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**The Religious Policy of the Mughal Emperors**

**Sri Ram Sharma 1988**


**Mughal Religious Policies, the Rajputs & the Deccan**

**Satish Chandra 1993**

The Religious Policy of the Mughal Emperors. (Second Edition.)

**Sri Ram SHARMA (F.H.Hist.Soc.)**

1962

**The Mughals and the Sufis**

**Muzaffar Alam 2021-08-01**

Examines the relationship between Mughal political culture and the two dominant strains of Islam’s Sufi traditions in South Asia: one centred around orthodoxy, the other focusing on a more accommodating and mystical spirituality. Based on a critical study of a large number of contemporary Persian texts, court chronicles, epistolary collections, and biographies of sultans, mystics, the Mughals and the Sufis creates a new framework for understanding the Mughal Empire and the relationship between Mughal political culture and the two dominant strains of Islam’s Sufi traditions in South Asia: one centered around orthodoxy, the other focusing on a more accommodating and mystical spirituality. Muzaffar Alam analyses the interplay of these elements, their negotiation and struggle for resolution via conflict and coordination, and their longer-term outcomes as the empire followed its own political and cultural trajectory as it shifted from the more liberal outlook of Emperor Akbar “The Great” (r. 1556–1605) to the more rigid attitudes of his great-grandson, Aurangzeb ‘Alamgir (r. 1658–1701). Alam brings to light many new and underutilized sources relevant to the religious and cultural history of the Mughals and reinterprets well-known sources from a new perspective to provide one of the most detailed and nuanced portraits of Indian Islam under the Mughal Empire available today. Muzaffar Alam is George V. Bobrinsky Professor in South Asian Languages and Civilizations at the University of Chicago. He is the author of several books, including, The Languages of Political Islam: India 1200–1800 and The Crisis of Empire in Mughal North India: Awadh and the Punjab, 1707–1748.

**Aurangzeb**

A book by Audrey Truschke 2018

Aurangzeb was one of the most hated men in Indian history. Widely reviled as a religious fanatic who sought to violently oppress Hindus, he is even blamed by some for setting into motion conflicts that would result in the creation of a separate Muslim state in South Asia. In her lively overview of his life and influence, Audrey Truschke offers a clear-eyed perspective on the public debate over Aurangzeb and makes the case for why his often-maligned legacy deserves to be reassessed. Aurangzeb was arguably the most powerful and wealthiest ruler of his day. His nearly 50-year reign (1658–1707) had a profound influence on the political landscape of early modern India, and his legacy—real and imagined—continues to loom large in India and Pakistan today. Truschke evaluates Aurangzeb not by modern standards but according to the traditions and values of his own time, painting a picture of Aurangzeb as a complex figure whose relationship to Islam was dynamic, strategic, and sometimes contradictory. This book invites students of South Asian history and religion into the world of the Mughal Empire, framing the contemporary debate on Aurangzeb's impact and legacy in accessible and engaging terms.

**The Millennial Sovereign**

A book by Audrey Truschke 2016

At the end of the sixteenth century and the turn of the first Islamic millennium, the powerful Mughal emperor Akbar declared himself the most sacred being on earth. The holiest of all saints and above the distinctions of religion, he styled himself as the messiah reborn. Yet the Mughal emperor was not alone in doing so. In this field-changing study, A. Azfar Moin explores why Muslim sovereigns in this period began to imitate the exalted nature of Sufi saints. Uncovering a startling yet widespread phenomenon, he shows how the charismatic pull of saintliness (wilayat)—rather than the draw of religious law (sharia) or holy war (jihad)—inspired a new style of sovereignty in Islam. A work of history richly informed by the anthropology of religion and art, The Millennial Sovereign traces how royal dynastic cults and shrine-centered Sufism came together in the imperial cultures of Timurid Central Asia, Safavid Iran, and Mughal India. By juxtaposing imperial chronicles, paintings, and architecture with theories of saintliness, apocalyptic treatises, and manuals on astrology and magic, Moin uncovers a pattern of Islamic politics shaped by Sufi and millennial motifs. He shows how alchemical symbols and astrological rituals enveloped the body of the monarch, casting him as both spiritual guide and material lord. Ultimately, Moin offers a striking new perspective on the history of Islam and the religious and political developments linking South Asia and Iran in early-modern times.

**The Mughals of India**

A book by Audrey Truschke 2012

Examines the history of the Mughal presence in India from 1526 to the mid-eighteenth century. Creates a new framework for understanding the Mughal empire by addressing themes that have not been explored before. Subtly traces the legacy of the Mughals’ world in today’s India.

**The History of Akbar, Volume 5**

A book by Abu’l-Fazl 2019

The History of Akbar, Volume 5 was published in 1587 in the Persian language and tells the story of the Mughal emperor Akbar from his birth in 1542 to his death in 1605. This is the fifth of seven volumes that make up the Akbarnama, the official history of the Mughal court written by Abu’l-Fazl. The fifth volume of the Akbarnama, written in Persian and published in 1607, covers the period from 1600 to 1626, during which time Akbar extended the boundaries of the Mughal Empire. The fifth volume is notable for its detailed descriptions of the Mughal court and its courtiers, as well as its vivid accounts of the Mughal military campaigns against the Afghans and the Marathas.
communities under Mughal rule, which coalesced around carefully selected, politically salient memories of imperial interaction. Along with its groundbreaking findings, Culture of Encounters offers a new framework for further research and debate. The volume aims to provide historical context for closer analyses of a lesser-known era and a vivid portrait of everyday life in the Mughal Empire—a period that stands in contrast to the prevailing trend of examining this period through the lens of foreign observers.

Allahu Akbar-Manimugdha Sharma 2019-10-18 That he was a medieval king who, with a progressive bent of mind, dared to look ahead to find that common ground for all his people to stand together. That he was a medieval king who is today tempting us to look back into the past to see our future through his eyes. Ever since the Bharatiya Janata Party-led National Democratic Alliance government came to power in 2014 with Narendra Modi as the prime minister, an organised campaign began to vilify Emperor Akbar and the Mughals. While there were always voices that tried to project the Mughals as just another 'Islamic empire', ignoring the civilisational impact they had on India, even for them Akbar was a shining light in an otherwise era of darkness. Those talking in terms of easy binaries always found a 'good Muslim' in Akbar and a 'bad Muslim' in Aurangzeb. Academics and other liberals who could have countered this incorrect portrayal did not do it, dismissing such claims as mere screeches by the fringe that do not deserve any attention. But with the Hindu Right assuming political power, the fringe today has become the mainstream. And Akbar is no longer the 'good Muslim'. Why is there such hatred for Akbar, once the most loved king in India? What was the journey like, from being great to not-so-great? And how is this India different from Akbar's Hindustan? Has he become irrelevant in an India where growing Hindu nationalism threatens to alter the nature of the Indian state from a secular republic to a theocracy? Or is Akbar even more relevant today given the backdrop of hate that we all find ourselves in? Allahu Akbar seeks to find answers to these questions while providing a profile sketch of the emperor, his empire and his times.

Historical Dictionary of India-Surjiti Mansingh 2006-05-09 The Republic of India is the second most populous, the seventh largest by geographical area, and has the fourth largest economy in terms of purchasing power parity in the world. While it has always been an important country, it has often been neglected. Of late, however, there has been much talk of the 'new' India, one with greater economic dynamism, a more active foreign policy, and the emergence of a huge middle class. With over a hundred new cross-referenced dictionary entries—the majority of which pertain to the last decade and updating others, the second edition of the Historical Dictionary of India illustrates the rapidly evolving situation without neglecting the country's ancient past. The chronology has been brought up to date, the introduction expanded, and the bibliography includes numerous new titles.

Mughal Occidentalism-Mika Natif 2018-08-23 In Mughal Occidentalism, Mika Natif elucidates the meaningful and complex ways in which Mughal artists reappropriated Christian and Renaissance visual idioms to embody themes from classical Persian literature and represent Mughal policy, ideology and dynastic history from the 1580s-1630s.

The Three Earliest Jain Influencers of Mughal Religious Policy-Dasharatha Sharma 1945*

The Great Moghuls-Bamber Gascoigne 1971 This book will appeal to the increasing number of people travelling to India each year, detailing perhaps the most interesting period of Indian history, the time of the Great Moghuls.

Religious Interactions in Mughal India-Vasudha Dalmia 2014-10-21 Popular knowledge generally operates with the notion that “Hindu” and “Muslim” as polarized religious identities have existed from the moment Muslims entered northern India in the eleventh century. The essays for this volume interrogate this idea. They focus on Islamicate traditions in their interaction with coterminous Hindu ones in the three centuries between 1500 and 1800. They examine a wide tableau of sites and modes of interchanges, allowing the texts to speak in their own languages, whether these are assimilative, antagonistic, or indifferent. Given the charged nature of Hindi-Muslim relations today, a fresh study of these relations in their regional and temporal specificity along with a renewed attempt to closely interrogate the language in which we talk about them is absolutely vital in order to contest powerful and contemporary “clash of civilizations” narratives in South Asia as well as elsewhere.

Negotiating Mughal Law-Nandini Chatterjee 2020-04-30 Based on a completely reconstructed archive of Persian, Hindi and Marathi documents, Nandini Chatterjee provides a unique micro-history of a family of landlords in Malwa, central India, who flourished in the region from at least the sixteenth until the twentieth century. By exploring their daily interactions with imperial elites as well as villagers and marauders, Chatterjee offers a new history from below of the Mughal Empire, far from the glittering courts of the emperors and nobles, but still dramatic and filled with colourful personalities. From this perspective, we see war, violence, betrayal, enterprise, romance and disappointment, but we also see a quest for law, justice, rights and righteousness. A rare story of Islamic law in a predominantly non-Muslim society, this is also an exploration of the peripheral regions of the Maratha empire and a neglected princely state under British colonial rule. This title is also available as Open Access.

Akbar, the Great Mughul-Bashir Ahmad 2009 Akbar, Emperor of Hindustan, 1542-1605.

Mughal India and Central Asia-Richard C. Foltz 1998 This book explores the Central Asian element in the formation of the civilization of Mughal India, focusing on the 16th and 17th centuries. The culture of the Mughal Empire is seen to be a composite of indigenous and foreign elements, many of which originated, like the Mughal rulers themselves, in Central Asia.

Empress: The Astonishing Reign of Nur Jahan-Ruby Lal 2018-07-03 A Finalist for the 2018 Los Angeles Times Book Prize in History Four centuries ago, a Muslim woman ruled an empire. When it came to hunting, she was a master shot. As a dress designer, few could compare. An ingenious architect, she innovated the use of marble in her parents' mausoleum on the banks of the Yamuna River that inspired her stepson's Taj Mahal. And she was both celebrated and reviled for her political acumen and diplomatic skill, which rivaled those of her female counterparts in Europe and beyond. In 1611, thirty-four-year-old Nur Jahan, daughter of a Persian noble and widow of a subversive official, became the twentieth and most cherished wife of the Emperor Jahangir. While other wives were secluded behind walls, Nur ruled the vast Mughal Empire alongside her husband, and governed in his stead as his health failed and his attentions wandered from matters of state. An astute politician and devoted partner, Nur led troops into battle to free Jahangir when he was imprisoned by one of his own officers. She signed and issued imperial orders, and coins of the realm bore her name. Acclaimed historian Ruby Lal uncovers the rich life and world of Nur Jahan, rescuing this dazzling figure from patriarchal and Orientalist clichés of romance and intrigue, and giving new insight into the lives of women and girls in the Mughal Empire, even where scholars claim there are no sources. Nur's confident assertion of authority and talent is revelatory. In Empress, she finally receives her due in a deeply researched and evocative biography that awakens us to a fascinating history.

The Mughal Empire-John F. Richards 2012-03-28 The Mughal empire was one of the largest centralized states in the premodern world and this volume traces the history of this magnificent empire from its creation in 1526 to its breakup in 1720. Richards stresses the dynamic quality of Mughal territorial expansion, their institutional innovations in land revenue, coinage and military organization, ideological change and the relationship between the emperors and Islam. He also analyzes institutions particular to the Mughal empire, such as the jagir system, and explores Mughal India's links with the early modern world.

The Empires of the Near East and India-Hani Khalfpouri 2019-05-14 In the early modern world, the Safavids, Ottomans, and Mughal empires sprawled across a vast swath of the earth, stretching from the Himalayas to the Indian Ocean to the Mediterranean Sea. The diverse and overlapping literate communities that flourished in these three empires left a lasting legacy on the political, religious, and cultural landscape of the Near East and India. This volume is a comprehensive sourcebook of newly translated texts that shed light on the intertwined histories and cultures of these communities, presenting a wide range of source material spanning literature, philosophy, religion, politics, mysticism, and visual art in thematically organized chapters. Scholarly essays by leading researchers provide historical context for closer analyses of a lesser-known era and a framework for further research and debate. The volume aims to provide a new model for the study and teaching of the region's early modern history that stands in contrast to the prevailing trend of examining this interconnected past in isolation.

The Decline of the Mughal Empire-Meenakshi Bhargava 2013-12-15 Different aspects of the Mughal Empire-its power, wealth, stability, territoriality, exquisite, surreal character, and also its ‘decline’ have
engaged historians for several decades in a complex, contentious debate. This volume attempts to understand the divergent views and discussions that surrounded the wakening of the empire and focuses on the different paradigms and assumptions that have shaped the interpretations on the decline of the Mughal Empire.

The Empire of the Great Mughals—Annemarie Schimmel 2004 Annemarie Schimmel has written extensively on India, Islam, and poetry. In this comprehensive study she presents an overview of the cultural, economic, militaristic and artistic attributes of the great Mughal Empire from 1526 to 1857.

Maharana Raj Singh and His Times—Sri Ram Sharma 1971 Maharana Raj Singh became the ruler of Mewar at a very critical juncture in its history. As soon as the ascended the throne, Shah Jahan sent the largest Mughal force that had ever ventured into Mewar. Then followed the last sack of Chitor. Raj Singh however soon had his revenge. When Aurangzeb rebelled against his father he sought Raj Singh’s support and offered to restore what Raj Singh had lost earlier. The Maharana spun out the negotiations until Aurangzeb had finally defeated his father.

The Mughal Empire—John F. Richards 1993 This traces the history of the Mughal Empire from its creation in 1526 to its break up in 1720. It stresses the quality of Mughal territorial expansion, their innovation in land revenue, military organization, and the relationship between the emperors and I

Time in Early Modern Islam—Stephan P. Blake 2013-02-11 The prophet Muhammad and the early Islamic community radically redefined the concept of time that they had inherited from earlier religions’ beliefs and practices. This new temporal system, based on a lunar calendar and era, was complex and required sophistication and accuracy. From the ninth to the sixteenth centuries, it was the Muslim astronomers of the Ottoman, Safavid and Mughal empires who were responsible for the major advances in mathematics, astronomy and astrology. Fashioning a new solar calendar to accommodate two great empires. Each empire, while mindful of earlier models, created a new temporal system, fashioning a new solar calendar and era and a new round of rituals and ceremonies from the cultural resources at hand. This book contributes to our understanding of the Muslim temporal system and our appreciation of the influence of Islamic science on the Western world.

The Last Mughal—William Dalrymple 2009-08-17 On a dark evening in November 1857, a cheap coffin is buried in eerie silence. There are no lamentations or panegyrics, for the British Commissioner in charge has insisted, ‘No vesting will remain to distinguish where the last of the great Mughals rests.’ This Mughal is Bahadur Shah Zafar II, one of the most tolerant and likeable of his remarkable dynasty who found himself leader of a violent and doomed uprising. The Siege of Delhi was the Raj’s Stalingrad, the end of both Mughal power and a remarkable culture.

Muntakhab Ut-tawārikh—ʻAbd al-Qādir ibn Mulūk Shāh Badā’ūnī 1976


The Religious Policy of the Mughal Emperors—Sri Ram Sharma 1962

The Emperor Jahangir—Lisa Balabanill 2020-04-16 Jahangir was the fourth of the six “Great Mughals,” the oldest son of Akbar the Great, who extended the Mughal Empire across the Indian Subcontinent, and the father of Shah Jahan, builder of the Taj Mahal. Although an alcoholic and opium addict, and his reputation for rebellion against power and defence of kingship, his enthroned the Emperor Jahangir proved to be an adept politician. He was also a thoughtful and reflective memoirist and a generous patron of the arts, responsible for an innovative golden age in Mughal painting. Through a close study of the seventeenth century Mughal court chronicles, The Emperor Jahangir sheds new light on this remarkable historical figure, exploring Jahangir’s struggle for power and defence of kingship, his addictions and insecurities, his relationship with his favourite wife, the Empress Nur Jahan, and with his sons, whose own failed rebellions bounded his reign.

Unwanted Neighbours—Jorge Flores 2018-06-05 In December 1572 the Mughal emperor Akbar arrived in the port city of Kambayat. Having been raised in distant Kabul, Akbar, in his thirty years, had never been to the ocean. Presumably anxious with the news about the Mughal military campaign in Gujarat, several Portuguese merchants in Kambayat rushed to Akbar’s presence. This encounter marked the beginning of a long, complex, and unequal relationship between a continental Muslim empire that was expanding into south India, often looking back to Central Asia, and a European Christian maritime empire whose rulers considered themselves ‘kings of the sea’. By the middle of the seventeenth century, these two empires faced each other across thousands of kilometres from Sind to Bijapur, with a supplementary war arm in faraway Bengal. Focusing on borderland management, imperial projects, and cross-cultural circulation, this book delves into the ways in which, between c. 1570 and c. 1640, the Portuguese understood and dealt with their undesirably close neighbours—the Mughals.

The Apparatus of Empire—M. Athar Ali 1985 The Aim Of This Unique Work Of Reference Is To Provide Systematically Arranged Information About Individual Appointments To Offices And Grants Of Ranks In The Mughal Empire Covering The Period 1574-1658.

The Mughal Empire from Jahangir to Shah Jahan—Ali Ansooahr 2019-02-28 * The first multi-disciplinary analysis of Shah Jahan and his predecessor Jahangir, this collection of essays focuses on one of the least studied periods of Mughal history, the reign of Shah Jahan* Through subaltern court writing, art, architecture, accounts of foreign traders and poetry, the authors reconstruct the court of the Mughal emperor, whose influence extended even to 19th-century Afghanistan. The reign of Shah Jahan (1628-58) is widely regarded as the golden age of the Mughal empire, yet it is one of the least studied periods of Mughal history. In this volume, 14 eminent scholars with varied historical interests - political, social, economic, legal, cultural, literary and art-historical - present for the first time a multi-disciplinary analysis of Shah Jahan and his predecessor Jahangir (r. 1605-27). Corinne Lefèvre, Anna Kollatz, Ali Ansooahr, Munis Faruqui and Mehradee Chiva-Razvi study the various ways in which the events of the transition between the two reigns found textual expression in Jahangir's and Shah Jahan's historiography, in subaltern court writing, and in art and architecture. Harit Joshi and Stéphan Poggi throw light on the emperor's ceremonial interaction with his subjects and Roman Siebert enumerates the bureaucratic hurdles which foreign visitors had to face when seeking trade concessions from the court. Sunil Sharma analyses the new developments in Persian poetry under Shah Jahan's patronage and Chandler Shekhar identifies the Mughal variant of the literary genre of prefaces. Elba Koch derives from the changing ownership of palaces and gardens insights about the property rights of the Mughal nobility and imperial escheat practices. Susan Stronge discusses floral and figural tile revetments as a new form of architectural decoration and J.P. Losty sheds light on the changes in artistic patronage and taste that transformed Jahangiri painting into Shahjahani. R.P. McChesney shows how Shah Jahan's reign cast such a long shadow that it even reached the late 19th- and early 20th-century rulers of Afghanistan. This imaginatively conceived collection of articles invites us to see in Mughal India of the first half of the 17th century a social continuum in which the reigned of Jahangir and Shah Jahan emerge as a period of transition of the Mughal empire as visualized by Akbar on the basis of what Babur and Humayun had initiated. This age seized the imagination of the contemporaries and, in a world as yet unruptured by an intrusive colonial modernity, Shah Jahan's court was regarded as the paradigm of civility, progress and development.

A Comprehensive History of Medieval India—Farooqui Salma Ahmed 2011 Presents a consolidated timeline of medieval India by taking into account the period that marked the end of ancient India, and focusing on the importance of the transitory centuries when Delhi had begun to surface as the new power center, triggering prominent trends in thought and
institutions. This book analyzes the nature of social forces, complexity of causation and the interdependence of change and continuity in the light of the crucial transition from an ancient India to a medieval India, with the emergence of the Delhi Sultanate and the Vijayanagar-Bahamani kingdoms. Proceeding to detail the most effervescent period in Indian history - the era of the great Mughals - the text provides an insight into the ideological-philosophical basis of the times, focusing on the Sufi and Bhakti movements, and culminates with the rise of the Marathas, the advent of European companies, and the eventual establishment of the British in Bengal. Keeping in mind that the history of medieval India has not moved in a linear fashion, and that much of the period saw phases of expansion and realignment of political attributes, this book contributes to a deeper understanding of the much more glorious period of Indian history with a view that takes into account the resultant interface between the political, social, economic, religious, and cultural elements and devotes to this crucial period the attention it deserves.

The Din-i-Illahi, Or, The Religion of Akbar-Makkhan Lal Roy Choudhury 1997
Description: Akbar was proclaimed emperor in February 1556. At that time the Mughal authority in India was in a state of tottering flux. At the time of his death in 1605, he had established a strong empire. This was due not only to his abilities as a military leader but also due to his enlightened religious policy. Born of a Shia mother and Sunni father under the roof of a Rajput ruler, he inherited a spirit of toleration and harmony. When he grew up to manhood, he learnt that the Sultans of Delhi had failed because they did not secure the devotion of their Hindu subjects. The fact that they even failed to win the loyalty of their Muslim subjects by persecuting the Hindus was an eye-opener. He felt it more prudent to conciliate his Hindu subjects and befriend them. To carry out this idea in practice, he was eager to have an authentic knowledge of all faiths. In 1575, he built the Ibadat Khana at Fatehpur Sikri. There on every Thursday evening an assembly was convened to discuss religious questions. The first result of these discussions was the Mahzar (1579), a declaration signed by the leading Muslim theologians in the form of a Batwa which empowered Akbar to issue edicts against the Quran in public interest. This was followed by the promulgation of Din-i-Illahi in 1581-82. Din-i-Illahi is not a religion. It can be termed as a Sufi-system of Akbar. It advocated ten important virtues. Tolerance was their basis. It was far ahead of its time. The value of this book lies in the way the author has gone fully into the background of Din-i-Illahi and described its impact on the course of Mughal history in most fascinating manner-so fascinating in fact that everyone from the casual reader to the erudite scholar will find it instructive.

An Environmental History of India-Michael H. Fisher 2018-10-31
This longue durée survey of the Indian subcontinent's environmental history reveals the complex interactions among its people and the natural world.

Akbar and His Age-Iqtiidar Alam Khan 1999
Description: Akbar's Age is one of the most important landmarks of our medieval history. The relevance of his religious tolerance to the debate on ideological and cultural moorings of modern Indian polity is important. The articles included in this volume are based on a large corpus of original source material shedding light on the history of Akbar's period from a variety of stand points. The volume contains 23 articles grouped into (i) history of ideas, (ii) political history, (iii) source and historiography and (iv) art and architecture. In each one of the above four areas the researchers have broken new ground and have further enriched our understanding of the history of this reign.

Cosmology of Light-Pravir Malik 2018-02-14
Description: This book is about Light. It is a story of Light from an apparent beginning to the present, and then also a story of that condition that transcends Time and is hence beginning-less. But it is more too. It is a book about the central place of Light in all things. Being so, it is a cosmology - it suggests a nature of the universe - in which all that is, is of Light. Hence this book describes a Cosmology of Light. But the medium chosen to express this nature is mathematics. Specifically, as will be discovered there is a particular symmetrical "function-based" mathematics that is formulated to express the nature of cosmos. The starting point is Light itself, because all that is seen to exist is as a part of Light. Hence, Light is presumed to exist in some native state characterized by an infinite speed. It chooses or experiments to project its fundamental nature at some reduced speed that is experienced as 'c', 186,000 miles per second in vacuum that has a profound effect on the experienced nature of reality. This projection precipitates a Big Bang. A mathematical state in which quanta becomes a door-way to multiple-layers of Light comes into existence at that moment and is captured by a seed-equation that is positioned as being always fully present in any and everything. Hence all of Light conspires to create anything and everything no matter how different from Light it may seem. Hence there is a fundamental symmetry to everything no matter how different it may appear in form. The seed-equation is structured by a four-foldness anchored on implicit properties in Light. This four-foldness is the cornerstone of the constructed function-based mathematics. This equation, referred to as the "Light-Space-Time Emergence" equation contains all possibility, and will indicate how all layers of known existence have emerged. The same equation essentially being used for anything in existence points to the fundamental mathematical symmetry of all things. Hence, from an initial fourfold space-time-energy-gravity expression, through the electromagnetic field, quantum particles, atoms, cells, and then human attributes and dynamics, to complex organizations and countries, culminating in a possible sustainable global civilization, the relationship of all things to this underlying seed-equation and all things as the seed-equation will be emphasized. But it will also be seen that Love is the compelling dynamic of projected four-foldness and appears to be the magician that causes the separated fourfold powers in Light to reintegrate to make materially real the compelling nature of oneness that Light and all its creatures in reality are. In the scheme of things, the human, placed at the middle of sixty orders of cosmic magnitude, ranging from the minute Planck-length to astronomical gigaparsecs appears to have a critical role in the continuing unfolding of the Cosmos. It is only by transcending smallness and becoming one with the magician to so enter into the very dynamic of Love, that the universe can continue on its ever-complexifying, ever more-beautiful journey of increasing functional-richness. It is only if humans so unite with the secret of Light that truer individuality, truer-knowledge, truer-power can emerge, and the very material process of space-time-energy-gravity quantization can be activated to create foundations of super-matter, that in the scheme of things is the compelling crystallization of the infinity in Light, reformulating micro and macro orders of magnitude to change the nature of Cosmos.