Text Book for

INTERMEDIATE

First Year

HISTORY

Telugu and Sanskrit Akademi
Andhra Pradesh

Intermediate

First Year Text Book

History

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SRI. Y.S. JAGAN MOHAN REDDY

CHIEF MINISTER
ANDHRA PRADESH

AMARAVATI

MESSAGE

I congratulate Akademi for starting its activities with printing of Intermediate textbooks from the academic year 2021 – 22.

Education is a real asset which cannot be stolen by anyone and it is the foundation onwhich children build their future. As the world has become a global village, children will have to complete with the world as they grow up. For this there is every need for goodbooks and good education.

Our government has brought in many changes in the education system and more are to come. The government has been taking care to provide education to the poor and needy through various measures, like developing infrastructure, upgrading the skills of teachers, providing incentives to the children and parents to pursue education. Nutritious mid-day meal and converting Anganwadis into pre-primary schools with English as Medium of instruction are the steps taken to initiate children into education from a young age. Besides introducing CBSE syllabus and Telugu as a compulsory subject, the government has taken up numerous innovative programmes.

The revival of the Akademi also took place during the tenure of our government as itwas neglected after the State was bifurcated. The Akademi, which was started on August 6, 1968 in the undivided state of Andhra Pradesh, was printing text books, works of popular writers and books for competitive exams and personality development.

Our government has decided to make available all kinds of books required for studentsand employees through Akademi, with headquarters at Tirupati.

I extend my best wishes to the Akademi and hope it will regain its past glory.

Y.S. Jagan Mohan Reddy

Dr. Nandamuri Lakshmiparvathi
M.A. M.Phil., Ph.D.
Chairperson, (Cabinet Minister Rank)
Telugu and Sanskrit Akademi, A.P.

Message of Chairperson, Telugu and Sanskrit Akademi, A.P.

In accordance with the syllabus developed by the Board of Intermediate, State Council for Higher Education, SCERT etc., we design high quality Text books by recruiting efficient Professors, department heads and faculty members from various Universities and Colleges as writers and editors. We are taking steps to print the required number of these books ina timely manner and distribute through the Akademi's Regional Centers present across the Andhra Pradesh.

In addition to text books, we strive to keep monographs, dictionaries, dialect texts, question banks, contact texts, popular texts, essays, linguistics texts, school level dictionaries, glossaries, etc., updated and printed and made available to students from time to time.

For competitive examinations conducted by the Andhra Pradesh Public Service Commission and for Entrance examinations conducted by various Universities, the contents of the Akademi publications are taken as standard. So, I want all the students and Employees to make use of Akademi books of high standards for their golden future.

Congratulations and best wishes to all of you.

N. Lakshmiparvathi

Nandamuri Lakshmiparvathi
Chairperson, Telugu and Sanskrit Akademi, A.P.

J. SYAMALA RAO, I.A.S.,
Principal Secretary to Government

Higher Educational Department
Government of Andhra Pradesh

MESSAGE

I Congratulate Telugu and Sanskrit Akademi for taking up the initiative of printing and distributing textbooks in both Telugu and English media within a short span of establishing Telugu and Sanskrit Akademi.

Number of students of Andhra Pradesh are competing of National Level for admissions into Medicine and Engineering courses. In order to help these students Telugu and Sanskrit Akademi consultation with NCERT redesigned their Textbooks to suit the requirement of National Level Examinations in a lucid language.

As the content in Telugu and Sanskrit Akademi books is highly informative and authentic, printed in multi-color on high quality paper and will be made available to the students in a time bound manner. I hope all the students in Andhra Pradesh will utilize the Akademi textbooks for better understanding of the subjects to compete of state and national levels.

(J. SYAMALA RAO)

THE CONSTITUTION OF INDIA

PREAMBLE

WE, THE PEOPLE OF INDIA, having solemnly resolved to constitute India into a [SOVEREIGN SOCIALIST SECULAR DEMOCRATIC REPUBLIC] and to secure to all its citizens:

JUSTICE, social, economic and political;

LIBERTY of thought, expression, belief, faith and worship;

EQUALITY of status and of opportunity; and to promote among them all

FRATERNITY assuring the dignity of the individual and the [unity and integrity of the Nation];

IN OUR CONSTITUENT ASSEMBLY this twenty-sixth day of November, 1949 do HEREBY ADOPT, ENACT AND GIVE TO OURSELVES THIS CONSTITUTION.

Textbook Development Committee

AUTHORS

Dr. G. Somasekhara
Asst. Professor,
Acharya Nagarjuna University, Guntur

Sri. L. Srinivasarao
GJC Pamarru,
Krishna Dt.

Dr. J. Krishna Prasad Babu
Lecturer, Jawahar Bharathi College,
Kavali

Sri. P. Baburao
Rc Jr College,
Deenapur, Guntur Dt

Sri. D. Giri
Sri Satyadeva Junior College,
Annavaram

Dr. A. Amareswara Rao
Sri Chaitanya IAS Academy,
Vijayawada

CHIEF EDITOR

Prof. G.Sambasiva Reddy
Yogi Vemana University, Kadapa

EDITOR

Dr. M. Srinivasa Reddy
Reader, Loyola College,
Vijayawada

Coordinating Committee of Board of Intermediate Education, A.P.

Sri M.V. Seshagiri Babu, I.A.S.
Secretary
Board of Intermediate Education,
Andhra Pradesh

Educational Research & Training Wing (Text Books)

Dr. A. Srinivasulu
Professor

Sri. M. Ravi Sankar Naik
Assistant Professor

Dr. M. Ramana Reddy
Assistant Professor

Sri J.V. Ramana Gupta
Assistant Professor

Telugu and Sanskrit Akademi, Andhra Pradesh
Coordinating Committee

Sri V. Ramakrishna, I.R.S.
Director

Dr. M. Koteswaramma, M.Com., Ph.D.
Research Officer

Dr. S.A.T. Rajyalakshmi, M.Sc., B.Ed., M.A., Ph.D.
Research Assistant

Dr. K. Glory Sathyavani, M.Sc., Ph.D., M.Ed.
Research Assistant

Foreword

The role played by the Akademi in stabilizing Telugu Medium at the level of Higher Education since its inception (1968) is well known. The Akademi has rendered needful services by publishing a number of Text Books, Reference Books, Translations, Popular Series, Monographs, Dictionaries, Glossaries, Readings, etc., over the years. Many among the above mentioned books werealso reprinted as per the demand. Sincere effort is being made to improve the quality of these books by conducting workshops, refresher courses and also by taking suggestions given by the intellectuals in general and the students and the teachers in particular.

Akademi has been revising and updating its publications in accordance with the prescribed syllabi, as and when necessary. Akademi is publishing Text Books for Intermediate in Telugu Medium since its inception. In addition,the Akademi has entered a new phase of activity with the publication of language books from the year 1995, and preparation and publication of IntermediateText books in English medium from the year 1998, as entrusted by the Board of Intermediate education.

For the academic year 2014-15, the Board of Intermediate Educationhas revised the syllabus of all Humanities Text Books for first year of Intermediate and entrusted the preparation, printing and distribution of Text Books to Akademi. Accordingly, Akademi prepared this Text Book strictly in accordance with the prescribed syllabus for the academic year 2014-15.

We are indeed very much grateful to the Government of India, State Government, State Universities, the Board of Governors of Telugu and Sanskrit Akademi. We also thank the Commissioner, Intermediate Education and Secretary, Board of Intermediate Education of Andhra Pradesh. We are also very much grateful to Text Book Development Committee of the subject concerned for their valuable cooperation.

Constructive suggestions are solicited for the improvement of this book. The suggestions received will be examined and incorporated in the sub sequenteditions.

Sri. V. Ramakrishna, I.R.S.
Director
Telugu and Sanskrit Akademi,
Andhra Pradesh

Preface

Following the direction from Government of Andhra Pradesh, the Board of Intermediate has accomplished the work of printing of text books for the II year Intermediate students in History in the state of Andhra Pradesh.

This book is one of the Text Books printed by BOIE during the Academic Year 2015-16. The Book covers broad themes of the world History from the earliest times to the present. The content is distributed in 13 chapters.

The authors and the editors have kept in mind the standards at all India level for the plus two students. The pattern of the book is modeled on NCERT text books.

The authors have followed a Evolutionary, Scientific objective and holistic approach to the themes dealt by them, there by deviating from the earlier traditional descriptive method of narration of events chronologically.

The first chapter of the book gives the early History of mankind from the pre Historic Times to the stage of Homosapiens. An account of Worlds earliest civilization, Namely the Mesopotamia is described in the second chapter. Life and cultural glory of Ancient Greco Roman empires is described in the third chapter. The Fourth chapter dealt with the contributions made by the Islamic culture and tradition to the world. The Fifth chapter gives an account of nomadic empires and their rollers such as Changiskhan. Bushes.

The life of the people during the medieval feudal Europe is described in the sixth chapter. The Seventh chapter speaks about the new advancements made by man on account of the renaissance in different fields such as Art, Architecture, Music, Painting, Sculpture Science and Technology. The revolutionary ideas of equality, liberty, fraternity, which altered the medieval Social order are dealt in the eighth Chapter on French Revolution. Industrial revolution that occurred first in England and the results which spread to the entire Europe is presented in the Ninth chapter. The Tenth chapter focuses on the liberation and Nationalist movements of Italy and Germany during the 18th century. The methods resorted by the imperialist powers and the way the colonization took place, the methods of exploitation and displacement of the indigenous people forms the contents of the Eleventh chapter. The attempts made by the oriental countries such as China & Japan to modernize and face the challenges are brought out in the Twelveth chapter. Efforts made after the post second world war period by the peace loving people and countries in the world in preserving the world from destruction is dealt with in the Thirteen Chapter. This chapter closes with the description of work carried out by UNO, NAM and other regional World organizations for ensuring world peace.

Thus the authors in this book succeeded in presenting broad themes in the world History in a scientific and rationalistic approach.

This book will not only serve as the text book of the second year Intermediate History Students, but also prove as useful reference book for those preparing for competitive examination.

Chief Editor

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Chapter
1

What is History?

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1.1 Definition of History
1.2 Scope of History
1.3 Relation with other disciplines
1.4 Historiography
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1.6 Is History Science or Humanities?
1.7 Influence of Geography on Indin History?
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1.0 Introduction

History is the record of human activities since time immemorial. History has intimate relationship with man and society. It acts as the repository of political, economic, social and cultural developments of man and society. You read history at school level and as a descipline at higher level. History as a discipline of study is barely two hundred years old. In this chapter we know about the definition, scope, relationship with other subjects, sources historiography and other aspects.

1.1 Definition of History

Definition is an essential part of any systematic discipline. It is an explanation of the exact meaning of a word, a term or a phrase. It sheds light on the scope and nature, significance by fixing limits. Hence, History as a discipline, needs to be defined. There are a number of interesting definitions of history. Few noteworthy definitions which were given from time to time by eminent scholars will be considered here. Such an exercise will enable us to gain a consolidated working idea of history. It also helps us to understand history as a distinct branch of knowledge which has as its object the past actuality – significant happenings and changes.

History, the study of human experience through an analysis of the past actuality, has always fascinated humankind which has sought and found in it both drama and meaning. It is a drama full of appeal, suspense and tension; a drama in which human beings, their environment are said to have acted and interacted. Therefore, even today heroic poems such as Iliad and Odyssey, Ramayana and Mahabharata along with Shakespeare's works make fascinating reading to millions of readers the world over.

They not only help preserve the memory of the past by placing on record the astonishing achievements both of our own and of other nations and peoples, but also inspire, inform and entertain.

A.L. Rowse, a historian says that: "History is about life and has the appeal of life itself; the feeling for history is a nostalgia for life, subtly transmitted."

The study of the past actuality, which is basically a reflection, fascinates as well as satisfies the innate and irrepressible curiosity in human beings. Human beings are inquisitive to know more about their own self, about their forefathers and their achievements and failurcs, wcal and woe, culture and institutions. They are well aware that deep-seated social, political and economic problems which impede progress in the contemporary present cannot be tackled without studying their historical roots.

Individuals and groups have long since discovered that no society can really 'escape history' and that the past lies around us everywhere we look in the form of physical mementos such as buildings, monuments, and objects of art and utility; as well as in the legends and tales preserved about memorable deeds.

History shows us that there is no absolute break between the past and the future. "All is continuous." Hence, we are called upon to study human life in terms of development over time and space. In other words history is more than the record of events. It is a phase of the universal process in which we live and of which we are. The organic link that exists between the past, present and future renders history, perennial and immortal. Because of the organic link and the inter-relatedness that exists between the past, present and the future, history alone is capable of giving proper perspective for a better understanding of the contemporary scene.

Touching upon past in its relation to the present, Pandit Jawaharlal Nehru, writes: "The past becomes something that leads up to the present, the moment of action, the future something that flows from it, and all three are inextricably intertwined and interrelated .... The roots of that present lay in the past and so I made voyages of discovery into the past, ever seeking has a clue in it, if any such existed, to the understanding of the present .... If I felt occasionally that I belonged to the past, I felt also that the whole of the past belonged to me in the present. Past history merged into contemporary history: it became a living reality tied up with sensations of pain and pleasure."

Cicero said: "Not to know what happened before we were born is to remain perpetually a child. For what is the worth of a human life unless it is woven into the life of our ancestors by the records of history."

The Greeks were pioneers in many fields, including historical writing. Hence, let us see how the Greeks defined history. The term 'history' is

derived from the Greek word 'historia' meaning inquiry or investigation. It is an inquiry which has got at its source solid human experience, generating definite knowledge of that human experience.

To Herodotus, (ca. 484-430 B.C.), known as the 'Father of History', history is a science of human actions done in the past, and not what humankind has failed to do.

Herodotus

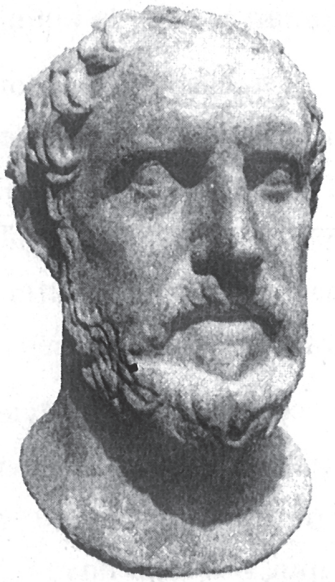
To put it differently, history, according to Herodotus, is scientific, humanistic, rationalistic, and self-revelatory. Herodotus' *HISTORIA* elaborately deals with the great Persian War (ca. 490/480 B.C.)

History is scientific in the sense that it is written in a systematic and organized way, based on evidences and witnesses. History is humanistic, for its deals primarily with significant actions done by human beings at determinate times and places. It is distinct from myth. History is rationalistic. Historical inquiry is guided by reason, logic and sound commonsense. History is self-revelatory, for the study of past human actions seeks to tell us first what it is to be a human; secondly, what it is to be the kind of human you are; and thirdly, what it is to be the human you are and nobody else is.

Thus history, according to Herodotus, deals with human actions as well as thought about those actions. History is a royal highway to self-knowledge and not merely a shallow miscellany of names and dates or dry facts.

Thucydides

Thucydides (ca. 460-400 B.C.) noted Greek historian, considered history as a story of things worthy of remembrance. History is a record of unique, significant and remarkable happenings, capable of exerting productive impressions upon people, and having the vitality to affect society and direct the course of its development.



Thucydides

Thucydides, by assigning a more critical role to history, has converted it into an inquiry into the causes of events and patterns of human organization and ideas – a search for the forces that impelled humanity toward its great undertakings, and the reasons for its success and failure. He traveled extensively in search of evidence. He developed a remarkable ideal of sternly objective research, with the goal of creating works of value for all time, not just a transitory account.

Herodotus work ***History of the Peloponnesian War*** is a masterpiece known for its critical analysis and interpretation of facts while at the same time telling things 'as they happened.' He applied the most severe and detailed tests possible to his data and concentrated on exact knowledge. It was a remarkable achievement.

Aristotle, Greek thinker, suggests that history is an account of the unchanging past. By 'unchanging past' what he meant was the unchanging core of human nature which remains constant and fundamental. He firmly believes that all activities prompted by the same motives and intentions would differ only in the degrees of details and not in their basic nature.

Hence, grand events and social movements such as wars, expansion and exploitation, revolutions and upheavals are recurring phenomena and constant themes in history, although every age and every nation has employed its own techniques and strategies to achieve its goals. For this reason, history is capable of repeating itself, offering lessons and supplying models.

G.J. Renier states that 'history is the study of human beings living in societies.' Human society is taken as the stage upon which the drama of human history is being enacted.

According to Thomas Carlyle (1795-1881), 'History is the essence of innumerable biographies' – a record of human accomplishments, particularly of great men – warriors, rulers, artists or prophets. He insisted that history must show the inward life and spiritual condition of people not through the masses but through the lives of Great Men. What history requires, according to Carlyle, is geniuses and not a gray dull mass of people.

Contrary to Carlyle, A.L. Rowse says that 'History deals not only with the lives of great individuals; in a sense it may be said to consist of the sediment of the lives of millions of smaller men and women who have left no name, but who have made their contribution.'

Thus we notice a perceptible shift in the context and style of historical writings and also a change in perspective in the treatment and interpretation of historical facts. By reading the signs of the time, historians too, have changed their stand and shifted their ground. Today, historians treat people and society much more than mere political entities and events. In this way history basically deals not only with the lives of great individuals, but also with the lives of ordinary men and women.

Jawaharlal Nehru aptly put it as 'Men of law lay down constitution but history is really made by the great minds, large hearts and stout arms, by the sweat, tears and the toil of the people.'

G.W.F. Hegel (1770 - 1831), envisaged history as a progressive realization of the world spirit, a non-material phenomenon, which he termed as Universal Idea. Hegel perceived history as a progressive realization of God's will through the application of human reason. The past was something very different from a tale of sound and fury, signifying nothing. To him the past signified everything. It has a coherence, a regular pattern of development, a sense of direction, a purpose and a destination. It was, in essence, the total fulfillment of a divine purpose.

Karl Marx (1818-1883) visualizes history as 'the activity of humans in pursuit of their ends.' History is seen by Marx as the result of the actions of individuals and groups towards the satisfaction of their needs. For Marx, history presents itself as a grand struggle and a conflict of interests – a class war. He explains this in terms of an epic struggle between those who own the means of production, distribution and exchange and those who have only their labour to sell. The history of all hitherto existing societies is the history of class struggle.

According to Acton 'history is the unfolding of story of human freedom.' To Acton great moments of history are not those when empires were built by their superior arms and muscle power, but those when good things of mind were obtained and freedom of will was gained.

E.H. Carr in **What Is History**? declares, "it is a continuous process of interaction between the historian and his facts, an unending dialogue between the present and the past."

E.H. Carr

To Croce 'all history is contemporary' in the sense that history consists essentially in seeing the past through the eyes of the present and in the light of its problem, and that the prime task of the historian is not simply to record and recount but to evaluate and interpret the dry facts

and explain their meaning, significance and relevance. In other words, history means interpretation.

Thus history is a field of study, an academic discipline and a pursuit of knowledge. History is considered to be an indispensable background for all other forms of knowledge. It is an academically organized branch of knowledge.

1.2 Scope of History

Till the begining of the 18th century the scope of History was restricted to the simple narrative of past events. Today the scope is widened by taking into consideration the totality of human actions in time and space. Its scope is also wide and long, in fact as wide as the whole world and as long as the existence of humans on this earth. It starts with the past, makes present its sheet-anchor and points to the future. Events like wars, revolutions, rise and fall of empires, fortunes and misfortunes of great empire-builders as well as the masses in general are all the subject matter of history. History is a comprehensive subject. It has become an all embracing subject with almost limitless extent.

1.3 Relation with other Disciplines

In view of Dr. Trevelyan "History is not a subject at all but a house in which all subjects dwell". History provides a rich ground for correlation with different subjects. History is the central subject around which all other subjects could revolve. History may indeed be regarded as the only field in which all other social sciences meet. A few disciplines will be considered below.

Literature

Literature and history go hand in hand. Every branch of literature are products of historical circumstances. History is a record of deeds of humans; Literature is the record of feelings, emotions, imagination and the thoughts

of humans. Chand Bardai's **Prithvi Raj Raso** is an excellent classic of the epic age of history. Maithili Sharan Gupta's **Saket** is a representative classic, but portrays a great historical character, Urmila.

Geography

Geography and history are most intimately related; one stresses time and the other space. History studies people of different times and Geography deals with the people of different places. It is certain that at many points the historian can enrich and deepen his study by an understanding of the geographical background to his problems because human thought and action have their springs, not in a spatial vacuum, but in some definite geographical milieu which defines in varying degrees the character and orbit of human effort.

Political Science

Political Science and history have got close relationship with each other. Political Science is a subject that deals with that branch of development of administrative set-up of a country. The study of history in large part been a study of the forms of government, of changes in the government and of actions in government. Political Science is the science of citizenship. Civil government can best be studied as a part of history.

Economics

Economics is the study of wealth which deals primarily with production, distribution, consumption and exchange. All these processes have to be studied in relation to humans. History describes the social nature of all economic activities. All the major economic institutions have been historically significant. For example, two great upheavals in human organization that took place long ago – the tool using revolution and the agricultural revolution had far-reaching repercussions.

Sociology

Sociology deals with the daily life of the people, the character of family and household life, the conditions of labour and nature, the pattern of

group living, and the changing forms of life, religion, literature, music, art, learning and thought. Sociology helps in the study of social dynamics. Social history deals with institutions and problems dealing with man and society, customs, manners, habits, food, dress, amusements, family life, group life, folklore, festivals, ceremonies, and such other activities which are an essential part of human life.

1.4 HISTORIOGRAPHY

Historiography is nothing but the history of history. It is the history of historical thought. A student of history should know how history has been written. It comes under the history of ideas, and what prompted a historian to adopt a particular line of thought. It is a separate branch by itself and has a special value to researchers. Historiography has entered into the field very late. Before the nineteenth century there was hardly an attempt to record the history of historical writing. The Greeks were the pioneers to lay a firm foundation to this branch. The Greeks, the Romans, the Christians, the Jews and the Arabs had a very strong sense of history, but Indians did not entertain it in any serious manner except the legends, myths, puranas and traditions.

Even among the Greeks it did not begin until the fifth or sixth century before Christ. Herodotus gave it the narrative form, put it in simple prose, and made it as interesting as romance.

It first arose in Ionia, the homeland of world's first great history. The earliest Greek historiographers were in a way the bards, whose songs do contain a sketch of the conditions of contemporary society. Homer belonged to this category of poets whose poems exhibit a lot of historical material.

Greece witnessed the change from myth to ballad and ballad to history, in India it remained myth and ballad alone in ancient times without pushing to the next logical stage of history. The historical inquiry and exploration

prompted the Greeks to write a variety of themes, of men and things, of great nations and small cities, of wars and conquests, of political institutions and social conditions, of literary developments and military memoirs. Thucidydes brought history to an excellence, both in respect of objectivity and profundity. Xenophon was a versatile writier, intelligent, honest and clear in his narrative. Polybius is a better historian for he furnishes the causes also for events which make his narrative fruitful.

After the Greeks comes the Romans and Livy and Tacitus stand out pre-eminent as the greatest historians of Rome. To the Romans, history was an art, and not a critical science, to the Greeks it was both. To the Romans it was a clear and pleasingly expressed narrative to amuse their fancy; to the Greeks, it was a great literature with a profound philosophy. To the Romans it was a literary panorama in which great personages were portrayed in word pictures.

From the rational approach of the Greeks and the political treatment of the Romans in the ancient period, we have to pass on to the Church and the Arab historiography of the medieval period, which is characterized by the hold of religion on the mind of humans. To the Church historian everything that appeared good or bad was a link in the long chain of divine planning. St. Augustine was the most dominant historical thinker of the period.

Ibn Khaldun (1332-1406)

Another school of thought which made a significant contribution to history originated with the advent of Islam in the Middle East. The Arabs has a strong sense of history which under the inspiration of religion offered new dimensions in terms of range, interpretation and technique of writing history. Ibn Khaldun was such great thinker who analyzed the theory of the science of culture.

If history is an inquiry into the past with the logical purpose of explaining its causes and consequences ancient Indians had no historical sense. But there is limited stuff of history concealed in the form of legends, myths, traditions, anecdotes, epics, puranas and a variety of other kinds of literary records. We have semi-historical works such as the lives of saints, prophets and religious men such as 'Buddha Charita' of Asvaghosha and more political histories such as Bana's 'Harsha Charita' and Bilhana's 'Vikramankadeva Charita'. More important works are those like Kautilya's 'Arthasastra'. Another work is 'Prabandha-Chintamani' composed in 1306 A.D. But the most important historical work of ancient India is Kalhana's 'Rajatarangini', a chronicle of the kings of Kashmir, the only region in India where the tradition of historical writing in the real sense of the term was maintained. This work was composed around 1148 A.D. Kalhana had a historical sense, a good conception of the proper sources , a critical mind, a laudable purpose and utilized all the data of the available chronicles.

Scantiness of biographical data.

1. KALHANA has shared the fate of so many Indian authors of note whose memory lives solely in their works. There is no record to tell us of the life of the scholar-poet to whom we owe our knowledge of the history of old Kaśmīr. Nor do we even meet with the name of Kalhana except in the colophons of his work and in the introductory notice which his successor and continuator Jonarāja has prefixed to his own Chronicle, three centuries later. It is from Kalhana's work alone that we can gather some facts regarding his origin and person.

The colophons which are attached to the end of each Book of the Rājataraṅgiṇī, ascribe its composition to "*Kalhaṇa*, the son of the great Kaśmīrian minister, the illustrious Lord *Caṃpaka*." There is no reason to doubt the authenticity of the information conveyed to us in these colophons. They are found already in the codex which is the archetype of our extant Manuscripts. In view of their form which gives honorific titles merely to the father of the author, these colophons may be assumed with great probability to go back to Kalhana himself.[2]

A Para from Kalhana's Rajatarangini (In English)

Amir Khusro

Amir Khusro

The advent of Islam in India brought about a drastic change in the writing of history. The aim of the historiography of this period was to present the past as a succession of events, deeds , and episodes, wars, battles, campaigns and court without inquiring into the causes,

conditions and processes. To Ziauddin Barani, a celebrated historian, history is a means of strengthening reason and judgment by the study of the experience of others. Another great person is Amir Khusrau who is good in giving us an account of events but his philosophy of history is not rational but metaphysical in nature.

The most celebrated Abul Fazl very painstakingly laboured hard to collect the material, interrogated numerous officers, nobles and dignitaries and examined young and old witnesses in order to exert information from them. The result was 'Akbarnamah', a comprehensive history of the reign of Akbar.

Modern European Historiography

Renaissance and reformation inaugurated the era of modern historiography. The modern age brought new ideal's. History should be secular, non-partisan, instructive and philosophical. In the first group we observe three main trends in historiography, namely of enlightenment, romanticism and positivism. In the different schools of thought we shall touch only the most important, namely the German, the English, the French and the Italian.

Modern Indian Historiography

With the advent of the Europeans in India, our historiography underwent a drastic change not merely in approach,treatment, and technique but also in volume of historical literature. Perhaps no other period can boast of such

R.G.Bhandarkar
(1837-1925)

R.C. Majumdar

Nilakanta Sastri
(1892-1976)

a rich harvest of historical material as India from 1757 to 1947. James Mill, whose 'History of British India', completed in 1806 has exercised a powerful influence in the writing of history in the subsequent period. Some other names which need mention are Elphinstone, Macaulay, Moreland, R.G.Bhandarkar, K.P. Jayaswal, H.C. Raychaudri, J.N. Sarkar, R.C. Majumdar, Muhammad Habib, K.M. Panikkar, Nilakanta Sastri, etc.

1.5 Objectivity in History

Historical objectivity demands the strict presentation of what actually happened, uninfluenced by any personal feelings or prejudices. It is the knotty problem of the proper relationship between the facts of history and their interpretation. For legitimate interpretation of the past, of the sources, we need to have some common standards of factuality and evidence. There is no ultimate historical reality. According to E.H. Carr, objectivity in history cannot be an objectivity of fact, but only of relation, of the relation between fact and interpretation, between past, present, and future. But the concept of absolute truth is also not appropriate to the world of history or to the world of science.

1.6 Is History Science or Humanities?

Then this leads to the question – 'Is History a Science or Humanities/ Art? Any exact, rigorous and systematic treatise came to be regarded as science. Science meant exactness, accuracy and objectivity. German historian, Leopold von Ranke stood for deep sense of historical objectivity, critical assessment of sources and interpretation of texts, establishing their truthfulness and sifting literal meaning from real and the facts from fiction, grouping of proven facts, fitting the parts into a whole and narration, and explaining the significance of research findings.

Leopold Von Ranke
(1795-1885)

Ranke believed that sort of a critical methodological study would ensure the status of science to history. J.B. Bury following Ranke stated that history is science.

Science

In recent times the term science became increasingly exact sciences like Physics. These sciences are experimental and their results can be repeated or reproduced. Prediction is possible. While scientist could repeat his experiments, a historian cannot make an event of the past repeat as time is irreversible. In history it is not possible to formulate laws nor can anything be predicted with precision and certainty for the simple reason that human behaviour is highly complex and unpredictable. History is not a science like Physics, Chemistry, etc. History is more or less generalized description of some segment of a time-process. Historical events never precisely duplicate themselves.

Is Humanities or Art

History records for us life as it has been lived by humans. The historians business is to narrate them, to recreate them. To do that he needs to be an artist. An Art/Humanities is a system of rules for the attainment of a given end. For example, music, dancing and swimming are arts. In this sense history as story of the past actualities requires some skill on the part of the historian. This leads to the fact that a work of history, is not only a contribution to historical science but also a literary product for public consumption.

Trevelyan argued that history was both a science and an art/humanities. In other words, history is a half-way house between science and humanities/ art.

1.7 Influence of Geography on Indian History

The history of India is influenced by its geographical features. It contains the highest mountain ranges, lofty plateaus, extensive plains, large rivers, sandy deserts, fertile valleys and dense forests. Barriers of hills and rivers are responsible for dividing the country into local zones, and developing regional affiliations. But, the common natural boundaries and shared culture, religious and social ideals gradually led to a sense of a common motherland and fostered unity amidst diversity of regions. For long, there has been a marked distinction between North India, the Deccan plateau and the peninsular plains of the East and the south.

Influence of the Himalayas

The Himalayas have proved to be the effective barrier against intruders from the North.With their inclement weather conditions, prove inhospitable to man and beast, and provide a magnificent defence system for India.This is an advantage which no other country possesses. The mountain range has benefited the country by giving rise to many great rivers like the Ganges, the Jamuna, the Indus and the Brahmaputhra.

They abound in sacred places like Amarnath(Kashmir), Jwalamukhi, Haridwar, Kedarnath, Badrinath, Pasupathinath,(Nepal) and Manasarovar (Tibet). Pilgrims and travellers and traders made their journey through known tracks and passed to all these sacred places, braving dangers and difficulties. The Aryan language and civilization have swept over the Indo-Gangetic plains. In the Deccan plateau and all over the southern peninsular, the non-Aryan languages and customs prevail.

Influence of the plains

The desert of Rajastan has converted the plains of Indus and Ganges into separate units, thus barring any united effort to check the invaders through the Punjab.

The deserts, the hills and the forests have helped the Rajputs and the Marathas, in their resistance to the imperial power of Delhi. Similarly, Punjab, Sind, Uttar Pradesh, Bihar, Bengal the plains of Gujarat, the Plateaus

of Malwa, Bundelkhand, the hilly tracts of Chota Nagpur, have all deep roots of separate entities.

Influence of the Sea Coast

From the early times, the Indians navigated seas both in the East and West and their bold exploits carried them into distant lands. Ports rose in the south of the West Coast as easy communication. On the East Coast, harbours developed near the mouths of the rivers as they provided communication with the interior.

Influence of the Climate

Climate exercises a great influence on the people living in hilly tracts, deserts and forests develop hardihood because they have to fight for a livelihood against unfavourable nature. The Rajputs, the Sikhs excel by their prowess and bravery.

1.8 Sources of History

The material used for writing history are known as sources of History. The study and use of original material and original sources will give a much better understanding of subject, like history, as compared to any other method. Aboundant archeological and literacy sources helps in reconstructing Indian History.

Historical sources are classified as under

1. Archaeological sources:
   (a) Excavations
   (b) Numismatic sources
   (c) Epigraphic sources.
2. Literary sources: (a) Native literature (b) Foreign literature.

1. Archaelogical sources

Archaelogical sources can be divided into three categories,

a) Excavations at various sites brought to use various hidden facts of History. The excavations at Mohenjadaro, Harappa, Lothal, Kalibangan revealed the Indus civilization. Many tools, implements

and pieces of pottery are buried in the olden ruins. They throw light on the civilisation of the ancient times. The study of these tools, implements and pieces of pottery also tell us the continuous story of the development of human race. The art works of Ellora and Ajanta and the old buildings of Delhi and Agra speak the glory of the ancient and Medieval India.

b **Numismatics or Coins:** Old coins are very useful source of history. Through these, we know about the dynasties and chronology. They also throw some light on the social conditions and development of art. Indo Greek coins, Roman gold coins indicate their commercial contact with India. Gupta coins depict pasttimes of kings. Muslim coins helps the reconstruction of history.

c. **Epigraphic sources or instriptions:** Epigraphic sources are very imporatant sources of History. Indian kings issued grants of lands or cash inams to saints and other important persons. The orders to the effect were inscribed on the copper plates and stones. They are also the important source of ancient history. The important inscriptions are Asoka Inscriptions, Satavahana inscriptions, Alahabad prasasti, Aihole inscription of Pulakesin and the inscriptions of Pallava, Chola rulers. Inscriptions throw light on kingdoms, socio economic cultural conditions and evolution of languages.

2. Literary Sources

Literature is a potential source of yielding historical informations. This shows light on the achievements of kings and the politial, social and religious aspects of a period. Literature is of two types.

a. **Native Literature**

Valuable works from vedic to Vijayanagar period throws light on political, social and cultural history. Buddhist and Jaina literature are useful for reconstructing history. Epics, Puranas provides geneologies. Kalhana's Raja Tarangini, Koutilya's Arthasastra are notable literary works.

b. Foreign Literature

Greeco Roman sources like Megasthanes 'Indica' and 'Periplus of Erythrean' sea reveal Indias contact with Rome and South east Asia. Ptolemy's Geography mentions various places in India. Chinese writers fahien and Hiuentsang recorded the conditions of people in India and historical sites of Buddhism. Muslim travellers like Alberuni wrote an account of India. Minhajuddin Siraj in his work 'Tabaqat-e-i-nasiri' mentions Ghori invasions. The accounts of Amir Khusro, Ziauddin Barani gives valuable information about medieval India. The travel accounts of Italian, Portuguese and Persian travellers like Nicolo de conte, Domingo paes and Abdul Razzak contains valuable historical information.

1.9 SUMMARY

In this chapter we discussed at length the various definitions of History and attempt was made to trace the development of History. History is considered as mother of social sciences. We observed that history being concerned with the totality of human action. The importance of its relationship with other social sciences is closely linked. We also traced the historiography from ancient times to the modern age. Finally the influence of natural boundaries on the history of India has been discussed at length. The abundant archelogical and literacy sources which helped the reconstruction of history is also discussed.

QUESTIONS

I. Short Answer Type questions

1. Explain the contribution of Heradotus to the historiography.
2. Discuss the views of Karl Marx on history.
3. Enumerate the scope of history.
4. Describe the relationship between history and other social sciences.
5. Briefly describe the contribution of Ibn Khaldun to historiography.
6. Is History a Science or humanities?
7. Critically assess the importance of literary sources in writing Indian History.

II. Very Short Types Questions

1. Thucydides
2. Thomas Carlyle
3. E.H. Carr
4. Objectivity
5. Kalhana
6. Amir Khusrau
7. Inscriptions

Chapter
2

Ancient Civilisations and cultures

2.0 Introduction
2.1 Pre-Harappan Cultures
2.2 Harappan Civilization
2.3 Harappan Script
2.4 Harappan Town planning
2.5 Society and Economy
2.6 Vedic age - society economy and culture
2.7 The post Vedic culture
2.8 Summary

2.0 Introduction

This chapter deals with the pre-Harappan cultures, Harappan civilization, Harappan script, Town Planning, Society, Economy and Culture, Vedic and post Vedic cultures.

The earliest Indian History dates back to stone ages of 4,00,000BC - 2,00,000BC.The early humans in India can be classified into two classes, namely Paleolithic man and Neolithic man. Paleolithic man lived near the hillocks and used only stone tools for hunting and their protection. Remains of stone implements used by them were discovered in Rajasthan, Gujarat, Bihar and Southern India. Remains of Neolithic men belonging to the new stone age are found all over India. The Neolithic man was more advanced than the Paleolithic man. In this period they began cultivation of plants and domesticating animals. They made pottery and used fire. They lived in caves and decorated their caves with painting.

2.1 Pre Harappan Cultures

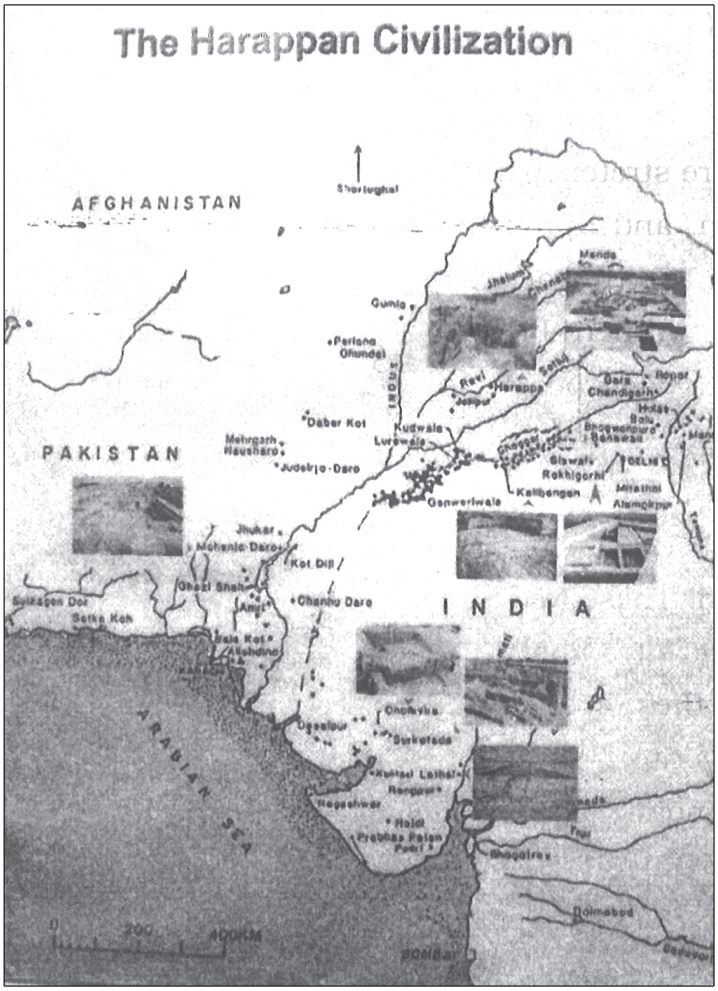
Archaeologists have found Neolithic sites in Baluchistan and lower Indus region. There were stretches of forests there. Unlike now Baluchistan had small rivers then, and upper Baluchistan, lower Indus and the Makran coasts had villages with trace of Agriculture. They had their own distinct culture. The people there built dwellings on stone built basements with mud walls. They made beautiful pottery on which they painted motifs. A few copper tools discovered attest to their knowledge of metallurgy.

In the southern Neolithic cultures on the Makran coasts, cremation of the dead was practiced, where as the people of Nal-culture in the north buried their dead. These Neolithic men worshiped the Mother goddess in the Zhob Neolithic sites Phallic emblems in stone were found. Besides the Mother goddess these Neolithic communities worshipped the bull. They practiced fertility rites to boost productivity. In Kully and Ranaghundai pottery with the motif of the bull were unearthed.

The people of Kully culture made small stone boxes on which linear decorations. A few specimens of these were discovered in Mesopotamia. Perhaps they served as containers for the perfumes and coolants exported by the Kully men. The trade between Mesopotamia and Kullly cultures was carried on over the sea.

2.2 Harappan Civilization

The Harappan civilization was discovered first in 1921 at Harappa in the province of West Punjab in Pakistan. On the basis of the archaeological findings the Harappan civilization has been dated between 2600BC-1900BC.It is also sometimes referred to as the Indus valley civilization. Because in the beginning majority of its settlements discovered were in and around the plains of the river Indus and its tributaries. But today it is termed as the Harappan civilization because Harappa was the first site, which brought to light the presence of this civilization. Besides, recent archaeological findings indicate that this civilization was spread much beyond



the Indus valley. Therefore, it is called as the Harappan civilization. It is the first urban culture of India and is contemporary with other ancient civilizations of the world. Such as Mesopotamia and Egypt.

Geographical extent

The Harappan culture covered parts of Punjab, Haryana, Sindh, Baluchistan, Gujarat, Rajasthan and Western Uttar Pradesh. It extended from Roper (Punjab) in the north to Bhagatrav (Gujarat) in the south and from Sutkagendor (Pakistan-Iron border) in the west to Alamgirpur (UP) in the east. According to the latest excavation the northern most site is Manda (Jammu and Kashmir) and sourthern most site is Diamabad (Maharashtra) the total area1,299,600sq.km. which is larger than Pakistan and certainly bigger than ancient Egypt and Mesopotamia.

Important sites

The two important cities were Harappa in Punjab and Mohanjodaro (the mound of the dead) in Sindh, both now in Pakistan. Situated at a distance of 483km. A third city Chanhudaro located 130km south of Mohenjodaro in Sindh and a fourth at Lothal in Gujarat. A fifth city Kalibangan which means black bangles in northern Rajastan. A sixth city Banawali is situated in Hissar district in Haryana.

The other important cities are Rupar in Panjab, Rakhigarhi, Mitatal in Haryana, Dholavira and Surkotada in Gujarat, Daimabad in Maharastra , Sutkagendur on the Makran coast(near Pakistan-Iran boarder) Alamgirpur in Western Uttar Pradesh.

The three phases of civilization

The whole period of Harappan civilization is infact divided into three phases.

1. Early Harappan phase(4000BC to 2600BC):It was marked by some town planning in the form of mud structure, elementary trade, arts and crafts etc.,
2. Mature Harappan phase (2600BC to 1900BC):It was the period in which we notice well developed towns and brunt brick structures, inland and foreign trade, crafts of various types etc.,
3. Late Harappan phase (1900BC to 1750BC): It was the phase of decline during which many cities were abandoned and the trade disappeared leading to the gradual decay of the significant urban traits.

2.3 The Harappan Script

The Harappans invented the art of writing like the people of ancient Mesopotamia and Egypt. Although the earliest specimen of Harappan script was noticed in 1853 and the complete script discovered by 1923, it was not been deciphered so far. Some try to connect it with the Dravidian or the proto-Dravidian language, others with the Sanskrit language and still others with the Sumarian language. But none of these readings are satisfactory. As the script has not been deciphered, we cannot judge the Harappan contribution to literature nor can we say anything about their ideas and beliefs.

SCRIPT

The Harappans did not write long inscriptions. Most inscriptions were recorded on seals and contain only a few words. Historians have identified 375 to 400 characters. They are of the opinion that the characters are not alphabetic but either pictographic or logographic. The script is written from right to left but on a few seals it has been written left to right. The seals were used for trade purposes. Prof. Madhusudan Misra claims that the language of Harappans is Sanskrit. According to Prof. Mahadevan Proto-dravidian was the language of Harappans. The language issue can be solved in times to come.

2.4 Town Planning

The most unique feature of the Harappan civilization was the development of the urban centers. Urbanization is made possible only when there is an agricultural surplus. Mohenjodaro, Harappa, Chanhudaro, Lothal and other cities of the Harappan civilization reflect the first urbanization in the history of India.

The main streets of the cities at both Harappa and Mohenjo-daro were generally oriented from North to South, with connecting streets running east

to west. The streets of Major cities such as Mohenjodaro and Harappa were also laid out in a perfect grid pattern. The street lay out showed an understanding of the basic principles of traffic, with rounded corners to allow the turning of carts easily. Except for the west central blocks, the basic unit of city planning was the individual house. Bricks of fixed sizes were used for building while stone and wood were also used. Buildings in the lower area were rather monotonous, being mainly functional rather than decorative.

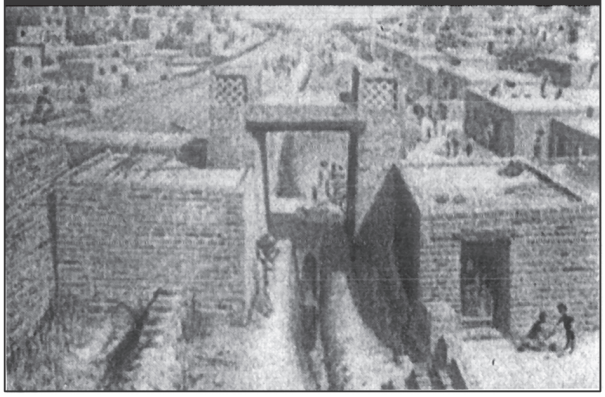
The average house in these ancient cities appeared to have stood at least two storeys. Staircases were there. The steps and risers still survive. The houses were built on plinths rising above the street level with flights of steps recessed in the wall at the front door. The doors of the houses usually opened on the side lanes rather than on the main streets.

The existence of a theocratic and authoritarian society indicated by the presence of large and well-fortified citadels in each of the capital cities. These citadels always face west which served as sanctuaries for the cities populations in times of attack and as community centers in times of peace. The citadel at Harappa measuring 1400ft x 600fton mount 40ft high which faced foundation with brick embankment 45ft. thick. The citadel at Mohenzodaro included a very large building that may have been a palace.

Drainage System

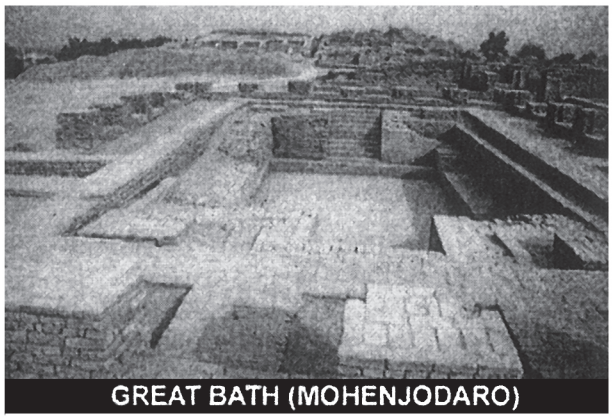
One of the most remarkable features of Harappan cities was the carefully planned drainage system. All cities every big or small house had its own courtyard and bathroom. Water flowed from the house to the streets which had drains. The street drains were covered with manholes bricks or stone slabs were constructed at regular intervals by the side of the streets for cleaning. This shows that the people were well acquainted with the science of sanitation.

DRAINAGE AT MOHANJODARO



Brick making technique was good and mud mortar was used to bind the bricks. At the edges of the baths and wells 'L' shaped bricks were used. Vertical drain pipes were fixed to the multi-storied houses. Baths were built bordering the lanes.

Great Bath


GREAT BATH (MOHENJODARO)

The most important public place of Mohenjodaro seems to be the Great Bath. Comprising the tank which is situated in the citadel mound. It is an example of beautiful brick work. It measures 11.88x7.01 meters and 2.4 meters deep. Flights of steps at either end lead to the surface. There are side rooms for changing clothes. The floor of the Bath was made of burnt bricks. Water was drawn from a large well in an adjacent room and an outlet from the corner of the Bath led to a drain. Whether the bath was built for public use or for use in the rituals it is not certain.

In Mohenjodaro the largest building is a granary which is 45.71 meters long and 15.23 meters wide. But in the citadel of Harappa we find as many as six granaries. We come across a series of brick platforms which formed the basis for two rows of six granaries.

Another interesting fact about Mohenzodaro is that as many as nine vertical layers of the city have been dug up. This phenomenon has been explained by archaeologists as having been caused by the excessive flooding of the river Indus, which led to the upsurge of ground where fresh constructions were made. The new constructions are made on the same plan as of the preceding ones.

Political Organisation

Archaeological records provide no immediate answers for a center of power or for depictions of people in power in Harappan society. But there are indications of complex decisions being taken and implemented. For instance, the extraordinary uniformity of Harappan artifacts as evident in pottery seals, weights and bricks.

The major theories around the head of the state.

- There was a single state, given the similarity in artifacts, the evidence for planned settlements, the standardized ratio of brick size and the establishment of settlements near sources of raw material.
- There was no single ruler but several, Mohenzodaro had a separate ruler, Harappa another and so forth.
- Harappan society had no rulers and everybody enjoyed equal status.

2.5 Society and Economy

Racial Composition of the Indus People

On the basis of an examination of the skeletal remains Indus people are indentified into four sub groups they are 1.Proto-Australoids 2 Mediterranean 3.Mongoloids 4.Alpine.According to the view of Prof.Basham initially there were Proto-Australoids who were later joined by the Mediterraneans, which led to the introduction of various civilization features. Gradually the Mediterraneans spread out into different regions and mixed with the local inhabitants. Thus the Dravidian people appeared.

There are many features in the Indus religion and culture affine to Dravidian religion and culture, confirming the Indus people are the Dravidians. There are scholars who think that Indus men were Turko-Iranians, who spoke Brahui a Dravidian language.

OCCUPATIONS

Agriculture

The Indus River carried more alluvial silt than the Nile in Egypt and deposited it on the food plains. The Indus people sowed seeds in the floods plains in November, when the flood water receded, and reaped their harvest of wheat and barley in April, before the advent of the next flood. No hoe or plough share has been discovered, but the furrows discovered in Kalibangan show that the fields were ploughed in Rajasthan in the Harappan period. The Harappans probably used the wooden ploughshare. Stone sickles may have been used for harvesting the crops. The Harappan villages mostly situated near the flood plains, produced sufficient food grains not only to feed themselves but also the town people. They must have worked very hard to meet their own requirements as well as those of the artisans, merchants and others who lived in the city.

The chief food crops include wheat, barley, peas, sesamum, mustard, jejube etc. The evidence for rice has come from Lothal and Rangapur in the form of husks embedded in pottery. Food grains were stored in huge granaries in both Mohenjodaro and Harappa. Probably cereals were received as taxes from peasants and stored in granaries for the payment of wages as well as for use during emergencies. The Indus people were the earliest people to produce cotton. A piece of woven cloth has been found at Mohenjodaro. Apart from cereals, fish and animal meat also formed a part of the Harappan diet.

Domestication of Animals

Although the Harappans practiced agriculture, animals were kept on a large scale. Humped and humpless cattle, buffaloes, goats, sheep and pigs were domesticated. Historians think that horse was not known to the Indus people. The bones obtained at Surkotada are not those of horse but were of ass, says Romilla Thapar. The Indus seals which depict many animals do not show a horse.

Trade

Trading network both internal and external was a significant feature of the urban economy of the Harappans. Various kinds of metals and precious stones were needed by craftsmen to make goods, but as these were not available locally they had to be brought from outside. The Harappans acquired copper mainly from the Khetri mines in Rajastan, gold from Kolar mines in Karnataka, silver from Afganisthan. They did not use metal money. Most probably they carried on all exchanges through barter. They practiced navigation on the coast of Arabian Sea. They knew the use of wheel and carts with solid wheels were in use in Harappa.

Harappan Trade

The Harappans had commercial links with one area of Rajasthan and also with Afghanistan and Iran. Their cities also carried commerce with those in the land of the Tigris and the Euphrates. Many Harappan seals have been discovered in Mesopotamia. The Mesopotamian records from about 2350 BC onwards refer to trade relations with Meluha, which was the ancient name given to the Indus region. The Mesopotamian texts speak of two intermediate trading stations called Dilmun and Makan which lay between Mesopotamia and Meluha.

Weights and Measures

The urban people of the Indus region also needed and used weights and measures for trade and other transactions. Numerous articles used for weights have been found. In weighing mostly 16 or its multiples were used for instance 16, 64, 160,320 and 640. The Harappans also knew the art of measurement.

Art-crafts-industries

Indus people were not artistic whatever specimens of art that have been found are simplistic and utilitarian. The pottery, terracotta figurines, seals and amulets are those that reflect their artistic skills.

Harappan Pottery

The Harappans were great experts in the use of the potter's wheel. We come across numerous pots painted in various designs. Harappan pots were generally decorated with the designs of trees and circles.

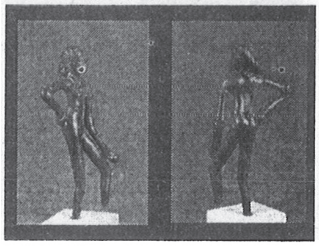
Harappa Burial Pottery

Seals

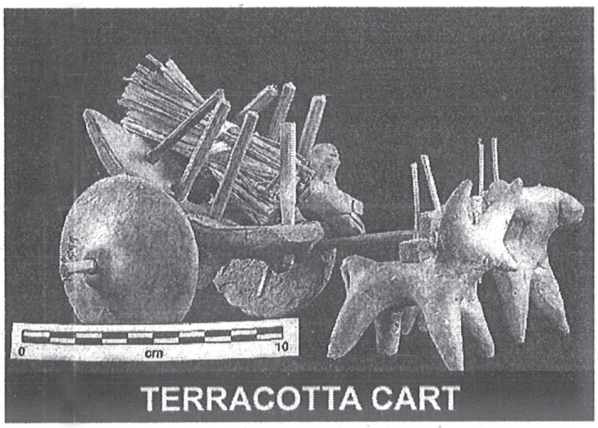
The Harappans manufactured seals of various kinds. More than two thousand seals have been discovered from different sites. These were generally square in shape and were made of steatite. Besides various kinds of animals, the Harappan seals contain some signs in the Harappan script which however has not been deciphered so far. The most famous of the seals is the one with a horned male deity represented on it. He has three heads and is sitting in Yogic posture surrounded by four animals viz elephant, tiger, rhinoceros and a buffalo. He has been identified by many scholars with the ancient form of the god pashupathi though there are others who dispute this identification.

Images

A well known piece of Art of the Harappan period is a stone sculpture of a bearded man discovered at Mohenjadaro. His eyes are half closed indicating a posture of meditation. Across the left shoulder is an embroidered loak. In the opinion of some scholars it could be a bust of a priest. Another important specimen of bronze 'dancing girl' discovered at Mohenzodaro. It is a nude female figure, with right arm on the hip and left arm hanging in a dancing pose. She is wearing many of bangles.



Terracotta Figurines



A large number of terracotta figurines of males and females have been discovered from various Harappan sites. The female figurines outnumber those of males and are believed or represent the worship of Mother goddess. Besides these, a variety of models of birds, monkeys, dogs, sheep, cattle, humped bulls are found. However the note-worthy specimen in this regard is various models of terracotta carts.

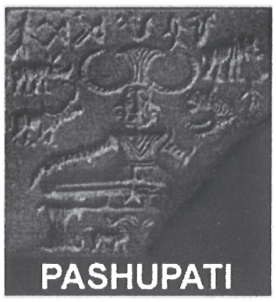
Beadmaking Technology

Bead making also was an important craft. Beads were made of precious and semiprecious stones such as agate and carnelian. Steatite was used for making beads. The evidence of bead makers shops have been found at chanhudaro and Lothal. Gold and silver beads have also been found. Ivory carving and inlaying used in beads, bracelets and other decorations were also in practice.

Religious Beliefs and Practices

Our knowledge on the religious beliefs and practices of the Harappans is largely based on the Harappan seals and terracotta figurines available to us. A large number of terracotta figurines of women have been found, heavily jeweled, some with elaborate head-dresses. These were regarded as Mother Goddesses. In one figurines

a plant is shown growing out of the embryo of a woman. Probably the image represents the goddess of earth. There are many scholars who refer to the worshipping of Linga (phallus) which became so intimately connected with Shiva in later times. Numerous symbols of phallus and female sex organs made of stone have been found in Harappa. They were possibly meant for worship. The Rigveda speaks of the non-aryan people who were phallus worshippers.


PASHUPATI

The male deity is represented on a seal. This god has three horned heads. He is represented in the sitting posture of a yogi, placing one foot on the other. This god is surrounded by an elephant, a tiger, a rhinoceros, and has a buffalo below his throne. At his feet appear two deer. The depicted god is identified as Pashupati Mahadeva. But the identification is doubtful, because horned gods also appear in other ancient civilizations.

In another instance, a deity is shown with horns and flowing hair sanding nude between the branches of a pipal tree and a worshipper is kneeling in front. It may represent tree worship animal worship also appears to be popular among the Harappans.

The evidence of fire worship has also been found at some sites such as Kalibangan and Lothal. At Kalibangan a series of raised brick platforms containing ash and animal bones have been discovered. These are identified by many scholars as fire altars.

The burial practices and the rituals related with them have been a very important aspect of religion in any culture. However in this context Harappan sites have not yielded any monument such as the pyramids of Egypt or the royal cemetery at Ur in Mesopotamia. Dead bodies were generally rested in north-south direction with their head towards north and the feet towards south. The dead were buried with a varying number of earthen pots. In some graves the dead were buried along with goods such as bangles, beads and copper mirrors. This may indicate that the Harappans believed in life after death.

Decline of the Harappan Civilization

You may be wondering how the Harappan civilization came to an end. Well scholars put forward many theories in this regard.

In 1953 Sir Mortimer Wheeler proposed that the decline of the Indus civilization was caused by the invasion of an Aryans. As evidence, he cited a group of 37 skeletons found in various parts of Mohenjodaro and passages in the Vedas referring to battles and forts. However scholars soon started to reject Wheeler's theory, since the skeletons belonged to a period after the city's abandonment and none were found near the citadel. Subsequent examinations of the skeletons by Kenneth Kennedy in 1994 showed that the marks on the skulls were caused by erosion and not violent aggression. Today many scholars believe that the collapse of the Indus civilization was caused by drought and a decline in trade with Egypt and Mesopotamia. It has also been suggested that immigration by new peoples, deforestation, floods or changes in the course of the river may have contributed to the collapse of the Indus valley civilization.

Significance of Harappan Civilization

Previously, it was also believed that the decline of the Harappan civilization led to an interruption of urban life in the Indian subcontinent. However, the Harappan civilization did not disappear suddenly and many elements of the Harappan civilization can be found in later cultures many important features of Harappan religion were adopted in later Hinduism. The Harappans worshipped Pashupati Shiva in his actual form as well as in the representative form as Linga, worship of mother goddess, worship of trees and animals were all adopted by Hinduism.

The Harappan civilization contributed towards the advancement by mathematics. The numerical and decimal system was evolved here which made remarkable contributions towards Vedic mathematics. The Harappan way of making baked pottery, bricks, beads, jewellary, textiles etc., was adopted in the later civilization. The foundation of India's brisk maritime trade with central and west Asia was also laid by the Harappan people.

Thus thc Harappan civilization remained a source of the civilization processes and many of its features were amalgamated later in Indian civilizations.

TABLE-I

Major Periods in early Indian Archaeology

Lower Palaeolithic period	2 Million BC
Middle Palaeolithic period	80,000BC
Upper Palaeolithic period	35,000BC
Mesolithic period	12,000BC
Neolithic period	10,000BC
Chalcolithic period	6,000BC
Harappan civilization	2,600BC
Early iron, megalithic burials	1,000BC
Early Historic period	600BC-400BC

TABLE-II

Major Sites Discovered in Harappan Civilization

Year	Site	On The River	Discovered By
1921	Harappa	Ravi	DayaramSahni
1922	Mohenjodaro	Indus	R.D.Banerjee
1935	Chanhudaro	Indus	M.G Majundar
1935	Kot-Dijji	Indus	Chuvey
1953	Kalibangan	Ghaggar	A.Ghosh
1953	Ropar	Sutlej	Y.D.Sharma
1954	Lothal	Bhogawa	S.R.Rao
1964	Surkotada	Run of kutch	Jagapati Joshi
1973	Banawali	Saraswati	R.S.Bist

2.6 Vedic age, Society, Economy and Culture

The vedic age is one of major milestones in the history of India. It is estimated that the vedic period in India lashed from 1500BC-600BC.This period brought about a multitude of changes in the lifestyle of people. The vedic age is broadly classified into two categories

1. The early vedic age 1500BC-1000BC
2. The post vedic age 1000BC-600BC.

The migration of the Aryans to the Indian subcontinent is what triggered off the vedic age. As the name suggests, this period got its name from the four Vedas or the sacred scriptures that were created during that time. The four sacred vedas are Rigveda, Samaveda, Yajurveda and Atharvanaveda. These scriptures provide essential knowledge of the lifestyle during the Vedic age. The Vedas are the foundation of the Hindu religion. Apart from the Vedas, we have two great epics, Ramayana and Mahabharata written during post vedic age. These two epics tell a lot about the culture, society religious beliefs etc., of people during that time.

Migration of the Aryans

The term Aryan originates from the Sanskrit word arya, in origion and ethnic self-designation, in classical Sanskrit meaning "honourable, respectable, noble". In the 19th century, Aryans were considered a race. Now it is thought of as a linguistic group of people who spoke Indo-European language from which later emerged Sanskrit, Latin and greek etc. This is reflected from the words in these languages which are similar in sound and meaning. Thus the Sanskrit words **matri** and **pitri** are similar to the latin mater and pater. Similarly, Indra of the Hittite (Turkey) language is similar to Indra of the Vedas. Suryas and Maruttash of the Kassite (Mesopotamia) inscriptions are equivalent of the vedic Surya and Marut.

Originally the Aryans seem to have lived somewhere in the steppes stretching from southern Russia in Central Asia. From here, a group of them migrated to northwest India and came to be called Indo-Aryans.

Thc archaeological evidence of migrations comes from what is known as Andronovo culture situated in Southern Siberia. This culture flourished in the Second millennium BC. From here people moved to north of Hindukush and from here they entered India. During the period between 1900BC and 1500BCwe get, in these regions, evidence of horses, spoked wheels, firecult and cremation which formed important parts of Aryan life in India. Apart from these, the artifacts and ceramics also suggest movement of people from central Asian region to South Asian region. However it may be noted that some scholars still argue that the Aryans were the indigenous people of India that they did not come from outside.

The new people came in several batches spanning several hundred years. All this while interaction between the indigenous inhabitants and the new comers continued. One of the important results of this process of interaction was that the vedic form of the Aryan language became predominant in the entire northwestern India. The texts composed in this language are popularly known as the vedic texts.

VEDIC LITERATURE

The Vedas

The word veda comes from the root 'Vid'which means 'to know'. In other words the term veda signifies 'superior knowledge'. The vedic literature consists of the four Vedas-Rigveda, Yajurveda, Samaveda and Atharvanaveda.The Rigveda is the earliest of the four Vedas and it consists 1028 hymns. The hymes were sung in praise of various gods. The Yajurveda consists of various details of rules to be observed at the time of sacrifice. The Samaveda is set to tune for the purpose of chanting during sacrifice. It is called the book of chants and the origins of Indian music are traced in it. The Atharvanaveda contains details of rituals. Besides of Vedas, there are other sacred works like the Brahmanas, the Aranyakas, the Upanishads. The Brahmanas explain the hymns of the Vedas in an orthodox manner. They are written in prose and are ritualistic in nature. The Aranyakas are

called forest books and they deal with mysticism, rites, rituals and sacrifices. The Upanishads (to sit down near someone) are philosophical texts dealing with topic like the soul, the absolute, the origin of the world and the mysteries of nature. The Aranyakas and Upanishads are mainly appendices to the Brahmanas.

Vedangas

The six vedangas are Siksha, Kalpa, Vyakarana, Nirukta, Chnanda and Jyothisha. Siksha deals with pronunciation, Kalpa with rituals, Vyakarana with grammar, Nirukta with Etymology, Chnanda with Metre and Jyothisha with Astronomy. Of the six, Kalpa is the most important, including three groups of sutras, the Srauta sutras which deal with scarifices, the Grihya sutras which deal with the ceremonies connected with family life and the Dharma sutras which provide rules of conduct for the various classes of people and the various stages of their life. These are written in sutra style.

Darshans

There are six schools of Indian Philosophy known as shad-darshans. These are Nyaya, Vaishesika, Sankhya, Yoga, Purva and Uttaramimamsas. They all propagate the virtues of life and are opposed to external rituals. The Nyaya Darshana written by Gautama, Vaishesika Darshana by kanada Rishi, Sankhya Darshana by kapila, Yoga Darshana by patanjali, Purvamimamsa by Jaimini and the Uttaramimansa was composed by Badarayana.

Upavedas

There are four Upavedas.

1. Dhanurveda (deals with thc art of warfare)
2. Gandharvaveda (deals with music)
3. Shilpaveda (deals with architecture)
4. Ayurveda (deals with the science of life)

Vedic Age (1500bc-1000bc)

Sapta-Sindhu

The early Vedic Aryans lived in the area known as sapta-Sindhu meaning area of seven rivers. This area largely covers the northwestern part of south Asia upto river Yamuna. The seven rivers included Sindu, Vitasta (Jhelum), Asikni (Chenab), Parushni (Ravi),Vipash (Beas), Shutudri (Sutlej) and the Sarasvati. In this area the Rig-Veda people lived fought battles, gazed their herds of cattle and other domesticated animals. Gradually moving eastward, they came to occupy eastern U.P (kosala) and north Bihar (videha) during the post Vedic period.

Battle of Ten Kings

The Aryans were engaged in two types of clashes. First they fought with the local inhabitants (they called the local people dasas, dasyyus) and secondly they fought among themselves. The Aryans fought themselves and sometimes enlisted the support of the non-Aryan peoples for the purpose. The Bharatas and the Tritsu were the ruling Aryan clans, and they were supported by priest Vasishtha. The country Bharatavarsha was named after the tribe Bharata, which appears first in Rigveda. The Bharata ruling clan was opposed by a host of ten kings, five of whom were heads of Aryan tribes and the remaining five of non-Aryan people. The battle that was known as Battle of ten kings. It was fought on the river parushni (Ravi).Sudas king of Bharatas emerged victory in the battle. Later the Bharatas was joined by Purus and formed a new ruling tribe called the Kurus. The Kurus established their rule on upper Gangatic basin in the post Vedic times.

Early Vedic Political System

Vedic Aryans were organized into tribes rather than kingdoms. The chief of a tribe was called a Rajan. The autonomy of the raja was restricted by the tribal councils called Sabha and Samiti. The two bodies were in part responsible for the governance of the tribe. The Rajan could not accede to the throne without their approval.A.L.Basham noted that Sabha was a meeting of great

men in the tribe, where samiti was a meeting of all tribesmen. Some tribes had not hereditary chiefs and were directly governed by tribal councils. The main responsibility of the Rajan was to protect the tribe. He was assisted by the purohita and senani. Purohita performed ceremonies and spells for success in war and prosperity in peace.

Early Vedic Economy

Though they had not developed a city civilization, and did not build in stone or brick, the Aryans were technically well equipped. Their bronze smiths were highly skilled, and produced tools and weapons much superior to those of the Harappan culture. Bronze smiths, carpenters, and chariot makers are frequently mentioned in the Rigveda with much respect. At the time of the composition of the Rigveda the process of smelting iron was hardly known outside Anatolia, where the Hittite kings tried to keep it a secret. Only at the very end of the second millennium BC did the use of iron begin to spread widely over the civilized world, and it is very unlikely that it reached India before this time.

The Aryans followed a mixed economy pastoral and agricultural. Cattle played a predominant part. The term for war in the Rigveda is 'gavisthi' or 'search for cows'. Cattle were in fact a sort of currency and values were reckoned in heads of cattle (man's life was equivalent to that of hundred cows). The horse played the most significant role in their life. The Rigvedic people possessed better knowledge of agriculture. Ploughshare is mentioned in the earliest part of the Rigveda.

Early Vedic Society

The Rigvedic society was patriarchal. The basic unit of society was family. The head of the family was known as grahapathi. Monogamy was gencrally practiced while polygamy was prevalent among the royal and noble families. The wife took care of the household and participated in all the major ceremonies. Women were given equal opportunities as men for their spiritual and intellectual development. There were women poets like Apala, Viswavara, Ghosa and Lopamudra during the Rigvedic period women could even attend the popular

assemblies 'sabha and samiti'. There was no child marriage and the practice of sati was absent.

Both men and women wore upper and lower garments made of cotton and wool. A variety of ornaments were used by both men and women. Wheat and barley, milk and its products like curd and ghee, vegetables and fruits are the chief articles of food. The eating of cow's meat was prohibited since it was a sacred animal. Chariot racing, horse racing, dicing, music and dance were the favourite amusements. The social divisions were not rigid during the Rigvedic period as it was in the post vedic period.

Varna System

Varna was the term used for colour and it seems that the Aryans were fair and the indigenous inhabitants dark in complextion. The dasas and dasyus, who were conquered by the Aryans were treated as slaves and sudras. Gradually, the tribal society was divided into three groups-warriors, priests and people. The fourth division called the shudras appeared towards the end of Rigveda period. Because it is mentioned for the first time in the 10th book of Rigveda. In the age of Rigveda, divisions based on occupations had started. But this division was not very sharp. We hear of a family in which a member says: "I am a poet, my father is a physician, and my mother is a grinder. Earning livelihood through different means we live together —".

Early Vedic Religion - Rigvedic Gods

The Rigvedic people were engaged in wars with each other they worshipped Indra as a god. Indra was the war god and weather god. Maruts the god of storm aided Indra in the wars like the warriors following their chiefs. Agni the fire god was the god of the home and was considered an intermediary between gods and men. Varuna another important deity was the keeper of the cosmic order known as rita. This rita was an important aspect of tribal set up. Soma was associated with plants and herbs. Soma was also a plant from which an intoxicating juice was extracted. This juice was drunk at sacrifices. Aditi, Prithivi, Usas are the important goddesses mentioned in the Rigveda.

All these gods were invoked and propitiated at yajnas or sacrifices. These sacrifices were organized by the chiefs of the tribes and performed by priests. Gods thus invoked in the sacrifices supposedly rewarded the sacrificers with success in wars, progeny, increase in cattle and long life. It also brought large number of gifts in the form of *dana* and *dakshina* to the priests. Vedic people did not construct any temples.

2.7 The Post Vedic Culture

The Aryans further moved towards east in the post vedic period. The Satapatha Brahmana refers to the expansion of Aryans to the eastern gangetic plains. Several tribal groups and kingdoms are mentioned in the later vedic literature. The post vedic period is also known as epic age. The great epics Ramayana and Mahabharata composed in this period.

One important development during this period is the growth of large kingdoms. Kuru and Panchala kingdoms flourished in the beginning. The authority of the kuru Panchala people speard over Delhi. They set up their capital at Hastinapur. The history of the Kuru tribe is important for the battle of Bharata, which is the main theme of the great epic called the Mahabharata. This war is supposed to have been fought around 950BC between the Kauravas and the Pandavas although both of them belonged to the Kuru clan. As a result practically the whole of the Kuru clan was wiped out.

After the fall of Kurus and panchalas, other kingdoms like Kosala, Kasi and Videha came in to prominence. The famous ruler of Kasi was Ajatasatru. Janaka was the king of Videha with its capital at Mitthila. His court was adorned by scholar Yajnavalkya. Magadha, Anga and Vanga seem to be the eastern most tribal kingdoms. The later texts also refer to the three divisions of India Aryavarta (northern India), Madhyadesa (central India) and Dakshinapatha (southern India)

Post Vedic Political Organisation

Larger kingdoms were formed during the post vedic period many jana or tribes were amalgamated to form janapadas or rashtras in the postvedic period. Hence the royal power had increased along with the increase in the size of kingdom. The king performed various rituals and sacrifices to strengthen his position. They include Rajasuya (consecration ceremony), Asvamedha (horse sacrifice) and Vajpeya(chariot race).The kings also assumed titles like Rajavisvajanan, Ekrat and Samrat. In the later vedic period, a large number of new officials were involved in the administration in addition to the existing purohita, senani and gramani. They include the treasury officer, tax collector and royal messenger. At the lower levels the administration was carried on by the village assemblies. The importance of the samiti and sabha had diminished during the post vedic period.

Post Vedic Economy

Iron was used extensively in this period and this enabled the people to clear forests and to bring more land under cultivation. Agriculture became the chief occupation. Improved types of implements were used for cultivation. Besides Barley, rice and wheat were grown. Knowledge of manure was another improvement. Industrial activity became more varied and there was greater specialization. Metal work, leather work, carpentry and pottery made great progress. In addition to internal trade, foreign trade became extensive. The post vedic people were familiar with the sea and they traded with countries like Babylon. A class of hereditary merchants came into existence. Vaisyas also carried trade and commerce. They organized themselves into guilds known as ganas. Besides **Nishka** of the Rigvedic period, gold and silver coins like **Satamana** and **Krishnala** were used as media of exchange.

Post Vedic Society

The four divisions of society (Brahmans, Kshatriyas, Vaisyas and Sudras) or the varna system was thoroughly established during the post vedic period. The two higher classes Brahmana and Kshatriya enjoyed privileges that were denied to the Vaisya and Sudra. Many sub-castes on the basis of their occupation appeared in this period.

Ashrama system was introduced in Post vedic period. In the family the power of the father increased during the postvedic period. There was no improvement in the position of women. They were still considered inferior and subordinate to men. Women also lost their political rights of attending assemblies. Child marriages had become common. According the Aitereya Brahmana daughter has been described as a source of misery. However, the women in the royal household enjoyed certain privileges.

Asrama System

Asrama system was introduced in post vedic period. During this period life span of 100 years of a man was divided into four equal parts of 25 years each and different duties were assigned to him in different parts of life. The ashrams were

1. Brahmacharya - student to age 25
2. Gruhastha - householder from 25 to 50
3. Vanaprastha - hermit from 50 to 75
4. Sanyasa - wandering mendicant from 75 years up

Caste System

During the post vedic period the caste system became very rigid. It was difficult to change one's caste but it was not absolutely impossible. The society had been divided into four main caste division – Brahmans, Kshatriyas, Vishayas and shudras. Brahmans emerged as the most important class. They performed the sacrifices and rituals for their clients. Kshatriyas came next and they were to fight wars, third position was occupied by Vaishyas and they carried trade and shudras were considered the lowest among the four castes. The first three castes called Dvija twice born but shudras were deprived of it. According to Satpatha Brahmana, Kshatriyas and Brahmanas could marry women from the Vaishyas and shudra but Vaishyas and Shudras could not marry Brahmana and Kshatriya women.

Post Vedic Religion-gods

Gods of the early Vedic period like Indra and Agni lost their importance. Prajapathi (the creator) Vishnu (the protector), and Rudra (the destroyer) became prominent during the post Vedic period. The importance of prayers declined and that of sacrifices increased. Priesthood became a profession and a hereditary one.

The formulae for sacrifices were invented and elaborated by the priestly class. Therefore, towards the end of this period there was a strong reaction against priestly domination and against sacrifices and rituals. The rise of Buddhism and Jainism was the direct result of these elaborate sacrifices. Also, the authors of the Upanishads, which is the essence of Hindu philosophy, turned away from the useless rituals and insisted on true knowledge for peace and salvation.

2.8 SUMMARY

Harappan culture was the older and most developed characteristic culture that we know in India. In this chapter, the origin, nature and decline of Harappan culture and the striking cultural uniformity of the Harappan civilization were discussed. The life of early Aryans, their socio, economic and cultural conditions during vedic age was also covered. The magnificance of Vedic literature which provided base for Indian culture was depicted. In the transformatic on into later vedic period. How caste became rigid and kingship became territorial was observed.

QUESTIONS

I. Short Answer Type questions

1. Write about Harappan script.
2. Write some important features of the Harappan religious life.
3. How did the Harappan civilization came to an end?
4. Write about Rigvedic culture.
5. Write about later vedic society and economy.
6. Write about Asrama system.

II. Very Short Types Questions

1. Great bath
2. Seals
3. Vedas
4. Darsanas
5. Sabha, Samithi
6. Varna system

Activity

Map Work

On an outline map of India show the extent of the Harappan civilization and the following sites: Mohenjodaro, Harappa, Chanhudaro, Kalibangan, Banawali, Lothal, Rupar, Surkotada.

Project Work

Find out if there any museums in your town. Visit one of them and write a report on any ten items. Describing how old they are, where they were found and why you think they are on display.

Chapter
3

Early States, Empires and Economy

3.0 Introduction
3.1 Early States
3.2 Sixteen Mahajanapadas
3.3 Rise an Growth of Magadha
3.4 Economy and Rural life
3.5 Agriculture and Tade
3.6 Urbanisation
3.7 Summary

3.0 INTRODUCTION

In this unit the main concern is in outlining the political developments and economic prosperity of the **Mahajanapadas** during the 6th BC. Besides, these developments we will know the reasons how the kingdoms of Magadha became powerful and subsequently dominated the whole of Northern India. The sixth century BC is often regarded as a major turning point in early Indian history. It is an era asociated wih early states, cities, the growing use of iron, the development of coinage etc. It also witnessed the growth of diverse systems of governments, political and religious thought. The political and administrative mechanism that developed in the Mahajanapadas foreshadow the features associated with the modern state-systems. The clan-based principalities of the earlier times called Janapadas, were ruled by the clan-chiefs in association with their deliberative assemblies-sabha and samiti.

The Principalities grew into bigger entities that came to be called, Mahajanapadas, which acquired a composite nature with no specific importance attached to the class. The Jaina texts mentions some sixteen of the Mahajanapadas.

Sources

The available sources of the sixth century BC are both Literary and Archaeological. The Literary sources are: Sanskrit Sutras, The Jatakas, Tripithakas, Commentaries on the Pitakas, Dipavamsa and Mahavamsa. The Archaeological sources are: Bharhut, Sanchi, Amaravati Stupas, Painted Grey Ware (PGW) Northern Black Polished Ware (NBPW) excavated sites.

Sanskrit texts

Vedas		
Rgveda 1500 BC Samveda 1000 BC Yajurveda 1000 BC Athervana Veda 1000 BC	Dharmasastras 800 BC	Dharmasutras 800 BC

3.1 EARLY STATES

By 1000 BC the Later Vedic Aryans slowly moved from Saptasindhu region to Aryavarta region or Gangetic plains. The Later Vedic Aryans found comfortable places to settle down in the Gangetic plains, where they cleared forests. The fertile soil, perennial rivers, accurate rainfall made them to settle down over the areas and developed agriculture by introducing the use of iron in eigth century BC, the revolution which occurred in agriculture led to the crafts, trade and commerce. Aryan clans further moved to the eastern Gangaetic plains right upto Bengal. The Later Vedic Aryans who settled down over the Gangetic plain and depended more on agriculture than pastoral economy. The '**Rajan**' (tribal chief) of Rigveda changed to a '**Bhupati**'. In other words, his responsibilities were changed from protection of the clan people and animals such as cows to protect and expand the territory for agricultural purposes but also administer the larger

area. In this context, Bhupati had taken the assistance from the officials such as **yuvaraja, mantrin, senapati, kosadhikari** for the welfare of the people. The brahmana who was a kingpin of all these changes suggested Bhupati through Dharmasutras and Dharmasastras to control the society by using the **Danda**. Permanent territory, settled people, government and sovereignty are all the features of a state. These features took concrete shape by the 6th BC when the fullfledged state emerged. These states have the great northern highway, from Taxila in the northewest to the eastern Ganga ports, hundreds of ox-carts trudged, carrying merchandize, yielding huge revenue in the form of tolls and tarrif, Control of the eastern part of the highway and the eastern Ganga ports was covered by the Mahajanapadas. All these factors led to the emergence of Mahajanapadas , which are known as early states in Indian history. The early Janapadas centred round a clan, the emergent Mahajanapadas were pluralistic.

Infact all 16 Mahajanapadas names were the names of Rgvedic group names. So,group names converted into Territory names such as KURU, PANCHALA of sixteen Mohajanapadas, some were Monarchical and some Republics.

3.2 Sixteen Mahajanapadas

The Buddhist texts mention the sixteen **Mahajanapadas** for the first time. These were mostly situated North of the Vindhyas and many of them were concentrated in the Gangetic valley. They were Anga, Magadha,Vrijji, Malla, Kosala, Vatsa, Panchala, Matsya, Surasena, Kuru, Kamboja, Gandhara, Chedi, Avanti and Kasi. Of these, Magadha, Kosala, Vatsa and Avanti were of considerable importance. The Mallas, for instance, had a republican form of government. The Vrijjis also had a republic, but were formed of a confederacy of tribes. Majority of the **Mahajanapadas** mentioned above were monarchical in nature. It has been observed that these kingdoms were concentrated in the Gangetic plains, while the republics were mostly found in the foothills. An important point to note about this differentation

is that, the former were concentrated in more fertile region, while the latter, besides being small in size, tended to occupy less fertile and hilly areas. Exacavations have brought to light important urban settlements mainly situated in eastern Uttar Pradesh and Bihar, like Rajaghat, Chirand, Rajgir, Vaishali, Kausambi, Hastinapura, which all indicate that the material basis had naturally facilitated in strengthening the base of these kingdoms. While in the monarchical kingdoms the formation of state organs like the army, taxation, bureaucracy found congenial soil. In the republican kingdoms many of the tribal traditions continued, though the loyalty was now to the territory, and not to an individual single tribe.

It is of some significance to note that the Buddhist literature is silent about the political condition of the kingdoms that were situated in western Uttar Pradesh. The land of Kuru, Panchala during the Later Vedic phase had played a prominent role before the 6th BC. The Buddhist literature, instead,concentrated on describing the kingdoms of eastern Uttar Pradesh and Bihar and in fact, mentions some new kingdoms for the first time. The easternmost kingdom was that of Anga with its capital at Champa. Eventually,this came under the suzerainty of Magadha. Magadha gradually grew into the most important kingdom. On north of the Ganga was situated the kingdom of the Vrijjis which consists of eight clans. Of these, Lichchavis,with their capital at Vaishali, were the most powerful. The kingdom of Kasi was important, and during the first half of this period, it had its capital at Shravasti. It is associated with the story that is described in the **Ramayana**. This kindgom was also included in the tribal republican territory of the Shakyas. Near the Kosala kingdom also lay the republican territory of the Mallas, whose capital was at kushinagara. The kingdom of Vatsas lay to the west of these and they had their capital at Kausambi. The older states of the **Kurus** and the **Panchalas** were situated further west and as mentioned before, they did not enjoy much political importance during this period. The kingdom of Avanti was situated in central Malwa and the adjoining parts of Madhya Pradesh. It had its capital at Ujjain. The two kingdoms situated in the northwest were Kambhoja and Gandhara. Many

of these kingdoms had more than one capital city. The political history of the period is marked by the incessant struggles for supremacy between these states. Each of them wanted to expand politically at the expense of the others. In the republican kingdoms, the tribal loyalty was stronger which permitted these smaller republican kingdoms, particularly to function well. But, in cases of conflict with the monarchical kingdoms,the latter were more successful. The struggle for ascendancy in the Ganges valley plains were rivals for the control of the strategic and economically advantageous Ganges valley plains. The Magadhan kingdom also had a long period of conflict with the republic of Vrijjis, whom they could suppress only after a long time. This battle for the prominence of Magadha lasted for about 400 years.

The Arthasastra of later times mentions some names of the political theorists such as **Bharadwaja, Katyayana, Parashara, Kinjalka, Kaunapadantha, Pisuna, Visalaksha and Dirgha Charayana** who depict the political conditions of the sixth century BC. According to **Anguttara Nikaya** a Buddhist literature the sixteen Mahajanapadas spread from Kamboja in the west to Anga in the east of North India. Of these, Magadha, Kosala, Vatsa, Avanti seem to have been considerably powerful. These four states strived for territorial expansion and establishment of universal states. Kosala lay to the west of them and Magadha which was southeast to India. The political history of India from the sixth century BC onwards is the history of struggles between these states for supremacy. Ultimately the kingdom of Magadha emerged to be the most powerful and succeeded in founding an empire. The sixteen Janapadas emerged with two types of governments, Republic and Monarchy. The political theorists of the times supported, with their theories, monarchical despotism with total control over the state and the administrative machinery. These developments together point out to the ongoing multi-lateral efforts in the direction of a universal religion and a universal state.

Republic	Monarchy
The Republics had emerged from a growing dependence on agrarian economy, Vedic tribes retained much more tribal tradition than the Monarchies. In Republics. Sabha and Samiti play crucial role and the Chief of the State obey to the Sabha and Samiti. The Chief post was not hereditary. Buddha was impressed by the system of Republic.	The decline of tribal culture in combination with a stimulated, growth of monarchies, where the raja is powerful and his post most of the times is hereditary

Salient features of Mahajanapadas

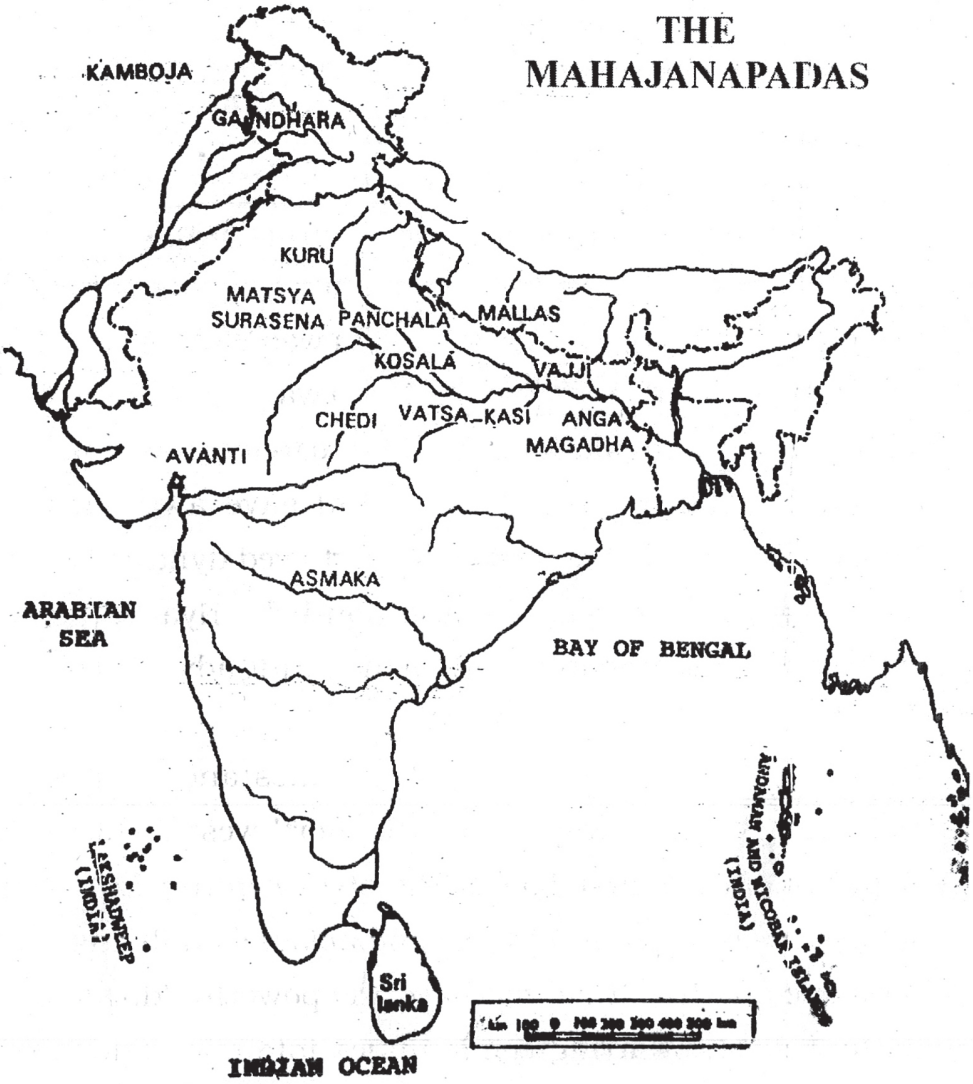
Janapadas means the land where a JANA (a people, clan or tribe) sets its foot or settles. It is a word used in both Prakrit and Sanskrit. The Salient features are:

1. Each Mahajanapada had a Capital city which was often fortified.
2. Maintaining of these cities need financial resources (treasury) are necessary.
3. To protect the Capital city incipient armies are necessary
4. To do the above activities, effective bureaucracy is needed.

S. No.	Mahajanapadas	Capital	Present Place
1	Kambhoja	Bhojapuram	N.W.Frontier Province
2	Gandhara	Taxila	Afghanistan
3	Kuru	Indraprasta	Thanewswar
4	Matsya	Viratnagar	Jaipur
5	Surasena	Mathura	Mathur
6	Panchala	Ahichchtra	Bareilly
7	Malla	Kusinaragar	Gorakhpur
8	Kosala	Shravasti	Oudh (u.p)
9	Vajji	Vaishali	N. Bihar
10	Anga	Champa	E. Bihar
11	Magadha	Pataliputra	S. Bihar
12	Kasi	Varanasi	Benaras
13	Vatsa	Kaushambi	Allahabad
14	Chedi	Suktimati	Bundelkhand
15	Avanti	Ujjain	Malwa
16	Asmaka	Potan	Godavari valley

Kosala and Magadha

Kosala and Magadha the tribal states exercised a total control over the cultivable lands and could assign strips of those lands to anyone and could even reassign them to others. They needed a fixed amount of recurring revenue for the maintenance of their huge armies and administrative machinery. In this way, Magadha and Kosala became the stronger ones among the Mahajanapadas



3.3 Rise and growth of Magadha

The first well-known and important king of Magadha was Bimbisara (544-492 B.C) belongs to Haryanka dynasty. He raised the prestige and power of Magadha by marrying the daughters of Kosala, Vaisali and Madra (Punjab). He acquired Anga. Ajatsatru (492-462 B.C) the son of Bimbisara who is also known as Kunika came to the throne. He fought with Prasenajit the king of Kosala and defeated him. He carried on war for 16 years with the Lichchavi tribe. He also attacked Vaisali and succeeded. Apart from these wars there was another strong reason for the rise of Magadha, for sometime Lichchavis had been harassing the traders on Ganga, by forcibly collecting tariff from them. The traders had been complaining to Magadha about this double payment to Magadha and the Lichchavis, this economic cause which made Magadha to wage war against Lichchavi tribe for long time. Ajatasatru strengthened the defence of Rajagriha fort. Ajatasatru succeded by his son Udayan (462-440 B.C). His reign is important because he has completed the new capital Pataliputra which was built upon the confluence of the Ganga and Son at Pataliputra. Udayan was succeeded by the dynasty of Shishunagas who temporarly shifted the capital to Vaisali. Shishunaga dynasty lasted barely half a century and gave away to the usurper Mahapadmananda, who inaugurated a short lived dynasty which ended in 321 B.C. Nanda kingdom was the first non-kshatriya dynasties. Nandas were cut short by Chandragupta Maurya the young adventurer who usurped the Nanda throne in 321 B.C.

In the Northern India, smaller principalities and republics gradually merged with the Magadha empire. But, the northwestern India presented a different picture in the first half of the sixth century BC. Several small principallities such as those of the Kambhojas, Gandharas and Madras, fought with one another. It did not have any powerful kingdom like that of Magadha to weld the warring communities into one organised kingdom. The area was also wealthy, and could be easily centred through the passes of Hindukush. The Achaemenian rulers of Iran, who expanded their empire

at the same time as the Magdhan princes, took advantage of the political disunity on the northwestern frontier. The Iran ruler, Darius I, penetrated into northwestern India in 516 BC and annexed Punjab, west of the Indus and Sindh. These areas constituted the twentieth province or **satrapy** of Iran, the total number of satrapas in the Iranian empire being twenty eight. These were the most fertile and populous parts of the empire. It paid tribute of three hundered and sixty talents of gold which accounted for one-third of the total revenue of Iran from its Asian provinces, The Indian subjects were also enrolled in the Iran army, Xerexes, the successor of Darius, employed the Indians in the long war against the Greeks. It appears that India continued to be a part of Iraninan empire till Alexanders's invasion of India.

The Persian invasion of Inidia had a cultural impact. It is believed that the evolving of Aramic script and the rising of stone pillars during Mauryan times have been considerably influenced by the Persian style. The development of the Science of Astronomy also had the Persian influence.

Casues for the rise and growth of Magadhan empire

The growth of the kingdom of Magadha has got an importance of its own in the history of India. It heralded the foundation of the first great empire in India. The causes for rise and growth of the Magadhan empire were follows:

- Ambitious, Powerful and intelligent rulers such as Bimbisara, Ajatasatru and Mahapadmananda employed all means of fair and foul at their disposal to enlarge their kingdoms and strengthen their States.
- Magadha enjoyed an advantageous geographical position in the age of iron, which enabled it to manufacture weapons of good quality. On account of this Avanti is a serious competitor to Magadha.
- Magadha lay at the centre of the middle Gangetic plain, the alluvial soil and heavy rainfall made more productive even without irrigation. This naturally enabled the peasants to produce considerable surplus,which could be mopped up by the rulers in the form of taxes.
- Magadha enjoyed a special advantage in military organisation. Magadha is a state which first used elephants on a large scale in its wars against

its neighbours. From Greek sources we learn that the Nandas maintained 6000 elephants.

- Magadha had two capitals, the first at Rajagriha and the second at Pataliputra. Rajagriha which is also known as Giridurga was surrounded by a group of five hills. The second capital Pataliputra which is also known as Jaladurga was constructed by Ajatasatru and completed by Udayan was situated at the confluence of the Ganga, the Gandak and the Son, and a fourth river Ghaghra joined the Ganga not far from Pataliputra. In pre-industrial days, when transport was difficult it was impossible to capture either Rajagriha or Pataliputra.
- Magadha was ruled by monarchs or kings. In this system administration decision making and its implementation will be done quickly unlike Republican kingdoms where the process is very slow.

3.4 Economy and Rural Life

Cattle-rearing was no longer the primary occupation, agriculture has taken its place in many villages. During this period most of the people lived in villages and agriculture was their main occupation. The arable land was divided among the heads of the families who managed their own holdings. Large holdings were rare. There were common pasture-grounds also. Labourers and slaves were employed to work in the big holdings. The king's share varied from ½ to $^1/_6$ of the produce. The herdsmen gazed cattle in the pastures. The house-holders of the village formed all land transactions of the village and carried on works of public utility such as building roads, tanks, rest-houses, works of public irrigation channels etc., Numerous villages mentioned in the Pali texts and towns seem to have been situated amidst the clusters of villages. It seems that the nucleated rural settlement in which all people settled in one place

> The geographical position of Magadha had a great influence on its history. It protected from foreign invasions and encouraged cultivation and trade. Its rich iron ores helped Magadhans make strong weapons and tools.

with their agricultural lands mostly outside the settlement. The basic unit of socal and economic organiation in general remained the village.

According to Pali texts there were three kinds of villages.

Three kinds of villages

- Bhojaka: Inhabited by various castes and communities. It's number is large. The head of this Village is **BHOJAKA**
- Sub-urban villages: They are the nature of craft villages. They served as markets for **Countryside.**
- Border villages: These villages situated on the limits of country side which merged into **Forests.**

Surrounding the stockaded village were facilities and pasture, beyond which lay the wasteland and the jungles. The later were crown property and the king alone could sanction their clearence for cultivation as theoretically the land was owned by the king. Land was worked by the **Shudra** cultivators who cleared the forests except in the case of privately owned land where hired labour was used, But private ownership was not widespread. The Shudras in majority were landless labourers, which weakened their status. A category lower than that of the Shudras came to be recognised during this period. These were untouichables. Their occupations may have such as rush-weaving, hunting came to be looked upon as extremely low.

Various crafts were developed during this period and handi-craftsmen formed a large part of the population both in the rural and urban areas. These were about 64 kinds of crafts. Some crafts were cosidered higher according to the nature of the work. The carpenters, ivory-workers, weavers, jeweller workers in metals etc., were considered superior to hunters, fisher men, butchers, shoe-makeers and potters etc., Eighteen of the more important crafts were organised into guilds or "**Shrenis**'. The guilds made rules and regulations for the members of the guilds created a bond of unity among the members, protected their interests and ensured social and economic security to them.

The products of crafts were carried over long distances by merchants. We repeatedly hear of 500 cartloads of goods. These contained fine textile goods, ivory objects, pots etc., All the important cities of the period were situated on river banks. Trade was facilitated by the use of money. The idea of coins was already in the Vedic period itself by name **'Satamana'**, **'Niskha'.** Later as economy was growing the punch-marked coins came into existence by the 6th century BC which gave momentum to the internal and external trade and commerce.

Coins made of metal appear first in this age. The earliest are made largely of silver though a few coppers also appear. They are called punch-marked coins. They are punched with certain marks such as Hill, tree, fish, bull, elephant, crescent etc.

Punch marked coins

3.5 AGRICULTURE AND TRADE

In the Vedic period, agriculture was practised to a limited extent and trade was also on a limited scale. References to several stages of agricultural operations are found. There is mention of the use of bulls to draw the plough (*sira*), of the sowing of seeds in the furrows(*sita*) thus made, of the cutting of the corn with the sickle (*datra*), the laying of it in bundles on the threshing floor, and the threshing and final sifting either by sieve (*titau*) or a

winnowing fan (*supra*). The mention of artificial waterways such as *kulya* and *khanitrima apah* shows that the use of irrigation was known. Wheat was the main staple diet. Other crops were barely (*yava*). Beans, sesamum and cotton.

In the 6th century BC agriculture witnessed several improvements and became the main occupation. One of the prominent developments was the improvement of the plough which became large and heavy. Knowledge of manure was another improvement. Apart from the crops mentioned above, rice (*vrihi*) was also extensively cultivated now. The 6th century BC people produced the rainy season crop of rice, called the *sastika*, which ripens in 60 days. Though the term *plasuka* is used in the *satapatha Brahmana*, the practice of transplantation was probably not known to the later vedic people or atleast it was not practiced by them on a large scale. The practice, however, becomes common from the 6th century BC period onwards. The *Satapatha Brahamana* describes the various stages of agriculture such as ploughing, sowing, repaing and threshing. In addition to barley and rice, several other kinds of grain like wheat, beans and seasmum were cultivated in their due seasons.

TRADE

In the 6th century BC. trade increased to an extent necessitating organization. Merchants organized themselves into guilds, known as *ganas*. Vaisyas carried on trade and commerce. The haggling of the market had now become such a pronounced feature of commerce that a whole hymn of the *Atharvana Veda* aims at procuring success in trade through clever bargaining. Money lending also began to the practiced by some people. Kusidin was a designation of the usurer in the *Satapatha Brahmana*. *Satamana* and *Krishnala*, beside *nishkia*, came to be used as units of value. In the *Satapatha Brahmana*, the gold piece, named *Satamana*, is frequently mentioned in connection with the honorarium to be paid to the preiests. Another type of gold piece, named *Suvarna* has also been mentioned by in it.

3.6 URBANISATION

By the 6th B.C not only source of income, a new factor had entered the economic life of North India. Towns had come into existence as centers of industry and trade. Some, such as Shravasti, Champa, Rajagriha, Ayodhya, Kausambi and Kasi were of substantial importance to the economy of the Ganges plain. Others such as Vaishali, Ujjain, Taxila or the port of Bharukachcha (**Broach**) had a wider economic reach. The growth of towns were the result of increasing agricultural, trade and commerce. Prosperity and the establishment of Mahajanapadas. The trade was carried out not only within India but also with foreign countries of the North-west and Western countries. The establishment of Persain empire provided facilities for crafts. There were several trade routes and roads connecting different parts of India in all directions.

- The one trade route was from Kosambi, through Gangetic plains to Punjab and Taxila joining the routes to Iran, Central Asia, European countries.
- Another route from Rajagriha passing through Kosambi and Ujjaini was connected with the port of Broach from where the trade was carried on with Western countries through sea-route.
- One important route passed through the entire Gangetic plain and reched the Burma.
- Another route connected northern plain with the sea-coast of South-east.

The trade routes developed because of increased trade and in turn helped in enhancing internal as well as external trade. External trade went in favour of India and that enhanced the prosperity of the Indians leading to the grwoth of towns. The impact of Peresian ideas was felt in trade, Persian Sigloi-type coins were copied in India

3.7 SUMMARY

The most important of political feature of the 6th cenury BC was the emergence of 16 **Mahajanapadas**. The expansion of the kingdom of Magadha started with Bimbisara. Ajatasatru expanded the frontiers of Magadha and laid the foundation for the Magadhan empire. The Nandas were the most powerful rulers of Magadha. Darius-I invasion of India in 516 BC was a landmark in Indian history. He is the first ruler who invaded and annexed the northwestern part of Indian province. Though the **Sixteen Mahajanapadas** spread through out North India and one janapada **Asmaka** was founded in the Deccan. But econmically the 6th century BC was propsperous. Agriculture, crafts, trade and commerce developed to an extent that the use of coins became inevitable, which led to the prevalence of Urbanisation with famous Towns and Cities.

QUESTIONS

I. Short Answer Type questions

1. What were the factors contributed for the rise Magadhan Empire?
2. Give an account of the Rural Life of the people of 6th BC.
3. Explain the expansion of the Magadha empire by various rulers of Magadha.
4. How many kind of villages were there in the 6th BC? What were they?

II. Very Short Types Questions

1. Write the sources for the 6th B.C.
2. Describe the punch-marked coins.
3. Name some important towns of the 6th B.C.
4. What is Republic government?
5. How many trade routes were there in the 6th B.C?
6. What were the important crafts flourished in the 6th B.C?

III. Project

1. Identify some (at least 6) kingdoms of the 6th BC

OR

2. Name some important towns of the 6th century BCs.

Chapter
4

Early Societies and Religious Movements

4.0 Introduction
4.1 Early Societies
4.2 Kinship and Marriages
4.3 Social Differences
4.4 Class Differences
4.5 Religious Movements
4.6 Ajavikas
4.7 Lokayatas
4.8 Jainism
4.9 Buddhism
4.10 Summary

4.0 Introduction

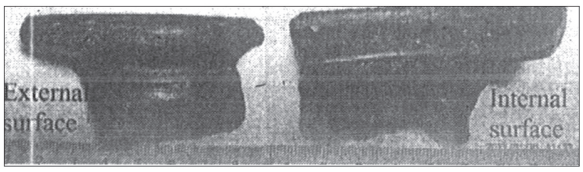
By 600 B.C the Aryans had spread throughout northern India. Their political organisation had undergone a great change. They did not live as simple tribes in a group villages. They had formed themselves into kingdoms and republics, but there was no paramount power and so there was no political unity. As the economic conditions were changing rapidly the effect fell on society and on the thinkers which resulted the emergence of new religions. According to Romilla Thaper there were 62 religious sects prevailed in sixth century BC of these sects Jainism and Buddhism were the most important and they emerged as the most potent religious reform movements. Infact, in the same age Confucius founded **Confucianism** in China.

Sources

The sources of the sixth centyury BC are the same as we mentined in the previous chapter. The Northern Black Polished Ware (NBPW) which was

a very glossy, shining type of potter. In addition to with this pottery found iron implements were found which were meant for crafts and agriculature.

NBPW Pottery



This pottery was made of very fine glassy shining type of potter and apparently served as the table-ware of rich people.

4.1 Early Societies

By the sixth century BC the tribal community has been clearly divided into four varnas- Brahmins, Khsatriyas, Vaisyas, Shudras in a hierarchical order and the Varnadharma came into existence. To justify their claims Brahmins cited a verse from a hymn in the Rigveda known as 'Purusha Sukta'.

Purusha Sukta mentions about the four fold division of varnas. It mentions that the four class of people amerged from body of Prajapathi. They are as follows

Brahmins–Head, Kshatriyas–Chest, Vaisyas–Thighs, Sudras–Feet

One was expected to discharge the duties according to his varna as set by the Brahmins is called **Dharma**, one of the king's responsibility was to protect Varna Dharma. Yet, in practice the people were violating their Varna Dharma. When the Brahmins found such instances of violations, they laid down the code of conduct in the form of Dharmasastras and Dharmasutras. So, the king's main duty was to maintain ***'Dustha Sikshana Sistha Rakshana'*** which means good people should be protected, the wrong people should be punished by using his judicious and military power. The hierarchical order of social categories can be referred as castes in which Brahmins claimed first divine category, while Shudras are at very low order.

The other Brahmanical practice, evident from 1000 BC onwards was Gotra which classifies people.

What is a gotra ?

Gotra started as a system among Brahmins and remained predominantly a brahmanical system. The word Gotra mean, a 'cattle enclosure' probably represented a complex of houses. A gotra was the name of the male head. Gotra exogamy prohibits marriage between members of same gotra according to Grihysutras. Later gotras were described as descendents of seven sages.

4.2 KINSHIP AND MARRIAGES

Often people belonging to the same family share food and other resources, life, work and perform rituals together. Families are usually parts of larger networks of people defined as relatives or kin. While familial ties are often regarded as 'natural' and based on blood, some societies regard cousins as being blood relations. For earlier societies it is difficult to reconstruct the familial relationships of ordinary people than the elite families.

Sanskrit texts use the term **Kula** to designate families. The term **Vamsha** is used for lineage.

Sons were considered important or the continuity of the Patrilineage daughters were viewed rather differently within this framework. Marrying them into families outside the kin was conidered desirable. This system, called **Exogamy**. **Kanyadana** or the gift of a daughter in marriage was an important religious duty of the father. While the changing economic conditions in the sixth century BC there were incidents of questioning the above beliefs and practices. Keeping this in view the brahmins framed some norms which were recognised by Dharmasastras and Dharmasutras. According to Manusmriti there were eight forms of marriages.

Forms of marriages

Endogamy	:	Refers to marraige within a unit group living in the same locality
Exogamy	:	Marriage outside the unit
Pologamy	:	Practice of a man having several wives
Polyandry	:	The practice of a woman having several husbands.

4.3 Social Differences

The Dharmasutras and the Dharmasastras contained rules about the ideal 'occupations' of the four categories of varnas. Varna is based on Birth. The Indian legal and judicial system originated in this period. The civil and criminal law came to be based on the varna division. The higher the varna the purer it was and the higher was the order of moral conduct expected by civil and criminal law. All kinds of disablities were imposed on the shudras. They were deprived of religious and legal rights and relegated to the lowest position in society. They could not be initiated with **Upanayana**. Crimes committed by shudras against the brahmins and others were punished severely. The law givers spread the fiction that the shudras were born from the feet of the creator. So, memebers of the higher varnas, especially the brahmins, shunned the company of the shruda, avoided the food touched by him and refused to enter marriage relations with him. A shudra could not be appointed to high posts and more importantly he was specifically asked to serve the twice-born as slave, artisan and agricultural labourer. Civil and criminal law was administered by royal agents,who inflicted rough and ready punishments such as scourging, beheading, tearing out of the tongue, etc. In many cases punishments for criminal offences were governed by the idea of revenge. It meant tooth for tooth and eye for eye.

4.4 CLASS DIFFERENCES

The table shows the various duties allotted according to the class

Varna	Occupation
1) Brahmana	Study and teach the vedas perform sacrifices and give and receive gifts
2) Kshatriya	Engage in warfare, protect people and administer justice, study the Vedas, get sacrifices performed and gives gifts
3) Vaisyas	Study the Vedas get sacrifices performed and make gifts, engage in agriculture pastoralism and trade
4) Shudras	Serving three "higher" varnas

Social mobility

The different varnas are reflected in another term used in texts as **Jatis**. It is also based on birth. However, while the number of Varnas was fixed at four, there was no restriction on the number of **Jatis**. Brahmanical authorities encountered new groups for instance, people living in forests such as the **Nishadas** or wanted to assign a name to occupational categories such as the goldsmith **Suvarnakara**, which did not easily fit into the fourfold varna system, they classified them as a **Jati**. **Jatis** which shared a common occupation were sometimes organised into **Shrenis**. As the economy developed in a rapid growth by internal and external trades the Vaisyas completely confined to trade activities only. So, the shudras were given as agriculturalists and pastoral life. While the Brahmins considered some people as being outside the system, they also developed a sharper social divide by classifying certain social categories as 'untouchables'.

What is untouchability ?

This rested on a notion that certain activities, especially those connected with the performance of rituals, were sacred and by extension 'pure'. The impure (untouchables) were handling corpses and dead animals. These people were placed at the very bottom of the hierarchy. Their touch and even sight was regarded as "polluting" by those who claimed to be at the top of the social order.

Women in society

Regarding the issue of ownership, Dharmasutras and Dharmasastras and the Manusmriti, women could not claim a share of wealth. However, they were allowed to retain the gifts they received on the occasion of their marriage as **Stridhana** or maidens property. This could be inherited by their children. Husband had no claim on it. At the same time, the Manusmriti warned women against holding family property or even their own valuables,without the husband's permission. As far as the gotra is considered women were expected to give up their father's gotra and adopt that of their husband.

Difference between men and women acquiring wealth
(According to Manusmriti)

MEN	WOMEN
There are seven means of acquiring wealth: inheritance, finding, purchase, conquest, investment, work and acceptance of gifts from good people.	There are six means of acquiring wealth the Bridal property. what she gets from her brother, mother or father, any subsequent gift and whatever her "affectionate" husband might give her.

Regarding marriage women marrying into families outside their kin was considered desirable. This system was called exogamy (marrying outside). The lives of young girls and women belonging to families that claimed high

status were often carefully regulated to ensure that they were married at the 'right' time and to the 'right' person. This give rise to the belief that **Kanyadana** or the gift of a daughter in marriage was an important religious duty of the father.

With the emergence of new towns in sixh century BC social life became more complex. People from near and far met to buy and sell their products and share ideas in the urban milieu. This may have led to a questioning of earlier beliefs and practices. Faced with this challenge, the Brahmins laid down strict codes of social behaviour. The Dharmasutras and Dharmasastras which were compiled during 500 BC recognised eight forms of marriage.

4.5 RELIGIOUS MOVEMENTS

The changes, such as the expansion of the agrarian base, the growth of towns, the emergence of a rich and powerful land-owning class, the increase in the number of the artisan class and so on., were closely linked with changes in the sphere of religion and philosophical specualation. The sixth century BC witnessed the spread of a wide range of philosphical speculation that ranged from determinism to materialsm. The **Upanishadic** thought of the earlier period had maintained a tradition of unorthodox thinkng in that, its writers had rejected the emphasis on ritual and sacrifice. We have thus to see the growth of Buddhism amidst the general ethical and religious movements of the period. We are familiar with the names of Gautama Buddha and Vardhamana Mahavira, the asceticism they practised had become a widespread phenomena during this period. This had a wide implication as the many groups who took to religious protest, all rejected the Vedas as a source of knowledge. Thus, apart from the generation of new religious and social ideas, they had a strong basis in protest, the results of which were seen more in the social sphere than in th e religious one.

Emergence of new religious sects

The conflict between the Vedic practices and aspirations of the rising social groups led to the search for new religious and philosophical ideas which would preach against Vedic religion. Not surprisingly, the Buddhist sources speak of as many as sixty two religious sects and the Jain texts

refer to three hundred and sixty three sects in the sixth century BC. Many of these were based on regional customs and rituals. But, some of them might have formed the basis of later philosophical ideas.

4.6 AJIVIKAS

Ajivikas were rational fatalism. The exponent of this sect was Makkhali Gosala who behaved in a non-conformist manner i.e., he roamed about naked and drunk. He used song and dance for rituals. He advocated extermism of a kind that could never have a mass following. This sect believed in the philosophy of pre-determination. The soul in their opinion had to pass through a pre-determined cycle of rebirths irrespective of any action by the body. In other words, destiny controlled every part of human action and nothing could change this. The Ajavikas were organised as a body of monks, and this too, they thought, was pre-determined. Makkhali Gosala predecessor was Purana Kassapa, Gosala born a slave himself and radical teacher who denied even the basic doctrine of Hindu thought i.e., the theory of Karma. The two other teachers were Ajita Kesa kambali and Pukudha Kadayana.

4.7 LOKAYATAS OR CHARVAKAS

Loka in both pali and Sanskrit means the world which include people also. Lokayats were those who considered world as the total of everything. The founder of Lokayata traditon is said to have been Brihaspati the legendary guru of gods. Lokayatas believe in materialism and they were extremely athestic. They used logic and denied existence of soul. Their famous teacher was Charvak and they were also called Charvakas after his name. The original materialism of Lokayatas probably gave birth to natural science later.

4.8 JAINISM

The origin of Jainism shrouded in mystery. In the Rig Vedic hymns there are clear references to **Rishaba** and **Arishtanemi**, two of the Jaina **Thirthankaras**. The Jains believe that their religious system is the outcome of the teachings of the 24 Thirthankaras all Khatriyas, coming one after the other. The 23rd Thirthankaras named Parsavanatha. The next and the last Thirthankaras was Vardhmana Mahavira. Thirthankara(for-finder) is the title of Jain patriarchs of the highest order. They are also known as Jina, 'Conqueror', most of the Thirthankaras are known only by their names and symbols.

A page from a fourteenth century Jain manuscript

Thirthankaras (name)		Symbols
1.	Rishabha	Bull
2.	Ajita	Elephant
3.	Sambhava	Horse
4.	Abhinandana	Ape
5.	Sumati	Heron
6.	Padmaprabha	Red Lotus
7.	Suparsva	Swastika

8.	Chandraprabha	Moon
9.	Suvidhi	Dolphin
10.	Sitala	Breast
11.	Sreyamsa	Rhinoceros
12.	Vasupujya	Buffalo
13.	Vimala	Hog
14.	Ananta	Hawk
15.	Dharma	Thunderbolt
16.	Santi (king of Hastinapura)	Antelope
17.	Kunthu	Goat
18.	Ara	Fish
19.	Malli (daughter of the ruler of Mithila)	Jar
20.	Suvrata	Tortoise
21.	Nami	Blue Lotus
22.	Arishtanemi or Nemi (cousin of Krishna)	Conch
23.	Parsva	Hooded serpent
24.	Mahavira	Lion

Mahavira life and preachings

An image of a tirthankara from Mathura c. third century CE

Vardhamana who later became **Mahavira** (540 B.C- 468 B.C) born at Kundagram near Vaisali. His father Siddhartha was the head of **Khsatriya** class called the **Jnatrikas** at vaisali and his mother Trisala was the sister of Chetaka, the most famous of the Lichhavi princes and ruler of Vaisali. Mahavira becamc an ascetic at the age of 30 years. After observing complete austirity for 12 years he attained **Kaivalya** (perfect knowledge) under a Sal tree at **Jrimbhikagrama** in eastern India at the age of 42. He preached for 30 years and died at the age of 72 at Pavapuri near Rajagriha at Bihar.

Five cardinal principles

Jainism has no prescribed rituals

1. Non-violence (ahimsa)
2. No lies (satya)
3. No stealing (asteya)
4. No property (aparigraha)
5. Observing Continence (brahmacharya) this was added by Mahavira

Three Gems (ratnatraya)

* Right belief
* Right knowledge
* Right conduct

Main teachings of Mahavira

He believed in dualistic philosophy (Syadvada) and held that matter and soul are the only two existing elements. Matter is perishable and the soul is eternal and evolutionary. According to him, on account of Karma the soul is in a state of bondage created by passions and desires collected through several previous births.

Mahavira himself founded the religious order of his followers. He had eleven close disciples known as **Ganadharas**. Only one of them, Arya Sudharaman became the **Thera** (pointiff) of the Jaina Church after his death. After the death of Mahavira Jains were devided into two sects - Digambaras (sky-clad), Swetambara (dressed in white).

Jaina philosophy

Jainism was athestic in nature, the existence of God being irrelevant to its doctrine. Everything in the universe, material or otherwise has a soul. The purification of the soul is the purpose of living, for the pure soul is released from the body and then resides in bliss. They believed that the purification of the soul required a balanced life.

Jaina councils

Place	Place	President	Period	Significance
I council	Pataliputra	Stulabahu	5th BCE	Compilation of 12 Angas t o replace the lost of 14 Purvas
II council	Vallabhi	Svetambaras	3rd BCE	Final compilation of Devardhi the 12 Angas and 12 Kshamasramana Upangas

Jain Literature

Jain literature is made up of three branches i.e., religious texts, philosophy and secular. A large number of manuscript were found in shrines of Gujarat and Rajastan. The principle works are Angas, Upangas, Prakirnas, Cheda sutras and Malasutras.

Spread of Jainism

Mahavira sent his followers to Southern and Western India to spread the teachings. Jainism enjoyed the royal patronage too. Chandragupta Mourya helped to the spread of Jainism in Karnataka. Besides him, Kharavela of Kalinga, the Gangas, Kadambas, Chalukyas and Rashtrakutas patronised Jainism. Gradually, Jainism spread to Andhra, Tamilnadu, Rajasthan, Orissa, Malwa and Gujarat. It became popular among trading community.

Jain Architecture

Jain temple at Rajgir, Girnar, Mount Abu, Mathura and Bundelkhand are fine examples of art and architecture. Seated Jain image at Khandagiri caves near Bhubaneshwar, carvings at Satghava are best examples of art and iconography traditions.

Contribution of jainism

1. Jainism made the first serious attempt to mitigate the evils of the varna order and the ritualistic Vedic religion.
2. The early Jains discarded Sanskrit language and preached their principles in Prakrit, common people's language.
3. Many regional languages developed out of Prakrit languages such as **Shauraseni** out of which grew **Marathi** language

4.9 BUDDHISM

Siddhartha Gautama was founder of the Buddhism. He was born in 563 BC Lumbini (now in Nepal). His mother was Maya a princess of the neighbouring clan of the Koliyas. His father Suddhodhana belongs to Sakhya Kshatriya clan of Kapilavastu. Yasodhara was his wife and Rahul was his son. In Siddhartha's life four incidents made him to think over the world misery.

Goutama Buddha

Four incidents

1. Sight of an Old Man
2. Sight of a sick man
3. Sight of a dead body
4. Sight of an ascetic

At the age of 29, like Mahavira he left home, kept on wandering for about seven years and then attained knowledge at the age of 35 at Bodh Gaya under a Pipal Tree. From this time onwards he began to be called the Buddha or the enlightened. He preached his first serman at Deer park in Sarnath. He preached his doctrine until his death at the age of 80 in 483 BC at Kusinagar in Eastern Uttar Pradesh.

Five great events & symbols

1. Birth	Lotus bull
2. Mahabhiniskramana	Horse
3. Nirvana	Bodhi tree

4. Dharmachakra parivartana	Wheel
5. Mahaparinirvana	Stupa

Buddha's teachings

He advocated a ritual scheme of spiritual development. He rejected the infalliabillity of the Vedas, animal sacrifices, meaningless rituals, challenged the caste system and the priestly supremacy and maintained an agnoistic attitude towards god.

His four noble truths

Budha taught four noble truths. They are,

- The world is full of sorrows (Dukha)
- Every suffering has a cause (Samudaya)
- The cause is the desire (Nirodha)
- The only way this can be done is by following the Eight-fold path (Marga)

Eight-fold path (Ashtangamarga)

Budha suggested the Ashtangamarga for elimination of human misery. They are

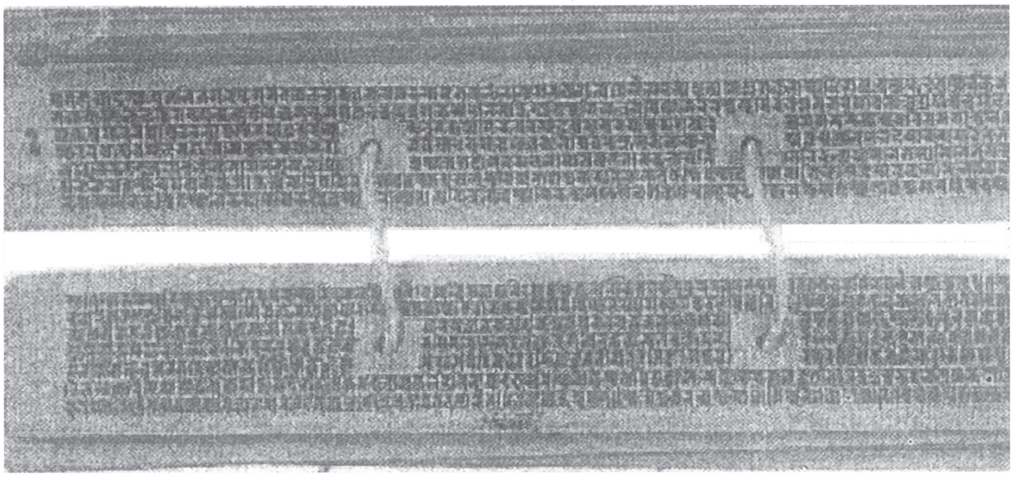
1. Right Vision (Samyak Dristi)
2. Right Aim (Samyak Sankalpa)
3. Right Speech (Samyak Vak)
4. Right Action (Samyak Karmanta)
5. Right Livelihood (Samyak Ajiva)
6. Right Effort (Samyak Vayana)
7. Right Awareness (Samyak Smriti)
8. Right meditation (Samyak Samadhi)

Buddha also laid down a code for his followers. The main items in this social conduct are:

1. Do not covet the property of others
2. Do not commit violence
3. Do not use intoxicants
4. Do not speak lie
5. Do not indulge in corrupt practices

Buddhist Literature

Buddhist literature consists of Tripitakas, they are Vinay Pitaka, Sutta Pitaka, Abhidhamma Pitaka. Jatakas are the stories related to the previous lives of Budha.



A Buddhist manuscript in Sanskrit, twelth century

Buddhist Councils

Sl. No.	Place	President	Period	Purpose	Significance
I Council	Rajagriha	Mahakassapa	483 BC	To main the purity of the Buddhist teachings	Settlement of the Sutta, Vinaya, Pitaka by Ananda Upali
II Council	Vaisali	Sabakami	383 BC	To end the controversy between Vajji monks orthodox Practices	Theravadins or Sthaviravadins (orthodox) Mahasanghikas (un-orthodos) division took place
III Council	Pataliputra	Mogaliputta	250 BC	To settle the dispute arising out of the rival claims to authority	Abhidhamma pitaka was added

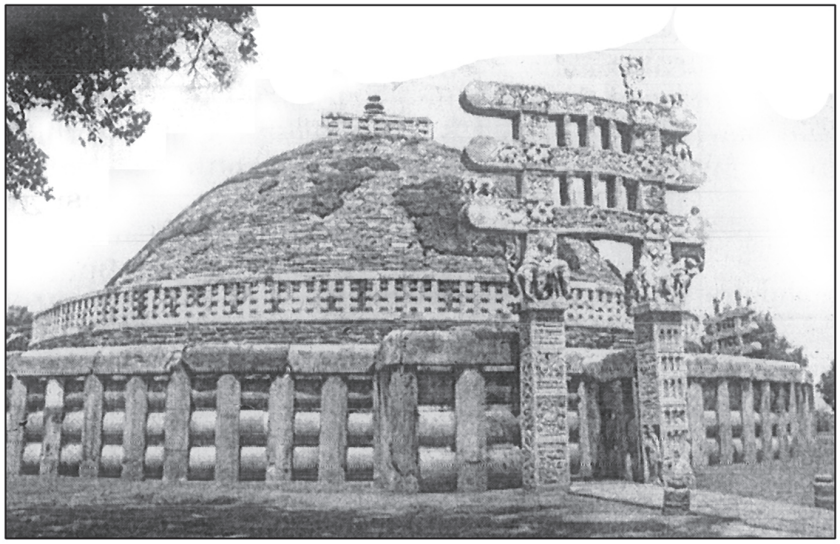
IV Council	Kashmir	Vasumitra	100 AD	To settle the differences among all the 18 sects of Buddhism	Mahayanists (Sarvastivadins) Great Vehicle Hinayanists (Mahasanghikas) Lesser Vehicle Division took place

Buddhist Architecture

The early human figures worshipped were of Buddha. The practice of various events from his life is seen at Bodgaya Sanchi and Barhut in Madhya Pradesh. Amaravathi is another artistic monument. The caves of Ajanta are famous for Fresco paintings.

Spread of Buddhism

The personality of Budha and his preachings attracted large number of followers. The lower classes who were exploited under varna system joined him in large number. Women for the first time admitted to Sangha. It enjoyed the royal patronage. Kings like Binbisara, Ajatasatru, Asoka and Kaniska liberally supported Budhism. It expanded rapidly throughout India and Srilanka. The kingdom of Kosala, Vatsa embrassed Buddhism. Eventually



The great Sanchi stupa

Buddhism became a major religion in Thailand, Cambodia, Laos, Burma and Far east countries like Vietnam, Japan and China.

Impact of Buddhism

1. It understood the econmic situation of the period and advised equality among the people
2. Buddhism made an important impact on society by keeping its doors open to women and Shudras.
3. Buddism denounced caste distinctions.
4. It emphasised on non-violence in view of keeping the growth of agriculture
5. It left mark on the art of ancient India. The first human statues worshipped in India were probably those of **Buddha.**
6. It paved the way for famous Gandhara Art.

Comparison of Buddhism and Jainism

Similarities	Differences
1. Both were non-theistic, Buddha was agonistic, Mahavira denied god 2. Both were protest movements against some practices of Vedic religion 3. Both were opposed to the caste system 4. Both were accepted the doctrines of Karma and rebirth 5. Both were renounced worldly life and sought salvation 6. Both were belonged to the kshatriya varna	1. The method of attaining salvation for Jains was an extreme one but for the Buddhists it was a moderate one. 2. Jainism gave prominence to lay followers, while Buddhism relied mainly on the **Sangha** and its monks. 3. Jainism was confined to India but survived in it. Buddhism spread rapidly to foreign lands, but died in India. 4. Jainism preserved the metaphysical discussions of the Brahmins, but Buddhism avoided them.

4.10 SUMMARY

Sixth Century BC witnessed the emergence of several philosophical and religious traditions such as Ajivikas, Lokayata, Budhism and Jainism. Buddisim and Jainism are the revolutionary religions. They are very critical about the Vedic social stratifications and the assigned duties based on the birth. These religions tried to give equal importance and status to the women. They also tried to control the desires of people. Both opposed caste system and empasised non violence.

QUESTIONS

I. Essay type Questions

1. Describe the social, class differences and social mobility in the 6th century BC?
2. Discuss the Brahmanical prescriptions about gotra, kinship and marriage systems ?
3. Describe the main teachings of Jainism and it's impact on Indian society?
4. Describe the main teachings of Buddhism and it's impact on Indian society ?

II. Very Short Answer Type questions

1. Varna based society
2. What is Jati
3. Kinship
4. Three Ratnas
5. Principles of Buddhism
6. Ajavikas
7. Thirthankara
8. Pologamy
9. Exogamy

III. Project Work

1. Describe any Buddhist site which you know nearby village

Or

2. Visit any Jain shrine and make a note of their practices.

Chapter 5

Polity, Economy, Society and Culture from 3rd Century BC to 7th Century AD

5.0 Introduction
5.1 Sources
5.2 Polity
5.3 Administration
5.4 Economy
5.5 Society
5.6 Culture
5.7 Science
5.8 Summary

5.0 Introduction

When Alexander left India in 327 BC, the political condition of India was not satisfactory. There was great discontentment among the people. Meanwhile, the Mauryan dynasty was enthroned in Magadha and the Nanda King was overthrown. Chandragupta Maurya was the founder of Mauryan dynasty.

Ashoka was one of the greatest kings of India. He was the son of Bindusara and the grandson of Chandra Gupta Maurya. He occupies unique position in the history of the country. The Mauryan dynasty was the first historical dynasty of India. The people of India felt, for the first time, the importance of political and cultural unity under the Mauryas. It was for the first time that the whole of Northern India was under a very efficient government. The basic principles of the Mauryan administration are followed

by the government of India even at present. But after the death of Ashoka, his successors failed to control such a vast empire. Consequently, the Mauryan empire began to decline rapidly.

The rulers of two Greek States, Bactria and Parthia fully availed themselves the political disintegration of India. They attacked north – western part of the country. Another foreign tribe who invaded and ruled over India were the Sakas. They established their colonies in different parts of India in the first century B.C. The Kushans were the most powerful of all the foreign invaders that came to India. They established their rule in the north-west part of India after destroying Saka empire. Kanishka was the most striking figure of the Kushan dynasty. Kanishka was not only a great conqueror but also a great administrator.

After the downfall of Kushan dynasty there was political disturbance, conflict and disorder everywhere in the country. But after the foundation of the Gupta dynasty, the political disturbances came to an end. Under the rule of the Guptas, the people of India enjoyed political unity and economic prosperity, due to which the Gupta period has been called as the 'Golden Period' of ancient Indian history. Hunas invasions, after the death of Skanda Gupta, brought about the ruin of the Gupta empire. Many petty Kingdoms sprang up in the ruins of the Gupta empire. They created a political disharmony. A new dynasty came into being in Thaneswar known as Pushyabhuti dynasty which brought political unity. Harsha of that dynasty not only removed the chaos, but also established a fine administration over entire northern India.

The history of India from 3rd century B.C. to 7th century A.D., was reconstructed on the basis of various sources – Indigenous and Foreign. The Indigenous sources are of two types namely literary and archaeological.

5.1 SOURCES

a. For Mauryan History

1. Kautilya's 'Artha Sastra'
2. Megasthanes 'Indica'
3. Visakhadatta's 'Mudra Rakshasa'
4. Puranas, Buddhist Literature (Jataka tales) Ceylonese Chronicles, Tibetan sources and Jain texts.

b. For Kushans

1. Aswaghosha's "Buddha Charita", "Sariputta Prakarana" and "Vajrasuchi"
2. Acharya Nagarjuna's "Suhrullekha"
3. 'Mahavibhasha sutra' of Vasumitra

c. For Guptas

1. Fahien's "Fu-Kuo-ki"
2. Puranas like Vayu Purana, "Matsya Purana"
3. Visakhadatta's "Devi Chandraguptam"
4. Kalidasa's "Abhignana Sakuntalam" "Vikramorvasiyam", "Megha sandesam", "Raghuvamsam" and "Kumara Sambhavam"
5. Sudraka's "Mricchakatikam"

d. For Pushyabhutis

1. Hiuen Tsang's "Si-Yu-Ki"
2. Bana's "Harshcharitra"
3. Harsha's "Nagananda", "Ratnavali" and "Priyadarsika".

Archaeological Sources

1. Asokan rock Edicts and Inscriptions.
2. Numismatics- silver and copper punch- marked coins.
3. Material remains- Asokan pillars with their animal capitals (lions, elephants, bulls and horses), stupas, caves, terracotta objects etc.
4. Buddhist images in Gandhara art for Kanishka's period along with the cities of Kanishkapur, Purushpur etc.

5. Gold coins of Gupta period.
6. Inscriptions like Allahabad Pillar inscription and also seals help us to know about the Gupta period
7. Paintings of Ajanta and Ellora caves.
8. Nausasi copper plate inscription gives information about Harsha's successful expedition against Vallabhi.

Foreign Sources

Foreign sources include the accounts in the books given by foreign writers. Megasthanese, Deimanchos came to India after Alexander's Invasion. Megasthanese was in the court of Chandra Gupta Maurya and Deimanchos in the court of Bindusar. The later Greek and Roman writers like Strabo, Diodorus, Arrian, Pliny, Ptolemy form the fourth group of historians who were more rational and highly critical. The Chinese travellors, who were greatly attracted by Buddhism started visiting India since 399 AD and have left a good record of their experiences in their writings. The Chinese sources mainly consist of the accounts of travelers like Fa-Hien (399-413 AD), Hiuen Tsang (636-644 AD) and Itsing (671-695 AD).

5.2 POLITY

Mauryas

As regards the origin of the Mauryas and the early life of Chandragupta Maurya, a good deal of controversy prevails among the historians. There are two main opinions about the origin of the Mauryas:

1. The Mauryas were Shudras
2. The Mauryas were Kshatriyas

Visakhadatta, writer of 'Mudra Rakshasa' has used the word 'Vrishala' for Chandragupta Maurya. Some writers are of the view that the word 'Vrishala' has been used for 'Sudra' but deep critical study leads to the conclusion that 'Vrishala' does not stand for 'Shudra'. No concrete description is found in 'Aatha Aastra' of Kautilya regarding the origin of Maurya. 'Mahavamsa', one of the prominent Buddhist tests, clearly states that Chandragupta Maurya was a Kshatriya. It has been mentioned in 'Digha Nikaya' that there existed a Kshatriya clan in Pippalivana. Known as Mauryas, some references are also available in Jain literature in support of the above view.

While wandering her and there, Chandragupta got a chance to meet a Brahmin called Chanakya. Chanakya was also insulted by the Nanda King. So he also made up his mind to destroy the Nanda dynasty. Thus the destruction of the Nanda dynasty became the common aim of Chandragupta and Chanakya.

One account represents Chandragupta as the son of Mura, a Shudra woman, from which the surname Maurya was derived. In Buddhist literature Mauryas have been described as Kshatriyas.

Chandragupta (321-297 BC)

Chandragupta, at the young age of 25, dethroned the last Nanda ruler (Dhananada) and occupied Pataliputra in 321 BC (the capital of the Nandas and later of the Mauryas) with the help of Kautilya, also known as Chanakya or Vishnugupta.

A great battle was fought between Chandragupta and Seleucas in 305 B.C. Seleucas was defeated. A treaty was made between Seleucas and Chandragupta. Accordingly, Helena, daughter of Seleucas was married to Chandragupta and in turn Seleucas received 500 elephants. Seleucas sent Megasthanese as ambassador to the court of Chandragupta.

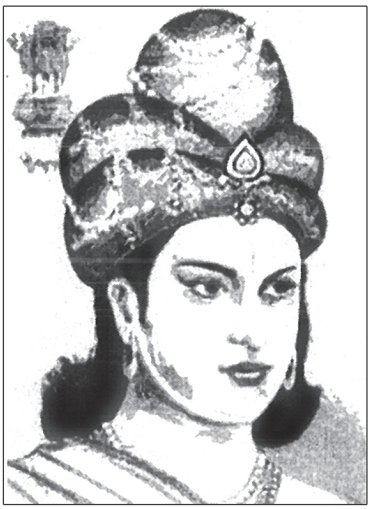
According to Jain literature, Chandragupta Maurya accepted Jainism in the last days of his life and stepped down from the throne to favour of his son, Bindusara.

Bindusara (297-272BC)

Bindusara known to the Greeks as **Amitrochates** (derived from the Sanskrit word 'Amitraghata' or slayer of foes) is said to have carried his arms to the Deccan, extending Mauryan control in the peninsular region of India as far as Mysore in South.

Asoka (268-232BC)

In 1837 James Prinsep deciphered an inscription written in Brahmi script referring to a king called **Devanampiya Piyadassi** (beloved of the gods). It appears from the available evidence (Buddhist literature mainly) that there was a struggle for the throne among the princes on the death of Bindusara or a little prior to it, that this involved Asoka, who had to remove those of his brothers who were opposing him. This war of succession



I will change,

I will no longer be known as the evil Ashoka,

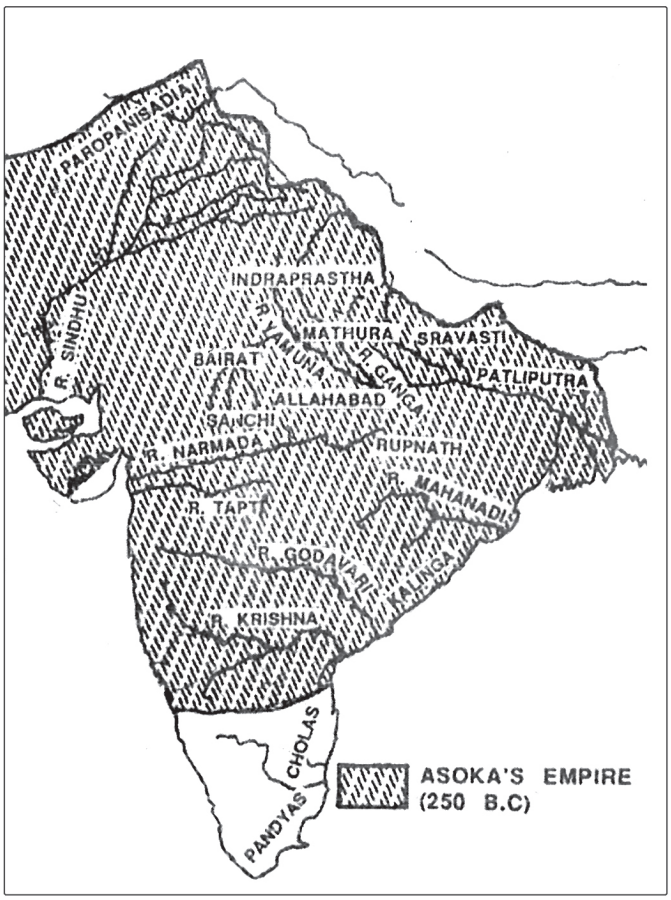
but as ***Ashoka the angel.***

accounts for the interregnum of four years (272-268BC) and only after securing his position on the throne, Asoka had himself formally crowned in 268BC.

The most important event of Asoka's reign seems to have been his victorious war with Kalinga (261 BC) the horrors of which were described by Asoka himself that he became an ardent supporter of Buddhism under the influence of a Buddhist monk, Upagupta.

Battle of Kalinga

In order to suppress the increasing power of Kalinga, Ashoka decided to conquer this state forever. Ashoka took a big army and invaded Kalinga in 261 BC. Slaughter and bloodshed caused in large scale. But Ashoka conquered Kalinga. The Thirteenth rock edict of Ashoka throws much light on the battle of Kalinga. This conquest has been regarded as the most significant event because it changed the career of Ashoka.



Dr. Roy Chaudary has rightly remarked: "The Kalinga was proved a turning point in the career of Ashoka and produced results of far reaching consequence in the history of India and of the while eastern world. After Kalinga war, Ashoka declared the policy of "Dhamma Vijaya" instead of "Dig-Vijaya".

Later Mauryas (232-184BC)

Asoka's death was followed by the division of the Mauryan empire into two parts- western and eastern:

a. The western part came to be ruled by Kunala (probably one of the sons of Asoka) and then for a short while by Samprati. It was later threatened by the Bactrian Greeks in the North-West and by the Satavahanas and others in the northern Deccan.

b. The eastern part of the empire, with Pataliputra as the capital, came to be ruled successively by Dasaratha (probably one of the grandsons of Asoka), Samprati (who succeeded both Kunala and Dasaratha in the western and eastern parts respectively), Salisuka, Devavarman, Satadhanvan and finally Brihadratha. The last Mauryan ruler, Brihadratha, was assassinated in 184B.C. by his commender-in-Chief, Pushyamitra Sunga, who established his own Sunga dynasty.

Kushanas

Kushanas are one of the five Yeuchiclans of Central Asia. They replaced the Parthians in North-Western India and then expanded to the lower Indus basin and the upper and middle Gangetic basin. There were two Kushan dynasties- Dynasty of Khadphises followed by that of Kanishka. The most famous of all the Kushan rulers was Kanishka, who is famous for starting the Saka Era in 78AD (Vikram Era began in 58 BC after the victory of a Ujjain king, Vikramaditya over Sakas) and for his patronage of Mahayana Buddhism.

Kanishka

His capital- Peshwar or Purushapuram is in Pakistan, Last great Kushan ruler was Vasudea-I. Decline of the Kushans started after Vasudeva, and they replaced in central India by the Nagas and in the North-Western India by the Sassanian rulers of Persia.

Guptas

Chandragupta-I

Chandragupta I was the first important ruler of his dynasty. He assumed the title of **Maharajadhiraja**. It is evident from the inscriptions and the golden coin of Chandragupta I that he entered into a matrimonial alliance with the Lichchhavi princess Kumardevi. As a result of this marriage, Chandragupta I attained eminence and high position among other rulers of the country.

Samudraupta (335-375 AD)

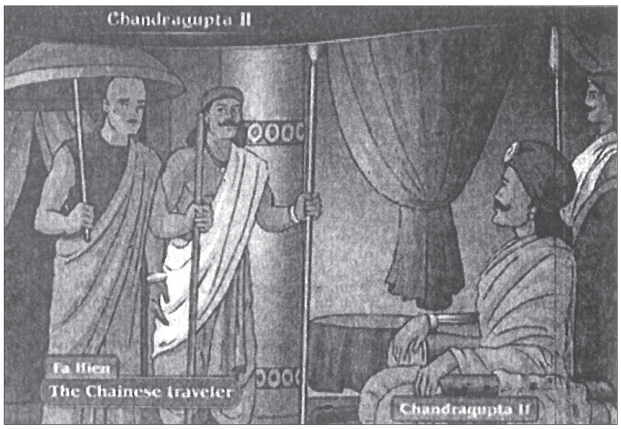
After the death of Chandragupta I, his son, Samudragupta succeeded him in about 335AD. A detailed account of the accession of Samudragupta has been given on the Allahabad pillar inscription known as **Allahabad Prashasti**, also, which is considered to be the most authentic source of the history of Samudragupta. Samudragupta's empire had considerably extended due to his conquests. Almost all states of the Aryavarta were annexed to his empire. The Atavika states of Madhya Bharat and the republican states of the south-west frontier had acknowledged his suzerainty. All the foreign rulers of India were under his sway. Thus, Samudragupta had been successful in subduing the major part of the country. Thus, his empire extended from the Himalayas in the north to the river Narmada in the South, from the Brahmaputra in the east to the Chambal in the west.

Samrat Samudragupta of Magadh (Bihar) gave India its Golden age (Gupta Rule)

In order to commemorate his magnificent conquests, Samudragupta performed an Ashvamedha Yajna.

Chandragupta-II (380-414AD) or Chandragupta Vikramaditya

Chandragupta-II, the second great ruler of the Gupta dynasty, was one of the ablest kings of India. He was also known as Chandragupta Vikramaditya. He was the son of Samudragupta. After the death of Samudragupta in 375 AD, Ramgupta, the elder brother of Chandragupta, ascended the throne. He was a weak ruler. He was killed by Chandragupta in c.380AD and thus Chandragupta usurped the throne.



Chandragupta II was a great warrior and a great conqueror. He adopted the policy of imperialism like his father Samudragupta. He had extended the Gupta empire by his heroic achievements. His empire extended from the Himalayas in the north to the river Narmada in the south, and from Bengal and Assam in the east to Saurashtra in the west. He had extended his empire up to the Hindukush in the north-west by defeating the kushans and the Sakamurandas in Gandhara and Kamboj. Thus, Gujarat, Saurashtra, Malwa, Uttar Pradesh, Bihar, Bengal and the major part of Punjab formed the Gupta empire during the reign of Chandragupta -II.

The reign of Chandragupta II is also remembered for the progress of art. At that time, all arts, such as architecture, sculpture, painting, music, coinage, etc flourished to a considerable extent. Under his able patronage, all arts attained unusual achievement. A new system of coinage had been introduced by Chandragupta II. His artistic coins are the best specimens of Gupta art. Owing to these achievements, his reign marks a high point in the glory of the Gupta period.

Kumaragupta (414-455AD)

After the death of Chandragupta Vikramaditya, his son, Kumargupta I ascend the throne. He ruled for a period of about forty years. The period of

his reign is known for the peace and prosperity in the empire, though some disturbances occurred during the last days.

Skandagupta (455-467AD)

After the death of Kumargupta I, his son, Skandagupta ascended the throne in 455AD. He was in fact, the last great ruler of the Gupta dynasty. He preserved and protected the Gupta empire against the powerful foreign invasion. His reign was full of political difficulties.

Skandagupta died in 467 A.D. After his death, the downfall of the Gupta empire began, because none of the successors of Skandagupta were able to nurture the greatness of the empire. None of them were powerful and popular. Although the later Gupta rulers ruled for a period of about eighty years after the death of Skandagupta, yet they failed to resist powerfully the invasion of the Hunas.

Vishnugupta

The coins and the Nalanda seal reveal that Vishnugupta was the son of Kumargupta III, and he succeeded his father. Perhaps he had ruled till 550 AD. He was, in the real sense, the last ruler of the Gupta dynasty. After

Fahien, the Chinese pilgrim, came to India during the reign of Chandragupta Vikramaditya. He was a Buddist monk. He had a great curiosity to visit the land of the Buddha. After embracing Buddhism, he studied all the Buddhist texts, but he was not fully contented with all his studies of these texts. He left his country in 399 A.D. and reached India by land in 405 A.D. The description of Fahien throws a flood of light on the political, social, religious and economic conditions of India during the regin of Chandragupta II. His account is of great historical significance, because it furnishes valuable and reliable information on the political, social and cultural development of the Gupta period.

him, the Gupta empire gradually declined and disappeared from the historical map of India.

Pushyabhutis

There was a great political disintegration in India after the downfall of the Gupta empire. It was the net result of the Hunas' invasion of India. The political unity established by the Gupta kings stood shattered before their own eyes. Many petty kingdoms sprang up on the ruins of the Gupta empire. They created a political disharmony and maladministration in the country. The new born states, always remained at daggers drawn with one another which made the political condition of the country all the more deplorable. In the Madhuban plate Prabhakaravardhan is said to be the first king to adopt a title of **Maharajadhiraj** and **Parambhattarak**. According to Dr. R. K. Mookerjee, "His power extended to the entire northern India". In Bana's 'Harsha Charita' he was described as follows: "He was a lion to the Huna deer, a burning fever to the king of the Indus land, a troubler of the sleep of Gujarat, a bilious plague to that scent elephant, the lord of Gandhara, a looter to the lawlessness of Latas, an axe to the creeper of Malwa's glory".

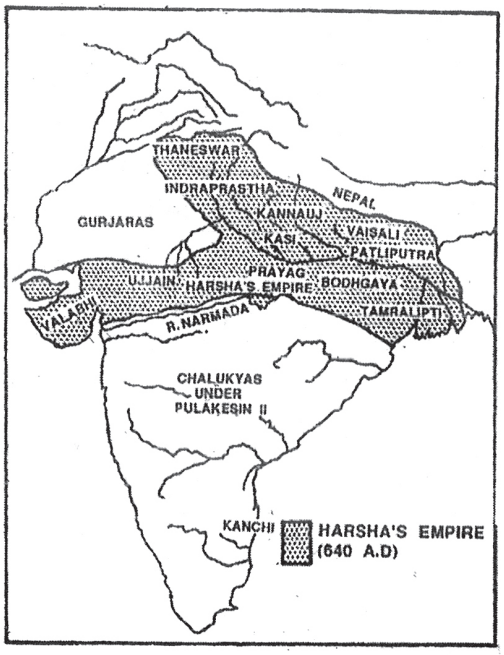
Harshavardhana (606-647AD)

Prabhakarvardhana had two sons: Rajyavardhan and Harshavardhan and one daughter, Rajyasri. Harshavardhan was the younger son of Prabhakarvardhan, the king of Thaneshwar. When the king breathed his last, his elder son Rajayavardhana was gone out to fight the Hunas. When he received the news of the death of his father, he was much overwhelmed with sorrow and decided to renounce the world and he asked his younger brother Harsha to assume the reign of the kingdom. But in the meantime Grahavarman, their brother-in-law, was killed by the king of Malwa and he imprisoned their sister Rajyasri. Hearing this sad news Rajyavardhan gave up the idea of renouncing the world and attacked Malwa to avenge the death of his brother-in-law and to get his sister released from imprisonment, but he was killed by the Gauda king Sasanka treacherously. Thus after the death of his elder brother, Harsha was asked to occupy the throne of Thaneswar.

Harsha was born in 590A.D. He received a good education and was trained in arms. He was quite efficient in warfare. Though he was young at the time of his accession to the throne in 606 A.D., yet he handled the affairs of the kingdom efficiently and skillfully. The greatest problem before Harsha was the recovery of his sister. He also decided to punish Sasanka for murdering his brother. He made a friendly treaty with Bhaskarvarman and advanced towards his enemies. He drove out Sashanka of Gauda from Kanauj. Between 606 and 612 he brought most of Northern India (Punjab, Kanauj, parts of Gauda, Orissa and Mithila) under his control, and assumed the title of **Siladitya**.

In his first expedition, Harsha drove away Sashanka from Kanauj who had occupied it after murdering Harsha's brother. After this, he not only unified Kanauj with Thaneswar but also made it his new capital, which made him the most powerful king of North India.

Hiuen Tsang gives an elaborate description of Harsha's preparations for the war with Pulakesin II, but does not talk about its result. However, he gives the impression that Harsha was the aggressor but did not succeed fully in the war. Chalukyan records of Harsha by Pulakesin's successors mention the defeat of Harsha by Pulakesin. So the only thing we can say is



that Harsha's attack was not a complete success, and it resulted in the conclusion of an honourable treaty with Pulakesin, who continued to have his sway over the south.

5.3 ADMINISTRATION

Mauryan Administration

Chandragupta Maurya was an efficient administrator also. He was assisted by Kautilya (Chanakya) in the field of administration. The successors of Chandragupta followed it without any change. Ashoka dedicated his life to the spread of Buddhism after the Kalinga war.

Central Administration

The King: The king was the supreme authority of the state. His powers were limitless. The appointment of ministers and other officers were made by the king. He was also the commander-in-chief of the army. He takes advice from his 'Mantri Parishad' in the affairs of the state. He worked day and night for the good of the people.

In 'Arthashastra' Kautilya has mentioned the various qualities of a king According to him, "A king should be an absolute monarch. He should be a man of high character. He should be intelligent and brave. He should possess truth, courage and religious disposition. He should always be aware of the welfare and happiness of his subjects".

It is evident from the sentence "All men are my children" written on major rock edict of Ashoka, the Mauryas gave importance to the subjects' welfare and interests.

Mantri Parishad

Kautilya writes, "Mantri Parishad was the other wheel of the cart of the king". Mantri Parishad or the Council of Ministers was appointed by the king. This council assisted the king in the state affairs. Kautilya himself was the Prime Minister and there were eighteen other ministers. Each minister was also the head of the respective department. They are as follows:

1. Mantri
2. Senapati

3. Purohit
4. Yuvaraj etc.

Dr. V.A. Smith has appreciated the central administration of Chandragupta Maurya. He remarks: "The Mauryan state was organized elaborately with full supply of departments and carefully graded officials with well-defined duties".

Provincial Administration

As the empire of Chandragupta Maurya was very large, it was not possible to exercise efficient control over it from one centre. Hence his empire was divided into four provinces for the sake of administrative convenience. The names of these provinces were:

1. Prachya (The Province of Magadha)
2. Uttarapath (The North-Western Province)
3. Avantipath (The Western Province)
4. Dakshinapath (The Southern Province)

The administration of these provinces was carried out by the governors called 'Kumars'. These 'Kumars' were appointed by the king. They were be either the princes or the persons belonging to the royal family. In the provinces, spies were appointed by the king in order to get confidential reports and to keep effective control over the governors and other officers. The spies were asked to keep a strict watch over the activities and movements of the rulers and to inform the king accordingly. Kautilya has mentioned the spy system of Chandragupta Maurya in detail in his book 'Arthashastra'.

Local Administration

The local administration was also very much developed during the reign of Chandragupata Maurya. It may be divided into two parts: Municipal Administration, Rural Administration

Municipal Administration

The municipal administration of Chandragupta Maurya has a prominent place in the history of India for its originality and specific qualities. The chief administrator of the city was called 'Nagaradhyaksha'. The account of

Megasthenes and 'Arthashastra' of Kautilya throw a flood of light on the system of municipal administration during the reign of Chandragupta. According to them, the administration of the cities was carried out by a council of thirty members. In order to facilitate proper and efficient administration, the council was further divided into six boards of five members each. The names and functions of these boards were as under:

a) Board for Industries and Handicrafts
b) Board for Foreigners
c) Board of Census
d) Board for Weights and Measures
e) Board for Manufactured Goods
f) Board of Taxation

Kautilya has mentioned that each district was divided into four parts for the purpose of proper administration There was an incharge of each part called 'Sthanik', who was assisted by several junior officers.

Rural Administration

During Mouryan period also village stood as the lowest unit of administration Gramani was the village officer. The head of Ten villages was known as Gopa. The head of one quarter of the district was known as Stanika. The king used to take tour of villages in order to know the conditions of people.

Judicial System

Both the account of Magasthenes and 'Arthashastra' of Kautilya give detailed description of the judicial administration of Chandragupta Maurya. According to Kautilya, there were two types of courts:

i) Dharmasthiya – Civil Court
ii) Kantakshodham – Criminal Court

The judges of 'Dharmasthiya' were called 'Vyavaharika' while the judges of 'Kantakshodham' were called 'Pradeshta'. The city judges were called 'Mahamatras' and the district judges were called 'Rajukas'. There were village courts also in which the magisterial powers were exercised by the elders of the village, called 'Panchas'. They heard the cases and decided them. These

courts were self-dependent. The king was the fountatinhead of judiciary and he supervised the whole of the judicial system. Magasthenes narrates, "Average daily theft in Pataliputra with a population 6,00,000 did not exceed £8 a day".

This statement proves the decrease in the incidence of crime at that time. Dr. V.A. Smith concludes: "Such security of property was attained by the application of a terribly severe code".

Spy System

The spy system was also an important part of the administration of Chandragupta Maurya. The king gave primary importance to this department. The spies were appointed by the king in order to collect the news from every corner of the empire. Their main work was to watch the activities of the officials and to send secret report to the king about them. Thus the spy system contributed greatly to the efficiency of administration. According to 'Arthashastra' of Kautilya, there were two types of spies:

1. **Santhak:** These spies were posted at certain places.
2. **Sanchara:** These spies were asked to travel to different place and to ferret out the secrets.

Both Megasthenes and Kautilya have mentioned that a network of spies operated all over the empire. 'Mudra Rakshasa' of Vishakhadatta also proves this fact. Dr. V.A. Smith has praised the spy system of Chandragupta Maurya in the following words: "The king employed the best of spies, masquerading in disguise of all kinds, who were controlled by an espionage bureau, as in modern Germany".

Military Administration

Chandragupta Maurya was a man of high ambitions. He was a great imperialist. He organized a huge and efficient army for the extension and protection of his empire. His army consisted of 6,00,000 infantry, 30,000 cavalry, 9,000 elephants and 8,000 chariots. The total army was estimated at about 7,00,000 strong. The army was generally led by the king himself in the battle field. Sufficient salary was paid to the soldiers regularly and

consequently, they had an easy and happy life.

For the efficient organization of such a huge army, a separate army department was established, consisting of thirty members. This department was further divided into six boards of five members each.

Dr. R.C. Majumdar concludes: "On the whole, the efficiency of the government was combined with peace, prosperity and contentment of the people. The Mauryan government, in short, was highly organized and thoroughly efficient autocracy capable of controlling an empire more extensive than Akbar's. It anticipated, in many respects, the institution of modern times".

Dhamma Mahamatras: Ashoka presented before the people a new code of morals. He wanted to uplift the morality of the people. In order to propagate his religion he created a new post of 'Dhamma Mahamatra' which was, no doubt, an important change in the system of administration as introduced by Chandragupta Maurya. In the 13th rock edict, Ashoka says: "I have appointed Dhamma Mahamatras for all the religious sects. They will look after all the religious places". It was the duty of Dhamma Mahamatras to preach the ethical ideals of his religion among the people. They were also asked to work for the welfare of human beings and to look after their religious activities. Rock edict VI tells us that Ashoka also made necessary arrangements to keep a strict watch over the activities of Dhamma Mahamatras.

After the war of Kalinga, Ashoka rendered his services to the welfare of the people. The happiness and the prosperity of the human beings became the chief goal of his life. He dedicated his life to the achievement of this goal. He was of opinion that the social status of the people could only be uplifted by the development of morality. So he placed before the world the code of morals to follow. This code of morals is called the 'Dhamma' of Ashoka.

Ashoka's Dhamma was neither a new religion nor a new political philosophy. Rather it was a way of life, a code of conduct and a set of principles to be adopted and practiced by the people at large.

Main Features of Dhamma

1. Prohibition of animal sacrifices and festive gatherings (M.R.E-1), and avoiding expensive and meaningless ceremonies and rituals (M.R.E.-IX);
2. Efficient organization of administration (M.R.E.-VI), in the direction of social welfare (M.R.E.-II);
3. Consideration and non-violence to animals and courtesy to relations (M.R.E.-IV) and liberality to Brahimins, Sramanas, etc. (M.R.E.-III);
4. Humane treatment of servants by masters and of prisoners by the government (M.R.E.-V, it also mentions the appointment of Dhamma – Mahamatras);
5. Tolerance among all the sects (M.R.E.-VII & XII);
6. Replacement of 'Bherighosa' (sound of war drums) by 'Dhammaghosa' (sound of peace); i.e. conquest through Dhamma instead of through war (M.R.E.-XIII);
7. Maintenance of constant contact with the rural people through the system of Dhammayatras (M.R.E.-VIII);

Kanishka Administration

Kanishka was also a great administrator. His administration was based on the Kshatrap system. He appointed Mahakshatrap and many Kshatraps in order to exercise an efficient control over such a vast empire. As a result of his efficiency of administration, there was no revolt in any part of his empire. He was the first ruler who became successful in mitigating the atmosphere of disorder and agitation which prevailed throughout India after the death of Ashoka.

Gupta Administration

Central Administration

The King

The king was the supreme authority of the central administration. He was considered as representative of God, Samudragupta has been described as a god in the Allahabad 'Prashasti'. The king had unlimited powers. He appointed all governors and other military and civil officers. These officers were responsible to the king.

The Ministers

The king was assisted by a council of ministers in the administrative affairs. These ministers were known as 'Mantris' or 'Sachivas'. The inscriptions and the literature of that age also support the view that the Gupta rulers had appointed certain able ministers for administrative convenience. The ministers were responsible for their respective portfolios.

i. *Sarvadhyaksha*: It was the duty of this officer to convey the orders of the central government to the provinces and districts through special messengers.

ii. *Mahasenapati*:The 'Mahasenapati' to exercise control over the army.

iii. *Mahadandanayaka*: The chief justice.

iv. *Rana-bhandagar adhikarana*: The officer in charge, military exchequer.

v. *Mahabaladhikarana*: Head of the military department.

vi. *Dandopashika*: Head of the police department.

vii. *Mahasandhivigrahika*: Minister for foreign affairs.

viii. *Bhandagaradhikrita*: Head of the government treasury.

ix. *Mahakshapatalika*: Chief record keeper.

There were also many other officials like the Pratiharas, Rajanyas, Kumaramatyas, Kanchuks etc. With the help of these ministers and officials, the central administration was carried on efficiently.

Provincial Administration

In order to wield an effective control over the large empire of the Guptas, they had divided it into certain provinces which were called the 'Desas' or 'Bhuktis'. The incharge of administration of each 'Bhukti' was called 'Uparika', who was appointed by the king for a period of five years. These provincial governors (Uparikas) used to be either the princes or persons belonging to the royal family. The provinces were further divided into districts which were called the 'Vishayas'. The administrator of a Vishaya was called the 'Vishayapati'. This officer was also appointed for five years. Dr. A.S. Altekar has rightly remarked: "Government, moreover, was remarkably

decentralized, and most of its functions were transferred to district administration".

Local Administration

The local administration had also been developed to a considerable extent during the Gupta period. It may be sub-divided into two parts:

i) Municipal or Town Administration

ii) Rural or Village Administration

But that time, many big cities like Pataliputra, Taxila, Mandasor, Ujjain were developed and the administration of each city was carried on by an officer known as the 'Purapala'. The Purapal was assisted by a council known as 'Parishad'. The Purapala was appointed by the Vishayapati. The council had a right to collect the taxes from the people of the city. The duty of the Purapala and the town council was to make necessary arrangements regarding health, sanitation, primary education, etc. The village was the smallest unit of administration. The administration of the village was governed by a village headman known as **Gramika** or **Gramadhyaksha**. He was responsible for the safety of the village and for the maintenance of peace and order. He was assisted in his work by a non-official council known as 'Panchamandala'. Generally, the elders of the village formed this council.

Judicial Administration

The king was considered to be the fountainhead of justice. He was the highest authority of the judicial administration. There was a hierarchical system of judiciary from the village level to the supreme court. The chief justice was called the 'Mahadandanayaka'. The account of Fahien throws a flood of light on the judicial system of the Guptas. He writes that the government was not very severe and the laws were mild. Punishments were very simple in nature. Punishment was awarded according to the nature of the crime.

Military Organisation

The Gupta rulers had a very powerful army. It consisted of elephants, infantry and cavalry. Chariots were also used to some extent. Camels formed

a part of the army for the desert area. The chief officer of the army was called 'Mahasenapati'. There was another officer called the 'Ranabhandagaradhikarana' or the officer incharge military exchequer who made necessary arrangement for the army. It is evident from the Allahabed pillar inscription that bows, arrows, swords, spears, javelins, battle axes were the most popular weapons which were used in the army.

Administration of Pushyabhutis

Pushyabhutis administration resembles that of Mauryas and Guptas. Hieun Tsang has shed enough light on his administrative system.

The King: The position of the king was supreme in the administration and he possessed unlimited power but he never made an improper use of these absolute powers. Harsha was an embodiment of charity, liberality and religious contemplation. The king used to adopt the title of Param Bhattarak, Parameshwara, Paramdevata and Maharajadhiraj. He was the supreme commander in the battlefield.

Ministers and Officers

Harsha had several ministers to help in the work of administration. They were known as 'Sachivas' or 'Amatyas'. A part from Amatyas there were various officers appointed for different departments of the state. Bhandi was the chief minister of Harsha. Dr. R.S. Tripathi has given the following list of his ministers. They helped him in various spheres.

Harsha and His Times

1. *Mahasandhivigrahadhikrita* (Minister of war and peace)
2. *Mahabaladhikrita* (Officer in supreme command of the army)
3. *Baladhikrita* (Senapati or commander)
4. *Brihadasvavara* (Head cavalry officer)
5. *Katuka* (Commandant of the elephant force)
6. *Pathi* (Superintendent of soldier's barracks)
7. *Rajasthaniya* (Foreign secretary)
8. *Kumaramatya* (Counselor of the prince)
9. *Uparika* (Governor of a province)
10. *Visyapati* (the head of a Visya or modern district) etc.

Provincial Administration

Provinces were known as Bhukti during Harsha's empire. His entire empire was divided into provinces or Bhuktis. The Bhuktis were again divided into Visyas (district) and Visyas were further divided into several Pathakas (Tehsils). Village was the smallest unit. The head of village was known as Gramika. The provincial administrator was known as Uparika. There were some other officials also to help the ruler in provincial administration.

Crime and Punishment

Hieun Tsang writes, "As the government is honestly administered and the people live together on good terms the criminal class is small. Though the administration was strict yet the roads were not safe". The Chinese traveler was himself robbed twice. Severe punishment was given if any one plotted against the life of the king. Banabhatta has mentioned that prisoners were released on the king's birthday. But in view of the increasing incidence of crime, the policy of severe punishments was adopted.

Military Power

Harsha needed a grand army to establish law and order in the country and to crush the foreign invaders. Yuan Chwang informs us: "He increased his army, bringing the elephant corps upto 60,000 and the cavalry to 1,00,000. In fact, the security of his state rested on such a vast army".

Hieun Tsang

Hieun Tsang was also a Chinese pilgrim. He belonged to an aristocratic lineage. He was born in the year 605A.D. He had a religious bent of mind from the early childhood. When he was quite young he visited India in 630 A.D. He intended to collect Buddhist literature. He remained in India for about 15 years and visited almost all the sacred places related with Buddhism. After returning home he wrote an account of his journey in 661 A.D., which is known as 'Si-Yu-Ki' or 'The Records of the Western World'. Though he had come to India with a religious purpose, yet his accounts give a detailed description of the contemporary political, social, economic and religious life during the reign of Harsha. The book has a great historical value and significance.

5.4 ECONOMY

Mouryan Economy

Agriculture

The expansion of agrarian economy during the Mauryan period facilitated the evaluation of taxes. The collection of revenue in the form of taxes created a feeling of economic and social security. For the purpose of assessment of land revenue, five forms of land owenership was defined. They are a) Cultivators, b) Communal ownership, c) Large-scale land owners, d) King (crown) lands, e) State owned lands. There is distinction between the king and the state in the Mauryan period. Hence the king, besides having some personal lands, also received taxes of the state lands.

Main source of income to the state; ¼th to $^1/_6$ th of the produce varying from region to region; Directly collected by the king's officials from the individual cultivators and there were no intermediaries.

Industrial Crafts

a) Metallurgy – growing knowledge of mining of various metals like iron, copper, tin, gold, silver, etc., and also manufacturing different articles out of them; b) Wood-working, c) Stone-cutting, d) Textile – Manufacturing particularly at Mathura, Kasi, Pataliputra, Vanga, Mahisa, etc., e) Pottery-discovery of pots and potshereds (NBPW) at several Mauryan sites.

Trade and commerce under Kushans

In contrast to the Mauryan period the period between 200 B.C. and 300 AD was an age of small kingdoms, many of them foreign in origin. Hence many orthodox historians consider it as the "Dark Age". But modern historians consider it as the "Mercantile Age of India", because of the thriving trade that was carried on during this period.

Economy under the Guptas

Existence of Too Many Feudatories

Unlike the Mauryas, the Guptas adopted such pompuous titles as 'Maharajadhiraja', which imply the existence of lesser kings with considerable

authority within their empire. In fact, the major part of the territory conquered by the Guptas was ruled by feudatories. Only Bengal, Bihar and UP, which formed the nucleus of the empire, were directly under the imperial rules.

Absence of Large Central Army and Bureaucracy

Again, in contrast to the Mauryas, the Guptas do not seem to have possessed a big organized army. Probably the supplies by feudatories constituted the major portion of the Gupta military apparatus. Nor did the Guptas possess an elaborate and organized bureaucracy. All this led to the weakening of royal control over administrative machinery.

Development of Feudal elements

a) **Increasing Land Grants:** Decentralisation of administrative authority was caused by increasing grants of lands and villages with fiscal and administrative immunities to priests and temples. Further it led to the oppression of the peasants and other inhabitants of the gifted villages who were asked to obey their new masters and carry out their orders.

b) **Serfdom:** These land grants paved the way for feudal developments in India. Several inscriptions give hint of the emergence of serfdom, which meant that the peasants were attached to their land even when it was given away.

Economy under Pushyabhutis

The nature of the economy under Pushyabhutis became increasingly more feudal and self-sufficient. The decline of trade and commerce which started during the Gupta period itself went on unabated under Harsha. This is evident from the decline of trade centres, paucity of coins and the almost complete disappearance of guilds of traders and merchants. The decline of trade and commerce obviously affected the handicrafts and other industries for want of demand. And also this decline affected even agriculture, though indirectly.

5.5 Society

Society of the Mauryas

Changes in the Varna System

The economic changes of the period did not allow the Vedic fourfold system to function smoothly; Reduction of gap between the Vaishyas Improvement in their economic position, but no simultaneous improvement in their social status. This caused social tensions and finally led to the growth in the popularity of heterodox sects. The initial reaction of the Brahmins was to make the Varna System more rigid.

Megsthense' Division of Indian Society

He divided it into seven classes, viz. a) Philosophers (corresponding to Brahmins), b) Cultivators (mostly Sudras and some Vaishyas), c) Soldiers (mostly Kshatriyas), d) Herdsmen e) Artisans, f) Magistrates, and g) Councillors. The above division seems to be economic rather than social.

Position of Women

Brahmanical literature was particularly severe in treating women and assigned them a very low status in the society. Buddhist texts, on the other hand, were much more considerate in treating them. Megasthenese's gave reference to the growing practice of polygamy, employment of women as palace guards and body-guards to the king, spies, etc., permission of widow-remarriage and divorce. Thus, the position of women, though inferior to that of men was not as bad as it was the later periods such as the Gupta period.

Society under the Guptas

Caste System

The caste system was the basis of social setup, The society was divided into four Varnas : Brahmin, Kshatriya, Vaishya and Shudra, the Brahmins occupied a very high position in the society. They were respected and honoured even by the rulers. The priest was the chief adviser of the king in diplomatic matters. Next to the Brahmins came the Kshatriyas and the Vaishyas who also occupied respectable place in the society. Fahien mentions

about the 'Chandalas' who lived outside the city. They were mostly hunters, fishermen and butchers.

Position of Women

During the Gupta period, the position of women in the framework of Indian society had largely deteriorated in certain respects. Pre-puberty marriages were prevalent to a large extent. 'Sati' System was gradually coming into vogue.

Society under Pushyabhutis

This period witnessed the ascendancy of Varnasrama dharma and it became an indispensable cornerstone of the Brahamanical social structure. Hiuen Tsang writes about the existence of four varnas or orders in India. Bana characterizes Harsha as one who carried out all the rules of the Varnas and the Ashramas. Both Bana and Hiuen Tsang talked about the existence of many mixed and sub-castes such as the class of vernacular poets, class of bards, class of betal-bearers, etc.

Hiuen Tsang takes note of many out-castes and untouchables such as butchers, fishermen, executioners and scavengers, who were segregated and were not allowed to mix with the people of the higher Varnas and had their habitations marked by a distinguishing sign. The position of women seems to have suffered a further decline during this period. The institution of Svayamvara (self-choice in choosing the partner) declined and there is no instance of its practice in the contemporary literature. Remarriage of widows was not permitted particularly among the higher Varnas. The evil system of dowry, according to Bana, was quite common. And also there are quite a few examples of the practice of committing Sati.

5.6 CULTURE

Mauryan Art

1) **Pillars and sculpture:** The pillars set up by Ashoka furnish the finest, the most beautiful and characteristic specimens of the remains of the Mauryan art. These pillars, with Asokan edicts inscribed on them, were placed either in sacted enclosures or in the vicinity of towns.

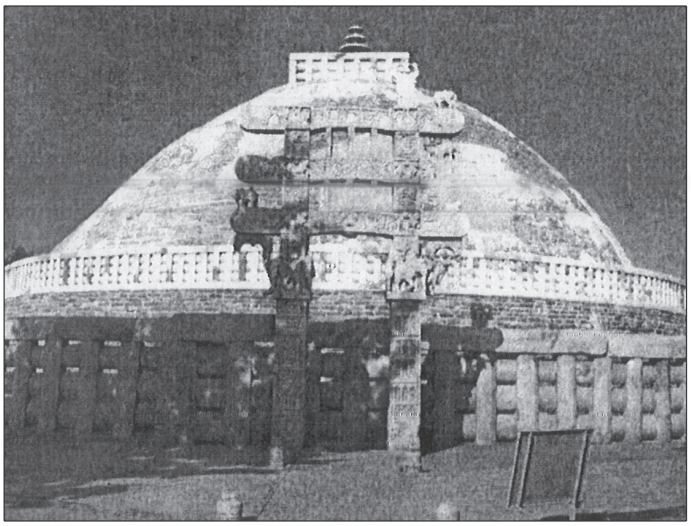
The pillars are made of two types of stone

i) Some are of the spotted red and white sandstone from the region of Mathura, and ii) other of buff coloured fine – grained hard sandstone usually with small black spots quarried in Chunar near Banaras. It would seem that stone was transported from Mathura and Chunar to the various sites where the pillars have been found and there the stone was cut and carved by craftsman, who probably came from Taxila and had experience in handling stone.

Sarnath

2) Stupas

A stupa is a solid domical structure of brick or stone, resting on a round base. It is surmounted by a shaft and an umbrella, the symbol of spiritual sovereignty. Asoka is credited with building 84,000 stupas all over India and Afghanistan. Hiuen Tsang, during his visit to India (7th century AD), is said to have seen a considerable number of these stupas, but majority of them have not come down to us. The best example of these is the famous stupa at Sanchi (near Bhopal) with massive dimensions (diameter-1215', height 77.5', height of stone-railing-11).



Sanchi Stupa

3) Caves

Another important heritage of the Mauryas are the caves, cut out of hard and refractory rocks. Their interior walls are so well-polished that they shine like mirrors. These wonderful monuments were meant to be residences for monks (Viharas) and also served the purpose of assembly halls (Chaityas).

Gandhara, Mathura and Amaravati schools of art

A) Gandhara School

1) Period, Place and Patrons

It flourished from about the middle of the 1st century BC, to about the end of the 5th century AD, in the Gandhara region (North-Western Privince), and hence known as the "Gandhara School". Gandhara School owed its origin to the Greek rulers of Bacteria and North-Western India and has sometimes been called "Indo-Greek". But the real partrons of the school were the Sakas and the Kushans, especially Kanishka, who inherited and carried on the art traditions of their Hellenistic (Greek) predecessors in this region. It is called the "Greeco-Buddhist" School.

2) Main Features of Gandhara Sculpture

The influence of the Greeco-Roman art traditions on the Gandhara art is clearly evident. Gandhara school has a tendency to mould the human body in a realistic manner with great attention to accuracy of physical details, especially the delineation of muscles, the addition of moustaches, curly hair etc. It is marked by the representation of thick drapery with large and bold foldlines. It is known for rich carving, elaborate ornamentation and complex symbolism.

B) Mathura School

The Mathura school was probably inspired by Jainism as we find that many figures of cross-legged naked Tirthankaras in meditation were carved by Mathura craftsmen. The early Buddhas and Bodhisattvas of the Mathura School are fleshy figures with little spirituality about them, but later they

developed in grace and religious feelings. Hence forth the Buddhist images exhibited not only a firm, masculine and energetic body but also one with grace and spiritually. The Mathura artists also carved out images of Brahmanical divinities, such as Shiva and Vishnu, were represented alone and sometimes with their consorts, Parvati and Lakshmi respectively.

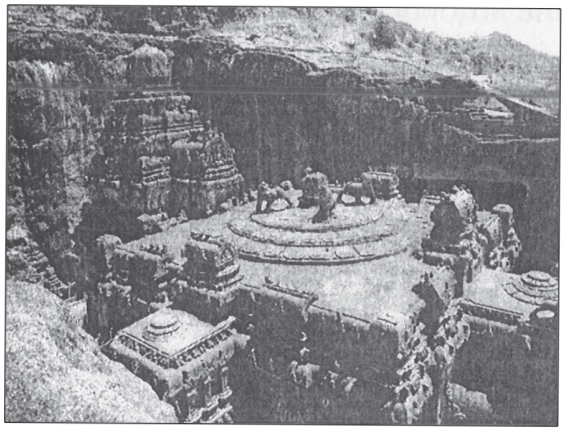
C) Amaravati School

The great stupa of Amaravati was adorned with limestone reliefs depicting scenes of the Buddha's life and surrounded with free-standing Buddha figures. The relief medallions are certainly among the greatest works of the Indian art. Beautifully balanced in composition to fit the circular frames, they convey an intense vitality and a sense of rapid movement, quite unexpected in the context of the grave and calm religion they illustrate. The slender, long-legged figures are portrayed in vigorous action.

Culture of the Gupta age

1. Architecture

In the history of Indian art the Gupta art occupies a significant position. By evolving the Nagara and the Dravida styles, the Gupta art ushers in the history of Indian architecture, a formative and creative age with unlimited scope for future development and elaboration.



Ellora Caves

Ajantha Frescos

a. **Rcok-cut Caves:** The rock-cut caves continue the old forms to a large extent. The most notable groups of rock-cut caves are found at Ajanta and Ellora (Maharashtra) and Bagh (MP).

b. **Structural Temples:** The following five groups may be distinguished among the structural temples belonging to this period.

   i. Flat-roofed square temple;
   ii. Flat-roofed square temple with a second story (Vimana) above;
   iii. Square temple with a tower (Sikhara) above;
   iv. Rectangular temple; and
   v. Circular temple

Examples of the second type may be seen in the so called Parvati temple at Nachna Kuthara and the Siva temple at Bhumara (MP). The third group is represented in the Deogarh and Bhitargoan (MP) temples. The importance of this group lies in the innovation of a Sikhara or tower that caps the sanctum, the main feature of the Nagara style.

Progress of education

Remarkable progress was made in the field of education during the Mauryan period. The Mauryan rulers paid much attention to imparting literacy to people. The edicts of Ashoka were also meant for the common masses who could read and understand them. Taxila was the oldest university (Vidyalaya) of ancient India. The standard of this university was very high. Brahmins, Kshatriyas, Vaishyas and Shudras had equal rights in respect of receiving education. The students of all castes and religions, not only from the different parts of India, but also from other countries, came to Taxila to get education in various subjects.

Literary activities

From the literary point of view, the Mauryan period was at the zenith of progress. It is clear from the edicts of Ashoka that two scripts, Brahmi and Kharoshth, were prevalent at that time. The **Arthashastra** of Kautilya, the **Kalpasutra** of Bhadrabahu, Buddhist book **Katha-Vasthu** and many **Dharmasutras** and **Grihasturas** were written during this period. The 'Artha-Shastra' of Kautilya is the most prominent book of the Mauryan period.

This book has occupied an important place among all literary activities of that time. With the help of this book, we get ample information about the Mauryan administration.

A great patron of literature – Kanishka

Kanishka was an able patron of art and literature. Many learned scholars received patronage in his court. His name is associated with several eminent Buddhist writers, Ashvaghosha, Nagarjuna, Vasumitra and Charak. Asvaghosha was the most renowned personality of his court, who wrote many books of high standard in Sanskrit language. **Budda-Charita**, **Saudarananda Kavya**, **Sariputra Prakarna** are the most important works of Ashvaghosha. His writings may be compared with the works of Milton, Kante, Voltaire and Goethe. In the same way, Nagarjuna, Vasumitra and Charak also wrote many books in Sanskrit language. Thus, Sanskrit language flourished under the patronage of Kanishka. He was a great builder like Ashoka. He laid the foundation of two towns, namely, Kanishkapur in Kashmir and another town near Purushpur. Many beautiful statues relating to the life of Buddha were also built in his times. The most significant feature of the reign of Kanishka was the development of the Gandhara school of art. It was an admixture of the Indian and Greek styles of sculpture.

The Gupta art

The Gupta period is known as the golden period from the artistic point of view. Almost all the historians have admitted the fact that this period, reached a high level of excellence in the domain of fine arts. Architecture had greatly flourished during the reign of the Guptas. The buildings, temples, pillars and stupas of this age were grand and beautiful. Unfortunately, some Gupta temples and buildings were destroyed by the Hunas and the Muslim invaders.

Many splendid temples were constructed during the Gupta period, Among those that survived, the following are well known:

1. The Dashavatar temple at Devagarh in Jhansi district.
2. The Shiva temple at Bhumara in Madhya Pradesh.
3. The temple of Lord Vishnu at Tigawa in Jabalpur district.

Percy Brown an eminent authority of art is of the opinion that the architecture of the temple of Bhitargaon indicates a long tradition. Besides the above, some Stupas, caves and Viharas were also constructed during that period. The Stupa of Sarnath, the caves of Ajanta and Udayagiri are of great artistic merits. Beautiful idols of Lord Buddha had been made in stone, metal and clay and various Puranic statues were engraved on stone magnificently. Out of all the statues of Lord Buddha, the following three are the most remarkable:

i. Sarnath statue of Buddha

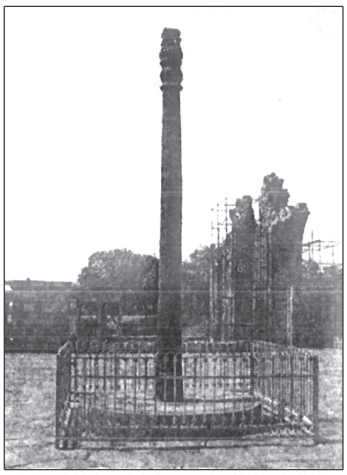
ii. Buddha's statue at Sultanganj.

iii. Standing statue of Buddha at Mathura.

The art of painting reached its climax during the Gupta period along with architecture and sculpture. The pictures depicted in Ajanta, Ellora and Bagh caves are fine examples of paintings.

Sculpture

a) Stone Sculpture: A good specimen of the well known statue of Buddha from Sarnath and the Great Boar (Varaha) carved in relief at the entrance of a cave at Udayagiri were most impressive image. A charming relief of a dancer, accompanied by girl musicians found near Gwalior.



Iron Pillar at Mehrauly

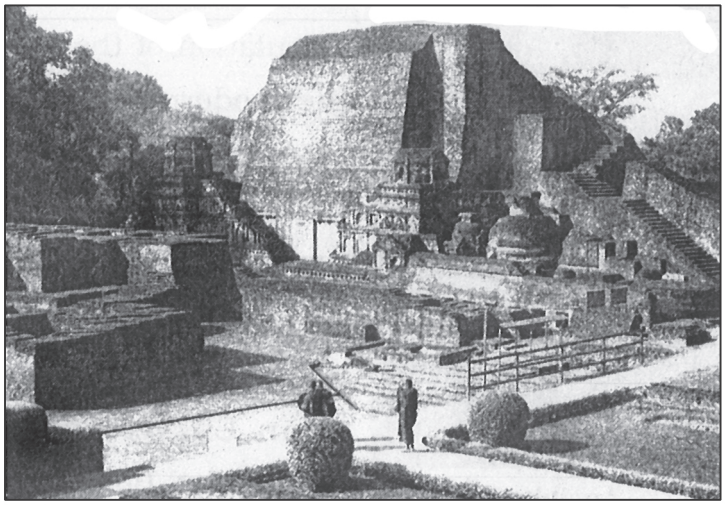
b) Metal Works: A copper image of the Buddha, about 18 feet high, was erected at Nalanda in Bihar at the close of the 6th century A.D. Sultangani Buddha of 7 ½ feet is also noteworthy. Iron Pillar at Mehrouli (Delhi) is worth mentioning as it stands till today as symbol of Guptas' scientific knowledge.

Cultural activities of the Pushyabhutis

Harsha was not only a partron of art and learning, he was himself a great scholar. Dr. Ray Chaudhary has written about him, "A great general and a just administrator, he was even greater as a patron of religion and

literature. As a matter of fact he extended liberal patronage to learning and the learned". He is supposed to have written three Sanskrit dramas, 'Ratnavali', 'Nagananda' and 'Priyadarsika'. Banabhatta was the most prominent scholar and man of letters in his court. He wrote 'Parvatiparinaya', 'Harsha-Charita' and 'Kadambari'. He promoted learning by awarding liberal grants to educational institutions like the Nalanda University. He used to spend one-fourth of his income for the development of learning. According to Dr. R.C. Majumdar, "Harsha distinguished himself almost equally in arts of peace and war. He could wield the pen as well as the sword".

He donated a hundred villages to Nalanda. A great number of students used to receive education there. Some of them came to Nalanda from distant lands like China, Tibet and Mongolia. The number of the teachers in this university was 1,500. Shilabhadra was the chancellor of the university. Subjects like the Vedas, Grammar, Astronomy, Mathematics, Palmistry, Literature and Ethics were taught here and the medium of instruction was Sanskrit. Hieun Tsang was also the student of this university and remained here for about two years. The most renowned teachers of the university were Dharmapal, Chandra Pal, Gunamati, Sthirmati, Gyan Chandra and Kamal Shila etc.



Nalanda

5.7 Science

1. Mathematics and Astronomy

In the Gupta Age, the sciences of Mathematics and Astronomy were also cultivated with success and distinction. The formulation of the theory of **zero** and the consequent evolution of the **Decimal System** are to be credited to the thinkers of this age. Aryabhatta, Varahamihira, and Brahmagupata were in those days the famous astronomers and mathematicians of the world.

a) In his famous work, the **Surya Sidhanta**, Aryabhatta (late 5th and early 6th century AD) examines and explains the true cause of the solar and lunar eclipses. His calculation of the size of the earth is very near to the modern estimation. He was the first Indian astronomer to discover and declare that the earth rotates round its axis. He was also the author of **Aryabhattiyam** which deals with arithmetics, geometry, algebra and probably trigonometry.

Aryabhatta

b) Varahamihira's Brihat Samhita (6th Cen.AD) is an Encyclopaedia of Astronomy, Physical Geography, Botany and Natural history. His other works are **Pancha Siddhantika**, **Brihatjataka** etc.

c) Brahmagupta (Late 6th and early 7th century AD), another famous astronomer and mathematician of the age, anticipate Newton by declaring that "all things fall to the earth by law of nature, for it is the nature of the earth to attract and keep things". His works are **Brahmasphuta Siddanta** and **Khanda Khadyaka**.

d) The Vaisesika school of physicists pronounced the atomic theory.

e) The Hindu astronomers of the period had discovered that the heavenly bodies shine by reflected light.

2. Medical and other Sciences

a) Metallic preparations for the purpose of medicine and references to the use of mercury and iron by Varahamihira and others indicated that much progress was made in chemistry.

b) The **Navanitakam** was a medical work, which is a manual of recipes, formulae and prescriptions.

c) Palakapya was the author of **Hastyayurveda** or the Veterniary Science.

d) Charaka and Sushruta were the two prominent doctors of this period. Dhanvantari, the greatest physician of ancient times, was also belongs to this age.

Thus, medical science which made considerable progress in the classical age was widely studied, and Sanskrit medical treatises were the basis of much of the later Arabian learning which reached Europe via Alexandria in the Middle ages.

5.8 SUMMARY

The period between 3rd to 7th century AD is extremely significant period of Ancient India. Several literary and Archeological sources provide information for the reconstructing this history of this period. The period also witnessed the heydays of the major dynasties like Mourya, Gupta Kushana Pushyabuti's. Mouryans were the first rulers to unite greater part of subcontinent into single political entity. The secular teachings of Ashoka Dhamma gained prominance. Kushans were most important of foreign invader as they are able rulers. Kanishka restored administrative unity and patronised Buddhism. The Gupta periods saw progress in fields of science, arts, religion and literature. The most significance ruler of Northern India in the 7th century was Harshavardhana of Pushyabuthi dynasty who encouraged learning. Apart from Polity, Administration, Economy, Society and Cultural progress of the above period are discussed at length in this chapter.

QUESTIONS

I. Essay Type Questions

1. Write an essay on the Mauryan Administration.
2. Examine the special features of Gupta Administration.
3. How was the polity under the Pushyabhutis?
4. Explain briefly the Economy of India between 3rd century B.C. and 7th century A.D.
5. Describe the growth of art and architecture from the Mauryas to the Pushyabhutis.
6. Why Gupta period was called 'Golden Age'?
7. Trace the Literary Progress from 3rd century B.C. to 7th century A.D.

II. Short Answer Type Questions

1. What are the main sources of Information about the Mauryan Dynasty?
2. "Chandragupta Maurya was the first national ruler of India" Discuss.
3. Give a brief account of Greatness of Ashoka.
4. What do you understand by Ashoka Dhamma?
5. What was the importance of Kushan period in economic and cultural life of India?
6. What are the main sources of information for the history of the Guptas?
7. Write a short essay on Samudragupta.
8. Examine the society, economy and religion under the Guptas.
9. Estimate the greatness of Harshavardhana.

III. Short notes

1. Kautilya's 'Arthasastra'.
2. Indica.
3. Dharma mahamatras.
4. Kalinga war.
5. Sarnath.
6. Fa-Hien.
7. Allahabad pillar Inscription.
8. Kalidas.
9. Ajanta Caves.
10. Kanishka.
11. Gandhara Art.
12. Mathura Art.
13. Hiuen Tsang.
14. Mahamoksha Parishat.
15. Hunas.
16. Bana's 'Harsha Charita'.

IV. Map Pointing

1. Pataliputra
2. Mathura
3. Kalinga
4. Sanchi
5. Gandhara
6. Taxila
7. Khotan

8. Kasi
9. Vaisali
10. Purushapura
11. Indraprastha
12. Thaneswar
13. Kanauj
14. Prayaga
15. Ujjain

Chapter 6

Deccan and South India upto 10th Century AD

6.0 Introduction
6.1 Sources
6.2 Sangam age
6.3 Breif survey of political history of Deccan and South India
6.4 Society, Economy, Religion Art and Architecture
6.5 Summary

6.0 INTRODUCTION

The 'Deccan' literally means the Southern and Peninsular part of the great land mass of India. The geographical limits of the Deccan are defined by the scholars at Deccan History conference held at Hyderabad, in the year 1945 'The Deccan shall be deemed to mean the region from the river Tapti in the north to the edge of the plateau in the South and from the Sea to Sea. The land lying to the South of the Vindhyas and river Narmada and stretching almost east to west along the Tropic of Cancer is generally known as South India. From pre-historical times to the end of 10th century A.D the Deccan region and South India has witnessed significant changes in different fields. Especially this region has witnessed the rise of political powers in the form of Chola, Chera, Pandya, Pallava, Chalukya, Rastrakuta and Cholas

of Tanjore. Each one of them ruled their subjects with utmost care and contributed to the enrichment of culture in this region.

6.1 SOURCES

A large number of literary works and inscriptions enrich in the study of the history of the Deccan and South India of the period under study. Among the Tamil literary works of the period (Sangam age) *Tolkappiam* of Tolkappiar (a work on grammar) gives useful information about the culture and society of the Sangam age. Similarly *Thirukkural* of famous Tamil poet Thiruvallavar was considered as the Bible of the Tamil country. It throws the light on the social life and moral values of the period.

Regarding the political, social, economic and religious condition of Satavahana age, puranas (Mastya, Vayu, Vishnu, Brahma), Gunadya's ***Brihatkatha***, King Hala's ***Gadhasapthasati***, Vatsayana's ***Kamasutra***, ***Indica*** of Megasthanese, *Periplus* of the *Erithrean* Sea, the accounts of Pliny and Ptolemy are providing useful historical information.

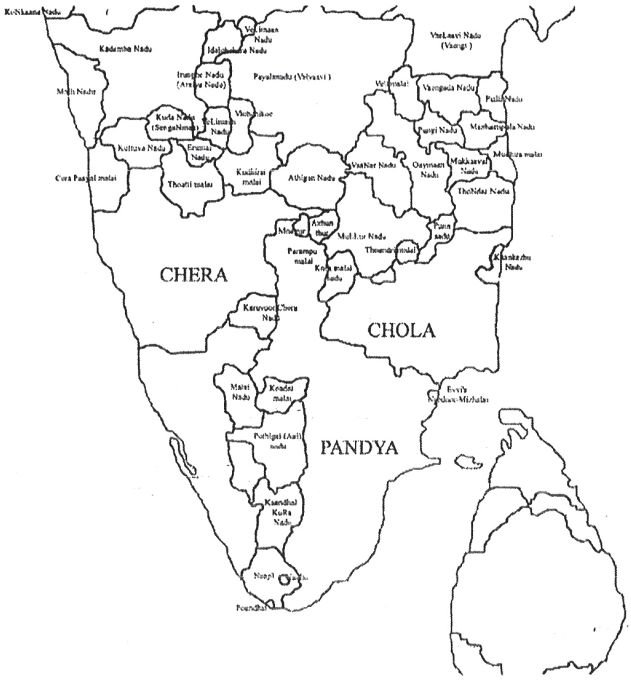
The Pallava, Chalukya, Rastrakuta and Chola rulers are well remembered in the annals of South India history for their glorious services to literature. Most of them are scholarly Kings . They patronized many poets and scholars. Mahendravarma I wrote an excellent work entitled ***Matthavilasa Prahasanam***, Baaravi another poet wrote ***Kiratharjuneeyam***. Dandin wrote ***Dashakumara Charitam***. These works are providing some information about the Socio-Religious life of the Tamil people. The account of Chinese travellor Huian-Tsang is also providing valuable historical information about Pallava – Chalukyan age. The Vengi Chalukyas patronized Telugu language. The translation of Sanskrit Mahabharatha into Telugu was encouraged by Raja Rajanarendra. Poet Nannayya started this work Rastrakuta King Amogavarsha was a great ruler and scholar. He wrote the famous work '***Kavirajamarga***' in Kannad. Neethivaakyamrutham of Somadevasuri, Manasollasam of Someshwara III of this age are giving information about moral and ethical values of people. Vigneshwara's work gives the glimpses of religious customs of the people.

The epigraphs or inscriptions are also providing very useful information about the history of the rulers of Deccan and South India. Emperor Ashoka was the first Indian ruler to issue the inscriptions. His rock edicts and pillar inscriptions found in various parts of the country helped us to identify the real geographical extent of Mauryan Empire. The Satavahana rulers also followed the Mauryan model. The Satavahana inscriptions are found at Nasik, Karle, Bedsa, Amaravathi, Dharanikota, Nanghat, Kondapur, Paitan, Bhattiprolu and Nagarjunakonda. They are containing information about the polity, society, economy and religious aspects of Satavahana age. The Pallava Kings also issued large number of inscriptions on various occasions. Especially their records from Tiruchunapally, Mandagapattu, Kudiymalai, Madurai, Mahabalipuram are throwing light on the culture of the age. Among the Chalukyan epigraphs, the 'Aihole' epigraph of Badami Chalukyan King Pulakesin II is occupying unique importance as it is giving information about Pulakesin II's victory over Harshavardhana. Similarly the Rastrakuta inscriptions issued by Dantidurga found at Mankhed, Samangarh, and Ellora are giving useful information. Among the Chola inscriptions 'Uttaramerur' inscription issued by King Parantaka-I is giving detailed information about Chola's Local self Government.

Besides above mentioned literary works, inscriptions monuments and coins of the period are also helping in the study of the history of the period.

Sangam Age is known for its glorious achievements in the field of Tamil literature. The word Sangam was first used by Jains and Buddhists for their orders of monks. Its equivalent in Tamil was ' Kudal '. It means a society or a Parishat. Hence Sangam was the Council of Poets or learned men of Madurai. In Tamil Country the term 'Sangam' was first referred by a famous Shivite Saint named 'Tirunavukkarasu' Nayanar(Appar) of the early seventh century in his work *Triputtur Tiruttanandam.*

There are references about the three independent Kingdoms of Tamil Country i.e., Chola, Chera and Pandya. Even in the foreign travel account of Indica of Megasthanes also these three Kingdoms are mentioned. The



Chera, Chola and Pandyan states

literary works of Tamil scholars of the Sagam age are also referred about these Kingdoms. The Chola Kingdom extended over Arcot to Tiruchunapally, Cauvery delta and the adjacent area. Its imperial headquarters was Uraiyur. The Chera Kingdom lies between Cochin in the North and Tiruvalluvar in the South, Vanji was its capital. The Pandyan Kings ruled the area from Pudukkot to Kanyakumari. Madurai was its capital.

The rulers of Chola, Chera and Pandyan kingdoms were great warriors. They were involved in a series of wars inorder to establish their respective supremacy over Tamil Country. Karikala Chola (190 A.D) was the first great ruler among the Chola rulers. He achieved great victories in the battles of 'Venni' and 'Vahaipparandalai' against his rival's i.e, Chera and Pandyas. Karikala Chola built a new capital, Puhar (Kaveripattanam). He worked for the welfare of his people encouraged agriculture, trade and commerce. He built an anicut on the river Cauvary near Srirangam to provide water for agriculture. He also promoted the reclamation and settlement of forest land. He supported Vedic religion and performed sacrifices. The history of Chola Kings after Karikala was not clear.

The first Chera King was 'Udaiyajeral' (130 A.D). He was a great warrior and maintained huge army. His son 'Nedunjeral' 'Adan' won a historic naval victory against a local enemy on the Malbar Coast, and arrested many Yavana traders. He assumed the titles like 'Adhiraja' and **Imayavaramban** (He who had the Himalaya for his boundary). His capital was Marandai. He was involved in a dreadful war with his contemporary Chola king in which both of them lost their lives and their queens performed 'Sati'. This is the first reference about Sati practice in South India. Among the successors of Udiyanjeral his son Nedunjeral Adan, younger brother of Nedunjeral 'Kuttavan' and Senguttivan are known for their achievements.

The greatest Pandyan king of the age was Nedunjeliyan. He won the battle of 'Telaiyalanganam. He was praised by two great poets 'Manugadi Marudan (Pattupattu- Ten Idylls) and Nakkirar. Each one of them praised in their poems the great qualities of this ruler. He defeated most of his contemporary rulers and performed Vedic sacrifices. He assumed the title Parmeswara. His capital Madurai was the seat of Sangam literature.

6.2 Sangam Age

Polity during Sangam Age

The prevailing form of government was monarchy. The king enjoyed absolute powers. But his powers were restricted by the moral checks and traditional ideals. The popular assembly called Sabha advised him in general administration and law and justice. The king employed the spies. The village assemblies took care of the village administration. The kings maintained traditional fourfold army besides a strong navy. Fighting and dyeing in the battle field was considered to be a matter of pride and honour for a soldier. Memorial stones were set up at the spot where they fell down dead.

Glimpses of Socio, Economic and Religious Life

The society was based on the caste system. There were four fold divisions such as *Vanam*, *Variani*, *Tudiam* and *Kadamban*. The caste system was not

rigid. The Brahmins enjoyed a respectable position in the society. The nobles and the merchants led a comfortable life. There are evidences to the existence of slavery in the Tamil country. The common amusements were dance, music and poetry. Women occupied a dignified position in the society.

Agriculture was the main occupation of the people cattle breeding, pottery, weaving were other occupations. There were also other classes like Blacksmiths, Shepherds, Goldsmiths, Oil pressers and Cobblers. The economic life of the people was controlled and regulated by the guilds or corporations or associations. Inscriptions refer to the corporations of weavers, potters. Ivory workers, bamboo workers and others. There was mobility of labour class. **Manimekhalai** mentions that the palace at Puhar in the Chola kingdom was built by Magadhan artisans, Maratha mechanics and Yavana carpenters

In the religious life of the people, we find a synthesis of Tamil practice with the Vedic system. The ancient Tamils worshipped the forces of nature, serpents and various 'demons'. They offered sacrifices to their Gods. Music and dance formed part of temple worship. The kings and the Brahmins performed a number of Vedic sacrifices. Saivism was widely followed by the people. Siva, Murugan or Subramanya were the popular gods. The Tamils believed in the theory of karma and rebirth.

Literature

The history of Tamil literature was said to have began with the Sangam Age. **Tolkappiam**, work on grammar was composed by Tolkappiar. **Tiruvalluvar** was the author of the famous classic **Kural**. This is a code of ethics and played an important role in the lives of Tamils. Thc Jain and Buddhist scholars also contributed to the development of Sangam literature.

Two eminent Tamil works and their importance

During the Sangam age two famous tamil works namely, ***Tolakappiam written by Tolkappair*** and Tirukkural of Tiruvallur earned great name for their scholarship. Tolakappiam deals with grammer and Thirukkural deals with codc of eithics.

6.3 Brief survey of the Political History of Deccan and South India

In the history of Ancient Deccan and South India the advent of Satavahanas as an independent political power is an historic event. In the epigraphs of Mauryan rulers, Satavahanas are mentioned as their subordinates. It is an accepted fact now that Satavahanas ruled the present Telugu speaking area of Andhra Pradesh, Maharastra and Karnataka. Historians like R.G. Bhandrakar, Rapson, Barnett, Ghulam-Yazdani, P. Sreerama Sarma, V.A. Smith, D.C. Circar and V.V.Krishna Sastri has carried out extensive research on various aspects of Satavahana rulers. Satavahana inscriptions from Nasik, Karle, Amaravathi, Dharanikota, Nagrjuanakonda, Naneghat, Dhanyakataka, and Paitan are giving very useful information about the political and other aspects of the age. Similarly literary works like ***Gadhasapthasathi*** of king Hala, ***BrihatKatha*** of Gunadya, Kuthuhala's ***Leelavathi***, Acharya Nagarjuna's ***Ratnavali***, Suhrullekha are also providing useful information about Satavahans history.

Rural life

Hala's Gadhsapthasathi provides a vivid picture of rural life of Satavahana age.

The Satavahana dynasty was founded by Sreemukha or Simukha. He usurped the throne from last Kanva ruler Susharma. His successors ruled from First Century BC to the Third Century A.D. The Satavahana rulers achieved glorious victories in wars and in cultural field. Gautamiputra Satakarni (80- 104 A.D), the twenty third ruler of the Satavahana dynasty was a great ruler. Under him, the Satavahana power and glory was revived. He was described as the destroyer of Sakas, Pallavas and Yavanas. He also defeated Saka king 'Nahapavna' and restruck large number of his silver coins. The northern parts of Maharastra, Konkan, and the Narmada valley and Saurashtra region of sakas passed in to the control of Gautamiputra Satakarani. According to the details given in the Nasik record of Gautami Balasri (mother of Gautamiputra Satakarni), her son has defeated the rulers

of Asika, Asmaka, Mulaka and Vidharbha. He assumed the title of 'the destroyer of Kshaharata dynasty'. He was also described with the titles like ***Trisamudraloya Peethavahana***, ***Kshatriya darpana mardana*** etc.

Gautamiputra Satakarni was a great conqurer and builder of vast empire. He protected the Vedic culture and showed religious tolerance. He was succeeded by his son Pulomavi II. The other important rulers of Satavahana dynasty are Yagnasri Satakarni and Pulomavi III. The Satavahana power declind after Pulomavi III. The Satavahana territories passed into the control of Ikshvakus, Chutus and Abhiras.

Polity, Society, Economy and Religion during Satavahana age

The contemporary literature and inscriptions of Satavahana period are throwing some useful light on the polity of their times. The Satavahanas to a great extent followed the Mauryan model of hereditary monarchy with minor changes. Their administration was very simple. The King was the head of the State. He honoured the principles laid by ancient political thinkers. The king was assisted by council of ministers. They divided their kingdom into provinces or 'aharas'. In the epigraphs of Satavahanas the names of five aharas are mentioned i.e., Govardhana ahara(Nasik), Soparaka ahara(West coast), Mamala ahara(Pune to satara), Satavahanihara(Bellary) and Kapurachara ahara(Gujrat).These 'aharas' are also called as 'Rastras'. 'Amatyas' are highest officials. They worked as provincial governors, treasurers and executors of land grants. The 'Rajukas' acted as judges and magistrates. The other important officers mentioned in the epigraphs are **Prathihara**, **Mahabhoja**, **Maharathi**, **Mahasenapathi**, **Gramika**, **Bhandagarika** and **Hermika**. Thus it is clear that Statvahanas made perfect and elaborated arrangements to provide popular and responsible administration to their people.

Four Classes of Society

Class I	: Maharatis, Mahabojas and Mahasendhipatis
Class II	: Amatyas, Mahamatras and Bhadargarikas
Class III	: The Lekhas, Vaidyas, Cultivators, Survarnakara etc.
Class IV	: Blacksmith, carpenter, Fishermen

During Satavahana period society was divided into four classes namely Maharathis, Mahabhojas and Mahasenapathis, they formed the highest classes in the society. There were feudatory chieftains in charge of Rashtras or districts. The second class consisted of both officials and non-officials among the officials were Amatyas, Mahamatras and Bhandargarikas. The non-officials class included the Naigama or the merchant, the Sarthvaha or head of a caravan of traders and the Sresthin or the head of a trade guild. The Lekhas or scribe, Vaidhya or physician, Halakiya or cultivator, Suvarnakara or goldsmith and Gandhika constituted third class. The fourth class included Lohavanija or blacksmith, Vardhaki or carpenter, and Dasaka or fisherman. Women during Satavahana period enjoyed respectable position.

Agricultures was the primary occupation of majority people during Satavahana period. The farmers enjoyed good irrigation facilities. Large number of village industries like weaving, pottery, and metal work flourished, during their period. Internal and external trade also was in a healthy state. Paithan Nasik, Vijayapuri, Dhanyakatak etc are famous trading centres. The Roman traders maintained trade relations with Satavahana Empire. The ***periplus* of the Erythean Sea** is giving detailed account about external trade between Satavahana Empire and Roman Empire. During Satavahana period besides Hinduism, Buddhism also enjoyed the support of people. Nagarjuna Konda, Amaravathi, Nasik, and Kanheri are famous Buddhist centers. Under Satavahana rulers Prakrite and Sanskrit language made great progress. **Gaadhasapstasati** and **Brihathkatha** are famous works of this period. During Satavahana period art and architecture made great progress. In Andhra desa large number of Buddhist Viharas, Chaityas and Stupas are constructed. A Stupa is a monument built on remains of Buddha or Buddhist monks. Chaithya was a place of worship. Amaravathi Stupa in

the present Guntur district of Andhra Pradesh on the banks of river Krishna is ana example of excellent sculpture of Satavahana architecture. The figures are characterized by "slim, blithe features and they are represented in most difficult poses and curves. The most beautiful representation of the school are those of plants and flowers especially the Lotuses. Thus Satavahana age gains a unique importance in the history of Deccan

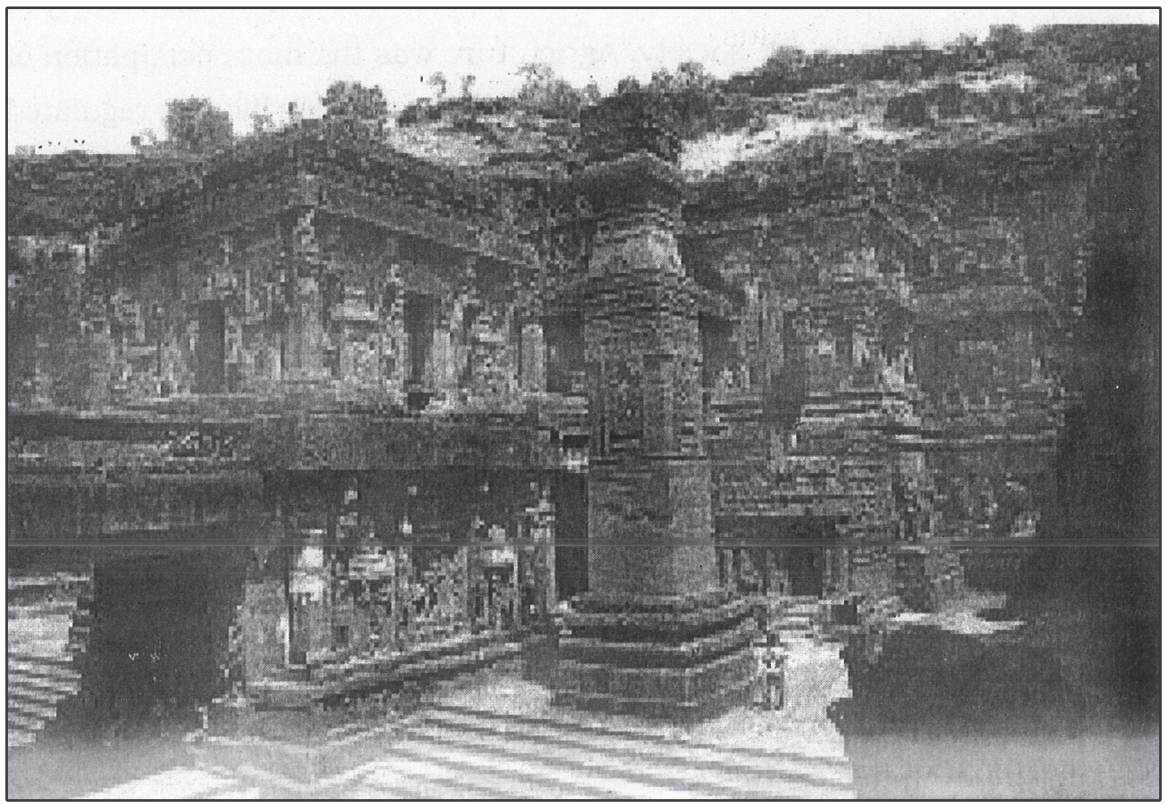
Pallavas of Kanchipuram (557 A.D – 796 A.D)

The Pallavas of Kanchipuram the Chalukyas of Badami and the Pandyas of Madurai are the contemporary rulers. They ruled the present Tamil, Kannada Speaking area. The three rulers were involved in regular wars to establish their control over Kaveri, Thungabhadra delta. Even though these rulers were involved in a prolonged political conflict, there was no hurdle to the growth of culture in this regions Hinduism received its old glory.In Tamil and Kannada language excellent works on various subjects were produced. Under the stimulus of this religious impulse, remarkable advances were registered in Architecture, sculpture, Painting and Music.

The Pallavas emerged as most powerful force in Tamil country under the leadership of Simhavishnu. His successors Mahendravarma (600 – 630 AD) was the son and successor of Simhavishnu. He was good in war and peace. His rule witnessed the Pallava-Chalukya and Pallava-Pandya conflict. In about 610 A.D. Pulakesin II deprived Mahendravarman of the province of Vengi. Mahendravarman was at first a Jain. Later he became a Saivite. Saint Appar lived in his court. He was a great poet, musician and a lover of architecture. He wrote "**Mattavilasa Prahasana**" in Sanskrit language. He built stone temples at Trichinapalli, Vallam, Mahendravadi and Dalavanur. The painting in the cave at Sittannavasal reveals the development of the art of dancing. Some of his favourite titles were Mattavilasa, Vichitrachitta, Chitrakarapuli, Gunabhara.

Narasimhavarman I (630 AD - 660 AD)

He was the son and successor of Mahendravarman. Early in his reign he defeated and killed Pulakesin II in the battle of **Manimangalam**. Badami or vatapi, the capital of the Chalukyas was destroyed. Narasimhavarman assumed the title of "*Vatapikonda*". Another great achievement of Narasimhavarman was the restoration of Manavamma, the Sinhalese refugee in his court. The Pallava king sent two naval expeditions to Ceylon to restore him on the throne of Ceylon. He also fought with the Cholas and Pandyas and defeated them. The Chinese pilgrim Hieun-Tsang visited his court in 642 A.D. The city of Mahamallapuram or Mahabalipuram was founded by him. Kanchi emerged as a great centre of learning. Bharavi lived in his court. Narasimhavarman had the title of **Mamalla**. The reigns of the immediate successors of Narasimhavarman are not of great importance. During their time the Pallava-Chalukya conflict continued.



Kailashnath Temple

Polity under Pallavas

The Pallavas established an extensive empire in the far South. Their rule was one of the most formative periods in the cultural history of India. The cultural unity of India was completed under them. The Pallavas followed the monarchical form of government. King was the pivot of administration. All the powers were concentrated in his hands. But the king was not a despot and protected the law of the land. The king was assisted by a number of officers in his day-to-day administration. The empire was divided into Rashtras, Kottams and Villages. Land revenue was the main source of income. Besides land tax the king had other sources of income like custom duties and monopolies and tax on various articles.

6.4 Society, Economy, Religion Art and Architecture

Society was organized on the basis of caste system Women enjoyed respectable position in the society. Agriculture was the main occupation of the people. Trade and commerce flourished. The economic life was regulated by the srenis or guilds. Mamallapuram and Nagapattanam were the famous ports. They carried on trade with China and South Asian Countries.

The period of Pallavas was one of great religious activity. Both Saivism and Vaishnavism flourished during this age. Kanchi became the seat of learning. Saints like Appar, Sambandar and Sundaramurthy popularized Saivism Tirumangai Alvar and Namalvar were some of the famous Vaishnavite, saints. With the spread of Saivism and Vaishnavism, there was a decline of Buddhism and Jainism to some extent. The kings in general followed the policy of tolerance towards other religions.

The Pallava School of architecture and sculpture is one of the most important and interesting of the Indian schools. In a sense, the Indian architecture in the South begins under the Pallavas. The Pallavas were the first to make a full and free use of stones in buildings. Kanchi and Mahabalipuram are the two important places of Pallava architecture and sculpture. Mahendravarman excavated temples out of solid rock. The example

Shore Temple - Mahabalipuram

of this group of architecture is Varaha and Durga caves at Mahabalipuram. Narasimhavarman built Seven Pagodas at Mahabalipuram. These are also known as the Seven Rathas. The Kailasnath temple at Kanchi and Shore temple at Mahabalipuram belonged to the structural form of architecture.

Chalukyas

The Chalukyas were one of the most important dynasties that ruled most parts of Deccan and South India. The Chalukyas were divided into three houses namely the Chalukyas of 'Badami' or Vatapi, the Chalukyas of kalyani and Chalukyas of Vengi. The Chalukyas were the contemporaries of the Pallavas of Kanchi. They ruled South India from 6th Century A.D. to 8th Century A.D and again from 10th Century A.D. to 12th Century A.D.

Jayasimha Vallabha was the first ruler of Badami Chalukyan dynasty. They ruled Dakshinapatha (territories between Vindhya Mountain and the river Krishna). However the first sovereign king of the Badami Chalukyan dynasty was Pulakesin I. He ascended the throne of Badami in the year 535 A.D. and ruled upto 566 A.D. Pulaksin II (609-642 A.D.) was the most ambitious and powerful king of the Badami Chalukyan dynasty. He came

to throne in the year 609 A.D. He had struggled very hard to overcome various internal problems. He also led his armies against the rivals like Kadambas, Gangas etc. The Latas the Malavas and Gujaras accepted the lordship of Pulakesin II. Pulakesin II clashed with pallava king Mahendravarman and defeated him. Vengi region was captured and appointed his brother Kubja Vishnuvardhana as the head of that region. Later on Vengi became the capital city of Eastern Chalukyan kingdom. They ruled coastal Andhra for more than two centuries. Chinese travellor Hiuen-Tsang visited Badami Chalukyan kingdom during the reigion of Pulakesin II. Hiuen-Tsang described the greatness of Pulakesin II and his military strength. He also defeated Harshavardhana in the battle of Narmada and protected South India from Pushyabhuthi army. The last days of Pulakesin II were miserable. In the battle of Manimangalam (642 A.D.) Pulakesin II suffered a crushing defeat in the hands of Pallava king Narasimhavarman. Pulakesin II lost his life in the battle. Due to the weak successors of Pulakesin II and internal problems the Badami Chalukyan rule was put to an end by Rastrakuta ruler Dantidurga.

The Chalukyan polity was based on hereditary monarchy with despotic powers. They believed in the Divine Right theory of kingship. The kings took the title "Sri Prithvivallabha". There was no formal council of ministers and the entire administration was carried on by loyal members of the royal family. There was no uniform system in all parts of the empire. The size of Rashtras, Vishayas and Nadus varied greatly. There is references of Vishayapatis, Samartas, Gramabhogikas, Mahattaras and other in the royal records. Village or grama was the lowest unit of administration. Village was controlled by a village officer called Gamunda. He was the link between the villages and the king's government.

The Chalukyas had an effective system of taxation. Persons who owned houses and house sites paid taxes on them. The Chalukyas maintained a powerful army. The military strength of the Chalukyan army is revealed in the war fought between Pulakesin II and Harshavardhana. Harshavardhana was defeated by Pulakesin II.

The social life of the people was well organized. According to Hiuen Tsang, the people were found of learning. The inscriptions reveal that the Brahmins were proficient in fourteen vidyas. The records of the Chalukyas points to the existence of a kind of academy of four sciences at Badami. According to their tradition the number fourteen refers to the four Vedas, six Angas and the Puranas, Mimamsa, Nyaya and Dharmasastra. The four vidyas are taken to be Vedas, Philosophy, Vartha (economics) and Dandaniti (politics).

The early rulers of this dynasty were orthodox Hindus. They revived vedic sacrifices. Pulakesin I performed asvamedha sacrifice. The Chalukyas built many magnificent temples at Badami, Aihole and Pattadakal.

The Chalukyas were great patrons of art and architecture. Some beautiful fresco paintings wre executed under their patronage. Magnificent temples were built by them at Badami, Aihole, Pattadakal, and Alampur. Temples became the centers of social and cultural activities. They contained beautiful sculptures.

Rastrakutas (752-997 A.D)

The term 'Rashtrakuta' mean designated officers, in charge of territorial divisions called 'Rashtra'. They were feudatories under the Chalukyas of Badami. Independent Rashtrakuta dynasty was founded by Dantidurga in the year 752 A.D., after defeating the last Badami Chalukyan ruler Kirti Varman (744-752 A.D). As Dantidurga died childless his Uncle Krishna I put an end to the Badami Chalukyan rule and officially declared Sovereign power. He achieved victories over Ganges of Mysore, Chalukyas of Vengi. Among the other important rulers of Rastrakuta dynasty Dhruva (779-793 A.D), Govinda III (793-814 A.D), Amogavarsha I or Sarva(814-878 A.D) and Krishna II(939-965 A.D) are known for their achievements against contemporary Ganga, Pallava, Pala and Prathihara rulers.

Amogavarshah (814-878 A.D) was the most powerful and scholarly ruler of Rashtrakuta dynasty. He was the son of Govinda III, Amogavarsha crushed the revolts of his feudatory chiefs. Amogavarsha established matrimonial

Amoghavarsha a Scholarly king

Amogavarsha (814-878 AD) was great ruler among the Rastrakutas. He patronised scholars and wrote famous book ***Kavirajamarga***. He built Mankhed.

alliances with Vijayaditya of Vengi. Amogavarsha defeated Gangaraju. He was a great poet and patronized the scholars. He wrote a book on grammar in Kannada language which is known as 'Kavirajamarga'. He also built Manyakheta or Mankhed a new capital city. He was succeeded by his son Krishna II. The fortunes of Rastrakutas started with Krishna II. Finally the Rastrakuta Kingdom was overthrown by Eastern Chalukya ruler Taila II in 974-975 A.D and founded the Chalukyan kingdom of Kalyani. Thus the Rastrkuta power came to an end by the end of the tenth century in Deccan Hereditary form of government was prevalent under Rastrakutas.

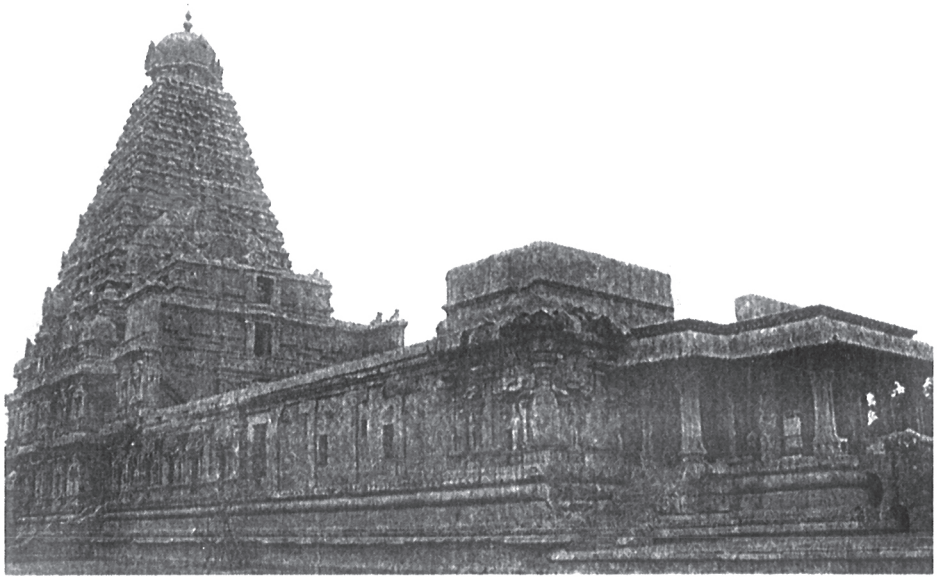
The Rastrakuta rulers were known for their religious tolerance. They patronized Jainism, Shivism and Vaishnavism. They also permitted Muslim merchants to settle and build their mosques and preach Islam in their kingdom. Trade and Commerce made great progress under them. Sanskrit, Prakrit, Kannada languages and scholars received patronization under them. Art and Architecture also made progress under them. The rock cut cave temples at Ellora, Kailash Temple built by Krishna I are masterpieces of their age.

Cholas of Tanjore (850 A.D – 1122 A.D)

In the history of South India Cholas of Tanjore earned a special place due to their unique achievements in the political and cultural arena. References about Chodas or Cholas are there in II and XIII Rock edicts of Mauryan Ashoka. Vijayalaya founded the Independent rule of Cholas in the year 850 A.D. His headquarters was Uraiyur. He was a vassal under Pallavas. He captured Tanjore from Muttariyar chiefs.

Aditya I was the second great ruler of Chola dynasty. He completed the nominal rule of Aparajitavarman of Pallava family. His son parantaka I was known for his glorious victories. He defeated Pandyan forces and captured Madurai from Pandyas. To mark this success he assumed the title of 'Maduraikonda '. He suffered a serious defeat in the hands of Rastrakuta King Krishna III. This paved the way for anarchy in the Chola Kingdom.

Raja Raja (985 A.D – 1014 A.D) son of Parantaka II, Rajendra Chola I (1014 A.D – 1044 A.D) and Rajadhiraja I (1044 A.D – 1052 A.D) are known for their memorable military achievements against their contemporary rulers. "Raja Raju 'accession in the year 985 A.D, heralded a new era in the history of Tanjore Cholas. He first attacked Chera Kingdom and defeated Chera forces. He invaded Pandyan kingdom and defeated Pandyan ruler Amarabhujanga, Madurai was captured by Chola army. RajaRaja maintained strong naval force. He invaded on Ceylon and achieved grand success. The northern portion of Ceylon has passed into the control of Cholas. It was named as "Mummadi Chola Mandalam". Raja Raja also checked the rising power of Saktivarman of Eastern Chalukyan family. The Eastern Chalukyan ruler Vimaladitya gave his daughter Kundavvai to RajaRaju and established matrimonial relationship. He was also a great administrator. He was known for his religious tolerance. He built the famous 'Brihadesvara' Temple at Tanjore. This temple was known for its magnificent architectural beauty and even today its tall gopuram is attracting large number of tourist from various parts of the world. He was succeeded by his able son Rajendra Chola in the year 1014 A.D.



Brihadishwara Temple - Tanjore

Rajendra Chola I or Gangaikonda (1014 A.D – 1044 A.D) was another great king of Chola dynasty. Due to his grand military victories the Chola Empire earned great name in South India. In the year 1017 A.D, he led his army to Ceylon and captured most parts of Ceylon. He also attacked Western Chalukyan territories and defeated Jayasimha II. His armies also scored grand victories over Ganga and Pala Kings. Rajendra Chola I was a very ambitious ruler. He also built a new capital city Gangai-Konda Cholapuram(Tiruchinapalli). This helped him to establish sound trade contacts with South – East Asian countries. He also built a big artificial tank which was filled with water by channels from Kolerum and the Vellar Rivers. He was succeeded by his dynamic son Rajadhiraja I (1044 A.D – 1052 A.D). During the period of Rajadhiraja large number of internal and external issues arised in Chola Kingdom. He first crushed the Pandyan and Kerala Kings. He also performed the Asvamedha Sacrifice. He was also in conflict with Western Chalukyan King Someswara I. He lost his life in the battle with Someshwara I.

Glimpses of Cholas Polity, Society, Economy and Religion

The Chola administration was well organized, highly systematized and thoroughly efficient. King was the head of the state. All powers were concentrated in his hands. There were no definite council of ministers connected with the central government. But some of the high officers of the state are described as "Udankuttam". The Cholas had organized an efficient bureaucracy. The central government took care of the external defense, maintaining peace and order in the country and increasing the general prosperity of the people. All details of administration were left in the hands of the local bodies.

The unit of administration was the self governing village. A number of villages constituted Kurram. A number of Kurrams made up a Valanadu. Above it was Mandalam or province. Its viceroy was either yuvaraja or was the relative of the emperor. The viceroy was assisted by a number of officers. The chief source of revenue during Chola period was land revenue collected from peasants.

Local – Government

Local Self government under Cholas

'Uttaramerur' epigraph is providing useful informations about Cholas local self government. Specially the village administration and the qualifications required to become the member of village assembly are explained in this record.

The most remarkable feature of the Chola administration was the organization of the local government. This was organized on democratic-lines. Towns and Villages had the primary assemblies and larger towns had representative assemblies. There were two types of these assemblies called "Ur" and "Sabha", The Ur was of the general type while the Sabha was exclusively to the Brahmadeya villages.

The village assembly functioned through its committees called "Variams". The members of the committee were elected by the assembles. Some of the committees were the Garden Committee, the Tank Committee, Committee of Justice and the Committee which looked after the ascetics, foreigners and orphans.

The village assemblies enjoyed almost sovereign authority in all matters of rural administration. They were the absolute proprietors of village common lands and also controlled the private lands within their jurisdiction.

The members of the Executive Committee were elected by the people. Every village or town was divided into several wards known as "Kudumbam" Assembly consisted of the representatives of Kudumbam. Qualifications were prescribed for the members of the committee.

The qualification were

1. He must be of 35 to 70 years of age.
2. He must be well versed in Vedas and must be a resident of the village.

6.5 SUMMARY

Thus during the period between Ist century A.D. and 10th century A.D. Deccan and South India witnessed the rise of many dynasties and political developments. The constant struggle between various rulers of Deccan and South India failed in providing a solid stability to this region. But from cultural point of view each one of them contributed to the enrichment of culture.

QUESTIONS

I. Short answer types Questions

1) Discuss the important of sources helping in the study of the Deccan history till 8th century A.D.
2) Explain the main aspects of Sangam Age.
3) Estimate the greatness of Gautamiputra Satakarni.
4) Discuss the achievements of Pallava rulers Mahendravarma and Narasimhavarma I.
5) Describe the main aspects of polity and society of Pallava age.
6) Estimate the greatness of Pulakesin II.
7) Discuss the achievements of Amogavarshah.
8) Elucidate the achievements of Raja Raja Chola.
9) Discuss the achievements of Rajendra Chola I.
10) Bring out the sailent aspects of Chola's local self government.

II. Very short answer type questions

1) Define the terms Deccan and South India.
2) Literature of Sangam Age.
3) Karikarala Chola
4) Satavahana Architecture
5) Religion under Satavahanas
6) Aihole inscription
7) Pallava Architecture
8) Brihadeeshwara Temple.

Chapter
7

Age of Delhi Sultanate (1206-1526 AD)

7.0 Introduction
7.1 Source Material
7.2 Arab Invasion on Sind
7.3 Turkish Invasion
7.4 Muhammad Ghazni
7.5 Muhammad Ghori
7.6 Delhi Sultanate - Dynasties
7.7 Important Sulthans and their Achievements
7.8. Polity during Sultanate age
7.9 Society, Economy and Culture
7.10 Summary

7.0 Introduction

In the history of Medieval India, Arab and Turkish invasions and their success paved the way for the significant socio, economic, cultural and political changes. The traditional Hindu-Social order was seriously shaken due to Arab and Turkish invasions. Politically they led to the establishment of Delhi Sultanate rule at Delhi in 1206 A.D. by Qutbuddin Aibak. Historians described the period between 1206 A.D. to 1526 A.D. as the Age of Delhi Sultanate. During the long period of Three Centuries, under Delhi Sultanate many changes has taken place. The Delhi sultans clashed with local Rajputs of Northern India achieved great victories. From the times of Khiljis The made a series of attacks on South Indian Hindu kingdoms. Yadavas of Devagiri suffered first defeat in their hands. The Hoyasal, Kakatiya and Pandyan Kingdoms were also plundered by Delhi sultanate armies.

7.1 SOURCES

The sources can be divided into Two main Categories:I. Primary Sources II. Secondary Sources. Among the Primary Sources literary works of Delhi sultanate age are providing valuable information. The travelogues of Alberuni, Ibn-Batuta are containing useful information about the climate, polity, society, economy, and culture of India.

Literary sources and travellogues

1. **Tahkika-i-hind**: **Alberuni** (973-1043 A.D) was born in the year 973 A.D at 'Khiva' (Khwarizam) in Uzbekistan. He was a great scholar in Arabic and Sanskrit. Mahmmud-Gazni invaded on Khiva in 1017 A.D Alberumi was captured as prisoner and taken to the capital city of Mahammud Gazni. He impressed Mahmmud with his scholarship. He accompanied Mahmmud in his invasions to India. Alberuni after his visit to Hindustan learned Sanskrit. He was multifarious genius of his age,. He translated Patanjali's grammer in to Arabic. He also learned Greek and translated the famous works written on Mathematics by Greek Scholar ' Euclid'.

Alberuni

Al-beruni's popular work the Kitab-ul-hind or tahkika-i-hind (Arabic) is an important source work. It gives a graphic picture of the Socio, economic religious political and cultural life of Indians of early 10th century. He described the climate and topography, flora and fauna etc of India. In his work he made a specific reference about Indian Caste System, Orthodox customs, social evils (Sati), religious beliefs, thcory of Karma, transmigration of Soul, Salvation. He also referred about the food habits, dresses, fairs, religious festivals, and past times. *Kitab-Ul-Hind* also contains valuable information about lack of political unity among the native rulers. He made reference about Hindu temples, idols, Buddhist Viharas and Vaishnava culture. He mentions prevailing land revenue system, trading practices, weights, measurements. Thus Kitab-ul-Hind covers all aspects of Hindustani life.

IBN Batuta's Rehla

Ibn Batuta

- The author of 'Rehla was Abu-Abdulla-Mahammad alias Ibn Batuta.
- He was a great scholar in Arabic. He was born at Tangier (Moracco) in Africa, in the year 1304 A.D .
- At the age of 21 he started his voyage in 1325 A.D, and after traveling through several countries of Africa and West Asia, entered in India from Sind in 1333 A.D.
- He was honoured by Muhammed-Bin-Tughlaq at his court. He held the post of Quazi or judge.
- In the year 1342 A.D, the Sultan appointed Ibn-Batuta as his ambassador to China and ordered him to proceed to the court of Mongol ruler of China.
- Batuta after traveling through Malbar, Maldives, Srilanka, Bengal, Assam reached Chinese Port City Zaytun. He also traveled extensively in China, going as far as Beijing, before returning to his home in the year 1354 A.D.

Postal system of the Delhi Sultanate age

In his work 'Rehla' Ibn - Batuta gave a graphic description of how the specially appointed officials used to Carry the Firmaan's of Sultan to provinces on horses to implement them. This postal system is known as 'Uluq'.

In 'Rehla' we find the meticulous description of Contemporary, Political, Social Economic and religious conditions of India. He has also recorded about the trade routes, traders, the horrible attacks of robbers on travelers, climate, agricultural products, Sultan's character and personality, military, judicial systems and slaves and Sati system etc. He described the contemporary towns of India like Delhi, Multan, Sind, Daulatabad, Gwalior. He also described his own journey from Multan to Delhi (40 days) and an attack by Robbers in which his Carvan members and himself was seriously injured. The Sultan of Morroco instructed Ibn Juzayy to write the experiences of Ibn Batuta. In Rehla, which contains valuable historical information about the medieval India.

3. **Tabakat-e-nasiri**: Minhaj-ud-din-siraj (1193-1265 A.D.) was a great scholar in persian. His work was translated by Elliot and Dowson in their second volume of their, text entitled History of India as told by her own historians. Minhaj's father Siraj-ud-din also worked under mahammad of Ghur. By the year 1228 A.D. Minhaj-ud-siraj reached Sind and impress the Slave dynasty sultan Iltutmish and he was appointed as teacher at Madrasa-e-Firoz. Minhaj held various positions under slave dynasty between 1228 A.D – 1265 A.D. Tabakat-i-Nasiri gives a detailed account about the major events of early Turkish rule and slave dynasty period and about different khalifas, rulers of Iran, Central Asia, Gazni and Ghur. Modern historians appreciated the work of Minhaj-ud-din siraj and his historical approach.

4. **The writing's of Amir Khusrav (1253-1325 A.D.):** Amir Khusrav was one of the leading scholar and poet of Delhi sultanate age. He wrote a large number of historical 'Masnavis' and Diwans. He was associated with six sultans of Slave, Khilji and Tughlaq dynasties. His works are Qiran-us-sadain, Miftah-ul-Futuh, Nuh-sipihr, Ashiqa, Tarikh-i-Alai and Tughlaqnama. Among the above works of Amir Khusrav's **Ashiqa** became more popular. It contains the romantic affair between 'Deval Devi' the daughter of king Karandev of Gujrat and Khizri Khan son of Ala-ud-din- khilji. 'Tarikh-i-Alai gives the detailed account of Ala-ud-din-Khiljis first sixteen years of rule. This work gives historical information about sultan's marketing reforms, South Indian conquests.etc.

Amir Khusrav

5. **Tarikh-i-firoz-shahi:** Zia-ud-din-Barani was the author of the above work Tarikh-e-Firuz-shahi. He hails from a very highly educated family. His father muid-ul-mulk and his uncle Ala-ul-mulk served in various position under. Balban, Jalal-ud-din-khilji, Ala-ud-din-khilji and Muhammad-bin-Tughlaq. Elliot and Dowson gave its English version in the third volume of their text History of India as told by her own

Historians. His work provides a detailed account of political system, economic policies. Social conditions and judicial system of Slave, Khilji and Tughlaq age.

6. **Futuh-us-salatin:** Khaja-Abdullah-Malik-Isami, popularly known as Isami wrote Futuh-us-Salatin in the year 1350A.D. He was the contemporary of Muhammad-Bin-Tughlaq. He gave the account of difficulties faced by public, when sultan ordered the shifting of capital city from Delhi to Daulatabad. He along with his grandfather suffered due to sultan's order. After the foundation of Independent kingdom at Gulburga in 1347 A.D, by Ala-ud-din Hasangang-Bahmani Isami entered into the court of Bhamani sultan. He was patronized by Sultan.

7.2 Arab Invasion on Sind

The rise of Islam is an significant event in the history of Arabia and Central Asia. Prophet Mohammed (570 A.D – 632 A.D) was son of Amina & Abdullah and he belongs to Quraishi tribe of the Arabs. His father died before his birth and his mother when he was just six years of age. His uncle 'Abu Talib' played key role in the development of Islam. After the death of Prophet Mohammed in 632 A.D, the Umayyad Khalifas took the responsibility of spreading Islam in other parts of the world. Abbasids succeeded Umayyads as the Khalifas. The followers of Islam recognized Khalifa as their spiritual and political head.

The Arabs were the first foreigners of invade India. They had peaceful commercial relations with India form ancient times. Their attitude towards India changed after the advent of Islam. They got united in the name of Islam and political ambition aroused in them. They conquered Syria, Egypt, North Africa and Spain. They prepared a plan to conquer Afghanistan and Sind.

The Eastern expansion of the Arab empire and the Arab conquest of Kabul brought them closer to the frontiers of India. They started making repeated attacks upon the Indian Coast. But these were only plundering raids and not conquest. The first organized attempt to conquer Indian

territory was made during the time of Khalifa Walid. Some Sind pirates had plundered the Arab ships that were carrying valuable presents to Khalifa. The incident has taken place near Dewal a sea port in the province of Sind. The Khalifa ordered his viceroy Hajaj to punish the pirates. Hajaj failed to receive satisfactory reply from Dahir, the ruler of Sind on the incident. Hence, Hajaj had decided to invade Sind.

The expedition was organized in 712 A.D. under Mohammad-Bin-Quasim. He came to India with a huge army. He fought against Dahir and killed him at Alor. Qasim then advanced against Multan and captured it. Subsequently, he planned to invade kanauj but was called back and put to death by the Khalifa.

7.3 Turkish Invasions

The Arab success in Sind was a short lived one. During the following few centuries India enjoyed comparative immunity from Muslim invasions. In the meantime the Khalifate which was once a tower of strength and inspiration of the Muslim world slowly declined. It was destroyed by the Turks. Subsequently, the Turks established a large number of small independent principalities on the ruins of the old empire. Some of these chiefs followed an aggressive policy of expansion at the expense of their weak neighbours. Sultan Mahmud of Ghazni was the first to penetrate deep into India. But he did not establish his empire in India. He only plundered the wealth of India. The credit of establishing the first Islamic empire in India goes to Muhammad of Ghor who followed Mahmud of Ghazni.

Ghaznavid Raids

The Yamini dynasty was generally known as Ghaznavi dynasty. It claimed its origin from the family of Persian rulers. Alaptagin founded the independent kingdom of the Ghaznavi dynasty in 962 A.D. Ghazni was his capital. His successor Subuktagin, further strengthened the Ghazni kingdom by conquests and administration. Sabuktagin fought against Jayapala, the Hindu Raja of Punjab. Jayapala was defeated and compelled

to cede the territory round Kabul, pay a heavy tribute and recognize the Muslim sovereignty. Sabuktagin died in 997 A.D. and was succeeded by his son Mahmud.

7.4 Sultan Mahmud of Ghazni (998 A.D – 1030 A.D)

Mahmud was born in 971 A.D. From his boyhood he developed the qualities of a soldier. In 998 A.D, he succeeded his father's throne after a brief struggle with his brother Ismail. Within few years, he strengthened his Northern frontier, completely destroyed the Samanid empire and extended his kingdom as far as the Oxus. His status as the Sultan was recognized by the Khalifa who bestowed on him the title of Yamin-ud-Daula.

After settling his affairs at home, Mahmud turned his attention towards Hindustan. He invaded India for two reasons namely economic and religious. The fabulous wealth of India roused his greed and his religious zeal made him suppress the idolatry. He is said to have invaded India almost every year. Between 1000 A.D and 1026 A.D, he undertook as many as seventeen raids.

Political Condition of India

On the eve of Mahmud's invasion. India was divided into a number of independent states. There were two Arab kingdoms in Sind and Multan. The Hindu kings were ruling over northwest India, the Punjab, Kashmir, Kanauj, Kalinjar, Gujarat, Malwa, Bundelkhand and Bengal. The Chalukyas of Kalyani and the Cholas of Tanjore were powerful in South India. Thus there was no political unity in India.

Invasions of Mahmud

In 1001 A.D he crossed the frontier of India and in the next year he defeated and imprisoned Jayapala, the Raja of Bhatinda. But Jayapala, in order to save his honour committed suicide. Mahmud gathered rich spoils during this expedition. In 1004 A.D he attacked the kingdom of Rai of Bhera and in 1005 A.D. he fought against the Muslim ruler of Multan. Anandpala and his allies were defeated in his sixth expedition. The seventh,

to eleventh invasions were undertaken against Nagarkot, Narayanpur, Kashmir, Thaneswar, and Mathura. The twelth invasion was led against Rajyapala of Kanauj. Kanauj was plundered. The Chandella king of Kalinjar was defeated in the thirteenth invasion. The fourteenth and fifteenth invasions were conduced against Gwalior and Kalinjar. The most important exploit of Mahmud was the sack of Somnath temple in Kathiawar in 1025 A.D. He destroyed the Idol and looted the wealth of the temple. His last expedition was in 1027 A.D. to punish the Jats who attacked his army while returning from Somanth. Weary with war and worn out with illness he died in 1029 A.D.

Results of Mahmud's Invasions

Sultan Mahmud's object in undertaking the Indian expeditions was the plunder of the riches of India and not permanent conquest of Hindustan. Only Punjab was annexed to the Ghazni Sultanate. His invasions caused the destruction of the temples of Mathura, Kanauj, and Kathiawar. Islam was carried into the heart of India.

Estimate of Mahmud

Mahmud died in 1029 A.D. He was a pious Sunni Muhammadan and at the same time he was a religious fanatic. But Mahmud was a great general and conqueror. He expanded a small principality into a large and prosperous empire. His successor were weak and incapable. During their time the sovereignty passed into the hands of the Ghori Chieftains.

7.5 Muhammad Ghor (1173-1206 A.D)

After the fall of Ghaznavides, the Ghori family rose to prominence. Ghor was a small mountainous principality. The first important ruler of this dynasty was Ghiyas-ud-din Muhammad. He brought Ghazni under his control and appointed as Governor his brother Muizz-ud-din, popularly known as Muhammad of Ghor.

Causes of His Invasion

After becoming the administrator of Ghazni, Muhammad wanted to establish his rule over the Punjab which was a part of Ghaznavide empire. He wanted to establish Muslim rule in India.

Battles of Tarain (1191 A.D and 1192 A.D)

The annexation of Punjab by Muhammad alarmed Prithviraj Chauhan, the ruler of Delhi and Ajmer. When Muhammad advanced into India with his army, the Rajputs formed a great confederacy to resist the invader. This confederacy was headed by Prithviraj. The Rajpur and Muslim forces met at Tarain near Taneswar in 1191 A.D. and the Muslim army was driven away. But Muhammad returned with a huge army in 1192 A.D. to avenge his defeat. Battle was fought for a second time in the field of Tarain. The Rajputs met with a disastrous defeat. Prithviraj was captured and killed. Delhi and Ajmer were conquered by Muhammad. This was followed by the conquest of Sarsuti, Samana, Kuhran and Hansi. Muhammad then returned to the capital, leaving his lieutenant, Qutb-ud-din Aibak incharge of his Indian Possession.

Muhammad knew his Indian conquests would not be secure unless the Rajputs were completely crushed. Therefore, in 1194 A.D, he marched against Jayachandra, the Raja of Kanouj, Jayachandra was defeated and killed in the battle of Chandawar. The temples at Benaras were destroyed. In 1195 A.D. Muhammad conquered Bayana and Gwalior.

Estimate of Muhammad Ghor

Muhammad came to India for the last time in 1205 A.D to suppress the rising of Gakkars. The rebellion was suppressed but Muhammad was assassinated by a body of Gokkars in March, 1206 A.D. Muhammad was both a statesman and a conqueror. His conquest led to far reaching results. He was successful in establishing a large empire in India. Since he was the first to entertain the idea of carving out an empire in India he deserves to be regarded as "the founder of the Islamic Empire in India". Muhammad by his political achievements and an enlightened religious policy prepared the ground for the rapid progress of Islam in India.

Effects of Muslim Invasions

The success of the Muslims especially the Turks led to the beginning of the rule of the Muslims and firm entrenchment of Islam in India. After the death of Muhammad of Ghor, his governor of Indian territories, Qutb-ud-din Aibak, laid the foundation of the rule of the slave dynasty in India. New methods of warfare and new reforms in military organization were introduced in India. It in turn increased the military strength of the Indian army. According to Dr. Jadunath Sarkar, India received its contacts with foreign countries which increased its foreign trade. Persian language was introduced as the court language in India. Finally, the Hindus and the Muslims came closer to each other which had a lasting effect on the future course of Indian culture and politics.

Causes for the success of Muslims

Inspite of superior manpower and resources the Hindus were defeated at the end. Many factors led to the success of the Muslims. They are as follows:

1. There was no political unity in India. The whole country was divided into a number of independent principalities and states. Mutual jealousies among them prevented them from uniting themselves against the Muslim invaders.
2. Hindu society was divided into castes and creeds. National interests were subordinated to the interests of the class or of a section. These differences prevented the union for various groups for the purpose of common defence. There were no such differences among the Muslims. They fought against the Rajputs with the greatest religious Zeal.
3. The Rajputs had a defective military system. They had no standing army. They were mainly dependent on the feudal force. The military system of the Hindus was also outdated. Whereas the Muslim armies have worked under single leadership and fought against their enemies with determination. All the above mentioned causes contributed to the success of the Muslims over Indian rulers.

7.6 DELHI SULTANATE DYNASTIES (1206-1526 A.D)

During the period between 1206-1526 A.D. members belonging to the five dynasties (slave dynasty, khiliji dynasty, Tughlaq dynasty, sayyed dynasty and Lodi dynasty ruled) with Delhi as their capital over most parts of north India and certain parts of South India. Qutubuddin – Aibak was the founder of Islamic political power at Delhi. He declared himself as the sultan in the year 1206 A.D and ruled till 1210 A.D. His dynasty became popularly known as Slave Dynasty. His successors ruled upto the year 1290 A.D. The Khiljis succeeded Slave Dynasty in 1290 A.D. and its members ruled Delhi Sultanate upto the year 1320 A.D. Among great sultans of First two dynasties Qutubuddin Aibak Iltutmish, Ghiyasuddin Balban. Allauddin – Khilji are well remembered in the history of Medieval India and Delhi Sultanate for expanding the geographical boundaries of Delhi Sultanate and Islam in new areas. They organized their military system to support their schemes.

The Tughlaqs came to power in the year 1320 A.d. Ghiyasuddin Tughlaq was the founder of Tughlaq dynasty (1320-25). His successor Muhammad-Bin-Tughlaq ruled from 1325 A.D to1351 A.D. During the period of Tughlaqs the political supremacy of Delhi Sultanate was established on Deccan and South India. Yadava, Hoyasala Kakatiya and Pandya rulers of South obeyed the over lordship of Delhi Sultanate after their defeat in wars. Firoj-Shah-Tughlaq ruled from 1351 A.D. – 1388 A.D.

In the year 1414 A.D. Khizir Khan founded the Sayyed dynasty's rule at Delhi after weak succcessors of Firoz-Shah-Tughlaq. Sayyeds succeeded by Lodis in the year 1451 A.D. and ruled till their defeat in the first battle of Panipat in April, 1526 in the hands of Babur's army. During the long period three centuries the Delhi sultans tried to exercise their authority over native subjects by force. But most of them failed in winning the support of native public. During the long period of over three centuries the Delhi sultans tried to exercise their authority over native subjects. In this process they fought with native rulers.

7.7 Important Sulthans and their Achievements

Qutb-ud-din Aibak (1206-1210 A.D)

On the death of Muhammad of Ghor, Qutb-ud-din declared himself as king of Delhi. Aibak was slave of Muhammed. He was a man of extraordinary abilities and soon distinguished himself both as a soldier and a general. He was appointed as the viceroy of the Indian provinces of Muhammad. During this time Aibak conquered Meerut, Delhi, Ranthambor, Gujarat, Bihar and Bengal. As a ruler he distinguished himself as a just king. He worked to promote the peace and prosperity of his subjects. He cleared the roads of all robber pests and restored order in the kingdom. Qutb-ud-din could not pursue the policy of extension of his kingdom. Instead, he remained busy in defending his dependent position. Therefore, the affairs in the North-West and Bengal in the East remained his primary concern. Besides Aibak got very little time as an independent ruler. While playing horse-polo, he fell from his horse and died shortly after in 1210 A.D.

Qutb-din-din Aibak laid the foundation stone for the Turkish rule in India. He had a great devotion to his faith. He built two mosques at Ajmer and Delhi. At the same time the Hindus were treated with respect. The impartiality of the Sultan is praised in the expression that "the wolf and sheep drank water out of the same pond". He was kind and generous and was called Lakhbaksha or "giver of lakhs". Though he left his tasks unfinished, he actually paved the way for the independence of Delhi Sultanate. Aram Shah succeeded his father and ruled for just one year.

Conquests of Qutb-ud-din Aibak and Bhaktiyar Khilji

As the viceroy of Muhammad at Delhi, Qutb-ud-din conquered Meerut, Bulandshahr, Alighar, Ajmer. He fought against the Chandela prince of Bundelkhand and seized the fortresses of Kalanjar, Badaon and Kalpin. Aibak's brave general Bhaktyar conquered Bihar and Bengal. The Buddhist monasteries of Bihar were sacked and burnt down. Thus almost all the important places in Northern India had been brought under the control of the Muslim conquerors.

Iltutmish (1211-1236 A.D)

Shams-ud-din Iltutmish was the real founder of the Delhi Sultanate. According to R.P. Tripathi, "The history of Muslim sovereignty in India begins with Iltutmish". Iltutmish, though descended from a noble Turkish family, was a slave of Qutb-ud-din Aibak. He rose to power and influence by dint of merit. This "slave of a slave" was well trained in war and administration. Subsequently Aibak made Iltutmish as his son-in-law Iltutmish belonged to the Ilbari tribe of Central Asia.

When Iltutmish ascended the throne, there was confusion everywhere. The governors tried to assume independence. Yaldoz of Ghazni, Qubaicha of Sind and the Khilji Maliks of Bengal refused to acknowledge the new ruler. Iltutmish first proceeded against Yaldoz and defeated him at Thanesar. The rebel governor was put t death in 1215 A.D., Qubaicha was subdued and reduced to an insignificant position. The Khilji chief of Bengal was defeated in 1226 A.D, Iltutmish then conquered Mandu, Gwalior and Malwa. Thus his kingdom was extended upto the banks of the river Narmada in the South.

The Mongol Invasion

The most serious problem faced by Iltutmish was the threat of the Mongol invasion under their leader Chengiz Khan. The Mongols under Chengiz Khan occupied the Khwarizm empire. The emperor fled away to Caspian coast and the crown prince jalal-ud-din Mangbarni to Punjab. The Mongols followed the crown prince upto the river Sindu. Jalal-ud-din asked Iltutmish to give him asylum.

The Delhi Sultanate owes its administrative system to Iltutmish. He was the first Muslim ruler in India to organize the Revenue and Finance Departments. He divided the Empire into several Iqtas which were assigned to various nobles. Every Iqtadar had to maintain law and order and collect revenue. Inorder to prevent the nobles from becoming powerful, Iltutmish set up an official nobility of slaves known as the Chihalgani or the Corps of Forty. By establishing peace, Iltutmish created political unity and centralized

government. It ultimately guaranteed protection to the people from internal disturbances and foreign invasions.

Iltutmish was a cultured and religious minded individual. He introduced Persian customs and rules in his court. The contemporary scholars Minhaj-us-siraj and Taj-ud-din were patronised at his court. Iltutmish made Delhi his capital and beautified it accordingly. He completed the construction of the Qutb Minar. As a pious mussalman, he observed all rites of his religion. But he was intolerant towards the Hindus and the Shias. He destroyed the Hindu temples at Bhilsa and Ujjain.

Thus Iltutmish stands as one of the great Sultans of Delhi. He was a courageous soldier, experienced military commander and a far sighted and diplomatic statesman. He transformed a loosely patched up congeries of Ghorid acquisitions in Hindustan into a well-knit and compact state called the "Sultanate of Delhi". Thus as Dr. Iswari Prasad has expressed, "Iltutmish is, undoubtedly, the real founder of the Slave Dynasty".

Sultana Razia (1236-1240 A.D)

Sultana Razia

Razia was the worthy daughter of a worthy father. As an individual she was the first Muslim Sultana who challenged the traditions of Islam about women. Politically, she tried to establish her absolute rule as Sultana. She refused to share her authority with her nobles and provincial governors. This was the root cause for her troubles from the beginning and finally to her downfall.

The first task of Raziya was to put down the nobles. She succeeded in her conflict with the nobles. Later she tried to concentrate power in her own hands and succeeded. Her primary aim was to subordinate the Turkish slave nobles to the throne. She made fresh appointments of the governors and redistributed the high offices of the State. She became the mistress of all the territories extending from such in the West to Lakhnauti in the east. However, she

failed to conquer Ranthambhor and Gwalior. Raziya also saved her Kingdom from the invasion of the Mongols.

Razia changed her personal life in order to raise the power and prestige of the throne. She started dressing herself in male attire when attending the court. She left Purdah, went for horse riding and hunting and met the public without veil. Her action annoyed the orthodox Muslim opinion who could never believe that a woman could lead them. Razia married Alltuniya, the ruler of Bhatinda.

Ghiyas-ud-din Balban (1266-1287 A.D)

Balban ascended the Delhi throne in 1266 A.D. He was born in 1205 A.D. in the family of Ilbari Turks. His father was the chief of a small principality in Central Asia. Balban fell on to the hands of the slave dealers who brought him to India. He was bought by Sultan Iltutmish. He started his career as a water-carrier, Later he was enrolled in the "Corps of Forty Slaves". Under Sultana Razia he was promoted to the rank of the Lord of the Hunt. Soon he obtained the fief of Rewari and the districts of Hansi which he governed with efficiency. His great services against the Mongols earned of him the title of Ulugh Khan or Powerful Lord. Balbans achievements made Nazir-ud-din appoint him his Chief Minister and married his daughter to him. Saintly Nazir-ud-din practically left the real authority in the hands of Balban. After the death of Nazir-ud-din in 1265 A.D., he ascended the throne of Delhi without any opposition.

During the year 1246-1252 A.D. he put down the Khokas in the Punjab, reduced the Doab to obedience, and ravaged Mewar and Ranthambhor. He led victorious expeditions against Gwalior, Chanderi and Marwar. He put down all elements of disorder and successfully repelled the Mongols twice when they invaded India in 1259 A.D. and 1260 A.D.

After becoming the Sultan of Delhi, Balban tried to restore the authority of the king. He put down the "Corps of the Forty Salves" which posed danger to the peace of the kingdom. Fortresses were built in places of danger and garrisoned them with trusted soldiers and roads were constructed. Internal

administration was well organized. He controlled all departments of administration. He gave up drinks and prohibited its sale or manufacture in his kingdom. Justice was enforced without fear or favour. He maintained an efficient spy system.

During the reign of Balban Mongols used to make frequent raids on India. To meet it he organized an efficient army. He placed his own sons Muhammad and Bughra Khan over the provinces of Samana and Multan which were prone to the Mongol attacks. He always stayed near the capital and did not undertake any distant campaign. As a result of these measures the Mongols were defeated in 1297 A.D. when they invaded Multan.

The only distant expedition the Sultan ever led was to Bengal. Tughril Khan, the governor of Bengal, assumed his independence. Tughril Khan was captured by Balban and later put to death. Soon after his return he heard of the death of his son Muhammad while fighting against the Mongols in 1285 A.D. Broken hearted Sultan died in 1287 A.D

Balban has been regarded as a capable ruler. As Lane-Pool observes, "Balban, the slave, the water-carrier, huntsman, general, statesman and Sultan is one of the most striking figures among the many notable men in the long line of the kings of Delhi". He enhanced the dignity of kingly office and elevated the moral tone of the court. He maintained a magnificent court and patronized eminent literary men, historians and poets. It is believed that he offered a grand reception to Madhvacharya, exponent of Dvaita philosophy.

Balban's successor Kaiqubad was weak. He could not control the lawlessness in the country. Administration was neglected. His reign was brought to an end by a Khilji Amir named Jalal-ud-din Firoz who murdered Kaiqubad and occupied the throne. Thus ended the slave dynasty and with it ended the supremacy of the Turks in India.

Jalal-ud-Din - Firoz - Khilji (1290-1296 A.D)

Jalal-ud-Din Khilji was the founder of the Khilji dynasty. He was a mild and generous old man of seventy years. The sultan's foreign policy was weak and unsuccessful. The Mongols invaded India in 1292 A.D. but were defeated by the Sultan. Many of them embraced Islam and settled down in India. These came to be called the "New Muslims". His expedition against Ranthambhor failed miserably. The simplicity and kind disposition of the Sultan encouraged his followers to seditious acts. Under these circumstances Ala-ud-din Khilji, the nephew and son-in-law of Jala-ud-din aspired to occupy the throne. He got Jalal-ud-din treacherously murdered and occupied the throne in 1296 A.D.

Ala-ud-din Khilji (1296-1316 AD)

Ala-ud-din was a nephew and son-in-law of Jala-ud-din Firoz. He was brave, intelligent and ambitious. He was made the governor of Kara in 1292 A.D. Oudh was placed under his charge after his successful expedition against Bhilsa. Being an ambitious young man, Ala-ud-Din invaded and plundered Devagiri. The wealth of Devagiri enabled him to plot against his uncle and bring about his assassination. Later he marched towards Delhi and proclaimed himself and Sultan of Delhi.

Soon after assuming office, he realized that he had to face a number of problems like the recurring Mongol invasions, the hostility of the nobles and opposition of the Hindus. Therefore, he aimed at destroying forces of opposition and establish Muslim rule on a more secure basis. As a true believer of the "Divine Right Theory of Kingship", he aimed at creating a powerful army and a full treasury and establish an efficient administration.

Ala-ud-din was first and foremost a soldier and with him began the imperial period of the Sultanate. His expeditions were directed towards North and South India. In 1297 A.D., he raided Gujarat and defeated its ruler Karnadeva. Karnadeva, along with his family members took asylum with Ramachandra of Devagiri. The "New Muslims" who revolted against the Sultan were defeated and slaughtered.

Ala-ud-din's next attack was on Hamirdeva, the ruler of Ranthambor. The reason for the invasion was Hamirdeva gave shelter to the rebellious New Muslims. The first attack on Ranthambor was a failure. Ala-ud-din himself led the second expedition and captured Ranthambor Hamirdeva was killed in the battlefield. Chittor, the capital of Mewar, was captured in 1303 A.D, Chittor was renamed as Khizrabad and placed under his eldest son khizr khan. Mandu, Ujjain, Dhara, and Chanderi were acquired in 1305 A.D.

Ala-ud-din was the first Muslim ruler to attempt at the conquest of South India. The political condition of South India was also favourable for his invasions. It lacked political unity. His general Malik Kafur led the South Indian expedition. He ravaged and plundered territories as far as Rameswaram. Ramachandradeva, the ruler of Devagiri stopped the payment of tribute. So Ala-ud-din sent an expedition against Devagiri in 1306 A.d. Ramachandra was defeated and became a vassal of the Sultan. Warangal was attacked in 1308 A.D. Prataparudra II was defeated and agreed to pay annual tribute. The king of Dwarasamudram, Vira Ballala III was defeated and agreed to pay indemnity. Madurai, the capital of pandya kingdom was attached in 1311 A.D. Sundara Pandya was defeated. Malik Kafur then advanced as far as Rameswaram and returned to Delhi with enormous wealth. In 1312 A.D. Ala-ud-din's empire extended from Multan and Lahore in the North to Dwarasamudram in the South and from Sonargaon in the East to Thatta and Gujarat in the West.

The early years of Ala-ud-din's reign were disturbed by Mongol invasions. There were nearly seven Mongol invasions between 1297 and 1308 A.D. All the invasions were effectively checked by the Sultan.

Ala-ud-din was a great administrator who separated politics from religion. He set himsclf to the task of establishing internal peace. He confiscated the property of the rich nobles. He organized an elaborate system of espionage Liquor and other intoxicating drinks were forbidden. All festive gatherings were prohibited. The Hindus were treated with special severity. They were reduced to a position of poverty.

Ala-ud-din maintained a good army. The soldiers were recruited and paid by the state. Jagirdari system was abolished. To prevent fraud, he introduced the practice of branding of horses and maintained descriptive rolls of soldiers. Sultan strengthened the fortresses and garrisoned them with trusted soldiers. He introduced market regulations.

Market regulations

Ala-ud-din maintained a huge army and paid his soldiers in cash. In order to enable the solider to live on the pay fixed by the Sultan he controlled and regulated the price of cloth, sugar, grain and other necessities of life. To carryout his regulations, he appointed a Controller of Market. Defaulter were severely punished. Grain was stored to meet emergencies.

Sultan's revenue reforms were aimed at the improvement of state finances. Land revenue was the chief source of income. The Hindus had to pay 50% of the produce as tax. Jizya, grazing and house taxes were collected from the Hindus.

Ala-ud-din is regarded as one of the great rulers of medieval India. He gave political unity and administrative cohesion to the Turkish empire in India. Though illiterate he patronized learning. Famous scholar Amir Khusru adorned his court. Ala-ud-din loved buildings. He built a New Delhi called Siri. The gateway near the Kutb Minar and a mosque at Delhi were built by him.

Disorder prevailed in the kingdom after the death of Ala-ud-din. Malik Kafur took possession of the throne for a short time. He was followed by Mubarak Shah and Khusru Shah. Finally, Khusru was murdered by Ghazi Malik in 1320 A.D. He started a new dynasty under the title of Ghiyas-ud-din Tughlaq

The Tughlaq Dynasty (1320-1413 A.D)

The Tughlaq dynasty was founded by Ghiyas-ud-din Tughlaq. He was the son of a slave of Balban and a Jat woman of Punjab. He ascended the throne in 1320 A.D. He first established a sound administration. The Departments of Police and Justice were reformed. He organized a scientific

system of land revenue. The army was made efficient. In expansion he followed the footsteps of Ala-ud-din. His son Juna Khan invaded Warangal. In 1322 A.D., the first campaign against Prataparudra and organized which was a failure. The next expedition was in 1323 A.D. Prataparudra was taken as captive and "Orugallu" was renamed as "Sultanpur". Ghiyas-ud-din led a successful expedition against Bengal. On his return on Delhi the king was entertained in a special pavilion. When they were celebrating the victories, the building suddenly collapsed and Ghiyas-ud-din was killed. Soon after the death of his father prince Juna ascended the throne as Muhammad bin Tughlaq.

Muhammad-bin-Tughlaq (1325-1351 A.D)

Muhammad-bin-Tughlaq is described by contemporary writers as a "freak of creation". His character was a mixture of contradictory qualities. He was a keen student of mathematics, astronomy, logic, philosophy and poetry. Muhammad was endowed with keen intellect and a wonderful memory. He was a versatile genius. His personal life was marked by his standard of morality. Though he was an orthodox Muslim, he was tolerant towards other religions. His love of justice was so great that he personally looked into the details of judicial administration.

Reforms of the Sultan

1. Enhancement of Taxation in the Doab

To improve his finances, the Sultan increased the taxes on the land in the region of Ganges-Yamuna Doab. Unfortunately, the region was affected by famine. Most of the cultivators were not able to pay the tax. They abandoned their lands and took to plunder. The region became a seat of war between the people and the royal troops. The Sultan realized his mistake and attempted to remedy them. He dug wells and advanced loans but it was too late.

2. Transfer of Capital

Muhammad's desire to have a centrally located capital and the fear of constant Mongol raids were the causes for his transfer of capital. He ordered the people of Delhi to go to Devagiri with their belongings. Devagiri was renamed as Daulatabad. The people had undergone many difficulties during their long journey. Some of them died on the way. When the Sultan realized the failure of his plans, he ordered the people to go back to Delhi. He tried to organize extensive relief measures, but the scheme ruined Delhi. The scheme involved heavy financial loss and created a spirit of revolt among the people.

3. Token Currency

Mohammad has been called "Prince of Moneyers". One of his earliest measures was the reform of currency. In order to increased his resources to carry out his schemes of conquest and administration, he introduced token currency. He struck vast quantities of copper coins. But he failed to take adequate measures to prevent illicit coinage. As a result, the country was flooded with bad coins. Ultimately taken coins became valueless. Trade was paralysed. The Sultan realized the failure of his scheme and withdrew his new coins. Instead gold and silver coins were returned to the people.

Token currency of MBT

Muhammad - bin-Tughlaq was known for his innovative ideas and schemes. He was described by some scholars as 'Prince of Moneyers'. In order to overcome accute shortage gold and silver in his times, he ordered to struck coins with copper. As the Sultan failed to legalise the mainting of new coins. Fake coins flooded the market. Sultan realised his lapse and withdraw the new currency. But it caused 'serious loss to Khazana.

4. Other reforms

Muhammad bin Tughlaq organized the services of the state on an efficient basis. He employed the Hindus in high offices of the state. The Departments of Agriculture and Industry were made efficient. He meted out impartial

justice even against the powerful and the great. He prohibited sati and worked to relieve the distress of the poor.

Schemes of Expansion

Early in his reign, the Sultan organized two unsuccessful and disastrous expeditions against Khorasan and China in 1327 A.D. Warangal was annexed to the empire. Dwarasamudra was destroyed and Madurai was captured. He also conquered Nagarkot in the Kangra district of Punjab. But when the Mongols invaded India, he tried to pacify the Mongols by offering presents to them. This exposed his weakness.

Mohammad's reign was disturbed by many rebellions. His administrative measures made him unpopular Malabar, Warangal and Bengal became independent. Bahmini and Vijayanagar kingdoms were established in Deccan. As a result, he left behind him at the time of his death a shattered empire and an impoverished and rebellious people. He died in 1351 A.D. as Badauni observes, "The king was freed from the people and they from the king".

Firoz Shah Tughlaq (1351-1388 A.D)

On the death of Muhammad-bin-Tughlaq, his cousin. Firoz ascended the throne in 1351 A.D. with the accession of Firoz India "recovered like a sickman after an exhausting fever". He regarded himself as the "father to his people". One dark feature about his character was his religious bigotry. This was responsible for his intolerance towards the Hindus and the Shias.

Domestic Policy of Firoz-shah-Tughlaq

Firoz wanted to provide some relief to the victims of Mohammad's policies. They were paid compensation for their loses. Their debts were cancelled. The salaries of revenue officers were enhanced. Vaxatious taxes including grazing and house taxes were abolished. In Judicial administration he was guided by the Islamic law. Torture was abolished and punishments were mild.

For the improvement of agriculture five canals were dug from Yamuna and other rivers. The towns of Firozabad, Firozpur and Jaunpur were founded by him. He had two of Asoka's pillars brought of Delhi. He established Employment Bureau, and hospital providing free medical services. He revived the jagirdari system and employed a large number of slaves for civil and military services. The army was organized on feudal basis.

The darkest feature of administration was the theocratic character of the government. He was intolerant towards the Hindus and the Shias. Jizya tax was collected from the Hindus. The temples of the Hindus were destroyed and on their sites new mosques were constructed.

Foreign policy

The foreign policy of Firoz was marked by weakness. He lacked military ability. His attempts to bring Deccan, Bengal and Sind were not successful. Repelling of Mongol invasions and the conquest of Nagarkot were his only military achievements.

Estimate

Historians differ about the personality and character of Firoz Tughluq. He was praised by some as just, merciful and benevolent ruler. Yet another group of historians have charged him of being responsible for the downfall of the empire. Firoz Shah died in 1388 A.D. He was followed in quick succession by six puppet Sultans. During their rule the distant provinces became independent.

Sayyid Dynasty (1414-1451 A.D)

Khizr Khan was the founder of this dynasty. He was said to be a Sayyid or a descendant of the Prophet. He was left in the Punjab as its governor by Timur. Taking advantage of disturbed conditions at Delhi he advanced against and occupied Delhi and started the Sayyid dynasty. This dynasty ruled for 37 years.

Khizir Khan was followed by his son Mubarak Shah. During his time no significant development had taken place. On the other hand he became a victim of the conspiracy of wazir Sarvar-ul-mulk. Subsequently prince

Mohammad was declared as Sultan but the real powers were in the hands of the wazir. When Mohammad died in 1445 A.D., his son Ala-ud-din Alam Shah became the Sultan. But Alam Shah was a weak ruler. Taking advantage of his weakness Baholo Lodi, the governor of Lahore and Punjab attacked Delhi. He was helped by the vazir Hamid Khan. The throne of Sultanate kingdom was occupied by the Lodi family. The rule of the Lodi dynasty began in 1451 A.D.

Lodi Dynasty (1451-1526 A.D)

The Lodis were of Afghan origin. In the Lodi dynasty, three Sultans ruled for 75 years. Bahlol Lodi was the founder of the dynasty. He defeated the ruler of Jaunpur and annexed it. He was succeeded by his son Sikandar who ruled from 1469 to 1517 A.D. He was the most capable ruler of the dynasty. He followed a vigorous policy of expansion and brought Gwalior and Bihar under his control. He extended his kingdom upto Bengal. All the rebels were ruthlessly suppressed by him. He built the city of Agra in 1504 A.D. Subsequently, the capital was shifted from Delhi to Agra. Spies were employed and corrupt disloyal officers were severely punished. He was a generous man and always cared for the poor and needy. He was a great scholar in Persian. One dark feature of his character was his religious bigotry. He was very cruel towards the Hindus.

The third and the last ruler of this dynasty was Ibrahim Lodi. He ruled from 1517-1526 A.D. He was the son of Sikandar Lodi. He lacked statesman like qualities of a ruler. His short -sighted policy led to his ruin and finally the end of his line. He lost the affection of his people and the respect and goodwill of the nobles and the officials of the state. Daulat Khan, the dissatisfied governor of Punjab invited Babur to invade India. At the same time Alam Khan Lodi, uncle of Ibrahim also invited Babur to attack India. Babur who himself was anxious to attack India was tempted by these invitations. Babur invaded India and fought against Ibrahim. The first battle of Panipat took place on 21 April 1526 A.D. Ibrahim Lodi was defeated and killed in the battle field. It was the end of the rule of the Lodi dynasty

and also the end of the Delhi Sultanate. The rule of the Mughals began in 1526 A.D. with this a new chapter began in the history of India.

Downfall of Delhi Sultanate

The Delhi Sultanate came into existence in 1206 A.D. and flourished till 1526 A.D. Qutb-ud-din Aibak and Ibrahim Lodi were the first and the last Sultans of Delhi. Five dynasties such as the Slaves, the Khilji, the Tughluqs, the Sayyids and the Lodis ruled Delhi during this period. There are several causes for the decline and fall of the Delhi Sultanate. The main cause for the decline of the Sultanate was the autocratic nature of the government. The strength of the state depended on the personality of the Sultan. When the weak and inefficient sultans came to power, the disintegration started. The absence of a regular law of succession undermined the strength of the Sultanate.

The vast extension of the Sultanate was another factor for the decline of the empire. The policy of Muhammad-bin-Tughluq added to the existing confusion. Further, the recurring Mongol invasions also weakened the Sultanate. When the Sayyids and the Lodis ruled Delhi they had to struggle hard for their existence. Ibrahim Lodi lost everything in a single battle. Lastly, the invasions of Timur during 1398 A.D. and 1399 A.D. gave a death blow to the Sultanate. It shook the empire to its very foundation. However, the final blow to the Delhi Sultanate came from Babur's invasion. Babur defeated Ibrahim lodi in the first Battle of Panipat in 1526 A.D. and founded the Mughal Empire on the throne of Delhi.

7.8 Polity during Delhi Sultanate age

The Sultanate was a theocratic State and the Sultan was regarded as a representative of God on earth. There was no regular law of succession. The administration was based on the principles of Koran. The executive work was carried on with the assistance of a cabinet of four ministers, Vazir, Ariz-i-Mumalik, Dabir-i- mamalik and Diwan-i-Risalat. These were in charges of Revenue, War, Local and Provincial Government and Markets.

Sadr-us-Sudur, Qazi and Barid-i-Mamalik were other important officials in the Central administration. Iltutmish divided his kingdom into provinces which were called Iqtas.

What is Iqta System?

Iqta means the province. The head of the Iqta was called by different names like Nazim, Muqti or Wali. They functioned under the supervision of the Central government. They maintained large armies. The revenue officers were also appointed in Iqtas by the central government.

The Iqtas were divided into smaller units called Shiqqs and were controlled by Shiqqdars. The Shiqqs were further divided into Parganas. The important officials of the Pargana were the Amin, the Munsif, the Treasurer, the Qunungo and two Karkuns or clerks. Village was the lowest unit of administration. It was administered by local hereditary officers of the village. Some of the hereditary officers of the village were the Chaudari, the Patwari, the Muqaddam and the Choukidar.

The land revenue was the main source of income of the state. In addition to this Jizya was collected from the non-muslim subjects. The main items of expenditure were the army salaries of the civil servants and the personal expenditure of the Sultan and his palace. The Sultans maintained on efficient military system. Most of the Sultans faced the challenge of invasions of the Mongols as well as from the north-west. The army consisted of cavalry, infantry, and elephants. The cavalry formed the backbone of the army. However, when compared to the army of the foreign countries, the army of the Sultans of Delhi lacked proper training, discipline, cohesion and effective use of gunpowder.

The system of justice was efficient. The sultan was the highest judicial authority within the empire. The penal law was severe during the Sultanate period. The village assemblies decided cases of their villages. Islamic laws were enforced in both civil and criminal cases. Normally, the culprits were punished with seizure of their property and wealth, mutilation or death. The Sultans did not establish a separate police department. The duties of

the police officials were carried out by the military officers posted in their respective areas.

7.9 Society, Economy and Culture during Delhi Sultanate Age

With the advent of Islam, the Indian society was divided into the Hindus and the Muslims. The orthodox Hindus tried to strengthen conservatism. Caste system became rigid. Child marriages grew in number. The Hindus adopted the purdah system. Food habits, dress, and court ceremonies were also largely influenced. Due to the influence of Muslims the institution of slavery crept into the Hindu society. The Hindu kings and feudal lords started adopting the institution of slavery. Women slaves were offered in dowry. Sati and Jauhar became common.

Economy under Delhi Sultanate

Before the foundation of Muslim rule at Delhi, the Indian economy was in a sound state. Contemporary literary works of Alberuni, Ibn-Batata, Marco-polo etc are throwing much light on the rural and urban economy of India. In fact it is the rich wealth of India which lured the many foreign invaders towards it. The latest works of Prof. Irfan Habib, Prof.Yousuf Hussain, Dr. Satish Chandra. etc are providing a graphic picture of Indian village and urban economic conditions of India. Agriculture stood as the main occupation of majority people at rural side. Handicrafts and cottage industries also flourished during this period. The emergence of many towns and cities is an important feature of Delhi sultanate age. Ibn Batuta who travelled all over India has recorded in his account the deferent kinds of food grains and agrarian process, flowers and fruits produced in various parts of the country. Rice and sugarcane being produced in the eastern India and South India. North was famous for cotton production. Batuta also mentioned in his account the fertile land. He recorded that 2 to 3 crops are grown in some areas.

The Delhi Sultans destroyed the village economy and agriculture by distributing the villages to their strong commanders. Textile production at rural and Urban level was an important industry and provided employment to large number of people. Internal and external trade also flourished during Delhi sultanate period. The living standards of elite classes was high. But the common people suffered due to various types of tax-burden. Besids agriculture and textiles production, metal industry and building industry also gained great importance. Ala-ud-din-khilji's marketing reforms and land revenue reforms are a novel experiment of the age. Muhammad-Bin-Tughlaq's land revenue experiment in the 'Doab' region proved a failure due to the failure of rains in the region. Trade between various parts of the country was carried on large scale. Form Bengal and Bidar Rice, Sugar etc were carried by local traders to Malbar and Gujarat. Awadh, Kara and Allahabad region was known for huge wheat production. Delhi received wheat from the above area. Bullock carts horses and donkeys are used to transport various commodities. Foreign trade with South-East central Asia and China also flourished during Delhi sultanate age. Multan, Sind, Lahore, Delhi etc are important major trade centres. After the conquest South India by Delhi sultans also extended their trade in to Southern region. **Jital**, **Tanka** are popular currency of the age. From North & South India textiles, silks, spices are exported to South-East Asia. The temple economy and resources of South India suffered a serious setback due to the plunder of Turkish forces.

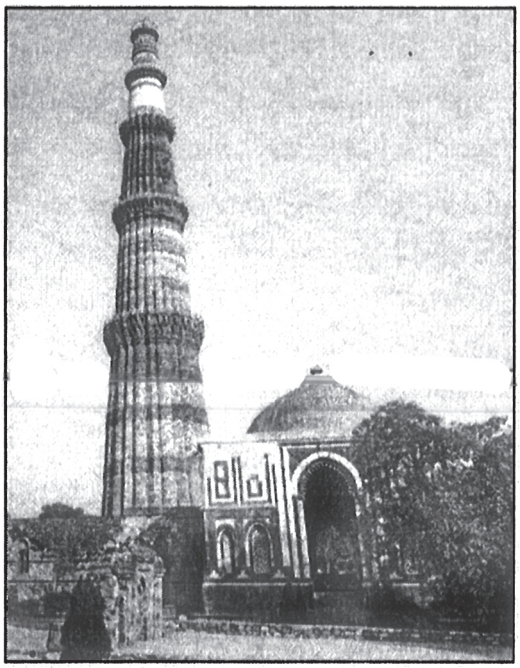
Religion

The growth of Islam degraded Hinduism. In order to reform the Hindu values of life, certain religious reformers emerged and preached a devotional form of Hinduism. This is called the Bhakti movement. The Bhakti saints like Ramananda, Chaitanya, Ramdas, Tukaram, Guru Nanak and Kabir preached oneness of God and universal brotherhood. We will read about them in detail in chapter 9.

Literature, Art and Architecture

The Hindu Muslim contact gradually resulted in the linguistic syntheses. The Languages and concepts of Sanskrit origin mingled with Persian, Arabic and Turkish words. The result was the birth of Urdu language. In due course Urdu became popular with common people. Due to the Bhakti movement vernacular languages such as Hindi, Marathi, Bengali, and Maithili received great popularity. Common people enjoyed the songs of Bhakti Saints.

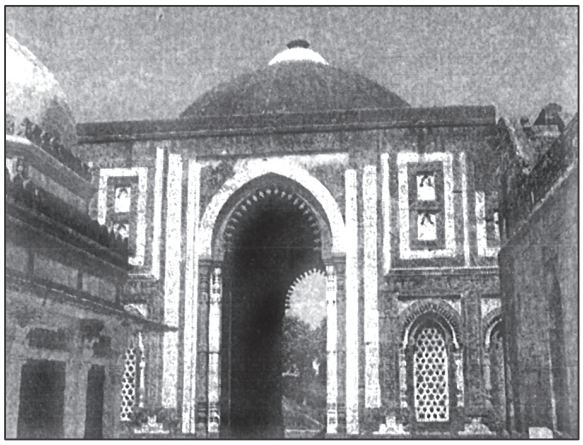
During the age of Delhi Sultanas a new kind of Art and Architecture emerged in the country. The Delhi Sultans and their officials constructed number of new buildings mosques, forts etc in Delhi, Ajmer, Lahore, Daultabad. The significant features of movements of this period are (1) Arch and dome (2) Use of lime and mortar (3) Use of stone and gypsum (4) Decoration. The masons, architects from Arabia, Central Asia and Persia were invited by Delhi Sultans to construct the Mosques, forts, palaces etc. The most prominent Mosques of the age are 'Quwat-ul-Islam' Mosque built by Aibak.



Qutb Minar

The construction work of Qut ub minar at Delhi was started by Aibak and it was completed by his trusted officer Iltutmish. Another mosque named Dhai-Din-Ka-Jhonpur was built by Aibak at Ajmer. The planning of Qutbminar was purely Islamic as it was originally intended to serve as a place for the 'muazzin' to call Muslims to prayer though, afterwards, it became famous as a tower of victory. Iltutmish constructed its four storeys and it rose to a height of 225 feet. Firozshah-Tughlaq repaired Qurb-Minar and added two smaller storeys and raised its height to 234 feet.

Qutb-Minar is an impressive building and Ferguson regarded it as the most perfect example of a tower known to exist anywhere in the world. Ala-ud-din-khilji constructed the famous **Alai-Darwaza** the famous saint Nizamuddin Auliya Mosque. The city of 'Siri' was also built by Alaaddin Khilji. Ghiyas –uddin-Tughlaq constructed the city of Tughlaqabad. Ibn Batuta praised the beauty of the palace. He said Sultan used golden bricks in its construction. Muhammad-Bin-Tughlaq constructed the new city named Jahanpanah near Daulatabad. Lal Gumbad building was built by Nasimddin. SikandarLodi's Vazir Mubarakshah constructed Pearl Mosque at Delhi.



Alai Darwaza

Thus during the age of Delhi Sultanate an new type of Architecture known as Indo-Islamic architecture emerged in India.

Thus the impact of Islam led to far reaching results. Hindu religion, art, literature and science absorbed Muslim elements. Infact, the very spirit of Hindu culture and Hindu mind were altered. The Muslims reciprocated by responding to the change in every aspect of life. The Muslims became patriotic and began to regard themselves as Indians.

7.10 SUMMARY

In this chapter an attempt is made to provide the conditons led to the Arab conquest of Sind, the Gazni and Gori invasions on India. It discussed in detail how the Delhi Sultanate power was establisbed at Delhi in 1206 AD by Qutub ud din aibak. The major achievements of Delhi sultans between 1206 to 1526 are also covered. The rule of Delhi sultanate lasted over three centuries. Finally it ended due to the weak successors of Tuglaqs and due to not winning the support of local public. Babur defeated last Delhi sultan Ibrahim Lodi, in the First battle of Panipat in April 1526 A.D and founded Mughal rule at Delhi. The monuments of Delhi sultanate are standing even today as the symbol of their heritage.

QUESTIONS

I. Short Answer Type questions

1. Results of Turkish Invasion.
2. Razia sultnana.
3. Balbans Theory of Kingship.
4. Marketing reforms of Alaud-din Khilj.
5. Muhammad Bin Tuglaaq's reforms.
6. Economy during Delhi sultanate age.
7. Feroz shah Tughlaq's domestic policy.
8. Art and Architecture of Delhi Sultanate age.

II. Very Short Types Questions

1. Arab conquest of sind.
2. Muhammad Gori.
3. Alberuni.
4. Ziauddin Barani.
5. Qutbminar.
6. Impact of Mongol invasions.
7. Token currency reforms.
8. Ist Battle of Panipat.
9. Literature under Delhi sultans.
10. Down fall of Delhi sultanatc.

Chapter
8

Age of Mughals

8.0 Introduction
8.1 Sources
8.2 Conditions of India on the Eve of Babur's Invasion
8.3 Sher Shah
8.4 Imperial Mughals
8.5 Disintegration of Mughal emire
8.6 Mughal administration
8.7 Akbar's Religious policy
8.8 Art and Architecture under Mughals
8.9 Rise of Maratas
8.10 Summary

8.0 Introduction

The advent of the Mughals in early 16th century is remarkable not because it ended the 300 years rule of Delhi sultanate, but it heralded a new era in the Indian subcontinent. The Mughal empire which dazzled the contemporary world by its extensive territories, military might, economic prosperity and cultural achievements ultimately added to the glory and richness of Indian civilization.

The name 'Mughal' derived from Mongol. Though the term evokes the grandeur of an empire, it was not the name the rulers of the dynasty chosen for them selves. They referred to themselves as 'Timurids'. During the period from 1526 to 1707 AD there were six great rulers namely Babar, Humayun,

Akbar, Jahangir, Shah-Jahan and Aurangzeb. Though it continued till 1857, it was almost all nominal. The six Mughal kings were known as the 'Greater Mughals' or Imperial Mughals.

8.1 SOURCES

Unlike the Ancient Indian History we have abundant chronicle sources for the reconstruction of Mughal history. These sources can be broadly divided into two categories i.e. literary and Archeological sources which are explained below.

Table 8.1 Chronicle soures of Mughul History

Literary Works	Archeological	Foreign Accounts
Babur's reign • Tuzuk-i-Babari – Babur • Tarik–i–Rashidi – Mirja Mohammad Haidr • Habib un siyar – Khwand harmir • Humayun–Namah–Gulbadan Begum	• Coins issued by Mughal Emperors • Monuments of Mughal Rulers	**English** • Ralpha Fitch • John Mindard Hall • W. Hakins • Edward Terry • Sir Thomes Roe **Dutch** • De Leat **Italy** • Petro Dellavalli, • Peter Mundi **German** • Mandelso **French** • Bernier • Tavernier **Venice** • Manucci
Shersha's reign • Tarikh–i–Shershah by Abba-khan Sarvani • Tarikh - Salatin – i – Afghanistan -Ahmed Yadgar	• Sasaram Tomb • Rohatasgarh Fort • Purana Qila.	

Akbar's reign • Ain–i– Akbari - Abul Fazl • Akbar namah- Abul Fazl • Tabkat–i–Akbari – Nizamuddin Bakshi • Munta khab–ut–Tawarikh–Mulla Abdul Kadir of Badauni	• Fatehpur Sikri • Buland Darwaza • Jahangir Mahal • Allahabad Palace • Sikinder Tomb • Diwan-i-Aam • Diwan-i-Khas • Humayun Tomb	
Jahangir's reign • Tarikhi – i - Ferista – Md. Kasim Ferista • Tuzuk – i – Jahanjiri - Jahangir's autobiography	• Itmad ud Daula • Tomb at Sikandra	
Shahjahan's reign • Rasagangadharam and Gangalahari-Jagannath Pandit, • Adbul Hamid Lahari – Badhsha nama • Amal – i – sart – Md Sali • Inayat Khan, Sadiq Khan – writings	• Moti Masjid • Masalman Burj • Red Fort • Moti Mahal • Rang Mahal • Jama Masjid • Taj Mahal	
Aurangezeb reign • Alamghir – nama – Mirza Mohammad Khan • Aurangazeb nama-Hakiri • Fatva – i – Alamghiri – Aurangazeb • Rukaat – i -e Alamghiri-Aurangazeb • Munta Kab– ul -lubab-Khafikhan	• Badshahi and Banaras Mosques.	

8.2 Conditions of India on the eve of Babur's invasion

No doubt, Babur was a hard pressed person but after having his foothold in Kabul, he was not satisfied himself with the conquest and thought of India as he was very ambitious. He wanted to have a much domination and territories he could. There are several causes for the Babur invasion.

Why was Babur attracted to India

There was no paramount power in the country to bring all divided independent states which were quarrelling each other. Ibrahim Lodi was quite unpopular ruler and even his own kin men were opposed to him. Provincial governors and nobles were keen to get rid of him. Daulat Khan Lodi of Punjab acted like an independent ruler. Rajputs headed by Mewar king Ranasangramsingh, Bengal, Malwa and Gujarat rulers virtually differed with Delhi Sultan Ibrahim Lodi but could not put check to him. Southern States also fighting among themselves and thus considerably weak and moreover, they were not keen to take interest in Northern Indian affairs. Thus the political condition in the country was so fluid that there was no powerful kingdom to check the foreign invader.

During the 16th century social conditions in India were no way better than political situation. India was divided into Hindus and Muslims. Though the Bhakti saints tried their level best to reduce the gap between two, because of anti Hindu policy of some sultans the gap was very much existed. In addition to this, there were conflicts among Turks and Afghans. There were so many social evils which affected the communal harmony. The child marriage in Hindu religion was quite common. It was very difficult for divorce and widow re–marriage was completely banned. Caste system had become very regid. The condition of Shudra's was miserable. They were victims of many social injustices. The Muslim Society consisted of Shias and the Sunnis. Both were opposed to each other. Muslim women were not allowed to go out of their houses. They were expected to wear burqa. Illiteracy was quite wide spread. The Muslim society was also devided between the rich and the poor. Where as the rich lived happy and luxurious life, the poor

lived in miserable condition. Thus the political weakness, disunity among the States, lack of national solidarity combined with military weakness made the foreign invader Babur to invade India in 16th century.

Table 8.2 : Chronological order of the Mughal Emperers
Establishment of Mughal dynasty by Babur

Imperial Mughals (or) Greater Mughals	Later Mughals
1. Zahir-ud-Din Muhammad Babur 1526 – 1530 AD	• Bahdur Shah 707 – 1712 AD
2. Nasir-ud-Din Muhammad Humayun 1530 – 40AD, 1555 – 56 AD	• Jahandar Shah1712–1713 AD • Farukh Siyar 1713 – 1719 • Rafi–ud–Darajat 1713– (3 months • Rafi–ud–Daula 1713– (4 months) • Ravshan Akhtar
* Shersha and Others 1540–1555	• Muhammad Shah 1719–1748 AD
3. Abul-Fath Jalal-ud-Din Muhammad Akbar 1556 – 1605 AD	• Ahmad Shah 1748 – 1754 AD • Alamgir shah 1754 – 1759
4. Nur-ud-Din Muhammad Jahangir 1605 – 1628 AD	• Shah Alaim II 1759 – 1806 • Akbar II 1806 – 1837
5. Shahab-ud-Din Muhammad Shahjahan 1627 – 1656 AD	• Bahadur Shah II 1837 – 1857
6. Mohi-ud-Din Muhammad	

Babur whose original name was Zahiruddin Mohammad Babur, born in February, 1473 AD and related to Changhiz Khan from his mother side and Turkish ruler Timur on the peternal side. Babur means **tiger** in Persian language. He was driven from his Central Asian homeland, Farghana by the warring Uzbeks, first established himself at Kabul in 1504 AD. In 1526 defeated Ibrahim Lodi in the First battle of Panipat and founded his rule at Delhi. Babur decided to stay in India as the king of Delhi he concentrated to consolidate his position. But Rajputs who were determined to establish a Hindu Raj at Delhi under the leadership of Rana Sangrama Singh of Mewar invariably fought with Babur. In the critical battle that took place at Kanwah in 1527 Rajputs were defeated. Which in fact made Babur the real sovereign of Delhi. Later, Babur defeated Medni Rai of Chanderi in 1528, Mohammad Lodi, brother of Ibrahim Lodi at Gogra in 1529. Babur died at the age of 48 in 1530 AD.

Table 8.3 : India in 16th Century

<table>
<tr><th colspan="2">North India</th><th colspan="2">South India</th></tr>
<tr><td colspan="2">Hindu Kingdoms-Muslim Kingdoms</td><td colspan="2">Hindu Kingdoms -Muslim Kingdoms</td></tr>
<tr><td>Mewar
(Rana-
Sangramasingh)</td><td>Punjab
(Daulat Khan
Lodi)</td><td rowspan="2">Vijayanagar
Empire
(Krishnadeva
Raya)</td><td rowspan="2"></td></tr>
<tr><td>Chanderi
(Medini Roy)</td><td>Gujarat
(Bahadurshah)
Bahamani Sultans
of Gulburga</td></tr>
<tr><td>Bengal
Other
Rajput Kingdoms</td><td></td><td></td><td>Deccani
Shia Kingdoms
Golkonda
Ahmad Nagar,
Bijapur,
Berar, Bidar.</td></tr>
</table>

His successor, Nasiruddin Humayun (1530-40, 1555-56)whose meaning was 'Lucky fellow' expanded the frontiers of the empire, but lost it to the Afgan leader Sher Shah Sur. Though Humayun reoccupied Delhi with the support of Tahman Shah of Persia in 1555 AD, he did not live long and died in 1556. That is why he was described as an unlucky ruler in Mughal history, *"Humayun tumbled through life and tumbles out of it"*

How do you call Humayun was unlucky man?

The following reasons explain this

Internal difficulties	External difficulties
1. He did not inherit the entire paternal kingdom as that of difficulties. 2. Army was consisted of heterogenous composition defects. **3. Defects in his character:** He was considerate and kind towards kin and rivals. - He was self satisfied man and addicted to wine and opium. - He had hostile brothers. - He divided and distributed the Mughal Kingdom among his three brothers.	1. He had to compotete with mighty Sherkhan 2. He had to fight with Rajputs and other Afghan rulers. 3. His quarrel with Bahadur shah 4. His tactical mistakes after the capture of Chunar and Gour 5. Failure in noticing the fair understanding between Bahadurshah and Sherkhan.

8.3 SHER SHAH (1540 – 45 AD)

Shersha whose original name was Farid, belongs to 'Sur' dynasty. He was born in 1472, became a governer of his father's Jagir Farghana and proved himself as a good ruler. Later on he became the governor of Bihar. It was during that time the Farid obtained the title of 'Sherkhan' for slaying a tiger. He defeated the then Delhi ruler Humayun in the battles Chausa and

Sher Shah

finally Kanuj and declared himself as a ruler of Delhi in 1540 with the title of 'Shershah'. According to Tripathi " he was one of the great men of history who blossomed out of dust into glory."

Shershah was more popular for his brilliant administration than conquests. According to Crooke " he was the first Muslim ruler to found an empire broadly based on the people will. No government, not even the British has shown as much Wisdom as this Pathan".

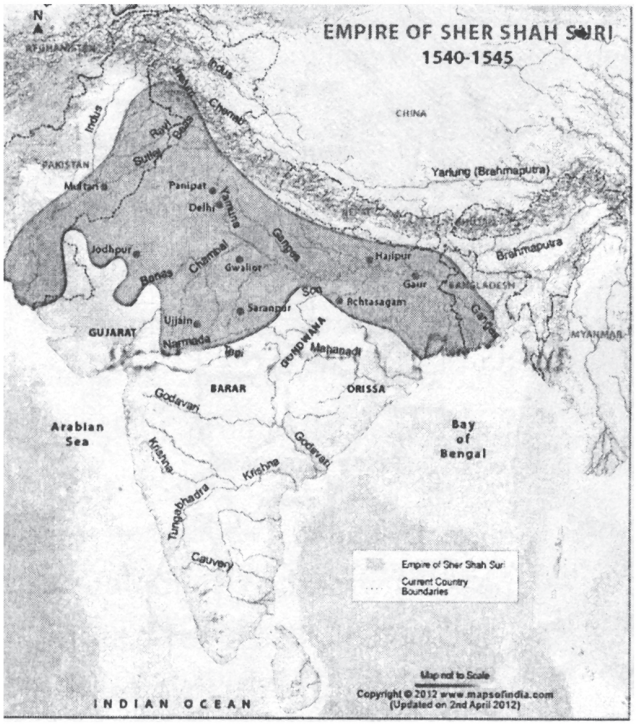
Sher Shah's Administration

1. Central government headed by Shershah. Though all powers were vested in him he was benevolent.
2. Emperor was assisted by four ministers
   a. Diwan – i – wizarat
   b. Diwani – i – Ariz
   c. Diwani – i – Rasalat
   d. Diwan – i – Insha
3. Provincial Administration followed the policy of Democratic concept of decentralization
   a. Sarkars headed by chief Shiqdar
   b. Paraganas by Shiqdar who was assisted by Amin (law & order), and Potdar (revenue & judicial matters)
   c. Village administration governed by village elders and assisted by Patwari, Chowkidar and Muquaddin.
4. Military administration followed Allauddin Khilji and kept standing army under his direct control.

Special care

a. Taking care in recruiting the soldiers and fixing salaries
b. Discontinue the Jagir system and paid cash to the soldiers
c. Branding horses and maintained the descriptive rolls of soldiers.

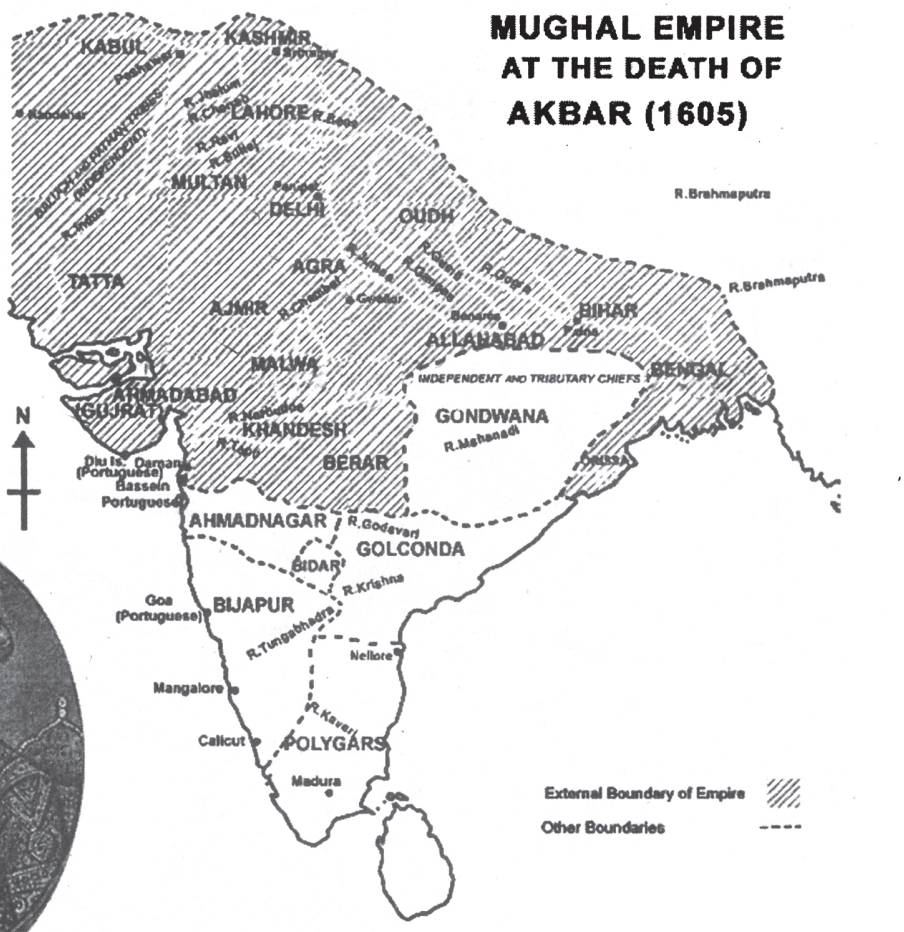
1. **Land reforms**
   a. Survey and careful division of land: land on the basis of its fertility and crop in to three categories i.e., good, middle and bad and fixed the share as 1/3 of the produce.
   b. Share may be fixed either in cash or in kind directly to the state.
   c. Abondened the intermediaries in tax collection.
   d. It laid the foundation of the Ryotawari Settlement in India.
   e. He recognized the property right of the cultivators and given patta to them.
2. **Justice :** Apex court was Royal court under Ruler/ Sultan.
   - Chief Quazi would assist the king in the legal aspect.
   - Qazi at Sarkar, Amins at Paragana were chief Quazi.
3. Law & order was entrusted to officials i.e., chief Shiqdar, village officials. Sarkars, Shiqdar in paraganas village officials in the village.
4. He entertained spy system to officials and rendered justice to the people.
5. He abished all the gold and mixed currency and struck the new currency 'Dam' with the fixed ratio with gold, silver and copper. He laid four important public road ways, to improve the transportation facilities to public



8.4 IMPERIAL MUGHALS

Akbar

Akbar who was born to Humayun and Hamid Banu on 23 November, 1542 became a ruler of Delhi at the age of 14 with the title of Zallal-ud-din-Mohammed Akbar. His guardian Bairam Khan proclaimed him as the ruler of Hindustan on Feb, 14, 1556. He defeated powerful Hemu in the historic battle of Second Panipat in 1556 AD which not only consolidated the Mughal empire but also paved the way for its magnificent super structure. After this war, under Bairamikhan's regency Akbar occupied Gwalior, Jaunpur, Ajmir and Malwa but Bairamkhan approach could not convince Akbar and ultimately it led to the dismissal of Bairamkhan.



After the dismissal of Bairam khan, Akbar whose ambition to prove himself as the paramount lord of India waged many wars. He annexed many parts in North India which included Gondwana in 1564, Gujarat in 1512, Bengal in 1576, Bihar and Orissa in 1555-1559 AD and finally Mewar after defeating Rana Udaisingh and Pratap Singh in 1574 AD. After reducing Northern and Central India, Akbar turned his attention to the South and captured Ahmednagar in 1600 AD and Khandesh 1601 AD.

As a result of these conquests, the Mughal empire was extended from Kashmir to Berar and from Kabul to Bengal which comprised of 15 Subhas.

Abul Fazl

Ain–i–Akbari and Akbar namah were written by Abul Fazl, the court poet of Akbar. Ain-i-Akbar consists of 3 volumes. It was completed in 1598. It consists of 5600 pages. It was a good account of the reign of Akbar. About the Hindus he writes that they are religious, cheerful and Lovers of Justice. About Din- i-Illahi, he mentioned as a new faith as the means of obtaining every blessings. He also praised Tansen, **a gem of 'Akbar's darbar'**. He praised Hindu painters as their pictures surpass our conception of things–a few indeed in the whole world are found equal to them.

Ain-i-Akbari was translated in to English in three volumes, one by Henry Blochmann and other two Volumes by H.S. Jarett and published by Asiatic Society of Bengal.

Jahangir

Jahangir whose original name was Salim ascended the throne after the death of his father Akbar in 1605. As soon as he ascended the throne Jahangir issued various orders in the name of 'Twelve edicts' promising benevolent and just government to the people. But he could not put them into practice, as he misdirected his energies i.e., in worldly affairs. Jahangir regime witnessed many events, which included the rebellion of Khusro in 1606, the execution of Guru Arjun in 1606,

Jahangir

conquest of Mewar in 1615 and Kangra in 1620, advent of European in Indian soil and Khurram's (Shahjahah) rebellion in 1625 etc.

The marriage with Noorjahan was another important event of Jahangir's period which was not only made Jahangir's reign forms an inglorious period in the annals of Mughal dynasty but also created an opportunity to a women ruler in Indian History. She was highly educated, genius and intelligent, above all she was ambitious and had a great desire for power. She played a very remarkable role since her marriage in 1611 assumed all the powers and became the power behind the throne. She got her name on coins and also appeared in Jhoroka-i-Darshan in place of emperor Jahanghir. She appointed her parents and relatives in high positions. Her favouritism and political intrigues resulted in the revolts of Khurram and Mahabatkhan and finally of war succession which gave great set back to the Mughal empire.

Shah Jahan (1628 – 1658)

Shah Jahan's original name was Khurram he ascended the throne in 1628 after successfully defeating the Noorjahan in war succession after Jahangir's death. Though Shah Jahan suppressed the of revolts successfully and annexed Ahmadnagar, Bijapur Golkonda and some Central Asian territories, but he failed to recover the Khandhar which was lost by his father. That's why historians held two divergent views. Historians viz., Hunter, Elphinstone and others opined that his reign marked the golden age of Moghal History. With regard to maintaining the peace and hormony, administrative stability, economic prosperity and exclusively in the field of literary and artistic excellency shahJahan period reached the high water mark of glory.

Shah Jahan

The second opinion that held by historians like S.R. Sarma, Garrot and V.A. Smith described that Shahjahan period was death knell of the Mughul empire due to the political chaos prevailed in his time. Badshah Nama was written by Abdul Hamid Lahari a court of poet Shajahan. It was official History in three volumes of 10 Lunar years each. Lahari wrote

the first and second daftars, but third one was by Sadulla Khan. The Nawab of Audh gifted it to the king George III in 1799, since then it has been preserved in the English Royal collections now at Windsor Castle, England.

Aurangajeb (1658-1707 AD)

When Shahjahan fell seriously ill at Agra his four sons were involved in a series war of succession. Though Dara Shukov, the eldest and favourite son was at forefront naturally, it was ambitious Aurangazeb who played key role to succeed Shah Jahan. He openly declared that he had no intention to become emperor at one side he drew Murad into a trap and saw that he was executed in Gwalior 1658. On the other side he defeated Shuja at Khajwah near Allahabad in 1659. Finally main contender fugitive Dara Shikov was persued and captured, and he was paraded in the streets of Delhi. Meanwhile Shah Jahan was imprisoned in Agra fort and Aurangazeb proclaimed himself as the emperor of Hindustan with the title of 'Alamgir' (conqueror of the world) with the additions of 'Padshah' and 'Ghazi' (Holy warrior).

Aurangazeb was the last of the greater Mughuls. It was under him, that the Mughal empire not only reached its zenith but also started disintegration. His remarkable reign of 50 years can be "naturally divided into two equal parts each having its own well defined features distinguishing it from the other. During the first part from 1658 to 1681, the north remained the centre of interest and of all important developments, civil and military while the South was neglected. During the second half of the reign the centre of Political gravity shifted from Northern India to the Deccan. The emperor moved to the South in 1681 with his family, court and with his army. The administration at the Delhi was consequently neglected, plunging whole of it into disorder and anarchy. The emperor was able to crush the Muslim Sultanates of Bijapur and Golkonda, but with the nascent nationalism of the Marathas, his efforts were invain. The Deccan policy produced disastrous consequences for the emperor, and the long rule of Aurangzeb, in spite of his wonderful industry and splendid devotion to duty culminated in tragedy.

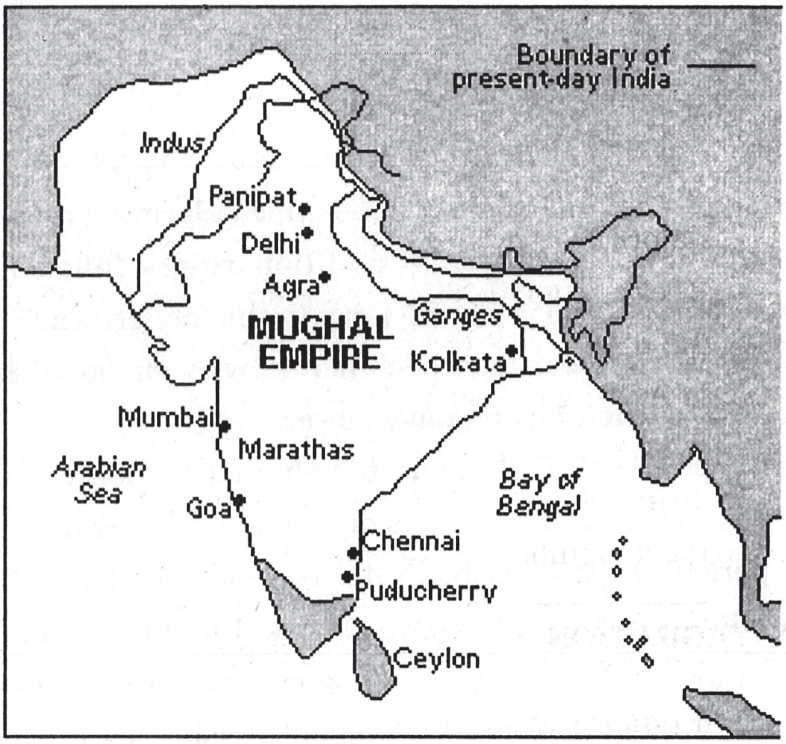
Aurangazeb's religious policy reversed the wise Rajput policy of Akbar. He prohibited the practice of stamping of the Kalima on the coins, celebrations of Nauroz, Diwali, the Dasara and the Holi. He discontinued the Hindu way of Salutation and the practice of Jhoroka-i-Darshan. This dishearted the majority Hindu people. He dismissed royal astrologers and astronomers. The celebration of Moharram was abolished. He also prescribed the fashions of the day, dress and beards. His intolerence policies created many troubles for Aurangazeb and infuriated the Rajputs and others. As a result of his anti Hindu religious policy many sections of the people viz., Jats, Satnamis, Bundellas and Sikhs became enemies to him. This proved to be one of the most significant cause for the downfall of Mughal empire.

8.5 Disintegration of Mughal empire

The Mughal empire which dazzled the contemporary world with its extensive territories, might military power and cultural achievements showed unmistakable signs of decay towards the beginning of the 18th century.

The Mughal dynasty founded by Babur, which was blossomed under Akbar, Jahangir and ShahJahan as Mughal empire suffered a sudden decline during and after the death of Aurangazeb. To quote V.A Smith "the collapse of the empire came with a suddenness that at first sight may seem surprising. But the student who has acquired even a moderately sound knowledge of history will be surprised that the empire lasted too long rather than because it collapsed suddenly. Some historians hold Aurangazeb entirely responsible for the decline of the Mughal empire, while the others would like to give only partial blame to Aurangazeb.

Aurangzeb's incapability to administer the vast empire during his 25 years, neglecting Northern India, capturing of Bijapur and Golkonda who has served as buffers between Marathas and Mughals and his narrow approach countributed to the decline of the empire.



Aurangzeb successors were not good enough rulers to stop the disintegration which was already started not with the death of Aurangzeb but well before him. They were mere puppets some under their ministers and others under Europeans. In addition they cared more for their luxuries rather than the empire. Another reason was that majority people in India look up on the Mughal empire as a foreign power and naturally they had no love for it. One more reason for Mughal failure was that they had no fixed law of succession among their sons as in the case of Hindu States. These wars not only weakned the administrative machinery but also caused heavy financial loss to imperial treasury.

The Mughal nobility which was noted for integrity, ability and self sacrifice lost all its vigour and degenerated into a body of selfish, crooked. Further they were divided into three groups of factions i.e., Irani (Persians – Shias), Turani (Orthodox sunnis), and Hindustani. Each group tried to dominate the other.

Another set back of Mughul dynasty was that on account of the Mansabdari system of Akbar. There were inherent defects in the Mughal

military system. The army was organisd more or less on the feudal basis where the common soldier owed allegiance to the munsabdar rather than emperor. The defects of this system evident enough in the revolts of Bairamkhan and Mahabat khan etc., assumed alarming proportions under the weak later Mughal kings. In addition rulers failed to realise the importance of maintaining a strong navy in the modern time to protect the empire from the European encroachments, who virtually dominated the modern world with their strong navy power.

During the period of Shah jahan the Mughal economy suffered a series of set back due to the failure of rains or drought. It became more misreable during the period of Aurangzeb. Under the inefficient later Mughals, the financial condition further deteriorated. To add fuel to fire the invasions of Nadir Shah and Ahmed Shah Abdali gave a death blow to the tottering Mughal empire. Besides depleting the Mughal treasury of its wealth, it exposed to the world the military weakness of the empire and its utter degeneration. Taking undue advantage of the confusion created by foreign intruders the Mughal subedars declared independence. Nizam of Hyderbad, Alivardhikan of Bengal and Sadatkhan of Oudh were slipped from Mughal authority which paved way for Europeans. Thus, the inherint weakneses of the Mughal politics and the numerous contemporary operative causes had swept the vitality of the empire.

8.6 MUGHAL ADMINISTRATION

Mughal dynasty which remained in glory and grandeur in India for nearly 200 years was not because of their conquests and expansionist policy but their enormous contribution in the field of Administration. Of course it was Akbar who conceived and devised and became chief architect of the Mughal administration. Mughal rulers from Babur to ShahJahan every emperor gave up its theocratic character and followed a very liberal policy in religious affairs except Aurangajeb. They did not pay any attention to the Khalifa like their predecessors. Both Hindus and Muslims were equally utilized in Mughal administration for running State administration. The

granting of titles to men of merit was an important aspect of Mughal polity. The emperors themselves used to pay attention to the working of administration.

Central Administration

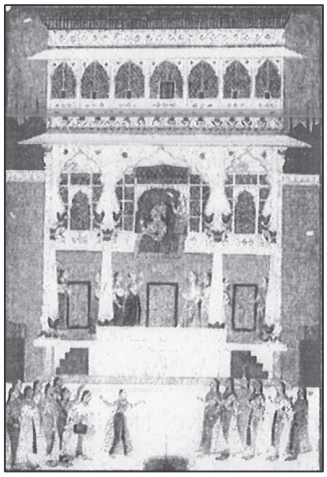
In Mughal administration emperor was the head of the State around which whole State system revolved. He was however, assisted by his ministers in daily administration who were appointed and hold office at his will. They were Vakil (Prime Minister), Vazir (Finance Minister), Mir Bakshi (War Minister), Mir-i-Sadar (Minister in charge of charities) and chief Qazi (Minister for law) etc. The emperor was also the fountain of all justice.

Provincial Administration

The empire had been divided into various administrative divisions for the sake of convenience and efficiency. The important division was province Subha under the leadership of viceroy Subedhar or Nizam. It resembles central government under emperor at state level. There were the Diwan, Qazi, Bakshi, WaqiNavis and Kotwal to assist and advice Subedhar. Each province further divided in to Sarkars which was headed by a Faujdar and each district had several important officers like Amal Guzar, Bitikchi and the Khazandar. Further each Sarkar divided into paraganas under the Shikdar and he too had several officers to aid and assist him in the running of pargana administration. The village was the lowest unit and as such considerable attention was paid to it. The village panchayat decides all disputes and thus gave justice to the subjects.

Jharoka e-Darshan

At Agra Fort on the terrace of Diwani-i-Khas Jahangir put up chair of Justice (Zanjir –i- Adl) in 1605 to facilitate speedy justice. This is a novel way to redress the grievances of the people who could approach the king for the Justice. Mughal Emperor or Empress used to give dharshan to the public and hear them by giving appearance in a special Durbar hall.



Jharoka Darshan

Military administration

The Mughal's followed the policy of 'Jagirdari' system except Akbar. In this system the army was under the control of 'Jagirdars'. But Akbar maintained two kinds of army wings. One wing called standing army which was under direct control of Emperor. The second one which was called Mansabdari system under Mansabdars. Though Akbar was not the innovator of this system, but it was regularized and systematized and made it as scientific as possible. The word 'Mansab' denotes rank, dignity or office. The holder of a Mansab was called Mansabdar whose duty was to render military or other service to the emperor whenever required.

Features, Merits and Demerits of Mansabdari's System

Features	Merits	Demerits
1. He had to maintain according to his rank a fixed quota of horses. 2. The appointment, promotion and dismissal rested at emperors will and pleasure. 3. '*Zat*' indicated the number of soldiers, 'Sawar' of horsemen. 4. It was not hereditary. 5. He had been paid cash.	1. It eases the emperor burden 2. It was utilized to check local uprisings easily 3. It combined the advantages of both feudal system and the tribal leadership. 4. It was an improvement over the medieval military system.	1. It disconnected the direct contact between the emperor and the soldier. 2. There is scope for solders to be more loyal to the Mansabdar rather than Emperor. 3. It lacked the homogenity and cohesion. 4. There is no solidarity among the soldiers. 5. Mansabdars bccamc corrupt.

Revenue Administration

Akbar also remained an architect in land revenue administration like military and provincial administration. Though Shershah was the forerunner a system of scientific taxation of land was initiated by Akbar with the assistance of Raja Todarmal. It was known as the **Bandobust system**. After Jagirdari system was abolished the cultivable land was measured, classified according to fertility and the state share was fixed on the average of produce of the lands. The whole land was broadly classified into four catagories i.e., *Polaz, parauti, chachar and Banjar lands*. **Gaz-i-Ilahi** was used for land measurement. All these categories of land further sub divided into three categories namely good, middle and bad depended upon the fertility of the land. The state demand was fixed at one third of the average produce which could be paid in cash or kind. This settlement was also called as 'Ryatwari system'.

Society under Mughals

R.C. Majundar and Roy Chowdhary observe that society looked like fendal in nature. Next to king, nobles rank high. The middle class comes next, followed by lower classes. The condition of lower classes was miserable. Patriarchy persists in family, Dowry system was prevailed. Sati was common among upper castes. Prostitution was widely prevelant. Akbar took serious note of Sati and appointed observers in each town aganist forced Sati. He was also interested in female education but women of elite only availed this opportunity.

The term 'harem' is used to refer to the domestic world of Mughals. It was a persian word 'harem' means 'Sacred place'. Mughal household consisted of the emperor's wives and concubines, his near and distant relatives and female servents and slaves. Polygamy was practiced widely among the ruling groups. An interesting book giving us a glimpses in to the harem is the 'Humayun Nama' written by Gulbadan Begum.

Religious policy of Mughals

The Mughal rulers specially greater Mughals followed a very liberal and enlighted religious policy except Aurangzeb who followed a policy of religious intolerance towards Hindus. This resulted in the downfall of the Mughal

empire. Akbar who believed in the policy of perfect religious tolerance tried for truth throughout his life which ultimately led to the promulgation of Din-i-illahi in 1581.

8.7 Akbar Religious Policy

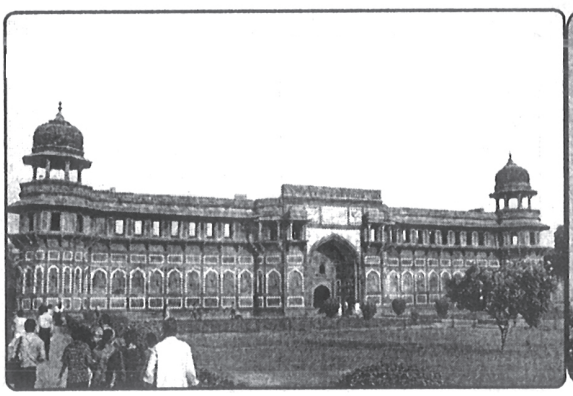
The following table gives you an idea about the various factors that influenced the religious ideas of Akbar and the main features of his new religion i.e., Din-e-ilahi.

Factors influenced	Din-i-illahi evolution	Principles	Disapperance of Din-i-allahi
1. Illiterate 2. Born and brought up in a mixed sectarian atmosphere 1. Abdul Latif teachings towards universal peace 2. Sufi Scholars like Abul Latif and Faizi's association 3. Courtiers and Rajput wives impact	1. Visit of Chisti tank at Ajmir 2. Revoked piligrimage and Ziziya tax 3. Establishment of **Ibadat khana** in 1575 on the suggestion of Abul Fazl at Fatehpur Sikri. 4. Deliberations with all religious heads 5. Issue of the **'Infallibility decree'** of 1579 to free his state from the **Ulemas** influence and control and to command undivided totality of his subjects 6. Din-i-illahi proclamation in 1581 AD.	1. Sacrifice of one's own party, life, honour and religion for sake of the emperor. 2. Prohibition of meat-eating. 3. Utterance of Alla-hu-Akbar etc. 4. Universal tolerance 5. Universal brotherhood-ness	1. No propagation like Buddism and Jainism 2. No patrinisation of rulers 3. No compulsion

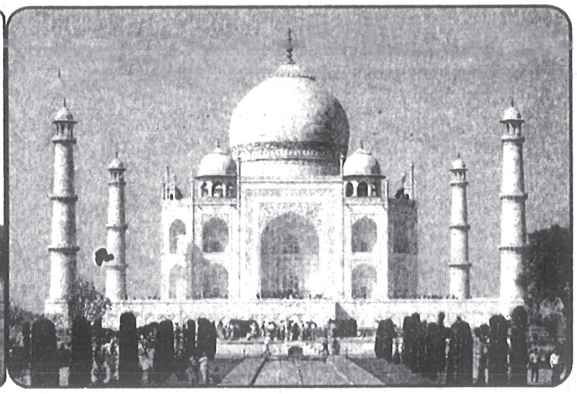
8.8 Art and Architecture under Mughals

The greater Mughals were proved not only as great conquerors and excellent administrators but also as great admirers of art, literature and fine arts. Except Aurangzeb all paid sufficient attention towards the men of letters, painters and architects. Indeed some of the emperors were painters, architects and writers. Babur, Humayun, Jahangir themselves wrote books and patronized scholars. Though Akbar was not a literate he showed keen desire to develop it. It was a period of excellent development in the fields of Indo-Muslim Art and Literature.

In the field of fine arts including architecture and paintings except Aurangzeb all the Mughals contributed much to this field. In fact there was no aspect of art which did not receive royal patronage. Babur built only tombs and tanks. Akbar built many buildings which bear the imprint of Persian and Hindu art. Jamia-i-masid which was known as architectural beauty, tomb of Itmad-ud-daula, Birbal house, Agrafort Jahangir Mahal and Diwan-i-aam and, Diwan-i-khas and Buland Darwaz etc. were the important buildings built during Akbar's reign. Jahangir who concentrated more on paintings than architecture. He had also special affection towards gardens. Architecture received its zenith during Shah Jahan's period which was unquestionably the golden age of Mughal architecture. He erected marvelous buildings at Agra, Delhi, Lahore on which he spent crores of rupees. The present national capital Delhi formerly known as Shah Jahanbad, Diwan-i-Am, Diwan-i-khas, Lal Qila (Red fort), Tajmahal,



Lalqila - Delhi



Tajmahal - Agra

Mussalman Burj and Moti Masjid are the monumental assets constructed during the Shahjahan period. He is therefore, called the 'Engineer king'. Ustad khalil Isa was the chief architect during the Shahjahan period.

Indian painting was also patronized by Akbar who induced the Persian style and Persian technique. It was under the Jahangir that the paintings received considerable care and attention. Abdul Samad who bore the title of **sweet pen** (Shrin Kalam), Daswanth, Basawan, during Akbar, Abul Hasan and Ustad Mansur whom bore the title of **Wonder of the Age** were the famous painters during he Mughal period.

8.9 Rise of Marathas

The emergence of Maratha's as an Imperial power during the late 16th century was an historical event in the history of India. After the death of Aurangzeb there was complete turmoil all over the Mughal Empire and Deccan was no exception. In fact, Deccan took very keen interest in North Indian affairs and the Marathas dream of establishing an independent Kingdom. They declared independent Swarajya under Shivaji's leadership and increased their influence up to Delhi under Peshwas.

Causes for the rise of the Marathas

- The geographical location of Maratwada region in the Deccan peninsula largely contributed to the emergence of Marathas.
- The physical abilities of Maratha people made them more competent to accept the challenge of Mughal and Nizam forces.
- The preaching's of Maratha Bhakti saints viz; Tukaram, Ramadas, Vamana Pandit, Ekanath Pandit and the vernacular literature generated in this region also contributed for Maratha rise as a powerful force.
- The literature impressed up on the people of the region about their glorious past heritage and poised them to take pride in that.
- Marathas administration training under various Deccan sultans that brought in them a sense of confidence that they could both administer as well as defend independent Maharastra.

- Political turmoil prevailing in Deccan also proved very useful for the Marathas.
- The religious intolerance policy of the Mughals especially of Aurangzeb threatened the very roots of Hindu religion and culture. Under these circumstances, the Marathas plunged into action and started counter action against Mughal power.

Shivaji (1627 – 1680 AD)

Shivaji, the father of the Maratha Nationalism was born on 20th April 1627 A.D at Shivaner to Shahji Bhonsle and Jijiya Bai. Shaji Bhonsle a high ranking military officer, first in the state of Ahmadnagar and later in the State of Bijapur. He owned the territory of **poona** as a Jagir where Shivaji was brought up by his mother Jijiya Bai. She was not only pious and religious but also a wise lady. She infused in Shivaji love for his ancient religion and made him feel proud of that. Another two persons those who influenced Shivaji's career were Dadaji Konda dev, who prepared him to become a first rate administrator and his spiritual Guru Samartha Ramdas who inculcated in him love for Hindu dharma, Bharat matha and his people.

Shivaji

Rise to power

With these influences he studied the physical location of his areas. He had the fortune of managing the Jagir of his father and thus got some practical experience of administration. He began his military career in 1646 AD at the age of nineteen. First he captured the fort of Toran of Bijapur State and followed the capture of Raigarh, Chakan, Sinhagarh, Konkan and Purandhar. He built a new fort at Raighar and made it the centre of his activities. Meanwhile Bijapur Sultan arrested his father. Shivaji suspended his attacks on Bijapur to release his father for a period of six years (1649 – 55) and consolidated his conquests and resources.

In 1656 AD he defeated a Sadar of Javali fort named Chandra Rao More. At the end of 1657, he conquered the forts of Kalyan, Bhiwani and Mahauli in Kondana. Shivaji's heroic success against Afjal khan spread his fame and it not only lowered that of Bijapur immage in the eyes of public but also encouraged him still more and he began to ravage the Moghal territories. Though Shivaji could able to win over Shaistakhan, maternal uncle of Aurangzeb, but he had to conclude treaty of **Purandhar** with Raja Jai Singh of Amber, who was deputed by Aurangzeb to pursue him.

Treaty of Purandhar 1665

1. Shivaji surrendered or conceded 23 of his forts to the Mughuls which were yielding annually a sum of Rs. 4 lakhs as revenues.
2. He agreed to help Mughuls in their wars against Bijapur.
3. He agreed to send his son Shambhaji along with 5000 horsemen to the Moghals court.
4. Shivaji agreed to pay to the Mughals 40 lakhs Hons in a period of 13 years.
5. The Mughals agreed to Shivaji's domination over some parts of the kingdom of Bijapur which yielded a revenue of 5 lakh Hons.

By this treaty the Mughals were undoubtedly the gainers and their prestige went high, whereas that of Shivaji went down considerably.

Induced by Raja Jai Singh, Shivaji attended the royal darbar at Agra, where he was treated with discourtesy which led to Shivaji's arrest. But he

cleverly made his escape and finally reached Raigarh safely on 22nd September 1666. Hence forth he became an implacable enemy of the Mughal empire. He re conquered all the forts which he had ceded to the Mughals. This time Mughal prince Mouzam concluded a treaty with Shivaji in 1669 in which Shivaji was given the title of Raja and Shambaji a mansab of Panch Hazari. During the period of peace Shivaji organised his administration and introduced several steps for the welfare of his subjects. Of course the treaty did not last long. In 1674, Shivaji declared independent 'Swaraj' and made Raigarh as his capital. After his coronation on 16th June 1674 also he conquered many Mughal territories. In 1667 AD he concluded in treaty with Qutab Shahi's of Golkonda. He also occupied Jinji, Vellore and Tanzore in Carnatic and thus became undisputed master of territories lying between rivers Tungabhadra and Kaveri. He then came back in 1678 AD and he died on 4th April 1680 AD.

Shivaji's Administration

Shivaji carved a great kingdom for himself out of nothing by sheer hard work and labour. He was a great commander and a good leader of his soldiers, at the same time he was no less a good administrator.

Shivaji's administrative system was based on the principles of equity. Justice and tolerance. He divided the whole territory into Swarajya i.e. the territory directly under his rule and Mughalai i.e., the surrounding territory from which he collected chowth and Sardesh mukhi taxes.

In the central administration Shivaji was the supreme head and all powers of the government were vested in him. He could appoint and remove any body from any position of authority. He contained his administration by appointing council of eight ministers called the **'Astapradhan'**. Each minister was responsible for looking after the work of the department assigned to him.

The **Astapradhans** were

a. **Peswa:** Prime Minister and looked after the general administration.

b. **Amatya:** Finance Minister who looked after the public accounts, income and expenditure.

c. **Mantri:** Kings historian and private secretary.

d. **Sachiva:** Superintendent of Royal correspondence.

e. **Sumanth:** The minister for foreign affairs and looked after the matters related to war and peace.

f. **Pandit Rao:** A Minister of charity and religious endowments.

g. **Senapathi:** The Commander – in – chief of the army

h. **Nyayadish:** Head of the Judiciary who decided both civil and criminal cases in accordance with the Hindu laws.

Ministers were picked up on the basis of their ability and integrity. No minister was hereditary and all were required to perform both civil and military duties.

Provincial Administration

Shivaji's kingdom was divided into four provinces each under Viceroy or Governor. Further each province was divided into districts and each district in turn was divided into villages. Each village had a panchayat, which was headed by a Patil or Kulkarni.

In addition, there were also Mughal territories which were not directly under Maratha control but from them the Marathas collected Chowth.

Revenue Administration

Shivaji abolished Jagirdari system and also endowment lands attached to religious places were taken away and in their stead cash payment was made to them. Land was measured and Ryatwar system was introduced. The peasant had the option to pay tax either in cash or kind. During natural calamities the state has provided loans to the peasants to be returned on easy installments. State share of revenue was linked with produce and category of land and did not exceed ½ of the produce.

In addition to revenue from land, customs duties, profits from coinage, Chowth and Sardeshmukhi etc., were the other sources of revenue. **Chowth** (one – fourth) was a kind of tax, which the Marathas collected from those territories, which wanted to be safe from their plundering expeditions. It was one-fourth of the assessed revenue of the district. **Sardeshmukhi** also a tax paid in honour of Shivaji a contribution paid as a mark of respect to the king. It was one–tenth of the revenue of the district.

Military administration

Shivaji's whole strength depended on his mighty military power. It was both efficient as well was devoted. It was his intention to keep the Muslims out of Maharastra and protect Hindu Dharma. His army consisted of about 45,000 horsemen 60,000 cavalry and 1,00,000 foot soldiers. In addition there were Elephants and Camels as well as guns and gunmen in the army.

Soldiers were first time paid salaries instead of Jagirs. He paid special attention to the defence of forts. He encouraged the system of conferring titles, privileges and rewards for distinguished service. No soldier was allowed

to take any women to the battle – field. The penalty for this offence was death. All the booty was to be sent to the king.

Judicial Administration

Shivaji's Judicial administration was based on Justice and fair play and followed primitive method of imparting justice. One basic principle of Justice was that no distinction was to be made between the high or the low or a person belongs to one religion or the other. The panchayats imparted justice at the village level. At the centre Nyayadish appointed by the emperor dealt with both civil and military cases. In deciding cases and delivering judgment ancient Hindu laws were always consulted.

Shivaji fought successfully against the Mughal empire, which was then at the height of its glory. His supreme achievement was that, he infused a strong spirit of Hinduism and made them a united nation, whereas formerly they were scattered and united into groups.

Above all, Shivaji was a great political and a shrewd leader. "He was the glory of the Marathas and the terror of the Mughal empire. He proved a source of inspiration to his successors. Shivaji's real greatness lay in his character and practical ability". - *J.N. Sarkar.*

Successors of Shivaji

Shivaji's eldest son Shambhuji ascended the throne after his death in 1680. Though, Shambhuji was courageous, due to his political inability he had to fought with Aurangzeb and got captured by the Mughals in 1689 AD and was put to death. He was succeeded by his step brother Rajaram. He managed to defend Marathas against the Moghals through his able nobles viz, Ramachandra Pant, Santaji Ghorpade, Dhanaji Jadav etc. After the death of Rajaram in 1700 AD, his wife Tarabai continued the struggle. After the death of Aurangzeb, Shahu was released from prison which led to the direct clash between Tarabai and Shahu in which Tarabai was defeatcd by Shahu and his followers. Thus the Maratha kingdom was divided into two the kingdoms of Kolhapur and Satara. Shahu owed his success to the services of Balaji viswanath whom he oppointed as Peswa in November 1713 AD.

This office became hereditary in the family. The peswas slowly became the real rulers of the state.

Balaji Viswanath the **founder of the Peshwa** dynasty popularly known as the **second founder of Marathan empire** rejuvenated the Maratha glory.

Balaji Viswanath was succeeded by his son Bajirao -I in 1720 AD. Baji Rao with his military brought the land between the Krishna and the Godavari Rivers under the Marathas. He was determined to achieve a **pan Indian empire** (**Hindupad Padshahi**). During his time he could able to form the group called Maratha confederacy and conquered Gujarat, Malwa and Bundelkhand and advanced as far as Delhi. Before he could do any thing, he met with a premature death at the age of 42 in 1720 AD.

Balaji Baji Rao (1740 – 61)

After the death of Baji Rao-I, he became the Peshwa at the age of 18 who was also known as Nana Sahib. He was assisted by Sadasiva Rao Bhao. During his rule the Maratha power was at the zenith of its glory. The Maratha power extended from one end of India to the other end, and they collected Chauth and Serdeshmukhi from the territories not under their direct control. The important incident which took place during his period was third battle of Panipat in which Marathas were badly defeated. This defeat put an end to the Maratha's power. According to J.N. Sarkar "It was a nation wide disaster for the Maratha". When the mighty Marathas were defeated, the English got an opportunity for increasing their own power. Thus the British gained by this war.

Time Line

Land marks in the history of the Mughal

1526 A.D	Babur defeats Ibrahim lodi, at panipat, becomes the founder of Mughal empire
1527 A.D	Babur defeats Rajput king Rana, Stabilize his kingdom
1530 – 40 A.D	First phase of Humayun's reign
1540 – 55 A.D	Humayun defeatd by Shershah, in exile at the Safavid court
1555 – 56 A.D	Humayun regains lost territories
1556 – 1605 A.D	Reign of Akhar
1605 – 1627 A.D	Reign of Jahangir
1628 – 1658 A.D	Reign of Shah Jahan
1658 – 1707 A.D	Reign of Aurangzeb
1739 A.D	Nadirshah invades India and Sacks Delhi
1761 A.D	Ahmadshah Abdali defeates the Marathas in the Third Battle of Panipat
1765 A.D	The Diwani of Bengal transferred to the East India company
1857 A.D	Last Mughal ruler, Bahadur shah deported by the British and exiled to Rangoon

8.10 SUMMARY

The Grandeur of Mughal empire was remarkable for its extensive territories, military might, economic prosperity, cultural synthesis in religion and architectural beuty. It also paved way for cordial relations among Hindus and Muslims especially during the reign of Akbar. Rise of Marathas was an historic event in history of India as its ruler Shivaji raised its Glory and challenged the mighty Mughals.

QUESTIONS

I. Essay Types Questions

1. Explain the various sources for the study of Mughal History.
2. Describe the Sailient features of Mughal administration.
3. Discuss the important factors led to the disintegration of Mughal empire.
4. Write an essay on Shivaji's administration?

II. Very Short Types Questions

1. Babur nama
2. Humayun
3. Abul Fazl
4. Noorjahan
5. Tajmahal
6. Purandhar Treaty
7. Shahu
8. Balaji Viswanath
9. Third Battle of Panipat
10. Chowth and Sardeshmukhi

III. Map pointing

Show the extent of Akbar's/ Shersha/ Shivaji empires and locate the following places in the given map.

1. (a) Delhi, (b) Agra (c) Mewar (d) Gujrat (e) Bengal
2. (a) Panipat, (b) Kanauj (c) Chittor (d) Ujjain (e) Amarkote
3. (a) Chunar, (b) Sasaram (c) Gaur (d) Chanderi (e) Agra
4. (a) Satara, (b) Kalyani (c) Tanjore (d) Poona (e) Salsetti

IV. Project work for students

- Prepare the record of Mughal structures of India.
- Identify the important Forts of Maratha Empire.

Chapter 9

Bhati and Sufi Traditions 8th AD-16th Century

9.0 Introduction
9.1 Meaning of Bhakti
9.2 Salient features of Bhakti Movement
9.3 Prominent Bhakti saints and their Preachings
9.4 Bhakti movement in Maharastra
9.5 Sufism - meaning, origin and main features
9.6 Prominent Sufi orders and Sufi Saints
9.7 Impact of Bhakti and sufi movements on Society
9.8 Summary

9.0 Introduction

India has been the cradle of various religious beliefs and movements since ancient times. According to eminent historian Yusuf Hussain, the movement of Bhakti may easily be divided into two distinct periods. The first was from the time of the Bhagavad Gita to the 13th Century, the time when Islam penetrated into the interiors of the country. The second period extends from 13th to the 16th century, an epoch of profound intellectual fermentation, the natural result of the contact of Islam and Hinduism.

9.1 Meaning of Bhakti

The devotional worship of God with the ultimate object of attaining moksha or salvation is generally called Bhakti. The cult of Bhakti was as old as the Indian religious traditions going back to the pre-historic times of the Indus Valley civilization. The people of Indus Valley worshipped Shiva seated in meditation, surrounded by animals. In Vedas, Upanishads, the Epics and Puranas references are there about Bhakti. The Bhakti movement was the most important religious movement of the early medieval period. It has questioned the orthodox religious, ceremonial programmes, beliefs and practices supported by Brahimins. Among the prominent Bhakti preachers Shankaracharya, Ramanuja, Nimbarka, Vallabhacharya, Ramananda, Chaitanya, Kabir, Gurunanak, Dadu Dayal, Mirabai, Tulsidas and Surdas are known for their popular preachings.

According to scholars like Tara Chand, Ahmed Nizami and Quareshi, the Bhakti Movement started in India due to the foundation of Muslim rule in India. But the above view was not accepted by other scholars. Because the origin of Bhakti concept was present from Indus Valley times in Indian Culture. The 'Bhakti ' *marga* preached by Indian sages to achieve *moksha* or salvation received significant change in its nature and practice with the advent of Islam in India. The faith in Universal brotherhood, human equality, opposition of Idol worship, unity of God and disbelief in Caste System were the cardinal principles of Islam, According to R.G. Bhandarkar the Bhakti movement drew its inspirations from the teachings of Bhagavadgita. However, Islam also exercised great influence on the promotion and widespread of Bhakti movement.

9.2 Salient features of Bhakti Movement

The following are some of the common features of Bhakti movement which has run from Ancient to late medieval times in India.

1. The concept of Bhakti means Single minded devotion to one God. The object of the devotee's adoration is to secure the grace of God for the sake of Salvation.
2. The Bhakti culture and its preachers discarded the rituals and sacrifices as mode of worship and instead they emphasized on the purity of heart and mind, humanism and devotion as the simple way to the realization of God.
3. The Bhakti saints preached monotheism. Some of the Bhakti preachers believed in *Saguna* (form) and some others in *Nirguna* (formless). The followers of 'Saguna' idea became popular as Vaishnavas. They considered Krishna or Rama as the incarnation of Vishnu as their personal God. The followers of 'Nirguna' Bhakti discarded idol worship. They believed that God is omnipresent and resides within the heart of man as the philosophical side, the Saguna and Nirguna both believed in the Upanishadic philosophy of *advaita* of *Shankaracharya* with minor variations suggested.
4. The Bhakti saints of North as well as South India regarded knowledge (*jnana*) as a constituent of Bhakti. As a result they strongly believed that true knowledge could be gained only through a 'guru' or a teacher.
5. The Bhakti saints of all classes and religions discarded Caste system. As a result they became the true hope of lower classes. Many of the saints of Bhakti movement have emerged from lower classes, example Namdev(1270-1350A.D) hails from a tailor's family, Tukaram(1601-1649 A.D) from a Shudra family, Dadu Dayal(1554-1603 A.D) was a weaver, Kabirdas was brought up by a Muslim weaver Niru.

6. The Bhakti saints discarded the domination of priestly class and Sanskrit language. They preferred the language of masses to spread their ideas. Thus a golden era had started in the field of Varnacular languages like Bengali, Gujrati, Marathi, Hindi etc., they made a great progress.

Bhakti movement attracted all the sections of Indian society. It has provided a new direction, to Indians. The two primary objectives of Bhakti preachers were to reform the Hindu religion inorder to create new confidence in Hindu subjects. The second important objective of the Bhakti movement was to bring an understanding between Hindu and Muslim population. Their aim is to foster a friendly atmosphere between them. In their mission they had succeeded to a great extent in breaking the feeling of high caste and low caste. They had generated the spirit and feeling of humanism. Equality and salvation or worshipping of God is not based on birth in a low or high caste or religion.

The cult of bhakti, to begin with, had essentially a religious fervour, it was because the main theme of the teachings of its exponents was faith in one God and devotion to him. The cult of bhakti assumed the form of a reformative in the medieval period when a number of holy men and scholar saints took up the cause of socio-religious reforms among the people, in quick succession, in various parts of the country.

9.3 Prominent Bhakti Saints and their preachings

In the Tamil country during the 6th century AD, in original sense the Bhakti movement has started under the leadership of the 'Alvars'(those who are immersed in devotion to Vishnu) and 'Nayanars(those who were the worshippers of Shiva). They travelled from place to place singing hymms in Tamil in praise of their respective Gods.

In the opinion of some scholars that the Alvars and Nayanars even protested against caste system and domination of Brahmins. In the compositions of Alvar Saint Tondaradippodi and Appar a Nayanar Saint, the spirit of challenging caste system and rejection of invalid gotras, sastras

Karaikkalammaiyar

were clearly expressed. Even the women devotees like 'Andal' in her compositions considered Vishnu as her beloved. Karaikkal ammaiyar a 'Nayanar(Shivate) adopted the path of extreme asceticism as the only means to achieve the goal of moksha. Andal and Karaikkal Ammaiyar in their compositions clearly rejected orthodox social obligations. From the above facts we can conclude that long before Meerabai in Tamil country women saints challenged traditions. The early Tamil poet saints of Alvar and Nayanar sects enjoyed the support of all the sections and members of ruling dynasties. Pallava and Chola rulers liberally donated to these saints and as a result magnificent Shiva temples were built at Chidambaram, Tanjore and Gangaikonda Cholapuram. These temple festivals attracted huge crowds from all sections of the society.

Shankaracharya (788-820 A.D)

S. No.	Period	Name of the Bhakti Saint/ Sufi saint	Other unique aspects
1.	C 500-800	APPAR, Sambandar Sundaramurthi	The devotional poems of Appar, Sambandar and Sundarar form the Tevaran
2.	C 800-900	Nammalvar, Andal, Tondaradippodi	
3.	C 1000-1100	Ramanuja Charya	Author of **Vedanta Sangamaha** and wrote commentary **Brahmasutras** and **Bhagwad Gita**.
4.	C 1100-1200	Basava or Basavanna	VeeraSaivisam (Karnataka)
5.	C 1200-1300	Jannadeva, Muktabai (Maharashtra)	

6.	C 1300-1400	Nizamuddin Auliya (Delhi) Ramananda (U.P) Chokhamela (Maharashtra)	
7.	C 1400-1500	Kabir, Raidas, Surdas (U.P) Gurunanak (Punjab) Vallabha Charya (Gujarat) Muhammad - Gesu - Daraz (Gulbarga) Shankaradeva (Assam)	Writer of **Sursagar**, **Sahityaratna sur sarawali**.
8.	C 1500-1600	Tukaram (Maharashtra) Chaitanya Prbhu (Bengal) Meerabai (Rajastan) Tulasidas (U.P)	He was a devotee of **Vitobha**. She was the wife of Bhojraj king of mewar and sun of Ranasanga. Author of **Ramcharit Manas,Gitawali, Vinaya Patrika**.

Shankaracharya was considered as the real beginner of the Bhakti movement. He preached a new form of philosophy, which is popularly known as **Advaita** – the Monoism of the Vedanta'. He was deeply influenced by the teachings of his Guru Govinda Yogi of Benaras. Shankarcharya provided a new philosophical basis to the Hinduism. His attempts provided new confidence among the Hindus and many dissenters of Hinduism returned to its fold. Thus Shankaracharya became the founding father of the Bhakti movement and saviour of modern Hinduism. He advocated **Gnanamarga** (true

Shankaracharya

knowledge or Wisdom) as the means to attainment of Moksha or Salvation. Shankara's philosophy and ideas were not easily accessible to the common people. As a result his successive preachers of the Vedanta philosophy, chose **Bhakti maarg** as the most suitable means to motivate the people of all the sections towards attaining salvation.

Ramanuja (1017-1137 A.D)

The Second great exponent of Bhakti movement after Shankaracharya was Ramanuja. He gave preference to Bhakti maarga, than Shankara's Gnana marga to attain salvation, 'Yadav Prakasha' was Ramanuja's guru. He differed with his teacher on the concept of Universe being an illusion (Maya) and absolute monoism. Ramanuja died at the ripe age of 120 after providing great popularity to ideas.

In simple words we can describe the prechings of Ramanuja in the following manner. According to him Bhakti was only principle means to attain the Supreme reality (God) or final bliss. He announced that people of all castes are eligible to worship God of their choice.

Nimbarka

He was an young contemporary of Ramanuja. He established his ashram at 'Braja" near Mathura. He preached the gospel of dedication to God personified by Krishna and Radha. His Bhakti preachings became popular among the common folk of Gangetic Valley.

Madhvacharya

Madhva was another great Bhakti saint. He was a great devotee of Vishnu. He wrote *Bhasyas* on Brahmasutra on the opening passages of the Rigveda on the ten philosophical Upanishads and on the Bhagavadgita. He wrote more than 35 works.

Vallabhacharya (1479-1531 A.D)

He was another prominent Vaishnava Bhakti Saint from the South. He was born at Varanasi, when his father and mother were on a piligrimage to Kaasi. He propogated Krishna cult.

Ramananda

The first prominent preacher of the Bhakti movement in Northern India was Ramananda. He rejected the domination of his own caste Brahmins. He opted Hindi language as popular means to propagate it in the Gangetic Valley. He preached the **Vishistadvaita** philosophy of Ramanuja (his teacher) and carried his teachings much further. He strongly opposed sectarianism and rites and insisted on adoption of Hindi in place of Sanskrit. In his work 'Ananda Bhashya' he did not recognize the right of Shudras to read Vedas. Though Ramananda did not believe in the principle of equality of the four Varnas and numerous castes, but he made disciples from almost all lower castes. Dharma was a Jat, Sena was a Barber, Ravidas was Cobbler, Kabir was a Muslim. Even women became his disciples, Padmavati and Sursari propogated their teachers teachings. Thus he opened the doors of Vaishnavism to Women.

Popular saying of Ramanada

Zat pat puche na koyee Hari ko bhaje har koyee (*One should not ask ones caste all are equal and eligible to pray the God*) was the popular saying of Ramananda.

Kabir (1440-1510 A.D)

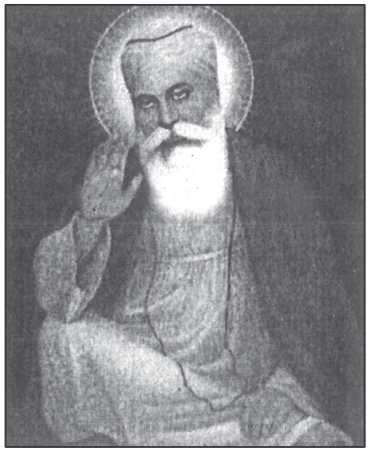
Kabir was perhaps the greatest of the socio-religious reformers of the Medieval period. He was the most radical disciple of Ramananda. He gave a positive shape to the social philosophy of his guru. Kabir condemned caste system. He rejected and discarded idol worship, ritualistic superiority. He also opposed the holy trips to Temple cities. He opposed

Sati the social evil of his times. He rejected veiling of Women. Kabir believed in a simple and natural life. He himself wove cloth and sold in the market like any ordinary weaver. He got married to Loi. His son Kamal was both a thinker and devotee. Kabir preached religion of Universal brotherhood. He preached that God is one. The Ram and Rahim are same. He worked to crop up Hindu-Muslim unity. K.S.Lal an eminent scholar said, "Kabir was the first socio-religious reformer who clearly and repeatedly declared that Hindus and Musalmans were the children of the Supreme Being". Kabir's followers are known as kabir panthis. The Chief scripture of this Sect is known as **Bijak** a compilation of Kabir's coupletes or dohe. According to Kabir "Hindus and Muslim are the pots of same clay." He wrote of what avail is the worship of stone and bathing in the Ganges, if the heart is not pure? Of what avail is piligrimage to Mecca if the piligrim marches towards the Kaba with a deceitful and impure heart.

Uniqueness of Kabir and Gurunanak's preachings

Kabir and Gurunanak attracted the common people with their simple preachings. They used varnacular language of the people to preach their ideas. Both of them gave top priority to Hindu - muslim Unity. They rejected idol worship, caste system and believed in the spirit of equlaity.

Guru Nanak (1469-1538 A.D)



The Bhakti movement in Northern India received a great force due to the advent of Gurunanak. He was young contemporary of Kabir. Punjab became centre for his activities. His teachings were identical with those of Kabir. He was born at Talwandi in the year 1469. His parents were Kaluram and Tripta devi. He got married to Sulakhani. His two sons are Srichand and Lakshmi Chand. Gurunanak worked in the State grainary at Sultanpur under Delhi sultan. In the year 1594 A.D, he received enlightenment.

Guru Nanak was highly scholarly person. He had studied Persian, Hindi and Punjabi. His ideas are published in the form of a book called 'Adi Grantha'. He propogated Hindu, Muslim, Unity, established many lungars for the poor. His followers managed these lungars and fed the poor people. The followers of Gurunanak finally emerged as a separate religion i.e. Sikhism.

Chaitanya (1486-1533 A.D)

Chaitanya also known as Srigauranga was a popular Vaishnava saint and reformer from Bengal. He took to monastic life at the age of 25, at the feet of Kesava Bharathi. He visited Puri, Somnath, Dwaraka, Pandarpur, Mathura and Brindavan to understand the culture of these people. He finally settled at Puri in Orissa. He believed in one Supreme Being, whom he called Krishna or Hari. Chaitanya held that the presence of the God could be realized through love, devotion, song and dance. He denounced caste system and believed in Universal brotherhood of man. He wrote Shiksha Ashtak in Bengali, he introduced the Sankirtan or service song and celibacy among the monks or gossans.

Mira Bai (1498-1546 A.D)

Mirabai was one of the women Bhakti saints of the early sixteenth century. She was the only child of Ratan Singh Rathore of Merta. She was married to Bhojraj son of Rana Sanga in the year 1516 at the age of 18. She was highly religious from her childhood and worshipped Lord Krishna like her ancesstors. After her husband's death, she was tortured by her in-laws. Finally she dedicated her life to worship Krishna and sing his name. She settled at Brindavan and lived till her death. In the year 1546 A.D. Mirabai

composed a large number of poems in praise of Lord Krishna. They are in Brijbhasha (partly Rajastani and partly Gujrati).

Tulsidas (1532-1623 A.D)

He was another famous Bhakti saint from North. He was a devotee of Lord Rama and wrote **Ram Charitra Manas** in the year 1574 A.D. He also wrote **Gitawali**, **Vinaya Patrika**. He considered Rama as his model and believed man could reach him only through Bhakthi.

Surdas

He was another important poet and devotee of Lord Krishna and Radha. He believed that salvation can be achieved only through the devotion of God Krishn. His three popular works Sur Sarawali, 'Sahitya Ratna' and 'Sur Sagar' are very popular in the entire country.

9.4 Bhakti Movement in Maharashtra

The process of religious synthesis was not only confined to Northern and Southern India only. It also spread to some parts of Deccan Penninusula specially in Maharashtra region. The Hindu Muslim intercourse gave rise to the Bhakti movement. In Maharashtra Bhakti movement starts with the advent of Sant Gnaneshwar. He wrote commentary on **Bhagavad Gita**: Namadev (1270-1350 A.D), Tuka Ram(1601-1649 A.D), Ramdas (1608-1681 A.D) and Bahima Bai etc are successors of Sant Gnaneshwar. All of them preched the Unity of God, rejected caste system. **Pandaripur** the famous town of Lord **Vitobha** became the chief centre of Bhakti movement in Maharashtra. The Bhakti saints played an important role in the development of 'Maratha Nationalism', which ultimately contributed to the emergence a powerful force under Shivaji. Besides the above mentioned prominent Bhakti saints Sankaradeva (1449-1568 A.D) of Assam, Narsi Mehta of Gujrat also preached the equality of human beings, devotion of Krishna or Vishnu.

They too rejected caste barriers. Narsinehta was the author of Mahatma Gandhi's favourite bhajan "Vaishnava Janato Teno Kahiye".

9.5 SUFISM: ITS MEANING, ORIGIN AND ITS MAIN FEATURES

During the medieval times in India along with Bhakti movement, Sufi movement also commenced and played a crucial role in bringing the Hindu, Muslim subjects on to one platform. Sufism is another name for the Islamic mysticism. Sufism was born in Arabia, later it spread in India. The credit of bringing Sufi philosophy to India goes to Arabs.

'Sufism' is an English word coined in the 19th century. The word used for **Sufism** in Islamic texts is **TasaWwuf**. Historians have understood this term in several ways. According to some scholars it is derived from the word 'Safa'meaning purity. It may also have been derived from 'Suffa', the platform outside the prophet's mosque, where a group of close followers of prophet assembled to learn about the faith. The first writer who had used the word Sufi in Arabia was **Jahiz** of Basra. The Sufis influenced the socio-religious life style of the people of Arabia and Persia before 10th century. Sufis very strongly believed that 'Union with God' can be achieved through the love of god. Most of the Sufis isolated themselves from the society and preferred to live in Seclusion. The Sufis raised their voice against the domination of **Ulemas**, the misues of Quran by them. They said Ulemas misinterpreted the original spirit of Quran, Democratic and egalitarian principles of Quran were suppressed by Ulemas. Sufis also got influenced by the religious ideas of Hinduism, Jainism, Buddhisam, Christianity and Zoroastrianism etc.

The Sufis of the first two centuries of the Hizra era were ascetics, men of deep religious feelings, who laid great stress on the principles of 'tauba'(repentance) and tawakkul(trust in God). The Sufi saints followed certain rigid rules. They always preached good conduct, earning own livelihood and equality etc. They also believed in Guru(Master) whom they

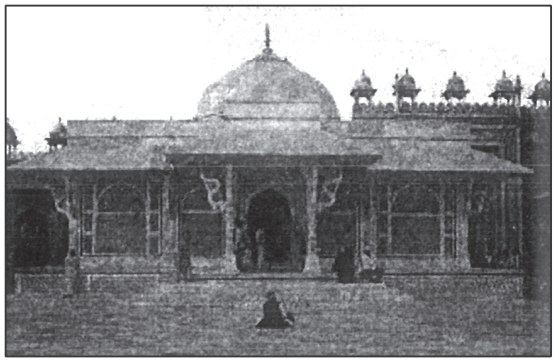
Important Sufi silsilas and Sufi saints

S. No.	Name of the Silsila	Name of the Sufi Saint	Remarks
1.	Chisti Silsila	1. Khawaja-abdul-Chisti (founder Persia) 2. Khwaja Moin-ud-din Chisti 3. Farid-ud-din-Masud 4. Sheikh-Nizamuddin-Auliya(1336 A.D) 5. Sheikh-Nasimuddin or Chirag of Delhi. Bornat Ayodhya 6. Sheikh-Salim Chisti (1556-1600 A.D)	Ajmeer (Centre) Died in 1236 A.D Buried at Ajmer attracted low class people. Balban was a great devotee of Baba Farid. Amir Khusrau was his disciple Contemporary of Akbar the Great.
2.	Suharavardhi Silsila	1.Sheikh-Bahauddin-Zakkhariya 2.Badruddin Arif 3. Syyed Jalaluddin Surkh -Bukhari	Founder of Multan branch Son of Sheikh - Bahauddin Zakhariya and founder of Uchch Branch. Headquarters(Rajpur)
3.	Firdausia Silsila	Sheikh-Sharfuddin-Yahya	Baghdad
4.	Qadiri Silsila	Sheikh-Abdul-Qadiri-Jilani	They opposed music and meditation
5.	Naqshabandi Silsila	Khwaja-Baqi-Billah	

clled 'Pir'. They also believed that Vara (non-acceptance of freely given things or money), Juhud (kindness), Fakr (poverty), Sabr (tolerance), Khauf (fear), Raj (hope), Riza (surrender to God), Tawa Khul (contentment), Vasi (salvation) etc. They however did not believe in Namaz (daily prayers) Rauzas.

9.6 PROMINENT SUFI ORDERS AND SUFI SAINTS

The Sufis were organized into orders or silsilas named after the name or surname of the founder of the particular order, such as Chisti, Suhravardhi and Naqsha bandi etc. Each sufi had a separate 'Khangah' or hermitage, where people thronged for spiritual solace and guidance from the Sufi saints.



Shaik Saleem Chisti Darga
- Fatepur Sikri

Abul – Fazl in his work Ain-i-Akbari mentioned the existence of Fourteen Sufi Silsilas during his age in Mughal India. But in reality only six silsilas were active and influential. The prominent Sufi Silsilas in India from the time of Delhi Sultanate are **Suharwardia**. Its headquarter was located at Multan and later it got shifted to Sindh. The most popular Sufi Sila in India was undoubtedly the **Chistiya Silsila** founded by Khwaja-Moin-ud-din-Chisti. This Silsila was first founded in Iran by Khwja Abdul Chisti in the year 966 A.D. It attracted large number of devotees, both Muslims and Hindus. The chief centres of Sufi Silsilas in Hindustan during medieval times were Ajmer, Narnaul, Sarwal, Nagaur, Multan, Hansi, Ayodhya and Badaun etc.

Among the famous Chisti Sufi Saints of India Sheik-Hamiduddin, Sheik-Qutubuddin-Bakthiyar Kaki are famous disciples of Khwaja-Moin-ud-din. They lived in simplicity, preached spirit of equality. They are Vegetarians, moved freely with local Hindus. They refused to accept Royal patronage and donation. Sufi Saints considered Music, Vocal as well as instrumental has

great spiritual value in their programmes./ Bakthiyar Kaki was fond of Spiritual music. The programmes arranged at 'Khangahs' by the Sufi saints with musicians from Hindu and Muslim sections attracted large number of crowds.

Sheikh Farid or Baba Farid (1175-1265 A.D) was another famous Sufi saint of Delhi Sultanate age. He lived very simple life. He enjoyed company of Bhakti Saints of his age. Among the disciples of Sheik Farid, Hazrat Nizamuddin – Auliya (1236-1325 A.D) was the most brilliant one. He started the headquarters at Ghiaspur Delhi.

Hazrat – Nizamuddin – Auliya preferred a very humble and simple life. He loved poor and needy. He rejected the offers of Delhi Sultans. Nasiruddin – Chiragh and Sheik – Salim – Chisti are his followers. Sheik – Salim – Chisti was a contemporary of Akbar the great. Emperor Akbar was deeply influenced by the philosophy and life style of Sheik – Salim – Chisti. He personally visited Fathepur – Sikri and took his blessings. After the birth of a male child, Akbar named him as Salim or Sheikh Baba. Akbar constructed a beautiful grand mausoleum over his grave at Sikri, which attracts millions of piligrims from all creeds and all religions every year during the days of Urs festival.

Suhravardhi Silsila

The Suhravardhi Silsila was the second most popular order of the Sufis which flourished in North-Western India. Its headquarters was Multan. Later it extended to Sind. In India Suhravardhi silsila was founded by 'Sheikh ' Bahaud-din Zakariya of Multan. He visited many important centres of Islamic learning, including Macca, Madina, Samakhand and Baghdad etc and gained full knowledge about the people and their culture. He imitated his guru or pir "Sheik Shahabuddin "Suharvardhi of Baghdad. He refused to live in poverty, rejected fasting. He died in the year 1262 A.D. After the death of Sheik Bahand – din Zakariya, Surhrawardhi, order got split into two sections. Multan Centre was under the control of his son Badr-ud-din-Arif. Sayyad – Jlaluddin Surkh –Bukhari became the head of second section with Uchch

as its headquarters. The Suhrawadhi Sufis differed from the Chistis in many respects, both with regard to organization and policies Suhravardhi Sufis freely mixed with Royal family members and accepted gifts and donation. They also ignored poor and common people.

The Khanqahs of Suhravardhi Silsila permitted and treated only rich and selected class visitors at their place. The third important Sufi Silsila in India was **Naqshabandi**. It was founded by Khawaja Pir – Mohammad. His follower Khwaja Baqi Billah was instrumental in spreading it in India. The Sufi saints of this order gave more importance to observation of law of 'Shariat' and opposed new changes introduced in Islam by Chisti and other Sufis. Besides the above mentioned three Sufi orders, Qadriri order and firadausia order also earned special place in certain sections of the society.

9.7 Impact of Bhakti and Sufi Movements on Society

The preachings of Bhakti and Sufi saints have provided a new platform to people of India. The liberal and humane ideas of Bhakti and Sufi Saints attracted large number of common people. Their teachings challenged the supreme power and domination of Brahmins or priestly class's and moulvis. They explained in local languages and attracted many rural people. The liberal outlook of Bhakti preachers like Kabir and Nanak reduced the rift between Hindus and Muslims. People of all classes were asked to live a morally built self confident life. They rejected caste system. It spread the spirit of equality religious conversions were also not encouraged by them.

In the opinion of eminent historions like, Yusuf Hussain, A.L. Srivastava, R.C. Majumdar and J.N. Sarkar Bhakti and Sufi Saints influenced each other through their simple life and pure character. Both of them succeeded in filling the growing amity between

K.M Panikkar's View

K.M.Panikkar had observed that the Bhakti movement was a new interpretation of Hinduism in terms of Islam's monotheism and egalitariamism, but its religious doctrine was that of the Bhagavadgita whose summons were to surrender all take refuge to God".

Hindu and Muslims. Varnacular languages made great progress due to the above movements society was given a new hope and shape.

9.8 SUMMARY

In this chapter, the origin of Bhakti and Sufi movements, the preachings of Bhakti and Sufi saints are discussed. The efforts made by Bhakti and Sufi saints to foster the spirit of unity among the Hindu and Muslim population through their preachings is also explained. Medieval Indian society and rulers were deeply influenced by the humanistic and liberal preachings of Bhakti saints. Vernacular languages made great progress due to Bhakti movement.

QUESTIONS

I. Short Answer Type Questions

1. Bringout the main features of Bhakti preachers.
2. Explain the contributions of Ramananda and Kabir towards Bhakti movement.
3. Define the term Sufism and explain its features.
4. Discuss the achievements of Chisti sufi saints.
5. Write briefly on Suharavardhi Silsila.
6. Describe the impact of Bhakti and Sufi movements on society.

II. Very Short Answer Type Questions

1. Alvars and Nayanars.
2. Shankaracharya.
3. Ramanujacharya.
4. Gurunanak.
5. Chaitanya.
6. Meerabai.
7. Sheikh Farid.
8. Sheik-Salim-Chisti.
9. Khanqah.
10. Bhakti litcrature.

Chapter 10

Deccan and South India from 10th Century to 19th Century A.D.

10.0 Introduction
10.1 Sources
10.2 The Kakatiyas
10.3 The Vijayanagara Rulers
10.4 The Bahamanis of Gulbarga
10.5 The Qutub Shahis of Golkonda
10.6 The Asafjahis of Hyderabad (1724-1948)
10.7 Summary

10.0 INTRODUCTION

The following sources both Archeological and literary are helping us in the study of Deccan and South Indian history from 10th to 19th century AD. During this period Deccan and South India were ruled by mainly four major rulers namely The Kakatiyas of Warangal, The Vijayanagara rulers, The Bahmanis of Gulbarga, the Qutubshahi of Golconda and Asaf Jahis of Hyderabad. Under the rule of Kakatiyas of Warangal for the first time the telugu speaking people were united. During the post Kakatiya period the ex-Kakatiya territory was ruled by Velmas and Reddis. Musunuri Prolayanayaka, Musunuri Kapayanayaka and Prolayavema Reddi earned a special place in the hearts of Telugu people with their heroic fight against the authority of muslim rule. The kakatiyas from Warangal, the Reddis from Kondavidu-Rajamundry, the Rayas of Vijayanagara from Hampi, Bahmanis from Gulbarga, Qutbshahis from Golconda and Asaf Jahis from Hyderabad ruled most parts of Deccan and present Andhra Pradesh with their respective head quarters.

10.1 SOURCES

A) Archaeological sources

Inscriptions are the most copious source material to study the history of Deccan and South India. Among the inscriptions of the Satavahanas from Nasik, Karle, Amaravathi, Nagarjunakonda, Kondapur are providing earliest information about the Ist century Deccan and its people.

Table 10.1 : Archaeological Sources- Inscriptions, Coins and Monuments

S. No.	Name of Inscription	Name of the Dynasty/king	Year of the Inscription	Remarks
1	Maagallu Inscription	Eastern Chalukyan/ Daanaarnava	956 A.D.	Refrence First time about early Kakatiya chiefs
2	Thousand Pillar Temple Inscription	Kakatiya/Rudradeva	1063 A.D.	Declaration of Sovereign power by Rudradeva
3	Bayyaram Tank Inscription (Khammam)	Mailamba sister of Ganapathi Deva		Constructed Bayyaram Tank
4	Palampet Inscription	Kakatiya Rudrasenani	1213 A.D.	
5	Draksharamam Inscription	Ganapathideva's general Malyala Hemadri reddi	1237 A.D.	Victory of Kakatiya forces.
6	Chanduppatla Inscription	Kakatiya Rudramba's general	1289 A.D.	Death of Rudramba
7	Vilasa Copper plate grant	Musunuri - Prolayanayaka	1323-24 A.D.	Oppressive rule of Muslim governors in South India
8	Kaluva Cheruvu grant	Reddi queen Anethalli	1340 A.D.	Pathetic Condition of Hindus in Andhradesa
9	Motupalli grant (charter)	Anapota Reddy	1358A.D.	Concession granted to traders
10	Motupalli Charter	Devaraya I	1390 A.D.	
11	Hampi Epigraph	Sri Krishnadeva Raya	8th August 1509	Coronation of Krishnadeva Raya
12	Mangaligiri Inscription	Sri Krishnadeva Raya	1510 A.D.	Krishnadeva Raya military achievements

Literary Sources: A large number of Telugu, Sanskrit works of the present age are providing useful information about the Deccan its rulers and people.

Table 10.2 : Literary Sources

Telugu Works	Sanskrit Works	Foreign Accounts
1. Kakatiya Period *Panditaradhyacharitam'* of Palkuri Somanatha (socio religious life of the period) *'Kreedhabhiramam'* of Vinukonda Vallabha raya. (socio religious life of the period) *'Pratapacharitam'* of Ekamranatha (general conditions of kakatiya age) Nitisaram of Baddena (political ideas of medieval times) **Vijayanagara Period** *Amuktamalyada* *Rayavachakam* **Qutbshahi Period** *Tapathisamvaranopakyan - am Yayathicharitham* *Sukasaptati* *Hamsavimsathi*	**Kakatiya Period** *Prataparudra-Yashobhushanam'* Prataparudral. It is a work on polity. *'Nritya Ratnavli'* of Jayapasenani it describes the dance features. Muslim Works 1) Isami 2) Ferishta 3) Barani **Vijayanagara Period** *1. Madhura Vijayam* of Gangadevi *2. 'Mahanataka - sudhanidhi'* *3. Ramabhyudayam* *4. Saluvabhyudayam* *5. Varadambika Parinayam*	The 'TRAVELS' (Italina) (1292-1293A.D) of **Marcopolo** economic aspects specially the external trade at Motupalli Port. **Abdul Razzak** (1443-1444 A.D.) (Persia) **Athanasius Nikitin** (Russian) (1470-1474 A.D.) **Portuguese** **Varthema,** (1502-1508 A.D.) **Barbosa (1500-1516 A.D.)** **Domingo Paes(1520-1522 A.D.)** **Fernao Nuniz (1535-1537 A.D.) CaesarFredirick (1567-1568 A.D.)** **French and English** Tavernior (1638-1663 A.D.) Francois Bernior(1656-1717 A.D.) Physician (Shahjahan's court) Thevnot William Methwold Dutch Travellor John-Hughen-von-Linschotten (1583 A.D.) His work 'The voyage of John Hughen von-Linschotten to East Indies, provides useful information about South Indian Society

10.2 The Kakatiyas

(A) Brief Political History

In the history of Medieval Andhradesa, the rule of 'Kakatiyas' occupy a significant place. Scholars like M.Rama Rao, P.V.Parabrahma Sastry and others made empirical research on the history of Kakatiyas. The latest work of Cynthia Talbot entitled 'Precolonial India in Practice, Society, Region and Identity in Medieval Andhra' has opened new vistas in the history of Kakatiyas in particular and Andhradesa in general. The credit of uniting Telugu speaking people goes to Kakatiyas. The Kakatiyas started their early career under Eastern Chalukyan rulers. The first reference about Kakatiyas is there in the 'Magallu' grant of Danarnava dated a 956 A.D. Kakarthy Gundyana (954-955A,D) was the founder of the Kakatiya dynasty. He worked as the chief administrator of 'Koravi' dominion of 'Manukonda' region. Scholars divided the rulers of Kakatiya dynasty into two categaries i.e. subordinate rulers and sovereign rulers. Among the subordinate Kakatiya rulers Gundyana, Prola-I, Prola-II, Betaraju-I, Bataraju–II, are remembered for their loyalty towards Chalukyan rulers. Rudradeva (1158-1195A.D.) was the son of Prola-II and Muppamamba. He declared Sovereign power in the year 1163 A.D, The Hanumakonda Thousand pillar inscription of Rudradeva clearly supports this historical event.

Rudra Deva or Prataparudra I (1158-1195 A.D.)

Rudra Deva succeeded his father Prola II in about the middle of the 12th century. His achievements are described in his Hanumakonds inscription. He was a great warrior. He defeated the neighbouring princess Dommaraja Medaraja and Mailigideva and extended his kingdom upto the banks of the Godavari. In the South he defeated the Telugu Chola kings Bhima, Gokarna, Chodadaya and Chalukya Tailapa. He helped Nalagamaraju in the battle of 'Palanadu' and annexed Dharanikota and Kondapadamatisima. Under him, the Kakatiya Kingdom extended from the Bay of Bengal in the East to Kalyan in the West, and from Orissa in the North to Srisailam in the South. Rudradeva was killed in the battle with Jaitugi of Yadava dynasty.

Rudradeva was a patron of art and letters. He built magnificent temples in his dominions dedicated to Lord Siva. It is probable that he built the famous Thousand Pillar temple at Anumakonda. A new town called Orugallu, modern Warangal was bulit by Rudhra Deva.

Mahadeva (1195 A.D.-1199 A.D)

Rudradeva was succeeded by his younger brother Mahadeva. He ruled for a short period of three years. He was also killed by the Yadavas when he tried to avenge his brother's death. Mahadeva was a staunch saivite.

Ganapathideva (1199-1261 A.D.)

Ganapatideva was one of the greatest rulers of Kakatiya dynasty. Mahadeva was succeeded by his son Ganapatideva. He ruled for a long period of 63 years. He conquered South Kalinga from the Ganga dynasty and Western and Northern Telangana from the Yadavas. In 1201 A.D. Ganapathi invaded the coastal districts with strong forces, captured Vijayawada and reduced the island of Divi. When the Velanati chief tried to recover Divi he was killed in the battlefield.

After the death of Velanati chief Prithvisvara the territory of the Velanati chiefs passed into the hands of the Kakatiya monarch. Ganapathideva extended his territory upto Kanchipuram. He also defeated the Yadava ruler Singhana and occupied a part of his kingdom. He shifted his capital from Anmakonda to Warangal.

Ganapatideva built an extensive empire stretching from the Godavari district upto Chinglepat and form Yelgandal in Hyderabad State upto the sea. Ganapatideva was a good administrator and took measures for improving trade and agriculture. Overseas trade was encouraged. Oppressive tax on the foreigners was abolished and special concessions were granted to them. Motupalli was an important sea-port in his kingdom. It was frequented by foreign merchants. Since he had no sons, he named his eldest daughter Rudrama, who was married to a prince of the Eastern Chalukyas as the heir-apparent. She was associated with the government from 1259 A.D. onwards. Ganapatideva during his long reign over six decades never suffered a defeat. But the Pandyan forces inflicted a crushing defeat on Kakatiya

forces in the Battle of Muttukur in the year 1263 A.D. Pandyan ruler Jatavarman sundara was the powerful contempt of Ganapathideva.

Rudrama Devi (1262-1289 A.D.)

Rudrama Devi succeeded her father Ganapatideva. She was first woman ruler who ruled over the Andhra region. She was a heroic lady and upheld the royal duties better than the contemporary monarchs. Early in her reign Rudramadevi recovered Nellore and the surrounding areas from the Pandyas. Yadava Mahadeva was defeated by her. The Yadava forces were driven beyond Devagiri and Bidar became part of the Kakatiya kingdom. Eastern Ganga Gajapati Vira Bhanudeva I advanced as far as Daksharamam on the Godavari but was defeated by the Kakatiya army. In 1289 A.D. Rudrama fought her feudatory Ambadeva, defeated him and recovered Tripurantakam and the surrounding country.

Rudramadevi

Rudramadevi took an active part in the government and led the army in person during emergency. Marco Polo, the Venetian traveler visited the Coastal Andhra during the reign of Rudramadevi. He testified to the administration of Rudramadevi. Since she had no sons, her grandson Prataparudra succeeded her to the throne. According to eminent historian P.V.Parabrahma Sastry, Rudramadevi died in her fight with revolted chief Ambadeva on November 27th, 1289 AD.

Marcopolo's description of Motupally

The Venetian traveller Marco-polo visited Andhra desa during the period of Rudramadevi. He described the large number of officials engaged at Motupally port in various duties.

Prataparudra Deva (1289-1323 A.D)

Prataparudra was the last sovereign kings of the Kakatiya rulers. His reign was full of wars waged against internal and external enemies. Soon after assuming office he reorganized the administrative system and strengthened the defense of the kingdom. He successfully put down the revolts of the Telugu Chodas and the Kayasthas. The Pandyas and the Keralas were driven back. However, Prataparudra found it difficult to deal with the approaching Muslim khilji invasions. In 1309 A.D. Ala-ud-din khilji had sent an expedition to the South under Malik Kafur. Warangal was attacked in 1310 A.D. and Prataparudra offered his submission to the Sultan of Delhi. This in turn resulted in the rebellion of his feudatories. In 1323 A.D. Ghyias-ud-din Tughluq had sent an expedition against Telangana under his son Juna khan. Prataparudra was defeated and imprisoned and sent as a captive to Delhi. But on the way he committed suicide on the banks of the river Narmada. With his death the rule of the Kakatiya dynasty came to an end. The whole kingdom from the Godavari to the Nellore and the Cuddapah was occupied by the Delhi Sulthanate forces.

Polity, Society, Religion and Cultural life under Kakatiyas

Under Kakatiyas hereditary form of Kingship prevailed. Council of ministers assisted the king in discharging his duties. Nayankara system was an important feature of Kakatiyas military organization. The Nayakas were granted fixed number of Villages and they were asked to maintain fixed number of armed forces. Nayankara system was purely based and survived on the principle of merit. In Kakatiya army Seventy Two Nayankara units were there.

Nayankara System

Nayankara system was the noval feature of Kakatiya military organisation. Nayakas were appointed on the basis of merit. They were granted fixed number of villages to maintain fixed number of forced According Pratapa charitam of Ekamranatha 72 Nayakas served during the reign of Prataparudra II.

Society was organized on the basis of caste system. The early rulers of this dynasty were the followers of Jainism. Subsequently, they turned to Saivism. Great Saiva preceptors like Rameswara

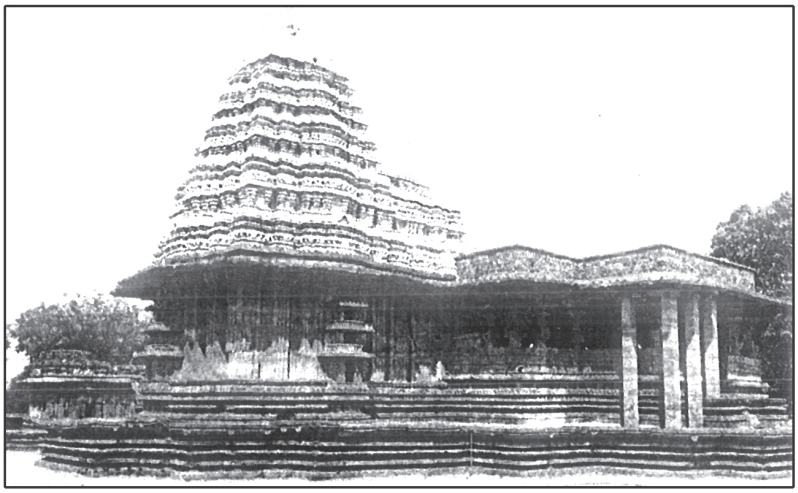
Dikshitar and Visveswara Sivacharya were the Rajagurus. Vaishnavism was also tolerated and promoted. Vira Saivism became popular from the time of Kakati Rudra.

In society Brahmins occupied a high position. There was a closer intermingling of the Hindu-Muslim communities. Child marriage, Sati, and prostitution were the social evils of those times. Dancing, music, puppet show and animal fights had been the main amusements of the people.

Literature, Art and Architecture

The Kakatiya rulers were great patrons of art and letters. They patronized Sanskrit and Telugu. Some of the rulers were great poets and scholars. Kakati Rudra wrote Nitisara' in Sanskrit. Jayapa Senani, chief of elephantry of Ganapatideva wrote 'Nittaratnavali', a work on the science of dance. Vidyanatha wrote 'Prataparudra Yasobhushanam'. Agastya wrote 'Krishnacharita'. Regarding the growth of Telugu literature, the Telugu version of the Ramayana and Mahabharata were produced during this period. Palkuriki Somanatha wrote works on Veera Saivism. Tikkana translated into Telugu the last 15 Parvas of Mahabharata.

Kaktiya rulers rendered immense service for the progress of architecture and sculpture. They built huge temples. Among their constructions temples of 'Siddheswara' and 'Padmakshi' at Anumakonda, 'Svayambhu' temple at Waranagal and 'Kesava' temple are note worthy. Prataparudra-I constructed



Ramappa Temple - Palampet

the 'Thousand Pillar' temple at Anumakonda. The famous 'Ramappa' temple at Palampet was built by Ganapatideva's officer Recherla Rudra. The great Torana gateway of the Orugallu fort testifies the skill of the Andhra sculptors during the Kakatiya period.

10.3 The Vijayanagara Rulers

Brief Political History

The traditional account regarding the origin of the Empire differ widely. Sewell mentions as many as seven theories. However, it is clear from the accounts that the five sons of Sangama were responsible for the establishment of the Vijayanagara kingdom. They aimed at checking the tide of Muslim invasion and preserving the Hindu Dharma in the peninsula. The raid of Malik kafur and the rule of Muhammad bin Tughlaq resulted in the ruin and devastation of the Hindu provinces, religion and temples. After the fall of Kakatiyas in 1323 A.D. Harihara Raya and Bukka Raya, the sons of Sangama reached Anegondi and became the treasury officers of Kampili Deva, the ruler of Kampil. Later, when kampili was conquered by Muhammad bin Tughluq, these two brothers were taken away to Delhi as captives. Subsequently there was a revolt in Kampili. At that time Harihara and Bukka were sent to kampili by the Sultan to restore order. They secured the help of Vidyaranya a great vedic scholar, fought with Ballala III and occupied Kampili. Harihara proclaimed independence in 1336 A.D. Thus the rise of the empire 'was the embodiment of the Hindu resolve to save the country south of the Tungabhadra and Krishna by militant co-operative endeavour'. The Sangama, the Saluva, and the Tuluva ruled over Vijayanagar until 1565 A.D. The Aravidu line of the kings tried to restore the old glory of the Empire but failed.

The Sangama Dynasty (1336-1458 A.D.)

Of the five brothers Harihara I and Bukka I were the most prominent. The disappearance of the last Hoysala ruler enabled them to bring under their control the Hoyasala dominion. They further extended their kingdom at the expense of the Delhi Sultanate. In this work of expansion kumara Kampana, the son of Bukka played an important part. Even before the

death of Harihara-I in 1355 A.D the empire extended from the Krishna in the North to the Cauvery in the South and included the whole country between the Eastern and Western oceans. But the expansion in the north was checked by the Bahmani Sultans.

Bukka I succeeded his brother Harihara-I in 1356 A.D. He centralized the administration. All the provincial governors were brought under his control. He conquered the territories in Tamil Nadu and also fought against Muhammad Shah I the Bahmani Sultan. The Sultan was forced to hand over Krishna-Tungabhadra Doab to him. Since then started the prolonged struggle for power in the South between the Brahmani and VIjayanagar empires. He conquered Madurai and his empire was extended upto Rameswaram in the South.

Devaraya II was also known as Proudha Devaraya was a notable ruler of sangama dynasty. He ruled from 1422-1446 A.D. He annexed the Kondavidu country and defeated the Kalinga army. He established his authority over the east coast as far as Rajamundry. He also exacted tribute from the rulers of Ceylon, Pulicut, Pegu and Tenassarim. However the wars between Devaraya and Sultan Ahmad Shah were not decisive, in the first instance Devaraya was defeated by the Sultan forced to accept a humiliating treaty. Subsequently, Devaraya penetrated into the Bahmini kingdom as far as Gulbarga and returned with a large number of prisoners.

The successors of Devaraya II Mallikarjuna, Virupaksha II and Praudha Devaraya were weak and inefficient kings. The kingdom was attacked by the Bahmani Sultans and the Gajapatis of Orissa. Taking advantage of this situation, Saluva Narasimha, the governor of Chandragiri usurped the throne and saved the Vijayanagar state from extinction.

The Saluvas (1485-1505 A.D)

Saluva Narasimha crowned himself as the king at Vijayanagar in 1485 A.D. Within a short time he affected extensive conquests in the South. He waged a series of wars with the Sultan of Bijapur. He captured Goa, Chaul and Dabol from the Bahmanis and encouraged Arab traders to trade with Vijayanagar. But he found it difficult to tackle the external enemies like the

Gajapathis of Orissa. Purushottama Gajapathi conquered all the east coast countires upto Udayagiri. Shortly after the battle of Udayagiri Narasimha passed away in 1491 A.D. Narasimha improved the administration and patronized the scholars and the poets. Tuluva Narasanayaka the trusted general of late Saluva Narasimha served his master's minor sons loyally till his death in 1503 A.D. Narasanayaka's son Vira Narasimha became the protector to Immadi Narasimha. In the year 1505 A.D. he usurped the throne.

The Tuluvas (1505-1570 A.D.)

Tuluva Vira Narasimha was the founder of this dynasty. He Strengthened the central authority and recovered the lost territories. He emerged victorious against the Gajapatis and the Bahamanis. The reign of Vira Narasimha was not peaceful. Yusuf Adil Shah of Bijapur invaded Vijayanagara territory but was repulsed. His efforts to suppress the rebellions of the chiefs of Ummattur and Srirangapatnam resulted in his death. He was succeeded by his brother Krishnadevaraya.

Krishnadevaraya (1509-1529 A.D.)

Krishnadevaraya was the greatest of all Vijayanagara rulers. He was a great political thinker, scholar, and patron of letters. Krishnadevaraya had to face a number of problems. Gangaraja of Ummattur had become disobedient. The Gajapatis of Orissa continued their aggressive policy. The Bahamani Sultans were constantly attacking the Vijayanagar kingdom. The Portuguese were trying to gain commercial supremacy in the west coast. Krishnadevaraya successfully dealt with all these problems with the assistance of his prime minister Saluva Timmarasu. The king stayed in the capital for a year restoring order in the state. He reorganized the army and stabilized the finances of the empire. In 1510 A.D. he concluded an alliance with the Portuguese. The Portuguese had agreed to supply war horses to the Vijayanagr king. In return Krishnadevaraya had

Krishnadevaraya

allowed them to build forts in Bhatkal area and also allowed them to trade in Goa.

Military achievements of Krishnadevaraya

At first Krishnadevaraya subdued the rebellious chiefs in the Central regions. Later he marched against Ganga Raja of Ummattur, defeated him and captured the fortress of Sivasamudram. Then passing through Srirangapatnam, he reached the frontiers of Bijapur. The Bijapur Sultan Yousuf Adil Shah was killed and Kovilkonda was occupied by Krishnadevaraya. Next he invaded the Raichur Doad and seized Raichur, Mudgal and adjoining region. He then invaded the territory of the Gajapati. Udayagiri was occupied after a long siege. Krishnadevaraya then attacked Kondavidu and captured it. During the third campaign he captured Kondapalli from the king of Orissa. On his return Krishnadevaraya conquered Khammam, Warangal and Rajamundry. His victorious army marched into Kalinga and attacked Cuttack, its capital. Prataparudra Gajapati agreed for a peace treaty and gave his daughter in marriage to Krishnadeva Raya.

The greatest achievement of Krishnadevaraya was his victory over Ismail Adil Shah, the Bijapur Sultan at Raichur. Adil Shah recaptured Raichur and therefore Raya attacked Raichur for the second time. A fierce battle was fought at Raichur on 19th, May 1520 A.D. Ismail was defeated and Krishnadevaraya re-occupied Raichur. As a result of these military achievements the empire attained the Zenith of prosperity and power. The kingdom was extended over almost the whole of the modern Madras Presidency including Mysore and other native states of the Peninsula. When Krishnadevaraya was preparing for an attack on Belgaum, which was under Adil Shah, he fell ill and died in 1529 A.D.

Administration of Krishnadevaraya

Krishnadevaraya was also a good administrator. He reorganized the administrative system with the help of his prime minister Saluva Timmarasu, popularly known as Appaji, Agriculture and trade were encouraged. Irrigation

tanks were constructed and canals were dug to provide water for agricultural operations. A big tank was constructed at Nagulapuram. The accounts of Nuniz and Paes testify to the imperial greatness of the city and the wealth and luxury of the people.

Nagalapuram Tank

Portuguase account of Domingo Paes and contains a vivid account of the construction of a big tank at Nagalapuram by Srikrishnadevaraya in memory of his mother Nagladevi. Epigraphical evidence is also supporting the encouragement given by vijayanagar rulers to agricultue.

Patronage of Arts and letters

Krishnadevaraya was a great builder as well scholar and poet of high order. Some of his important works are **Ushaparinayam** in Sanskrit and **Amuktamalyada** in Telugu. He was a great patron of Telugu literature and was aptly called the Andhra Bhoja. His court was adorned by many Sanskrit, Telugu and Kannada poets. The chief among them were Vyasatirtha, Chaitanya, Kumara Saraswathi and the Ashtdiggajas. Allasani Peddana, the author of **Manucharithra** was the greatest of all. Nandi Timmana wrote **Parijatapaharana**. Pingalisurana Tenali Ramakrishna are other renowned poets. In fact this period is regarded as the Augustian age of Telugu literature.

Great progress was also made in architecture. Sri Krishnadevaraya has construced new temples and renovated many old temples. The Vittalaswamy temple, Hazara Ramaswamy temple, the Krishnaswami temple built for the image of Balakrishna brought from Orissa, the huge monolithic Ganesa, Hanuman and Narasimha are some of the beautiful and imposing structures. The temples of Tirumala, Kalahasti, Ahobilam, Srisailam, Amaravati and Simhachalam were enriched by his liberal grants. Krishnadevaraya's reign is thus an epoch of many sided activities. He was equally good in the art of war and peace.

Successors of Krishnadevaraya

Krishnadevaraya was succeeded by his brother Achyutaraya. He was not a competent ruler. He lost the fortress of Mudgal and Raichur. Vijayanagara itself was attacked by Ibrahim Adil Shah. Thus the central authority was weakened during his reign. Achyutaraya died in 1542 A.D. and was succeeded by his nephew Sadasivaraya. He was not a capable ruler and the real authority passed into the hands of his minister Aliya

Ramaraya. Aliya Ramaraya with the help of his brothers Venkata and Tirumala has exercised great control over State. He became a de-facto ruler. He led a series of wars with Deccani Sultans.

Battle of Rakasi –Tangadi or Tallikota or Banihatti (1565 A.D.)

The divide and rule policy adopted by Aliya Ramaraya against Deccani Sultans led to the battle of Rakasi Tangadi. The matrimonial alliances between Golkonda, Bijapur and Ahmed Nagar united the Deccan Sultans against Ramaraya. But they made a sudden attack on Vijayanagara camp. The heroic fight of Ramaraya and his army failed in defeating the forces of Deccani sultans. Ramaraya was killed by Hussain Nizam Shah of Ahmed Nagar.

Talikota was one of the decisive battles of Indian history. It crippled forever the great kingdom of Vijayanagar. The victory of the Muslim forces effectively damaged the citadel of Hindu resistance and thus ensured the ascendancy of Islam in the South. It also affected the fortunes of the Portuguese on the coast. When Vijayanagara was at the height of its power, these foreign traders were successful. But when Vijayanagara fell and the city became desolate, the foreign traders had no market for their goods and trade declined. Thus 'Goa rose and fell simultaneously with the rise and fall" of the Vijayanagara Empire.

The Aravidu Dynasty

Tirumala I was the founder of Aravidu dynasty. He fled to the South with Sadasivaraya and took refuge at Penukonda. In about 1570 A.D. Tirumala I set aside Sadasiva and began to rule on his own name. The most notable ruler of Aravidu dynasty was Venkata who became king in 1585 A.D. He made Chandragiri as his capital and ruled. His successors were reduced to the position of mere local Rajas. The English got the grant of Madras in 1639 A.D from one of the later rulers of Aravidu dynasty.

Glimpses of Politiy, Socio, Economic and Cultural life

Vijayanagara rulers made remarkable contribution to the people and culture of South India. They resisted the Muslim expansion into South India for a long period. The glory of the empire and the general prosperity of the people are attested by a number of contemporary witnesses and also a

survey of the ruins. They promoted agriculture, trade and commerce. Arts and letters received their immense patronage.

Administration

Vijayanagar government was a hereditary monarchy. The king was at the apex of the whole system. He enjoyed unlimited powers. He looked after the civil administration, directed the military affairs of the empire and acted as the highest court of appeal. He was advised and assisted by a number of ministers and royal officers.

Provincial and Local Government

For administrative purposes, the empire was divided into a number of provinces. Governor was in charge of the provincial administration. He was primarily a military officer. He was to furnish a fixed amount of revenue and a fixed contingent of troops. The provinces were replica of the empire. The provinces were sub-divided into Nadus or Kottams which were again divided into towns and groups of villages. Village was the lowest unit of administration. The village assembly managed the local affairs through the hereditary officers called Ayagars. They settled minor disputes, collected revenues, and maintained law and order. Thus they acted as a link between imperial government and the people.

Social Life

Society was organized on the basis of caste system. The nobles led a luxurious life. Women were generally respected in the society. They were educated and were trained in fine arts, wrestling, fighting and weapons of war. Many scholarly women were patronized by the court. Sati and polygamy were in vogue. There was great laxity in the matter of diet. Most people used all kinds of meat except the flesh of oxen and cows which were strictly prohibited. Hunting boxing wrestling, music, dance and dramas were some of the amusements of the people.

Economy

Chief occupations in the state were agriculture, manufacture of salt, iron and mining diamonds. Besides brisk internal trade, the empire maintained trade relation with Malaya, Burma, China, Arabia, Iran, Egypt

and Africa. The Indians manufactured ships of their own. There were a number of well-organized merchant and craft guilds. Mostly gold and copper coins were used though there were some silver coins also. Thus the empire enjoyed widespread prosperous economy.

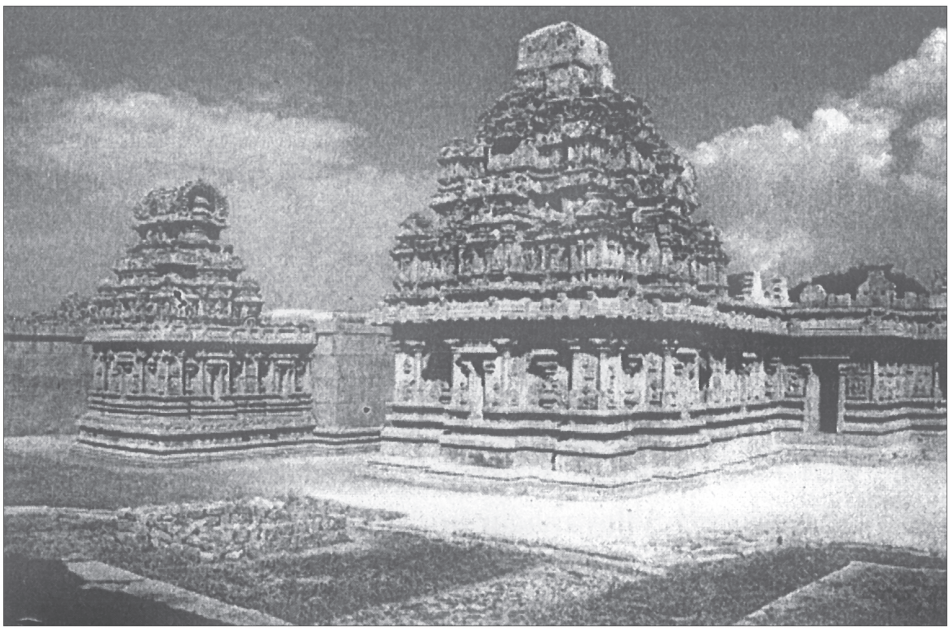
Religion and Literature

Hinduism received a new life in South India under the patronage of the Vijayanagar emperors. Both Saivism and Vaishnavism were followed by them. But they displayed a spirit of tolerance towards other faiths. The Jains formed an important section of the population and the Muslims were treated with respect. The patronage of kings helped the revival and growth of the liberal religious cults like the Vittoba or Vittala cult and the Thengalai Vaishnavavism.

The Vijayanagar emperors were great patrons of literature. Some of them like Krishnadevarata were great scholars and authors. Sanskrit, Telugu, Kannada and Tamil language and literature received their patronage. Vedanta Desika, Vyasa Tirtha, Purandara Dasa, Vallabha, Allasani Peddana, Nandi Timmana, Pingali Surana, Tenali Ramakrishna, Kumara Saraswati, Appaiya Dikshitar, Haridasa were some of the distinguished scholars and poets of this period. Krishndevaraya wrote **Ushaparinayam** in Sanskrit and **Amuktamalyada** in Telugu. He was given the title Andhra Bhoja. During the entire period remarkable texts on religion, philosophy, grammar, drama, dance and music were produced.

Art and Architecture

The Rayas of Vijayanagar were also builders. They built a number of magnificent temples, grand palaces, public offices, irrigation works and so on. The great works of art and architecture are found at Vijayanagara, Kanchipuram, Srirangam and Tirupati. The temples of Hazara Rama, Virupaksha and Vittala are the best examples of Vijayanagara style of architecture. Lotus Mahal represent Indo-Muslim style. But many of these buildings were destroyed during the battle of Talikota. Today it is a vast open air museum of Hindu monuments.



Hajara Rama Temple - Hampi

10.4 THE BAHMANIS OF GULBURGA

(A) Brief History and their Importance

The establishment of Bahmini kingdom was the result of one of the several rebellions organized by the Amirs against the authority of Mohammad bin Tughluq. They succeeded in establishing an independent kingdom with Ismail Makh as the king. But he abdicated the throne in favour of Hasan Gangu. He ascended the throne as Sultan Ala-ud-din I and thus founded the Bahmini Sultanate in 1347 A.D. Altogether 18 Sultans ruled over the Bahmani kingdom.

Mohammad Shah I (1358-1373 A.D.)

Mohammad Shah was the eldest son of Ala-ud-din. He was a good administrator. He put down the rebellions, improved the military organization, reformed the central and provincial administration, and introduced a council of eight ministers. He fought with the rulers of Warangal and Vijayanagara. He defeated Bukkaraya of Warangal and Vijayanagara. He was assisted by his minister Saif-ud-din. He ruled for 17 years and died in 1373 A.D. He was followed by Mujahid Shah, Daud and Mohammad ShahII.

Mohammad Shah II (1378-1397 A.D.)

Muhammad Shah II the fifth ruler of this dynasty was a man of peace and a lover of philosophy and poetry. During his rule the country was free from the war. However, there was a rebellion at Sagar towards the close of his reign. He was a great patron of the poet Shiraz and his subjects regarded him as a "Second Aristotle". On his death in 1397 A.D., he was succeeded by his eldest son.

Firoz Shah (1397-1422 A.D.)

Firoz Shah was the greatest ruler of the dynasty. During his reign the kingdom reached a high degree of prosperity. Firoz Shah was a great soldier. He renewed the wars with Vijayanagar and Telangana. In these wars Firoz emerged victorious. The Vijayanagar ruler was forced to accept a humiliating treaty by marrying one of his daughters to the Sultan and by giving Bankapur and other districts as part of dowry. This matrimonial alliance did not end the conflict. The Sultan began the war again by attacking on Pangal in 1419 A.D. But the Sultan was defeated. Firoz Shah was a great lover of buildings. He built Firozabad near Gulbarga and built a great mosque at Gulbarga.

Mohammad Shah III (1463-1482 A.D.)

Mohammd Shah reigned for nearly 20 years. He enjoyed the services of Mohmud Gawan, who was a great general and an able administrator. He revived the fortunes for the kingdom . He undertook an extensive conquest, the most important being the raid on Kanchipuram. It earned for him the title of Ghazi or "Slayer of Infidels". Md.Gawan divided the Bahmani kingdom into 8 Tarfs. They are Gulbarga, Bijapur, Daulatabad, Junnar, Mahur, Warangal and Bidar. He became victim to the plot hatched by selfish nobles. He was executed in 1481 A.D. Mohammad was the last king of the great Bahminis. Undcr him the kingdom saw the highest expansion. He subjugated the Hindu ruler of Konkan, captured the fort of Khalna from the king of Sangameshwar, and secured Goa from the Vijayanagar kingdom.

Mohammad Shah III was succeeded by his minor son Muhammad Shah. During his time the palace intrigues became a common feature. He could not check the nobles. Disorders spread to provinces. Ahmadnagar and

Bijapur became independent. Later Berar, Golkonda and Bidar declared their independence.

The Bahmani Kingdom existed for more than 178 years. The history of the kingdom is full of intrigues, civil war and wars against the nighbourign Hindu kingdoms. The administrative reforms and the irrigation works of Mohammad Gawan had benefited the people to a certain extend. The observations of the Russian merchant Nikitin testify to the general prosperity of the kingdom. The forts at Gwaligarth, Narnala. Panhala and Parenda are important for the military science. 'Bidar Madarasa' was an wonderful architectural work of the age. The successive states of Bahmani kingdom in Deccan i.e., Adilshahi (Bijapur), Nizamshahis (Ahmednagar), Qutbshahis (Golconda) Barredshahis and Imadshahis tried carry and preserve the Deccani culture under their independent rule. The Qutbshahis of Golkonda who ruled between 1512-1687 A.D., earned a special place with their liberal policies in the heart of Telugu people.

10.5 Qutbshahis of Golkonda

A Brief Political History

Qutbshahi kingdom of Golconda was founded by Quli-Qutbshah on the ruins of Bahmani kingdom in the year 1512 A.D. Qutbshahi sultans ruled the present Telugu speaking of areas of Andhra Pradesh, some portions of Karnataka and Maharastra. They enjoyed the full co-operation and support of local Telugu people and earned special appreciation from eminent historians like Nelaturi Venkataramanayya. He praised their liberal attitude towards local Hindus and said of all the Muslim dynasties that ruled in India, the Qutbshahis of Golconda were the most enlightened. The Qutbshahis, clashed with the sister Shia kingdoms of Deccan, Vijayanagara, Gajapati and Mughals in order to sustain their sovereign power. Great Qutbshahi sultans like Sultan-Quli-Qutbshah (1512-1543 A.D.), Ibrahim-Qutbshah (1553-1580 A.D.). Muhammad-Quli Qutbshah (1580-1612 A.D.) laid solid base for the expansion and consolidation of kingdom through their policies. The foundation of Hyderabad city, the construction of Charminar, Maccammasjid, contacts with European trading companies, their

external policy with them earned a unique place in the history of Deccan. The diplomatic relations between Golconda sultans Ibrahim-Qutbshah and Muhammad-Quli-Qutbshah and their Contemporary Akbar were very cordial. They exchanged gifts and ambassadors. This friendship was broken due to the aggressive policy of conquest and plunder inaugurated by Aurangazeb. Finally Golkonda kingdom was captured and annexed in to Mughal Empire in the year 1687 A.D. by Aurangazeb. Under the able administration of Qutbshahis, the Andhradesa made all round progress. Its External trade earned a special place. The Golkonda textile and diamonds enjoyed great demand in European markets.

Sources

Among the important contemporary works Gulshan-i-Ibrahim of Ferishta, history of Qutbshahis of Khadir-Khan, Burhan-i-mathir of Syed-Ali-bin-Azizul-lah-Tabataba and Tarikh-i-Sultan Muhammad-Qutbshahi, popularly known as Tarkh-i-Qutbshahi by an anonymous historian etc are providing information about Qutbshahis. Telugu works like 'Thapathi Swayamvaranophakyanam' of Addanki Gangadhara Kavi, Yayathicharitra of Ponnaganti Telaganarya, Kukutsa vijayam of Matla Anantabhupala, Poems of Vemana, Bathruhari-Satakam, Simhadri Satakam, Sukasaptati of Kadiripati and Hamsavimsati of Ayyalraju Narayanamatya. Foreign travel account of Tavernier, Bernior, Thevnot and William Methwold etc are providing useful historical information about the political history and glimpses of socio-economic, religious and cultural aspects of Qutbshahi age.

Francois Bernier

Bernier was a French doctor. He was also a great political philosopher and historian. He visited Mughal Empire and Qutbshahi kingdom. During his stay in India between 1656 A.D.-1668 A.D. He was given the privilege of getting appointed as a physician to prince Dara Shiekho, the eldest son of emperor Shah Jahan. During his stay in India Bernier visited various parts of Mughal Empire and Deccan. He recorded all his experiences which are published in the form of **Travels in the Mughal Empire** in France in the year 1670-71. He had left rich information about Indian society, economy and religious practices. He writes about the imperial *Karkhanas* and working classes he writes that large halls are built by rulers for the artisans. Bernier also described the importance of agriculture in Hindustan. He also stated that Indian society consists of masses of impoverished people. They were under the control a minority group in ruling class.

Sultan Quli Qutbul-Mulk (1512-1543)

The founder of the Qutb Shahi kingdom did much to strengthen and improve the capital Golkonda. He beatified his fortress capital with mosques, palaces and gardens. On the foundations of the old mud fort, Sultan Quli built a massive city. This city, called Muhammadnagar. Soon grew rapidly and earned fame as one of the leading cities of the East well-known for its trade in diamonds and precious stones.

Sultan Quli's subjects thought high of him and his governance. At the age of 99, the king died at the hands of his own son Jamsheed Quli.

Jamsheed Quli Qutb Shah (1543-1550)

Jamsheed the third son took over the reins of government with blood stained hands. His 7 years reign was marked by the people's resentment over his patricide. However, Jamsheed Quli was educated and loved poetry. He died in 1550 due to an incurable disease.

Subhan Quli Qutb Shah

Jamsheed Quli's son, Subhan Quli, was thrust upon the throne by his mother and other ministers, when he was only seven. But a mere seven months later, Ibrahim Qutb Shah, his paternal uncle who had taken refuge for eight years at Vijayanagara returned and swept his nephew aside. Due to his premature death, his name has not been included in the line of kings.

Ibrahim-Quli-Qutbshah- (1550-1580 A.D)

Ibrahim-Quli-Qutbshah was the youngest son of Sultan-Quli-Qutbshah. He escaped due to threat to his life from his brother Jamshed to Vijayanagara court and received shelter under Achyutaraya's minister and General Aliya Rama Raya. He returned to Golkonda after the death of Subhan Quli. Vijayanagara ruler and his army helped Ibrahim to ascend the throne of Golkonda.

Ibrahim-Quli-Qutbshah

Ibrahim during his long rule of thirty years made elaborate arangements to lead several wars with

neighbouring Deccan sultans and Vijayanagara rulers. He has played a significant role in the unification of Deccani sultans against Vijayanagara army in the historic battle of Rakasi-Tangadi (1565A.D). The defeat and death of Aliya Ramaraya in the battle of Rakasi-Tangadi, changed the fortunes of Golkonda, Ahmednagar, Bijapur sultanates. Golkonda fort was strengthened with high walls by him. He also built many lakes and tanks. Hussainsagar Lake, Ibrahimpatnam tank are his works. Trade and commerce made great progress under him.

Muhammd-Quli-Qutbshah (1580-1612A.D)

After the death of Ibrahim-Quli-Qutbshah his fifteen year old third son Muhammad-Quli-Qutbshah ascended the throne of Golconda in the year 1580 A.D. He was remembered in history of medieval Deccan for his glorious works. He is the founder of Hyderabad city on the bank of river Musi, Charminar, Jamamasjid, Chandan Mahal etc., are constructed by him.

Charminar

Mohammad Quli Qutb Shah, like Ibrahim, patronized and encouraged the Telugu language as much as he did Arabic and Persian. He was himself an accomplished poet in Telugu and fostered local traditions and rituals. He was also the creator of the first Deccani poetry.

Mohammad Quli was hardly 48 when he died in 1612 after a fairly long reign of 32 years. He was a humane and just king. Hayath Bakshi Begum was his only daughter who was married to his nephew and successor, Sultan Muhammad Quth Shah.

Sultan Muhammad Quli Qutb Shah (1612-1626)

He was the nephew of Muhammad Quli and became son-in-law later. Sultan Muhammad was a scholar with a deeply religious temperament and a connoisseur of good books. He laid the foundation of the principal mosque Mecca Masjid in 1617, and the building of Sultan Nagar, which were not

completed in his life-time. The Qutb Shahi chronicles were completed during his reign.

Abdullah Qutb Shah (1626-1672)

Son of Sultan Muhammad, Abdullah ascended the throne at the age of 12, his mother administering the kingdom till he became major. He lived a life of pleasure and ease. Though the kingdom was extended during his rule, it came under Mughal pressure in 1636 and in 1656, Golkonda was attacked and as a result, heavy indemnity had to be paid. He died on 1st May 1672.

Abul Hasan Tana Shah (1672-1687 AD)

Abul Hasan was Abdullah Qutb Shah's son-in-law. Known also as Tana Shah. He proved an able ruler and a staunch defender against the Mughal might. He is remembered as a benign and tolerant king who placed his people's prosperity and well-being above everything else. He was the last king of Golconda. It was during his reign that the Mughal Emperor Aurangazeb after a siege of 8 months was able to storm into the fortress when the gates were opened by a traitor in 1687. Abul Hasan was taken as a prisoner first to Bidar and then to Daulatabad (Aurangabad) where he died in prison after 12years of captivity. Jansapar Khan, one of the nobles of Aurangazeb, accompanied Abul Hasan upto Daulatabad and later was made the governor of the Deccan.

Polity, Society, Economy and Culture under Qutbshahis

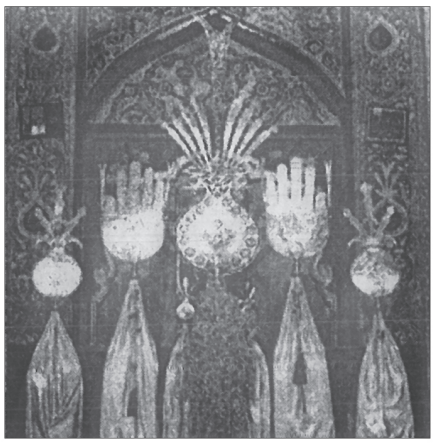
The Qutbshahi sultans followed the Administrative system of Bahmani sultans. They accepted the suggestions made by their subjects according to local needs. Sultan was the head of central Government. He enjoyed extensive powers and status. They also created council of ministers to run the administration. Peshwa or Vazir, Meer-jumla (finance) Ain-ul-mulk (military affairs) and Majumdar etc are chief ministers in the council. Besides the above ministers Nazir, Kotwal, Dabir and Hawaldar also played an important role in the state administration. In the absence of sultan Peshwa or Prime-minister headed the council meetings. He used to supervise and co-ordinate the state administration. Mustafa Khan and Madanna are famous Qutbshahi Peshwas. Among the capable Finance ministers (Meerjumla)

Mohammad Amin and Mohammad Sayyed are known for their talent in financial matters. The Qutbshahi sultans maintained strong, efficient and huge army. They also followed impartial and just judicial policy honoring local traditions and practices.

Society and economy under Qutbshahis

The society during Qutbshahis in Andhradesa was divided into two sections namely Hindus and Muslims. Among the Hindus Government employees, Traders and peasants are very important groups. Among the muslims state government employees and traders are two main sections.

Hindus were divided into number of sub castes and groups. Kapur, Reddis, Velamas, Balijas, Carpenters, Blacksmits, Weavers, Boya, Tailors, Fishermen, Washermen, Barbers etc constituted majority of the Hindu population. Agriculture was the chief occupation of the majority people. Village handicrafts, professional groups also contributed to growth of economic prosperity of the state. Diamond mines provided huge income to imperial treasury. Internal and external trade flourished under Qutbshahis. Weekly fairs, santas continued during this age. Telugu works like Tapathi Samvaranophakyanam, Yayathi Chaitra, Sukasaptati and Hamsavimsathi are providing a colourful picture of the socio-economic and culture of Qutbhshahi age. Due to liberal religious policy of Qutbshahi sultans towards local Hindu population made them very popular Sultans in the entire Deccan. Moharram festival became a special attraction of Shia States. Many Ashrukhanas were constructed in Hyderabad city during Qutbshahi period. The famous Bhadrachalam Rama Temple was the great Hindus temple of late Qutbshahi age. Men and women preferred various types of dresses, jewellery ornaments, according to their taste and financial position. The entry of European trading companies, caused a setback to local trade. The Intermitent Mughal invasions on Qutbshahi state after Akbar led to the down fall of Qutbshahi power.



Ashrukhana

10.6 ASAFJAHIS OF HYDERABAD (1724-1948)

Mir-Qamaruddin-Chin-Qalich-Khan, popularly known in history as Nizam-ul-Mulk (1671-1748A.D.) was the founder of Asafjahi rule in Deccan. His grandfather Khaja Abid served in the court of Mughal emperor Shahjahan. His son Mir-Qamaruddin served under Aurangazeb and his successors in various positions before declaring his independence in the year 1724. He was the trusted Mughal official. He has palyed an important role as a mediator between Nadir Shah and Mughal emperor when the latter invaded in the year 1738AD. Nizam-ul-Mulk ruled till 1748 and died at the age of 77.

Among the successors of Nizam-ul-Mulk, Nizam-Ali-Khan (1762-1803), Sikandar-Jah (1803-1829), Nasir-ud-daula (1829-1857), Afzal-ud-daula (1857-1869), Mir-Mahboob-Ali-Khan (VI Nizam) (1869-1911), and Mir-Osman-Ali-Khan (VII Nizam) (1911-Sep 1948) ruled over present entire Telangana most parts of present Andhra –Rayalasima and some portions of Maharastra and Karnataka. Under the Nizam's rule the Hyderabad city became the centre for various political and cultural activities. The struggle between Asafjahis Marathas and Nawabs of Karnataka has also drawn French and English into it. The Nizam of Hyderabad Nizam-Ali-Khan has entered into a friendly agreement with English East India Company in 1798. This is known as treaty of subsidiary alliance. According to the terms of Treaty of subsidiary alliance the Nizam was forced to bear the expenditure of extra armies maintained and placed at Hyderabad. This has increased the state expenditure on armed forces. The successors of Nizam-Ali-Khan i.e., Sikandar Jah (1803-1829), Nasiruddaula (1829-1857) and Afzaluddaula (1857-1869) tried to rule the Asafjahi State with the direct support of English. The sepoy's revolt and its consequences brought all the territories conquered by East India Company between 1757-1857 in to the direct control of British Raj. The capable prime-minister of Hyderabad state between 1853-1883 Sir Salarjung I made all possible efforts to strengthen the economy. He has introduced a series of changes in the administration and received great support from both the ruler and public.

With the accession of Mir-Mahboob-Ali-Pasha and the last Nizam Mir Osman Ali Pasha a new era started in the history of Deccan. They tried to

make their imperial headquarters as an important centre. They continued their friendly relations with British. Lord Rippon the British viceroy has visited Hyderabad during his period. In the year 1878 Madrasa-i-Aliya was founded by Nizam to provide education to the children of Royal family members and nobles. Mahboobia Girls School was also set up by him. On Tuesday, 28th September, 1908 Hyderabad witnessed disastrous floods of the river Musi flowing through the city. Thousands of people died and nearly twenty thousand houses were washed away. Nizam Mir Mahboob-Ali-Pasha personally supervised the rescue operation along with his Prime Minister Raja Kishan Prashad. He was honoured with the award of Grand commander of the star of India by Her Majesty the Queen Empress on 5th February, 1885. Nizam Mahboob Ali-Khan was very kind hearted and saintly ruler; he died due to sudden stroke of paralysis on August 29th 1911 at the age of 46.

Mir-Osman-Ali-Khan

Mir-Osman-Ali-Khan popularly known as the 'architect of Modern Hyderabad' State and VII Nizam was the last among the members of Asafjahi family. He ascended the throne of Hyderabad State on 29th August, 1911. During his reign many significant events took place at State and international level. King George V of England elevated the rank of Nizam Osman-Ali-Khan from 'His Highness' to His exalted Highness. In January, 1918. He made all possible attempts to develop his State in every field. To improve the drinking water and irrigational facilities to Hyderabad city and agriculture he constructed many tanks namely Gandipet or Osman Sagar Tank, Himayat Sagar and Nizam Sagar dam. Under his rule Hyderabad state achieved great progress. Railways were constructed. Road and airways were developed. Osmania University was founded in 1918. Osmania General Hospital, High Court, Central State

Osmania University

Library, Unani Hospital, Jubilee Hall and Public Garden etc were constructed by him. To protect ancient monuments he also established the department of Archaeology. He founded Nizam State Railways. Large scale industries like Sirpur Paper mills and Nizam sugar factory were started by him. Due to Razakars he lost control over State affairs. The military action in September 1948 by Indian Union forces saw the end of Osman Ali Khan's rule. He died on 24th February, 1967. Thus the long rule of Asafjahis came to an end after 224 years.

10.7 SUMMARY

In this chapter the history of various dynasties that ruled Deccan and South India from 10th Century to 19th Century is discussed. Deccan and South India since ancient times has maintained a unique cultural heritage. The Kakatiyas, The Vijayanagara rulers, Bahmanis, Qutbshahis and Asafjahis ruled most parts of Deccan and South India during this period. The rulers of this region framed their own political and military models to suit their local needs. Most of them worked as responsible rulers and solved the issues of their subjects. They patronized fine arts, scholars. Telugu, Marati, Kannad, and Urdu literature made great progress under them. Several Tanks, Temples, Forts, Palaces, Mosques were constructed by the members of the above dynasties are standing even today as the symbol of glorious past heritage of Deccan and South India.

QUESTIONS

I. Essay type Questions

1) Write an essay on the importance of various literary sources helping in the study of Deccan history.
2) Estimate the greatness of Ganapatideva.
3) Discuss the achievements of Krishnadevaraya.
4) Bringout the main features society, economy of Vijayanagara times.
5) Briefly highlight the achievements of Qutbshahis.
6) Describe the socio, economic conditions of Qutbshahi age.

II. Short Answer type questions

1) Rudradeva's achievements.
2) Rudramamba.
3) Battle of Raksasi Tangadi.
4) Art and Architecture of Vijayanagara period.
5) Muhammad Shah -III.
6) Francois Bernier.
7) Ibrahim Qutbshah.
8) Fall of Qutbshahis.
9) Nizam-ul-Mulk.
10) Nizam-Ali-Khan.
11) Achievements of Osman Ali Khan.

III. Very Short answer type questions

1) Epigraphs of Kakatiya period.
2) Marcopolo.
3) Nayankara system.
4) Palampet.
5) Provincial Govt under Rayas of Vijayanagara.
6) Foundation of Bahmani Kingdom.
7) Mohammad Gawan.
8) Growth of education under Mir Mahboob Ali Khan.

Chapter
11

India under the Colonial Rule

11.0 Introduction
11.1 Advent of European Companies in India and conflict
11.2 Expansion of East India Company's authority
11.3 Governor Generals and their policies
11.4 1847 Revolt
11.5 Summary

11.0 Introduction

Colonialism is the practice of acquiring and controlling another country. The conquered country is known as colony. Colonies are established for financial or political gains. The Industrial revolution in Europe resulted in demand for raw materials for factories. The American and European explorations led to the establishment of colonies. A new era had started with the establishment of English East India company on 31st December, 1600 at London with the permission of Queen Elizabeth, to trade with Eastern countries for the term of fifteen years. India was under the rule of Akbar at this juncture. Mughal Empire was politically sound and economically very rich on the eve of the advent of European trading companies in India. The death of Akbar in the year 1605A.D and sanction of permission to English East India Company to establish their trading centre at 'Surat' by Jahangir son and successor of Akbar has inaugurated a new era in the history of India.

The period between 1600 A.D. to 1757 A.D. may be considered as the 'Seeding stage' in the expansion and consolidation of East India Company's power in India. The successors of Akbar were not capable and diplomatic. The regular wars of successions among Mughal princes and the narrow minded polices of Jahangir, Shahajahan and Aurangazeb proved dangerous to the integrity of Mughal power.

As the result after Aurangazeb's death the imperial power of Mughals started crumbling like a pack of cards. The selfish Mansabdars and provincial governors of Mughal emperor revolted and declared independence. At the same time East India Company succeeded in exploiting the disunity among the native princes. It went on expanding its colonies in various parts of the country due to its success over fellow European trading companies like Dutch, Portuguese and French. A brief of account of Portuguese, Dutch, French and English East India Companies and their activities in India will help us to understand the success and the growth of East India Company's authority in India before the Battle of Plessey i.e. 1757 A.D.

11.1 Advent of European Companies in India and Conflict

Portuguese

The Portuguese were the first to succeed in exploring direct sea route to India. Dom Henry, the ruler of Portugal popularly known as Henry, the navigator showed enthusiasm in starting a school for navigators. He provided money and men to the explorers. Barthalo mew Diaz successfully reached the Southernmost tip of South Africa, the Cape of Good Hope. In 1497 Vasco da Gama, who sailed along African Western Coast, turning round the Cape of Good Hope, guided by Abdul Mazid a Gujarati Pilot, reached Calicut in the Western Coast of India on May 17, 1498. This event opened a new era not only in the history of India but also in the history of the world. The advent of Vasco da Gama was seriously opposed by the Arabs, but Zamorin, the ruler of Calicut welcomed it. Zamorin granted the permission to trade

and provided Gama the spices and medicines in exchange to the goods he brought from Portugal. The spices carried back by Vasco da Gama were computed at sixty times cost of the entire expedition. In 1500, Portugal sent Cabral with 12 vessels and 1200 soldiers. Cabral while fighting the Arabs came into conflict with Zamorin also. Vasco da Gama revisited India in 1502. Gradually Trade Centres were established in Cochin and Cannanore. Francis de Almaida was appointed the first governor of Portuguese in India. He and successfully defeated the Arabs and Egyptians in the naval battle at Diu in 1509. The Blue Water Policy or the naval supremacy followed by Almaida relegated the Arabs to the second position.

Alfenso de Albuquerque laid foundation to the Portuguese supremacy in India. Being most dynamic, he was instrumental in Portugal emerging as a new force in India through acquiring monopoly over the trade. He encouraged the Portuguese men to marry Indian woman and seriously involved himself in colonization and fortification. He captured Goa in 1510 by defeating the Bijapur Sultan. Goa emerged as the headquarters of Portuguese trade in India. The Portuguese monopolized the trade of pepper and spices and collected taxes from the Asian traders. His successors acquired Diu, Daman Salsette, Bassein and Bombay. However the Portuguese supremacy of eastern trade started falling down as the other European Powers enter the trade during the last phase of the 16th Century.

Dutch

The Dutch were the people of Holland. Unlike the Portuguese they entered into India on the eastern coast. The Dutch United East India Company was established in 1602, amalgamating the smaller companies trading with Eastern countries. Till then the Dutch concentrated their trade, in the beginning in Jawa, Malaya and Sumitra, known as "Spicy Islands "and established their first trading centre at Machilipatnam. A fortification was built in Pulicot in 1610. Trading centres of the Dutch emerged in Surat in 1616, Bhimunipatnam in 1641, Chinsura in Bengal in 1653, Kasimbazar and Patna in 1658. The credit of shifting the European trade from spices to

other goods goes to the Dutch, as they have shifted their trade for the first time from spices to Indian cloths.

Danes

Danes were the people of Denmark. Dutch were followed by Danes in India. Danes established their settlements in Tranquibar near Tanjore and Srirampur in Bengal. Srirampur was their headquarters.

British

The English East India Company was established in the year 1600 A.D, by a squad of 200 adventurous British traders. This not only monopolized the Indian trade but also captured the Indian political sovereignty in the later stages, While it was Queen Elizabeth who authorized the company to trade with the East. During the period of James I. Captain Hawkins was sent to Jahangir's court in 1608 as the first ambassador to establish trade relation with the Moghal Empire. Hawkins failed in his attempt due to the intervention of the influential Portuguese. Sir Thomas Roe who came in 1615 A.D succeeded in securing permission from Jahangir to trade with India. As a result the British established their first settlement at Surat in 1616 A.D. However earlier to it in 1611, the British succeeded in getting permission from the Sultan of Golkonda to establish a factory at Machilipatnam.

In 1639, Francis Day of East India Company secured Madras now called Chennai from the Raja of Chandragiri, where he built Fort St. George in 1641. Bombay, now called Mumbai was the Portuguese settlement which was given to the British King as he married the Portuguese princess. The king of England, in turn gave Bombay to East India Company for rent. Jerald Angier developed Bombay into great trading centre.

French

The French were the last to enter into India to trade. The French East India Company was established in 1664 by Colbert, the finance minister of

Louis XIV, the French Emperor. It was a Company started by the government itself. French established their first settlement at Surat in 1668. Trading centres emerged at Machilipatnam in 1669 and at Pondicherry in 1674. The founder of Pondicherry was Francis Martin. Later Pondicherry went on to become the French headquarters in India. Factories at Chandernagore on the banks of river Hugli in 1690, Yanam in Andhra coast in 1723, Mahe on the Malabar coast in 1725 and Karaikal on the coramandal coast in 1739 were established.

It was Francis Martin who became the French Director General in India in 1701, worked hard to improve French trade centres in India. Lenoir and Duma who succeeded him kept the French flag flying. Under these circumstance, Dupleix became Director General in 1742. Dupleix, the French Director General in India between 1742 and 1755 was the founder of French Empire in India. As the Governor General of Pondicherry in 1742 he put an end to the inefficiency and corruption in the government and improved the administration. He was ably supported in the administration by his wife popularly known as "Begum Zona. In 1744, the population of Madras, Bombay and Calcutta reached 30,000, 70,000 and 1, 00,000 respectively.

11.2 Expansion of East India Company

A. The Anglo-French Rivalry- Karnataka Wars (1744-1761)

The conflict between European trading companies reached to final stage with the exit of Dutch, Danes and Portuguese. After 1740 the French and English were involved in a series of battles in India to establish their respective supremacy. The changed political situation in ex-Mughal dominions also encouraged them to fight with each other taking the side or assistance of local rulers. Anwaruddin the new Nawab of Arcot after Dost-Ali became the tool in the hands of European trading companies.

The First Karnataka war

It lasted from 1744-1748, in which Karnataka Nawab Anwaruddin suffered a defeat. It ended with the treaty of Aix-la-chappell in 1748. The defeat of Anwar and French brought Madras in to the control of English.

The second Karnataka war (1748-1756)

The situation in Deccan after the death of Nizam-ul-mulk in 1748 led to civil war between his son Nasarjung and grandson Muzaffar-jung. In the Karnataka also struggle for Nawabship started after Dost-Ali's death due to the release of Chanda Saheb, struggle for Karnataka started between Anwaruddin and Chanda Saheb. At this juncture Muzaffar jung and Chanda Saheb requested the assistance of French. This resulted in the defeat and death of Anwaruddin in the battle of Amboor (1749) in the fight with the combine forces of French and Muzaffar jung. The rise of French power in Deccan alarmed the English. They extended their support to Nasarjung and Mohammad-Ali (son of Anwaruddin). This situation also dragged the Cuddapah and Kurnool nawabs to support English against Muzaffar and his friends. Finally in the year 1751 Muzaffar was killed by his own people. Salabatjung was declared as the Deccan subedar by Bussy. Finally the second Karnataka war ended with Robert Clive's success at Arcot against French governor Dupleix.

The Third Karnataka war (1756 -1763)

It was also an echo of Seven years war out broke in Europe between England and France. In this historic war the French suffered the most humiliating defeat. English armies led by Sir.Eyre Coote inflicted a crushing defeat on French in the battle of Wandiwash in 1760. The Third Karnataka war ended with the treaty of Paris. The defeat of French marked the end of its power in India.

B. The conquest of Bengal

After scoring a grand success in Deccan and Karnataka English planned to conquer the Bengal state. Bengal was rich with textiles, S ilk and Salt petre. When English began to fortity fort William at Calcutta, Nawab did not stopped this.

Battle of Plassey June 23, 1757

The battle that took place near Plessey laid the foundations of British Empire in India. Robert Clive who recaptured Calcutta went on to consolidate the British position in Bengal. Having come to know that Siraj-ud-daula is favorable towards the French, Robert Clive, occupied the French settlements in Chandranagore. The French influence in Bengal came to an end with the loss of Chandranagore.

Robert Clive decided to replace Siraj-ud-daula with a puppet. A conspiracy was organized. Mir Jafar, the commander of Siraj's armies, being a traitor, joined hands with Robert Clive. Manik Chand, Siraj's representative at Calcutta, Amin Chand a merchant, Jagat Seth a banker, Roy Durlabh a feudal lord, Khadim Khan another commander of Siraj's armies also joined the conspiracy. Aminchand was instrumental in carrying out the negotiations between Clive and other conspirators, for which Clive promised him to give 30 lakh rupees. Later, Robert Clive proposed certain provisions which would never have been accepted by Siraj-ud-daula. As Siraj refused to accept the conditions, war became inevitable. A treacherous battle took place near Plessey, a place 30kms away from Murshidabad, the capital of Bengal, on June 23, 1757.

Battle of Plassey has an historical importance. The battle revealed the weakness and the inefficiency of the native rulers. The East India Company defeating the Nawab of Bengal, non other than the Moghul Subedar, went on to establish sovereignty not only over Bengal but also on India. Clive was appointed the governor of Bengal in 1758.

Battle of Buxar October 17, 1764

East India Company continued to plunder Mir Jafar and Bengal which led to bankruptcy. The expenditure incurred by the Madras and Bombay centres were to be borne by Bengal government. Mir Jafar could not fulfil the greedy and unlimited demands of the Company. Vansittar, the new governor of Bengal, replaced Mir Jafar with his son-in-law Mir Qasim. He gave Burdwan, Midnapur and Chittagong districts to company. Twenty nine lakhs of rupees were presented to company officials.

Mir Qasim was capable enough to deny the company's intervention in his administration. He made all possible attempts to improve his financial and military resources and wanted to overhaul the revenue administration. He also attempted to end the private trade of Company's employees. He implemented European methods in organizing his army. He abolished the concessions given to the Company that hinder the growth of Indian merchants. Consequent to the above measures taken up by Mir Qasim he was dethroned and Mir Jafar again was made the Nawab of Bengal by Company officials again.

The abdicated Mir Qasim sought the help of Shah Alam, the Mughul Emperor and Shuja-ud-Daula the Nawab of Oudh. The armies of the triple alliance comprised of Shah Alam, Shuja-Ud-Daula and Mir Qasim were defeated in the Battle of Buxar by the British army's under Sir Munroe on October 17, 1764. Battle of Buxar became far more important in history as it witnessed the defeat of Mughul Emperor and Nawab of Oudh who also happened to be his Wazir. The end of Buxar battle led to the treaty of Allahabad in 1765 by which Mughal emperor bestowed on the company the Diwani right to collect revenue and administer civil justice.

C. Anglo – Mysore Wars

The Mysore State was one of the important and Independent State in India on the eve of the end of Robert Clive's term. The East India Company officials decided to complete the conquest of Mysore. This desire dragged the English in to four wars, which are known as Mysore wars. Hyder Ali and his dynamic son Tipusultan challenged the English Governor Generals. In thc First Mysore War (1767-1769) Hyder Ali ad his ally French forces suffered a humiliating defeat in the first phase at Trincomalai. But Hyder Ali reorganized his forces and faced the challenge of English. Finally both the parties concluded a peace treaty at Madras both agreed to hand over the areas conquered by them during the war period.

The second Mysore war (1780-1784) out broke due to dishonour of the terms of Madras treaty by English. In July, 1780, Hyder Ali made a quick

attack with 80,000 soldiers on English army led by Col. Baily. But before the end of Second Mysore war Hyder Ali died due to Cancer. His son Tippusultan concluded a peace treaty with English at Mangalore. Both the parties have agreed to exchange the territories captured during war period.

The enemity between Mysore and English has continued after 1784 also. The Mangalore Treaty only provided a temporary peace. Lord Corn Wallis the Governor General decided to finish the power of Tipusultan. The heroic fight of Tipu and his forces failed in defeating English army. The war ended with the treaty of **Srirangapatnam**. According to the terms of this treaty Tipu Sultan agreed to handover the tract between Krishna –Penna Rivers to English. The defeat of Tipu in the Third Mysore war marked the decline of his power. In the Fourth Mysore War (1799) Lord Wellesly defeated and killed Tipu sultan, with his end the English became the masters of Mysore.

D. The Anglo-Maratha Wars

The Karnatic wars, plassey & Buxsar gave the English a footing in India. They went on their expansion by wars, alliences and anexations. Between 1765 and 1818, the English faced some powerful forces - the Marathas. They fought several wars with them. The Anglo-Marata wars between (1775-1819) also established East India Companies power over Maratwada region. Warran Hastings defeated Marata forces in the First Marata war (1775-1782). The Second Marata war (1803-1805) was fought by Lord Wellesly. The final and third Marata War out broke in the year 1817 during the period of Lord Hastings Governor Generalship. It ended with the success of Company forces in 1819. As the result of Marata wars, the power of Maratas suffered a serious setback. Baji Rao II became a dependent with pension under East India Company. Except Punjab and Sindh, British became undispute rules of India.

E. The British conquest of India

We learnt that in Punjab, Ranjit singh emerged as the most powerful ruler of Punjab. British felt threatened at his growing power. Consequently in 1808, Lord Minto entered into treaty of Amritsar with Ranjit Singh. After Ranjit Singh's death, British broke the friendship treaty.

Two Anglo sikh wars : One in 1845 and second in 1848 took place between Sikh and Britishers. In 1849 Punjab lost its independence and became Vassal state of Britishers. The absent of strong central power in India, lack of unity among Indian States, and Britain's superior Army and Navy were the reasons for the success of British in India.

Table 11. 1: The Era of Governor Generals Their Reforms and Policies

List of Governor – Generals.

S.No & Governor-General	Time	Remarks
1.Warren Hastings	1775-1785	Regulating act - 1772
1.Lord Corn Wallis	1786-1793	Introduction of civil service
1.Sir John shore	1793-98	Introduction of Board of Revenue
1.Lord Wellesley	1798-1803	Introduction of Subsidiary Alliance
1.Lord Minto	1807-1813	Vellore mutiny Tamil Nadu
1.Lord Hastings	1813-1823	Introduction of Rytwari system
1.Lord Arhmest	1823-28	First Burma war
1.Lord William Bentic (1st Governor General of India)	1828-35	Introduction English education
1.Lord Auckland	1835-1842	First Afghan war
1.Lord Ellenboraugh	1842-44	First Sikh war
1.Lord Harding- I	1844-48	First Sikh war
1.Lord Dalhousie	1848-56	Public works starts like Railways (1853) Postal (1853) Telegraph (Aqrato Calcutta)
1. Lord Canning (Last Governor General of India)	1856-57	Sepoy mutiny - 1857

11.3 Prominent Governor generals and their Policies

Warren Hastings

Warren Hastings became the first Governor General of Benal in 1775. He abolished Dual government in Bengal During the period of Governor Generals rule from 1775-1857 a series of reforms were introduced in India by English officials. This resulted a significant change in socio economic and political structure of country.

Lord Corn Wallis (1786-93)

(Corn Wallis) Cheek

Lord Cornwallis was appointed the Governor General in 1786. Cornwallis who belonged to a family of feudal lords in England wanted to make a mark in military conquests. He fought for his country in the American war of Independence. But when he was appointed as the Governor General he was instructed not to indulge in warfare. He was further directed to take up administrative reforms.

Permanent settlement of Land Revenue was introduced by Cornwallis. Amongst all the reforms introduced by Cornwallis permanent settlement of land revenue is prominent. Cornwallis was to concentrate on the land revenue as the cloth trade carried on by the Company is agriculture based. By the time Cornwallis became the Governor General, the Zamindars collected taxes from the peasants, paid them to the government, deducting their share. The rate of taxes paid by the peasant and the share of the Zamindars was decided annually. Hence the government did not know the exact amount that it is going to get through the land revenue in a particular year. Moreover, all the officials engaged themselves all through the year in fixing and collecting taxes. They could not pay attention to the other wings of administration. Cornwallis introduced Permanent settlements of Land Revenue to remove the deficiencies. The architect of the new policy was Sir John Shore, the then chairman of the Board of Revenue.

Permanent settlement of Land Revenue benefited the government and the Zamindars in many ways. The government was assured of certain amount of land revenue which facilitated it to plan the budget. The settlement had the demerits too. As the tax was fixed permanently, the increase in the production did not increase the government's share proportionately. Certain Zamindars who bid for higher rates failed to collect the taxes from the peasants had to settle a portion of their land.

Administrative reforms

He held a poor opinion on Indian culture and civilization. He said that every native of Hindustan is corrupt. He resorted to Anglicize the Indian administration by introducing European methods.

Financial reforms

He brought certain changes in the financial system. Realizing that low paid salaries of the company officials are the cause for their corruption he raised their salaries. Cornwallis confined Indians to the lower jobs as he had no trust in their character and ability. Jobs of higher cadre were given to Europeans.

Judicial Reforms

As the district collector had all the financial Judicial and police powers vested is him. Cornwallis separated the Judicial and police powers from the collector. He brought district collector also under the purview of judiciary, He established a gradation of civil and criminal courts. Munsif courts were also established. Indian was appointed as the judicial official in the munsif courts. The principle of equality before the law removed the discrimination between the higher and lower states of the Indian society before the court of law. The said reform was welcoming one, but the privileged sections of Indian society who have been enjoying the special right at the court of law were terribly disappointed the new regulation. Smilarly having aplender to pled on one's behalf has became costly for the client. Witness also played key role in trying the cases. The new process resulted in delay in giving Judgments. The new Judiciary system introduced by Cornwallis was called "Cornwallis code".

Lord Wellesley (1798-1805)

Lord Wellesley

Subsidiary Alliance system was introduced by Wellesley. The first native ruler that entered the Subsidiary Alliance was Nizam Ali, the Nizam of Hyderabad. Nizam Ali ceded the districts of Kadapa, Kurnool, Anantapur and Bellari for the maintenance of the armies. Hence the districts are called Ceded Districts. Nizam Ali was followed by Sadat ali, the Nawab of oudh. Sadat Ali concluded the Subsidiary Alliance and surrendered Gorakhpur, Rohilkhand and Ganga Yamuna Doab to the British. As a result of the Subsidiary Alliance the British power increased in India enormously. The British gained in many ways. They could maintain large armies at the expense of the finances of the native rulers.

Lord William Bentinck (1828-35)

William Bentinck's regime opened a new era in the history of Modern India. Earlier to Bentinck, the instruction in India was done in Indian curriculum and in Indian languages. The proposal of introduction of Western education in India was made by Lord Minto as early as in 1811. Consequently the Charter Act of 1813 allotted one lakh rupees for promotion of education in India. Funds have been accumulated as no one initiated action. The Charter Act of 1833 increased the allocation to ten lakhs. When William Bentinck resolved to spend the money, a debate took place between Orientlists and Anglicists. The Orientlists advocated Indian education through Indian languages, while the Anglicists stood for western education through English language. Indian progressivists like Raja Rammohan Roy supported western education.

Bentinck established a medical college in Calcutta. English education enlightened Indians. Nationalistic and democratic ideas were introduced to them.

Lord Dalhousie (1848-56)

Doctrine of Lapse was introduced by Dalhousie to annex the Indian States. The essence of doctrine of Lapse is annexing the Kingdoms of those rulers who have no natural heirs, by abolishing the right of adoption. It has been customary to any government to confiscate the property to which there are no heirs. However, the subjects had the right to adopt children and pass on their properties to them. Dalhousie had abolished this right. Dalhousie classified the native States into three categories and implemented the Doctrine of Lapse. The first category being, the states which did not accept the paramountcy of the British. They had the right to adopt, since they were independent. The secod category being, the states who accepted the British paramountcy. They too had the right to adopt, but should seek the permission of the Government, which is reserved. The third category being, the states created by the British. They had no right what so ever to adopt. If the rulers of this category die without heirs the Kingdoms shall invariably annexed to the British Empire.

Dalhousie adopted the Doctrine of Lapse in as many cases as possible. Appa Saheb the ruler of Satara died in 1848 without a natural heir. Satara was annexed. Sambalpur was also annexed as its ruler left no heir behind him. Bhagath in 1850 and Udaipur in 1852 were also annexed under same pretext. When the Raja of Nagpur died without a heir in 1853, his wife, adopted a son, which according to Hindu Law was valid. But Dalhousie did not accept it and took possession of the state. In 1853, Gangadhara Rao of Jhansi died. Recognition to his adopted son was rejected and the State of Jhansi was annexed. The queen of Jhansi greatly resented to it and joined the Great Revolt of 1857.

11.4 1857 Revolt

In the history of India the 1857 Revolt of Sepoys became a fascinating event. The oppressive and unjust policies of East India Company between 1757 to 1857 forced the various sections of Indian society to revolt under the leadership of Indian sepoys working in the East Indai Company's service.

Beginning with the Battle of Plassey in 1757 the British adopted several methods to conquer India. The expansionist policy of the British included wars, subsidiary alliances and occupying under the pretext of misrule. They have defeated Marathas, Sultans of Mysore, Sikhs and others and annexed their kingdoms. Dalhousie implemented the Doctrine of Lapse and annexed the native states including Satara, Nagpur, Jhansi etc. He went on to annexe Oudh. He rejected the rightful pension to Nana Saheb the adopted son of Peshwa Baji Rao II. Lord Canning who succeeded Lord Dalhousie declared that the title of Mughul Emperor shall be abolished after Bahadur Shah, the then Mughul Emperor. These measures created fear and insecurity among the native rulers. The racial discrimination observed by the British created differences between the British and the Indians. The people of India have understood that unlike the others that entered India the British came to India not to settle out only to exploit it.

Map of india during 1857 revolt

The administrative changes brought out by the British were also not acceptable to Indians. Specially, the Judiciary system has suffered from the evils of delay and expense. The richer sections of the society alone benefited by it but not the lower strata. Certain sections of Indian society, who were hither to enjoying privileges, became wrathful as they have lost their privileges because of the introduction of the new principle, equality before the law.

11.4.1 Causes for the Revolt

There were several causes for the Revolt of 1857. They may be grouped into political, economic, social religious and military causes.

Political Causes

The conquest of India by the British had dispossessed many Indian rulers of their territories. British introduced policies such as Subsidiary Alliances and the doctrine of lapse for annexing fresh territories in India. Dalhousie used Doctrine of Lapse to annex many states including Satara, Jhansi and Nagpur and Awadh. According to Ishwari Prasad, "Dalhousies sweep of the princely houses carrying in its wake a complete discruption of social and economic system galvanising into a political discontnet. This annexations created suspicion and uneasiness in the minds of ruling princess of India. Royalties and pensions of some princess were stopped. The announcement that Mughal ruler after Bahadur Shah II will loose title of Emperor and annexation of Awadh hurt the feelings of Indian Muslims.

Economic Causes

Indian economy was relegated to the position of a colonial economy by the East India Company. Indian economic resources were utilized not in accordance with the demands of the Indian economy, but were spent to meet the needs of the British economy. When there was a demand for Indian goods in Europe, Britain encouraged the exports from India by reducing the export tax and when the demand was reduced due to the production of goods on account of Industrial Revolution in England, the tax was increased. To meet the industrial requirement of the Britain, India became the producer of the raw material and the raw material was exported to India for cheaper rates.

Company introduced various types of land revenue systems such as Permanent settlement. Ryotwari settlement and Mahalwari settlement, all proved to be heavily burdened. Encouragement received for commercial crops to meet the industrial demands of England resulted in the reduction of food grain production and led to severe famines. Peasants were not given concessions even during droughts. The peasants were caught in the clutches of the newly emerged class, the money lenders, who exploited them by confiscating their lands in lieu of the loans given to them. The growing poverty of the people made them desperate and led them to join the revolt.

Socio Religious Causes

Another important cause for turning the people against British rule was the fear surmounted them that it would convert all Hindus and Muslims into Christianity with its authority. It was due to the reason that the Christian missionaries, had frequently announced that the providence had shouldered them the responsibility of converting the uncivilized Hindus into Christianity. They further ridiculed and denounced the long cherished customs and traditions of Hindus and Muslims. Introduction of Western education, people feared, was also a step towards conversions. Certain humanitarian measures undertook by the Government such as abolition of Sati and Widow Remarriage Act aroused the religious sentiments and increased the suspicion. The orthodox Hindus even thought that the introduction of railways, telegraphs and other welfare activities were also attempts to demolish their ancient society. For example, when railways were introduced, whoever purchases a ticket was entitled to sit wherever one wants in the rail compartment.

Military Causes

The discontentment among the Indian sepoys in British army was the most important of all the causes. The revolt had its beginning in Indian sepoys only. The British army was divided into two. Indian soldiers were called 'Sepoys' and European soldiers are called 'Soldiers'. The Indian sepoys consisted of Hindus and Muslims. Sepoys were undermined and humiliated by the soldiers and officers in the army. The discrimination shown towards

them was no less than the one shown to the African Blacks. Sepoys were low paid. They were deprived of proper food and boarding facilities. Highest rank a sepoy could attain was Subedar. In addition to this the free postal service enjoyed by the sepoys was stopped in 1854.

At this juncture Lord Canning who succeeded Lord Dalhousie passed the General Services Enlistment Act in 1856 through which Indian sepoys were to go and fight wherever they are asked to do so in the entire world. The dissatisfied sepoys expressed their anger in 1849, 1850 and 1852 in the form of smaller mutinies. But the discontent accumulates for a long time culminated and found its expression in 1857. The set back of the British armies in the Afghan wars, and Crimean war had shaken the illusion of invincibility of the British and encouraged the sepoys to confront with the British.

The Immediate Cause - Introduction of Greased Cartridges by Lord Canning

Lord Canning introduced the Enfield rifles in 1856. Greased cartridges were produced to be used in them. They were to be bitten before loaded into the rifle. It is believed that the grease was made of cow and pig fat. The Hindus and Muslim sepoys were enraged as cow was sacred to Hindus and pig was a taboo to Muslims. The sepoys believed that the British were deliberately trying to hurt their religious beliefs, refused to use them and rose in revolt.

Course of the Revolt

The revolt started when Mangal Pandey an Indian sepoy refused to use the cartridge rebelled and killed a British officer at Barrakpur on March 29, 1857. Mangal Pandey was hanged to death of April 8th, 1857. He was First hero of 1857 revolt. But the real beginning took place on May 10, 1857 when sepoys at Meerut revolted. They reached Delhi May 11th 1857 Proclaimed Bahadur Shah II the Mughal Emperor of India as their leader. The revolt gradually spread to the other parts of North India.

The Sepoy's revolt was led by Nana Saheb (Kanpur) Begum Hazrat Mahal queen of Wazir Ali (Oudh) Laxmi Bai widow of Gangadhar Rao (Jhansi) and Tantia Tope (Gwalior, Kanpur, and Oudh). They are known for their great spirit of patriotism. But they lacked organized planning and armed forces. They failed before of experienced and capable English commanders like Campbell, Outram, Lawrence, Huge Rose, Havelock etc. The revolt was suppressed with the determinded efforts of British officials.

Nana Saheb

Laxmi Bai of Jhansi

Manikarnika, popularly known as Laxmibai of Jahnsi was a great heroine among the rebels of 1857 revolt. She was the wife of Gangadhar Rao the ruler of Jahnsi. As her adopted son was deprived of the throne she joined the ranks of rebels. Sir Huge Rose attacked Jhansi administering the Oudh. Jhansi told to her followers that "with our hands we shall not loose our independent rule". She got into the fight and showed exemplary courage and determination. The brave Rani died fighting on 17 June 1858 at Gwalior. Sir Huge Rose praised that of all those who rebelled she was the most popular ruler, beautiful and clever.

Jhansi Laxmi Bai

Causes for the Failure of the Revolt

1. The revolt confined to Northern and Central India it did not very much spread to others parts of India much.
2. Revolt did not affect Punjab Sind and Rajastan there were only some echos in south India.
3. Sindhia the ruler of Gwalior Nizam of Hyderabad Gulab Singh the ruler of Kashmir stood obedient the British.

4. Rebels failed on account of lack of leadership and plan of action. The rebellion did not take place e at one time. Sepoys lacked the needed discipline.
5. The British army possessed the military generals like Campbell, Outram, Lawrence, Huge Rose, and Havelock etc who played a decisive role in getting victory. Also, rebels could not match the modern weapons of war used by the British.
6. The telegraphic, Postal services railways were instrumental in suppressing the revolt as they helped the British in changing their strategy from time to time.

Results of Revolt

1. The British Government promulgated the Parliament Act of 1858 and abolished the East India Company rule over India.
2. According to the queen's proclamation of 1st October, 1858 India was transferred from East India Company to British crown.
3. The post of Governor General of India was changed into viceroy. He was the head of Indian territories.
4. According to Queen's proclamation Indians were promised to give just administration and equal opportunities. The rights of the native rulers are protected Doctrine of Laps was abolished and the Indian rulers were given the right of adoption.
5. Steps to ensure welfare of peasants were adopted through tenancy Act.
6. The fight of leaders of Revolt and their followers aganist the existence of foreign rule though for their grievances, incited feelings of Nationalism in the later years.

Developments in India after the end of 1857 Revolt

The revolt was crushed by October 1858. The Queen's proclamation assured Indians better treatment. Lord Canning became the first Viceroy of India. The era of Viceroys from 1858 to 1947 was a culmination of political, social, economic and other developments in India. The change of British attitude led to foundation of Indian National Congress in India in 1885. Before the advent of Lord Rippon as the most Popular Viceroy (1880-1884)

by Indians the spirit of Nationalism gained strength. The successive Viceroys after Rippon tried to win the support of Western educated middle class Indians. The 'safety valve' theory proved successful for some time. The Indian National Congress and its leadership gained full confidence of countrymen and under the leadership of Mahatma Gandhi the National movement became a mass movement. Thus the colonial rule of British in India finally came to an end in the year 1947 during the viceroyship of Lord Mountbaten.

11.5 SUMMARY

The advent of European trading companies, their growth, the success of English East India company over sister European companies is discussed in this chapter. The Success of English over the native rulers of Karnataka, Bengal and Mysore was also explained. The policies of British Governor generals between 1785 to 1857 and their impact on India was explained. Finally the historic mutiny of 1857, its causes and its results are discussed in this chapter.

QUESTIONS

I. Short Answers

1. Discuss the Anglo French Rivalry in Karnataka.
2. Describe the Conquest of Bengal by Robert Clive.
3. Briefly discuss Anglo Mysore Wars.
4. Explain main features of Corn Wallis's reforms.
5. Discuss various causes let to the outbreak of 1857 revolt.

II. Very Short Answers

1. Albuqueraue
2. Robert Clive
3. Siraj-ud-Daula
4. Battle of Buxer
5. Dual Government Policy
6. Warran Hastings
7. Subsidiary Alliance
8. William Bentinck
9. Dalhousie
10. Doctrine of Lapse
11. Rani Lakshmi Bai
12. Ryotwari System
13. Bahadur Shah Jaffar –II
14. Tippu Sultan

Chapter
12

India under the Colonial Rule

12.0 Introduction
12.1 Background to Indian National Movement
12.2 Foundation of Indian National Congress
12.3 Phases of Indian National Movement
12.4 Vandemataram Movement
12.5 The role of Revolutionaries - Early Phase
12.6 Home Rule movement
12.7 Gandhiji-Early Struggles
12.8 Non Cooperation Movement
12.9 Second Phase of Revoltionary Movement
12.10 Civil Disobedience Movement
12.11 Quit India Movement
12.12 Constitutional Reforms
12.13 Role of Women in National Movement
12.14 Towards Freedom
12.15 Indian Constitution
12.16 Summary

12.0 Introduction

Indian National Movement is one of the fascinating chapters of Indian History. As aptly described by Jawaharlal Nehru in his 'Discovery of India' that 'No movement in the world is parallel to Indian National Movement which was based on Non-Violence and 'Satyagraha'. This chapter deals with the Indian National Movement and its various phases such as Swadeshi, Non-Cooperation, Civil Disobedience and Quit India Movements and the role of Mahatma Gandhi, other congress leaders and revolutionaries in it.

The essence of nationalism in India or Indian Nationalism was the realization that all the Indian people had a common nationality and that it was in their collective interest to resist the British rule. The consciousness of the idea of nationalism took a long time to mature and made its presence gradually in the fields of culture, economy and politics.

12.1 Background to Indian National Movement

Intellectual awakening in India during the 19th century was mainly due to the structural changes brought out by British rule which resulted in the creation of new social classes among them, the most important of them being the educated intelligentsia, who under the influence of western culture initiated social movements.

a. Socio-Religious Reform Movements

Some of the social customs that prevailed among the Indians in 19th century put women and the people of lower casts through a lot of suffering. Female infanticide, slavery, sati widowhood and child marriage were some of the social evils that existed in society.

The Indian intelligentsia, through English education, came face to face with Western universal ideas in a secular setting. They were impressed with the Western view point and embarrassed at the obscurantism and injustice in Indian Society.

Raja Ram Mohan Roy

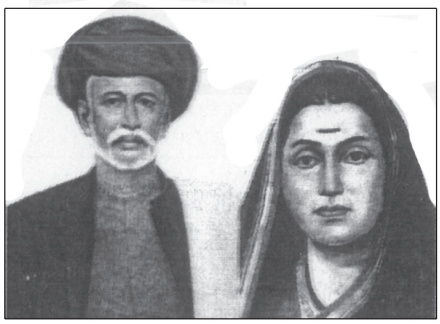
The movement for reforms, commenced in the first half of the nineteenth century, had two trends that is religious and secular, supplementing each other continuously. Raja Ram Mohan Roy advocated a rationalist and non sectarian approach to religious question he played a great role in the campaign for abolition of *sati*. On 4th December 1829, the Governor General William Bentink passed a regulation declaring the practice of sati is illegal and punishable.

The religious trends and expressions were found in the growth and activities of institutions like the

Brahmo Samaj, the Prarthana Samaj, the Ramakrishna Mission, the Arya Samaj and the Theosophical Society. While the Brahmo Samaj substituted theism for classical monism, the Arya Samaj under the leadership of Dayanand Saraswathi advocated a return to the Vedas in opposition to idolatry. The Theosophical Society aimed at the revival of India's ancient ideals and institutions, the Prarthana Samaj advocated a rational form of worship and the Ramakrishna Mission emphasized the essential oneness of all religions. In the similar way the Rahnumai Mazdayasman Sabha insisted on the pristine purity of Zoarastrian religion.

The secular trend manifested itself in demands for the European ideas, the re-marriage of the widows, the inter-caste marriage, and the education for women. The reformers pleaded for the abolition of the Purdah, the child marriage, the polygamy and caste distinctions. They urged for the removal of discrimination against the Dalits, the determination of the age of consent and women's right of inheritance. There were moves for social legislation, inter-dining, and the temple-entry. The reformers functioned through institutions like the Depressed Classes Mission, the Deccan Education Society, the Servants of India Society, the Institution at Aligarh, the Chief Khalsa Dewan of Amritsar, the Bombay Social Service League, the Indian National Social Conference, Satyasodhak Samaj and the Harijan Sevak Sangh, etc.

Jothi Rao phule and Savithri bai phule worked for the Women's education especially the downtrodden women and started orphanage for



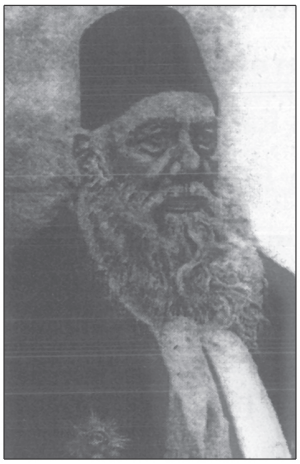
Jyothirao Phule and Savithri Bhai

"All religious works are written by men and they do not contain truth --- and they give rise to divisions and cults full of hatred and envy—All men possess the same kind of features and intellect. Nobody is sacred by birth" – Jyothirao Phule

the children of the widows. They started Satyashodhak Samaj in 1873 and 'Deena Bandhu Saarvajanik Sabha' in 1882.

Panditha Ramabai was born in a traditional family. She grew acquiring proficiency in Sanskrit and developed a hatred for superstitious beliefs. She was conferred with the title 'Panditha' as a recognition of her scholarship. She travelled various parts of India and abroad to educate Hindu women and to emancipate them from social injustices. She started 'Mahila Arya Samaj' at Poona, 'Sharada Sadan' in Bombay and she was regarded as the first women teacher of India.

Henry Louis Vivian Derozio of Bengal led the movement known as young Bengal with the spirit of enquiry and rationalism. Eeshwara Chandra Vidya Sagar devoted himself to the cause of education and social reform. He was instrumental for enactment of a Law in 1856 removing legal obstacles to the marriage of Hindu widows. Sir Syed Ahmed Khan was prominent social reformer. He worked for the spread of education particularly among Muslims. In 1875 he started Mahammadan Anglo Oriental College later called Aligarh Muslim University.



Sir Syed Ahmed Khan

Narendranath Datta later assumed the name of Vivekananda founded 'Ramakrishna Mission' through which he awakened the patriotism among youth and inspired them to work for the uplifment of the people.

Swamy Vivekananda

Any thing that makes you weak physically, intellectually and spiritually reject as poison, there is no life in it, it can not be true. Truth is strengthening, Truth is purity, Truth is all Knowledge.-Vivekananda.

In South India, Periyar E.V. Ramaswamy Naikker led the self respect movement, Ayothidasar led Buddhist Movement in Tamil Nadu Narayan guru led Sri Narayana Dharma Paripalana Yogam (SNDP Yogum) and Ayyankali led Sadhu jana Paripalana Yogam in Kerala. Kandukuri Veeresalingam, Gurajada Apparao, Vemula Kurmaiah in Andhra, Madapati Hanumantha Rao, Bhagya Reddi Verma, Airge Ramaswamy at Telangana were pioneers in Social reforms

The question of social reform became increasingly linked with the demand for political reform. Most of the social reformers became active in the emerging all-India political movement and movements of cultural and social awakening ultimately became an integral part of the struggle for freedom.

b. Economic impact of British Rule

By the middle of the 19th Century British dominion had gradually extended all over India. The Indian Princes, who had practically assumed sovereign status due to the breakup of the Mughal empire, submitted one after another to the British military. The growth of British power in India coincided with a phase of vigorous industrial development in Britain. India was to be utilized as a market for British manufacturers, a massive source of raw material and a large field for the investment of British capital. Indian resources were soon exploited for British industrial progress. It also resulted in pershing of Indan handicrafts. The economic policies of the British had impoverished India and many famines that occured in the second half of the 19th century aggravated the poverty and misery of Indian people. In 1877 the British government decided to hold Imperial Darbar in Delhi at the cost of British India treasury, when the entire country was suffering from terrible famine.

c. English Education

The spread of modern western education and thought, helped the Indians to imbibe a rational, secular and democratic outlook. English learning created a uniformity of thought and roused political awakening in India. Western education led to the revival of India's cultural past in literature, religion, philosophy art and archaeology. The rediscovery of India's past helped the Indians to take pride in their country, its history and culture.

Economic factors are the most important factors that gave a fillip to English language and western learning. Indians in large numbers wanted to take to the new learning for it provided jobs in the company administration. There were also progressive leaders in India who advocated the spread of English Education.

The efforts of the East India Company and the Christian Missionaries to promote education in Western lines and the resultant increase of educated elite in India.

The Christian missionaries have concentrated on the spread of education from the beginning. In 1717, the Danish missionaries opened two charity schools in Madras. They also opened such schools in several other places. Missionaries like Carey, Marshman and Ward started their work at Serampore in1793. The missionaries realized that the spread of English would help the spread of Christianity. In Bombay, the Wilson College and in Madras the Madras Christian college were started. In 1853, the St. John College came into being in Agra. Mission Colleges were also founded later in Masulipatnam and Nagpur.

English learning encouraged the vernacular languages and many books were written in the regional languages. The outstanding impact of new trends in vernacular literatures could be seen even on the uneducated and illiterate classes who became aware of the existing social evils. They felt the need for reform along with exploitation of economy and society by the British throughout India. Some western scholars like Max mullar and William Jones translated vedas, the upanishads and many other works. Their research brought to limelight the greatness of Indias of past and cultural heritage.

d. Increased means of Transport and Communictions

The rail and road network, postal and Telegraph system established by thc British helped to bridge the distances. People from different parts of the country were able to communicate better with each other due to the new transportation sytem. Nationalist and revolutionary ideas too spread faster from one place to another through this process.

e. Role of Press

The press also played an important role in disseminating western thought and learning in India. The Newspapers were also responsible in spreading the message of patriotism and creating political awakening. The history of the Indian press begins with the coming of Europeans. The Portuguese were the first who brought a printing press to India, and the first book was published in Goa in 1557. In 1684, the British East India Company set up a printing press in Bombay. In 1780, the first News paper in India, the **Bengal Gazette** was started as a weekly, by James Augustus Hicky. Lord Wellesley imposed censorship of news papers for the first time in 1799. Later Lord Hastings (1813-1823) emphasized the importance of the freedom of press, and tried to put his liberal ideas in to practice. He removed the pre-censorship of the press.

Based on the recommendations of Thomas Munro, the government issued Press Regulations in 1823. According to these new regulations, no press was to be established, nor any paper or book was to be printed, without obtaining a license from the government. But later Lord William Bentinck adopted a liberal attitude towards the press. It was Charles Metcalf who repealed the ordinance of 1823. He earned the title 'Liberator of the Indian Press'. Lord Macaulay also supported the cause of free press in India. The liberal press policy of the government resulted in the rapid growth of News papers in India. And the impact of the western literary ideas and techniques were clearly visible on the development of Indian languages and literature in the 19th Century. Contact with European spirit through English literature, brought in a real Indian renaissance in the field of literature.

f. Discrimination **Aganist Indians**

In 1878, British government anounced that maximum age limit for appearing in the Indian Civil Service Examination was reduced from 21 to 19. Indians found it difficult to compete with English people. In the same year, Indian Arms Act was passed forbading Indians from possessing arms. In 1883 Ilbert Bill was passed aiming equality between Indians and English

Judges in courts. This bill provided that Europeans in India could be tried by an Indian Judge. However Indian Europeans opposed this stating that even the most highly educated Indians were unfit to try Europeans. This shocked Indians.

g. Rise of Political Associations

From the early decade of 19th century National consciousness and awareness of Indians resulted in formation of political associations in India. They are British Indian Association in Calcutta, The Madras Native Association in 1852, Poona Saarvajanik Sabha in 1870, Indian Association in 1876, Madras Mahajana Sabha in 1884, the Bombay Presidency Association in 1885. These associations through confined to their places, exerted pressure on the authorities through their petitions voiced their discontent against the repressive British Arms Act and Vernaculer Press Acts.

12.2 Foundation of Indian National Congress

Uniformity in communication systems resulted in the creation of a 'national culture' and reinforced national boundaries. People within those boundaries began to associate themselves with it. Culturally they also began to perceive themselves as one people and as members of one large community, i.e. Englishmen began to identify with each other and with the geographical boundaries of England. Similarly it happened to German and French people. This was the beginning of the idea of nationalism.

Nationalism in India developed primarily as a response to the British rule. British rule came to the Indian soil in 1757 with battle of Plassey and gradually established by defeating the native rulers. Indian rulers wanted to oppose and fight against the British presence in India. But initially they did not do it together or as one people. The opposition to the British rule or a fight against them did not bring about a feeling of nationalism in India.

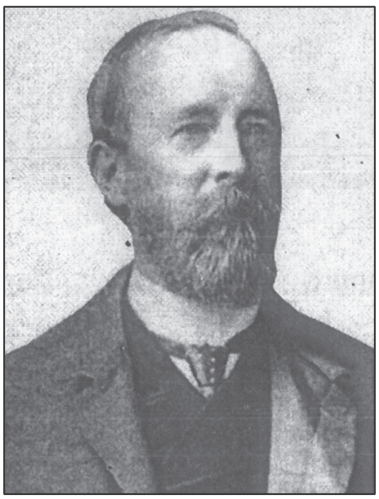
First Congress Session - 1885

All these changes, affected primarily British interests and set in, nevertheless, a slow process of modernization in India. They brought about the unification of a diverse country, the establishment of a highly centralized and efficient administration and an acquaintance of Indians with Western secular, liberal ideas.From the governmental activities of promoting English education arose a new middle class who were fascinated with Western social and political theories.

At the beginning they were naturally obsessed with the advantages of British rule in India rather than its disadvantages. However, beneath the cover of the British administration, discontentment was growing in India. The severity of land revenue demands, the periodical famines, the unemployment of artisans, the resumption of holdings, the dispossession of the landed aristocrats and high handedness of Government officials often led to popular risings. There were numerous such risings in the first hundred years of British rule in India.

The Indian intelligentsia had to take all these stern realities into account. Their admiration for British rule was slowly turning into murmurs of disapproval. The changing mood was apparent from their setting up of local associations and their drafting of appeals for the removal of local grievances.

The growing discontent among the educated middle class intellectuals gained momentum especially after 1870 and almost reached to an explosive point by 1883. At this juncture Indian National Congress was founded in December, 1885 by 72 delegates drawn from all over the country. A.O.Hume, a retired English civil servant played a crucial role in the formation of Indian National Congress.



A.O.Hume

A.O.Hume was born in a liberal Scottish family and was a member of the Indian Civil Service(ICS). From the beginning he developed admiration towards Indians. Hume served the administration in several high posts with great distinction. He worked as the Secretary to the Government of India in 1870. He was the guiding spirit of the first session of the Congress held at Bombay in December 1885 and for several years served as its General Secretary.

As per the safety valve theory national congress was founded by A.O.Hume under the direction of viceroy Lord Dufferin, to provide a safe, peaceful and constitutional outlet or safety valve for the rising discontent among the masses which was leading to a popular and violent revolution.

Moderates

The first twenty years of thc congress was dominated by leaders who were mostly English educated and belonged to the upper strata of society. They had full faith in the sense of Justice of the British rulers and believed that they would be able to achieve gradual national progress by representing

India's demands through meetings, petitions and resolutions. The method of their political work which earned them the name 'Moderate' was strictly constitutional agitation. They fought for the reforms and expansion of legislative councils, larger share of Indians in public services, reduction in heavy land revenue and drain of India's wealth to Britain. The prominent moderate leaders were Surendranath Benerji, Madan Mohan Malavya, Gopal Krishna Gokhale and Tej Bahadur Sapru and Dadabai Nouroji.

Dadabhai Nouroji

Born in Parsi family in Bombay. He was the first Indian Lecturer at Elphinstone college. He founded East India Association in 1867 at London. Nauroji started Rast Gaftar to promote political and social advancement of the country. He was nominated to Bombay Legislative Council in 1892. Popularly known as 'Grand Old Man of India was thrice chosen for president Indian National Congress. He Promulgated Drain Theory and wrote 'Poverty and Unbritish rule in India'.

Extremists

A new trend in the Congress emerged in 1890 which challenged the moderate methods followed by the Congress leaders. The dissatisfaction caused by the refusal of British rulers to concede even the moderate congress demands. They criticized the moderate policy

Lal Bal Pal

of prayers, petitions and protests. They proclaimed *Swaraj* as their ultimate goal. The leaders of extremists were Bal Gangadhar Tilak, Bipin Chandra Pal, Lala Lajapath Rai. In 1907 in surat session of the Congress the two groups clashed openly and broke up into two camps. This is popularly known as 'Surat split'.

12.3 Phases of Indian National Movement

Indian National movement was not the name of one single event, but a whole series of political events, spread over many decades. Anti-imperialism and National unity were two themes that were common to all the events and connected them with one another. The National Struggle began with 1857 revolt and ended with Indian Independence in the 1947.

12.4 Vandemataram Movement

In 1905 Lord Curzon, the then Governor General announced the partition of Bengal. It was officially announced on July 4th 1905, but came into the effect on 16th October 1905. The people of Bengal opposed the partition of Bengal because it divided the Bengalis into Hindus and Muslims. The way the partition was done clearly showed the divisive policies of the British. There were widespread protests following this announcement. Formal proclamation of the Swadeshi Movement was made on August 7, 1905 with the passing of the 'Boycott' resolution in a meeting at the Calcutta town hall.

People of Bengal declared 16th October as the day of mourning and fasting. The song of 'Vandemataram' written by Bankim Chandra Chatterjee which was frequently quoted in his novel 'Anand Math' was sung by huge crowds on the movement. The Vandemataram that personifies the country as mother, offers salutes to her and glorifies her. Thus the song became a great source of inspiration to the agitators. The Vandemataram also became the prayer song and the slogan for the agitators during the demonstrations, picketings etc.

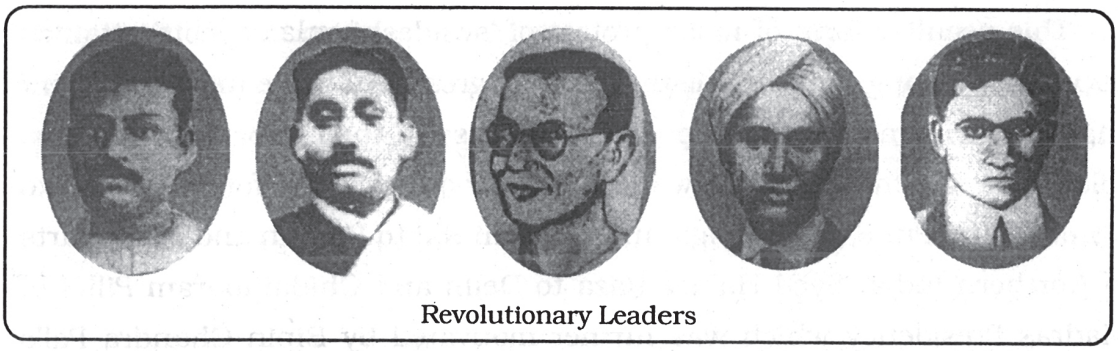
This peculiar form of mass protest of 'swadeshi and boycott' attained popularity among the extremists of the congress who were more impatient than the moderates to see a positive response to their efforts. Lokmanya Tilak took the message of swadeshi and the boycott of foreign goods to Bombay and Pune, Ajith Singh and Lajpathi Rai to Punjab and other parts of Northern India, Syed Haider Raza to Delhi and Chidambaram Pillai to Madras Presidency which was further motivated by Bipin Chandra Pal's extensive lecture tours. The swadeshi movement gave a great deal of encouragement to Indian swadeshi textiles, swadeshi stores which were opened at various parts of india.

For the first time in the National movement there was the use of traditional and popular festivals to reach the people. The Ganapathi and Shivaji festivals in Maharashtra were employed by Tilak to mobilize masses to the movement and educate them about it. Gandhi observed that 'In 1908, the real awakening (of India) took place after the partition of Bengal, that day might be considered to be the partition of the British Empire'.

Finally the colonial government was compelled to withdraw the partition in the form in which they had envisaged it. However they did try to decrease the importance of Calcutta and thus the intellectuals of Bengal by shifting the capital to Delhi in 1911.

12.5 The Role of Revolutionaries - Early Phase

The revolt of 1857 was not the end of Indians armed resistance to British Raj. It continued in the shape of several Tribal, peasant and their spontaneous struggles against British Rule. The repression of the Government, the blunting of constitutional agitation and the impatience of extremism inflamed the tempers of the youth – who felt that the British must be overthrown by force. The cult of bombs and guns, secret societies and the assassination of hated British officials made their appearances following the swadeshi movement in 1905. The setting up of organizations, like Anusilan and Jugantar in Eastern India. Abhinav Bharath in Western India marked the progress of revolutionary activities in the country. While



Revolutionary Leaders

carrying out their revolutionary activities they suffered imprisonment, deportation and many of them died on the gallows.

The revolutionaries goal was the end of British rule through extreme self sacrifice. Their method was to assassinate unpopular colonial officials who were responsible for giving shape to the repressive acts of the Government. The leaders spent several years in jails. Their being in and out of jails resulted in the revolutionary movement largely being underground, operated by secret organizations. These organizations had their genesis in the samitis of the swadeshi days.

In 1908, Khudiram Bose, Prafulla Chaki threw a bomb at a carriage that was carriying the Kingsford, the unpopular judge of Muzzafarpur. However, they killed two English ladies in his place. Chaki shot himself and Khudiram was hanged. The revolutionaries who mainly belonged to the Anusheelana and Yugandar Samithis, also undertook swadeshi dacoities to raise funds for their movements.

The revolutionary movement - Outside India

The revolutionary movements had also started slowly spreading beyond the shores of India. They carried on propaganda for India's independence among Indians living abroad and mobilized them for revolutionary operations. They maintained contacts with revolutionary groups in India and supplied them with revolutionary literature and even arms.

From the early years of the twentieth century, groups of Indians established centres for revolutionary activities in Europe, America and Asia. Shyamji Krishnavarma had started in 1905 a centre for Indian students in London called India House. In 1907 this organization was taken over by a

revolutionary group under V.D. Sarvarkar. Madanlal Dhingra of this organization assassinated Curzon- Wyllie, an Indian bureaucrat in London in the year 1909. In Europe (Paris and Geneva) Madam Cama a parsi revolutionary established contacts with French socialists and brought out the revolutionary journal Bande Mataram. In Berlin, Virendranath Chattopadhay and others operated since 1909.

The Ghadar movement and the revolutionary plans were unsuccessful because the British Government came down with a heavy hand on them. Most of the Ghadrites who returned were immediately arrested. The attempt to incite mutiny in several army units was foiled and Ras Bihari Bose fled to Japan and Sachin Sanyal was transported for life. The revolutionaries and specially the Ghadrites were the pioneers of organizing revolution among the army units and among peasants.

12.6 Home Rule Movement

After the first world war the Indians who supported Britain in the war hoped that British would grant India self government in recognition of India's help. Political campaign for self government was carried out by two Home rule leagues one led by Annie Besent and other by Balgangadara Tilak. The Home rule inspired a fresh generation of political activists through countrywide meetings, distribution of pamphlets and processions. The Muslim League and Congress were reunited for the common programme of attaining self government. Government tried to suppress the Home rule movement by putting ban on Tilak's entry in to the Punjab and entertained Annie Besent and Ali brothers Mohd. Ali and Shoukat Ali.

Annie Besant

Balagangadhar Tilak who served a jail sentence from 1908-1914, A new thrust to the national movement came from the Home rule Movement of

Annie Besant and Tilak. Tilak worked from within the Congress to set up a kind of agitational network through his Home Rule League, which he set up in 1916. At about the same time Theosophist leader Annie Besant rose to great prominence and proposed to start agitation for a great measure of self-government for the Indians.

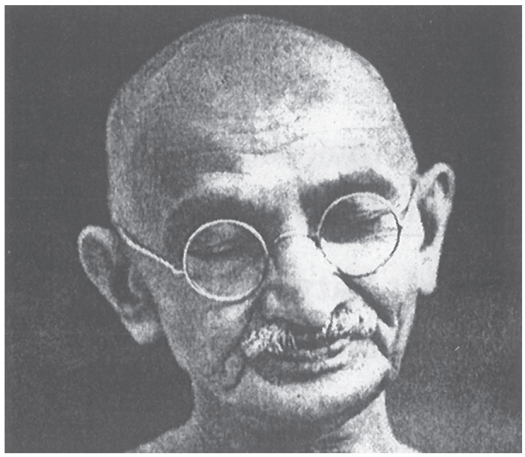
Tilak's league was active in Maharashtra and Karnataka. Besant's League with its headquarters in Adyar, Madras had more of an all India following. The activities of home rule league were to organize discussions and reading rooms in cities, to circulate pamphlets and conduct lecture tours to sway public opinion. The Home rule movement never spelled out the goal of complete independence, however they did focus on the oppression of colonial policy through its activities. A new generation of leaders of the nationalist movement was formed during this time and the focus of the movement shifted from Bengal and Punjab to Maharashtra and the South. Many moderate Congressmen also joined the Home rule movement. Unlike the earlier swadeshi movements it was an All India Movement.However, the Home rule movement came to an abrupt end after 1918.

12.7 GANDHIJI - EARLY STRUGLLES

Born at Porbandar, Kathiawar, Mahatma Gandhi was educated at Rajkot and Bhavanagar. Later he went to England and qualified as a barrister in 1891. In 1893 he proceeded to South Africa from India as a legal counsel to an Indian firm. He stayed in South Africa for over two decades. He led the immigrant Indian community against the tyranny of the 'white' Government. Gandhiji founded the Natal Indian Congress, edited the **Indian Opinion**. He experimented with his unique non-violent satyagraha in 1906 and 1908 against curtailment of rights of Asiatic settlers in South Africa. Repeatedly imprisoned and subjected to brutal treatment. In 1913 he lcd the great march of Indian community across the Transvaal border from Newcastle in Natal province against the official policy of gross racial discrimination.

Back in India in 1915 Gandhiji set up an ashram at Sabarmati near Ahmadabad. He identified himself with the poor and the oppressed whom he aspired to raise and lead. In 1917 he launched in India his first Satyagraha campaign at Champaran in Bihar for the redrassal of indigo peasants' grievances. Soon he led a strike of mill workers at Ahmadabad and no-tax campaign in Kheda District.

Satyagraha



Mahatma Gandhi

Gandhi introduced the principle and technique of Satyagraha in Indian Politics. Under his able leadership this 'Satyagraha' became the main political weapon. Gandhi himself defined it as 'passive resistance'. Gandhi referred to Non-Cooperation and Civil – Disobedience as the two offshoots of Satyagraha. The aim of 'Satyagraha' is the conversion of the opponent by self-suffering. It has infinite trust in human nature and its inherent goodness. Gandhi said that Satyagraha was a moral, but not a physical weapon. With this weapon Gandhi fought against mighty British empire. British Government announced the abolition of this satyagraha system.

Champaran Satyagraha

Champaran, a district in Bihar was very backward. Most of the peasantry lived on the indigo plantations which were in the control of European planters. The peasants were excessively oppressed, and they were compelled to grow indigo on atleast $3/20^{th}$ of their land, and sell it at prices fixed by the planters. The peasants of Champaran heard of Gandhi's campaigns in South Africa and invited him to help them. Gandhi reached Champaran in 1917, and had a glimpse into the naked poverty in which peasants of India lived. Thousands of people joined Gandhi in his protest. Finally Champaran

agrarian bill was passed, and it was a great triumph for the Mahatma and his new weapon 'Satyagraha'.

Kheda Satyagraha

After this Gandhi plunged himself heart and soul into the mill worker's strike in Ahmadabad. He undertook fast un to death, and mill owners relented by giving the workers 35% increase in wages. From there, Gandhi moved to Kheda in Gujarat, and supported the cultivators demand for suspension of revenue assessment, as the yield of crops fell below 25%, the Governement refused. Gandhi was joined by Vallabai patel and other leaders. The Government ultimately, accepted the demands of cultivators. Thus, the weapon of Satyagraha began to work wonders in India.

Rowlatt Satyagraha

After the end of the first world war, ignoring the unanimous opinion of the Indian people, the Government passed the Rowlatt Act in March, 1919. The adoption of this repressive Act was a turning point in the career of Mahatma Gandhi. He decided to oppose it with Satyagraha. On 6th April 1919 Gandhiji started a countrywide agitation against the Rowlatt Act. Gandhiji returned his Kaiser-i-Hind medal given by Britishers during world war on 1st August 1920 and was followed by several others renouncing their titles and honours. There was a mass boycott of elections which were held in November 1920. Early in 1921, there were strikes by students in different parts of the country. Gandhiji had made non-violence obligatory for all non-cooperators. The movement was by and large non-violent, but it had revolutionized the political climate in the country.

Jallianwalla Bagh Massacre

One of the worst political crimes of 20th Century was Jallianwala bagh massacre at Punjab in 1919. Responding to Gandhi's call for nationwide harthal, thousands attended the massive meeting at Amruthsar on 13th April 1919. General Dyer by giving a short notice ordered fire on the crowd

which resulted in the killing of the thousands of people. After serious protests from people of India the British Government appointed Hunter Commission to enquire into the Jallianwallah Bagh tragedy.

Jalianwallabagh massacre

Khilafat Movement

The pan –Islamic movement gathered force at the end of the First world war. The entire Muslim community was upset over the defeat of Turkey in the First World War. Its sultan was also the Calipha or head of the Muslims and as such, was venerated by Muslims all over the world. The Muslims of India regarded this as a great betrayal on the part of the British, and a storm of indignation broke out among them. Under the leadership of Mohammed Ali, Shaukat Ali, Maulana Abul Kalam Azad and others, the Khilafat movement was launched. It aimed at restoring the Sultan's dignity and honour. Gandhi saw in this movement vast possibilities of achieving Hindu-Muslim unity, and putting up a joint fight against British imperialism. He extended full support of the congress to Khilafat Movement. Harthals and Protest meetings were jointly organized. Unprecedented scenes of the Hindu-Muslim unity were witnessed in different parts of the country.

Khilafat Volunteers

12.8 Non Co-operation Movement

The events of 1919 had already sown the seeds of non-cooperation with the British Government. The Punjab and Khilafat wrongs thereafter convinced Gandhiji that 'co-operation in any shape of form with this satanic government is sinful'. While urging the Khilafat non co-operation he soon developed its range, conceived a peaceful non-violent movement and mobilized public opinion in its favor by declaring Swaraj as the ultimate goal. His historic resolution on non-cooperation was passed by the congress in 1920 in its Calcutta and Nagpur sessions.

The resolution advocated a political programme including

- Resignation from the Councils
- Renunciation of legal practice and official honors
- Nationalization of education
- Economic boycott and adoption of the Swadeshi,
- Severance of all voluntary association with the Government
- Organization of workers for national service
- Raising of a national fund and Hindu-Muslim unity.

Methods of Non-Cooperation

A wave of unprecedented enthusiasm swept the country, affecting the high and the low, the men and women. Students and teachers came out of institutions and founded seats of national education like the Bihar Vidyapeeth, Kashi Vidyapeeth, Gujarath Vidyapeeth and Jamia Millia Islamia. Many lawyers gave up their lucrative practice. Swadeshi and Charkha became the symbols of self-reliance. The refusal to participate in official functions and the withdrawal of Congress candidates from elections soon culminated in the boycott of the visit of the Prince of Wales in different parts of India. The rural areas suddenly became politically alive.

The peasants in Midnapore refused to pay Union Board Taxes, the coolies in Assam tea gardens demonstrated and a parallel local council was set up at Vijayawada in Andhra. In Rai Bareilly and Faizabad the tenants refused to pay cesses. The Adivasis of Chotanagpur stopped paying the Chowkidari tax and the tenants of Kanika Raj in Orissa discontinued the abwabs. In

the Punjab, the Akali Movement aimed at removing corruption in the management of Gurudwaras.

Results of Non-Cooperation

There was a mass awakening in India, a sudden realization of the strength of the people. Finding no way to normalize the situation the Government took to repressive measures and put the national leaders into prisons. The Congress and Khilafat organizations were declared unlawful meetings and processions were banned and mass arrests followed. But the fear of prison among people completely disappeared and the jails became places of pilgrimage. Gandhiji announced his decision to launch a mass civil disobedience movement at Bardoli in February 1922. But before the decision could be put into effect there was a case of mob violence at Chauri Chaura in UP where the British opened fire on the peasants. The crowd attacked the police station and set fire to it. As a Result 22 policemen were burnt to death. Gandhi took a serious note of it and decided to call off Non-Cooperation movement.At Gandhiji's insistence the Working Committee then decided to suspend the agitation in favor of the constructive programme.

12.9 Second phase of Revolutionary Movement

Failure of Non-Cooperation in 1924 the success of Russian Revolution of 1917 and the adversity towards the non-violent methods of Gandhi were the causes for the rise of the second phase of revolutionary nationalism. In 1924, a revolutionary organization, namely the Hindustan Republic Association was founded under the leadership of Sachin Sanyal, Jogesh Chandra Chaterjee, Ram Prasad Bismil and Chandra shekar Azad. Members of this association have robbed the railway money chest in a running train near a place called Kakori, between Lucknow and Sahanpur. Twentynine were arrested and tried in what is popularly known as **Kakori Conspiracy Case**. Ramprasad Bismil, Ahafqullah Khan, Rashan lal and Rejendra Lahari were sentenced to death. The Hindustan Republic Association went into oblivion. Chandra Shekar Azad one of its founders started Hindustan Socialist Republic Association in 1928, under the influence of socialist ideas.

The years between 1930-34 was also marked by an unprecedented explosion of acts of revolutionary extremism with the focus in Bengal and Punjab. A total of 92 incidents were reported in 1931 itself that included 9 murders. Bhagat Singh, Chandrashekar Azad and Rajguru assassinated Saunders, the police officer who was responsible for the lathi charge on the procession led by Lala Lajapathi Rai in Lahore during Simon Commission agitation. Later Bhagat singh and Bhatukeshwer Dutt threw bombs in Central Legislative Assembly in Delhi on April 8, 1929. Both these cases clubbed into **Lahore conspiracy case**. The case was tried and Bhagat Singh, Rajguru, and Sukhdev were executed on march23, 1931. Gandhi was criticized for not putting best of his efforts in acquitting them during Gandhi - Irwin pact.

Born in Sikh Jat family of Lyallapur District, studied in DAV College in Lahore. In 1923 he joined secret revolutionary party known as 'Hindustan Socialist Republican Army'. In 1925 started Naujawan Bharath Sabha at Punjab. He worked in Socialist Journal 'Keerthi'. Bhagath singh shot and killed Sanders in 1928 and later got arrested in Lohore conspiracy case and received death sentence and went to gallows. His slogan of 'Inquilab Zindabad' swayed the youth of India.

Hundreds of revolutionaries were imprisoned during the movement. They protested against horrible conditions in prison. They demanded that they must be treated as political prisoners and not as criminals. For honorable and decent treatment, in prison Jatin das, undertook 63 days fast and attained martyrdom. Suryasen, another Bengal revolutionary established Hindusthan Republic Army and raided on Government armory at Chittagong, Suryasen was arrested and hanged to death. Chandrashekar Azad, the

accused in Kakori and Lahore conspiracy cases was killed in a shooting encounter at Alfred Park in Allahabad on February 27, 1931. The Patriotism, immense courage and matchless sacrifice of the revolutionaries touched the hearts of Indian people.

Communist Part of India

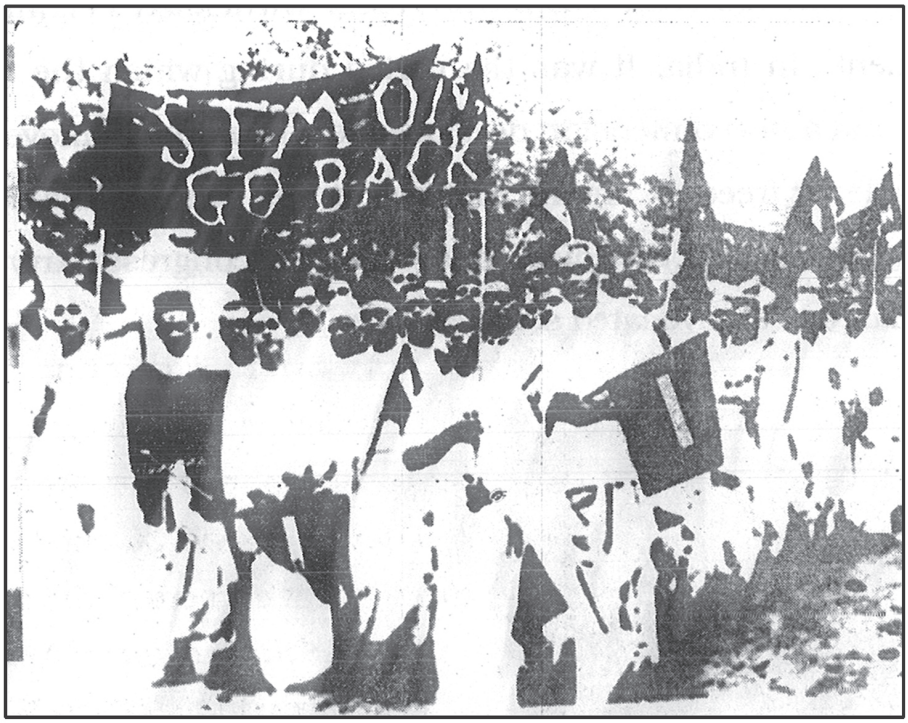
Socialism combined the freedom struggle with a clear cut agenda of social equality through organized mass movements that helped to mobilize the working class. The initiative of working out the ideology of the communist movement in India was taken up by eminent men like MN Roy who interpreted Marxism and the ideas of Lenin to fit the Indian context. Seven Indians including Roy founded the Communist Party of India at Tashkent in October, 1920. Slowly the idea of Communism found favour among many Indian intellectuals and even members of the Congress.

Swaraj Party

The period between 1922 and 1929 witnessed certain important developments in India. It was the period during which the Swaraj Party emerged and a new dimension developed for the national movement. It was the struggle for freedom among the legislatures. During this period the left forces also emerged in the country. Even within congress party, leaders like Jawaharlal Nehru advocated socialist Ideas.

Simon Commission

In November 1927, the British Government appointed the Indian statutory Commission, Known popularly after the name of its chairman, as the Simon Commission. All the Members of the commission were Englishmen and they were to make recommendations for constitutional reforms in India. What angered the Indians was the total exclusion of them from the commission and the foreigners sitting in Judgement upon India's fitness for self government. The announcement was greeted by protests from all Indians. This simon commission was boycotted at all places in India. 'Simon Go Back' became the slogan of the nationalists. Still, the commission visited important places, collected evidences and submitted a report.



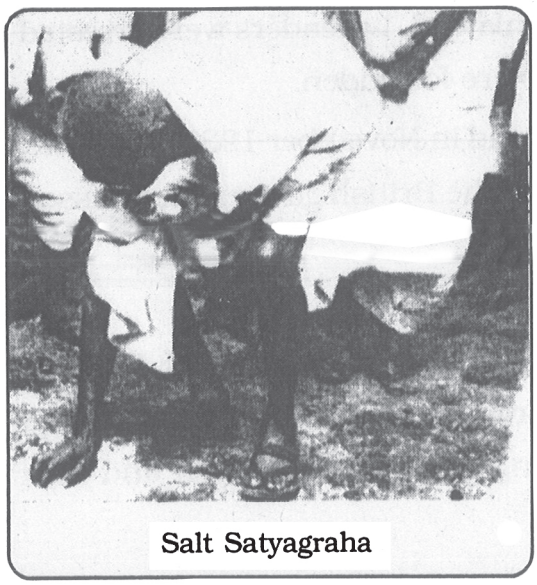
Simon Go Back Rally

12.10 Civil Disobedience Movement

The Civil Disobedience Movement which began with the Salt Satyagraha in 1930 is an important phase in India's struggle for freedom. This civil disobedience movement witnessed the mobilization of millions of Indians for the struggle for freedom. Under the leadership of Mahatma Gandhi the civil disobedience movement became a continent-wide mass movement against the foreign rule.

The Congress at its Calcutta session in 1928 agreed to accept the Dominion Status if granted by the British Government in a year. Failing this the Congress resolved to pursue the ideal of Complete Independence and organize a non-violent struggle. As usual the response of the government was negative. So the Congress at Lahore in December 1929, under the president ship of Jawaharlal Nehru, declared 'Purna Swaraj' (complete Independence) as the goal, decided to boycott the Round Table Conference and took steps to launch a programme of Civil Disobedience. Gandhiji started the campaign on12th March 1930 in defiance of the Salt Law to Dandi on the sea-shore. His breaking of the Salt Law on 6th April was the signal for a mass movement throughout India.

The Satyagrahi raid on the Dharsana salt depot, the refusal of the peasants to pay the land tax in Avadh, Kishorganj, Buldana, Midnapore and in Ankola and Siddapur taluks of Karnataka were characteristic of the tempo of popular resistance. The resistance spread quickly and reached the farthest corners of the country. The *Khudai Khidmatgars* under Abdul Ghaffar Khan in the North-West Frontier Province defied all forms of Government coercion at Peshawar.



Salt Satyagraha

The movement touched the Indian army and two platoons of the Garhwal Rifles refused to open fire on Satyagrahis.The participation in the Salt Satyagraha came from the various strata of Indian Society the participation of women in the agitation was unprecedented.

The Government retaliated through a policy of repression- mass arrests, indiscriminate beating and firing, confiscation of property and a reign of terror led by troops and punitive forces. Unable to suppress the upsurge by force, the Government finally had to assume a conciliatory attitude.

Round Table Conferences

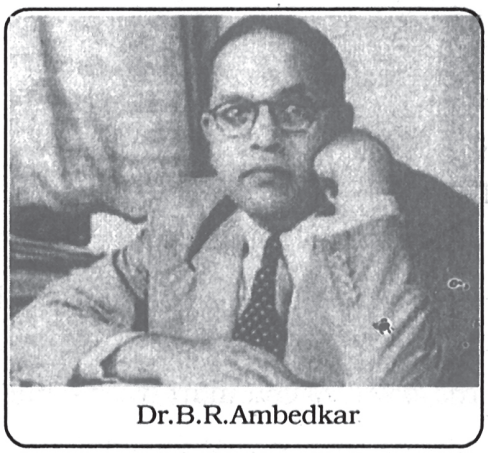
While the civil Diobedience movement was in full swing, the First round table confernece was convened at London to discuss recommendations of Simon Commission in 1930. The Congress boycotted the conference. Eighty Nine deligates from diffrent partis attended it.

In 1931 an agreement was reached beteen Irwin and Gandhi. It is called Gandhi - Irwin pact. By this British agreed to release all political prisoners. In return congress suspended Civil disobedience movemnt and agreed to Participate in the Second Round table conference. Following a futile participation in the second Round Table Conference, Gandhiji came back to India to find the Government continuing its policy of repression in full swing. In January 1932 the Congress, was obliged to resume civil disobedience. The congress was declared unlawful, its leaders were arrested and public meetings and demonstrations were forbidden.

The Third round table Conference was held in November 1932. Congress did not participate in it. After the conference the British government passed the Government of India Act 1935.

Poona pact

After Second Round table conference, British Prime Minister Ramsay Macdonald anounced the communal Award. The Award allotted seperate electorates to Muslims, Sikhs, Cristian Anglo Indians, Europen and also depressed classes (Scheduled Castes).


Dr.B.R.Ambedkar

Dr. B.R. Ambedkar welcomed the communal Award as the depressed classes will be given 71 seats in provincial legislatures. Opposing the Communal Award which treats depressed classes as seperate entity from the Hinduism Gandhi decided to go on fast unto death. He said he would give up his fast only when common electorates were restored. This caused anxiety over the whole country. Several negotiations were made by congress to lead Ambedkar for a common agreement. As a result of discussion beteen Gandhi and Ambedkar Poona Pact was concluded in 1932. According to the pact, 18% of seats were allotted to depressed classes. However Dr. B.R. Ambedkar who saw the bright future of Depressed classes in Award, expressed his dissappointment on Poona pact.

Constructive Programmes

The informal meeting of the congressmen at Poona decided to give up the Mass Civil Disobedience Movement and favoured individual civil disobedience. Slowly the movement waned away.

Since then, Gandhiji mind was fully occupied by the constructive programmes. These programmes have been taken up as parallel to the Non-cooperation movement.

- To spin the thread from cotton and to weave khaddhar cloths
- To eradicate untouchability
- To prohibit liquor
- To achieve Hindu Muslim Unity

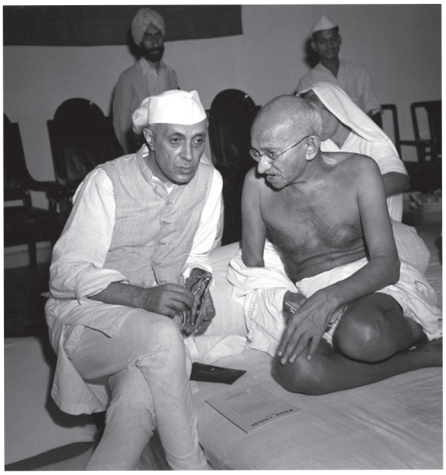
Cripps Mission

Due to world political conditions, the British Government desperately wanted the active participation of Indians in the war effort. British Prime Minister Winston Churchill wants to come to some settlement with the Indian leaders. Therefore, Churchill sent sir Stafford Cripps, a seasoned diplomat

for constitutional reforms. He met the leaders of all the Indian political parties and made the following proposals in March, 1942.

A constitution making body would be set up after the war. Its members would be elected by the Lower House of Indian Legislature. It envisaged a federation of British India and Indian states as a dominion within the British Commonwealth. The Cripps Mission offered dominion status, and at the same time, granted the provinces the right to secede from the Union. Finally the truth of the matter was the that the long-term offer of Dominion status was as Gandhiji remarked ' a post-dated cheque drawn on a failing bank', since the very foundation of the British empire seemed to be uncertain at the moment.

12.11 Quit India Movement



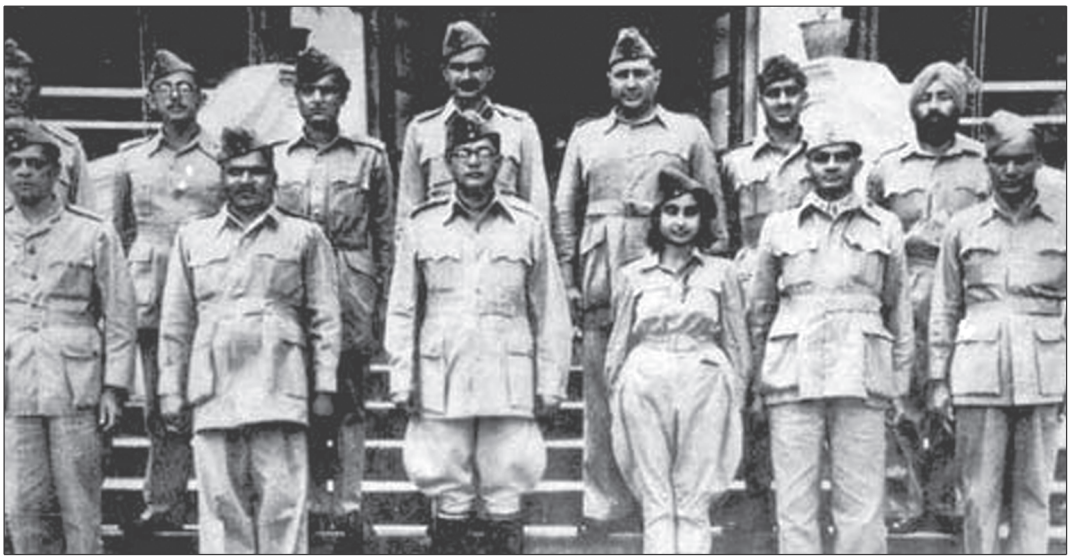
The Cripps Mission came with a promise of Dominion Status and a plan for further constitutional developments. But all the offers would materialize only after the war and not before. The plan was rejected in India and India's demand for immediate self-government to enable her to fight for freedom in other countries seemed just and unequivocal. Accordingly, the Congress Working Committee passed a resolution in July 1942 at Wardha, asking the British to transfer power to India and to 'Quit India' and Gandhiji asked all Indians to act as if they were 'no longer under the heel of this imperialism'. Addressing the congress delegates, Gandhiji said, *'I therefore want freedom immediately, this very night, before dawn if it can he had. Here is a manthra, a short one, that I gave you, you may imprint it on your hearts and let every breath of you give impression to it. The Manthra is 'Do or Die'. We shall either free India or die in the attempt, we shall not live to see the perpetuation of our slavery'.*

The Government arrested all the members of the Working Committee, declared Congress organization unlawful and seized and sealed its offices. Public reaction was instant and there was a spontaneous Harthal throughout India. The Government decided to take strong action. With the leaders in prison, individuals and groups interpreted the situation to the best of their ability. Isolated acts of angry defiance of authority were soon organized into an open revolt by the underground leaders. There were strikes in factories and educational institutions. Police Offices, Railway Stations and Post Offices were attacked, telegraph wires cut and railway lines uprooted. In many areas the peasants set up alternative governments.

The Government meanwhile transformed the country into a police state, imposed punitive fines, brought in the troops and fired on the slightest pretext. Organized force gradually suppressed popular resistance but not before the death of thousands in police and military firing. The Quit India movement subsided by 1944, but it left nobody in doubt that the days of the British Raj were counted.

Subash Chandra Bose 1897 to 1945

Born in Cuttack, a religious and rebellious Subash Chandra Bose distinguished himself as a student, went to England and stood forth in order of merit in the ICS Examination. Disturbed at the Jallianwala Bagh massacre and encouraged by Gandhiji's plan for non-cooperation Subash resigned in 1921 from the service while on probation. Thereafter he began a turbulent political career. When he returned to India joined Deshabandhu Chittaranjan Das as his principle lieutenant. Serving as the Chief Executive Officer of Calcutta Corporation he was put under detention for three years in the Mandalay Jail on the ground of his alleged association with the violent activities. On his release on medical ground Subash became the President of the Bengal Provincial Congress and pleaded for India's complete independence in opposition to the Nehru Committee's advocacy for Dominion status. At the Calcutta Congress Session in 1928, Subash Chandra became well known as a radical leader of the youth. Once again the authorities decided to detain Subash and released him when his health deteriorated.



Netaji with the INA officials

Banished to Europe, he returned despite a ban on his entry and was detained till 1937. Soon he was unanimously elected as the Congress president at Haripura. In October 1938 he set up a National Planning Committee. At Tripura Subash Chandra was re-elected as President of congress by defeating Gandhiji's Candidate, Dr.Pattabhi Seetharamaiah.

Following political differences and the curtailment of his powers, Subash resigned from presidentship in 1939. He formed the Forward Block coinciding with the outbreak of the second world war and organized the Anti-Compromise Conference at Ramgarh.

In 1943 Subash Chandra Bose moved to East Asia, re-organized the Azad Hind Fauj (Indian National Army-INA) as its Supreme Commander and proclaimed a Free Provisional Government with the Andaman and Nicobar as its territory. In January 1944 the INA Marched towards the homeland with delirious battle cries of 'Chalo Delhi' and 'Jai Hind', crossed the Burma Frontier and reached Kohima and Imphal. The campaign had to be withdrawn with the collapse of Japan in the war. But the saga of heroism of Netaji and his men, when revealed, unified and inspired the country against the British Raj.

12.12 Constitutional Reforms

Indian National Congress since its inception in 1885 in all its annual sessions demanded for constitutional reforms. The British Government introduced several acts for providing representation to Indians in constitutional, political, legislative, administrative matters. The Government of India acts of 1909, 1919 and 1935 are significant.

Minto- Morley reforms Act, 1909

Lord Minto, Viceroy and Lord Morley secretary of State played a key role in bringing this act. This act introduced significant changes in the structure and maintenance of legislative bodies in India. The important provisions of this act were :

1. Separate Electorates for Muslims
2. Principle of Indirect Election
3. Allotted two seats to Indians in the council.

Montague Chelmsford Reforms Act,1919

Lord Edwin Montague, Secretary state for India, Lord Chelmsford, Governor General of India played a key role in this act. The important provisions were :

1. Divided administrative subjects of the Governments into two lists, i.e i. Union ii. State.
2. Introduced Diarchy
3. Established Chamber of Princes.
4. Set up separate Public Service Commission and Auditor General of India.

Government of India Act, 1935

It is the most important of all acts introduced in British India. This aimed at granting responsibilities for Indians. Important provisions were :

1. Abolish Diarchy at State and Union level
2. Divided administrative subjects of Union Government into Reserved and transferred categories.
3. Proposed an All India Federation.
4. Provided special representation to Indian Christians and Anglo Indians, Europeans and Harijans in Legislative Councils.

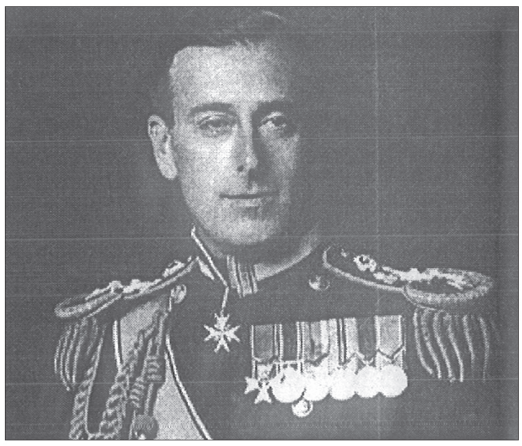
However, these acts failed to satisfy the progressive demand of people.

12.13 Role of women in the National Movement

Sarojini Nayudu

Indian women earned recognition by their active participation in the Indian freedom movement. To quote a few as early as 1889 Kadambini Ganguly took part in Congress proceedings. Madam Cama spread the revolutionary ideas outside India. During Non cooperation movement Civil Disobedience movement and Quit India Movement women participated in large numbers. Sarojini Nayudu, Annebesent and Durga Bai Deshmukh took the leading role. In the revolutionary movement Durgabai, Preethilatha, Beenadas and Kalpana Dath worked in frontline. Aruna Asaf Ali led the left movement in forties. Number of women joined in Subash Bose Rani of Jhansi regiment in Indian National Army. Captain Laxmi was prominent among them.

12.14 Towards freedom

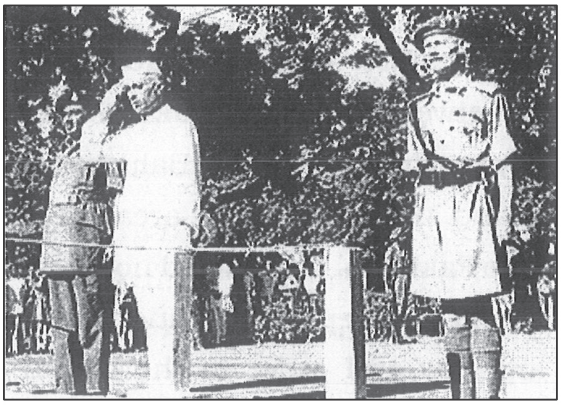

Lord Mountbatten

Lord Mountbatten came to India as last Viceroy in March 1947. He held wide range of discussions with the leaders of Congress and Muslim League. All his attempts to keep India united failed as a result of unconvincible approach of Muslim League towards Pakistan. Consequently, Mountbatten came to the conclusion that partition of the country was the only solution to end the deadlock. He evolved a plan known as 'Mountbatten Plan'. That is the country shall be divided in to India and Pakistan. The Native States shall be at liberty to join India and Pakistan or to remain Independent. A separate constituent assembly shall be formed to Pakistan. A boundary

commission was appointed under the presidentship of Radcliff. The commission had drawn the dividing line between India and Pakistan. The line is called 'Radcliff'line. Muslim majority provinces including Baluchistan, North West Frontier province and Sinda and Muslim majority areas in the provinces of Punjab and Bengal formed into Pakistan. Gandhi did not accept partition. Congress had no alternative except to accept the partition, as the communal conflicts reached climax and law and order in the country deteriorated.

Once the British realized this they began to make preparations for a gradual and peaceful withdrawal from India. From 1944-45 onwards, they released all the congress leaders and initiated a process of negotiations for a transfer of power from British to Indian hands. The deteriorating economic situation in the country, the naval revolt and its spread to the air force and the army made it inevitable for the British to leave India. In March 1946 a Cabinet Mission was sent to India to negotiate with Indian leaders. It was meant to discuss the terms for transfer of power to India. Muslim League put up a strong demand for the partition of India. After holding talks with the Indian political parties, the Cabinet Mission rejected the Muslim Leaders demand for separate Pakistan. The cabinet mission made proposals for an undivided India, with a weak centre and autonomous states. The proposals were not accepted by the Muslim League. The Muslim League intensified its movement for the partition of the country. Their 'direct action' resulted in communal riots. Mountbatten's plan for partition and transfer of power was accepted by the Congress leaders, to avoid war in the country. The integration of nearly 554 princely states in the Indian Union was achieved with great tact and patience by Sardar Vallabhai Patel.

The year 1947 is a very important phase in the history of India. It was a year of triumph of Indian people as they achieved their freedom from foreign rule. But it was also the year of a great tragedy for the unity of Indian people as the country was partitioned into two separate nation- states. In July 1947, the British Parliament ratified Mountbatten Plan as independence act. The Independence of India act, 1947 was the last act formulated by the



First Flag Hoisting

Britishers. By this act India and Pakistan were constituted into two separate independent nations. It fixed upon 15th August 1947 as a date for transfer of authority. It all happened at the appoint hour but the pride of the joy of the freedom was subdued by the sadness of partition. However the Indian people look towards the bright future in Independent India. Jawaharlal Nehru expressed the spirit of historic movement in constituent assembly just before the midnight 14th August 1947. *'Long years ago we made tryst with destiny and now the time comes when we shall redeem our pledge ———at the stroke of midnight hour when the whole world sleeps, India will awake to life and freedom.*

> In this solemn hour of our history when after many years of struggle we are taking over the Governance of this country. And let us recall in grateful remembrance the services and sacrifices of all those men and women, who with smiles on their faces walked on the gallows ———— who cut themselves of near and dear ones to devote themselves to the achievement of great objective which we are witnessing today
> Dr. Rajendraprasad, Constituent Assembly 11pm 14th August 1947

12.15 The Indian Constitution

The constituent assembly which was formed under the provision of Cabinet mission plan took the task of framing a consttitution to Independent India. Dr. Rajendra Prasad was elected as the chairman of the assembly and Dr. B.R. Ambedkar was the chairman of Drafting committee. After three years of careful planning and discussions, the final draft was submitted by Dr. B.R. Ambedkar on 26 November 1949. On 26 January 1950. India was declared a Sovereign, Democratic Republic. Ever since 26 January is celebrated as Republic Day throughout the country.

12.16 SUMMARY

Several social and religious movements arose in different parts of the country aganist social evils and this inderectly passed way for growing feeling of Nationalism by bringing educated Indians together. The feeling of nationalism gathered strength in the second half of 19th century due to several factors such as Western Education, better means of communication, growth of press and political organisations. The common platform to voice out the organised struggle was provided by Indian National congress. Though initially moderate, slowly extreme methods were followed by congresss people. The fascinating struggle of Indian Independence began with Vandemataram movement soon under the leadership of Gandhiji attained mass nature in Non cooperation and civil disobedience. The revolutionaries with their selfless sacrifies shook the Britishers, inspired youth of India has immensly contributed to the freedom struggle. The resistance of Indians aganist British rule reached its zenith in Quit India Movement. Though British efforts of constitutional reforms could not withstand long without the transfer of power to Indians. Finally on August 15, 1947 India achieved its independence.

QUESTIONS

I. Essay Types Questions

1. Give an account of social reform movements in India.
2. Discuss the significance of Vandemataram in Indian National Movement.
3. Write an account of Non-cooperation movement in India.
4. Assess is the role played by Gandhiji in the Indian Freedom Movement.
5. Explain the proposals of the Cripps Mission and the reasons for its failure.
6. Trace the events leading to the launching of the Civil Disobedience Movement.
7. Estimate the role of Subash Chandra Bose in the Indian National Movement.

II. Short Answer Type questions

1. Write about the impact of Western education on Indians.
2. Critically examine the work of the Home rule Movement.
3. What is the significance of the Jallianwallabagh tragedy.

III. Very Short Types Questions

1. Who were moderates ?
2. Write about Kheda Satyagraha.
3. Write about Rowlatt Satyagraha
4. Simon Commission

Model Question Paper

Intermediate Public Examinations

First Year

HISTORY

Paper - I

Time : 3 hrs **Max Marks : 100**

Section A

Answer any THREE of the following questions in not exceeding 40 lines each.

Each question carries 10 Marks **3 x 10 = 30 Marks**

1. Describe the main teachings of Buddhism and its impact on Indian Society.
2. Write an essay on the Mauryan Administration.
3. Write an essay on Shivaji's administration.
4. Discuss the achievements of Krishnadevaraya.
5. Write an account of Non-cooperation movement in India.

Section B

Answer any EIGHT of the following questions in not exceeding 20 lines each.

Each question carries 5 Marks. **8 x 5 = 40 Marks**

6. Describe the relationship between the History and other Social Sciences.
7. Explain the salient features of Harappan civilization.
8. What were the factors contributed for the rise of Magadhan Empire.
9. Give a brief account of greatness of Ashoka.
10. Bringout the salient aspects of Chola's local self Government.
11. Estimate the greatness of Gautamiputra Satakarni.
12. Marketing reforms of Alllauddin Khilji.
13. Bringout the main features of Bhakti Preachers.
14. Describe the conquest of Bengal by Robert Clive.
15. Discuss various causes led to the outbreak of 1857 Revolt.
16. Critically examine the work of the Home Rule Movement.

17. Show the extent of Akbar's Empire and locate the following places in the given map.

a) Delhi, b) Panipat, c) Kandahar, d) Khandesh

(Or)

Identify the following places of Ashokan Empire.

a) Kalinga, b) Pataliputra, c) Taxila, d) Ujjaini, e) Sanchi

Section C

Answer any FIFTEEN of the following questions in not exceeding 5 lines each.

Each question carries 2 Marks. **15 x 2 = 30 Marks**

18. Inscriptions.
19. Varna system.
20. Vedas.
21. What is Republic.
22. What is Jati.
23. Ajivakas.
24. Gandhara Art.
25. Sangam literature.
26. Aihole inscription.
27. Qutubminar.
28. First Battle of Panipat.
29. Humayun.
30. Sheik Salim Chisti.
31. Ramanujacharya.
32. Marcopolo.
33. Mohammad Gawan.
34. Robert Clive.
35. Dual Government Policy.
36. Rowlatt Satyagraha.
37. Simon Commission.