



ENVIRONMENTAL CONCERNS IN MUGHAL ERA

Ashvin R Punjani

Department of History
Dharmendrasinhji Arts College,
Rajkot.

Abstract:

The find out about of how environmental issues have grown in human society and quickly turn out to be a decent department of mental records may additionally shed widespread mild on the way of life of any society. One can argue that these issues have two sources: anxiousness over the environment in which we live, a feeling in which the accurate existence of our very own species is the main object; or sympathy for different animal and plant species, in which the safety of different species (at least their preservation) will become an stop in itself. The two attitudes are merchandise of two distinct standpoints and it is feasible that the necessities of the one, on many occasions, be located in contradiction to these of the other. But underlying each these worries has been humanity's hobby in nature, for its very own sake, manifested mainly in the scientific find out about of fauna and flora. Such scientific curiosity is a prerequisite for any serious subject for the safety of each surroundings and species.

Introduction:

A very remarkable function of Mughal instances used to be the improvement of pastime in herbal history. Both Babur's account of Indian fauna and plants [Baburnama (tr)1989 : 488-514] and Jahangir's investigations in Natural History [Tuzuk-i Jahangiri (tr) 1909] are nicely known; and Salim Ali, the celebrated ornithologist drew interest to their contributions as naturalists lengthy in the past [1983 (1927) : 1-16].

Babur provides his description of fauna of India in a very systematic style. After giving the elements of India's physical geography he proceeds to describe first the mammals, then birds, and, finally, aquatic animals. He is no longer solely fascinated in their bodily look and use for human beings however additionally in their habitat, meals and attributes. His description of birds is of specific pastime for ornithologists. He cautiously notes the event and area when he first attractions a fowl [Baburnama : 439].

He is additionally pretty conscious of birds' migrations [Baburnama : 494]. Similarly, whilst describing bushes his remarks are equally insightful, such as —“It[tamarind] has finely-cut leaflets. It is a very handsome tree, giving dense shade. It grows wild in hundreds too”. Or, about latifolia—“most of the timber in homes of Hindustanis is from it” [Baburnama : 494].



Jahangir's pastime in animals, birds and fauna suggests even a higher scientific bent of thinking than his extraordinary grandfather. He had possibly increased entertainment than Babur had to fulfill his feel of curiosity, however that he had such a feel truly is plenty to his credit score [Alvi and Rahama : 1968] .

Jahangir ordered his artists to painting animals and birds as nicely as put together correct art work of flora supplying all the botanical important points essential for figuring out the household of the flower. He commissioned his celebrated artist Mansur to paint the flowers of Kashmir; and how cautiously this used to be performed can also be considered from the portray of a species of tulip (staggeringly minute in detail) that has been preserved at Aligarh [Verma S.P. : 1998].

The pastime in animals was once now not restrained to the Emperors. A 17-century continue to be sheet containing photos of birds and animals, with notings by way of an nameless Mughal center rating officer indicates how this man no longer solely accumulated animals for his personal zoo from a ways away locations such as the Deccan, Kalinjar, Bahraich and Kashmir, however had a very correct pictorial document made of them. The portray suggests exclusive sorts of crows, partridges and sheep.

The Mughal Emperors and nobles had any other hobby that in a roundabout way delivered them nearer to ecology. Laying of gardens whether or not as resting locations and parks or flower gardens (gulistan), (bostan) and orchards used to be a favored activity of the kings, princes, princesses, and nobles. The strive to introduce new fruits was once a herbal corollary to it. Akbar's governor Ali Quli Afshar added candy cherry in Kashmir through grafting; and the fine of oranges used to be extended through grafting in the imperial gardens. Shahjahan generously lifted the ban on grafting, and the grafted oranges commenced to be broadly grown [Irfan Habib 1996 : 129-30]. Of a great deal activity is the tendency of Mughal princes and nobles to create public gardens, i.e. gardens open to the public. This is an issue of Mughal gardens, to which little interest has been paid so far, however which surely brings out their subject of the garden-laying to make greenery reachable to the everyday man. Abdur Rahim Khan Khanan laid out public gardens at Burhanpur and Ahmadabad; the King himself some other one at Ahmadabad; Princess Jahangira at Surat, and so on. The well-known Taj Mahal backyard too was once open to the public [Irfan Habib 1996 : 135-137].

In laying out gardens, anyplace viable the Mughal rulers sought to make them desirable to herbal surroundings. This can be considered in the artwork of Baburnama (of Akbar's time), the place we see Babur laying out his gardens, or in pictures of the Farah Bakhsh or Shalamar backyard at Srinagar constructed with the aid of Jahangir. Or, again, the unique Pinjaur backyard laid out by using Fidai Khan in the placing of the hills.

I started out this notice via attempting to pick out the two sources of environmental concern. The first was once to keep a congenial surrounding for one's fellow-beings. I can cite no higher illustration for this than an extract from a textual content on ethics written by way of Abdu-l Qadir Badauni—a main theological critic of Akbar. Badauni lists amongst sins and offences, the three sins of 1) reducing down a shaded tree, (2) making a career of killing animals, and (3) promoting away human beings.

Badauni starts through quoting a announcing attributed to Prophet Muhammad: God condemns him



who kills a cow, cuts down a tree or sells away a human being. While now not sure about the genuineness of the Tradition, which, seems regularly in Islam texts on ethics, Badauni nevertheless lauds the precept enshrined here. Indeed, he makes enjoyable of the everyday Muslims who suppose that until they have no longer eaten beef, their faith is no longer firm. “God be praised” the theologian exclaims, “see what Islam has come to!” [Haq ed.1972 : 264].

In the Prophet's announcing the desirability of having shade-bearing timber for the people's remedy is coupled with a sympathy for animals who are slaughtered. This mind-set was, however, no longer constrained solely to jurists. A culture existed in Sind, that any zamindar, who reached a excessive position, used to put cloths on jungle-trees, and to let free his very own animals, such as horses, cows, and buffaloes, in the jungle—a customized a nearby Mughal potentate additionally accompanied in the sixteenth century, “releasing a thousand horses and 5 thousand cows, buffaloes and sheep” [Bhakkari II : 28].

The regard for the renovation of animal species is delivered into sharp focal point with the episode of the well-known imaginative and prescient that Akbar had in the Punjab Salt Range in 1578. Here he had assembled a great pressure possibly 50,000 guys to overawe his youthful brother Mirza Hakim at Kabul. As a variety of army exercising he geared up a massive qamargha hunt in which all animals encircled in an incredible giant vicinity had been pushed closer to Akbar. As this massive mass of animals got here in the front of Akbar, the emperor laid apart his musket, fell into a trance, and then ordered all the animals to be released. Many thought, says the reliable chronicler, that “the beasts of wooded area had with a tongueless tongue imparted divine secrets and techniques to him” [Beveridge 1939 : 347]. From this time commenced Akbar's growing disapproval of the killing of animals at first beneath sufic influences, however additionally in conformity with a sturdy Indian tradition.

Much that I have been in a position to current in this observe is fragmentary; however it nevertheless provides, I think, the bead-rock of the pre-history of environmentalism in India testifying the existence of a problem for each how man must talk higher with nature, and how with different dwelling matters that are like us, however of specific species.

REFERENCES:

- Abul Fazl, *Akbarnama*, tr. H. Beveridge, III, Calcutta, 1939. For a brilliant interpretation of this episode see M. Athar Ali, “The Vision in the Salt Range” *Proceedings of the Indian History Congress*, 54th (Mysore) session, pp.171-78.
- Ahmad, Syed, ed. , *Tuzuk-i Jahangiri*, Ghazipur, tr. H. Beveridge, 1909.
- Purohit, M. S. (2012). *Resource Management in the Desert Ecosystem of Nagaur District: An Ecological Study of Land (Agriculture), Water and Human Resources* (Doctoral dissertation, Maharaja Ganga Singh University).
- Ali, Salim, (1927) “The Mughal Emperors of India as Naturalists and Sportsmen” reprinted in J.C. Daniel, ed., *A Century of Natural History*, Bombay Natural History Society, Bombay, 1983.



Vidhyayana - ISSN 2454-8596

An International Multidisciplinary Peer-Reviewed E-Journal

www.j.vidhyayanaejournal.org

Indexed in: ROAD & Google Scholar

- Alvi, M.A. And Rahman, A., *Jahangir the Naturalist*, New Delhi, 1968.
- *Baburnama* (tr.), A.S. Beveridge, Vol.II, Delhi, 1989, pp.488-514.
- Bhakkari, Farid, *Zakhiratu-l Khawanin*, Bombay, II.
- Habib, Irfan, “Notes on the Economic and Social Aspects of Mughal Gardens” in James L. Wescoat and J. Wolkschke- Bulmahn, eds., *Mughal Gardens*, Washington, 1996.
- Haq,S. Moinul, ed., *Nijatur Rashid*, Lahore, 1972.Verma, S.P., *Mughal Painters and their Works-A Biographical Survey and Comprehensive Catalogue* , Oxford University Press, New Delhi, 1994.