a descendant of Timur, this dynasty is also referred to as the Timurid dynasty. The Timurids, one of the central Asian tribes Genghis Khan once subdued and gave the name Moghulistan, were the source of the term Mughal.

Ancient Indian civilization survived the Muslim invasions without dying. There was persecution under the control of some of the Delhi sultans of the middle ages, and we have read of temples being destroyed and Brahmans being executed for performing their religious rituals in public; however, generally speaking, the Muslims were fairly tolerant, and at all times Hindu chiefs continued to rule in remote regions of India while paying homage to their Muslim overlords. There were many conversions to Islam, but the bulk of Indians were only convinced to embrace this new religion in a small number of locations. The forced interaction with new ideas and Muslim invasions, however, did not have the positive impact on Hindu culture that could have been anticipated. Hindus and Muslims coexisted for many centuries in those areas of India that were ruled by Muslims, and the Hindu population there often viewed the situation as normal. However, Hinduism was already a rather orthodox religion when Muhammed of Ghor's lieutenants seized control of the Ganges valley. For every moderate and forward-thinking teacher in the Middle Ages, there must have been hundreds of orthodox Brahmans who saw themselves as defenders of the ancient Aryan dharma against the barbarians who had invaded the sacred territory of Bharathavarsa. Their influence resulted in a tougher and more stringent application of the many norms of the Hindu way of life. However, Mughal influences may still be clearly seen in our Indian culture today in the language, architecture, and some of the food.

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A brief History of Mughal Empire:

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 commerce 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 one who actually established Mughal dominion. Humayun, the son of Babur, had his kingdom 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 chose bureaucrats. Akbar was said to have respected his vanquished adversaries by appointing them to the Mughal court. In order to build political ties with Rajput monarchs, he wed Rajput princesses. He also nominated his in-laws to significant positions in his court. It is well known that Akbar welcomed academics from all major faiths to his court for talks on issues related to philosophy, religion, and divinity. He established the religion Din-i-Ilahi, which included ideas from Jainism, Zoroastrianism, Islam, Hinduism, and Christianity. Mahesh Das, also known as Birbal, was a Hindu Brahmin who served as his personal confidant.

Jehangir, 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 business at the court, it is reported that his wife Nur Jahan presided on his behalf. During his rule, it is known that coins bearing her name were minted. Like his father, Jehangir was an impartial monarch.

The successor to Jehangir, Shah Jahan, was not as progressive as Akbar or Jehangir, 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 fairly 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 levy that non-Muslims in a Muslim state were required to pay that Akbar had previously done away with. Aurangzeb embarked on several journeys to enlarge his realm. He regularly engaged in combat with Shivaji, a Maratha warrior. The Great Mughal Empire started to fall with Aurangzeb's death. 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.

Literature Review

1. Other authors who wrote about the life of the Royal Ladies of the Mughals include Sebastian Manrique (1628–43) and Monsieur de Thevenot (1667). These may not all be trusted together. Nevertheless,

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information about the Mughal Royal Ladies may be found in all of these and many more places.

2. Abul Fazl, Allami, Ain-i-Akbari (Persian text), 3 Vols. Edited by H. Blochmann, Bibliotheca Indica (hence referred to as Bib. Ind.), Calcutta 1867–77, Vols. 1, 2, and 3 covered the political, social, and cultural history of Akbar's Period.
3. Akbar Nama, Bib. Ind. Text, 3 Volumes, Calcutta, 1873–1887 During the reign of Akbar, every facet of Indian political history is covered in the English translations of H. Beveridge. Aurangzeb,
4. Adab-i-Alamgiri, published by Aligarh Muslim University's history department in 1978, is a fantastic account of the majority of Indian history under Aurangzeb's reign.
5. Babur, Zahir-ud-din Muhammad, Babur Nama or Tuzuk-i-Baburi, 2 Vols., Luzac & Co., London 1922, translation of Turki by A.S. Beveridge The Babur Name, the original work by Zahir-ud-din Muhammad Babur, was masterfully translated by A.S. Beveridge. His work includes

Objective of study:

1. To examine the Influence of Mughals on the Indian Culture
2. To investigate the effect and extent of Mughal tendencies.

Methodology:

Secondary data was gathered for this study from a variety of websites, research papers published in journals, and books.

Hypothesis:

A hypothesis is a precise prediction statement. Not all research include or should include a hypothesis. By its very nature, this research is basic, pure, or fundamental. Typically, researchers in such studies are attempting to investigate a subject issue for the first time. The goal of these investigations is to come up with a theory that can be tested in the future via more in-depth study. As a result, formulating a hypothesis in this investigation is tough. As a result, efforts are being undertaken to formulate some predictions that this research could deliver at its conclusion.

Analysis

THE IMPACT OF MUGHAL ON INDIAN ARCHITECTURE

The Mughal monarchs virtually united all of north India and a large portion of the Deccan throughout the 16th and 17th centuries, creating an empire unlike any in previous decades. The Mughal era was one of enormous beauty, and it has left its imprint on India in the shape of several beautiful structures where Islamic and Hindu influences often coexist together. Of course, the most well-known monument from that era is the Taj Mahal in Agra, the capital of the Mughals. The Mughal architecture was inspired by their complex constructions and patterns, and even later, the Rajputs and Sikhs constructed several palaces in this style. Other world heritage monuments include Fatepur Sikri, the red fort, the Lahore fort, and the Humayun mausoleum, which was constructed by Akbar and is famed for its elaborate decorations and patterns.

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Fort Building

The structure of posts and burial chambers under the support of Mughal rulers bore an amazing comparability to Islamic engineering.

- The Persian and Indian styles were astutely joined to create works of uncommon excellence and flawlessness.
- Sensitive ornamentation with curves, enhancing areas with fine mathematical plans and engravings were significant features of the strongholds, which were set in a walled planted nook with unmistakable vaults, smooth pinnacles at corners, and wonderful lobbies in the middle upheld by support points and wide passageways.
- Trooper military quarters, private and public gathering rooms, pony and elephant pens, and section gardens were completely remembered for the posts. The Red Fort, worked by Shah Jahan, is a model.
- The Emperors' eminent specifying and taste can be seen in the utilization of shaded tiles, painted themes on dividers and roofs, and elaborately cut entryways. • Red sandstone and white marbles are utilized broadly in each of the designs during the period.

Palace Building

The rulers lived in royal residences that were a staggering blend of immaculate workmanship and Indo-Persian traditions.

- There were excellent green nurseries with conveniently managed trees and minimal square structures for water bowls at the castles' passages.
- The castles are based on a raised stage with oppositely cut steps and passages driving in different headings.
- The royal residence ways are wide, with slim minarets supporting the arches and roofs with minute subtleties and engravings.
- Semi-valuable stone in an assortment of tones was used on the royal residence dividers, and the windows were perfectly built with stone plans.
- Pictures of verdure and creatures in gold, silver, and other important stones were utilized to enrich the roofs.
- The central entrances and offices of the royal residences had borders with engravings that were painstakingly intended to consider normal light and great ventilation.

Building of Mausoleums

A few Mausoleums, like the Humayun burial chamber and the Taj Mahal, were worked during the Mughal Empire. The blend of inventive capacities and deliberately imagined structures shows the

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design works of art's attributes and nuances.

- The Mughal impact was found in the design's points of support, pillars, and lintels, as well as a blend of Rajasthani engineering in the fancy sections, overhangs, embellishments, and chatari or booth type developments.
- The curves in the top community make overhangs or perception places, and the passage chamber vault is of significant stature with point by point work with balanced themes within.
- The Mausoleums, similar to the royal residences, include an enormous green scene with walking ways and water courses at their doors.
- Calligraphy on the dividers, flawless plant plans on the stone, and stones or marbles cut into fine cross section give the landmarks its most distinctive trademark. • Burial chambers use Pietra Dura, or the strategy for utilizing slice cleaned stones to make pictures and twin Cenotaphs. Entombments were organized with the end goal that the top of the expired confronted Mecca.

THE IMPACT OF MUGHAL ON WOMEN

The Mughals are still mostly visible via the Purdah system, which is still in use. Soon after the Mughals arrived in India, wealthy Hindu households embraced the Muslim practise of "strict parda" and required their ladies to cover their faces in public. Even in certain areas of India, Hindu and Muslim royalty treated their women with respect by keeping them concealed behind walled structures called anthapura and harem, while average Muslims covered their bodies with common clothing.

- **MUGHALS' INFLUENCE ON LANGUAGE:**

Although Persian was the Mughals' official and dominant language, Urdu eventually replaced it as the language of the ruling class. After accepting Muslims as neighbours, Hindus started to gradually adopt their language and mannerisms. One may describe it as a mutual influence. Persian terms entered the vernacular when Hindus started to study the language. Urdu and modern Hindi are mutually comprehensible languages that share a Sanskrit-based vocabulary as well as Urdu loan words from Persian and Arabic. Today, Urdu serves as both the official language of India and the national language of Pakistan. It is true to say that via the combined use of the two languages, Persian art and culture merged with Indian art and culture.

During the Mughal time frame, writing partook in a lift. As indicated by key source books, this time saw the development of numerous dialects like as Persian and Hindi, as well as adding to Bengali and Punjabi writing.

- On account of Akbar's tolerant demeanor, the time saw tremendous artistic turn of events, from Turki's 'Tuzak-I-Baburi' (Memories of Babur) through Gulabadan Begum's 'Humayunnama,' a history of Humayun. The extraordinary scholarly goliaths of his court, the 'Navratans' (Nine Jewels), made critical commitments.
- The 'Akbarnama' and 'Ain-I-Akbari' were composed by Abul Fazal (an antiquarian, rationalist, and

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researcher of the time). The 'Muntakhab-ul-Tawarikh' was composed by Badauni. With his book 'Tabaqat-I-Akbari,' Nizam-ud-Din (noted antiquarian) contributed, and the Hindu stories Arthava Veda, Ramayana, and Mahabharat were converted into Persian. Hindu verse prospered all through the Mughal Empire, on account of Akbar's energetic help. During this period, Sur Das composed Sursagar, Tulsidas composed Ramcharitamanas, and the Persian-Sanskrit word reference 'Parsi Prakash' was composed.

- During the Era, Jahangir composed his self-portrayal, 'Tuzuk-I-Jahangiri,' as well as other striking abstract works like as 'Iqbalanam-I-Jahangir' and 'Masir-I-Jahangir.'

- During Aurangzeb's rule, the 'Fatwa-I-Alamgiri,' an abstract of Muslim regulation, was distributed. Other critical works incorporate Khafi Khan's 'Muntakhab-ul', a famous history, and Bhimsen's 'Nuskho-I-Dilkusha.'

- **THE IMPACT OF MUGHAL ON INDIAN FOOD AND COOKING:**

Another legacy the Mughals left was the creation of Mughlai food, which is still adored by the Indian populace. They have a substantial and profound impact on Indian cuisine. The Indians employ as many as twelve components to prepare a single meal, which is similar to modern-day Mughal cuisine. The Mughals popularised the use of pricey ingredients like saffron, cardamom, cinnamon, and cloves.

The kebabs, tikka, and haleems all exhibit traces of Mughal influences. The Persian name for the same meal, "polo," is the source of the Indian word "pulao." The Mughals, who adored exquisite rice dishes with meat and vegetables, introduced the idea to India.

The Mughal style is notably reflected in the culinary practises of northern India, particularly in Uttar Pradesh and Delhi, Pakistan, as well as in certain areas of Dhaka in Bangladesh and Hyderabad in India. Mughlai cuisine has a wide range of flavours, from very mild to excessively spicy, and is often characterised by an unique scent and the flavour of whole and ground spices.

Under Mughal administration, there was a flurry of diverse cultural activities throughout India. The traditions developed during this time in the fields of architecture, art, language, and music established a standard and had a significant impact on later generations. The imperialistic, centralised authority that united several lesser kingdoms is another example of the Mughal effect. The Mughals previously dominated a region that is now divided into India, Pakistan, Bangladesh, and Afghanistan, yet their influence is still felt today. This makes the Mughal era, which came after the Gupta period, a second classical age.

- **DEVELOPMENT OF MUGHAL PAINTINGS**

The Mughals disparaged Persian specialists and were especially intrigued by works that depicted an Indo-Persian combination. Artworks thrived during the residency of Mughal rulers Akbar, Jahangir, and Shah Jahan, and date back to the Turkish-Afghan Delhi Sultanate. Mughal painting filled in notoriety over the course of time and advanced into sensible representation.

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• Mughal compositions contain subjects from Persian writing and Hindu folklore, which eventually gave way to more reasonable points like imperial pictures, court exercises and subtleties, natural life and hunting scenes, and war drawings.

• Humayun's openness to Persian little work of art pushed him to coexist with talented Persian painters, Sayyid Ali and Abdus Samad, and excellent drawing with calligraphic message portrayals on the line work on the magnificence of the fine art. • Akbar acquired Humayun's library and court painters; he broadened the workmanship by focusing entirely on its creation. • Khamasa of Nizami, his own bonus, incorporates 36 enlightened pages with unmistakable styles of various specialists. The Tutinama ("Tales of a Parrot"), The Gulistan, The Khamasa of Nizami, Darab Nama, and Hindu stories of Ramayana and Mahabharata were among the best things of beauty of the period. • From 1570 to 1585 AD, Akbar drew in an enormous number of specialists to make and advance the Mughal way of painting. • Jahangir's imaginative affinity further superior the Mughal works of art, and oil paints were presented. He asked European painters to utilize a solitary point viewpoint, and artistic creations developed more reasonable. His life account, the Jahangirnama, incorporated various craftsmanship.

• During Shah Jahan's rule, Mughal artistic creations advanced, yet they stayed moderate, with subjects like couples in cozy stances, melodic social occasions, etc.

Conclusion

To conclude, this paper has tried to focus on the specialities which have been inculcated by the Mughals into \sour Indian culture. Even though it is tough to accept, we must learn to live with the fact that our culture, customs, and attitudes are always changing. Food, clothing, and religious practises that have been handed down through the decades are just an amalgam of immigrants from India and other countries that came to our nation. And by a wide margin, it seems that the Mughals attracted an amazing incursion into Indian territory. India now possesses a rich and exceptional technical, cultural, and social heritage that has been greatly enhanced by the Mughal era. Mughal engineering in India has an amazing place in Indian history. The majority of the Mughals were exceptional builders who valued craftsmanship and creativity, and Indian design flourished throughout the Mughal era. They had gathered structures that were tall, intricate, and had spectacular designs. The Taj Mahal is the most magnificent example of Mughal engineering, and the white-marbled sepulchre and the burial chamber of Humayun are examples of how Mughal design and Persian design were combined to increase the splendour of engineering in India.

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