



Foreign Policy of Sultan Zain-Ul-Abidin

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Abstract: *Zain-ul-Abidin, also known as Badshah (the great King), ruled Kashmir in the modern-day state of Jammu and Kashmir from 1420 to 1470. When his older brother Sultan Ali Shah embarked for a pilgrimage to Mecca, Shahi Khan, the son of Sultan Sikandar, was left in charge of the realm. However, Ali Shah's father-in-law, the king of Jammu, persuaded him to bring a portion of the Jammu army back to Kashmir from Thatta. After giving Ali Shah control of the country, Shahi Khan grew enraged and went to Jaserath, the Khokkar chief, and refused to leave. Ali Shah was unsuccessful in his mission against Jaserath. Ali Shah was reportedly killed at Chadura after being captured by Khokkars. Shahi Khan took the name Zain-ul-Abidin after he succeeded to the throne. Zain-ul-Abidin is referred to as the greatest of all rulers because of his outstanding rule and reputation (Badshah). The study's objective is to provide an explanation of Zain-ul-Abidin's foreign strategy. The study has a descriptive and historical tone. The research is qualitative in nature, and to evaluate the qualitative data from secondary sources, it makes extensive use of the thematic software tool.*

Keywords: *Foreign, Policy, Rajouri, Ladakh, Baltistan.*

1. INTRODUCTION

If the greatness of a major historical epoch is measured partly by the extent of its cultural contacts and partly by the adaptation of a policy towards other principalities for a given idea, then the period of Sultan Zain-ul-Abidin can certainly be regarded as one of the most glorious and inspiring ones in Indian history. A period of comparative stagnation forced by the mighty natural ramparts encircling the valley had come to an end and the new era of varied and wholesome influence had began. Kashmir's contacts covered a large number of states in northern India, and extended to Tibet in the east, Khurasan in the north-west, Mecca, Gilan and other places in the south and south-west as far as Egypt. All this was made possible by an exceptionally long spell of comparative internal peace and immunity from foreign invasions which Kashmir enjoyed during the reign of Sultan Zain-ul-Abidin as is portrayed by his chronicles as enthusiastically cultivating the arts of peace; he fought only for legitimate territorial rights. His reign is not known for any stirring military exploits and the rattling noise of horse's hooves resounding in the walled Valley. His military expeditions was limited to measures of self defense and to the task of re-establishing his paramount over



territories which formed part of his fathers and grandfathers sphere of political supremacy. Sultan Zain-ul-Abidin was never motivated by the lust of aggression.

His chronicles explains “Though great in strength, the king of the world Zain-ul-Abidin undertook expeditor only when there was an enemy to overcome. The sun marches though the sky only to overcome moon and stars. Powerful as he was, he did not wish to conquer others for the theist of wealth; the lion does not kill elephants for the sake of meat. A lover of peace, he conducted his peace policy through a position of strength. He thoroughly reorganized his army into an efficient fighting force with able commanders and effective weapons.

Zain-ul-Abidin formulated and developed his foreign policy as dictated by exigencies of the time. His first concern after obtaining the throne was to consolidate his position in the kingdom. With this end in view he sought to secure the safety of the borders against the turbulent neighboring chiefs partly by diplomacy and partly by military action. While the process of consolidation continued, Zain-ul-Abidin almost simultaneously initiated in the later part of his reign the policy of establishing foreign contacts, and exchanged cultural embassies with the chiefs of Indian state and foreign potentates. It is in this sequence of development that his conduct of foreign affairs has been classified into various heads.

2. LITERATURE REVIEW

A literature review is a synopsis of the various works that have been previously published on a subject. This expression may be used to refer to a complete academic work, a section of a book, or an article. A researcher or author and their audience should walk away from a literature review with a broad understanding of what is known about the subject. A literature gap is an unexplored subject that can be discovered by conducting a literature search. In order to infer the exact results, each and every piece of relevant primary and secondary source material, including journal articles, books, and other related primary materials, is painstakingly reviewed.

Table no 1

01	Srivarva, (1990).	Rajatarangini, Eng. Transl. J. C. Dutt, Kings of Kashmir, Delhi: Mittal Publication.
02	Mathew, P. (2014).	Examining the Concept of “Kashmiriyat” in Kashmir from the 15th to 17 th century under the Muslim Rulers of Sultan Ghayasud-Din Zain-ul-Abidin, and Mughul Akbar. Doshisha University, 65.
03	Ahmad, M. (2015).	Economy of Kashmir Under Sultans (Sultanate Period). International Journal of History and Cultural Studies (IJHCS), 1.
04	Khan, Mohammad Saleem, (1997).	The History of Medieval Kashmir, Srinagar: Gulshan Publication
05	Hassan, Mohibbul. (1959).	Kashmir under Sultans, Calcutta: Iran Society
06	Parmu, R. K. (1969	A history of Muslim rule in Kashmir, 1320-1819. Delhi: People's Publishing House



07	Rather, A. Y. (2022	A Note on Conception of Aurangzeb Alamgir Religious Policy.
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3. RESEARCH OBJECTIVES

When referring to a state's interactions with other states, unions, and other political entities, whether bilaterally or through multilateral platforms, a state is said to be engaging in either its foreign policy or its external policy. This is in contrast to the state's internal policy, which is referred to as its domestic policy. Zain-ul-Abidin served as Kashmir's ninth sultan and was known as Zain-ul-Abidin. Sultan Zain-ul Abidin ruled Kashmir, which is located in what are now the Indian states of Jammu and Kashmir, from 1420 to 1470. The state of Kashmir established an unusual pattern of diplomatic contacts with other states. Therefore, the purpose of this study is to provide an explanation for Sultan Zain-ul-foreign Abidin's policy.

4. METHODOLOGY

The current investigation can be categorized as both ex post facto and analytical research, both of which are subcategories of research. As a result, the approach that was taken was one that was historical and descriptive in nature. As a consequence of this, the research draws from both primary and secondary sources of information. Secondary sources can be found in a variety of formats, including books, periodicals, journals, and national and international periodical reports. The investigation is qualitative in nature, and it makes extensive use of the thematic software tool in order to conduct an analysis of the qualitative data that was gathered from secondary sources.

5. DISCUSION AND RESILT

5.1 Relation with Jammu

Sultan Shihab-ud-din's conquest of Jammu reduced it to the status of a feudatory state of Kashmir. When Skinder ruled, it was once more subdued, and Billa Deva, the monarch, paid homage and gave the Sultan his daughter. Shobha Devi was the person who rose to become the Sultan's primary queen. Even after Zain-ul-Abidin's accession, conflicts with Jammu persisted. In a battle in 1423 A.D., Jasrat-Khokhar, a Zain-ul-Abidin supporter, killed Billa Deva. Jasrat continued the animosity by working against Maladeva, his successor. Zain-ul-Abidin's assistance allowed him to be defeated, captured, and released. There is no record of any expedition dispatched to reprimand the ruler of Jammu during the Zain-ul-Abidin era, indicating that Kashmir's relationship with Jammu, which existed between a lord-paramount and a subordinate state, remained peaceful during this time. The Jammu ruler, on the other hand, is said to have sent his two daughters to the Sultan Zain-ul Abidin in accordance with a nearly established tradition.

5.2 A connection to Jasrat Khokhar

The history of Kashmir's relationship with Jasrat dates back to the reign of Sultan Skinder, who assisted Jasrat in regaining control of his country. Jasrat Khokhar was the son of Malik Khokhar, a servant of the Delhi Sultans, though it is unclear what rank or position he held. On the other side, Jasrat Khokhar was a brave and skillful soldier. He was able to establish an autonomous principality for himself in the northern Punjab with its capital at Sialkot only by



his own skill and tenacity. Jasrat played a crucial role in advising Timur and relaying intelligence to him during his invasions. Timur honored Jasrat for his assistance by providing him gifts and privileges. However, being the leader of a contentious tribe, Jasrat quickly attracted the wrath of the conquerors and was put in prison. After long time, Timur eventually released after taking him to Samarqand. Naturally empty upon his return to Punjab, Jasrat needed assistance from Sultan Skinder to reclaim his principality.

Jasrat Khokhar had helped Zain-ul-Abidin secure the Kingdom of Kashmir. Jasrat, according to Jonaraja, was motivated by three factors. First, he wanted to show his father, Sultan Skinder, the gratitude he owed him. Second, he had a strong dislike for Jammu's ruler. Thirdly, he wanted to increase his wealth. After Ali Shah's death, the kingdom of Kashmir was in disarray and Jasrat attempted to capture it, but he was stopped by Mohammad Magre, a devoted commander of Sultan Zain-ul-Abidin. However, the fight seems to have ended quickly with a treaty of friendship, and it may have been decided that Jasrat would give up his plans to capture Kashmir. In reality, Jasrat had a larger goal in mind when he first helped Zain-ul-Abidin destroy his foe before seizing control of the Kashmiri kingdom. On the other hand, Zain-ul-Abidin was an astute tactician, and the way he handled his relationship with Jasrat was the best example of his diplomatic brilliance. Evidently, Zain-ul-Abidin was aware of his ambition and spirit of adventure. The allied army that won the battle of Thana and put him back on the throne was still in Kashmir, but for evil reasons. Therefore, Sultan Zainul Abidin had two options in order to be able to overcome Jasarat's aim to conquer Kashmir: military action and diplomacy. However, Jasarat's forces outnumbered Zain-ul- Abidin's, so he chose for a diplomatic approach. As a measure of strategy, he used Jasarat's mind as an attachment because he was diplomatic in nature. His primary goal was to deflect Jasarat's restless spirit so that he would constantly be embroiled in the political complexities of the Punjab and Delhi and in a state of conformity with the king of Jammu, who had become a devoted ally of the Delhi Sultans. Jasarat saw numerous highs and lows as he worked to conquer Punjab and Delhi, and Sultan Zain-ul-Abidin helped him in every circumstance. Although he was successful in capturing a sizable portion of Punjab, Sultan Sayyid Mubarak Shah soon defeated him totally. Jasarat therefore formed an alliance with Buhlol Lodi, the governor of Punjab, and encouraged him to attempt to conquer the kingdom, which was unsuccessful. Regarding this incident, Zain-ul-Abidin granted Jasarat protection, and with the aid of Kashmir's army, Jasarat once more invaded Punjab. However, Zain-ul-Abidin's strategy toward Jasarat was incredibly effective. By providing Jasarat with subsidies, he on the one hand kept him continually involved in his grandiose conquest plans and therefore protected his kingdom from the destruction of warlike Khokhars; while on the other hand, he protected Kashmir from the retaliatory war of Jammu ruler.

5.3 Connection to Nowshahra

A hill state called Nowshahra was adjacent to Rajapuri. Its peaceful union with Kashmir was the result of diplomatic negotiations between Zain-ul-Abidin and Mir Sayyid Nasir Baihaqi; his father Hasan Baihaqi appears to have obtained a foothold in Naushahra through the influence of his uncle Mir Sayyid Mahmud in the Delhi court. Hasan Baihaqi, a soldier and a man of valour, amassed a powerful army and used his sword to demand tribute from the leaders of surrounding hill states. But soon after, he lost his life in a battle with the Hindu king Raja Jasrat. However, by handing the Raja a humiliating loss, his son Mir Sayyid Nasir Baihaqi exacted revenge for his father's passing. Zain-ul-Abidin was concerned about this



development because it was occurring so near to Kashmir's borders. The Sultan preferred diplomacy over a call to armies in order to protect his boundaries. He asked the Sayyid to travel to Kashmir via the Rajapuri-Pir Panjal route, and they were graciously received. Through diplomatic means, Mir Sayyid Nasir Baihaqi was persuaded to give up his principality and accept its viceroyalty. One of Sayyid Nasir's servants poisoned him to death in the year 1426 AD. He officially handed over the viceroyalty to his son, Marak Sayyid Hasan, who is said to have provided Zain-ul-Abidin with outstanding military assistance during his battle against Ladakh.

5.4 Rajapuri (Rajouri)

Rajapuri had political ties to Kashmir, but it only recognized that region's sovereignty when its leaders could uphold it. In the same way that the ruler of Rajapuri had assisted Zain-ul-Abidin in regaining the throne from his brother Ali Shah in 1420 A.D. However, Rajapuri, which overthrew its king Ranaseha, requires the Sultan to send his military assistance. Possible Raja Jasarat's successor intended to implement an autonomous agenda, necessitating an attack from Kashmir. Following Ranaseha's defeat, Kashmir took direct control over the Kingdom of Rajapuri through the administration of Haji Khan, a governor. According to Srivara, there is a connection between Rajapuri and Kashmir since "it was here (Zainatilak) that the monarch Zain-ul-Abidin marked the Jayasimha ruler of Rajapuri with the symbol of sovereignty on the anniversary of his birthday. As he sat here, the monarch assigned Jayasimha the responsibility of ruling the Rajapuri realm since he was happy with the services that Jayasimha had provided.

5.6 Lohara (Poonch)

The Lohara has had a long-standing relationship with Kashmir. Although it frequently became more mythical than actual when a weakling ruled Kashmir, it generally recognized the supreme authority of Kashmir's rulers. However, with the arrival of Muslim rulers like Shihab-ud-din and Qutub-ud-din, who made vain attempts to reassert Loharas political dominance. However, Lohara was taken over and effectively placed under the political and administrative sovereignty of Kashmir under the reign of Zain-ul-Abidin, who in turn gave it to his son Hajji Khan.

5.7 Bhauttas (Ladakh and Baltistan)

Bhauttas is located in the high level valleys that make up the current districts of Ladakh and Baltistan, both of which are home to people of "Tibetan race and language." It is northeast of Kashmir. They are known as Bhauttas in Sanskrit historical records. Shihab-ud-din was the first Sultan of Kashmir to conquer Baltistan and Ladakh and to collect tribute from those two countries. However, a significant military campaign was conducted in this area under the reign of Zain-ul-Abidin with the assistance of a sizable army made up of 20,000 cavalry and 100,000 infantry. Muhammad Magre, Malik Masud Thakur, Hilmat Raina, and Sayyid Hasan were the military leaders. One of the Thanna battle's heroes, Malik Autar Chand, was chosen as commander in chief. The report that the monarch of Kashghar intended to conquer Ladakh and Baltistan was received in Kashmir, which prompted the trip. The Sultan Zain-ul-Abidin then took action, mostly in the interests of national security but also out of concern to defend a feudatory region. Zain-ul-Abidin lifted the spirits of his soldiers as he travelled to Ladakh. According to Jonaraja, the Sultan of Kashmir won a deadly war fought in Ladakh between



Zain-ul-Abidin and Kashghar. The golden Buddha image was saved by Zain-ul-Abidin from the Yavanas, who were foreign Muslims representing the Kashghar army, according to Jonaraja. Which the Zain-ul-Abidin attained fame among the people of Ladakh.

5.8 Gandhara, Udabhandapura, and Sindhu relations

Early on, Kashmir had close political ties to the Gandhara region to her immediate west, which included the present-day districts of Peshawar and Rawalpindi (Pakistan). The Jhelum river path, which Alberuni described as the ideal entrance to Kashmir, served as the main conduit for communication between Kashmir and these two areas. These principalities' connection to Kashmir was primarily a result of feudatory states. Sultan Shihab-ud-din, one of the Muslim sultans of Kashmir, was the first to send his army into this area, and Gandhara, Udabhandapura, and Sindhu were the first to fall to his plan of conquest. His own two daughters, through his wife Shobha Devi, were married to the kings of Udabhandapura and Sindhu. Sultan Skinder of Kashmir also conducted an expedition against Udabhandapura and received the daughter of that kingdom's ruler in marriage. The monarchs of Sindhu and Gandhara were vassals, according to Jonaraja, who served as Zain-ul-court Abidin's historian. His subsequent allusion to the numerous defeats the monarch of Udabhandapura endured at the hands of the Kashmir Sultan demonstrates that he repeatedly disobeyed Kashmir's sovereignty. The monarch of Sindh also backed the ruler of Udabhandapura in his conflict with Zain-ul-Abidin after giving up his vassalage of Kashmir. However, their joint resistance was decisively crushed, and the entire area was completely subjugated, lasting at least until 1459. Additionally, Srivara makes two references to this area in relation to Kashmir. The conquering of Sindhu and Hinduvat is the subject of his first allusion. It implies that the monarch of Sindhu has shown disobedience. Possibly around this time, the monarch of Sindhu was assassinated, and Qayam-ud-din, Zain-ul-son, Abidin's sister's became the Sultan of Sindhu.

6. CONCLUSION

Really the overall condition of people has remained good during the period. Because the continuous struggle of people towards newer industrial modules and designs have completely changed the social structure of Kashmir society. Not only economy of people, but socio-religious and cultural relations also got revived and reformed. With the result whole society was revolutionized internally and externally for positive conduct and approach. Zain-ul-Abidin's contribution was that he encouraged and patronized the common people. Thus, the Valley grew rapidly. Education, literature, art, music, dancing, public works, agriculture, irrigation, etc. achieved the most advances. Sultan Zain-ul-abidin was tolerant and wanted to help humanity. His compassionate leadership requires special admiration because he lived in a time when he had no honourable and enlightened contemporary to follow. Zain-ul-Abidin was called the Great King or Badshah. His name is still remembered with reverence and gratitude eight centuries after he ruled. A Kashmiri smiles when you say Budshah. Budshah sleeps eternally in the Sultan's Tomb at Zaina Kadal, yet we argue his compassion. Cartpullers and boat rowers shout his praises even today and sleep eternally in the Sultan's Tomb at Zaina Kadal.



ANNOUNCEMENT OF CONFLICTING INTERESTS

In this article's evaluation, writer transportation, and assignment, the author said that there was no typical situation that could not be fixed.

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