

Social Developments Of Mughal India With Special Reference To Mobility Problems: A Historical Evaluation

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ABSTRACT:

The major changes in Mughal India was migration. These moves were organised to take advantage of more plentiful employment opportunities. The immigrants to India brought their families and their traditions with them. Iranian and Turani immigrants settled in various parts of the Mughal Empire after coming to India. Their manner of life, social customs, and values were influenced by Indian society's traditions and customs. They made a substantial contribution to the growth of Indo-Mughal civilization and were absorbed into Indian culture. They significantly influenced the architecture, music, literature, painting, and other arts of Mughal India. In this article, social developments of Mughal India with special reference to mobility problems has been discussed.

Keywords: Social, Developments, Mughal, Mobility, Problems, India.

INTRODUCTION:

Persia and Central Asia are the ancestral homes of Iranians and Turks. Their culture was different from Indian culture in terms of language and sociopolitical practises. But after they arrived in India, Indian culture had an impact on them, which was visible in a variety of aspects of their social life, including food, clothes, court ceremonies, jewellery, etc.

SOCIAL MINGLINGINGS OF THE MIGRANTS (IRANIS AND TURANIS) AND LOCAL INHABITANTS:

The Iranis and Turanis who journeyed to India with Emperor Babur and Humayun wore thick wool clothes. But eventually they stopped wearing wool garments and started dressing in lighter apparel. Apparently, M.A. According to Ansari, the author of "Social Life of the Mughal Emperors," under Emperor Akbar's rule, Mughal clothing underwent a substantial change. Iranis and Turanis eventually modified their clothing as a result. [1]

In his book "Ain-i-Akbari," Abul Fazl lists a number of the garments worn by Emperor Akbar, including the Taakauchiya, Dutahi, Peshwaz, Shahajida, Qalami, Suzani, Qaba, Farzi, Gadar, Fargul, Shalwar, and Chakman. [2]

Akbar purchased the pishawaj, jama, shilwar, and ulbaqchah from Emperors Babur and Humayun. Emperor Akbar made a variety of other clothing fashionable thanks to his outstanding and unusual aptitude for innovation. He changed the style and adopted these clothes to suit his own requirements. For instance, he frequently used Takawchayah, which was made of gold, silk, or woollen fabrics, in both the winter and the summer. All wore the Farghul, an item of European clothing.

The Mughal emperor Akbar had a keen interest in the design and manufacture of shawls. The finest shawls were known as Parmnarm (very soft) by him, and they were frequently worn in the winter. Akbar created a novel technique for wearing these shawls over the shoulders, whether loosely or twice folded. [3] These shawls were frequently presented to the nobles as presents by the Mughal emperors. Iranis and Turanis also received and wore these shawls. In a picture, Hakim-ul-Mulk, a doctor who served at the court of Shah Jahan, is seen carrying a Kashmiri shawl over his shoulders.

Some Iranians designed new clothing both for the other aristocracy and themselves. For example, Nur Jahan produced Dodami (flowered muslin) for clothes, Badla and Kinara (silver thread lace), and Panchtoliya for veils. She also produced bridal apparel under the Nur Mahal label. According to Shaikh Farid Bhakkari, author of Zakhirat-ul-Khawanin, Pishwaz (full dress gown), dodami (flowered Muslin), head cover (orhani), and Panchtolia all originated during the reign of Nur Jahan. He continues by saying that other aristocratic groups appropriated the Iranians' distinctive garb. The

Mughal governor of Kashmir, Itiqad Khan, introduced new varieties of shawls, including tabrizi, pattu, wool, and karbalai. [4]

In their courts, certain Mughal emperors celebrated Indian festivities as if they were their own. Holi, Diwali, Dashera, Shivratri, Rakhi, and other holidays are now celebrated as part of a culture. For instance, the Mughal Emperor Jahangir went on a three-night gambling binge during the Diwali celebration. Iranis and Turanis participated at these feasts together with other nobility. For instance, the Persian holiday Nauroz was honoured by the Mughal Court. In his autobiography, *Tuzuk-i-Jahangiri*, Emperor Jahangir noted that during the reign of Emperor Akbar, commemorating the festival of Nauroz had developed into one of the well-established customs. Emperor Jahangir lists the names of nobles who got promotions on this occasion and who also gave the Emperor gifts in his *Tuzuk*, including Iranis and Turanis. He used to watch this event as well. For instance, in 1615 A.D., Asaf Khan sent the Emperor Jahangir jewellery adorned with diamonds, other gold goods, and other items totaling 85,000 rupees. (The eighth celebration of the New Year.) Both Khan Azam and Mahabat Khan frequently offered gifts to Emperor Jahangir. Other Iranis and Turanis also obtained titles on this occasion. For instance, on the thirteenth New Year's feast, Shah Beg Khan, the governor of Qandhar, was promoted to the rank of 5000. From his former rank of 5000 with 3000 horses, Asaf Khan was raised to the rank of 4000 two-horsed, three-horsed, etc. troopers. [5]

A number of academic disciplines, including astronomy, geometry, accountancy, arithmetic, public administration, history, and medicine, were actively promoted by Mughal emperor Akbar in particular. The expansion of Indian education was significantly aided by Iranians and Turanis. During the reign of Emperor Akbar, Iranians like Fatehullah Shirazi and Hakim Abul Fateh Gilani, as well as other thinkers like Abul Fazl, advocated a new educational approach and expanded the scientific curricula taught in the schools. No one in the world could compare to or be like Fathullah Shirazi, according to Nizammuddin Ahmad, the author of *Tabaqat-i-Akbari*, who calls him a wise man with ancient wisdom.

Many Iranian and Turani aristocrats had illustrious academic records. They influenced Indian education and wrote a range of articles. For instance, prominent intellectuals during the reign of

Emperor Babur included Khwand Amir, Shaikh Zain Khwafi, and Mir Abdul Haiy. [6]

Talia and Wfati from Yazd, Mulla Ghani from Hirat, Mir Waiz Wuqui from Hirat, and Mir Abul Qasim Findarski were a few more academicians. All of these contributed greatly to Indian education through their literary works. They also played a significant role in the development of regional literature and language. For instance, during the time of Emperor Akbar, the Bengali poet Mirza Jafar Beg Qazvini immigrated. The Shirin-o-Khusrau masnavi is his creation. In the style of renowned Persian poet Nizami Ganjawi, it was written.

A significant number of Iranians were also appointed to the courts of the Qutb Shahis of Golconda and the Adil Shahis of Bijapur, who made significant contributions to the growth of Deccani and Indo-Persian literature. An important illustration of this fusion is the way Persian and Hindi interacted to give rise to Urdu. [7]

INDIAN AND PERSIAN CULTURE:

Immigrants from Iran and Turkey helped India's Indo-Persian community expand via cultural interchange and activities. They brought their families and all of their values, customs, and practises with them to India. They significantly influenced the architecture, painting, music, and other arts of Mughal India. Iranians and Turks both engaged in fruitful activities. They built sarais, mosques, canals, and graves. For instance, when Mughal Emperor Babur established his rule in India, two Iranian architects, Ustad Shah Muhammad of Khurasan and Ustad Mir Mirak Ghiyas of Herat, were present.

The mausoleum designed by Emperor Humayun is known as Mir Ghiyas Mirak. According to Percy Brown, the tomb of Humayun is an example of how Persian and Indian architectural forms may coexist. The Persian architectural style entered India when Humayun's tomb was built.

Nur Jahan, the queen of Mughal Emperor Jahangir, also had a significant impact on Mughal Indian architecture. She built Itimad-ud-Daulah's mausoleum, which is where her father is buried. The Persian aesthetic, which predominated Mughal architecture at the

time and was at its height at the Mughal Court, is best demonstrated by this monument. She also constructed a dome for Jahangir. She created the monument for her father in an Agra garden by the Yamuna River. It was the most important structure under Emperor Jahangir. 1623 A.D. saw the mausoleum's completion. Nur Jahan also created gardens. For instance, she repaired Ram Bagh, which Nur Jahan received as a gift from Emperor Jahangir and renamed Gul Afshan Bagh. Babur, the emperor, built Ram Bagh in Agra. He visited Gul Afshan Bagh in 1619. [8]

During the rule of Emperor Shah Jahan, Persian influence had a considerable impact on the architectural traditions of Mughal India. For instance, between 1641 and 1645 A.D., Lahore saw the construction of the graves of Ali Mardan Khan and Asaf Khan. These two tombs both have the customary double-dome Persian architecture.

Iranian traditions have had a big influence on Mughal Indian painting. Significant advancements in this art were accomplished by Iranis and Turanis. The Mughal Emperor Humayun travelled to Persia during his exile, where he met several Persian nobility and artists. At his request, the majority of them relocated to the Mughal Court. Emperor Humayun bestowed on Abd-al-Samad the title of Shirin-Qalam, meaning sweat-pen. Emperor Akbar and Emperor Humayun were both taught painting by him. Dasvant and Basavan, two accomplished painters, studied under Abd-al-Samad during the reign of Emperor Akbar. Abul Fazl gave a description of Dasvant in his *Ain*. Sharif Farisi, a well-known Mughal painter, was Khawaja Abd-al-Samad's son. [9]

The Mughal School of painting flourished under Emperor Akbar's generous patronage, and it owes much to Persia and Central Asia. Abul Hasan, Aqa Riza, Ustad Mansur, and other well-known Iranian artists who were active during the reign of Emperor Jahangir include Miniature and portrait painting underwent great growth thanks to Ustad Mansur. Emperor Jahangir praised Abul Hasan and gave him the name Nadir-uz-Zaman. Mansur, a painter of animals and birds, was given the honorary title of Nadir-ul-Asr (the wonder of the time) by Emperor Jahangir. According to Jahangir's portrayal of Mansur in his *Tuzuk*, he was the best sketch artist of his generation.

Iranis and Turanis, who also had an impact on music, resided at the Mughal Court. The Mughal emperors encouraged and promoted musicians. Emperor Akbar, for instance, encouraged musicians and singers and founded the Khanyagaran department of singers. Many Turks, Indians, Kashmiris, and Iranians were employed as artists. [10]

From the aforementioned, it is clear that Iranis and Turanis not only immigrated to India but also successfully assimilated into the local culture. They assimilated Indian culture in terms of garb, food, gems, and other facets of daily life. The best example of this is Nur Jahan, who introduced a new fashion style in clothing at the Mughal Court. Due to their high standard of living, they had an effect on other Mughal noble families. They made charitable donations and worked to advance social welfare.

FOUNDATION OF NEW SETTLEMENTS AND THEIR DEVELOPMENTS:

Although there were several Delhi Sultans who built cities and towns, Firuzshah Tughlaq excelled in this area. For example, he built Firuzabad in 1354, which served as the capital of the Delhi Sultanate for more than 40 years. He is also known for taking a deep interest in the growth of cities and other significant public buildings. Between the reigns of Kaiqubad and Sher Shah Suri, eight new cities were built. Kilukhari, the Shahr-i-nav, was founded by Kaiqubad. Siri was developed by Alauddin Khalji in the year 1303. In 1322, Ghyasuddin Tughlaq founded Tughlaqabad. Muhammad Bin Tughlaq built Jahan Panah in the year 1327.

The Mughal Emperors, from Babur to Aurangzeb, were famed for their zeal for building new towns and developing those that already existed. Babur, the monarch, was well known for his enthusiasm for and commitment to city construction. Along the Yamuna River in Agra, he constructed buildings and decorated them with ponds and gardens. Emperor Humayun established the foundation for Din Panah. The founder of Din Panah, Khond-Amir, referenced a section of his original tale in "Historic Delhi," written by H. K. Kaul. He asserts that Emperor Humayun established Din Panah in Delhi. In that city, he gave the go-ahead to construct a seven-story castle surrounded by gorgeous gardens. It should attract tourists from all over the world due to its fame and beauty.

Din Panah, which means "asylum of enlightened and educated people," should be the name of the city. With his own hands, Emperor Humayun erected the first brick of the city of Din Panah. Construction of the Din Panah city was completed in the year 1533. The Emperors' enthusiasm and desire to build monuments honouring their history caused new cities to emerge in Delhi. As a result of the destruction of old cities and the construction of new ones, Delhi has grown.

Akbar also constructed a number of new cities. He not only established new cities but also advanced the existing ones. Cities grew and developed significantly as a result of the social and economic initiatives of Emperor Akbar. The urbanisation and growth of Mughal India were significantly aided by the social and economic initiatives of Emperor Akbar. According to Manucci's account, Emperor Akbar founded the city of Fatehpur Sikri. He claimed that in recognition of his victories, Emperor Akbar founded the city of Fateabad (Fathabad), also known as Fathpur Sikri (People of Victory), in the southern Agra region. Arif Qandhari gives an account of the founding of the city of Fatehpur in the year 1578 AD. He also constructed a Jama Masjid. Skilled artisans and architects were employed to build this metropolis. The building of this city was overseen by Shah Mansur, and it was completed under the guidance of Shaikh Salim Chisti's late progeny. Emperor Jahangir acknowledged the achievements made by his father in establishing the city of Fatehpur Sikri, where he was born. He claims that lovely gardens and architecture were used in its construction. [11]

The Mughal Empire's capital for more than seven decades, Agra, was reconstructed by Emperor Akbar. It significantly influenced the history of Mughal India. The nobility, middle class, and other social classes gathered in this city as a result of the wealth of economic opportunities. Emperor Jahangir lists Agra as one of India's most beautiful cities in his Tuzuk-i-Jahangiri. Emperor Akbar built a red stone fort there. Many people constructed three- or four-story buildings there. There were so many people in Agra that it was difficult to manoeuvre around bazaars and alleyways. He also adds that Agra prospered and saw a rise in population under Sikandar Lodi, becoming the seat of the Delhi Sultans.

The establishment and importance of the city of Agra were significantly influenced by Emperor Akbar. He was a pioneer in promoting urbanisation in addition to appreciating the benefits of towns and cities. Akbar, the last Mughal emperor, built and improved Agra, one of the most important towns in Mughal India. Emperor Akbar allegedly began construction on the Agra fort in the years 1564–1565 AD, and it was finished in the years 1572–1573 AD, according to Abdul Hamid Lahori. In this fort, he constructed a residence for himself. There were industries that created and offered for sale a wide range of products and gifts that were used by the nobility and other people. Numerous expert artists and crafters were present. Under Emperor Akbar, the city of Agra was incredibly wealthy. Men of distinction and learning visited the area. Emperor Akbar gave it the old name of Agra. Shah Jahan, however, gave Akbarabad a brand new name. [12]

Emperor Akbar chose Agra as the Mughal Empire's capital because he recognised the importance of the city's position. He completely rebuilt it and planned out its development. Arif Qandhari described the splendour of the city of Agra in his "Tarikh-i-Akbari." He asserts that Emperor Akbar had a fort constructed in Agra, one of India's largest cities. Reputable and skilled architects were employed in 1573 A.D. to lay the foundation. 2,000 stone cutters, 8,000 labourers, and many masons and sculptors were hired to build the fort. Stones were delivered from Fatehpur Sikri. The metropolis increased in wealth and population. There, businessmen and traders of many races gathered. Agra has grown to be bigger than both Shiraz and Baghdad. Because of how widely the cultivation had extended, there was no uncultivated land.

Agra rose to prominence on the political, cultural, and economic fronts as the capital of the Mughal Empire. The main factors in Agra's growth as a great metropolis were the money it gathered via vast trade and industry, successful industries, and royal patronage. The growth of Agra as a centre of learning occurred throughout the Mughal dynasty. As a result, Agra attracted a lot of scholars and Sufis. Sheikh Abul Faizi relocated to Agra and established a residence there in 1543–1544. Ziya-ullah, a Shattari adherent and the son of Muhammad Ghaus of Gwalior, arrived in Agra in the years 1562–1563 A.D. He built a house and a khanqah in Agra. Fazail Khan Mir Hadi also travelled there and settled in Agra in 1683 AD.

As a result of the Rajput Principalities' incorporation into the Mughal Empire, India's geographical concept began to take on a political structure. Rajputs from Rajasthan moved in great numbers to other regions of the Mughal Empire. They built new settlements and towns. On their own dime, they also erected mosques and temples there. For instance, Man Singh built a mosque at Raj Mahal. Provisions for the city's water supply were also established when the Emperor founded a city. Shah Jahan the Great built Shahjahanabad and incorporated water supply systems for both the city and the fort. The canal that had been created under Firuz Shah Tughlaq's tenure was restored by Emperor Akbar. The new canal that Emperor Shah Jahan had commanded to be constructed was to supply water to the Red Fort and the residents of Shahjahanabad. Bakhtawar Khan established a settlement close to Shah Jahanabad and gave it the name Bakhtawar Nagar (1671–172 AD). He built a tank for the town's water supply. According to Manucci, Aurangabad (built by Aurangzeb) is the name of a Deccan city that the Mughal Emperor Aurangzeb established adjacent to Daulatabad. Emperor Muhammad Shah founded a mohallah called Mohalla-i-nau. Suraj Mal attacked Shahjahanabad in the year 1753. People relocated to this new metropolis. The fire's devastation of this mohallah, which killed off the local population, came rapidly. [13]

Delhi retained its splendour, prosperity, spirituality, and literary endeavours until the year 1739. The Mughal Empire was overthrown by Nadir Shah's capture of Delhi. New cities were founded by the provincial governors as Agra, Lahore, and Delhi began to fall apart. Businesspeople and artists relocated to the newly founded cities in search of patronage. For instance, Saadat Khan Burhan-ul-Mulk founded Faizabad in Awadh (1722–39 AD). He provided them with favours and extended an invitation for others to move here. Muhammad Khan Bangash invented Farukhabad. Najid-ul-Daula, the Rohilla Chief, founded Najibabad. Faizabad was so rich that scholars and artisans moved there from a variety of regions, including the Deccan, Bengal, Gujarat, Malwa, Haidarabad, Shahjahanabad, Lahore, and Kashmir.

PROBLEMS FACED BY THE MIGRANTS:

(a) Security Problems:

In Mughal India, there were adequate roads and routes to accommodate both the needs of the government and the general public, but transit was not always secure. The roads were dangerous, so people always travelled in caravans. There are numerous instances of vandalized and robbed caravans. A.K. M. Farooque recalls Bhim Sen, the author of *Nushkha-i-Dilkusha*, in his book "Roads and Communications in Mughal India," who asserts that "big Carvanas were looted under their very noses" despite the imperial troops being stationed only 20 miles away.

Manucci observed the thieves stealing and looting people on the streets. He reports that he waited for fifteen days for other people to gather as they rode in caravans before starting his journey to Delhi. There was theft and plundering in the streets. Tourists who had been mugged remained. Travellers were given weapons so they could carry on with their journey. At night, they sought shelter in the sarais, where they could slumber with some security. [14]

At the twilight of Emperor Aurangzeb's reign, the Marathas stole and pillaged caravans. Manucci asserts that "travellers were not protected against the attack of robbers and Marathas." They were ultimately placed in the care of the Juncaneiros (customs officers) after being spared from that menace. To get what they wanted from them, customs agents used force. Bernier asserts that despite the security measures implemented by the Mughal Emperors, robberies and thefts persisted throughout the Mughal era. They would rob someone, cut off his head, and bury him if they found out they had money.

Emperor Jahangir describes the punishments meted out to thieves in his *Tuzuk-i-Jahangii*. Theft persisted even after facing such consequences. He writes, "The city's Kotwal caught a thief and brought him." He had stolen multiple times in the past. Each time, a piece of his body was taken out. They crippled his right hand first, then the thumb on his left hand, then one of his left ears, and lastly his right hand once more. He didn't abandon his business despite receiving such a harsh punishment. He broke into the grass vendor's house to steal. He was removed by the owner of the house. But after slashing the grass vendor with a knife, the burglars killed him. After being captured, he was brought before Emperor Jahangir. He gave the order to give the thief to the victim's relatives. [15]

The Mughal Emperors, from Akbar to Aurangzeb, made every effort to protect and assist travellers while they were on the roads. However, obstacles and animosity are faced by both domestic and foreign traders. Emperor Jahangir gave the order that the merchants' bales could not be unlocked on the roadways without their knowledge. However, they had a lot of problems because their bales were frequently opened. The only way out of this situation was to bribe the Mughal officials. The passengers were harassed by Mughal officials until they paid exorbitant expenses.

Mughal kings from Akbar to Aurangzeb prohibited collecting cesses from traders and merchants who travelled on land routes. The following Mughal Emperors frequently issued the same orders, indicating that they were unable to totally remove the evil despite their best efforts to relieve the merchants and traders of these responsibilities. Emperor Aurangzeb assigned specialized officers to make sure that illegitimate taxes were not collected. Traders and visitors were particularly persecuted and mistreated by the independent Hindu Zamindars and chieftains who were distributed throughout the Mughal Empire.

(b) Peasants:

Despite the numerous laws and regulations that the Mughal Emperors from Akbar to Aurangzeb made for the safety and security of the peasants, the state officials punished the farmers in their settlement zones. In Mughal India, the migration of peasants was prevalent. Both natural and man-made tragedies forced them to move. The peasants fled from one area to another when the governmental officials oppressed them. The peasants were exceedingly destitute as a result of the state's irrational demand for land revenue. They were pressured to stop farming. The land revenue increased to one-half of the total production during the reigns of Emperors Shah Jahan and Aurangzeb from one-third during the reign of Emperor Akbar. The peasants, according to Bernier, were subjected to so much persecution and harassment by the government that they were denied their basic necessities while taxes were being collected. Bernier visited India under the reign of Emperor Aurangzeb. Their tiny children died at a young age from starvation. The peasants relocated to other places in order to get better treatment there. Not just one farmer moved there alone; there was a village-wide shift to the areas ruled by the autonomous chiefs. The peasants relocated to those places to get

better treatment from the rulers. Large sums of money were extracted from the villagers using a primitive method. [16]

The peasants were severely hounded and beaten when they were unable to pay the land revenue. Manucci asserts that taxes were never collected from Indian peasants. In order to raise money, the peasants were forced to sell their cattle, women, and children. When the peasants were unable to make the high land revenue payments, the Jagirdars took possession of their land and other belongings. According to Bernier, in order to maintain the court's splendour and grandeur, the state imposed additional levies on the peasants. The villagers were mistreated and beaten. The entire country was destroyed because the authorities employed military force to prevent the peasants from escaping. When the peasants were unable to escape, their only option was to stay in those villages. When they tried to refuse or defer payments, the state brutally punished them. Despite the state's efforts to move the peasants to the uncultivated villages, the majority of them were deserted and in ruins. Emperor Aurangzeb oversaw a financial catastrophe in the Empire. After being abruptly relocated, the Jagirdars tried to tax the peasants as much as they could, which led to chaos and general decline. After failing in their attempt at resistance, the peasants fled and stopped farming. According to Bernier, the Jagirdars thought the Jagirs would be taken away at any time. Due to the fact that doing so would not be advantageous to them or their future generations, they therefore make no effort to make it successful. The peasants were left to starve or escape to nearby places after the Jagirdars extorted all the money from the fields. When the Jagirdars were driven from their lands, there was complete desolation.

When the peasants were oppressed by the collection of more land revenue, they resorted to violent insurrection. There are countless instances of peasants using arms to protest against the payment of additional land revenue. Manucci claims that when the Agra peasants refused to pay their increased taxes, Emperor Aurangzeb sent an army under the command of an officer by the name of Multafat Khan to fight them. But out of sheer desperation, all the people came out and fought fiercely, pushing Multafat Khan's army back and capturing him. Before releasing him to return home, they severely beat him. During the final years of Emperor

Aurangzeb's rule, conflicts of this kind and peasant uprisings became more frequent. [17]

Pelsaert also mentions the oppression and increased land taxes imposed on the peasants. He contends that if the peasants had not been cruelly tormented, there would have been fertility and abundant output throughout the Mughal Period. When they were unable to pay the land revenue, the peasants sold their wives and kids to do so. Due to persecution by the state authorities, the peasants moved to the rajas' property. It brought me to bare, uncultivated fields.

(c) Artisans:

Throughout the Mughal era, almost every state official took advantage of the artisans. The Mughal Emperors had no control over their administrators' extortion of the artisans, which was against the law. When the Mughal authority harassed the artisans by imposing forced labour, greater taxes, etc., the artisans fled. The aristocrats openly took advantage of the artisans by paying them half or nothing for their labour. The governors, jagirdars, and contractors, according to the French traveller Bernier, had unlimited influence over the artisans. They ruthlessly mistreated the craftspeople. Because they were paid nothing, the artisans thought it was a blessing if the state authorities did not beat them when they were working for them with a korrah (whip). There was no one the mistreated craftspeople could complain to. As a result, the artisans were frequently persecuted. During the Mughal era, every foreign visitor to India mentioned the mistreatment and destitution of the artisans. Freyer asserts that the nawab of Surat forced and coerced the artisans into service. They were forced to perform free labour. The artisans were released from all penalties after paying the fine.

Francisco Pelsaert also writes about the situation of artisans. He asserted that two catastrophes affected the artisans of Mughal India. First, there was the oppression of royal officers, such as nobles, governors, the Diwan, the Bakshi, and the Kotwal, who were made to work from dawn to dusk for meagre wages (5 or 6 tanka or dam). He was not questioned about whether he would be willing to come assist if any of these officials needed a worker. He was arrested either on the street or at his house. He would have

received a harsh punishment if he had resisted. He either received half of his pay in the evening or nothing at all. [18]

Since the craftsman made items for consumers, intermediaries, and merchants, his condition was horrible. He depended on them to pay his bills. He had nothing left to help him through the difficult and crisis-filled period. When the governor of Cambay imposed a tax on brokerage in 1622 AD, merchants and brokers refrained from conducting business. The poor weavers thus suffered because they were unable to sell their crafts. Instead of gaining justice after protesting to the governor, they were beaten and imprisoned. Those who were able to escape left the area. Similar to today, when the Surat tax collector mistreated a well-known banya, there was a protest in the form of store closings in 1616 AD. The artists lost a lot of money during this protest because they largely sold their goods to retailers and worked from home. The artists refrained from using these protest strategies as a result. They were only able to defend themselves by escaping repressive and hostile circumstances. [19]

CONCLUSION:

The research on migration, settlements, and social concerns revealed that although immigrants were granted new homes and were able to find employment there, they also encountered challenges adhering to community norms. The urban affluent social strata thought the Mughal Emperors' towns were better suited than the people who migrated there in search of work. The Mughal Emperors were well known for their dedication to building new towns and restoring ones that already existed. In a similar spirit, peasants were especially concerned with their security, which was threatened by anti-social forces as they moved from one place to another in search of better land. [20] For instance, Emperor Akbar laid the cornerstone for Fatehpur Sikri. During his reign, Agra's metropolis was well developed. People from all over the world settled in Agra. Agra has evolved into a centre for learning and education. There were many Sufis who arrived and established themselves. Shah Jahan the Great also constructed Shah Jahanabad in the same way. Many social groups had emigrated to the city of Shahjahanabad. Shah Jahanabad thus created the Mohallah system. Madrasas and maktabas provided education during the Mughal dynasty. While migration aided in

socioeconomic development, there were a number of problems migrants had to deal with once they settled down. Farmers and artisans were intimidated by the state authorities. Travellers were also pillaged and plundered. Additionally, they gave illegal fees to customs officials.

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