The Ottomans Build a Vast Empire

MAIN IDEA

EMPIRE BUILDING

The Ottomans established a Muslim empire that combined many cultures and lasted for more than 600 years.

WHY IT MATTERS NOW

Many modern societies, from Algeria to Turkey, had their origins under Ottoman rule.

TERMS & NAMES

- ghazi
- Ottoman
- sultan
- Timur the Lame
- Mehmed II
- Suleyman the Lawgiver
- devshirme
- janissary

SETTING THE STAGE

By 1300, the Byzantine Empire was declining, and the Mongols had destroyed the Turkish Seljuk kingdom of Rum. Anatolia was inhabited mostly by the descendants of nomadic Turks. These militaristic people had a long history of invading other countries. Loyal to their own groups, they were not united by a strong central power. A small Turkish state occupied land between the Byzantine Empire and that of the Muslims. From this place, a strong leader would emerge to unite the Turks into what eventually would become an immense empire stretching across three continents.

Turks Move into Byzantium

Many Anatolian Turks saw themselves as ghazis (GAH•zees), or warriors for Islam. They formed military societies under the leadership of an emir, a chief commander, and followed a strict Islamic code of conduct. They raided the territories of the “infidels,” or people who didn’t believe in Islam. These infidels lived on the frontiers of the Byzantine Empire.

Osman Establishes a State

The most successful ghazi was Osman. People in the West called him Othman and named his followers Ottomans. Osman built a small Muslim state in Anatolia between 1300 and 1326. His successors expanded it by buying land, forming alliances with some emirs, and conquering others.

The Ottomans’ military success was largely based on the use of gunpowder. They replaced their archers on horseback with musket-carrying foot soldiers. They also were among the first people to use cannons as offensive weapons. Even heavily walled cities fell to an all-out attack by the Turks.

The second Ottoman leader, Orkhan I, was Osman’s son. He felt strong enough to declare himself sultan, meaning “overlord” or “one with power.” And in 1361, the Ottomans captured Adrianople (ay•dree•uh•NOH•puhl), the second most important city in the Byzantine Empire. A new Turkish empire was on the rise.

The Ottomans acted kindly toward the people they conquered. They ruled through local officials appointed by the sultan and often improved the lives of the peasants. Most Muslims were required to serve in Turkish armies but did not have to pay a personal tax to the state. Non-Muslims did not have to serve in the army but had to pay the tax.

The Muslim World Expands 507
Timur the Lame Halts Expansion The rise of the Ottoman Empire was briefly interrupted in the early 1400s by a rebellious warrior and conqueror from Samarkand in Central Asia. Permanently injured by an arrow in the leg, he was called Timur-i-Lang, or Timur the Lame. Europeans called him Tamerlane. Timur burned the powerful city of Baghdad in present-day Iraq to the ground. He crushed the Ottoman forces at the Battle of Ankara in 1402. This defeat halted the expansion of their empire.

Powerful Sultans Spur Dramatic Expansion

Soon Timur turned his attention to China. When he did, war broke out among the four sons of the Ottoman sultan. Mehmed I defeated his brothers and took the throne. His son, Murad II, defeated the Venetians, invaded Hungary, and overcame an army of Italian crusaders in the Balkans. He was the first of four powerful sultans who led the expansion of the Ottoman Empire through 1566.

Mehmed II Conquers Constantinople Murad’s son Mehmed II, or Mehmed the Conqueror, achieved the most dramatic feat in Ottoman history. By the time Mehmed took power in 1451, the ancient city of Constantinople had shrunk from a population of a million to a mere 50,000. Although it controlled no territory outside its walls, it still dominated the Bosphorus Strait. Controlling this waterway meant that it could choke off traffic between the Ottomans’ territories in Asia and in the Balkans.

Mehmed II decided to face this situation head-on. “Give me Constantinople!” he thundered, shortly after taking power at age 21. Then, in 1453, he launched his attack.
Mehmed’s Turkish forces began firing on the city walls with mighty cannons. One of these was a 26-foot gun that fired 1,200-pound boulders. A chain across the Golden Horn between the Bosporus Strait and the Sea of Marmara kept the Turkish fleet out of the city’s harbor. Finally, one night Mehmed’s army tried a daring tactic. They dragged 70 ships over a hill on greased runners from the Bosporus to the harbor. Now Mehmed’s army was attacking Constantinople from two sides. The city held out for over seven weeks, but the Turks finally found a break in the wall and entered the city.

Mehmed the Conqueror, as he was now called, proved to be an able ruler as well as a magnificent warrior. He opened Constantinople to new citizens of many religions and backgrounds. Jews, Christians, and Muslims, Turks and non-Turks—all flowed in. They helped rebuild the city, which was now called Istanbul.

Ottomans Take Islam’s Holy Cities  Mehmed’s grandson, Selim the Grim, came to power in 1512. He was an effective sultan and a great general. In 1514, he defeated the Safavids (suh•FAH•vihdz) of Persia at the Battle of Chaldiran. Then he swept south through Syria and Palestine and into North Africa. At the same time that Cortez was toppling the Aztec Empire in the Americas, Selim captured Mecca and Medina, the holiest cities of Islam. Finally he took Cairo, the intellectual center of the Muslim world. The once-great civilization of Egypt had become just another province in the growing Ottoman Empire.
Suleyman the Lawgiver

The Ottoman Empire didn’t reach its peak size and grandeur until the reign of Selim’s son, Suleyman I (SOO•lay•mahn). Suleyman came to the throne in 1520 and ruled for 46 years. His own people called him Suleyman the Lawgiver. He was known in the West, though, as Suleyman the Magnificent. This title was a tribute to the splendor of his court and to his cultural achievements.

The Empire Reaches Its Limits

Suleyman was a superb military leader. He conquered the important European city of Belgrade in 1521. The next year, Turkish forces captured the island of Rhodes in the Mediterranean and now dominated the whole eastern Mediterranean.

Applying their immense naval power, the Ottomans captured Tripoli on the coast of North Africa. They continued conquering peoples along the North African coastline. Although the Ottomans occupied only the coastal cities of North Africa, they managed to control trade routes to the interior of the continent.

In 1526, Suleyman advanced into Hungary and Austria, throwing central Europe into a panic. Suleyman’s armies then pushed to the outskirts of Vienna, Austria. Reigning from Istanbul, Suleyman had waged war with central Europeans, North Africans, and Central Asians. He had become the most powerful monarch on earth. Only Charles V, head of the Hapsburg Empire in Europe, came close to rivaling his power.

Highly Structured Social Organization

Binding the Ottoman Empire together in a workable social structure was Suleyman’s crowning achievement. The massive empire required an efficient government structure and social organization. Suleyman created a law code to handle both criminal and civil actions. He also simplified the system of taxation and reduced government bureaucracy. These changes bettered the daily life of almost every citizen and helped earn Suleyman the title of Lawgiver.

The sultan’s 20,000 personal slaves staffed the palace bureaucracy. The slaves were acquired as part of a policy called devshirme (dehv•SHEER•meh). Under the devshirme system, the sultan’s army drafted boys from the peoples of conquered Christian territories. The army educated them, converted them to Islam, and trained them as soldiers. An elite force of 30,000 soldiers known as janissaries was trained to be loyal to the sultan only. Their superb discipline made them the heart of the Ottoman war machine. In fact, Christian families sometimes bribed officials to take their children into the sultan’s service, because the brightest ones could rise to high government posts or military positions.

As a Muslim, Suleyman was required to follow Islamic law. In accordance with Islamic law, the Ottomans granted freedom of worship to other religious communities, particularly to Christians and Jews. They treated these communities as millets, or nations. They allowed each millet to follow its own religious laws and practices. The head of the millets reported to the sultan and his staff. This system kept conflict among people of the various religions to a minimum.
Cultural Flowering  Suleyman had broad interests, which contributed to the cultural achievements of the empire. He found time to study poetry, history, geography, astronomy, mathematics, and architecture. He employed one of the world’s finest architects, Sinan, who was probably from Albania. Sinan’s masterpiece, the Mosque of Suleyman, is an immense complex topped with domes and half domes. It includes four schools, a library, a bath, and a hospital.

Art and literature also flourished under Suleyman’s rule. This creative period was similar to the European Renaissance. Painters and poets looked to Persia and Arabia for models. The works that they produced used these foreign influences to express original Ottoman ideas in the Turkish style. They are excellent examples of cultural blending.

The Empire Declines Slowly

Despite Suleyman’s magnificent social and cultural achievements, the Ottoman Empire was losing ground. Suleyman killed his ablest son and drove another into exile. His third son, the incompetent Selim II, inherited the throne.

Suleyman set the pattern for later sultans to gain and hold power. It became customary for each new sultan to have his brothers strangled. The sultan would then keep his sons prisoner in the harem, cutting them off from education or contact with the world. This practice produced a long line of weak sultans who eventually brought ruin on the empire. However, the Ottoman Empire continued to influence the world into the early 20th century.
Cultural Blending

CASE STUDY: The Safavid Empire

**MAIN IDEA**

The Safavid Empire produced a rich and complex blended culture in Persia.

**WHY IT MATTERS NOW**

Modern Iran, which plays a key role in global politics, descended from the culturally diverse Safavid Empire.

**TERMS & NAMES**

- Safavid
- Isma'il
- shah
- Shah Abbas
- Esfahan

**SETTING THE STAGE**

Throughout the course of world history, cultures have interacted with each other. Often such interaction has resulted in the mixing of different cultures in new and exciting ways. This process is referred to as cultural blending. The Safavid Empire, a Shi’ite Muslim dynasty that ruled in Persia between the 16th and 18th centuries, provides a striking example of how interaction among peoples can produce a blending of cultures. This culturally diverse empire drew from the traditions of Persians, Ottomans, and Arabs.

**Patterns of Cultural Blending**

Each time a culture interacts with another, it is exposed to ideas, technologies, foods, and ways of life not exactly like its own. Continental crossroads, trade routes, ports, and the borders of countries are places where cultural blending commonly begins. Societies that are able to benefit from cultural blending are those that are open to new ways and are willing to adapt and change. The blended ideas spread throughout the culture and produce a new pattern of behavior. Cultural blending has several basic causes.

**Causes of Cultural Blending**

Cultural change is most often prompted by one or more of the following four activities:

- migration
- pursuit of religious freedom or conversion
- trade
- conquest

The blending that contributed to the culture of the Ottomans, which you just read about in Section 1, depended on all of these activities. Surrounded by the peoples of Christian Byzantium, the Turks were motivated to win both territory for their empire and converts to their Muslim religion. The Ottoman Empire’s location on a major trading route created many opportunities for contact with different cultures. Suleyman’s interest in learning and culture prompted him to bring the best foreign artists and scholars to his court. They brought new ideas about art, literature, and learning to the empire.

**Results of Cultural Blending**

Cultural blending may lead to changes in language, religion, styles of government, the use of technology, and military tactics.
Recognizing Effects
Which of the effects of cultural blending do you think is the most significant? Explain.

Cultural Blending

<table>
<thead>
<tr>
<th>Location</th>
<th>Interacting Cultures</th>
<th>Reason for Interaction</th>
<th>Some Results of Interaction</th>
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<tbody>
<tr>
<td>India—1000 B.C.</td>
<td>Aryan and Dravidian Indian</td>
<td>Migration</td>
<td>Vedic culture, forerunner of Hinduism</td>
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<td></td>
<td>Arab, African, Indian</td>
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</tr>
<tr>
<td>East Africa—A.D. 700</td>
<td>Islamic, Christian</td>
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<td>Mestizo culture, Mexican Catholicism</td>
</tr>
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<td>United States—A.D. 1900</td>
<td>European, Asian, Caribbean</td>
<td>Migration, religious freedom</td>
<td>Cultural diversity</td>
</tr>
</tbody>
</table>

SKILLBUILDER: Interpreting Charts
1. Determining Main Ideas What are the reasons for interaction in the Americas?
2. Hypothesizing What are some aspects of cultural diversity?

These changes often reflect unique aspects of several cultures. For example:

- **Language** Sometimes the written characters of one language are used in another, as in the case of written Chinese characters used in the Japanese language. In the Safavid Empire, the language spoken was Persian. But after the area converted to Islam, a significant number of Arabic words appeared in the Persian language.

- **Religion and ethical systems** Buddhism spread throughout Asia. Yet the Buddhism practiced by Tibetans is different from Japanese Zen Buddhism.

- **Styles of government** The concept of a democratic government spread to many areas of the globe. Although the basic principles are similar, it is not practiced exactly the same way in each country.

- **Racial or ethnic blending** One example is the mestizo, people of mixed European and Indian ancestry who live in Mexico.

- **Arts and architecture** Cultural styles may be incorporated or adapted into art or architecture. For example, Chinese artistic elements are found in Safavid Empire tiles and carpets as well as in European paintings.

The chart above shows other examples of cultural blending that have occurred over time in various areas of the world.

CASE STUDY: The Safavid Empire

The Safavids Build an Empire

Conquest and ongoing cultural interaction fueled the development of the Safavid Empire. Originally, the Safavids were members of an Islamic religious brotherhood named after their founder, Safi al-Din. In the 15th century, the Safavids aligned themselves with the Shi’a branch of Islam.

The Safavids were also squeezed geographically between the Ottomans and Uzbek tribespeople and the Mughal Empire. (See the map on page 514.) To protect themselves from these potential enemies, the Safavids concentrated on building a powerful army.

**Ismail Conquers Persia** The Safavid military became a force to reckon with. In 1499, a 12-year-old named Isma’il (ihs•MAH•eel) began to seize most of what is now Iran. Two years later he completed the task.
To celebrate his achievement, he took the ancient Persian title of *shah*, or king. He also established Shi’a Islam as the state religion. Isma’il became a religious tyrant. Any citizen who did not convert to Shi’ism was put to death. Isma’il destroyed the Sunni population of Baghdad in his confrontation with the Ottomans. Their leader, Selim the Grim, later ordered the execution of all Shi’a in the Ottoman Empire. As many as 40,000 died. Their final face-off took place at the Battle of Chaldiran in 1514. Using artillery, the Ottomans pounded the Safavids into defeat. Another outcome of the battle was to set the border between the two empires. It remains the border today between Iran and Iraq.

Isma’il’s son Tahmasp learned from the Safavids’ defeat at Chaldiran. He adopted the use of artillery with his military forces. He expanded the Safavid Empire up to the Caucasus Mountains, northeast of Turkey, and brought Christians under Safavid rule. Tahmasp laid the groundwork for the golden age of the Safavids.

**A Safavid Golden Age**

*Shah Abbas*, or Abbas the Great, took the throne in 1587. He helped create a Safavid culture and golden age that drew from the best of the Ottoman, Persian, and Arab worlds.

**Reforms** Shah Abbas reformed aspects of both military and civilian life. He limited the power of the military and created two new armies that would be loyal to him alone. One of these was an army of Persians. The other was a force that Abbas recruited from the Christian north and modeled after the Ottoman janissaries. He equipped both of these armies with modern artillery.

Abbas also reformed his government. He punished corruption severely and promoted only officials who proved their competence and loyalty. He hired foreigners from neighboring countries to fill positions in the government.

To convince European merchants that his empire was tolerant of other religions, Abbas brought members of Christian religious orders into the empire. As a result, Europeans moved into the land. Then industry, trade, and art exchanges grew between the empire and European nations.

**A New Capital** The Shah built a new capital at Esfahan. With a design that covered four and a half miles, the city was considered one of the most beautiful in the world. It was a showplace for the many artisans, both foreign and Safavid, who worked on the buildings and the objects in them. For example, 300 Chinese potters produced...
glazed building tiles for the buildings in the city, and Armenians wove carpets.

**Art Works** Shah Abbas brought hundreds of Chinese artisans to Esfahan. Working with Safavid artists, they produced intricate metalwork, miniature paintings, calligraphy, glasswork, tile work, and pottery. This collaboration gave rise to artwork that blended Chinese and Persian ideas. These decorations beautified the many mosques, palaces, and marketplaces.

**Carpets** The most important result of Western influence on the Safavids, however, may have been the demand for Persian carpets. This demand helped change carpet weaving from a local craft to a national industry. In the beginning, the carpets reflected traditional Persian themes. As the empire became more culturally blended, the designs incorporated new themes. In the 16th century, Shah Abbas sent artists to Italy to study under the Renaissance artist Raphael. Rugs then began to reflect European designs.

### The Dynasty Declines Quickly

In finding a successor, Shah Abbas made the same mistake the Ottoman monarch Suleyman made. He killed or blinded his ablest sons. His incompetent grandson, Safi, succeeded Abbas. This pampered young prince led the Safavids down the same road to decline that the Ottomans had taken, only more quickly.

In 1736, however, Nadir Shah Afshar conquered land all the way to India and created an expanded empire. But Nadir Shah was so cruel that one of his own troops assassinated him. With Nadir Shah’s death in 1747, the Safavid Empire fell apart.

At the same time that the Safavids flourished, cultural blending and conquest led to the growth of a new empire in India, as you will learn in Section 3.

### TERMS & NAMES
1. **Safavid**
2. **Isma’il**
3. **shah**
4. **Shah Abbas**
5. **Esfahan**

### USING YOUR NOTES
2. What are some examples of cultural blending in the Safavid Empire?

### MAIN IDEAS
3. What are the four causes of cultural blending?
4. What reforms took place in the Safavid Empire under Shah Abbas?
5. Why did the Safavid Empire decline so quickly?

### CRITICAL THINKING & WRITING
6. **FORMING OPINIONS** Which of the results of cultural blending do you think has the most lasting effect on a country? Explain.
7. **DRAWING CONCLUSIONS** How did the location of the Safavid Empire contribute to the cultural blending in the empire?
8. **ANALYZING MOTIVES** Why might Isma’il have become so intolerant of the Sunni Muslims?
9. **WRITING ACTIVITY** [CULTURAL INTERACTION] Write a letter from Shah Abbas to a Chinese artist persuading him to come teach and work in the Safavid Empire.

### INTERNET ACTIVITY
Use the Internet to research the charge that Persian rugs are largely made by children under the age of 14. Write a television documentary script detailing your research results.

### INTERNET KEYWORD
child labor rug making
The Mughal Empire in India

**POWER AND AUTHORITY** The Mughal Empire brought Turks, Persians, and Indians together in a vast empire.

**WHY IT MATTERS NOW** The legacy of great art and deep social division left by the Mughal Empire still influences southern Asia.

**TERMS & NAMES**
- Mughal
- Babur
- Akbar
- Sikh
- Shah Jahan
- Taj Mahal
- Aurangzeb
- rajputs
- Timur the Lame
- Genghis Khan
- Mughals

**SETTING THE STAGE** The Gupta Empire, which you read about in Chapter 7, crumbled in the late 400s. First, Arabs invaded. Then, warlike Muslim tribes from Central Asia carved northwestern India into many small kingdoms. Leaders called rajputs, or “sons of kings,” ruled those kingdoms. The people who invaded descended from Muslim Turks and Afghans. Their leader was a descendant of Timur the Lame and of the Mongol conqueror Genghis Khan. They called themselves Mughals, which means “Mongols.” The land they invaded had been through a long period of turmoil.

**Early History of the Mughals**

The 8th century began with a long, bloody clash between Hindus and Muslims in this fragmented land. For almost 300 years, the Muslims were able to advance only as far as the Indus River valley. Starting around the year 1000, however, well-trained Turkish armies swept into India. Led by Sultan Mahmud (muh•MOOD) of Ghazni, they devastated Indian cities and temples in 17 brutal campaigns. These attacks left the region weakened and vulnerable to other conquerors. Delhi eventually became the capital of a loose empire of Turkish warlords called the Delhi Sultanate. These sultans treated the Hindus as conquered people.

**Delhi Sultanate** Between the 13th and 16th centuries, 33 different sultans ruled this divided territory from their seat in Delhi. In 1398, Timur the Lame destroyed Delhi. The city was so completely devastated that according to one witness, “for months, not a bird moved in the city.” Delhi eventually was rebuilt. But it was not until the 16th century that a leader arose who would unify the empire.

**Babur Founds an Empire** In 1494, an 11-year-old boy named Babur inherited a kingdom in the area that is now Uzbekistan and Tajikistan. It was only a tiny kingdom, and his elders soon took it away and drove him south. But Babur built up an army. In the years that followed, he swept down into India and laid the foundation for the vast Mughal Empire.

Babur was a brilliant general. In 1526, for example, he led 12,000 troops to victory against an army of 100,000 commanded by a sultan of Delhi. A year later, Babur also defeated a massive rajput army. After Babur’s death, his incompetent son, Humayun, lost most of the territory Babur had gained. Babur’s 13-year-old grandson took over the throne after Humayun’s death.
Akbar’s Golden Age

Babur’s grandson was called Akbar, which means “Greatest One.” Akbar certainly lived up to his name, ruling India with wisdom and tolerance from 1556 to 1605.

A Military Conqueror  Akbar recognized military power as the root of his strength. In his opinion, “A monarch should ever be intent on conquest, otherwise his neighbors rise in arms against him.”

Like the Safavids and the Ottomans, Akbar equipped his armies with heavy artillery. Cannons enabled him to break into walled cities and extend his rule into much of the Deccan plateau. In a brilliant move, he appointed some rajputs as officers. In this way he turned potential enemies into allies. This combination of military power and political wisdom enabled Akbar to unify a land of at least 100 million people—more than in all of Europe put together.

A Liberal Ruler  Akbar was a genius at cultural blending. He was a Muslim, and he firmly defended religious freedom. He permitted people of other religions to practice their faiths. He proved his tolerance by marrying, among others, two Hindus, a Christian, and a Muslim. He allowed his wives to practice their religious rituals in the palace. He proved his tolerance again by abolishing both the tax on Hindu pilgrims and the hated jizya, or tax on non-Muslims. He even appointed a Spanish Jesuit to tutor his second son.

Akbar governed through a bureaucracy of officials. Natives and foreigners, Hindus and Muslims, could all rise to high office. This approach contributed to the quality of his government. Akbar’s chief finance minister, Todar Mal, a Hindu, created a clever—and effective—taxation policy. He levied a tax similar to the present-day U.S. graduated income tax, calculating it as a percentage of the value of the peasants’ crops. Because this tax was fair and affordable, the number of peasants who paid it increased. This payment brought in much needed money for the empire.

Akbar’s land policies had more mixed results. He gave generous land grants to his bureaucrats. After they died, however, he reclaimed the lands and distributed them as he saw fit. On the positive side, this policy prevented the growth of feudal aristocracies. On the other hand, it did not encourage dedication and hard work by the Mughal officials. Their children would not inherit the land or benefit from their parents’ work. So the officials apparently saw no point in devoting themselves to their property.
A Flowering of Culture As Akbar extended the Mughal Empire, he welcomed influences from the many cultures in the empire. This cultural blending affected art, education, politics, and language. Persian was the language of Akbar’s court and of high culture. The common people, however, spoke Hindi, a mixture of Persian and a local language. Hindi remains one of the most widely spoken languages in India today. Out of the Mughal armies, where soldiers of many backgrounds rubbed shoulders, came yet another new language. This language was Urdu, which means “from the soldier’s camp.” A blend of Arabic, Persian, and Hindi, Urdu is today the official language of Pakistan.

The Arts and Literature The arts flourished at the Mughal court, especially in the form of book illustrations. These small, highly detailed, and colorful paintings were called miniatures. They were brought to a peak of perfection in the Safavid Empire. Babur’s son, Humayun, brought two masters of this art to his court to teach it to the Mughals. Some of the most famous Mughal miniatures adorned the Akbarnamah (“Book of Akbar”), the story of the great emperor’s campaigns and deeds. Indian art drew from Western traditions as well.

Hindu literature also enjoyed a revival in Akbar’s time. The poet Tulsi Das, for example, was a contemporary of Akbar’s. He retold the epic love story of Rama and Sita from the fourth century B.C. Indian poem the Ramayana (rah•MAH•yuh•nuh) in Hindi. This retelling, the Ramcaritmanas, is now even more popular than the original.

Architecture Akbar devoted himself to architecture, too. The style developed under his reign is still known as Akbar period architecture. Its massive but graceful structures are decorated with intricate stonework that portrays Hindu themes. The capital city of Fatehpur Sikri is one of the most important examples of this type of architecture. Akbar had this red-sandstone city built to thank a holy man who had predicted the birth of his first son.

Akbar’s Successors

With Akbar’s death in 1605, the Mughal court changed to deal with the changing times. The next three emperors each left his mark on the Mughal Empire.

Jahangir and Nur Jahan Akbar’s son called himself Jahangir (juh•hahn•GEER)—“Grasper of the World.” And he certainly did hold India in a powerful grasp. It was not his hand in the iron glove, however. For most of his reign, he left the affairs of state to his wife.

Jahangir’s wife was the Persian princess Nur Jahan. She was a brilliant politician who perfectly understood the use of power. As the real ruler of India, she installed her father as prime minister in the Mughal court. She saw Jahangir’s son Khusrau as her ticket to future power. But when Khusrau rebelled against his father, Nur Jahan removed him. She then shifted her favor to another son.

This rejection of Khusrau affected more than the political future of the empire. It was also the basis of a long and bitter religious conflict. Jahangir tried to promote Islam in the Mughal state, but was tolerant of other religions. When Khusrau
rebelled, he turned to the **Sikhs**. This was a nonviolent religious group whose doctrines blended Buddhism, Hinduism, and Sufism (Islamic mysticism). Their leader, Guru Arjun, sheltered Khusrau and defended him. In response, the Mughal rulers had Arjun arrested and tortured to death. The Sikhs became the target of the Mughals’ particular hatred.

**Shah Jahan**  
Jahangir’s son and successor, **Shah Jahan**, could not tolerate competition and secured his throne by assassinating all his possible rivals. He had a great passion for two things: beautiful buildings and his wife Mumtaz Mahal (moom•TAHZ mah•HAHL). Nur Jahan had arranged this marriage between Jahangir’s son and her niece for political reasons. Shah Jahan, however, fell genuinely in love with his Persian princess.

In 1631, Mumtaz Mahal died at age 39 while giving birth to her 14th child. To enshrine his wife’s memory, he ordered that a tomb be built “as beautiful as she was beautiful.” Fine white marble and fabulous jewels were gathered from many parts of Asia. This memorial, the **Taj Mahal**, has been called one of the most beautiful buildings in the world. Its towering marble dome and slender minaret towers look like lace and seem to change color as the sun moves across the sky.

**The People Suffer**  
But while Shah Jahan was building lovely things, his country was suffering. There was famine in the land. Furthermore, farmers needed tools, roads, and ways of irrigating their crops and dealing with India’s harsh environment. What they got instead were taxes and more taxes to support the building of monuments, their rulers’ extravagant living, and war.

**Women Leaders of the Indian Subcontinent**

Since World War II, the subcontinent of India has seen the rise of several powerful women. Unlike Nur Jahan, however, they achieved power on their own—not through their husbands.

- Indira Gandhi headed the Congress Party and dominated Indian politics for almost 30 years. She was elected prime minister in 1966 and again in 1980. Gandhi was assassinated in 1984 by Sikh separatists.
- Benazir Bhutto took charge of the Pakistan People’s Party after her father was executed by his political enemies. She won election as her country’s prime minister in 1988, the first woman to run a modern Muslim state. She was reelected in 1993.
- Khaleda Zia became Bangladesh’s first woman prime minister in 1991. She was reelected several times, the last time in 2001. She has made progress in empowering women and girls in her nation.
- Chandrika Bandaranaike Kumaratunga is the president of Sri Lanka. She was elected in 1994 with 62 percent of the votes cast. She survived an assassination attempt in 1999 and was reelected.

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**MAIN IDEA**

**Analyzing Causes**

How did the Mughals’ dislike of the Sikhs develop?
All was not well in the royal court either. When Shah Jahan became ill in 1657, his four sons scrambled for the throne. The third son, Aurangzeb (A•uhng•zehb), moved first and most decisively. In a bitter civil war, he executed his older brother, who was his most serious rival. Then he arrested his father and put him in prison, where he died several years later. After Shah Jahan’s death, a mirror was found in his room, angled so that he could look out at the reflection of the Taj Mahal.

Aurangzeb’s Reign
A master at military strategy and an aggressive empire builder, Aurangzeb ruled from 1658 to 1707. He expanded the Mughal holdings to their greatest size. However, the power of the empire weakened during his reign. This loss of power was due largely to Aurangzeb’s oppression of the people. He rigidly enforced Islamic laws, outlawing drinking, gambling, and other activities viewed as vices. He appointed censors to police his subjects’ morals and make sure they prayed at the appointed times. He also tried to erase all the gains Hindus had made under Akbar. For example, he brought back the hated tax on non-Muslims and dismissed Hindus from high positions in his government. He banned the construction of new temples and had Hindu monuments destroyed. Not surprisingly, these actions outraged the Hindus.

Mirrored in a reflecting pool is the Taj Mahal, a monument to love and the Mughal Empire.
The Hindu rajputs, whom Akbar had converted from potential enemies to allies, rebelled. Aurangzeb defeated them repeatedly, but never completely. In the southwest, militant Hindus called Marathas founded their own state. Aurangzeb captured their leader but could never conquer them. Meanwhile, the Sikhs transformed themselves into a militant brotherhood. They began building a state in the Punjab, an area in northwest India.

Aurangzeb levied oppressive taxes to pay for the wars against the increasing numbers of enemies. He had done away with all taxes not authorized by Islamic law, so he doubled the taxes on Hindu merchants. This increased tax burden deepened the Hindus’ bitterness and led to further rebellion. As a result, Aurangzeb needed to raise more money to increase his army. The more territory he conquered, the more desperate his situation became.

The Empire’s Decline and Decay

By the end of Aurangzeb’s reign, he had drained the empire of its resources. Over 2 million people died in a famine while Aurangzeb was away waging war. Most of his subjects felt little or no loyalty to him.

As the power of the central state weakened, the power of local lords grew. After Aurangzeb’s death, his sons fought a war of succession. In fact, three emperors reigned in the first 12 years after Aurangzeb died. By the end of this period, the Mughal emperor was nothing but a wealthy figurehead. He ruled not a united empire but a patchwork of independent states.

As the Mughal Empire rose and fell, Western traders slowly built their own power in the region. The Portuguese were the first Europeans to reach India. In fact, they arrived just before Babur did. Next came the Dutch, who in turn gave way to the French and the English. However, the great Mughal emperors did not feel threatened by the European traders. Shah Jahan let the English build a fortified trading post at Madras. In 1661, Aurangzeb casually handed them the port of Bombay. Aurangzeb had no idea that he had given India’s next conquerors their first foothold in a future empire.