NCERT

Compilation of
6-12th NCERTs
(English)

History

PRAYAAS

© PRAYAAS EDUCATION
All rights reserved.

Published by

PRAYAAS Education

CTS No, 1262/B, Plot No.594B,
Office 301A, 301, Second Floor,
Starling Plaza, J.M. Road, Pune

+91 7378743031 / +91 7767073031

NCERTs

History

Year 2025-26

INDEX

Ancient and Medieval India

1. Prehistoric time culture **1**
2. INDUS VALLEY CIVILISATION **6**
3. The Vedic Period **14**
4. Religious movements **17**
5. Mahajanapadas **25**
6. Mauryan Empire **29**
7. Kingship and Social Change: 600 BCE - 600 CE **34**
8. Post Mauryan Period **41**
9. Gupta Period **46**
10. Post Gupta age **51**
11. South Indian Kingdoms **53**
12. Medieval India **57**
13. Medieval India's Perception of Society- Through the eyes travellers (10th to 17th century) **63**
14. Delhi Sultanate **67**
15. Vijayanagara and Bahmani Empire **75**
16. Bhakti- Sufi Traditions **81**
17. The Mughal Empire **88**
18. The rise of Maratha Empire (1674 to 1720) And Maratha Confederacy (1720 to 1818 AD) **99**

Modern India

1. Later Mughals **104**
2. Arrival of European Powers in India **107**
3. 18th Century India **111**
4. Administrative & Economic Policies Under British Rule **115**
5. Civil Uprisings, Peasant, Tribal **121**
6. Socio- Religious Reform Movements in India **124**
7. Development of Education and Press During the British rule **131**
8. When People Rebel: Revolt of 1857 **136**
9. Indian National Movement: First Phase (1885 to 1915) **139**
10. Indian National Movement Second Phase (1915 to 1935) **146**
11. Third Phase of Indian National Movement (1935- 1947) **156**
12. Governors, Governor-Generals and **165**

01 Prehistoric time culture

Introduction

- The Holocene Epoch, spanning the last approximately 11,700 years, marks the current geological epoch and the period since the last major glacial period, coinciding with the rise of human civilization and its profound impact on Earth
- The Pleistocene Epoch, also known as the Ice Age or Great Ice Age, was a geological period spanning roughly 2.6 million to 11,700 years ago, characterized by repeated glacial cycles and the evolution of early humans.
- Earliest human remains associated with stone tools found in Africa have been dated as old as 3.5 million years ago.
- In India, the evidence of first Human occupation are not earlier than the Middle Pleistocene, which began about 5,00,000 years ago. Initially, Human hunter-gatherers.
- They wandered in groups from place to place in search of food and shelter. There was no cultivation.
- People either lived in caves or built small shelters on the leafy branches of large trees. In the later part of stone age (Neolithic), man stopped being a nomad and began to settle down in one place as an agriculturist.

Major periods in early Indian Archaeology

Timeline	Period
2 million (BEFORE PRESENT)	Lower Palaeolithic
80000	Middle Palaeolithic
35000	Upper Palaeolithic
12000	Mesolithic
10000	Neolithic (Early agriculturist and pastoralist)
6000	Chalcolithic (First use of Copper)
2600 BCE	Harappan Civilisation
1000 BCE	Early iron, megalithic burials
600 BCE- 400 BCE	Early Historic

Indian history is divided into three periods as follows

Period	Timeline
Ancient Indian History	6000 BC to 650 AD
Medieval Indian History	500 AD to 1500 AD
Modern Indian History	1500 AD to Present

(Please note- All dates are approximate. Besides, there are wide variations in developments in different parts of the subcontinent. Dates indicated are for the earliest evidence of each phase.)

Division of Ancient Indian History

History of ancient India has been divided by the historian into three heads as follows:

1. Prehistoric Period
2. Proto-historic period
3. Historical period

What is Civilization?

Civilization is a society characterized by its advanced development and organization. Civilizations have urban areas, a surplus of food, a writing system, and a division of labor. Civilizations also have monuments, religions, governments, a shared method of communication, and ways to trade goods and services. Examples of ancient civilizations include Mesopotamia, Ancient Egypt, the Indus Valley Civilization, Ancient China, and the civilizations of the Americas, including the Mayan and Inca empire

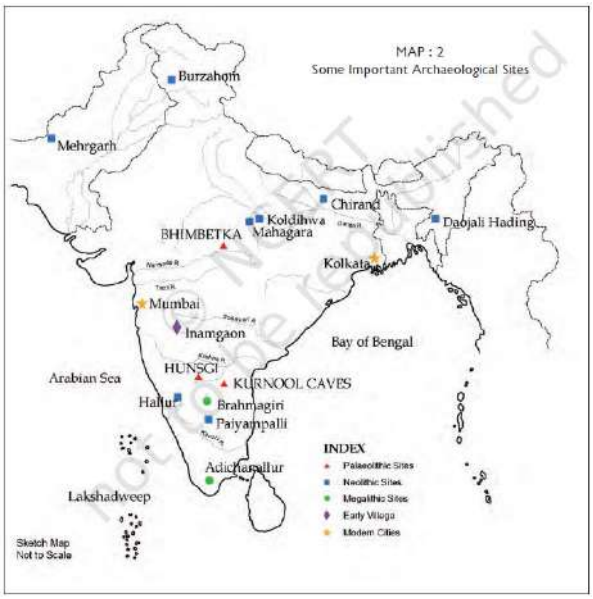
Let's explain each in short.

1. **Pre-Historic Period**:
   - It is the period of human culture for which no written records are available. The humans of this period were not civilised.
   - The history of this period is studied by archaeological evidences only. This period is divided into three parts as follows-
     - Palaeolithic Age
     - Mesolithic Age and
     - Neolithic Age.
2. **Proto-history Period**:
   - Protohistory in India is the period between pre-history and history—from about 2500 BC to 600 BC—when indigenous cultures had not yet developed writing, or their writing systems remain undeciphered, while neighboring civilizations recorded their existence. Example Indus Valley Civilisation.
3. **Historical Period**:
   - It is the period whose information is available in written records. Humans of this period were civilised and historical activities after 600 BC included in this period.

Let's explain Prehistoric cultures in short.

As we have seen above is divided in to three cultures as

1. Palaeolithic Period- 2 million BC to 1000 BC
2. Mesolithic period- 1000 BC to 8000 BC
3. Neolithic period- 8000 BC to 4000 BC



Let's see it in details

1. Palaeolithic Age/ Period – Hunters and Gatherers

- The earliest period is called the Palaeolithic. The term is derived from two Greek words, *'palaeo'*, meaning old and *'lithos'*, meaning stone. This period developed in the Pleistocene period or the Ice Age.
- The Palaeolithic period extends from 2 million years ago to about 12,000 years ago. comma is required here Covering 99% of human history.
- As per the evidences found in form of tools in South India and in the Sohan Valley in Pakistan, humans have been living in India roughly from 5, 00,000 BC. Similar sites have also been discovered in Kashmir.
- The early man used stone tools for hunting, cutting and other purposes. The tools were made of stone, wood and bone.
- Scrape bark (from trees) and hides (animal skins), chop fruit and roots. Some may have been attached to handles of bone or wood, to make spears and arrows for hunting. Other tools were used to chop wood, which was used as firewood.
- The discovery of fire was a significant milestone in this period. Evidence of fire use has been found in Kurnool, Andhra Pradesh, where traces of ash have been discovered.
- In winters, earlier man wrapped animal skins or leaves of trees around to keep themselves warm.
- In this period, humans lived as hunter-gatherers, surviving primarily by hunting animals, catching fish and birds, and gathering fruits, roots, and nuts. They had no knowledge of cultivation or house-building.
- Animal remains found in the Belan Valley (Mirzapur district, Uttar Pradesh) suggest that goats, sheep, and cattle were domesticated around 25,000 BC.
- The life was not settled yet, the hunter-gatherers of this age moved from place to place: -
  - The Hunsgi Paleolithic site, located in Karnataka is good example of hunter-gatherer site.
  - In search of food
  - to follow the movements of animals they hunted
  - in search of different kind of plants
  - to meet their friends and relatives
- Ostriches were found in India during the Palaeolithic period. Large quantities of ostrich egg shells were found at Patne in Maharashtra. Designs were engraved on some pieces, while beads werealso made out of them.

Phases of Palaeolithic age

The Palaeolithic period is divided into three phases on the basis of the tools used by them

1. **Early or Lower Palaeolithic period- (5,00,000 BC TO 500000)**

- The lower Palaeolithic period covers the greater part of the Ice age.
- The main features of this period is the use of tools such as hand-axes, cleavers and choppers.
- The Early Palaeolithic tools have found in the Belan valley. The Belan sites contain caves and rock shelters, which could have served as seasonal camps for human beings.
- The sites found in the desert area of Didwana in Rajasthan, in the valleys of the Belan and the Narmada (Madhya Pradesh) and in the caves and rock shelters of Bhimbetka near Bhopal in Madhya Pradesh roughly belong to 1, 00,000 BC.
- At some sites, a large number of tools, were found that were used for all sorts of activities. These were probably habitation-cum factory sites.

2. **Middle Palaeolithic age (50,000 BC and 40,000 BC)**

- The Middle Palaeolithic industries are mainly based upon flakes, which are found in different parts of India and show regional variations.
- The principal tools are varieties of blades, points, borers and scrapers made of flakes. Middle Palaeolithic sites are found in Soan Valley, Narmada River valley and at places South of Tungabhadra River.

3. **Upper Palaeolithic age (40,000 BC and 10,000 BC)**

- The Upper Palaeolithic phase was less humid. It coincided with the last phase of the Ice Age, when climate became comparatively warm.
- In the world context, it marks the appearance of new flint industries and modern men (Homo sapiens).
- Caves and rock shelters used by human beings in the Upper Palaeolithic phase have been discovered at Bhimbetka, 45 km South of Bhopal. This phase was characterised by massive flakes, blades, burins and

scrappers, which have been found in upper level of Gujarat.

4. The Mesolithic Age: Hunters and Herders

- The Upper Palaeolithic Age ended with the conclusion of the Ice Age around 9000 BC, when the climate became warm and dry, marking the beginning of the Holocene epoch. During the Mesolithic period, the end of the Ice Age and the onset of the warm, dry Holocene led to the expansion of extensive grasslands. These open landscapes, often interspersed with woodlands and wetlands, provided abundant game and edible plants, which were vital resources for the hunting and gathering communities of that era, including those in India.
- From 9000 BC, an intermediate stage emerged in Stone Age culture, which is called the Mesolithic Age.
- It intervened as a transitional phase between the Age and the Neolithic or new Stone Age. It is also called the Later Stone Age.
- In case of India, it started about 8000 BC and continued up to 4000 BC.
- The characteristic tools of the Mesolithic Age are microliths.
- The Mesolithic people lived on hunting, fishing and food gathering. At a later stage, they also domesticated animals.
- Adamgarh in Madhya Pradesh and Bagor in Rajasthan provide the earliest evidence for the domestication of animals.
- Mesolithic sites are found in Chhota Nagpur plateau, India and South of River Krishna. The Mesolithic site Bagor in Rajasthan is very well preserved. It had a distinctive micro lithic industry, and its inhabitants depended on hunting and pastoralism.

5. The Neolithic Age/ Period: Food Producers

Grain and Bones	Sites
Wheat, barley, sheep, goat, cattle	Mehrgarh (in present day-Pakistan)
Rice, fragmentary animal bones	Koldihwa (in present-day Uttar Pradesh)
Rice, cattle (hoof marks on clay surface)	Mahagara (in present-day Uttar Pradesh)
Wheat and lentil	Gufkral (in present-day Kashmir)
Wheat and lentil, dog, cattle, sheep, goat, buffalo,	Burzahom (in present-day Kashmir)
Wheat, green gram, barley, buffalo, ox	Chirand (in present-day Bihar)
Millet, cattle, sheep, goat, pig	Hallur (in present-day Andhra Pradesh)
Black gram, millet, cattle, sheep, pig	Paiyampalli (in present-day Andhra Pradesh)
These are just some of the sites from which grain and bones have been found.	

© NCERT not to be republished

- In the context of the world, the New Stone Age began in 9000 BC. However, the Neolithic settlements in the Indian sub-continent are not older than 7000 BC. Whereas Neolithic settlements found in South India are not older than 2500 BC. The people of this age used tools and implements of polished stone. They particularly used stone axes.
- The Neolithic settlers were the earliest farming communities. They also started to tame animals. The first animal to be domesticated was dog. Other animals like sheep, goat, cattle and pig were domesticated by them and they became herders.
- With various discoveries and developments, the Neolithic man settled in one place, forming a village. These were the earliest village. They were to be found all over India but more often in river valleys and on the flat plains, where the soil was more fertile and it was easier to grow crops.

Important Neolithic Sites

- Burzahom
  - Location: Kashmir Valley
  - Features:
    - Pit houses dug into the ground with steps, providing shelter in cold weather.
    - Cooking hearths found both inside and outside the houses, indicating adaptable food preparation practices.
    - Distinct Neolithic stone tools, including polished implements, marking a shift from Paleolithic technology.
  - Importance:
    - Illustrates the early transition to a settled life with structured habitation and emerging agricultural practices.
- Chirand
  - Location: Northeastern India, near the foothills of the Himalayas
  - Features:
    - Evidence of continuous habitation from the Paleolithic to the Neolithic.
    - Development of new stone tools such as polished implements, mortars, and pestles used for grinding grains.
    - Early domestication of animals and primitive agricultural practices.
  - Importance:
    - Highlights the cultural evolution and adaptation of early human societies as they shifted from foraging to a more settled, agrarian lifestyle.
- Mehrgarh
  - Location: Fertile plain near the Bolan Pass in present-day Balochistan (Pakistan)
  - Features:

- One of the earliest villages with evidence of early farming (barley and wheat) and animal domestication (initially sheep and goats, later cattle).
- Stratified settlement layers showing gradual cultural development.
- Remains of square or rectangular houses with multiple compartments for storage, and distinct burial practices, including interments with animal offerings.

○ Importance:
- Provides critical insights into the origins of food production and settled village life in South Asia, laying the groundwork for later urban civilizations like the Indus Valley.

- Daojali Hading
  - ○ Location: Hills near the Brahmaputra Valley in Northeastern India
  - ○ Features:
    - Stone tools including mortars and pestles, suggesting grain processing and food preparation.
    - Pottery and the discovery of jadeite, which may have been imported from China, indicating early long-distance interactions.
    - Evidence of a settled lifestyle adapted to hilly terrains, incorporating both farming and local craftsmanship.
  - ○ Importance:
    - Reflects the spread of Neolithic culture in the region and the integration of indigenous practices with external influences, demonstrating a diversified approach to early agriculture and settlement.

Chalcolithic age – (Copper Age)

- The use of metal began towards the end of the Neolithic age and thus the Chalcolithic age. The first metal to be used was copper. Later, it was mixed with metals such as tin, zinc and lead to make new metal of alloy called bronze.
- The Chalcolithic man was fond of ornaments and decoration.
- The women wore ornaments of shell and bone. Human had invented the technique of spinning and weaving cloth.
- There were several cultures that were using stone implements along with the copper implements. Such cultures are called Chalcolithic cultures.
- As per scientific analysis, Chalcolithic cultures were not older than 1800 BC. They seem to have continued in some areas till 1000 BC and in other areas till 800 BC.

Where they first settled?

Chalcolithic (Stone-Copper) Phase:

Transition & Characteristics:

Marks the end of the Neolithic with the introduction of copper alongside stone tools.

Communities during this phase are termed "Chalcolithic," blending stone and copper technologies.

Settlement Distribution:

South-Eastern Rajasthan: Key sites: Ahar and Gilund (located in the dry zones of the Banas valley).

Western Madhya Pradesh (Malwa): Important sites: Kayatha, Eran, and Navdatoli (situated on the Narmada).

Western Maharashtra: Extensive excavations at sites such as Jorwe, Nevasa, Daimabad (Ahmadnagar district), Chandoli, Songaon, Inamgaon (Pune district), and Nasik.

Typically located in semi-arid areas on brown-black soil with ber and babul vegetation, often in riverine tracts.

Eastern India: Key sites: Chirand on the Ganga, Pandu Rajar Dhibi in Burdwan district, and Mahishdal in Midnapore district (West Bengal).

Additional Regions: Several sites in the Allahabad region (likely due to proximity to the Vindhya range).

Tools and weapons- earlier use of stone in chalcolithic period and later use of copper was found on someplace.

Pottery Type-Black and Red

Known animals-

- The people living in South-Eastern Rajasthan, Western Madhya Pradesh and Western Maharashtra domesticated animals and cultivated food grains. They domesticated cow, sheep, goat, pig, buffalo and hunted deer.
- Remains of camel have also been found. It is not clear whether, they were acquainted with the horse. Some animal remains are identified either to the horse or donkey or wild ass.

Food

- They used to cultivate wheat, rice, bajra, lentil, green gram, black gram and grass pea. All these food grains have been found at Navadatoli in Maharashtra. In addition, ber, linseed, ragi and cotton were also grown.
- They also ate non-vegetarian food. In Eastern India, fish hooks and remains of rice have been found, which suggests that the people in Eastern region lived on fish and rice. Cotton was produced in the black cotton soil of the Deccan.

Houses

- The Chalcolithic people were not acquainted with burnt bricks. Occasionally, their houses were made up of mud

bricks, but mostly these were constructed with wattle and daub and seem to have been thatched houses.

- In Inamgaon, in earlier phase, large mud houses with ovens and circular pit houses have been discovered. In the later phase, discovery of house with five rooms suggest that families were large.
- Settlements became stable and widespread in this phase. This is termed as Jorwe culture because of its type-site is provided by Jorwe, a village situated near Pravara River. Every Jorwe village was a nucleated settlement with houses of different size, circular or rectangular in shape.

Religion

- Terracotta figures of women found in Inamgaon suggest that Chalcolithic people prayed the Mother Goddess.
- In Malwa and Rajasthan stylised bull terracotta show that, the bull served as a religious cult.

Some Important Chalcolithic cultures in India

Chalcolithic Culture	Sites of Chalcolithic culture	Features
Ahara Culture	Ahara (Rajasthan), Balathal, Gilund etc.	The distinctive feature is black and red ware, decorated with white designs.
Kayatha Culture (2000- 1800 BC)	Near river in the Chambal and its tributaries	The sturdy red slipped ware with chocolate, colour design are main features.
Malwa Culture (1700-1200 BC)	Narmada and its tributaries in Gujarat	One of the largest Chalcolithic settlements. The Malwa ware is slightely coarse in fabric, but has a tthick buff surface over which designs were made either in red or black
Svalda Culture (2300-2000 BC)	Dhulia district of Maharastra	Known for its Harappa culture. The polished red ware is the hall mark of this culture.
Prabhas and Rangpur Culture (1700-1400 BC)	Prabhas and Rangpur, Gujarat	Both of them are derived from the Harappa culture. The Polished red ware is the hall mark of this culture.

Megalithic Culture or Iron Age

- The Iron Age in the Indian subcontinent exhibits significant regional variations, lacking a uniform cultural pattern. In North India, the Iron Age is distinguished by specific pottery types, while in South India, it is marked by distinctive burial practices known as “Megaliths.”The Iron Age in South India, termed the “Megalithic Culture,” is primarily identified through diverse burial types and accompanying grave goods. Radiocarbon dating suggests that the Iron Age in South India began around 1000 B.C. and persisted until the first century B.C., with some practices continuing into the early Christian era.
- The megalithic people did not practice advance type of agriculture. It is evidenced from the fact that compared to the number of agricultural tools those meant for fighting and hunting have been found in the megaliths.
- The megaliths are found in all upland areas of peninsular India, but their concentration seems to be In Eastern Andhra and in Tamil Nadu.
- The Chera, Chola and Pandyas mentioned in the Ashokan inscriptions were probably in the megalithic phase of material culture.
- The megalithic people in the Southern districts of Tamil Nadu had certain peculiar characteristics. They buried the skeleton of the dead in urns made of red pottery in pits.

- The practice of burn-burial was different from that of pit-burial surrounded by stone circles, which practice prevailed in Krishna-Godavari Valley.
- The megalith is contain not only skeletons of people but also pottery and iron objects. It indicates their belief in the next world. These goods also give good idea about source of their livelihood.
- By the beginning of the Christian era, megalithic people moved from uplands into fertile river basins and reclaimed marshy deltaic areas.
- Under the stimulus of contact with the elements of material culture brought from the North to the South by traders, conquerors and Jain and Buddhist missionaries, they came to practice wet paddy cultivation. They also founded numerous villages and towns and came to have social classes. All these created conditions for the rise of imperial States in the Southern India.

Historical Age

- Historical Age basically started when people started writing. With the development of literary sources, historical age also developed. In India, starting of historical age is considered just after Vedic age.

02 INDUS VALLEY CIVILISATION

Origin

- The Indus Valley Civilisation or Harappan culture, was discovered in 1921 at the modern site of Harappa in West Punjab in Pakistan. It covered parts of Punjab, Haryana, Sind, Baluchistan, Gujarat, Rajasthan and some areas of Uttar Pradesh.
- Among the Indus Valley, Mesopotamian, and Egyptian civilizations, the Indus Valley Civilization is considered the largest in terms of geographical area.

Important Personalities and contribution

- Cunningham, the first Director-General of the Archaeological Survey of India (ASI), began archaeological excavations of Harappan culture in the mid-19th century.
- Seals were discovered at Harappa and Mohenjo-Daro by archaeologists such as Daya Ram Sahni and RD Banerjee Respectively in the early decades of the 20th century.
- On the basis of these findings, John Marshall, Director-General of the ASI, announced the discovery of a new civilisation in the Indus Valley to the world in 1924.

At that time, the Northern and Western parts of India (now in Pakistan) were covered with forests. The climate was moist and humid. The areas of Sind and Rajasthan were not deserts. The origin of Harappan culture is not clear. However, it is said to be evolved out of indigenous settlements.

Important terms

1. Culture - Archaeologists use the term "culture" for a group of objects, distinctive in style, that are usually found together within a specific geographical area and period of time. In the case of the Harappan culture, these distinctive objects include seals, beads, weights, stone blades and even baked bricks.
2. Hoards - Hoards are objects kept carefully by people, often inside containers such as pots. Such hoards can be of jewellery or metal objects saved for reuse by metalworkers.
3. Sites - Archaeological sites are formed through the production, use and discarding of materials and structures.
4. Mound - When people continue to live in the same place, their constant use and reuse of the landscape results in the build-up of occupational debris, called a mound.
5. Shamans - Shamans are men and women who claim magical and healing powers, as well as an ability to communicate with the other world.

Locations-

- These objects were found from areas as far apart as Afghanistan, Jammu, Baluchistan (Pakistan) and Gujarat.
- Named after Harappa, the first site where this unique culture was discovered, the civilisation is dated between c. 2600 and 1900 BCE.
- There were earlier and later cultures, often called Early Harappan and Late Harappan, in the same area. The Harappan civilisation is sometimes called the Mature Harappan culture to distinguish it from these cultures.

Contemporary Civilisations of Indus Valley Civilisation

Civilisation	Banks of river	Description
Egypt	Nile river	This was the civilisation of the Pharaohs who built the pyramids at this time. famous for mummies (dead king's bodies inside pyramid
Mesopotamia	Euphrates and Tigris river	This was the Sumerian civilisation and Harappans had trading contacts with it.
Hwang Ho, China	Hwang Ho river	

Time period of Harappan Civilisation

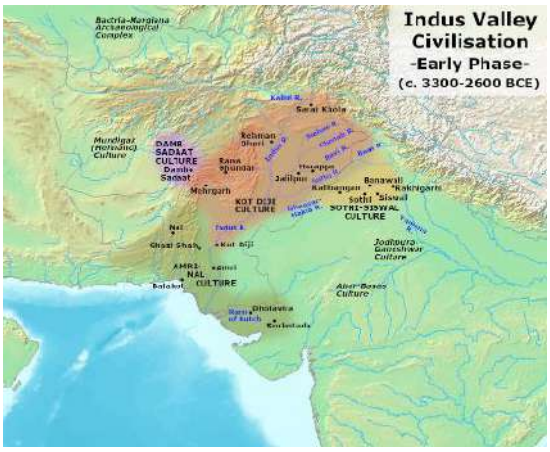
1. Early Harappan culture – 3300 BCE to 2600BCE
2. Mature Harappa culture – 2600 BCE to 1900 BCE
3. Late Harappa culture – After 1900 BCE to 1300 BCE

Let's discuss the above phases of Indus valley Civilization

1. **Early Harappan Phase (3300 to 2600 BC)**

- The Early Harappan Phase is related to the Hakra Phase, identified in the Ghaggar-Hakra River Valley.
- This phase stands characterised by centralised authority and an increasingly urban quality of life.
- Trade networks had been established and there are also evidences of the cultivation of crops. Peas, sesame seeds, dates, cotton, etc., were grown during that time.
- Kot Diji represents the phase leading up to Mature Harappan Phase.

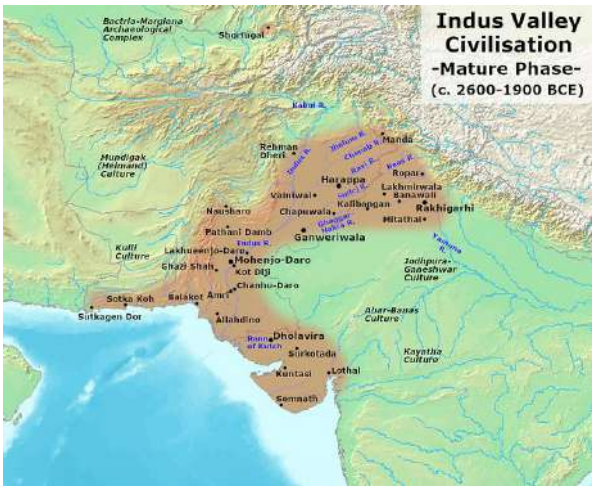
2. **Mature Harappan Phase (2600 to 1900 BC)**By 2600 BC, the Indus Valley Civilisation had entered into a mature stage.



- The early Harappan communities were turning into large urban centers, like Harappa and Mohenjodaro in Pakistan and Lothal in India.
- Sites of this phase were Harappa, Mohenjodaro, Chanhudaro, Lothal, Kalibangan, Banawali, Sutkagendor and Surkotda.

3. **Late Harappan Phase (1900 to 1300 BC)**

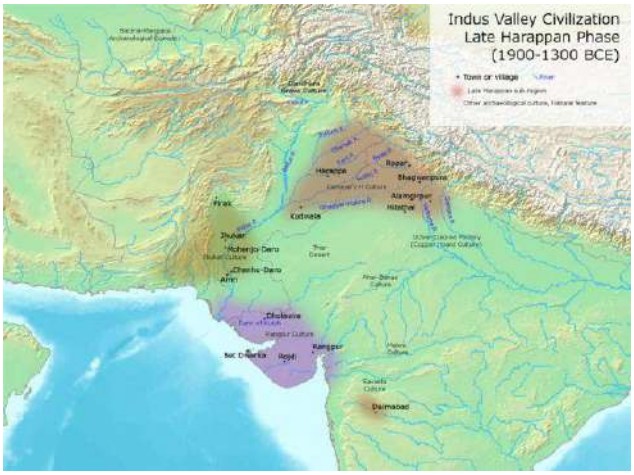
- The signs of a gradual decline of the Harappan Civilisation are believed to have started around 1800 BC and by 1700 BC, most of the cities were abandoned.



- However, various elements of the ancient Harappan Civilisation can be seen in later cultures.
- Archaeological data indicates the continuation of the Late Harappan culture till 1000-900 BC.
- The late Harappan phase is found in Rangpur and Rojdi in Kathiawar peninsula (Gujarat).

Boundaries of harappan civilisation

- Northern Boundary- Manda Akhnoor in Jammu and Kashmir
- Southern Boundary- Daimabad, Ahmednagar in Maharashtra



- Eastern Boundary- Alamgir in western Uttar Pradesh
- Western Boundary- Sutkagendor on the Makran coast of Pakistan.

Beginnings of Harappan Civilisations

There were several archaeological cultures in the region prior to the Mature Harappan. These cultures were associated with distinctive pottery, evidence of agriculture and pastoralism, and some crafts. Settlements were generally small, and there were virtually no large buildings. It appears that there was a break between the Early Harappan and the Harappan civilisation, evident from large-scale burning at some sites, as well as the abandonment of certain settlements.

Economic conditions in Indus Valley Civilisation

Agricultural and Food Practices

- The Harappans ate a wide range of plant and animal products, including fish.
- Archaeologists found charred grains and seeds. Grains found at harappan sites includes wheat, barley, lentil, chickpea and sesame. Millets are found from sites in Gujarat. Finds of rice (Lothal) are relatively rare.
- Animal bones found at Harappan sites include those of cattle, sheep, goat, buffalo and pig. - This refers domestication
- Bones of wild species such as boar, deer and gharial are also found. - This refers hunting
- Bones of fish and fowl are also found.

Agricultural technologies

- Representations on seals and terracotta sculpture indicate that the bull was known, and archaeologists extrapolate from this that oxen were used for ploughing.
- The Harappan probably used wooden ploughshare and stone sickles may have been used for harvesting the crops.

- Terracotta models of the plough have been found at sites in Cholistan and Banawali.
- The ploughed field at Kalibangan had two sets of furrows at right angles, suggesting that two different crops (double cropping system) were grown together.

Irrigation

- Most Harappan sites were located in semi-arid lands, where irrigation was required for agriculture.
- Traces of canals have been found at the Harappan site of Shortughai in Afghanistan, but not in Punjab or Sind. It is possible that ancient canals dried up long ago.
- It is also likely that water drawn from wells was used for irrigation. Besides, water reservoirs found in Dholavira (Gujarat) may have been used to store water for agriculture.

Storage techniques

- Food grains were stored in granaries remains of which have found in Mohenjodaro, Harappa and Kalibangan.

Domestication of Animals

In Harappan times, animals were domesticated on a large scale. Oxen, buffalo, goat, sheep, dog, cat and pig were domesticated. Camels and asses were used for carriage purposes. The humped bulls were favoured by the Harappan. Evidence of the horse comes from a doubtful terracotta figurine from Lothal. The remains of the horse are reported from Surkotada (Gujarat). But horse was not in regular use in Harappan times. Elephants and rhinoceros were also known to Harappans and people in Gujarat domesticated elephants. Other animals known to the Harappan people are bull camel, donkey, etc.

Occupations

- Harappans were engaged in a number of occupations. They were weavers, mason, potters, bead-makers, boat-maker, seal-maker.
- Bead-making factories have been found at Chanhudaro and Lothal.

Trade and Commerce

- The importance of trade in the life of the Indus people is known by the presence of numerous seals, uniform script and regulated weights and measures. They carried on trade in stone, metal, shell, etc. They did not use metal money. All exchanges were carried on through barter.
- The Harappans were engaged in internal as well as external trade. For the internal trade, carts with solid wheel were used while the external trade was carried out through ships. They practised navigation on the coast of the Arabian Sea.
- The Harappan had commercial links with Rajasthan, Afghanistan and Iran. Many seals of Harappan civilisation have been discovered in Mesopotamia.
- The Mesopotamian records from about 2350 BC refer to trade relations with Meluha, which was ancient name given to Indus region.
- The Mesopotamian texts speak of two intermediate trading stations called Dilmun and Magan, which lay between Mesopotamia and Meluha. Dilmun can be identified with Bahrain on the Persian Gulf. The merchandise was shipped from Lothal and incoming good were received here.
- Items of exports includes pottery, grains, cotton goods, spices, stone beads, pearls and eye paint.
- The Harappans also carried on long distance trade for lapis lazuli (Blue rock); lapis may have contributed to the social prestige of the ruling class. Harappans had set up a trading colony in Northern Afghanistan which evidently facilitated trade with Central Asia.

List of Imports during Indus valley civilisation

Items of import	Place
Gold	Afghanistan, Karnataka
Silver	Afghanistan
Copper	Khetri (Rajastan), Oman
Tin	Afghanistan, Iran
Carnelian	Saurashtra
Jade	Central Asia
Amethyst	Maharashtra
Turquoise	Central Asia, Iran
Steatite	South Rajasthan and north Gujarat, Tapi Chahya (Iran)
Shell	Nageshwar and Balakot
Lapis Lazuli	Shortughai, in far-off Afghanistan

Important cities of Indus Valley Civilisation

1. **Harappa** - State - Punjab (Pakistan), River - Ravi, Discovered by Daya Ram Sahni in 1921
   - First archaeological site of the Indus Valley civilization to be discovered, that's why the civilization is named after it.
   - Two rows of six Granaries, Male torso (Red sandstone), Stone symbols of lingam and Yoni, Mother Goddess and Dice, Mother goddess.
2. **Mohenjo-Daro** - State - Sindh (Pakistan), River - Indus, Discovered by RD Banerjee in 1922
   - was largest site of the Indus Valley civilization before Rakhigarhi.
   - Post cremation burial, Great Granary, Great Bath (largest building), Seal with Pashupathi and mother

goddess, bronze statue of the dancing girl, bronze buffalo, bearded man.

- It had a planned town built on a platform, having two distinct areas. One is identified as a citadel and the other as the lower town..

3. **Chanhudaro** - State - Sindh (Pakistan), River - Indus, Discovered by N.G. Majumdar in 1931

- It is known as the Lancashire of India and is the only Indus city without a citadel. Chanhudaro was perhaps a great centre of bead manufacturing. dog's paw imprint on brick, Terracotta model of bullock cart, and bronze toy cart.

4. **Kalibangan** - State - Rajasthan, River - Ghaggar

- The literal meaning of Kalibangan is black bangle. Kalibangan has the largest concentration of Harappan settlements and yields evidence of early Harappan period. Fire alters, Camel's bone, Wooden plough
- Many houses of this city had their own wells. Three different cultural layers, (i.e.) Indus, Jhukar and Jhangar can be seen here.

5. **Ropar -** State - Punjab, River - Sutlej

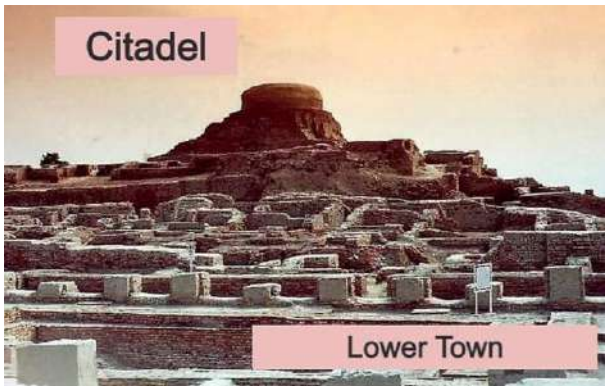
- It was the first site to be excavated after independence. Buildings found here were made of stone and soil. It is located in Punjab and has yielded a sequence of six cultural periods or phases with some break from Harappa i.e., Painted Grey Ware (PGW) Culture, Northern Black Polished (NBP) Ware Culture, Kushana, Gupta, medieval to the present day.

6. **Lothal** - State - Gujarat, River - Bhogva

- The most unique feature of Lothal was its dockyard, the world's first tidal port. It served as a main seaport for the Indus people. Baked bricks with lime plaster were used in the dockyards of Lothal.
- It situated in Gujarat and served long distance trade and also supplied the cities along the banks of the Indus with raw materials such as cotton from Gujarat and copper from Rajasthan.
- Lothal has been perceived by the historians to be an outpost for sea-trade with contemporary West Asian Societies, particularly Oman.
- It is known as the Manchester of Harappan Civilisation for its cotton trade. Fire altars

7. **Banawali** - State - Haryana River - dried up Saraswati

- It is the only Harappan city with oval-shaped settlements, radial streets and lack of systematic drainage pattern. Both Pre-Harappan and Harappan phases are found here.



- Artefacts recovered from here include, 8-shaped jars, cooking vessels, ovens and painted earthen pots. Interestingly a wash basin type structure is also found in house at Banawali.

8. **Dholavira** - State - Gujarat, River - Dholavira

- UNESCO World Heritage Site.
- Unique water harvesting and system and its stormwater drainage system, Megalithic stone circle, specialised drill, giant water reservoirs
- An ancient signboard had been found with letters engraved on it.

9. **Rakhi Garhi** - State - Haryana, River - Ghaggar-Hakra river

- Largest Indian site of the Indus Valley Civilization.

Town Planning

- The Harappan culture is unique with its structure and systems of town planning.
- The city was divided into two parts as follows-

1. **Citadel (smaller higher on the west)**

- The Citadel was built on mud brick platform. It was smaller in size and was walled. It was occupied by the members of the ruling class.
- Evidences of such structure are found on the citadel that were probably used for special public purposes.
- These include the warehouse (granary) and the Great Bath.
- Granary is largest building in Mohenjodaro Granaries are also found in Kalibangan.
- The Great Bath in Mohenjodaro, which served ritual bathing, is situated in the citadel mound. It was a large rectangular tank in a courtyard surrounded by a corridor on all four sides.
- There were two flights of steps on the North and South leading into the tank, which was made watertight by setting bricks on edge and using a mortar of gypsum.
- There were rooms on three sides, in one of which was a large well. Its floor was made of burnt bricks. Water in the Great Bath was drawn from a large well in an adjacent room and an outlet from the corner of the Bath led to a drain.

Note- while most of the Harappan cities have uniform plans, but there were little variations in some cities. At sites such as Dholavira and Lothal (Gujrat), the entire settlements was fortified and sections within the town were also separated by walls. The citadel within Lothal was not walled off, but was built at height. Dholavira was divided into three parts.

2. **Lower Town**

- The lower town which was below the citadel was larger in size and was inhabited by the common people.
- The houses in the lower cities of all Indus settlements followed the grid system (roads cut across one another at right angles) and the city was divided into blocks.
- Streets were wide.
- It provides examples of residential buildings. Many were centred on a courtyard, with rooms on all sides.

Residential buildings at Harappan sites

- Generally, houses were either one or two storeys high with rooms built around a courtyard.
- Houses were built of bricks and had thick, strong walls, which were plastered and coloured. The roofs of the houses were flats. There were few windows but had numbers of doors, which were probably made of wood.
- The kitchen had a fire-place and large jars of pottery for storing grain or oil. Adjacent to it was the drain. Bathrooms were built on one side of the house and had drains which were connected with street drain.
    - Harappan civilisation was famous for the planned drainage system.
    - Water flowed from the house to streets which had drains. These drains were covered with bricks or stone slabs. The street drains were equipped with manholes.
- The courtyard had an oven for baking bread. It was probably the centre of activities such as cooking and weaving, particularly during hot and dry weather.
- There are no windows in the walls along the main road which shows the Harappans had concern for privacy. Besides, the main entrance does not give a direct view of the interior or the courtyard.
- Some houses had their own wells, which meant water was always available inside the house. Some houses also have remains of staircases to reach a second storey or the roof.
- The Harappans used burnt bricks while in Egypt dried bricks were used and in Mesopotamia use of baked bricks was found.

Social conditions at Harappan Civilisation

1. **Burials**

- At burials in Harappan sites the dead were generally laid in pits. Sometimes, there were differences in the way the burial pit was made – in some instances, the hollowed-out spaces were lined with bricks. This may indicate social differences.
- Some graves contain pottery and ornaments, perhaps indicating a belief that these could be used in the afterlife.
- Jewellery has been found in burials of both men and women.

2. **Luxuries differences**

- Artefacts are classified into two types such as Utilitarian and Luxuries.
- Utilitarian- Utilitarian objects are of daily use made fairly easily out of ordinary materials such as stone or clay.
- Luxuries- Luxuries are those items if they are rare or made from costly, non-local materials or with complicated technologies.
- Little pots of faience were probably considered precious because they were difficult to make.
- Distribution of such artefacts were not uniform across all sites but settlements like Mohenjodaro and Harappa had concentration of such artefacts. For example, miniature pots of faience, perhaps used as perfume bottles, are found mostly in Mohenjodaro and Harappa, and there are none from small settlements like Kalibangan.

Key words-

- Faience- (a material made of ground sand or silica mixed with colour and a gum and then fired.

Craft Production

- Chanhudaro is a tiny settlement (less than 7 hectares) as compared to Mohenjodaro (125 hectares), almost exclusively devoted to craft production, including bead-making, shell-cutting, metal-working, seal-making and weight-making.
- Materials used in bead making is remarkable- stones like carnelian (of a beautiful red colour), jasper, crystal, quartz and steatite; metals like copper, bronze and gold; and shell, faience and terracotta or burnt clay.
- Techniques for making beads differed according to the material. Steatite, a very soft stone, was easily worked. Some beads were moulded out of a paste made with steatite powder. This permitted making a variety of shapes, unlike the geometrical forms made out of harder stones.

- Nodules were chipped into rough shapes, and then finely flaked into the final form. Grinding, polishing and drilling completed the process.
- Specialised drills have been found at Chanhudaro, Lothal and more recently at Dholavira.
- Nageshwar and Balakot settlements are near the coast were specialised centres for making shell objects- including bangles, ladles and inlay – which were taken to other settlements.
- Finished products from Chanhudaro and Lothal were taken to the large urban centres such as Mohenjodaaro and Harappa.

Centres of Craft production

- Centre identification is based upon the raw material such as stone nodules, whole shells, copper ore; tools; unfinished objects; rejects and waste material.
- In fact, waste is one of the best indicators of craft work. For example, if shell or stone is cut to make objects, then pieces of these materials will be discarded as waste at the place of production.
- Sometimes, larger waste pieces were used up to make smaller objects.
- These traces suggest that apart from small, specialised centres, craft production was also undertaken in large cities such as Mohenjodaro and Harappa.

Use of metals and metallurgy

- The Harappans used many tools made of stone, but they were very well-acquainted with the manufacture and use of Bronze. (Bronze was made by mixing tin with copper.)
- The discovery of bronze goods suggests that the metal-workers (bronzesmiths) constituted an important group of artisans in Harappan society.
- They produced not only images and utensils but also various tools and weapons such as axes, saws, knives and spears.

Discovery- A bronze statue of dancing girl found in Mohenjodaro, is the best specimen of that time.

Weights and Measurements

- The Harappan used weights and measures for trade and other transactions.
- Numerous articles used for weights have been found. They show that in weighing mostly 16 or its multiples were used; e.g., 16, 64, 160, 320 and 640.
- The lower denomination of the weight were binary (1, 2, 4, 8, 16, 32 etc. upto 12800) while the higher denominations followed the decimal system.
- Weights were usually made up of chert stone, generally cubical with no markings.
- The Harappans also knew the art of measurement. Sticks inscribed with measure marks have been found

Terracotta Figurines

- A number of figurines made of fire-baked earthen clay (Terracotta) have been found from Harappan sites. These were either used as toys or objects of worship.
- They represent birds, dogs, sheep, cattle, monkeys, men and women. But the terracotta pieces represent unsophisticated artistic works.

Pottery

- The Harappans were expert in the use of the potter's wheel.
- The Harappans produced their own characteristic pottery, which was glossy and shiny.
- The Harappans used Red and Black Ware (RBW) pottery. Most of them were made on reddish clay and - lines, dots, geometrical designs, tree and leaf designs and animal figures were painted in black on them.

Harappan Seals

- The greatest artistic creations of the Harappan culture are the seals. They are made of steatite stone (soft stone) and often carry short inscriptions with pictures of the one-horned animal (called Unicorn), the buffalo, the tiger, the rhinoceros, the goat and the elephant.
- Seals and sealing (impression of the seal) were used to facilitate long distance communication. The seals were perhaps used by the merchants and traders to stamp their goods. The sealing also conveyed the identity of the sender.
- The most famous seal is the Pashupati Seal of

Harappan civilisation from Mohenjodaro. It is a seal with a figure seated cross-legged in the centre with animals around; an elephant and a tiger to the right of the figure and rhino and a buffalo to its left. At his feet appear two deer.

Harappan Script

- Harappan seals usually have a line of writing, probably containing the name and title of the owner.
- Scholars have also suggested that the motif (generally an animal) conveyed a meaning to those who could not read.
- The Harappan script is not alphabetical but mainly pictographic written in alternate lines of writing, are reverse with reversed letters (Boustrophedon).
- Around 250 to 400 pictographs are found and in the form of a picture each letter stands for some sound, idea or object.
- These pictographs are the indigenous work of the Indus region and does not show any influence of the scripts of Western Asia.
- Objects on which writing has been found: seals, copper tools, rims of jars, copper and terracotta tablets, jewellery, bone rods, even an ancient signboard!

Polity in Indus Valley Civilization

- There are indications of complex decisions being taken and implemented in Harappan society.
- A large building found at Mohenjodaro was labelled as a palace by archaeologists but no spectacular finds were associated with it.
- Some archaeologists are of the opinion that Harappan society had no rulers, whereas other archaeologist feels that there was no single ruler but several rulers, Mohenjodaro had a separate ruler, Harappa another. While some believe that there was a single state.
- So there is not clear depiction about the palaces and kings. As we haven't find any particular regards.

Discovery- A stone statue was labelled and continues to be known as the "priest-king". This is because archaeologists were familiar with Mesopotamian history and its "priest-kings" and have found parallels in the Indus region.

Religious Practices of Indus Valley Civilisation

- The Harappan worshipped Gods in the form of nature such as trees, animals and human beings. But the Gods were not placed in temples.
- In Harappa, numerous terracotta figurines of women have been found. So it is evident that they probably worshipped mother goddess.
- In one figurine a plant is shown growing out of the embryo of a woman. Probably, it represents the goddess of Earth and it was intimately connected with the origin and growth of plants.
- Therefore, it is perceived that the Harappans, looked upon the Earth as a fertility goddess and worshipped her in the same manner as the Egyptians worshipped the Nile Goddess Isis.
- The male deity is represented on a seal. This god has three-horned heads. The depicted god is identified as Pashupati. But the identification is doubtful, because horned gods also appear in other ancient civilisations.
- The picture of a deity is represented on a seal in the midst of the branches of a sacred tree pipal.
- In addition, there was the prevalence of phallus worship, which became connected with Shiva in later time. Numerous symbols of the phallus have been found in Harappa which were possibly meant for worship.
- Animals were also worshipped in Harappan times. The most important of them is the humped bull.
- Findings of amulets in large numbers indicate that the Harappans believed in ghosts and evil forces.

The End of civilisation

- By 1800 BC, most of the mature Harappan sites were abandoned. Simultaneously, there was an expansion of population into new settlements in Gujarat, Haryana and Western Uttar Pradesh.
- In the few Harappan sites that continued to be occupied after 1900 BC, there was a transformation of material culture, marked by the disappearance of the distinctive artefacts i.e., weight, seals, special beads. Writing, long-distance trade and craft specialisation also disappeared.

Theory of decline of Indus valley Civilisation

- Different theories states causes of decline may be Aryan invasion, climate change, deforestation, excessive floods, epidemic, shifting or drying up of rivers, ecological imbalance, etc. However, some of these causes do not explain the decline of the entire civilisation.
- Aryan invasion theory was propounded by Mortimer Wheeler. This theory was supported by the fact that some exotic tools and pottery indicate the entry of new people. A few signs of violence appear in the last phase of Mohenjodaro.
- Traces of new people appear in a cemetery belonging to late phase of Harappa. However, there is no evidence of any mass-scale confrontation between the Harappan and the Aryans.

Thus, the causes of the decline of this civilisation have not been firmly established. Archaeologists now believe that the civilisation did not come to an abrupt end but gradually declined.

Different opinions about the decline of Indus valley civilisation

- Timeline & General Decline
  - Decline began around 1900 BCE.
  - Process was gradual, not abrupt.
- Natural Disasters
  - Floods:
    - Evidence: Silt deposits covering houses and streets (up to 30 ft in some areas).
    - Houses were built on silt-covered debris.
  - Earthquakes:
    - Evidence: IVC region is in a seismically disturbed zone.
    - Earthquakes could have raised flood plains and altered river passages, affecting urban centers.
  - Criticism:
    - These factors do not explain the decline of settlements outside the Indus Valley.
    - Tectonic effects alone cannot fully account for a damming effect of the river.
- Change in the Course of the Indus River
  - Theory:
    - A shift in the river's course could have led to water scarcity in major urban centers.
  - Evidence & Criticism:
    - Silt deposits in Harappa attributed to wind action, not solely floods.
    - This theory explains the desertion of Mohenjodaro but not the overall decline.
- Climate Change
  - Key Factors:
    - Increased aridity and reduced rainfall in the mid-2nd millennium BCE.
    - Drying up of the Ghaggar-Hakra (ancient Sarasvatī) River system.
  - Impact:
    - Affected agriculture and water availability, making urban sustenance difficult.
  - Criticism:
    - The exact timing of the river's drying is not fully established.
- Aryan Invasion Theory
  - Theory:
    - Suggests the civilization was invaded by a nomadic Indo-European (Aryan) group.
  - Evidence:
    - Destruction layers at sites like Mohenjodaro and Harappa.
    - References in the Rig Veda hint at conflicts (e.g., mentions of 'Dasas' and places resembling Harappa).
  - Criticism:
    - Timeline discrepancies: Harappan decline around 1800 BCE vs. Aryan arrival after 1500 BCE make this unlikely.
- Theory of Gradual Decline (Ecological Imbalance)
  - Causes:
    - Deforestation and overexploitation of natural resources.
    - Unsustainable practices leading to environmental degradation.
  - Outcome:
    - Gradual breakdown of the agricultural base, prompting migration.
    - Harappans likely moved towards the Ganges basin, establishing smaller, isolated settlements.
- Cultural Continuity Despite Urban Decline
  - Persistence of Traditions:
    - Many aspects of IVC culture (urban planning, religious iconography, crafts like bead-making, pottery, and metallurgy) were absorbed into later South Asian civilizations.
    - Elements such as artistic styles and agricultural practices continued to influence subsequent societies

03 The Vedic Period

The Vedic Age lasted from 1500 to 600 BC in the late Bronze Age and early Iron Age of the history of India. The period lies between the end of the urban Indus Valley Civilisation and the second urbanisation, which began in the central Indo-Gangetic Plain around 600 BC.

Original Home of Aryans

- The term 'Aryan' literally means the 'best' or 'eminent'. It is not evident that all the earliest Aryans belonged to one race, but their culture was of the same type. They were distinguished by their common language. They spoke the Indo-European languages.
- The location of the original home of the Aryans still remains acontroversial point. Some scholars believe that the Aryans were native to the soil of India and some other scholars believe that the Aryans were migrated from outside [Central Asia (Max Muller)/ Europe/ Arctic region (B. G. Tilak)
- According to popular belief, the Aryans are supposed to have migrated from Central Asia into the Indian subcontinent in several stages or waves during 2000 BC-1500 BC.
- Boghazkai Inscription (Asia Minor, Turkey), which mentions 4 vedic gods Indra, Varuna, Mitra and Nasatyas proves Central Asian Theory as their homeland.
- The group that came to India first settled in the present Frontier Province and
- the Punjab — then called Sapta Sindhu i.e. region of seven rivers. They lived here for many centuries and gradually pushed into the interior to settle in the valleys of the Ganges and the Yamuna..
- The Rig Veda is the earliest text of the Indo-European languages and has many things in common with the Avesta, which is the oldest text in the Iranian language. The two texts use the same names for several gods and even for social classes.

The Vedic Literature in India

- Vedic Literature comprises of four literary productions :
  1. The Samhitas or four Vedas
  2. The Brahamans
  3. The Aranyakas
  4. The Upanishads.
- Vedic Literature had grown up in course of time and was really handed down from generation to generation by word of mouth. Hence these are called Shruti (to hear).
- The most important of Vedic Literature are Vedas. Vedas are called Apaurasheya i.e. not created by man but God-gifted and Nitya i.e. existing in all eternity.

1. Rig Veda

- It is the oldest Veda and depicts the life of early Vedic people in India. It was compiled between 1500 BC to 1000 BC.
- Its text consists of 1028 hymns (Sukta) which are divided into ten Mandalas or books.
- The Upaveda of Rig Veda is the Ayurveda.
- The 10th mandala of Rigveda contains the famous Purushasukta which explains the 4 Varnas — Brahmana. Kshatriya, Vaishya and Shudra.

2. Sama Veda

- The Sama Veda or the Veda of Chants is the collection of verses drawn from the Rig Veda. These verses are provided with musical notations and are intended as an aid to the performance of sacred songs.
- It was compiled between 1000 BC to 600 BC.
- The Upaveda of Sama Veda is the Gandharva Veda.

3. Yajur Veda

- Yajur Veda (Worship or ritual knowledge) was compiled between 1000 BC to 600 BC.
- It deals with the procedure for the performance of sacrifices.
- The upaveda of the Yajur Veda is the Dhanur Veda.

4. Atharva veda

- Atharva Veda was also compiled between 1000 BC to 600 BC. It concerns with magic spells to ward off evil spirits or dangers.
- The Upaveda of Atharva Veda is the Sthapatya or Shilp Veda.

What are the Brahamanas?

The Brahmans explain the hymns of the Vedas. They are written in prose and ritualistic in nature. Brahma means 'sacrifice'. The various sacrifices and rituals have been elaborately discussed in the Brahamanas. Every Veda has several Brahamanas attached to it :

- Aitareya or Kaushitaki Brahamanas were allotted to the Rig Veda,
- Tandya and Jaiminiya Brahamanas to Sama veda
- Taittiriya and Shatpatha Brahamanas to Yajur Veda
- Gopath Brahamanas to the Atharva Veda for detailing.

What is Aranyakas?

- The word Aranya means 'the forest'. The 'forest texts' were called Aranyaka because they were written mainly for the hermits and the students living in jungles. The Aranyaka are the concluding portions of the Brahamanas.

What is Upanishads?

The Upanishads contain philosophical ideas about the sacrifice, body and universe. There are around 108 Upanishads. The concept of Atman and Brahman are majorly explained by Upanishads. Upanishad literally means **'approaching and sitting near'** and the texts contain conversations between teachers and students. Often, ideas were presented through simple dialogues. Most Upanishadic thinkers were men, especially brahmins and rajas.

Occasionally, there is mention of **women thinkers**, such as **Gargi,** who was famous for her learning, and participated in debates held in royal courts. Poor people rarely took part in these discussions. One famous exception was **Satyakama Jabala**, who was named after his mother, the slave woman Jabali. He had a deep desire to learn about reality, was accepted as a student by a brahmin teacher named Gautama, and became one of the best-known thinkers of the time. Many of the ideas of the Upanishads were later developed by the famous thinker **Shankaracharya.**

Six Schools of Indian Philosophy

Literature of Vedic Tradition (600 BC-600 AD)

Literature of Vedic Tradition (Smriti i.e. rememberance literature) comprises of 6 literary works :

1. **Vedangas / Sutras**
   Examples - Kalpa Sutras, Ashtadyayi - Sanskrit Grammarbook written by Panini
2. **Smritis Dharmashastras**
   Examples - Manu Smriti, Yajnvalkya Smriti
3. **Mahakavyas (Epics)**
   Examples - The Ramayana written by Valmiki, The Mahabharata written by Ved Vyasa
4. **Puranas - They describe genealogies of various royal dynasties**
   Examples - Matsya Purana, Bhagavata Purana
5. **Upvedas attached to Vedas**
6. **Shad-Dharshanas - Six Indian Philosophies given below**
   - Over centuries, India's intellectual exploration of truth has come to be represented by six systems of philosophy.

Philosophy	Founder
Vaishesika Darshana	Kanada
Nyaya Darshana	Gautama
Sankhya Darshana	Kapila
Yoga Darshana	Patanjali
Mimansa /Purva - Mimansa	Jaimini
Uttara Mimansa/ Vedant	Badarayana

Vedic Civilization: Early Vedic Period and Later Vedic Period

The details about both the timelines of the Vedic Period are given below.

1. Early Vedic Civilization or Rig Vedic Period (1500 BC – 1000 BC)
   - At first, the Aryans lived in the land known as "Sapta Sindhu" meaning Land of the Seven Rivers. The names of the seven rivers were: Sindhu (Indus), Vipash (Beas), Vitasta (Jhelum), Parushni (Ravi), Asikni (Chenab), Shutudri (Satluj) and Saraswati.

Political Structure

- The Kula (the family) was the basis of both social and political organisations. Above the Kula were the Grama, the Vis (the clan), the Jana (the people) and the Rashtra(the country). A group of Kula (families) formed a Grama (the village) and so on.
- Regarding the form of government it was of patriarchal nature. Monarchy was normal, but non-monarchical polities were also there.
- The Rashtra was ruled by a King or Rajan and the royal descent was by hereditary based on the law of primogeniture. Probably elective monarchy was also known.
- Very little is known about ministers of the king. The Purohita or domestic priest was the first ranking official. He was the king's preceptor, friend, philosopher and guide. Other important royal officials were Senani (army chief) and Gramani (head of village).
- Rig Veda speaks of assemblies such as Sabha, Samiti, Vidhatha. Sabha was committee of few privileged and important individuals. Two popular assemblies, Sabha and Samiti, acted as checks on the arbitrary rule of kings..

Social Structure

- Women occupied respectable positions and were allowed to participate in Sabhas and Samitis. There were women poets such as Apala, Lopamudra, Viswavara, and Ghosa.
- Monogamy was practiced but polygamy was present among royalty and noble families. A widow was allowed to marry her deceased husband's younger brother through a practice called Niyoga.
- There was no practice of child marriage.
- Society was divided into four groups called varnas, based on a person's profession:
  1. Brahmanas: Teachers and priests.
  2. Kshatriyas: Rulers and administrators.
  3. Vaishyas: Farmers, merchants, and bankers.
  4. Shudras: Artisans and laborers.
  5. Diet included milk and its products—curd, butter, and ghee—as well as a dish made from grain cooked with milk (known as Kshira-pakam). People also ate meat from fish, birds, and other animals, although the cow was considered sacred and was not to be killed. The Rig Veda even prescribed severe penalties, such as death or expulsion from the kingdom, for anyone who harmed a cow.
  6. Alcoholic drinks, Sura and Soma were also consumed

Economic Structure

- The Aryans crossed the nomadic stage. Yet. great importance was attached to herds of cattle. Various animals were domesticated.

- The vedic were probably not familiar with cat and camel. Tiger was not known, but the wild animals like lion. elephant and boar were known to them
- In all probability, very little of trade was there.
- Money and markets were known but they were not extensively used. Cows and gold ornaments of fixed value were the media of exchange. Coins were not known.
- Complexity in producing goods made its appearance. Men of various professions like carpnters, smiths, tanners, weavers, potters and grinders of corn were there.
- The art of healing wounds and curing diseases were in existence. There were experts in surgery Along with herbs and drugs charms and spells were regard as equally potential in healing diseases.
- OCP(Ochre Coloured Pottery) Culture : 1500 BC-1000 BC..

Religion

- They worshipped natural forces like earth, fire, wind, rain, thunder, etc. by personifying them into many gods.
- Indra (thunder) was the most important god. Other gods were Prithvi (earth), Agni (fire), Varuna (rain) and Vayu (wind).
- Female gods were Ushas and Aditi.
- There were no rituals for temples and idol worship.

Later Vedic Civilization or Painted Grey Ware Phase (1000 BC – 600 BC)

Geographical Expansion

- In this phase, Aryans moved to eastern areas (up to Bengal), the core area being the Kuru-Panchala region (Indo-Gangetic divide and the upper Ganga Valley).
- Later Vedic texts refer to the three divisions of India: Aryavarta (Northern India), Madhyadesa (Central India), and Dakshinapatha (Southern India). Western

Political structure

- Larger kingdoms were named 'Mahajanapadas' or 'rashtras'.
- The power of the king had increased and he was forced to perform various rituals and sacrifices for making his position strong like **Rajasuya** (consecration ceremony), **Asvamedha** (horse sacrifice), and **Vajpeyi** (chariot race).
- The titles of kings were Rajavisvajanan, Ahilabhuvanapathi (lord of all earth), Ekrat, and Samrat (sole ruler).
- Rig Vedic tribal assemblies - Their significance diminished with increased royal power. Vidatha completely disappeared

Social structure

- The **Varna system** became important and society was divided into four divisions such as Brahmins, Kshatriyas, Vaisyas, and Sudras.
- Brahmin and Kshatriyas were in a higher position.
- Various **sub-castes** were divided on the basis of occupation.
- **Women** were treated **as inferior and subordinate to men** and also lost their political position of attending assemblies.
- **Child marriages** were common in society.

Economic structure

- The earliest reference to the 4 Ashramas (the stages of life) - Brahmacharya, Grihastha, Vanaprastha and Sannyasa -is found in the Jabala Upanishad. The Ashrama system was formed to attain 4 Purushartha (Dharma, Artha, Kama and Mokshal)
- More land was treated for cultivation by clearing forests.
- Agriculture became the main occupation of people to grow barley, rice, and wheat. Hence Land had now become more valuable than cows.
- Among industrial activity metalwork, leatherwork, carpentry, and pottery advancement became important.
- During Later Vedic Age, the foreign trade became extensive. The Later Vedic people were familiar with the sea and they traded with countries like Babylon. A class of hereditary merchants called "vaniya" came into existence. These vaniyas belonged to the Vaishyas of the Varna system.
- Vaisyas indulged in trade and commerce organized themselves into guilds called 'ganas' and Sreshtins.
- Gold coins like 'satamana' (besides 'nishka') and silver coins like 'krishnala'–were used as mediums of exchange.
- Considerable advance was made in the knowledge of metals. Mention of tin, silver and iron was made apart from gold and Ayas(either copper or iron) in the Veda.

Religion

- Indra and Agni lost their importance and Prajapathi (the creator), Vishnu (the protector) and Rudra (the destroyer) became the main gods.
- Rituals became more elaborate and the importance of prayers declined.
- The priesthood became hereditary and they dictated the rules for these rituals and sacrifices.
- As a strong protest against the priesthood, Buddhism and Jainism were raised at the end of this period.

04 Religious movements

- Sixth century B.C. witnessed many religious movements in different parts of the world. Heraclitus in Eoinia Island, Zoroaster in Persia and Confucius in China preached new doctrines. In India too, we find an upheaval of new ideas leading to the rise of new philosophical tenets and religious sects.
- They were too many and too much varied because philosophical speculations ranged from religious speculations and the craving to search for the Truth which the Upanishads had created, brought about its results in this century.
- The old Vedic religion had ceased to be a living force and there was widespread discontent against costly religious rituals and bloody sacrifices. Hatred against the social order was prevalent particularly against the pitiable conditions of the Sudras.

Rise of New Religious Sects in India

- Sixth century BC witnessed rise of numerous heterogeneous religions in India. They mainly originated in middle Gangetic plain.
- As 62 religious sects were present at that time among which Jainism and Buddhism gained prominence and became torchbearer of religious reforms in Ancient India.

Causes of Origin

1. Social cause:

- Caste system became rigid and it created inequality in the society. The Kshatriyas had resented the domination of the priestly class, and both Buddha and Mahavira belonged to Kshatriya origin.

2. Religious unrest:

- Religious life in ancient India was originally very simple. But in the Later Vedic period complex rituals and ceremonies began to dominate the practice of worship. The complex rituals and sacrifices were not acceptable to the common people.
- It became expensive and elaborate. Blind faith and superstitious beliefs confused the people.

3. Economic cause:

- The growth of trade led to the improvement in the economic conditions of the Vaisyas. Now, they wanted to enhance their social status but the orthodox Varna system did not allow this. Similarly, money-lending was imperative for traders, which was prohibited in Vedas. Thus, merchant class extended the chief support to these new religions.
- Moreover, rise of agriculture raised demand for drought animals which were being sacrificed for religious ceremonies. The principle of nonviolence, suited settled agrarian community better which was brought by Jainism and Buddhism.

4. Brahminic supremacy:

- Priests considered themselves superior and others as inferiors. They took advantage of knowing Sanskrit, and interpreted religion according to their convenience. Whereas these new religions were open for all and preached in local language like Prakrit and Pali, which found appeal to common masses.

Buddhism

Buddhism was a prominent religious movement, which arose in India during sixth century BC and has an impact on existing social and religious order. It was started by Gautama Buddha after attaining enlightenment.

Gautama Buddha

- Born- Gautama Buddha was born in 563 BC in the Shakya Kashtriys clan at Lumbini near Kapilavastu. He was a contemporary of Mahavira.
- Father- Shuddodhana was an elected ruler of Kapilavastu (The head of republic clan of Shakya)
- Mother- Mother Maya died 7 days after the birth of Siddhartha. After the death of his mother, Siddhartha was brought up by foster mother Mahaprajapati gautami. (the first woman (Bhikkhuni) to be included in his Sangha).
- He married Yashodhara and had a son named Rahula

The Buddha and the quest for enlightenment

- One day, while riding in his chariot, he encountered four sights: an old man, a sick man, a corpse, and a religious mendicant. These encounters deeply affected him, leading to his realisation of the pervasive suffering in the world.
- At the age of 29, he departed the city on a chariot with his beloved horse Kanthaka and Channa, the charioteer, in search of eternal truth. This is known as MAHABHINISHKRAMANA or the Great Departure.
- He wandered for seven years. After that, he reached Uruvela (modern-day Bodh Gaya), situated on the banks of the Niranjana River (Falgu River).
- In between, Siddhartha sought the guidance of Alara Kalama and Uddaka Ramaputta. He was not satisfied with their path and practised severe austerities, which left him nearly dead.
- He sat under a peepal tree (Bodhi tree) and attained NIRVANA (enlightenment) at the age of 35, earning the title “Buddha” or “the enlightened.”.

The Teachings of Buddha

- The Buddha’s teachings have been reconstructed from stories, found mainly in the Sutta Pitaka.

- Although some stories describe his miraculous powers, others suggest that the Buddha tried to convince people through reason and persuasion rather than through displays of supernatural power.
- For instance, when a grief-stricken woman whose child had died came to the Buddha, he gently convinced her about the inevitability of death rather than bring her son back to life. These stories were narrated in the language spoken by ordinary people so that these could be easily understood.
- According to Buddhist philosophy, the world is transient (anicca) and constantly changing; it is also soulless (anatta) as there is nothing permanent or eternal in it. Within this transient world, sorrow (dukkha) is intrinsic to human existence.
- It is by following the path of moderation between severe penance and self-indulgence that human beings can rise above these worldly troubles. In the earliest forms of Buddhism, whether or not god existed was irrelevant.
- The Buddha regarded the social world as the creation of humans rather than of divine origin. Therefore, he advised kings and gahapatis to be humane and ethical.
- Individual effort was expected to transform social relations. The Buddha emphasised individual agency and righteous action as the means to escape from the cycle of rebirth and attain self-realisation and nibbana, literally the extinguishing of the ego and desire – and thus end the cycle of suffering for those who renounced the world. According to Buddhist tradition, his last words to his followers were: "Be lamps unto yourselves as all of you must work out your own liberation.

Doctrines of Buddha

- Buddha gave four noble truths (Arya Satya)
  1. Dukkha- The world is full of sorrows.
  2. Samudaya- desire is the root cause of all the sorrows.
  3. Nirodha- Nirvana can be attained by conquering desires.
  4. Magga/ Marga- There is a path for cessation of sorrows.

Nirvana is the path for the cessation of sorrows. According to Buddha, this can be done by following of Ashtangik Marga (Eight –Fold Path). These eight fold path are as follows-

1. Right observation (Samyak-dristi)
2. Right determination (Samyka-sankalpa)
3. Right speech (Samyak-vac)
4. Right action (Samyak-karma)
5. Right Livelihood (Samyag ajiva)
6. Right exercise (Samyak vyayama)
7. Right memory (Samyak Smrti)
8. Right Meditation (Samyak Samadhi)

- According to Buddha, following these Madhyam Marga, an individual will lead to attainment of Nirvana.
- According to Buddha, if a person follows eight-fold path, he doesn't require priest to attain Nirvana.
- Pratītyasamutpāda (also known as Dependent Origination or Dependent Arising) describes the interconnected nature of all phenomena and the continuous cycle of birth and rebirth (Samsara), with ignorance (avidya) being its root cause.
- Buddha, Dhamma and Sangha are the Triratnas (three jewels) of Buddhism.

Sects of Buddhism

1. Hinayana (The Lesser Vehicle)

Also called Shravakayana. Followers viewed Buddha as a great teacher but not as a god.

They were orthodox and emphasized self-effort for salvation rather than helping others. Did not practice Bhakti or idol worship. Their scriptures were written in Pali.

Later split into two sects: Vaibhashika and Sautrantika. This tradition is mainly followed in Sri Lanka, Myanmar, and Java.

Sub-schools of Hinayana

- Staviravadin (Theravadins)
  The earliest school from which other Buddhist traditions evolved. Closely followed Buddha's original teachings. Recognized only the three Pitakas: Sutta Pitaka, Vinaya Pitaka, and Abhidhamma Pitaka.
- Sarvastivada
  Emerged during Ashoka's reign, breaking away from the Sthaviravadins. Popular in Kashmir and Central Asia.

Divided into two branches:

- Vaibhashika – Believed reality is directly perceived and followed the Mahavibhasa Sutra.
- Sautrantika – Believed reality is indirectly perceived and did not uphold the Mahavibhasa Sutra.
- Mahasanghika
  Originated after the 2nd Buddhist Council, separating from the Sthaviravadins due to differences in monastic rules. Associated with famous Buddhist caves like Ajanta, Ellora, and Karla, known for their intricate carvings and paintings. Considered the foundation of the Mahayana School.

Sub-sects of Mahasanghika

- Lokottarvada – Wrote the biography of Buddha in Sanskrit.
- Kukkutika – Developed an early chronology of Buddha's life.
- Caitika – Influenced the artwork at Ajanta and Ellora.
- **Sammitiya**
  A sub-sect of the Hinayana tradition.

Believed that while an individual is composed of five skandhas (elements of personality), they also represent something greater than just their sum. This belief was criticized by other Buddhists as being similar to the rejected concept of Atman (universal self). Was widespread in Gujarat and Sindh during the 7th century, with Valabhi (Gujarat) as a key center of learning. When Xuanzang (Hiuen Tsang) visited India, this was the most popular non-Mahayana sect.

2. **Mahayana School (Greater Vehicle)**
   Andhra Pradesh was a major center of Mahayana Buddhism. Scriptures: Written in Sanskrit.
   - Beliefs:
     - Buddha is considered an incarnation of God, and idol worship began in this tradition. Emphasizes Bodhisattvas, enlightened beings who delay their own salvation to help others.
     - Believes in transmigration of the soul and rebirth.
   - Divisions:
     - Shunyavada (School of Emptiness) – Founded by Nagarjuna.
     - Vigyanavada (School of Consciousness).

In the 8th century AD, the Vajrayana School emerged as an offshoot, where Tara was considered Buddha's wife. Later, Mantrayana, a form of Mahayana Buddhism, developed, focusing on the worship of Avalokiteshvara.

Sub-Schools of Mahayana

- Yogachara School (Vigyanavada)
  Founded by Asanga and Vasubandhu. Focuses on meditation as the primary path to enlightenment, hence the name Yogachara.
- Madhyamaka School (Shunyavada)
  Founded by Nagarjuna. The key concept is Shunyata (emptiness), meaning that appearances are deceptive and nothing is permanent. Notable scholars: Buddhapalita, Bhavaviveka, and Chandrakirti.

3. **Vajrayana Buddhism**
   Incorporates mysticism and magic, believing that salvation can be attained through Vajra (thunderbolt-like spiritual power). Worship emphasizes feminine divinities as guiding forces. Tara is considered a female Buddha and meditation deity.
   - Geographical spread:
     Prevalent in Tibet, Mongolia, and parts of Siberia. Flourished in India (Bengal, Bihar, Ladakh, and Sikkim).
     Associated with Tibetan Lamaism.

     The mantra "Om Mani Padme Hum" is central to Vajrayana Buddhism, believed to grant spiritual power and ultimate bliss.

Followers of Buddha

- Soon there grew a body of disciples of the Buddha and he founded a sangha, an organisation of monks who too became teachers of dhamma.
- These monks lived simply, possessing only the essential requisites for survival, such as a bowl to receive food once a day from the laity. As they lived on alms, they were known as bhikkhus.
- Initially, only men were allowed into the sangha, but later women also came to be admitted.
- According to Buddhist texts, this was made possible through the mediation of Ananda, one of the Buddha's dearest disciples, who persuaded him to allow women into the sangha.
- The Buddha's foster mother, Mahapajapati Gotami was the first woman to be ordained as a bhikkhuni. Many women who entered the sangha became teachers of dhamma and went on to become theris, or respected women who had attained liberation.
- The Buddha's followers came from many social groups. They included kings, wealthy men and gahapatis, and also humbler folk: workers, slaves and craftspeople. Once within the sangha, all were regarded as equal, having shed their earlier social identities on becoming bhikkhus and bhikkhunis.
- The internal functioning of the sangha was based on the traditions of ganas and sanghas, where consensus was arrived at through discussions. If that failed, decisions were taken by a vote on the subject.
- The Buddhism spread rapidly during Buddha time and after the death of the Buddha. The importance attached to conduct and values rather than claims of superiority based on birth, the emphasis placed on metta (fellow feeling) and karuna (compassion), especially for those who were younger and weaker than oneself, were ideas that drew men and women to Buddhist teachings.

Rules for Monks and nuns.

- The Vinaya Piṭaka (Sanskrit, Pali; lit. 'Basket of Discipline') is a Buddhist scripture, one of the three parts that make up the Tipiṭaka (lit. Three Baskets). The other two parts of the Tipiṭaka are the Sutta Piṭaka and Abhidhamma Piṭaka.
- The rules for monks and nuns were included in the Vinaya Pitaka.

Buddhist Councils

Buddhist Councils	Place	Year	President	Ruler/King	Events
1st Buddhist Council	Satapani Cave (Rajagriha)	483 BC	Mahakassapa	Ajatashatru	1. Upali recited Vinaya Pitaka and Anand recited Sutta Pitaka
2st Buddhist Council	Vaishali	383 BC	Sabakami	Kalashoka	2. Buddhist order split into Sthaviravadin and the Mahasamghika
3st Buddhist Council	Pataliputra	250 BC	Mogaliputta Tissa	Ashoka	3. Abhidhamma Pitaka Completed
4st Buddhist Council	Kashmir	First century AD	Vasumitra	Kaniksha	4. Division of Buddhism into Mahayana & Hinayana.

New Religious movements in Buddhism.

difference between the Mahayana and Hinayana

Basis	Theravada/Hinayana	Mahayana
Location	Southern (Srilanka, Thailand, Burma, Laos, Cambodia parts of south asia)	Northern (Tibet, china, Taiwan, Japan, Korea, Mongolia Parts of South East- Asia)
Followers	Followers believe in the original teachings of Buddha	It believe in the heavenliness of Buddha
Salvation method	They sought individual salvation through self-discipline and meditation.	They sought the salvation of all through the grace help of Buddha and Bodhisattva
Believe in	They did not believe u idol worship	They believe in idol worship
Language	They favoured Pali language	They favoured Sanskrit language
subsects	There were two subsects of Hinatana- Vaibhasika and Sautantrika	There were two subsects of Mahayana- Madhamika/ Shunyavada and Yogachar/Vijnanavada

Monasteries

- Both Jaina and Buddhist monks went from place to place throughout the year, teaching people. The only time they stayed in one place was during the rainy season, when it was very difficult to travel.
- Then, their supporters built temporary shelters for them in gardens, or they lived in natural caves in hilly areas. As time went on, many supporters of the monks and nuns, and they themselves, felt the need for more permanent shelters and so monasteries were built.
- These were known as viharas. The earliest viharas were made of wood, and then of brick. Some were even in caves that were dug out in hills, especially in western India.

The system of ashramas

- Around the time when Jainism and Buddhism were becoming popular, brahmins developed the system of ashramas.
- Here, the word ashrama does not mean a place where people live and meditate. It is used instead for a stage of life.
- Four ashramas were recognised:
  - brahmacharya,
  - grihastha,
  - vanaprastha and
  - Samnyasa.

Brahmin, Kshatriya and vaishya men were expected to lead simple lives and study the Vedas during the early years of their life (brahmacharya). Then they had to marry and live as householders (grihastha). Then they had to live in the forest and meditate (vanaprastha). Finally, they had to give up everything and become samnyasins. The system of ashramas allowed men to spend some part of their lives in meditation. Generally, women were not allowed to study the Vedas, and they had to follow the ashramas chosen by their husbands.

Stupa

- We have seen that Buddhist ideas and practices emerged out of a process of dialogue with other traditions – including those of the Brahmanas, Jainas and several others, not all of whose ideas and practices were preserved in texts.
- Some of these interactions can be seen in the ways in which sacred places came to be identified. From earliest times, people tended to regard certain places as sacred. These included sites with special trees or unique rocks, or sites of awe inspiring natural beauty. These sites, with small shrines attached to them, were sometimes described as chaityas. (Chaitya may also have been derived from the word Chita, meaning a funeral pyre, and by extension a funerary mound.)
- Buddhist literature mentions several chaityas. It also describes places associated with the Buddha's life – where he was born (Lumbini), where he attained enlightenment (Bodh Gaya), where he gave his first sermon (Sarnath) and where he attained nibbana (Kusinagara).
- Gradually, each of these places came to be regarded as sacred. We know that about 200 years after the time of the Buddha, Asoka erected a pillar at Lumbini to mark the fact that he had visited the place.

Why stupas were build?

- There were other places too that were regarded as sacred. This was because relics of the Buddha such as his bodily

remains or objects used by him were buried there. These were mounds known as stupas.

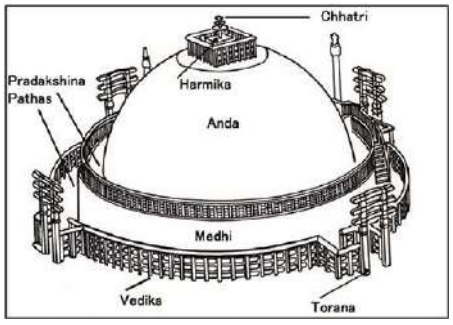
- The tradition of erecting stupas may have been pre-Buddhist, but they came to be associated with Buddhism. Since they contained relics regarded as sacred, the entire stupa came to be venerated as an emblem of both the Buddha and Buddhism.
- According to a Buddhist text known as the Ashokavadana, Asoka distributed portions of the Buddha's relics to every important town and ordered the construction of stupas over them. By the second century BCE a number of stupas, including those at Bharhut, Sanchi and Sarnath had been built.

How stupas were Build?

- Inscriptions found on the railings and pillars of stupas record donations made for building and decorating them.
- Some donations were made by kings such as the Satavahanas; others were made by guilds, such as that of the ivory workers who financed part of one of the gateways at Sanchi.
- Hundreds of donations were made by women and men who mention their names, sometimes adding the name of the place from where they came, as well as their occupations and names of their relatives. Bhikkhus and bhikkhunis also contributed towards building these monuments.

The Structure of the stupa

- The stupa (a Sanskrit word meaning a heap) originated as a simple semi-circular mound of earth, later called anda.
- Gradually, it evolved into a more complex structure, balancing round and square shapes. Above the anda was the harmika, a balcony like structure that represented the abode of the gods.
- Arising from the harmika was a mast called the yashti, often surmounted by a chhatri or umbrella.
- Around the mound was a railing, separating the sacred space from the secular world.
- The early stupas at Sanchi and Bharhut were plain except for the stone railings, which resembled a bamboo or wooden fence, and the gateways, which were richly carved and installed at the four cardinal points.



- Worshippers entered through the eastern gateway and walked around the mound in a clockwise direction keeping the mound on the right, imitating the sun's course through the sky. Later, the mound of the stupas came to be elaborately carved with niches and sculptures as at Amaravati, and Shahji-ki-Dheri in Peshawar (Pakistan).

How Buddhist text were preserved and prepared

- The Buddha (and other teachers) taught orally – through discussion and debate. Men and women (perhaps children as well) attended these discourses and discussed what they heard.
- None of the Buddha's speeches were written down during his lifetime. After his death (c. fifth-fourth century BCE) his teachings were compiled by his disciples at a council of "elders" or senior monks at Vesali (Pali for Vaishali in present-day Bihar).
- These compilations were known as Tipitaka – literally, three baskets to hold different types of texts.
- They were first transmitted orally and then written and classified according to length as well as subject matter.
    - The Vinaya Pitaka included rules and regulations for those who joined the sangha or monastic order;
    - The Buddha's teachings were included in the Sutta Pitaka; and the Abhidhamma Pitaka dealt with philosophical matters.
    - Each pitaka comprised a number of individual texts. Later, commentaries were written on these texts by Buddhist scholars.
- As Buddhism travelled to new regions such as Sri Lanka, other texts such as the Dipavamsa (literally, the chronicle of the island) and Mahavamsa (the great chronicle) were written, containing regional histories of Buddhism.
- Many of these works contained biographies of the Buddha. Some of the oldest texts are in Pali, while later compositions are in Sanskrit.
- When Buddhism spread to East Asia, pilgrims such as Fa Xian and Xuan Zang travelled all the way from China to India in search of texts.
- These they took back to their own country, where they were translated by scholars. Indian Buddhist teachers also travelled to faraway places, carrying texts to disseminate the teachings of the Buddha.
- Buddhist texts were preserved in manuscripts for several centuries in monasteries in different parts of Asia. Modern translations have been prepared from Pali, Sanskrit, Chinese and Tibetan texts.

Significance of Buddhism

- Buddhism showed a keen awareness on the existing social and economic problems and emphasised that all

people need to be treated equally. People should not gather wealth.

- Buddha talked about elimination of poverty by providing farmers with grain, labours with wages and traders with money. This will eliminate the cruelty, hatred and violence arouse out of poverty.
- The code of conduct prescribed for monks were the guidelines against the materialistic world, sexual desires, wealth and desires. It was a revolt against the use of money by Buddha. It presented a simple way of life in sixth century BC.
- The rules of Sangha took full account of existing and emerging material conditions as debtors and slaves were not allowed in the sangha unless freed by the master. Further, women and shudras were provided equal status to that of others.

Jainism

- Jainism or Jaina is derived from the word 'Jina', which means conqueror. Jain monks were also known as Nirgranthas (free from bonds). Risabhnath was the 1st Tirthankara and founder of the sect. Mahivara was the last Tirthankara of Jainism and is considered its most influential figure..

Vardhaman Mahavira

- Vardhaman Mahavira was 24th and the last Tirthankara of Jainism.
- He was born in 540 BC in Kundagrama, a village near Vaishali. His father Siddhartha was head of Jnatrika clan and his mother Trishala was sister of King Chetaka who was a Lichchavi Prince of Vajji Ganasangha.
- He left his house at the age of 30 and attained enlightenment 12 years later at the age of 42 years. He preached for next 30 years in Kosala, Magadha, Mithila, Champa etc.
- He died at the age of 72 at Pavapuri near modern Rajgir.
- Through Kaivalya, Mahavira conquered misery and happiness, and called as Jina (great conqueror). Later his followers were known as Jainas. Mahavira taught simple doctrine of 'Ahimsa' (Non-violence), in Prakrit language which was a common man's language at that time.

Doctrines of Jainism

- Jainism taught about five great vows/doctrines :
  1. Do not commit violence (Ahimsa)
  2. Do not speak a lie (Satya)
  3. Do not steal (Asteya)
  4. Do not possess any property (Aparigraha)
  5. Observe Brahamacharya (celibacy) [Added by Mahavira]
- Parsvanatha talked about covering upper and lower portion of the body, but Mahavira asked followers to discard clothes altogether. Jainism recognised existence of God but placed them below Jina. Jainism also not condemned the Varna system. It rejected the strict Varna order and Vedic rituals. It believes that "by one's action one becomes a Brahmin, a Kshatriya, or a Vaishya, or a Sudra."
- Jainism aimed to address the perceived flaws of the Varna system and ritualistic practices, emphasizing the cycle of karma and rebirth, with the goal of achieving liberation through moral actions and self-discipline.
- Three jewels of Jainism which believed to lead the path towards liberation are:
  - Right Knowledge (Samyak Gyana)
  - Right Faith (Samyak Darshana)
  - Right Conduct (Samyak Charitra)
- Householders were expected to observe the milder form of the practise of these virtues called anuvrata (small vows) in comparison to the monks.
- Mahavira rejected Vedic authority.
- The most important idea in Jainism is that the entire world is animated: even stones, rocks and water have life. Non-injury to living beings, especially to humans, animals, plants and insects, is central to Jaina philosophy.
- Philosophy of Syadavada (Syad: relative to some standpoint, vada: doctrine, theory, view) Knowledge is partial and always relative to some particular point of view and about particular aspects of objects.
- Philosophy of Anekantavada (theory of plurality): Ultimate truth and reality are complex and have multiple aspects/perspectives.

Sects of Jainism

- About 500 years after Mahavira's death, in about 79 or 82 CE, a schism occurred in Jainism.
- Magadha was affected by severe famine, and some of the Jaina monks under Bhadrabahu went South to maintain their strict discipline. They remained without garments and were known as Digambaras (space-clad or naked).
- The major Sub-Sects of Digambaras are Bisapanth, Terapanth, and Taranapanth (Samaiyapantha). The minor Sub-sects are Gumanapantha and Totapantha
- Other monks who stayed back under the leadership of Sthulabhadra and adopted a white garment were known as Svetambaras (white-clad). The Sub-sects of Svetambaras are Murtipujaka, Sthanakvasi, Terapanth.
- The schism weakened Jainism in Magadha, but it found ardent followers in Gujarat, Rajasthan, Madhya Pradesh, Orissa and Karnataka..

The Spread of Jainism

- Mahavira organised Jainism in a Sangha in which both men and women were allowed. He preached his teachings in Prakrit and gave his first sermon near Rajgir.
- Jainism spread to different parts in India, such as Gujarat, Tamil Nadu and Karnataka.
- It believed that Jainism was spreaded to Karnataka by Chandragupta Maurya, who became a Jain monk himself.
- Second cause of the spread of Jainism was that North India was famine struck and Jain monks went to South under the leadership of Bhadrabahu. When they came back, there were certain visible changes in the two groups of Jainism.
- It spreaded to Kalinga during fourth century BC and given patronage by its ruler Kharavela. It is believed that from here, it spreaded to Tamil Nadu.
- Gradually, Jainism spread too many parts of India. Like the Buddhists, Jaina scholars produced a wealth of literature in a variety of languages – Prakrit, Sanskrit and Tamil.
- For centuries, manuscripts of these texts were carefully preserved in libraries attached to temples. Some of the earliest stone sculptures associated with religious traditions were produced by devotees of the Jaina Tirthankara's, and have been recovered from several sites throughout the subcontinent.

What is Sallekhana/Santhara?

- It is a form of penance where an individual perform in order to get rid of the cycle of birth and rebirth. It is a form of starvation in which a person consumes less food and water; gradually, fasting into death.

Important Jain Councils?

Council	Year	Place	Leader	Main Point
First	322-298 BC	Patliputra	Sthulabhadra	12 Angas were compiled
Second	512 AD	Vallabhi	Devardhi Kshemashramana	12 upangas were created

Jain Architecture

- Statue of Gomateshwara (Bahubali) at Shravanabelagola in Karnataka and temples at Gwalior, Khajuraho, Deogarh, Chanderi, etc are the examples of rich heritage of Jaina architecture.
- Earliest evidence of Jaina architecture was found in caves (viharas) of Odisha, such as in Khandagiri, Udayagiri (first century BC), Hanthi Gumpha (first century BC) and Ellora (11th and 12th century AD) in Maharashtra.
- Jaina temples at Dilwara in Rajasthan were built by Solanki rulers. They were dedicated to Jain Tirthankara. These temples were completely built of white marble and are also famous for their unique and distinct style.
- Ranakpura Jaina temple was attributed to first tirthankara Adinath. It was built in Chaumukh design of architecture. The temple was built in 15th century AD.
- 84 feet high statue of Rishabhdeva has been built at Bawangaja (Badwani district of Madhya Pradesh). It was created in 12th century AD.

What is Hagiography?

Hagiography is a biography of a saint or religious leader. Hagiographies often praise the saint's achievements, and may not always be literally accurate. They are important because they tell us about the beliefs of the followers of that particular tradition.

Jaina Literature

Jaina literature can be divided in two categories:

1. **Agama Literature**
   It includes sacred literature, written in Ardh Magadhi such as:
   Angas – 12, Upangas – 12, Prakirnas – 10, Chhedasutra – 6, Mulasutra – 4
2. **Non-Agama Literature**
   These are commentaries, explanation of Agama literature, independent work of scholars and ascetics. Major examples of it are:
   Kalpa Sutra – Bhadrabahu, Theravali – Merutunga, Padma-Charita – Vimala Suri, Antara Katha – Rajshekhara, Parisishtha Parwan – Hemachandra

Decline of Jainism

The reasons for the decline of Jainism are :

1. **Lack of Royal Patronage -** Later kings like Harsha and Kanishka promoted Buddhism, which resulted in decline of royal patronage of Jain religion.
2. **Easy Living by Monks -** Monks did not put efforts to spread and popularise Jainism. Traders and merchants remained loyal but do not promoted Jainism.
3. **Jaina Philosophy -** The philosophy of austerity and penance were harsh as compared to Buddha's middle path, which attracted common people more into Buddhism than in Jainism.
4. **Division of Jainism In later phase-** Jainism was divided in two factions namely Shvetambar and Digambara. This led to division of the followers resulting in overall loss of relevance.

Differences Between Jainism and Buddhism

- Buddhism neither accepted nor denied the existence of God, whereas Jainism does not believe in a personal God or a creator God.
- According to Jainism, God is that soul who has completely removed all the Karmas. The defining characteristic of Godhood is identical to that of liberation itself.
- Jainism did not condemn the varna system as Buddhism did.
- Mahavira believed a person's varna in this life was determined by their past-life virtues and sins, extending liberation prospects to lower caste members.
- Buddhism advocated a middle path, i.e., avoidance of extremities of penance and enjoyment, whereas Jainism advocated extreme penance and asceticism.
- Jainism believes in the transmigration of the soul, while Buddhism does not.

05 Mahajanapadas

Epigraphy- Epigraphy is the study of inscriptions.

Emergence of Mahajanapadas

- By sixth century BC, widespread use of iron started.This led to the clearing of forest area over Gangetic plain and ultimately large settlements came into existence in the region.
- New iron tools and weapons increased production of food grains as well as developed the art of warfare.
- Emergence of new agrarian economy, development of large settlements (cities), surplus production, army led to creation of large area under one command known as Janapadas.
- Panchala, Kosala, Kashi, Surasena, Videha were among these Janapadas and named after the rulers who ruled them. These Janapadas were either kingdoms or republics (Ganasangha). Republic is an area governed by a group of people under one elected head.
- In ancient republics, it was Kshatriya clan which owned and ruled the land. Some historians also called them oligarchy as they didn't allow non-Kshatriya to govern the republic.
- Over the period of time, some Janapadas emerged as Mahajanapadas after gaining great territorial control and increasing their power. They were constantly fighting with one another in order to extend their area of dominance or control.

The Earliest states- The Sixteen Mahajanapadas

- The sixth century BCE is often regarded as a major turning point in early Indian history. It is an era associated with early states, cities, the growing use of iron, the development of coinage, etc.
- It also witnessed the growth of diverse systems of thought, including Buddhism and Jainism. Early Buddhist and Jaina texts mention, amongst other things, sixteen states known as mahajanapadas.
- Although the lists vary, some names such as Vajji, Magadha, Koshala, Kuru, Panchala, Gandhara and Avanti occur frequently.
- Clearly, these were amongst the most important mahajanapadas. While most mahajanapadas were ruled by kings, some, known as ganas or sanghas, were oligarchies, where power was shared by a number of men, often collectively called rajas. Both Mahavira and the Buddha belonged to such ganas.
- In some instances, as in the case of the Vajji sangha, the rajas probably controlled resources such as land collectively. Although their histories are often difficult to reconstruct due to the lack of sources, some of these states lasted for nearly a thousand years.
- Each mahajanapada had a capital city, which was often fortified. Maintaining these fortified cities as well as providing for incipient armies and bureaucracies required resources.
- From c. sixth century BCE onwards, Brahmanas began composing Sanskrit texts known as the Dharmasutras. These laid down norms for rulers (as well as for other social categories), who were ideally expected to be Kshatriyas.
- Rulers were advised to collect taxes and tribute from cultivators, traders and artisans.
- Gradually, some states acquired standing armies and maintained regular bureaucracies. Others continued to depend on militia, recruited, more often than not, from the peasantry.

NOTE- Oligarchy refers to a form of government where power is exercised by a group of men. The Roman Republic, about which you read last year, was an oligarchy in spite of its name

Let's see all the Sixteen Mahajanapadas

Majority of these Mahajanapadas were located North of Vindhyan region and extended from North-West Frontier region to Bihar. These Mahajanapadas fought with each other constantly and over the period of time Magadha became most powerful Mahajanapada. Ultimately, it became first powerful kingdom of India.

Description of Sixteen Mahajanapadas

1. Kashi - Capital - Varanasi
   - It was powerful Mahajanapada. It was famous for its cotton textiles and market for horses.
2. Kosala - Capital - Sravasti, Ayodhya
   - Its most popular king was Prasenjit. He was the contemporary of Buddha.
3. Anga - Capital - Champa
   - It was a great centre of trade and commerce. In middle of sixth century BC, it was annexed by Magadha under Bimbisara.
4. Vajji - Capital - Videha, Mithila, Vaishali
   - It represented a confederacy of eight clans of whom Videhas were the most well-known. The Videhas has also had their capital at Mithila.
5. Malla - Capital - Kushinagar, Pawa
   - Buddha died in this at Kushinagar. Magadha annexed it after Buddha's death.
6. Chedi - Capital - Shaktimati
   - The territory of Chedi corresponded to the Eastern parts of modern Bundelkhand. A branch of Chedis

founded a royal dynasty in the kingdom of Kalinga.

7. Vatsa - Capital - Kausambi
   - It was situated around the region of Allahabad. Its powerful king was Udayin.
8. Kuru (Situated in Meerut, Delhi and Thaneshwar) - Capital - Indraprastha
   - At the Buddha's time, Kuru country was ruled by a chieftain named Kauravya.
9. Panchala - Capital - Ahichhatra, Kampilya
   - It was located in Rohilkhand and parts of Central Doab.
10. Matsya - Capital - Viratnagar
    - It was located in the region of Rajasthan. Sujata ruled over both the Chedis and the Matsyas.
11. Surasena - Capital - Mathura
    - It had a republican form of government. Avantiputra, the king of Surasena, was amongst the first chief disciples of the Buddha.
12. Asmaka - Capital - Patali
    - It was located on the bank of the river Godavari. It was the southernmost Mahajanapada ruled by the Ikshvaku Kshatriyas.
13. Avanti - Capital - Ujjayini, Mahishmati
    - It was located around the region of Ujjain district in Madhya Pradesh. Chanda Pradyota was the most powerful king of Avanti.
14. Gandhara - Capital - Taxila
    - It was famous for education and learning traditions in ancient India. Panini and Kautilya were the world renowned alumnus of the Taxila University situated in Gandhara.
15. Kamboja - Capital - Rajapura
    - Kautilya's Arthashastra and Ashoka's Edict. XIII attested that the Kambojas followed a Republican Constitution.
16. Magadha - Capital - Rajgriha, Pataliputra
    - This Mahajanapada started the policy of Imperialism. The founders of the kingdom were perceived to be Jarasandha and Brihadratha. However, its real imperial foundation was laid by Bimbisara and ajatshatru.

Let's see Magadha in short

- Between the sixth and the fourth centuries BCE, Magadha (in present-day Bihar) became the most powerful mahajanapada.
- Modern historians explain this development in a variety of ways: Magadha was a region where agriculture was especially productive. Besides, iron mines (in present-day Jharkhand) were accessible and provided resources for tools and weapons. Elephants, an important component of the army, were found in forests in the region.
- Also, the Ganga and its tributaries provided a means of cheap and convenient communication. However, early Buddhist and Jaina writers who wrote about Magadha attributed its power to the policies of individuals: ruthlessly ambitious kings of whom Bimbisara, Ajatasattu and Mahapadma Nanda are the best known, and their ministers, who helped implement their policies.
- Initially, Rajagaha (the Prakrit name for presentday Rajgir in Bihar) was the capital of Magadha. Interestingly, the old name means "house of the king".
- Rajagaha was a fortified settlement, located amongst hills. Later, in the fourth century BCE, the capital was shifted to Pataliputra, present-day Patna, commanding routes of communication along the Ganga.

Vajji

- While Magadha became a powerful kingdom, Vajji, with its capital at Vaishali (Bihar), was under a different form of government, known as gana or sangha.
- In a gana or a sangha there were not one, but many rulers. Sometimes, even when thousands of men ruled together, each one was known as a raja.
- These rajas performed rituals together. They also met in assemblies, and decided what had to be done and how, through discussion and debate.
- For example, if they were attacked by an enemy, they met to discuss what should be done to meet the threat. However, women, dasas and kammakaras could not participate in these assemblies. Both the Buddha and Mahavira belonged to ganas or sanghas.
- Some of the most vivid descriptions of life in the sanghas can be found in Buddhist books.

Key Words

a. Gana- Is used for a group that has many members.
b. Sangha- Means organisation or association

How are empires different from kingdoms?

- Emperors need more resources than kings because empires are larger than kingdoms, and need to be protected by big armies.
- So also they need a larger number of officials who collect taxes

Tax System during early states

As the rulers of the mahajanapadas were (a) building huge forts (b) maintaining big armies, they needed more resources. And they needed officials to collect these. So, instead of depending on occasional gifts brought by people, as in the case of the raja of the janapadas, they started collecting regular taxes.

- Taxes on crops were the most important. This was because most people were farmers. Usually, the tax was fixed at 1/6th of what was produced. This was known as bhaga or a share.
- There were taxes on crafts persons as well. These could have been in the form of labour. For example, a weaver

or a smith may have had to work for a day every month for the king.
- Herders were also expected to pay taxes in the form of animals and animal produce.
- There were also taxes on goods that were bought and sold, through trade.
- And hunters and gatherers also had to provide forest produce to the raja.

Changes in Agriculture
- Two major changes took place during this time in the field of agriculture.
- The first was the increasing use of the iron ploughshare to turn heavy and clayey soil so that more and more crops can be produced.
- The second was transplanting paddy, where instead of scattering the seeds, saplings were grown and then planted in the fields.
- This process required a lot of hard work, so slave men and women known as daasas and daasis and bonded labourers called kammakaras were employed to work in the fields.

Major political and economic developments

c. 500-400 BCE	Rulers of Magadha consolidate power
c. 327-325 BCE	Invasion of Alexander of Macedon
c. 321 BCE	Accession of Chandragupta Maurya
c. 272/268-231 BCE	Reign of Asoka
c. 185 BCE	End of the Mauryan empire
c. 200-100 BCE	Indo-Greek rule in the northwest; Cholas, Cheras and Pandyas in south India; Satavahanas in the Deccan
c. 100 BCE-200 CE	Shaka (peoples from Central Asia) rulers in the northwest; Roman trade; gold coinage
c. 78 CE?	Accession of Kanishka
c.100-200 CE	Earliest inscriptional evidence of land grants by Satavahana and Shaka rulers
c. 320 CE	Beginning of Gupta rule
c. 335-375 CE	Samudragupta
c. 375-415 CE	Chandragupta II; Vakatakas in the Deccan
c. 500-600 CE	Rise of the Chalukyas in Karnataka and of the Pallavas in Tamil Nadu
c. 606-647 CE	Harshavardhana king of Kanauj; Chinese pilgrim Xuan Zang comes in search of Buddhist texts
c. 712	Arabs conquer Sind

Important Dyanasty of majanapadas are as follows

Haryanka Dyanasty
- The Haryanka dynasty was the first to rule in the Magadha Mahajanapada.
- It was founded by Bimbisara.

Bimbisara (544-492 BC)
- He was the first ruler of the Mahajanapada and contemporary of Gautama Buddha. Bimbisara adopted various mechanisms to increase the geographical area and dominance of Magadha.
- He defeated Anga and established matrimonial relations with Kosala (Mahakoshaladevi), Lichchavi (Chellana) and Madra clan. This made the position of Bimbisara strong.
- The Gandhara Ruler of Taxila Pukkusati sent an embassy to Bimbisara.

Ajatashatru (492-460 BC)
- He killed his father Bimbisara and became the ruler of Magadha kingdom. He did not believe in matrimonial alliance-based relationships.
- He attacked and defeated Prasenjit (king of Kosala). He also defeated Lichchavi king after 16 years of war.
- During his reign, first Buddhist Council was convened at Rajgriha weeks after death of Gautam Buddha.

Udayin (460-444 BC)
- He was son and successor of Ajatashatru. He was a weak ruler as compared to his predecessors.
- He built the fort at Pataliputra and shifted capital from Rajgriha to Pataliputra.

Shishunag Dynasty
- Shishunag (412-394 BC) was the officer of Udayin, who replaced Udayin and started a new dynasty rule under his name.
- During his reign, the supremacy of Magadha established over Avanti (in other words, Magadha became the sole super Mahajanapada). He was succeeded by Kalashoka (Kak Varna).
- Kalashoka (394-366 BC) shifted capital from Vaishali to Pataliputra and also convened Second Buddhist council.

Nanda Dynasty
- Shishunags were replaced by Nandas, who are considered as first empire builders of India. They defeated the kingdom of Kalinga for the first time and brought image of Jina as a victory trophy.
- Prominent Nanda ruler was Mahapadmananda who has a mighty army consisted of large number of soldiers, elephants, chariots. It was believed that Mahapadmananda's army stopped Alexander to proceed further eastwards.

- Dhanananda was the last ruler of Nanda dynasty and was replaced by Chandragupta maurya, who established mauryan Dyanasty

Foreign Invasion

In fourth century BC, Greeks and Iranians fought for the supremacy in the Indian subcontinent region. Greek rulers not only conquered Asia minor region but also marched towards India beyond Indus plains.

Iranian or Persian Invasion

The Achaemenian rulers of Iran, who expanded their empire at the same time as done by Magadhan kings, took advantages of the political disunity of the North-Western frontier. Herodotus, the Greek historian, also known as the Father of History states that in 516 BC, Darius (552-486 BC), the grandson of Cyrus, sent a naval expedition to explore the valley of the Sindhu river and annexed a part of Punjab and Sindh. The Indian soldiers formed a part of the Achaemenian army that conquered Greece in the time of the Persian ruler Xerxes (465-456 BC). The successor of Darius I, Darius III also enlisted Indian soldiers and sent them to fight with Alexander.

Effects of the Persian Invasion It led to the introduction of the Aramaic form of writing, which later developed into the Kharosthi alphabets. It led to the promotion of Indo-Iranian trade. Geographical exploration of the Indus and Arabian Sea, lead to the opening up of a new water route. Fusion of the Persian art forms became, quite visible in the Mauryan art and architecture.

Greek Invasion

In the fourth century BC, the Greeks and the Iranians fought for the supremacy of the world. The Greek ruler Alexander conquered not only Asia Minor and Iraq, but also Iran. From Iran, he marched towards India as he was attracted by its wealth. Alexander who came through the Khyber pass, conquered the major principalities one by one. Among the rulers of these territories, two well-known were, Ambhi, the prince of Taxila and Porus, whose kingdom lay between the Jhelum and the Chenab. Ambhi, readily submitted to the invader, augmented

his army and replenished his treasure. On the other hand, another Indian ruler, Porus fought bravely, but was defeated.

Battle of Hydaspes The Battle of Hydaspes was fought between Alexander the Great and King Porus in 326 BC. The Battle took place on the banks of the Jhelum river; which was known as Hydaspes to ancient Greeks. In the battle, Porus surrendered and the Alexander emerged victorious. After the battle, the Alexander was deeply impressed by the bravery and resistance by Porus and made Porus his satraps (Viceroy to the king).

Effects of the Greek Invasion It opened up the trade route between the North-West India and Western Asia and Europe. Opening up off our distinct routes between India and Greece by land and sea paved the way for increased trade and cultural contacts between the two regions. Not only did the Greek invasion led to the coming up of guilds (Shreni), but also facilitated trade due to the fact that money also got introduced post the invasion. The Greek Art influenced the architecture of the period, for instance, the Ashokan pillars have been influenced by the same Many Greek scholars came to India and wrote on Indian history, now of immense relevance in the reconstruction of the then contemporary socio-religious aspects. The Greek invasion also further helped in the expansion of Mauryan empire in North-West India, since, the local powers were already subsumed by Alexander.

06 Mauryan Empire

Sources of Mauryan Dynasty

- **Kautilya's Arthashastra** is one of the greatest treatises on economical, socio-political condition of the contemporary period.
- The valuable contemporary work, such as the account of **Megasthenes** (Greek ambassador to the court of Chandragupta Maurya), which survives in fragments.
- The **inscriptions of Asoka** (c. 272/268-231 BCE) on rocks and pillars are often regarded as amongst the most valuable sources.
- Both Indian and classical sources suggest that **Alexander's retreat** from India facilitated Chandragupta to carve out a kingdom for himself.
- **Mudrarakshasa** a historical play in Sanskrit by **Vishakhadatta** of fourth century AD narrated the ascent of the king Chandragupta Maurya to power in Northern India with the aid of Chanakya
- **Parisisthaparvana**, a Jain work, written by **Hemachandra** is a biography of Chanakya. It also crucial information about Chandragupta Maurya, such as his early life, his conquest of Magadha, the famine in Magadha and his conversion to Jainism.
- Other sources, namely, **Rajatarangini of Kalhana**, **Kathasaritsagar of Somadev** and **Brihatkathamanjari of Kshemendra** also provide vital information about the Mauryan period.
- **Buddhist Jatakas** describe the stories of previous births of Gautama Buddha. They tell us about the prevalent social order, existence of guilds, popular customs which flourished till the Mauryan age.
- **Manjusrimulkalpa** is a non-canonical Buddhist work that covers wide historical period from the seventh century BC to the eighth century AD. It also contains important information about the Nandas and Mauryas.

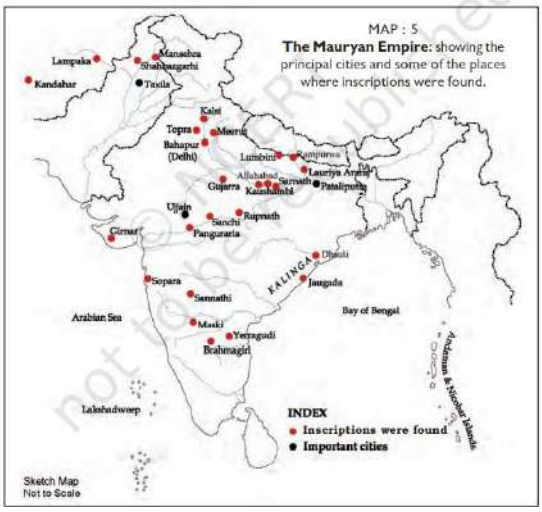
Languages and script during the Mauryan Period

- Most Asokan inscriptions were in the **Prakrit language** while those in the northwest of the subcontinet were in **Aramaic** and **Greek**. Most Prakrit inscriptions were written in the **Brahmi script**; however, some, in the northwest, were written in **Kharosthi.** The Aramaic and Greek scripts were used for inscriptions in Afghanistan.

What is Dynasty?

When members of the same family become rulers one after another, the family is often called a dynasty. The Mauryas were a dynasty with three important rulers — Chandragupta, his son Bindusara, and Bindusara's son, Ashoka.

Prominent Rulers of Maurayn Dyansty



1. Chandragupta Maurya

- Mauryan dynasty was established by Chandragupta Maurya. He belonged to an ordinary family.
- According to Brahmin traditions/sources, Chandragupta Maurya's belonged to a **humble origin** and lived in Nanda king's palace (Ranawas).
- Chandragupta, with the help of **Kautilya (Chanakya)** overthrew the Nanda ruler Dhanananda and established Mauryan dynasty.
- According to a Greek historian Justin, in order to establish his dominance, Chandragupta started a military campaign with six lakh soldiers in whole India.
- Chandragupta Maurya also fought war with Indo-Greek ruler **Seleucus Nicator** in which the Chandragupta emerged victorious. Seleucus married his daughter **Helena** to Chandragupta Maurya.
- Seleucus Nicator also sent his **ambassador Megasthenes** to the Mauryan court. Megasthenes book **Indica** is a very important source of Mauryan Empire.
- During the time of Chandragupta, the Mauryan rule was spread in the whole of Indian subcontinent except Tamil Nadu and North-East parts of India.
- In the last phase of his life, Chandragupta Maurya left the throne, embrassed Jainism from Jain Sage **Bhadrabahu** and died performing **Sallekhana** (Fasting Into death) at Shravanabelagola (Mysore).

2. Bindusara

- After Chandragupta, his son Bindusara became the ruler of the Mauryan Empire.
- During the reign of Bindusara, the Maurya Empire spread to the South as far as Mysore and thus included almost the entire country (except Kalinga and far Southern kingdoms).

- The Greeks called Bindusara **Amitrochatas** (Amitraghat in Sanskrit).
- During the reign of Bindusara, **Antiochus**, the ruler of Syria, sent dry figs, wine to Bindusara but refused to send a Sophist (philosopher).
- **Deimachus**, an ambassador of Antiochus I was at the court of Bindusara.
- Buddhist books mentioned that he embraced Aajivika sect under the guidance of Pingala Vatsa.

3. **Ashoka**
   - Ashoka was the Governor of Ujjain , before ascending the throne.
   - During his fathers' reign, he also went Taxila to supress the rebellion.
   - According to the Buddhist traditions, Ashoka was extremely cruel in his early life and sat on the throne after killing his 99 brothers, however there is no historical authenticity of this. **Dipavamsa** states that in the year 273 BC, he captured the Magadha Empire but crowned in 269 BC with the help of his abled minister **Radhagupta.**
   - Ashoka was the first Indian king, who gave Royal public orders through his Edicts.
   - Information about Ashoka's reign can be obtained from his inscriptions, which can be categorised in five types:
     1. Major rock inscriptions
     2. Minor rock inscriptions
     3. Separate inscriptions
     4. Major pillar inscriptions
     5. Minor pillar inscriptions

     [Epigraphy - the study and interpretation of ancient inscriptions]
   - Ashoka addressed his subjects as 'son' and called himself as **'Devanam Piyadassi'**. His name Ashoka was found only at three places in Karnataka and one in Madhya Pradesh.
   - Ashoka's inscriptions have been found in present-day India, Nepal and Afghanistan. So far these inscriptions have been found in 45 places in a total of 182 recitations.
   - Ashoka's inscriptions composed in **Prakrit** and are written in **Brahmi script** in most parts of the empire however, inscriptions from North-Western part are written in **Kharosthi** and **Aramaic script**.

Some important Ashokan inscriptions

1. **Major rock eddicts**- The Major Rock Edicts of Indian Emperor Ashoka refer to 14 separate major Edicts of Ashoka which are significantly detailed and represent some of the earliest dated rock inscriptions of any Indian monarch. These edicts are preceded chronologically by the Minor Rock Edicts.

Distribution of Major rock eddicts

They were found at distant locations of Mauryan Empire as follows

Edict	State
kalsi	Uttarakhand
Sopara	Maharastra
Girnar	Gujrat
Yerragudi	Andhra Pradesh
Dhauli and Jaugada	Odisha
Manshera and Shahbazgarhi	Pakistan
Kandahar	Afghanistan
Sannati or Sannathi	Karnataka

Fourteen Major rock eddicts

- **Major Rock Edict I**
  - Prohibits animal slaughter. Bans festive gatherings and killings of animals. Only two peacocks and one deer were killed in Asoka's kitchen. He wished to discontinue this practice of killing two peacocks and one deer as well.
- **Major Rock Edict II**
  - Provides for care for man and animals, describes recipients as the Chola, Pandyas, Satyapura and Cheras Kingdoms of South India.
- **Major Rock Edict III**
  - Generosity to Brahmans. Issued after 12 years of Asoka's coronation. It says that the Yuktas (subordinate officers) and Pradesikas (district Heads) along with Rajukas (Rural officers) shall go to the all areas of kingdom every five years and spread the Dhamma Policy of Asoka.
- **Major Rock Edict IV**
  - Dhammaghosa is ideal to the mankind and not the Bherighosa. Impact of Dhamma on society.
- **Major Rock Edict V**
  - Concerns about the policy towards slaves. He mentions in this rock edict "Every Human is my child". Appointment of Dhammamahamatras is mentioned in this edict.
- **Major Rock Edict VI**
  - Describes King's desire to get informed about the conditions of the people constantly. Talks about welfare measures.
- **Major Rock Edict VII**
  - Requests tolerance for all religions - "To foster one's own sect, depreciating the others out of affection for one's own, to exalt its merit, is to do the worst harm to one's own sect."
- **Major Rock Edict VIII**
  - Describes Asoka's first Dhamma Yatra to Bodhgaya & Bodhi Tree.

- **Major Rock Edict IX**
  - Condemns popular ceremonies. Stress in ceremonies of Dhamma.
- **Major Rock Edict X**
  - Condemns the desire for fame and glory. Stresses on popularity of Dhamma.
- **Major Rock Edict XI**
  - Elaborates Dhamma Major.
- **Rock Edict XII**
  - Directed and determined request for tolerance among different religious sects. Also written in Greek in the Kandahar Greek Edict of Ashoka (last portion)
- **Major Rock Edict XIII**
  - It is the largest inscription from the edict. It talks about the Ashoka's victory over Kalinga and also mentions about the high number of casualties in that war. King considered the victory by "Dhamma" to be the foremost victory; mentions the victory of "Dhamma" where the Greek being named *Amtiyoga* or *Amtiyaka* , identified with Antiochus II Theos of the Seleucid Empire, rules; it also mentions the victory of Dhamma where rule the following Greek kings beyond Antiochus:
- **Major Rock Edict XIV**
  - Describes engraving of inscriptions in different parts of country.

Minor rock eddicts

The Minor Rock Edicts of Ashoka (r.269-233 BCE) are rock inscriptions which form the earliest part of the Edicts of Ashoka, and predate Ashoka's Major Rock Edicts. These are the first edicts in the Indian language of Emperor Ashoka, written in the Brahmi script in the 11th year of his reign.

List of minor rock eddicts

Edict	State
yeraaaguddi	Andhra Pradesh
Rupnath	Madhya Pradesh
Brahmagiri	Karnataka
Bhabru	Rajasthan
Lampaka	Afghanistan
Baharpur	Delhi
Bairat	Rajasthan
Gujarra	Madhya Pradesh
Ratanpura	Bihar
Panguraria	Madhya Pradesh
Sohgaura	Uttar Pradesh
Sahasram	Bihar
Barabar Caves	Bihar
Mahastan	Bangladesh
Rajula- Mandagiri	Andhra Pradesh
Suvarnagiri	Andhra Pradesh
Brahmagiri	Karnataka
Maski	Karnataka

- **James Prinsep** was able to decipher Asokan Brahmi in 1838.

Who changed Ashoka's life- Kalinga War?

- Ashoka's domestic and foreign policies were influenced by the Buddhist ideology. After becoming the emperor, he fought the major war, popularly known as **Kalinga War** in 261 BC.
- Kalinga is the ancient name of **coastal Orissa**. The source of the Kalinga war is the inscriptions.
- Ashoka successfully conquered Kalinga. It became the fifth province of the Magadha along with **Prachaya, Avanti, Uttarpatha** and **Dakshinapatha**.
- According to the Buddhist literature, lakhs of people were killed in this war, lakhs of people were wounded and 1, 50000 people were prisoners of war.
- Ashoka was deeply moved by the large scale massacre in the Kalinga war. He adopted **Dhamma-Ghosha** in place of **Bheri-Ghosha**.

Ashoka's Path towards Dhamma after Kalinga war

- Ashoka became Buddhist after Kalinga war. He provided immense donations to Buddhists and promoted **Dhamma Yatra**. According to traditional **Anushrutis**, Ashoka organised **third Buddhist Council**.
- Ashoka set a very high ideal for himself i.e., the king being equal to the father.
- Ashoka appointed **Dhammamahamattas** to propagate Dhamma among different sections of the society including women.
- Ashoka's **Dhamma Policy** was not only religiously motivated, but he consciously tried to use as his state policy as well.
- Ashoka sent his missionaries to promote Buddhism in Sri Lanka and Central Asia. Ashoka used to ask the tribes to the path of Dhamma.
- It is known from the **Kandahar inscription** that due to the policy of Ashoka's Dhamma, the fowlers and fishermen also renounced the violence and lived the life of the farm producers.
- Ashoka opposed rituals and traditions specially prevailed among women. He banned killings of various birds and animals.
- Ashoka taught people the lesson of live and let live. He taught kindness towards living beings and good behaviour towards brothers.

Similar refrence- The china wall

- Somewhat before the time of the Mauryan Empire, about 2400 years ago, emperors in China began building the Great Wall.
- It was meant to protect the northern frontier of the empire from pastoral people. Additions to the wall were made over a period of 2000 years because the frontiers of the empire kept shifting.
- The wall is about 6400 km long, and is made of stone and brick, with a road along the top. Several thousand people worked to build the wall. There are watch towers all along, at distances of about 100-200 m.

Mauryan Provincial system

- The Mauryan Empire was divided into several provinces. Each province was under the control of a prince.
- Provinces were also divided into smaller units. There was a system of administration in both Gramanchal and Nagaranchal

Provinces	Capital
Uttrapath	Taxila
Avantika	Ujjaini
Dakshinapath	Suvarnagiri
Magadha	Patliputra
Kalinga	Tosali

City Administration

Megasthenes has described the city administration of Pataliputra. Pataliputra city was administered by a group of 30 members. There was a total of six committees in the city and each had five members. Urban administration was handled by a Nagarika i.e. city superintendent. His chief duty was maintenance of law and order.

Military Administration

- According to Megasthenes, there was a council of 30 members for military administration, which was divided into six sub-committees having five members each.
- These six sub-committees were:
  - Infantry
  - Elephant
  - Cavalry
  - Navy
  - Chariot
  - Transport and provisions.

Mauryan Administration system

- The king was the head of the Mauryan administrative system. Kautilya has called the king **Dharma Pravartak** i.e., the 'Operator of the Social System'.
- The top officials in the Mauryan administration were called **Tirthas** (18 in numbers). Most of the officers were paid in cash. Ministers, priests, commanders and princes were of the highest order and were given high salaries.
- The messenger was an important official. He moved from place to place and kept an eye on the activities of the spy officers of the king.

Economic Structure

- According to Arthashastra, 27 **Adhyakshas** were appointed in the entire state. They were responsible mainly to regulate economic functions.
- These officers used to control and regulate agriculture, trade and commerce, weight and measurement, mines, spinning and weaving.
- State also provided facilities for irrigation and water distribution and levied tax on the same. **Kautilya's** Arthashastra mentioned that, there is a system of forced labour in agriculture, which was an important social development.
- However, **Megasthenes** said slavery was not present in Mauryan Empire.
- In the Mauryan Empire, the state had a monopoly on the sale of mines, alcohol and the manufacturing of weapons.
- Historically slave system came to India with Turkish rulers. However, in the ancient period, it existed in the form of domestic servants and were generally regarded as the members of the master's family.
- The trade routes contributed greatly to the advanced economic system of the Mauryan Empire.
- A popular trade route of this empire was from Pataliputra to Nepal via Vaishali and Champaran.

Tax Structure

- Kautilya has described various taxes that were collected from farmers, craftsmen and traders.
- The **Samaharta** was the supreme authority of tax assessment and the **Sannidhata** was the custodian of the state treasury and warehouse. The elaborated system of tax assessment was first evident in the Mauryan Empire in ancient India.
- In rural areas, there were state warehouses, which indicates that tax was also collected in the form of food grains.
- The taxes collected from farmers ranged from 1/4th to 1/6th of their produce which can be increased at emergency.
- Custom duty was also levied on goods brought for sale in the city.

- The punch marked silver coins with peacock, mountain and crescent moon were the valid denomination of the Mauryan Empire.

Judicial Administration

- Justice was administered through courts established in all the major towns. Two types of courts existed:
  1. The Dharmasthiya courts dealt with civil law relating to marriage, inheritance, etc. They were presided over by three judges well-versed in sacred laws and three Amatyas (secretaries).
  2. Kantakasodhana (removal of thorns) courts were also presided over by three judges and three Amatyas. They were established to clear society of anti-social elements and crimes. It functioned like the modern police and relied on a network of spies. Punishments for crimes were usually quite severe.

Agriculture

- During Mauryan Empire, fallow land has been brought under agriculture. Forced labour and cultivators played an important role in this process. This also increased the revenue of the state.

Transportation

- There was also a road in the foothills of the Himalayas. There were major trade centres such as Vaishali, Champaran, Kapilvastu, Kalsi (in Dehradun district), Hazara and Peshawar. In the Northern Plains, the Ganges and its tributaries were part of the water transportation.

Decline of Mauryan Empire

Decline of the Mauryan Empire can be attributed to many factors. These were :

- Weak and Incapable Rulers After the death of Ashoka, Mauryan Empire was ruled by numerous weak and incapable rulers, which resulted into decrease of area under direct control of Mauryan Empire.
- Foreign Invasion Many Greek and Achaemenian rulers started invading India. As a result, Mauryan Empire was divided into various independent and autonomous regions, particularly in North-Western parts of India.
- Rise of New Dynasty Pushyamitra Shunga, who was the Commander of last Mauryan King 'Brahadratha', killed the king and established himself on the throne at Pataliputra. He was a Brahmin and tried to revive Brahmanism and established his control over North and Central India.
- Economical Degradation Ashoka maintained a large army, which required huge sum of money for its maintenance. This led to the decline of royal treasury. Further, huge donations given by Mauryan rulers to Buddhists also depleted the treasury.
- Reaction of Brahmins Although Ashoka adopted policies of non-violence and prohibition of sacrificial rituals, but it displeased Brahmanical sacrificial order. This resulted into increased support of Brahmins to create displeasure and sense of insecurity against Mauryans (like Pushyamitra Shunga). As a result, many new dynasties emerged during this time, were ruled by Brahmin kings e.g., Satavahana, Shunga etc.

07 Kingship and Social Change: 600 BCE - 600 CE

What is chief and chiefdoms?

- A **chief** is a powerful man whose position may or may not be hereditary. He derives support from his kinfolk.
- His functions may include performing special rituals, leadership in warfare, and arbitrating disputes.
- He receives gifts from his subordinates (unlike kings who usually collect taxes) and often distributes these amongst his supporters. Generally, there are no regular armies and officials in chiefdoms.

Chiefs and kings in the south

- The new kingdoms that emerged in the Deccan and further south, including the chiefdoms of the **Cholas, Cheras** and **Pandyas** in **Tamilakam** (the name of the ancient Tamil country, which included parts of present-day Andhra Pradesh and Kerala, in addition to Tamil Nadu), proved to be stable and prosperous.
- Many chiefs and kings, including the **Satavahanas** who ruled over parts of western and central India (c. second century BCE-second century CE) and the **Shakas**, a people of Central Asian origin who established kingdoms in the north-western and western parts of the subcontinent, derived revenues from long-distance trade.

Divine kings

- One means of claiming high status was to identify with a variety of deities. This strategy is best exemplified by the **Kushanas** (c. first century BCE to 1st Century CE), who ruled over a vast kingdom extending from Central Asia to northwest India.
- Their history has been reconstructed from inscriptions and textual traditions. The notions of kingship they wished to project are perhaps best evidenced in their coins and sculpture. Colossal statues of Kushana rulers have been found installed in a shrine at Mat near Mathura (Uttar Pradesh).
- Similar statues have been found in a shrine in Afghanistan as well. Some historians feel this indicates that the Kushanas considered themselves godlike. Many Kushana rulers also adopted the title **devaputra**, or **"son of god"**, possibly inspired by Chinese rulers who called themselves sons of heaven.
- By the fourth century there is evidence of larger states, including the Gupta Empire. Many of these depended on **samantas**, men who maintained themselves through local resources including control over land.
- They offered homage and provided military support to rulers. Powerful samantas could become kings: conversely, weak rulers might find themselves being reduced to positions of subordination. Histories of the Gupta rulers have been reconstructed from literature, coins and inscriptions, including **prashastis**, composed in praise of kings in particular, and patrons in general, by poets.
- While historians often attempt to draw factual information from such compositions, those who composed and read they often treasured them as works of poetry rather than as accounts that were literally true.
- The **Prayaga Prashasti** (also known as the **Allahabad Pillar Inscription**) composed in Sanskrit by **Harishena**, the court poet of **Samudragupta**, arguably the most powerful of the Gupta rulers (c. fourth century CE), is a case in point.

Changing countryside

Popular perceptions of king

- Inscriptions do not provide all the answers. In fact, ordinary people rarely left accounts of their thoughts and experiences. Nevertheless, historians have tried to solve this problem by examining stories contained in anthologies such as the Jatakas and the Panchatantra.
- Many of these stories probably originated as popular oral tales that were later committed to writing.
- The **Jatakas** were written in **Pali** around the middle of the first millennium CE. One story known as the **Gandatindu** Jataka describes the plight of the subjects of a wicked king; these included elderly women and men, cultivators, herders, village boys and even animals. When the king went in disguise to find out what his subjects thought about him, each one of them cursed him for their miseries, complaining that they were attacked by robbers at night and by tax collectors during the day.
- To escape from this situation, people abandoned their village and went to live in the forest. As this story indicates, the relationship between a king and his subjects, especially the rural population, could often be strained – kings frequently tried to fill their coffers by demanding high taxes, and peasants particularly found such demands oppressive. Escaping into the forest remained an option, as reflected in the Jataka story.

The Sudarshana Lake in Gujrat

- The **Sudarshana lake** was an artificial reservoir. We know about it from a rock inscription (c. second century CE) in Sanskrit, composed to record the achievements of the **Shaka ruler Rudradaman**.
- The inscription mentions that the lake, with embankments and water channels, was built by a **local governor** during the rule of **the Mauryas**.
- However, a terrible storm broke the embankments and water gushed out of the lake. Rudradaman, who was then ruling in the area, claimed to have got the lake repaired

using his own resources, without imposing any tax on his subjects. Another inscription on the same rock (c. fifth century) mentions how one of the rulers of the Gupta dynasty got the lake repaired once again.

Strategy for increasing production

- Meanwhile, other strategies aimed at increasing production to meet growing demand for taxes also came to be adopted.
- One such strategy was the shift to **plough agriculture**, which spread in fertile alluvial river valleys such as those of the Ganga and the Kaveri from c. sixth century BCE.
- The **iron-tipped ploughshare** was used to turn the alluvial soil in areas which had high rainfall. Moreover, in some parts of the Ganga valley, production of paddy was dramatically increased by the introduction of **transplantation**, although this meant back-breaking work for the producer.
- While the iron ploughshare led to a growth in agricultural productivity, its use was restricted to certain parts of the subcontinent – cultivators in areas which were semi-arid, such as parts of Punjab and Rajasthan did not adopt it till the twentieth century, and those living in hilly tracts in the north-eastern and central parts of the subcontinent practised **hoe agriculture**, which was much better suited to the terrain.
- Another strategy adopted to increase agricultural production was the use of **irrigation**, through wells and tanks, and less commonly, canals.
- Communities as well as individuals organised the construction of irrigation works.
- The source of this information was the inscriptions also.

What is Transplantation?

Transplantation is used for paddy cultivation in areas where water is plentiful. Here, seeds are first broadcast; when the saplings have grown they are transplanted in waterlogged fields. This ensures a higher ratio of survival of saplings and higher yields.

What is the Importance of boundaries?

- The **Manusmrti** is one of the best-known legal texts of early India, written in Sanskrit and compiled between c. second century BCE and c. second century CE.
- This is what the text advises the king to do: Seeing that in the world controversies constantly arise due to the ignorance of boundaries, he should have concealed boundary markers buried – stones, bones, cow's hair, chaff, ashes, potsherds, dried cow dung, bricks, coal, pebbles and sand. He should also have other similar substances that would not decay in the soil buried as hidden markers at the intersection of boundaries.

What is Gahapati?

A **gahapati** was the **owner, master or head of a household**, who exercised control over the women, children, slaves and workers who shared a common residence. He was also the owner of the resources – land, animals and other things – that belonged to the household. Sometimes the term was used as a **marker of status** for men belonging to the urban elite, including wealthy merchants.

Who lived in villages?

- There were at least three different kinds of people living in most villages in the southern and northern parts of the subcontinent.
- In the Tamil region, large landowners were known as **vellalar**, ordinary ploughmen were known as **uzhavar**, and landless labourers, including slaves, were known as **kadaisiyar and adimai**.
- In the northern part of the country, the village headman was known as the **grama bhojaka**. Usually, men from the same family held the position for generations.
- In other words, the post was hereditary. The **grama bhojaka** was often the largest landowner. Generally, he had slaves and hired workers to cultivate the land. Besides, as he was powerful, the king often used him to collect taxes from the village.
- He also functioned as a judge, and sometimes as a policeman. Apart from the gramabhojaka, there were other independent farmers, known as **grihapatis**, most of whom were smaller landowners. And then there were men and women such as the dasa karmakara, who did not own land, and had to earn a living working on the fields owned by others. In most villages there were also some crafts persons such as the blacksmith, potter, carpenter and weaver.

Land grants and new rural elites.

- Some of these inscriptions were on stone, but most were **on copper plates** which were probably given as a record of the transaction to those who received the land. The records that have survived are generally about grants to religious institutions or to Brahmanas.
- Most inscriptions were **in Sanskrit**. In some cases, and especially from the seventh century onwards, part of the inscription was in Sanskrit, while the rest was in a local language such as Tamil or Telugu.
- Important example of land grant
    - Prabhavati Gupta was the daughter of one of the most important rulers in early Indian history, Chandragupta II (c. 375-415 CE). She was married into another important ruling family, that of the Vakatakas, who were powerful in the Deccan.

- According to Sanskrit legal texts, women were not supposed to have independent access to resources such as land. However, the inscription indicates that Prabhavati had access to land, which she then granted.
- Land grants such as this one have been found in several parts of the country. There were regional variations in the sizes of land donated – ranging from small plots to vast stretches of uncultivated land – and the rights given to donees (the recipients of the grant).
- Agrahara- An agrahara was land granted to a Brahmana, who was usually exempted from paying land revenue and other dues to the king, and was often given the right to collect these dues from the local people.

Town and Trade

New cities

- Several new cities and specialised centres developed later in several parts of the subcontinent from c. sixth century BCE.
- As we have seen, many of these were capitals of mahajanapadas.
- Virtually all major towns were located along routes of communication. Some such as **Pataliputra** were on riverine routes.
- Others, such as **Ujjayini**, were along land routes, and yet others, such as **Puhar,** were near the coast, from where sea routes began.
- Many cities like Mathura were bustling centres of commercial, cultural and political activity.

A small history of Patliputra

- Each city had a history of its own. Pataliputra, for instance, began as a village known as **Pataligrama.**
- Then, in the fifth century BCE, the Magadhan rulers decided to shift their capital from Rajagaha to this settlement and renamed it.
- By the fourth century BCE, it was the capital of the Mauryan Empire and one of the largest cities in Asia. Subsequently, its importance apparently declined.
- When the Chinese pilgrim Xuan Zang visited the city in the seventh century CE, he found it in ruins, and with a very small population.

Trade in subcontinent and beyond

- From the sixth century BCE, land and river routes criss-crossed the subcontinent and extended in various directions – overland into Central Asia and beyond, and overseas, from ports that dotted the coastline – extending across the Arabian Sea to East and North Africa and West Asia, and through the Bay of Bengal to Southeast Asia and China.
- Rulers often attempted to control these routes, possibly by offering protection for a price. Those who traversed these routes included **peddlers** who probably travelled on foot and merchants who travelled with **caravans** of bullock carts and pack-animals. Also, there were seafarers, whose ventures were risky but highly profitable.
- Successful merchants, designated as **masattuvan** in Tamil and **setthis** and **satthavahas** in Prakrit, could become enormously rich.
- A wide range of goods were carried from one place to another – salt, grain, cloth, metal ores and finished products, stone, timber, medicinal plants, to name a few.
- Spices, especially pepper, were in high demand in the Roman Empire, as were textiles and medicinal plants, and these were all transported across the Arabian Sea to the Mediterranean.

Note- **Periplus"** is a Greek word meaning sailing around and **"Erythraean"** was the Greek name for the Red Sea.

What is Numismatics Coins and Kings

Numismatics is the study of coins, including visual elements such as scripts and images, metallurgical analysis and the contexts in which they have been found.

- To some extent, exchanges were facilitated by the introduction of coinage.
- **Punch-marked coins** made of silver and copper (c. sixth century BCE onwards) were amongst the earliest to be minted and used. These have been recovered from excavations at a number of sites throughout the subcontinent.
- Numismatists have studied these and other coins to reconstruct possible commercial networks. Attempts made to identify the symbols on punchmarked coins with specific ruling dynasties, including the Mauryas, suggest that these were issued by kings.
- It is also likely that merchants, bankers and townspeople issued some of these coins.
- The first coins to bear the names and images of rulers were issued by the **Indo-Greeks,** who established control over the north-western part of the subcontinent c. second century BCE.
- The first gold coins were issued c. first century CE by the **Kushanas**. These were virtually identical in weight with those issued by contemporary **Roman emperor** and the **Parthian rulers** of Iran, and have been found from several sites in north India and Central Asia. The widespread use of gold coins indicates the enormous value of the transactions that were taking place.

- Discovery- Hoards of Roman coins have been found from archaeological sites in south India. It is obvious that networks of trade were not confined within political boundaries: south India was not part of the Roman Empire, but there were close connections through trade.

- Some of the most spectacular gold coins were issued by the **Gupta** rulers. The earliest issues are remarkable for their **purity**. These coins facilitated long-distance transactions from which kings also benefited.
- Later from c. sixth century CE onwards, find of gold coins taper off. There are multiple reasons for this.

Timeline- major Textual Traditions

Time Period	Textual Works
c. 500 BCE	Ashtadhyayi of Panini, a work on Sanskrit grammar
c. 500-200 BCE	Major Dharmasutras (in Sanskrit)
c. 500-100 BCE	Early Buddhist texts including the Tripitaka (in Pali)
c. 500 BCE-400 CE	Ramayana and Mahabharata (in Sanskrit)
c. 200 BCE-200 CE	Manusmriti (in Sanskrit); composition and compilation of Tamil Sangam literature.
c. 100 CE	Charaka and Sushruta Samhitas, works on medicine (in Sanskrit)
c. 200 CE	onwards Compilation of the Puranas (in Sanskrit)
c. 300 CE	Natyashastra of Bharata, a work on dramaturgy (in Sanskrit)
c. 300-600 CE	Other Dharmashastras (in Sanskrit)
c. 400-500 CE	Sanskrit plays including the works of Kalidasa; works on astronomy and mathematics by Aryabhata and Varahamihira (in Sanskrit); compilation of Jaina works (in Prakrit)

Social Structure

Terms for family and kin

- Sanskrit texts use the term **kula** to designate families and **jnati** for the larger network of kinfolk. The term **vamsha** is used for lineage.

Kinship and Marriage Many Rules and Varied Practices

- Families are usually parts of larger networks of people defined as relatives, or to use a more technical term, **kinfolk**. While familial ties are often regarded as "natural" and based on blood, they are defined in many different ways. For instance, some societies regard cousins as being blood relations, whereas others do not.
- For early societies, historians can retrieve information about elite families fairly easily; it is, however, far more difficult to reconstruct the familial relationships of ordinary people.

The Ideal patriliny

Patriliny	**Patriliny means tracing descent from father to son, grandson and so on.**
Matriliny	Matriliny is the term used when descent is traced through the mother.

- Under patriliny, sons could claim the resources (including the throne in the case of kings) of their fathers when the latter died.
- Most ruling dynasties (c. sixth century BCE onwards) claimed to follow this system, although there were variations in practice: sometimes there were no sons, in some situations brothers succeeded one another, sometimes other kinsmen claimed the throne, and, in very exceptional circumstances, women such as **Prabhavati Gupta** exercised power.
- The concern with patriliny was not unique to ruling families. It is evident in mantras in ritual texts such as the Rigveda. It is possible that these attitudes were shared by wealthy men and those who claimed high status, including Brahmanas.

Marriage system

Types of marriages

1. **Endogamy** refers to marriage within a unit – this could be a kin group, caste, or a group living in the same locality. **Exogamy** refers to marriage outside the unit.
2. **Polygyny** is the practice of a man having several wives.
3. **Polyandry** is the practice of a woman having several husbands

Rules of marriage

- While sons were important for the continuity of the patrilineage, daughters were viewed rather differently within this framework. They had no claims to the resources of the household.
- At the same time, marrying them into families outside the kin was considered desirable. This system, called **exogamy** (literally, marrying outside), meant that 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 gave 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, 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 Brahmanas responded by laying down codes of social behaviour in great detail.
- These were meant to be followed by Brahmanas in particular and the rest of society in general.
- From c. 500 BCE, these norms were compiled in Sanskrit texts known as the **Dharmasutras** and **Dharmashastras**.
- The most important of such works, the **Manusmriti,** was compiled between c. 200 BCE and 200 CE. While the Brahmana authors of these texts claimed that their point of view had universal validity and that what they prescribed had to be obeyed by everybody, it is likely that real social relations were more complicated.
- What is interesting is that the Dharmasutras and Dharmashastras recognised as many as eight forms of marriage. Of these, the first four were considered as "good" while the remaining were condemned. It is possible that these were practised by those who did not accept Brahmanical norms.

The gotra of women

- One Brahmanical practice, evident from c. 1000 BCE onwards, was to classify people (especially Brahmanas) in terms of gotras.
- Each **gotra** was named after a **Vedic** seer, and all those who belonged to the same gotra were regarded as his descendants.
- Two rules about gotra were particularly important:
    - Women were expected to give up their father's gotra and adopt that of their husband on marriage and Members of the same gotra could not marry.

Social Differences: Within and Beyond the Framework of Caste

- The term **caste**, which refers to a set of hierarchically ordered social categories.
- The ideal order was laid down in the **Dharmasutras** and **Dharmashastras.**
- **Brahmanas** claimed that this order, in which they were ranked first, was divinely ordained, while placing groups classified as **Shudras** and **"untouchables"** at the very bottom of the social order.
- Positions within the order were supposedly determined by birth.

The Right Occupation

The Dharmasutras and Dharmashastras also contained rules about the ideal **"occupations"** of the four categories or varnas.

1. **Brahmanas** were supposed to study and teach the Vedas, perform sacrifices and get sacrifices performed, and give and receive gifts.
    - The Brahmanas evolved two or three strategies for enforcing these norms. One, as we have just seen, was to assert that the Varna order was of divine origin.
    - Second, they advised kings to ensure that these norms were followed within their kingdoms. And third, they attempted to persuade people that their status was determined by birth. However, this was not always easy. So prescriptions were often reinforced by stories told in the Mahabharata and other texts.
2. **Kshatriyas** were to engage in warfare, protect people and administer justice, study the Vedas, get sacrifices performed, and make gifts.
3. The last three "occupations" were also assigned to the **Vaishyas**, who were in addition expected to engage in agriculture, pastoralism and trade.
4. **Shudras** were assigned only one occupation – that of serving the three "higher" varnas.

What is divine order?

- To justify their claims, Brahmanas often cited a verse from a hymn in the **Rigveda** known as the **Purusha sukta**, describing the sacrifice of Purusha, the primeval man.
- All the elements of the universe, including the four social categories, were supposed to have emanated from his body:
    - The Brahmana was his mouth, of his arms was made the Kshatriya.
    - His thighs became the Vaishya, of his feet the Shudra was born.

Non- Kashtriya Kings

- According to the Shastras, only Kshatriyas could be kings.
- However, several important ruling lineages probably had different origins. The social background of the **Mauryas,** who ruled over a large empire, has been hotly debated. While later Buddhist texts suggested they were Kshatriyas, Brahmanical texts described them as being of "low" origin.
- The **Shungas** and **Kanvas,** the immediate successors of the Mauryas, were Brahmanas.
- In fact, political power was effectively open to anyone who could muster support and resources, and rarely depended on birth as a Kshatriya. Other rulers, such as

the **Shakas** who came from Central Asia, were regarded as **mlechchha barbarians** or outsiders by the Brahmanas.

- However, one of the earliest inscriptions in Sanskrit describes how **Rudradaman**, the best-known Shaka ruler (c. second century CE), rebuilt Sudarshana lake. This suggests that powerful mlechchhas were familiar with Sanskritic traditions.
- It is also interesting that the best-known ruler of the **Satavahana** dynasty, Gotami-puta Siri-Satakani, claimed to be both a unique Brahmana (eka bamhana) and a destroyer of the pride of Kshatriyas.
- He also claimed to have ensured that there was no intermarriage amongst members of the four varnas. At the same time, he entered into a marriage alliance with the kin of Rudradaman. As you can see from this example, integration within the framework of caste was often a complicated process.
- The Satavahanas claimed to be Brahmanas, whereas according to the Brahmanas, kings ought to have been Kshatriyas. They claimed to uphold the fourfold Varna order, but entered into marriage alliances with people who were supposed to be excluded from the system.
- And, as we have seen, they practised endogamy instead of the exogamous system recommended in the Brahmanical texts.

Jatis and Social Mobility

- These complexities are reflected in another term used in texts to refer to social categories – jati.
- In **Brahmanical theory**, jati, like Varna, was based on birth. However, while the number of varnas was fixed at four, there was no restriction on the number of jatis.
- In fact, whenever 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 or **suvarnakara,** which did not easily fit into the fourfold Varna system, they classified them as a jati.
- Jatis which shared a common occupation or profession were sometimes organised into **shrenis or guilds**.
    - Sanskrit texts and inscriptions used the term **vanik** to designate merchants.
    - While trade was defined as an occupation for Vaishyas in the Shastras, a more complex situation is evident in plays such as the **Mrichchhakatika** written by **Shudraka** (c. fourth century CE), Here, the hero Charudatta was described as both a Brahmana and a sarthavaha or merchant And a fifth-century inscription describes two brothers who made a donation for the construction of a temple as kshatriya-vaniks

Beyond the four varnas Subordination and conflict

- While the Brahmanas considered some people as being outside the system, they also developed a sharper social divide by classifying certain social categories as **"untouchable"**.
- This rested on a notion that certain activities, especially those connected with the performance of rituals, were **sacred** and by extension **"pure"**. Those who considered themselves pure avoided taking food from those they designated as "untouchable". In sharp contrast to the purity aspect, some activities were regarded as particularly "polluting".
- These included handling corpses and dead animals. Those who performed such tasks, designated as **chandalas**, were placed at the very bottom of the hierarchy. Their touch and, in some cases, even seeing them was regarded as "polluting" by those who claimed to be at the top of the social order.

The Manusmriti laid down the "duties" of the chandalas.

- They had to live outside the village, use discarded utensils, and wear clothes of the dead and ornaments of iron.
- They could not walk about in villages and cities at night.
- They had to dispose of the bodies of those who had no relatives and serve as executioners.
- Much later, the Chinese Buddhist monk **Fa Xian** (c. fifth century CE) wrote that "untouchables" had to sound a clapper in the streets so that people could avoid seeing them.
- Another Chinese pilgrim, Xuan Zang (c. seventh century), observed that executioners and scavengers were forced to live outside the city.

Beyond Birth Resources and Status

As we all know that the social positions are often depend upon the resources they have.

Gendered access to property

- Issues of ownership, foregrounded in stories such as this one, also figure in the Dharmasutras and Dharmashastras.
- According to the **Manusmriti**, the paternal estate was to be divided equally amongst sons after the death of the parents, with a special share for the eldest. Women could not claim a share of these resources.
- However, women were allowed to retain the gifts they received on the occasion of their marriage as **stridhana** (literally, a woman's wealth). This could be inherited by their children, without the husband having any claim on it.

- At the same time, the Manusmriti warned women against hoarding family property, or even their own valuables, without the husband's permission. You have read about wealthy women such as the Vakataka queen Prabhavati Gupta.
- However, cumulative evidence – both epigraphic and textual – suggests that while upper-class women may have had access to resources, land, cattle and money were generally controlled by men. In other words, social differences between men and women were sharpened because of the differences in access to resources.

How could men and women acquire wealth?

- For **men**, the Manusmriti declares, there are seven means of acquiring wealth:
  - Inheritance,
  - finding,
  - purchase,
  - conquest,
  - investment,
  - work,
  - Acceptance of gifts from good people.
- For women, there are six means of acquiring wealth: what was given in front of the fire (marriage) or the bridal procession, or as a token of affection, and what she got from her brother, mother or father. She could also acquire wealth through any subsequent gift and whatever her "affectionate" husband might give her.

Varna and Access to Property

- According to the Brahmanical texts, another criterion (apart from gender) for regulating access to wealth was Varna. As we saw earlier, the only "occupation" prescribed for Shudras was servitude, while a variety of occupations were listed for men of the first three varnas.
- If these provisions were actually implemented, the wealthiest men would have been the Brahmanas and the Kshatriyas. That this corresponded to some extent with social realities is evident from descriptions of priests and kings in other textual traditions.
- Kings are almost invariably depicted as wealthy; priests are also generally shown to be rich, though there are occasional depictions of the poor Brahmana. At another level, even as the Brahmanical view of society was codified in the Dharmasutras and Dharmashastras, other traditions developed critiques of the Varna order.

An Alternative social scenario:

- Sharing wealth So far we have been examining situations where people either claimed or were assigned status on the basis of their wealth. However, there were other possibilities as well; situations where men who were generous were respected, while those who were miserly or simply accumulated wealth for themselves were despised.
- One area where these values were cherished was ancient **Tamilakam**, where, there were several chiefdoms around 2,000 years ago. Amongst other things, the chiefs were patrons of bards and poets who sang their praise. Poems included in the Tamil Sangam anthologies often illuminate social and economic relationships, suggesting that while there were differences between rich and poor, those who controlled resources were also expected to share them.

08 Post Mauryan Period

Background-

- With the fall of Mauryan Empire, **Pushyamitra Shunga** came to the Magadha Empire. However, there were many large and small kingdoms which also came up in Indian subcontinent after 185 BC onwards, settled and had deep influence.
- **Indo-Greeks, Parthians, Kushanas** and **Shakas** came as invaders and in North-Western India.
- Indigenous kingdoms like Satavahana, Chola, Chera and Pandya rose in the Deccan and the Southern India.
- The Post-Mauryan period was rich in cultural interaction and emergence of new centres of art and architecture. Increase in trade activities led to economic prosperity in this period.
    - The important sources of information about Post-Mauryan period are Gargi Samhitra and Mahabhasya of **Patanjali,** Malavikagnimitram of **Kalidasa,** Harshacharita of **Banabhatta,** Milindapanho of **Nagasena**, etc.
    - Works of Greek historians like Pliny, Plutarch and Ptolemy also throw light on the history of this period.

Indigenous Kingdoms in Post-Mauryan Period

1. **Shunga Dynasty (185-75 BC)**
    - The founder of this dynasty was **Pushyamitra Shunga,** who was a Commander General in the Mauryan Empire.
    - Shunga overthrew the last Mauryan King **Brihadratha.** Vidisha was the capital of Shungas.
    - Pushyamitra Shunga followed **Brahminism**. Some accounts portrayed him as a persecutor of Buddhists and destroyer of stupas but no authoritative evidences have been found so far.
    - His successor **Agnimitra Shunga** renovated the Stupas at Sanchi and Barhut. He further beautified the sculptured stone gateway at Sanchi, which was built by king Ashoka.
    - He performed Vedic sacrifices such as Ashvamedha, Rajasuya and Vajapeya.
    - Agnimitra reign lasted from about 149 to 141 BC. Agnimitra was the hero of Kalidasa's poem, **Malavikagnimitram**.
    - Agnimitra was succeeded by Sujyeshtha and Vasumitra respectively.
    - The Shunga period witnessed the revival of Brahmanism and growing importance of Bhagvat religion.
    - The Shunga ruler Bhagabhadra built the **Heliodorus pillar** at **Vidisha** in Madhya Pradesh, which was dedicated to Vasudeva, in Sanskrit inscription, dated around 100 BC.

2. **Kanvas Dynasty (75-30 BC)**
    - The last Shunga king **Devabhuti** was murderd by one of his ministers **Vasudeva**, who founded Kanva dynasty in 75 BC. Puranas designate the kings of Kanva dynasty as **'Sungabrithyas'** or 'the Servants of Shungas'.
    - The Kanva dynasty had claimed Vidisa as their capital.
    - The Kanva kings were Brahmins and they traced their origin to Rishi Kanva.

Ruler	Timeperiod
Vasudeva Kanva	73-64 BCE
Bhumimitra	64-50 BCE
Narayana	50-38 BCE
Susarman	38-28 BCE

The last ruler of the Kanva dynasty Susarman was killed by the Satavahana rulers

3. **Satavahana Dyanasty (230 BC-220 AD)**
    - Satavahana dynasty, was an Indian family that, according to some interpretations based on the Puranas, belonged to the **Andhra jati (a tribe)** and was the **first Deccanese dynasty** to build an empire in Daksinapatha—i.e., the southern region.
    - At the height of their power, the Satavahanas held distant areas of western and central India.
    - On the strength of Puranic evidence, the beginnings of Satavahana ascendancy can be dated to late in the 1st century BCE, although some authorities trace the family to the 3rd century BCE.
    - The Satavahanas emerged as a critical dynasty in the post-Mauryan age; and most of our knowledge about the Satavahanas comes from inscriptional and numismatic evidence found in regions like **Nasik and Nanaghat.**

Important Satavahana Kings The description of important Satavahana kings are given below:

1. **Satakarni I (106-130 BC)**
    - Satakarni I was called 'the Lord of Dakshinapatha'.
    - He conquered Western Malwa, Anupa (Narmada Valley) and Vidarbha (Berar).
    - After his demise, Sakas attacked Satavahanas and pushed them out of Nashik towards Andhra region.

2. **Hala (20-24 AD)**
    - The Matsya Purana mentions him as the 17th ruler of Satavahana Dynasty.

- He is famous for compiling **Gaha Sattasai** anthology in Prakrit.
- His commander-in-chief Vijayananda led a successful campaign in Ceylon.

3. **Gautamiputra Satakarni (106-130 AD)**
   - Under the leadership of Gautamiputra Satakarni, Satavahanas attacked Sakas and regained Western Maharashtra.
   - His kingdom was from Krishna in the South to Malwa and Saurashtra in the North and from Berar in the East to the Konkan in the West.
   - In a Nasik inscription of his mother **Gautami Balashri**, he is described as the destroyer of the Sakas, Pahlavas and the Yavanas (Greeks). It mentions that he donated 200 **'nivaratanas'** of land to the ascetics.
4. **Vashishtiputra Pulumayi (130-154 AD)**
   - Vashishtiputra Pulumayi extended Satavahana power up to Krishna and conquered Bellary.
   - Vasishtiputra Satakarni married daughter of Saka ruler **Rudradaman** I, which is testified from **Kanheri inscription**. The step contained the hostilities between the two kingdoms.
   - During his reign, old stupa at Amaravati was repaired.
5. **Yajna Sri Satakarni (165-194 AD)**
   - He recovered Malwa and Konkan from the Saka rulers.
   - Later, with the weakening of the Saka kingdom, Satavahanas also conquered Kathiawar in the North and Krishna delta in the South.

Administration of Satavahana

- The Satavahana polity was extensively **decentralized**, as local administration was left largely to feudatories subject to the general control of royal officials.
- The king was at the apex of the administrative hierarchy and considered the guardian of the established social order.
- Feudatories were of three grades:
  1. **Rajas**(who stuck coins in their names)
  2. **Mahanhojas and Maharathis**. These were skilled in warfare and had a lot of clout in the administrative set-up.
  3. **Mahasenapati**
- Further, the state was divided into **aharas**, each being governed by a minister called **Amatya**.
- The villages came below these administrative divisions, and came to be headed by a **gramika.**
- Trade also formed a critical component of the Satavahana economy. Sopara and Bharuch were import trading outposts.
- Imports included luxuries like wine, cloth, choice unguents, glass and sweet clover.
- Exports were common cloth, cornelian, and muslin and mallow cloth. Each group of specialized traders was organized into a guild, and each guild in turn had a **Sethi** and an office called **nigamsabha**.

Features of material culture in Satavahana Kingdom

- The people of the Deccan were well-known with the use of iron and agriculture.
- The Satavahanas exploited the rich mineral resources of the Deccan such as iron ores from **Karimnagar** and **Warangal** and gold from **Kolar fields**.
- Coins of lead were mostly issued, which the main resource was found in the Deccan. However, coins of copper and bronze were also issued.
- There was all round development in the field of agriculture, industry and trade during this period. Agriculture was the main occupation of a large section of the people.
- The paddy transplantation was a well-known art of the Satavahana. The area between the Krishna and Godavari, formed a great rice bowl.
- The **gramakshetra** was protected area by fences and field-watchmen against pests like birds and beasts.
- The entire coast tract from Kaveripattinam to Tamralipti was the centre of commercial activity. There were silver, copper, lead and potin coins in the Satavahana Empire.

Social Condition in Satavahana Kingdom

- There were four classes in the social hierarchy. Gautamiputra Satakarni claimed to have re-established this system.
- Due to increased importance of towns, merchants named themselves after the towns to which they belonged.
- Mahabhojas, Maharathis and Mahasenapati were the higher strata of the society.
- Merchants gave generous donations to the Buddhist monks.
- Mothers enjoyed a higher status in the Satavahana dynasty as the Kings were named after their mothers.
- The names Gautamiputra and Vashishthiputra indicates the importance given to women in the period.
- Satavahana ruling family was patriarchal because succession to the throne passed to the male member.
- Some of the Satavahana rulers were polygynous (that is, had more than one wife).

- An examination of the names of women who married Satavahana rulers indicates that many of them had names derived from gotras such as Gotama and Vasistha, their father's gotras.
- They evidently retained these names instead of adopting names derived from their husband's gotra name as they were required to do according to the Brahmanical rules.
- What is also apparent is that some of these women belonged to the same gotra. As is obvious, this ran counter to the ideal of exogamy recommended in the Brahmanical texts.
- In fact, it exemplified an alternative practice, that of endogamy or marriage within the kin group, which was (and is) prevalent amongst several communities in south India. Such marriages amongst kinfolk (such as cousins) ensured a close-knit community.
- It is likely that there were variations in other parts of the subcontinent as well, but as yet it has not been possible to reconstruct specific details.
- We have seen that Satavahana rulers were identified through metronymics (names derived from that of the mother). Although this may suggest that mothers were important.
- But note that the succession was always patrilineal in case of Satavahanas.

Religious Life in Satavahana Kingdom

- The Satavahana rulers were **Brahmins**. Vedic customs including Ashvamedha and Vajapeya were performed by the Satavahanas.
- Vaishnava Cult of Krishna, Vasudeva, etc were highly worshipped during this period. But, Satavahanas were equally patronised Buddhism as well.
- Nagarjunakonda and Amaravati in Andhra Pradesh became important Buddhist pilgrimage centres along with Nashik and Junnar areas of Western Maharashtra

Art and Architecture of Satavahana Kingdom

- Many **Chaityas** (Buddhist place of worship) and **Vihara** (Monasteries) were cut of the solid rock in the North western Deccan of Maharastra.
- Example is **Karle** in Maharastra is the most renowned site of Buddhist architecture.
- There are three viharas in Nasik and it is believed to have been constructed in the second century AD since, it has the inscriptions of **Nahapana** and **Gautamiputra**. .The rock-cut architecture is also found in the Krishna-Godavari region in Andhra Pradesh.
- Some famous Buddhist stupas are in Amaravati and Nagarjunakonda.
- **Terracottas** and their moulds were found from Kondapur, which is 65 kms from Hyderabad. Terracottas were owned by the extremely rich people of the town.

Language in Satavahana Kingdom

- **Prakrit** was the official language of Satavahana. All of their inscriptions were in Prakrit written with the **Brahmi script**, just like the Ashokan inscriptions.
- Prakrit literary works are famous of Satavahana. One such text **Gathasattasai** is attributed to Satavahana king Hala. It consisted of 700 verses.
- The most celebrated **Prakrit poet Gunadya** had written **Brihat Katha.**

Paintings

- The Satavahana paintings are the earliest surviving specimens (excluding prehistoric rock art) in India, and they are to be found only at the **Ajanta Caves**.

Legacy

- The Satavahanas left a rich legacy that was inherited by many other lineages in the Ancient and Early Medieval era
- As evident above, they revived Vedic Brahmanism and the corresponding rituals like the Ashvamedha yajna.
- Their assimilation of faiths, military power and trading prowess makes them one of the most important empires in the history of the Deccan region and at large, that of Bharatavarsha.

Ikshvaku Dynasty

- Ikshvakus were the successors of Satavahanas in the Deccan region.
- They ruled in the Eastern Krishna-Guntur region, from their capital at Vijayapuri (modern Nagarjunakonda in Andhra Pradesh) during third and fourth centuries AD. .
- There are not much historical details available about this dynasty, though Matsya Purana mentioned Ikshvakus as Shriparvatiya Andhras.
- The Ikshvaku kings were Shaivites and performed Vedic rites. Buddhism was also patronised during their reign.

Foreign Kingdoms in Post Mauryan Period

Kingdoms	Features
Indo-Greeks	• The descendants of Greek general of Alexander who ruled Iran and Afghanistan carried out an invasion in India and conquered parts of Punjab and Kabul valley.

	• The most famous Indo-Greek King was **Menander I** Soter, also known as Minedra, Minadra or Milinda (in Pali).
Shakas	• In the second century BC, Central Asian nomadic tribes and tribes from the **Chinese region** invaded the region of present-day Kazakhstan whose inhabitants were Scythians. • Sakas came to North-Western India after crossing Hindukush. They ruled Sind and Saurashtra. • Sakas were in constant confrontation with the **Satavahanas** in the South and **Kushanas** in the North. • Their most powerful king **Rudradaman I** had resisted the expansion of Satavahana to the North of Narmada. • He issued the first ever long inscription in **chaste Sanskrit** known as **Junagarh inscription**
Parthians	• Parthians came after the Shakas in North-Western part of India. • Parthians had their roots in Iran and from there, they migrated to India. • The Most renowned king was **Gondophernes**.

Kushanas

- The Kushanas were originally from the Chinese Turkestan and came to Afghanistan in the first century AD.
- Kushanas are considered to be one of the five branches of the Yuezhi tribe who lived in the Chinese frontier or Central Asia.
- They displaced Indo-Greeks, Sakas and Parthians and established their kingdom in Taxila and Peshawar.

Kujula Kadphises

- Kujula was the successor of Hermaeus, the last Greek Prince of the Kabul Valley.
- Minted copper coins was used in Empire
- Kujula Kadphises was a Kushan prince who united the Yuezhi confederation in Bactria during the 1st century CE, and became the first Kushan emperor.
- He was the founder of Kushana Dynasty

Kingdoms	Features
Vima Kadphises	• Vima was the sons of Kujula. • He further expanded the Kushana Empire and annexed Taxila and Punjab to his empire.
Kanishka	• Kanishka was the most powerful Kushana King and he adopted the title Kaiser. • Under his Patronage, the Fourth Buddhist Council was organised in Kashmir in 78 AD.

Post-Mauryan Administration

- Sakas were the first to introduce the **Satrapa system** of government in India.
- The district officer was known as **Merider** and the military commandant as **Strategos** under the Greek rulers.
- The general administrative structure did not differ from that of the earlier period. Senior officials were known as **Mahamatras** and **Rajjukas.**

Social Condition in Post-Mauryan Period

- New ideas on religion, culture, art and administration entered into various aspects of Indian life due to foreigners.
- Foreigners were also incorporated into the caste structure. Indian sources referred Greeks as **Yavanas**.
- Sakas were absorbed to the Kshatriya caste, which later in the 9th and 10th century emerged as Rajput clan.
- The growth of arts, crafts and trade resulted in attaining changed social status by the Vaishyas and Shudras.

Religious Conditions

- Post-Mauryan period was very well mixture of Vedic Sanatandharma, Buddhism and Jainism.
- Bhagavatism also flourished during this period.
- Mahayana and Hinayana also spread during these period.
- Greek ambassador Heliodorus had set up a pillar in honour of Vishnu near Vidisha.

Coinage during Post-Mauryan Period

- Roman gold coins were largely used for higher transactions.
- Kushanas used gold coins which was made from extracted ore from central Asia.
- Kushanas used **dinar type** gold which later, became abundant under Gupta rule.

Art and architecture in Post-Mauryan Period

- The cultural interaction with Western Asia enriched Indian art.
- Sculptures of Greek and Roman Gods were brought into the cities of Northern India.

- The new style of sculpturing also interested the Indian artists in Gandhara, which later came to be known as the **Gandhara School of Art.**
- The image of the Buddha emerged during the first and second century AD in India. It was the first time any God-like creation on stone was engraved and started worshipping.
- Another set of artists in Mathura created a new style that was different from the Greek model. This later became **Mathura School of Art**.
- Pre-Mauryan text **Digha Nikaya** mentioned about 24 occupations, while the post-Mauryan text **Mahavastu** mentioned about 36 kinds of workers living in the town of Rajgir.
- **'Milindapanho'** mentions about 75 works, out of which 60 are connected to various types of crafts. Eight crafts were associated with gold, silver, lead, tin, copper, brass, iron and precious stones or jewels. Various kinds of brass, zinc, antimony and red arsenic were also mentioned in Milindapanho.

Literature

- Kushana period witnessed development of literature and Sanskrit language. Major Sanskrit texts of the period were written during this time.
- Buddhacharita by **Asvaghosha**, Mahabhibhasha by **Vasumitra,** Madhyamika-Sutra by **Nagarjuna** and **Sushruta** Sushruta Samhitha is some of the important works of this period.
- "Milindpanho" by **Nagasena** contained the dialogues between himself and King Menander.
- **Bhasa** wrote thirteen plays including Svapnavasavadatta, Ravanabadh and Urubhanga.

Science and Technology in Post-Mauryan Period

- In the Post-Mauryan Period, much progress was made in the field of metallurgy. The presence of Greek engineers in Kushana court shows an exchange in this field. Engineering skills in the building of dams and irrigation tanks are evident from their remains.
- Geometry seems to have been well-developed and it was applied widely. In the field of astronomy, Greek influence was quite evident from the text **Panch Siddhantika**. Indian medicine made remarkable progress during this period. Kanishka's court physician Charaka wrote **Charaka** Samhita which is major work on Ayurveda.
- The school at Varanasi specialised in Surgery and **Sushrita** Samhita an encyclopaedia of surgery compiled by Sushruta. He also stayed at the court of Kanishka.

Trade in Post Mauryan Period

- Massive trade expansion and related activities occurred during this period. The trade between India and Rome increased substantially which is evident from the trade activities that occurred in the South of Satavahanas, i.e., Tamil kingdoms.
- Romans mainly imported spices from India, but at the same time, muslin, pearls, jewellery and precious stones were also exported. Some products were also brought in India from China and were later exported to the Eastern part of the Roman Empire.
- Romans exported wine and various types of pottery to India. Kushanas also carried out trade with the Romans.
- A large number of gold coins was exported to India by the Romans. The total number of Roman gold coins found in India during excavations is around 6,000.
- Roman writer Pliny had written that Rome was drained of gold due to its trade relations with India.
- Many Roman traders lived in South India during this period and many traders from South India had also settled in Rome.

09 Gupta Period

Introduction

- The eclipse of the Kushanas in North India and of the Satavahanas in the Deccan in the 3rd century CE, ushered in a period of political disintegration.
- It paved the way for the emergence of several minor powers and new ruling families It was against this background the Guptas laid the foundation of the empire.
- After the Mauryas, Guptas realized the political unification of North India and covered much of the Indian subcontinent.
- The Guptas were not only powerful monarchs, but they were also the patrons of learning. The Gupta age is called as the Classical Age or the Golden Age of India. The Gupta period was defined as the beginning of new creativity, flourishing arts, prominent literature and great scholars.
- The Gupta Empire stretched across northern, central and parts of southern India between 320 and 550 CE.
    - The Guptas set up their rule over Anuganga (the middle Gangetic Basin), Prayag (Modern Allahabad), Saketa (Modern ayodya) and Magadha.

Sources of Gupta Empire

Inscriptions

- Important inscriptions are **Allahabad pillar** inscriptions of Chandragupta II and **Junagarh Rock** inscriptions of Skandagupta
- These are much reliable sources Gupta Dynasty.

Literary Sources

- The Puranas (Vaya, Vishnu, Matsya, Skanda and Markandeya) give royal genealogy of Gupta kings.
- -Devi Chandraguptam and Mudrarakshasa by Vishakhadatta give information about rise of the Guptas.
- Kalidasa's Abhijanasakuntalam, Meghadutam and Kumarasambhava provide reliable information about the governance, society and religion of Gupta age.
- Chinese traveller Fa-Hien, who visited India during the reign of Chandragupta II has provided socio-economic and religious condition of the period.

Numismatic evidences

- The Gupta coins particularly Kumaradevi coins of Chandragupta I give valuable information of cultural, regional and political conditions of the Gupta period.

Rulers of Gupta Empire

Ruler	Time period	Features
Sri-Gupta I	late 3rd century CE	• Founder of Gupta Dyansty He used the title of 'Maharaja'. The Poona copper plate inscription of Prabhavati Gupta describes Srigupta as the 'Adiraja of Gupta dynasty'.
Ghatotkacha	280/290–319 CE	• He also to look the title of Maharaja. He was a son of the dynasty's founder Gupta, and the father of the dynasty's first emperor Chandragupta I.
Chandragupta I	319 AD to 335 AD	• Chandragupta I was the son of Ghatotkacha, the first independent king of the Gupta dynasty • It is said that the empire of Chandragupta I may have included the areas of modern Bihar and parts of Uttar Pradesh and Bengal. • He married to **Lichchavi Princess** from Nepal, which strengthened his positions. • Chandragupta I was the first Gupta ruler to assume the title **Maharajadhiraja** and issue gold coins.
Samudragupta	335 AD- 380 AD	• Chandragupta I was succeeded by his son Samudragupta who expanded his empire enormously. • **Allahabad pillar** inscription, describes his achievements. This inscription was composed by **Harisena**, a poet at the court of Samudragupta. It was originally a pillar on which emperor **Ashoka** had an edict inscribed. • This inscription is of a special kind known as a **prashasti,** a Sanskrit word, meaning 'in praise of'. • Samudragupta was known as the **Napoleon** of India as he was undefeated throughout his political life. • According to a Chinese source, Meghavarman, the ruler of Sri Lanka, sent a missionary to Samudragupta for permission to build a Buddhist temple at Bodh Gaya. This was granted and the temple developed

		into a huge monastic establishment • Samudragupta was not merely a conqueror, he was also a poet and musician. In one of his coins, he is shown playing a veena.
Ramagupta	380AD	• Ramagupta's name does not appear in the official records of the Gupta dynasty, but according to Sanskrit play **Devichandraguptam**, he was emperor of Gupta dynasty. • The play mentions that Ramagupta surrendered to a Shaka enemy as he was weak ruler. Later, his brother Chandragupta II killed the Shaka enemy. Some coins discovered in Central India have been attributed to Ramagupta.
Kumargupta	445-455 AD	• He performed an Ashvamedha sacrifice and also issued Ashvamedha type of coins. The epigraphic records show that he organised the administration of vast empire. • He also laid the foundation of Nalanda University.
Chandragupta II	380 AD to 412 AD	• The court of Chandragupta II at Ujjain was adorned by numerous scholars, which were known as Navratnas or Nine Gems. • These were Kalidasa, Vetala Bhatta, Varahmihira, Vararuchi, Amarsimha, Dhanvantari, Kahapanaka, Shanku and Harisena • Devichandraguptam of Vishakhadatta tells us that Chandragupta II removed and killed his brother Ramagupta and ascended the throne. • The Gupta Empire reached its height in terms of territorial expansion during the reign Chandragupta II. He extended the limits of the empire by matrimonial alliances and conquests. He married his daughter Prabhavati with Vakataka prince Rudrasena-II. • He conquered Western Malwa and Gujarat, which had been under the rule of the Sakas for about four centuries. The conquest gave Chandragupta the Western Sea coast, famous for trade and commerce. Chandragupta II adopted the title of Vikramaditya, which had been first used by an Ujjain ruler in 58 BC as a mark of victory over the Sakas. • It was in Chandragupta's reign that the Chinese pilgrim Fa-Hien (399 - 414 BCE) visited India and wrote an 118 elaborate account of the life of its people. He also collected rare Buddhist manuscripts.
Skandagupta	455- 467 AD	• He was one of the greatest rulers of Gupta dynasty. His chief claim to fame in Gupta history rests upon his remarkable defence of the territorial integrity of the Gupta Empire, both against foreign invasion as well as internal upheavals. • His Girnar inscription mentions the breach at Lake Sudarshana in 455 AD which had been built during Chandragupta Maurya reign and its repair next year within a short period of 2 months. • With his death in 467 AD, the glory of Gupta Empire faded with a rapid pace.

Samudraguptas Prashati

- We know about Samudragupta from a long inscription, inscribed on the Ashokan pillar at Allahabad. It was composed as a Kavya by Harishena, who was a poet and a minister at the court of Samudragupta.
- This inscription is of a special kind known as a prashasti, a Sanskrit word, meaning 'in praise of'. While prashastis were composed for some of the rulers, such as **Gautamiputra Shri Satakarni**, they became far more important from the time of the Guptas.
- The poet praised the king in glowing terms — as a warrior, as a king who won victories in battle, who was learned and the best of poets. He is also described as equal to the gods. The prashasti was composed in very long sentences.

Harishena describes four different kinds of rulers, and tells us about Samudragupta's policies towards them.

1. The rulers of Aryavarta, the area shaded in green on the map. Here there were nine rulers who were uprooted, and their kingdoms were made a part of Samudragupta's empire.
2. The rulers of Dakshinapatha. Here there were twelve rulers, some of whose capitals are marked with red dots on the map. They surrendered to Samudragupta after being defeated and he then allowed them to rule again.
3. The inner circle of neighbouring states, including Assam, coastal Bengal, Nepal, and a number of gana sanghas in the northwest. They brought tribute, followed his orders, and attended his court.
4. The rulers of the outlying areas, marked in blue on the map, perhaps the descendants of the Kushanas and Shakas, and the ruler of Sri Lanka, who submitted to him and offered daughters in marriage.

Genealogies

- Most prashastis also mention the ancestors of the ruler. This one mentions Samudragupta's great grandfather, grandfather, father and mother.
- His mother, **Kumara devi**, belonged to the Lichchhavi gana, while his father, Chandragupta, was the first ruler of the Gupta dynasty to adopt the grand title of maharaj-adhiraja, a title that Samudragupta also used.
- His great grandfather and grandfather are mentioned simply as maha-rajas. It seems as if the family gradually rose to importance.

What is vikram Samvat?

- The era beginning in the 58 BCE is traditionally associated with Gupta king, Chandragupta II, who had founded it as a mark of victory over the Shakas and assumed the title of Vikramaditya.
- The Vikram Samvat has also been adopted alongside the Gregorian calendar as the national calendar by independent India.

Administration of Gupta Empire

- The society and administration in Gupta period was highly centralised. All the powers were concentrated with the king.

Provincial and Local Administration

- The Gupta's organised a system of provincial and local administration. The empire was divided into divisions **(Bhuktis)** and each bhukti was placed under the charge of an **Uparika.**
- The bhuktis were divided into districts **(Visyas),** which were placed under the charge of **Vishayapati.**
- In Eastern India, the Vishyas were divided into **Vithis,** which again were divided into **villages**.
- The power of Village headman has aroused during this period. So local body get much importance.
- The common organisation, artisans and bankers were organised into their own separate guilds.
- The charters marked with the **royal Garuda seal** seems to have been issued to the vassals.
- Grant of fiscal and administrative concessions to priests and administration became a regular affair in Gupta period.
- Religious functionaries were granted tax free land and they were authorised to collect all the taxes from the peasants, which could have otherwise gone to the emperor. The villages granted to the beneficiaries could not be entered by royal agents.
- **Abundance of gold** coins suggest that higher officials were paid in cash. But many officers may have been paid by land grants as well.

The List of Officers during the Gupta Period is as follows

Name	Function
Mahabaladhikrita	Commander-in-Chief
Mahadandanayak	Chief Justice
Mahapratihar	Maintenance of Royal Palace
Mahasandhivigrahak	Post-war conciliation
Dandapashika	Police department head
Bhandagaradhikreta	Head of Royal treasury
Mahapaksha-patalik	Head of account department
Vinayasthitisansathapak	Head of education department
Sarvadhyaksha	Inspector for all central department
Mahashwapati	Controller of cavalry
Mahamahipilapati	Controller & executor of elephantry
Vinayapura	Official to present different guests at the King's court
Yuktapurusha	Office to keep account of war booty
Khadyatpakika	Inspector of Royal Kitchen
Ranabhandagarika	Officer in charge of Army Stores
Mahanarpati	Head of infantry

Economy of Gupta Period

- Tax collection was ranging from one-fourth to one-sixth of the produce.
- In central and Western India, the villagers were also subjected to forced labour called **vishti** for serving the royal army and officials.

Social Life

- We can get the information about social life from the account of **Fa-Hien.**
- Magadha was one of the biggest city and rich people of city was following Buddhism.
- Land grants to Brahamanas on a large scale suggest that the Brahmanical supremacy reached its new height in Gupta times.
- The castes divided into numerous sub-castes as a result of two factors:
    - A large number of foreigners were assimilated into the Indian society and each group of foreigners was considered a new kind of Hindu caste.
    - Another reason was the absorption of many tribal people into Brahmanical society through the means of land grants.
- During this period, the untouchables increased in number, especially the **Chandalas**. Fa-Hien informed that the Chandalas lived outside the village and dealt in meat and fisheries.

Bureaucracy in Administration

- During the Gupta period, first signs of bureaucracy emerged in India.
- Officers like **Kumaramatyas** were appointed by the king in the home provinces and possibly paid in cash.
- Caste based recruitment was not prominent.

Trade

- With the increase in trade in the earlier period, towns grew and prospered. In the earlier part of the Gupta period, this prosperity continued.
- There was not only the trade within India itself and with Western Asia, but also with South-East Asia.
- As trade grew, knowledge of sea voyage and ship-building also improved. Larger ships were built than before and many more ships crowded into the ports along the Eastern and the Western coast.
- **Tamralipti (Tamluk) port in** the Ganga delta handled a large part of the trade with countries of South-East Asia, such as **Suvarnabhumi** (Myanmar), **Yavadvipa** (Java) and **Kamboja** (Cambodia).
- **Broach, Sopara** and **Kalyan** were the main ports on the West coast and they also sent ships to South-East Asia.

Science during Gupta period.

- There was a tremendous progress in the field of Mathematics, astronomy, astrology and medicine.
- The **decimal system** originated in this period during fifth century AD, as testified by a Gupta inscription of 448 AD from Allahabad.
- **Aryabhatta,** a great mathematician was first astronomer to state more fundamental problems of astronomy in his book **Aryabhatiya**, written in 499 AD.
- **Varahamihira** another great Mathematician and Astronomer also lived in this age. He wrote a major work **Brihatsamhita** and **Panchasiddhantika** in the field of Mathematics.
- **Brahmagupta** was other Mathematician who was best known for his works "Brahmasphutasiddhanta" (a theoretical treatise) and "Khandakhadyaka" (a more practical text).

Religion

- Buddhism no longer received royal patronage and Hinduism became a powerful religion during the Gupta era. However, the word 'Hindu' was not used until a later time by the Arabs when they referred to the people of Hind i.e., India.
- The Hindus were worshippers of Shiva, Shakti and Vishnu. **Lord Vishnu** emerged as the God of devotion and he came to be represented as the saviour of the Varna system. A whole Purana called the Vishnu Purana was compiled in honour of Lord Vishnu. A law-book called the Vishnusmriti was also named after him.
- By the fourth century AD, there appeared the famous Vaishnava work **Bhagavad Gita**, which taught devotion to Lord Krishna. It emphasised the performance of the functions assigned to each Varna.
- The Gupta kings followed a **policy of tolerance** towards the different religious sects. There is no example of the persecution of the followers of Buddhism and Jainism.

Literature

- Gupta literature is famous for the secular literature. In this period, 13 plays were written by **Bhasa**; the most famous among them was **Urubhanga.**
- **Kalidasa** whole Abhijnanasakuntalam, which is considered to be one of the best hundred literary works in the world. He wrote Meghadutam and Raghuvansham.
- There was considerable amout of development took place in Sanskrit grammar by Panini and Patanjali. One of the remarkable work is Amarakosa by **Amarsimha,** who was an expert in the court of Chandragupta II.

Art and Architecture

- Samudragupta and Chandragupta were patrons of art and literature.
- Over two metre high bronze image of the Buddha of Gupta era is found Sultanganj near Bhagalpur.
- Beautiful images of Buddha were made at sarnath and Mathura.

- **Ajanta Paintings** is one of the best example of Gupta era.
- These paintings known as murals, depicts various events in the life of Gautama Buddha and the previous life of Buddha. These Paintings are lifelike and give the detailed information about cultural and social life.

Why Gupta Empire declined?

- The Gupta decline started during the reign of Skandagupta, the grandson of Chandragupta II. He was successful in retaliating against the Huns and the Pushyamitras, but his empire was drained of finances and resources because of this.
- The last recognised king of the Gupta line was Vishnugupta who reigned from 540 to 550 AD.
- During Skandagupta's reign, the Huns invaded northwest India but were restricted. But in the sixth century, they occupied Malwa, Gujarat, Punjab and Gandhara. The Hun invasion weakened the Gupta hold in the country.
- Independent rulers emerged all over the north like **Yasodharman** of Malwa, the **Maukharis** of U.P., the **Maitrakas** in Saurashtra, and others in Bengal. The Gupta Empire was restricted to Magadha only. (Yasodharman had joined forces with Narasimhagupta to successfully retaliate against the Hun chief Mihirakula.)
- The **later Guptas'** following of Buddhism rather than Hinduism unlike their ancestors also weakened the empire. They did not focus on empire-building and military conquests.
- So weak rulers along with incessant invasions from foreign as well as native rulers caused the decline of the Gupta Empire.
- By the beginning of the sixth century, the empire had disintegrated and was ruled by many regional chieftains.

Gupta Period: Golden Age of Antient India - Reality or Myth?

Argument For -

1. There was political unity; foreign rule was completely removed, and peace and prosperity prevailed.
2. Enlightened character of government - taxes were light, punishment was mild, etc.
3. Revival of Hinduism but there was tolerance for all other religion
4. Use of Sanskrit developed, and art and literature flourished.
5. Great persons like Kalidasa, Amarsinha, Dhanvantri, Aryabhata, etc. lived during this period.

Against -

1. Existence of too many feudatories.
2. Absence of large central army and bureaucracy.
3. Development of Feudal elements (increasing land grants, serfdom, Sub-infeudation)
4. Decline of trade and Guilds
5. Increasing Varna distinction and Social Disorder.
6. Decline Status of Women.

10 Post Gupta age

Introduction

- In the sixth century AD, with the disintegration of Gupta Empire, the Northern India, slowly split up into small kingdoms, which were continually fighting with one another.
- Basicallly after the fall of Gupta, Magadha and its capital lost importance and five major centres of power emerged in North India. These are as follows

Ruler	Location	Importance
Maukharis	Western Uttar Pradesh around Kannauj	Isanavarman and his son Sarvavarman were powerful rulers of this dyanasty
Maitrakas	Saurashtra with Vallabhi as capital	Dhruvasena II was the most important ruler of Maitrakas
Gaudas	Bengal	Shashanka was the most powerful ruler. He invaded Maukhari, killed Grahavarman and imprisoned Rajyasri. He even murdered her brother Rajyavardhan, who was the ruler of Thaneshwar.
Hunas	Kashmir, Punjab and Western India.	It was a barbarious race, which came to India from central Asia. Toramana was their oldest ruler and Mihirakula, the most uncultured one.
Pushyabhuti Dynasty	Thanesar in Haryana.	Harshavardhana belonged to the Pushyabhuti dynasty, also known as the Vardhana dynasty, and his father, Prabhakaravardhana, was the first notable ruler, assuming the titles 'Paramabhattaraka' and 'Maharajadhiraja

Harshavardhana (606-647 AD)

- Harsha, also called Harshavardhana, (born c. 590 CE—died c. 647), was a ruler of a large empire in northern India from 606 to 647 CE.
- Harsha's reign seemed to mark a transition from the ancient to the medieval period, when decentralized regional empires continually struggled for hegemony.
- He was the last ruler of the Vardhana Empire, the last great empire in ancient India before the Islamic Invasion.
    - After the fall of great Gupta Empire in the middle of the 6th century CE, under whom India saw its own golden age, it was Harshavardhana who unified most of northern India and ruled for four decades from his capital Kanyakubja. (modern-day Kannauj)
- The source of Harsha's history is reconstructed from the study of his court poet Banabhatta, who wrote Harshacharita and Kadambari.
- Harsha moved his capital from Thanesar to Kannauj.
- His south ward march was stopped by Phulakeshin II of chalukya on Narmada River.

Administration under Harshavardhana

- It is said that Harshavardhana's empire reminded many of the great Gupta Empire, as his administration was similar to that of the administration of the Gupta Empire. There was a Council of Ministers to assist Harsha. They were called Sachiv or Amatya. The Chief Ministers of Harsha were — Mahasandhivigradhikrita (Minister of war and peace) and Mahabaladhikrita (Officer in Supreme Command in the area)
    - His empire also took good care of the poor by building rest houses that provided all the amenities required.
    - In many texts, Harshavardhana has been described as a noble emperor who made sure all his subjects stayed happy.
    - He did not impose heavy taxes on his people and the economy was somewhat self-sufficient.
    - His capital Kannauj (in present day Uttar Pradesh) attracted many artists, poets, religious leaders and scholars who travelled from far and wide.
    - He also maintained cordial relations with the Chinese. He even sent an Indian mission to China, establishing a diplomatic relationship between India and China. The famous Chinese monk and traveller Xuanzang spent eight years in his empire.

Revenue system of Harsha

The Chinese pilgrim Hiuen-Tsang informs us that the revenue of Harsha were divided into four parts.

- One part was earmarked for the expenditure of the king.
- Second for scholars
- Third for the endowment of officials and public servents.
- Fourth for religious purpose.

Ministers and high rank officers of the state were endowed with land. The feudal practice of rewarding and paying officers with grants of land seems to have begun under Harsha.

Economy under Harsha

- The king did not have direct control over the revenue
- The system of paying salaries by grants of revenue of land increased during this period.

- The revenue was collected by feudal officers and it was divided between the feudatories and the kings.
- The officers were now less dependent on the king. Those who had large grants of land often behaved like independent rulers.

Law and order under Harsha

- In the empire of Harsha, law and order was not so well maintained. The Chinese pilgrim Hiuen-Tsang described that he was robbed of his belongings several times.
- Although, he reports that according to the laws, severe punishments were given for crime and the right hand of the robber was ampuated.

Religion policy of Harsha

- Harsha followed a tolerant religious policy, first he followed **Saivites** and later he gradually turn into **Buddhism**.
- Harsha used to organise Assembly at Prayag with the frequency of 5 years.
- The monastery of Nalanda became huge centre for the Buddhist activities and Harshavardhana supported this monanstry from revenue of 200 villages.

Society under Harsha

- Wealthy Brahmins used to get more revenue from the land. Such land grants were called as **Agrahara** or **Brahmadeya** grants.
- Four Varna system was present very prominently.

Hieun Tsang (630-643 AD)

He was a Buddhist monk from China who visited India during the reign of Harsha. During his travels, he visited various sacred places in northern and southern India.

- Name of his account: 'Si-Yu-ki' (Buddhist Records of the Western World).
- He was known as the "prince of pilgrims" because he visited important pilgrim centres associated with the life of Buddha.
- He spent about five years at the University of Nalanda and studied there.
- Harsha admired him for his deep devotion to Buddha and his profound knowledge of Buddhism.
- Hieun Tsang carried with him relics of Buddha, Buddha images and manuscripts

Kamarupa Kingdom in Eastern India

- In Eastern India Kamarupa was the major kingdom that flourished.
- The modern state of Assam was called Kamarupa and Pragjotish in ancient times.
- Davaka was another kingdom which was present as border state of Kamapura and this information is depicted from the Allahabad Inscription of Samudragupta.
- The region was ruled by a single dynasty from the time of **Mahabharata** upto the middle of the seventh century till **Bhaskaravarma.**
- The source of information includes genealogical seals from Nalanda and this was accounts of Banabhatta and Hiuen-Tsang.

Bhaskaravarma

- His reign was 600 to 650 AD. After Supratishthitavarma, Bhaskaravarma became king.
- He was a contemporary of Harshvardhana in the first half of the seventh century. He was an ally of king Harshavardhana.
- He is described in Harshacharita of Banabhatta. He sent his ambassador Hamsavega with presents to have an alliance with Harsha.
- With the help of Harsha, Bhaskaravarma succeeded in occupying a large portion of Bengal from the kingdom of Sasanka.

Account of Hiuen-Tsang on Bhaskaravarma

- Bhaskaravarma's influence over the Buddhist monastery of Nalanda is also attested by the account of Hiuen-Tsang.
- He narrates that King Bhaskaravarma sent a messenger to the head of Nalanda monastery, Silabhadra, to send the 'great pilgrim of China' to him.
- The story of Hiuen-Tsang shows that Bhaskaravarma had control over exercises North Bengal and also some influence over Nalanda in Bihar.

11 South Indian Kingdoms

What is Sangam Age?

The period between the third century BC to third century AD in South India (the areas of modern Tamil Nadu, Kerala, Karnataka and Andhra Pradesh) is known as **Sangam Period**.

- It has been named after the Sangam academies held during the period of three great dynasties of **Cheras, Cholas** and **Pandyas.** It flourished under the royal patronage of the **Pandya kings of Madurai**.
- At the Sangams, eminent scholars assembled and functioned as the board of censors and the literary works were compiled in the form of anthologies.
- These literary works were the earliest specimens of Dravidian literature. According to the Tamil legends, there were **three Sangams** (Academy of Tamil poets) held in the ancient South India popularly called **Muchchangam**.

Three Sangams and place where it has taken place

Sangam	Place	Literature
First Sangam	Madurai	No Literature Survived
Second Sangam	Kapatapuram	Only one literature - Tolkappiyam Survived
Third Sangam	Madhurai	Remaining all literature

Sangam Age in South India (roughly 3rd century BCE to 3rd century CE) is considered the last phase of the megalithic period in the region, with traces of early megalithic life appearing in Sangam texts.

What is Megalith culture in South India?

- The megaliths are the graves encircled by big pieces of stone. They are found in all upland areas of the peninsula, but their concentration seems to be in Eastern Andhra and in Tamil Nadu.
- The people used various types of pottery, but black and red ware popular with them.The practice of burying goods in the graves with the dead bodies was based on the belief that the dead would need all these in the next world.
- The Cholas, Pandyas and Cheras mentioned in Ashokan inscriptions were probably in the megalithic phase of material culture.
- The megalithic culture in India is often associated with the Iron Age, and the Sangam period overlaps with this period

What is Language of Sangam Literature?

The Sangam literature was rightly regarded the age of Tamil literature. Tamil is the oldest among the spoken literary languages of South India.

Some notable Earliest Tamil Works

Tamil Work	What was in it?
Tolkappiyam	It is the oldest extant Tamil grammar written by Tolkappiyar (one of the 12 disciples of sage Agastya.)
Pattupattu (Ten poems)	This contains the poems of different issue such as love and external objectivity.
Ettutogai	It is a collection of eight anthologies
Pathinenkilkanakku	This is 18 minor works and this is collection of short poems.

Epics in Sangam - Silappadikaram by Ilango Adigal and Manimekalai by Seethalai Sathanar are two important epics useful for insights into cultural and religious history. Silappadikaram deals with a love story in which a dignitary called Kovalan prefers a courtesan called Madhavi of Kaveripattanam to his wedded wife Kannagi from a noble family. Manimekalai deals with the adventures of the daughter born of the union of Kovalan and Madhavi

Let's discuss three early kingdoms of South India

- The Southern end of the Indian peninsula situated South of the Krishna river was divided into three important kingdoms as follows
  - Pandya (it was first mentioned by Megasthenes, who said that their kingdoms was famous for **pearls.**
  - Cholas
  - Cheras or Keralaputras

Note- These three Kingdoms territories was probably outside the Mauryan Empire.

1. **Pandyan Kingdom**
   - Location- It occupied the Southernmost and the South-Eastern portion of the Indian peninsula (Modern districts of Tirunelveli, Ramnad and Madurai in Tamil Nadu).
   - **Capital- Madurai**
   - Trade Partners- Roman (Sent embassies to the Roman Emperor Augustus)
   - Main port: Korkai (located near the confluence of Tampraparani with the Bay of Bengal). Korkai is mentioned in the Periplus as "Kolkoi", known for pearl fishery and chank diving.
2. **Chola Kingdom**
   - Very well Known by **Cholamandalam** or Coromandal
   - Location- It was situated to the North-Eastern part of the territory of the Pandyas, between the Pennar and the Velur rivers.

- Capital: Uraiyur, near Thiruchirapalli town (Known for the Cotton trade).
    - The first monarch to rule from Uriyur was Uruvappahrer Ilam Set Senni.
    - Puhar, or Kaviripattinam, was an alternative royal residence and chief port town
- The first monarch to rule from Uriyur was Uruvappahrer Ilam Set Senni.
- Puhar, or Kaviripattinam, was an alternative royal residence and chief port town
- In around middle of second BC, a Chola king named Elara conquered Sri Lanka and ruled over it for nearly 50 years.

3. **Chera Kiingdom**
    - Location-The Chera or the Kerala country was situated to the West and North of the land of the Pandyas. It included the narrow strip of land between the sea and the mountains and covered a portion of the modern Kerala state
    - Capital- Karur, Vinji
    - Trade- the Cheras owed its importance to trade with the Romans. The Romans set up two regiments at **Muziris** identical with Cranganore in the Chera country to protect their interests. Tondi was also famous port for trade.
    - The most important event in the political history of the Cheras was their fight against the Cholas in about 150 AD

Social Life of the 3 Kingdoms

- Taxes enabled the king not only to maintain a professional army but also to pay the poets and priets,who were mainly the priest class.
- The Brahamanas first appear in the Tamil land in the Sangam age. Many brahmanas functioned as court poets and were rewarded by the king.
- The Kshatriyas and Vaishyas do not appear as regular varnas in the Sangam texts. The class of warriors was also present in the society.
- Captains of the army were given the title of Enadi at a formal ceremony. Civil and military offices were held under both the Cholas and the Pandyas by Vallalas or rich peasants.
- The ruling caste was called the Arasar and its members had matrimonial relations with the Vallalas, who constituted the fourth caste.
- Vallalas had vast pasture land and thus constituted the peasantry, divided into the rich and the poor. The rich did not plough the land themselves but employed labourers for this purpose.

Economic Life of the Three Kingdoms

- These states are very much profited from their natural resources and foreign trade. They grew spice especially **pepper,** which was in great demand in the Western world.
- The **pearl** production was higher due to sea and this is one of the precious stone.
- **Uraiyur** was famous for the cotton trade.
- Complex patterns of silk was very famous.
- The crops like paddy, ragi and sugarcane was in much quantity.

Religious life of southern kingdoms

- The dominance of Brahmins was in lesser amount and particularly found only to the upper levels of Tamil Society.
- The chief local deity worshipped by people was **Murugan**, who was also called **Subramaniya**.
- Vishnu was also worshipped by some people.
- People used to offer paddy to dead.

AGE OF KALABHRAS (POST SANGAM PERIOD) 300AD to 600AD

- The period between the Sangam Age and the Pallava Pandya era (approximately 300 AD to 600 AD) is known as the Kalabhra age in Tamil history.
- As Jainism and Buddhism gained influence, leading orthodox Vedic-Puranic scholars depicted the Kalabhra rulers negatively.
- The Kalabhra kingdom was eventually overthrown by the Pandyas in the mid-sixth century AD.
- Traditionally, it is considered a ‘dark age’ or interregnum due to the disappearance of the three traditional Tamil kingdoms. It was also supposed that many good traits of earlier Tamil culture disappeared in this interval. However, this idea of interregnum is no longer accepted as correct.
- Recent interpretations view this era as a transition period, with the emergence of larger state societies under the Pallavas in northern Tamil Nadu and the Pandyas in the south Between 300-600 AD, many new kingdoms arised to power in Deccan. Some of these are discussed below:

New kingdoms in Deccan

IKSHAVAKU (225-350 AD)

- They arose after Satavahanas declined in the eastern part of the peninsula (especially in the Krishna–Guntur region), with Nagarjunakonda as their capital.
- They were probably a local tribe who adopted this name to demonstrate the antiquity of their lineage.

1. **Vakatakas**
   - The Vakataka rulers were the contemporary of the **Gupta dynasty**.
   - Inscriptions and Puranas testify that they dominated the entire country of Bundelkhand, Central Provinces, Berar, and Northern Deccan.
   - The Vakatakas were **Brahmins** and in their inscriptions, they called themselves as Haritaputras.

Important rulers of this dynasty were:

Ruler	Importance
Vidhyasakti	He was the founder of this dynasty
Pravarasena	Assumed imperial titles such as Maharajadhiraja and Samrat and also performed Asvamedha and Vajapeya.
Rudrasena I	He faced defeat by Samudragupta
Rudrasena II	He married Prabhavatigupta, (daughter of Chandragupta II) and under her influence became a Vaishnavite.
Pravarasena II	He built temple of Ramachandra at Pravarapura and composed famous Prakrit poem Setubandha. Kalidasa wrote Meghadutam in his court.

2. **Chalukyas**
   - The Chalukyas ruled Deccan from the 6th to 8th century AD and again from the 10th to 12th century AD. They occupy an important place in the history of the Deccan.
   - The Central Government under the Chalukyas of Badami exercised a paternalistic control over the village administration.
   - Chalukyas was very keen interested in Education, they promoted Sanskrit and Prakrit languages.

Some important literary works

- Shabavarata- Gangaraja Durvinita, a famous Chalukyan feudal lord, wrote a famous book on Grammar known as Shabavatara. Also he translated the book Brihatkatha written by Gunadhya into Sanskrit.

Religion

Chalukyas were Brahmin Hindus, they also promoted other religions. For example, Jainism made huge progress under them.

Architecture

- The Chalukyas developed the **Deccan or Vesara style** in the building of structural temples. The temple building can be divided into two stages.
- The **first stage** is represented by the temples **at Aihole and Badami**. Aihole was a town of temples and had as many as 70 temples. The most remarkable ones were **Ladh Khan Temple**, the Jain Temple of Meguti, the Durga Temple and the Huchimalligudi Temple.
- The **second stage** is represented by the temples at **Pattadakal**. There are four temples in the Northern style (Nagara style) and six in the Southern style (Dravidian style). The Papanatha temple and the Virupaksha temple are the prominent ones.

3. **Pallavas**
   - The term Pallava means **creeper** and is a Sanskrit version of the Tamil word Tondai, which also carries the same meaning. The Pallavas were possibly a local tribe, who established their authority in the **"Tondai Nadu'** or the Land of Creepers.
   - It might have took them some time to be completely civilised and acceptable, because in Tamil the word Pallava is also synonym of robber.
   - Founder- **Simha Vishnu** (575-600 AD) was the real founder of this dynasty. His son and successor **Mahendravarman** (600-630 AD) was defeated by the Chalukyan king **Pulakeshin II**. With this, started the great struggle between the Pallavas and the Chalukyas.
   - **Narasimhavarman** I (630-668 AD) was the most successful Pallava king. He adopted the title **Vatapikonda**. In 642 AD, he occupied the Chalukyan capital Vatapi and killed Pulakeshin II.

Literature of Pallavas- Many prominent scholars like **Bharavi, Dandin, Dignaga, Mayursarman**, etc achieved a lot in the domain of literature due to the Pallava aid and patronage. The Pallava power was wiped out by **Aditya I**, a Chola King, who routed Aparajitavarman and annexed the Pallava kingdom.

Education in Pallavas- **Ghatikas** was the most important medieval Karnataka educational institution of the Pallavas, located near temples.

Architecture under Pallavas

- The Pallava era witnesses a transition from rock-cut to free-standing temples.
- Mahendravarman was a pioneer in rock-cut architecture. Mandagapattu rock-cut temple was the first rock-cut temple built by him.
- Narasimhaverman II also known as Rajasimha built the Kanchi Kailasanatha Temple during the late 7th century AD.
- The Shore Temple at Mahabalipuram was also built by Narasimhaverman II. It is the oldest structural temple in

South India. It is a UNESCO World Heritage Site since 1984. It is also called the Seven Pagodas.

- The best example of the Nandivarman group of monuments is the Vaikunta Perumal Temple at Kanchipuram.
- During this period, Pallava architecture attained full maturity and provided the models upon which the massive Brihadeeswarar Temple of the Cholas at Thanjavur and Gangaikonda Cholapuram and various other architectural works of note were constructed.
- The Dravidian style of architecture begins with the Pallava reig

A short history of Kadambas

- Location- it was an ancient royal kingdom that ruled Northen Karnataka and Kanpur Area.
- Founder- **Mayursharma**
- Time period- 345 AD
- Achievement- Mayursharma defeated Pallavas for helping native tribes and claimed sovereignity.
- Another important ruler- **Kakusthanarma** (Kadamba power reached its peak during the reign of him)

Western Ganga

- Location- it was an important ruling Dynasty from **Karnataka** from 350 to 750 AD.
- Capital- Initial capital was **Kolar**, they later moved their capital to **Talskadu** on the banks of Kaveri River in modern Mysore District.

12 Medieval India

A small framework

1. Arab and Turk Conquest in India
2. Delhi Sultanate
3. Delhi Sultanate- economic, social, art and administration.
4. Vijayanagara and Bahmani empire
5. Some important provincial kingdoms
6. Bhakti and Sufi movements
7. Mughal Empire and its decline.
8. Mughal administration, society and arts
9. Emergence of Maratha Empire.

Introduction to Medieval India

- Medieval India refers to a long period of Post-classical history of the Indian subcontinent between the "ancient period" and "modern period". After Harsha's death in 647 AD, his empire fragmented, and the medieval period in India (roughly 8th to 18th centuries) began, marked by the rise of Rajput dynasties and the Tripartite Struggle for control of Kannauj.
- At the beginning of the time period, Buddhism was predominant throughout the area, with the short-lived Pala Empire on the Indo Gangetic Plain sponsoring the Buddhist faith's institutions.
- One such institution was the Buddhist Nalanda University in modern-day Bihar, India, a centre of scholarship and brought a divided South Asia onto the global intellectual stage. Another accomplishment was the invention of the Chaturanga game which later was exported to Europe and became Chess.
- In Southern India, the Tamil Hindu Kingdom of Chola gained prominence with an overseas empire that controlled parts of modern-day Sri Lanka, Malaysia, and Indonesia as overseas territories, and helped spread Hinduism and Buddhism into the historic cultural area of Southeast Asia.
- In this time period, neighboring regions such as Afghanistan, Tibet, and Southeast Asia were under South Asian influence.
- During the Late Medieval period, a series of Turkic Islamic invasions from modern-day Central Asia Afghanistan and Iran conquered massive portions of Northern India, founding the Delhi Sultanate which ruled until the 16th century.
- As a consequence, Buddhism declined in South Asia, vanishing in many areas, but Hinduism survived and reinforced itself in areas conquered by Islamic invaders.
- In the far South, the Vijayanagara Empire was not conquered by any Muslim state in the period. The turn of the 16th century would see introduction of gunpowder and the rise of a new Islamic Empire—the Mughals, as well as the establishment of European trade posts by the Portuguese colonists.
- Mughal Empire was one of the three Islamic gunpowder empires, along with the Ottoman Empire and Safavid Persia.
- The subsequent cultural and technological developments transformed Indian society, concluding the Late Medieval period and beginning the early modern period.

The Tripartite Struggle (8th-12th century CE)

Tripartite Struggle is part of Medieval India - Follow the following sequence in Medieval India-

1. Medieval India Introduction given on page 143 and 144-
2. Tripartite Struggle as given from page no. 130 to 133,
3. Imperial Cholas as given from page 140 to 142,
4. Muslim invasion given from page no. 144

Gurjara Pratihara Dynasty

- The Gurjara Pratiharas ruled much parts of the Northern India from the 6th to 11th century AD. They find their origin from Ujjain or Mandsaur. Due to the military skills of Gurjar Pratiharas, Arabs were confined to Sind from 7th to 11th century AD.
- The founder of this dynasty was Harichandra in sixth century. The successors of Harichandra established Marwar in Rajasthan and built the Temple city of Osean, near Jodhpur.

Nagabhatta I

- The first important ruler of this dynasty was Nagabhatta I whose reign was from Mandore (Jodhpur) to Malwa, Gwalior and Bharuch. His capital was Avanti in Malwa. It was during his times when Junaid, another Arab commander invaded India after Mohammad Bin Qasim.
- Nagabhatta I along with his feudatories such as Chauhans and Guhilots defended the Western Frontiers but the Arabs were capable of doing a lot of damage to their Western Frontiers. Junaid was defeated and his successor Tamin was compelled to run back to Arab. This is known as Battle of Rajasthan.

Vatsaraja

- He captured Kannauj and came in direc conflict with the Palas of Bengal.
- He defeated Dharmapala of Pala dynasty. In 786 AD, the Rashtrakuta king Dhruva defeated him. He died in 805 AD.

Nagabhatta II

- Nagabhatta II was initially defeated by Rashtrakuta king Govinda III but later recovered and captured Kannauj. Nagabhatta II was the most important and powerful rulers of the Gurjara Pratiharas.

- He is best known for rebuilding the Somnath Temple in 815 AD, which was destroyed by Arab armies of Junayad in 725 AD. This was a large structure of red sandstone which was again destroyed in 1024 by Mahmud of Ghazni.

Mihir Bhoja

- Next important king of this dynasty was Mihir Bhoja who ruled till 885 AD was assumed the title of Adivaraha.
- Mihir Bhoja was one of the great empire builders, who after some initial defeats conquered the territories of modern Rajasthan, Gujarat and Madhya Pradesh. The Teli Mandir at the Gwalior fort built by him.

Other important Dynasty of Post Gupta Era

Pala Dynasty

- The province of Bengal, from 650 to 750 AD, after the death of Harsha, was subjected to internal disorder, anarchy and confusion referred to as Matsyanyaya (the rule of strong devouring the weak).
- This gave birth to a revolution by the people, in which the local chief Gopala, the first king of Pala dynasty was elected (Grahita) by the leading men of Bengal.

Important rulers of Pala Dynasty

Ruler	Period	Importance
Gopala	750 AD to 770 AD	Founder of Pala Dynasty
Dharmapala	770 AD- 810 AD	Son of Gopala and Successor of Pala Dynasty. He was a follower of Pala Dynasty. He founded the Vikramshila university at Bhagalpur, Bihar
Devapala	810- 850 AD	He is considered as the most notable Pala king. A great patron of Buddhism, he constructed buddhist temples and monasteries in Magadha.

Rashtrakuta Dynasty

- Dr AS Altekar stated that "The period of Rashtrakuta ascendancy in the Deccan from about 753 AD to 982 AD, constitutes perhaps the most brilliant chapter in the history of India, till the rise of the Marathas as an imperial power in the 18th century."
- Literally, the term 'Rashtrakuta' means designated officer-incharge of territorial division called Rashtra. The Rashtrakutas originally belonged to Lattalura, modern Latur in the Maharashtra.
- They were of Kannada origin and Kannada was their mother tongue. Initially, they were the feudatories under the Chalukyas of Badami. The important Rashtrakutas kings were as follows:

Ruler	Time period	Importance
Dantidurga	735-756 AD	Dantidurga was the founder of the Rashtrakuta dynasty. He defeated the Gurjaras and captured Malwa from them. Then he annexed the Chalukya kingdom by defeating Kirtivarman II. Thus, the Rashtrakutas became a paramount power in the Deccan.
Krishna I	756-773 AD	He built the magnificent rock-cut monolithic Kailasha temple at Ellora. He was succeded by his son Dhruva who ruled till 793 AD.
Govinda III	793-814 AD	He successfully obtained the submission of Gurjara Pratihara Nagabhatta II, Dharmapala of Pala Empire and other small principalities in Kannauj.
Amoghavarsha	814-878 AD	He ruled for a long period of 64 years. He had lost control over Malwa and Gangavadi. Yet, his reign was popular for the cultural development. He was a follower of Jainism. Jinasena was his chief preceptor in his reign. He was also a patron of letters and he himself wrote the famous Kannada work, Kavirajamarga. He had also built the Rashtrakuta capital, the city of Malkhed or Manyakheda.

Kannauj and the Tripartite Struggle

- The Tripartite struggle, that continued for nearly a century, refers to the struggle among the three important dynasties of the period i.e. the Gurjara-Pratiharas of Ujjain/Mandsaur, the Palas of Bengal and the Rashtrakutas of Manyakheta, Karnataka.
- Kannauj was located on the significant trade route, that's why commercially and strategically very important.

- The struggle ultimately ended in favour of the Gurjara-Pratihara ruler Nagabhata II, who founded the Gurjara-Pratihara kingdom at Kannauj, which survived for nearly two centuries.

A short History of imperial Cholas

- The founder of the Imperial Chola Empire was Vijayalaya, who was at first a feudatory of the Pallavas, He captured Tanjore in 850 AD.
- The Cholas had defeated both the Pallavas of Kanchi (Tondaimandalam) and weakened the Pandyas, bringing the Southern Tamil country under their control.
- It was hard for the Cholas to defend their position against the Rashtrakutas. This was a serious setback to the Cholas, but they rapidly recovered, particularly after the death of Krishna III in 965 AD and the downfall of the Rashtrakuta Empire. Rajaraja and Rajendra II, were the most prominent imperial Chola rulers.

Some Important Rulers of Imperial Cholas are

1. Rajaraja (985- 1014 AD)

- Rajaraja destroyed the Chera navy at Trivandrum and attacked Quilon. He then conquered Madurai and captured the Pandyan king. He also invaded Sri Lanka and annexed its Northern part to his empire.
- The Coromandel coast and Malabar were the centres for India's trade with the countries of South-East Asia. One of his naval exploits was the conquest of the Maldives.
- Rajaraja, annexed the North-Western parts of the western Ganga kingdom in Karnataka and captured Vengi.
- Architecture: He constructed the Brihadesvara temple at Thanjavur (known as Rajarajeswara temple after him). His various accomplishments are engraved on the walls of this temple. He also assisted the king of Java in constructing a Buddhist Vihara in Java

2. Rajendra I (1014- 1044 AD)

- The conquest of Sri Lanka was also completed with the crown and royal insignia of the king and the queen of Sri Lanka being captured in a battle. Sri Lanka was not able to free herself from the Chola control for another 50 years.
- One of the most remarkable exploits in the reign of Rajendra I was the march across Kalinga to Bengal in which the Chola armies crossed the river Ganga and defeated two local kings.
- To commemorate this occasion, Rajendra I assumed the title of Gangaikondachola ('the Chola who conquered the Ganga').
- He built a new capital near the mouth of the Kaveri river and called it Gangaikondacholapuram ('the city of the Chola who conquered the Ganga').
- Another remarkable exploit in the time of Rajendra I was the naval expedition against the Sri Vijaya empire in the 10th century. It extended over the Malay peninsula, Sumatra, Java and the neighbouring islands, and controlled the overseas trade route to China.
- The rulers of the Sailendra dynasty of the Sri Vijaya kingdom were Buddhists and had cordial relations with the Cholas.
- The Sailendra ruler had built a Buddhist monastery at Nagapatnam and Rajendra I endowed a village for upkeeping the monastery.

Five types of Land Grants given by Chola king to People

According to Chola Inscriptions, there were five types of'land gifts' that Chola kings gave to their people:

1. Vellanvagai, was land for non-Brahmana, peasant proprietors.
2. Brahmadeya, was land gifted to Brahmanas. Shalabhoga, was land for the maintenance of a school.
3. Devadana/Tirunamattukkani, was land gifted to temples.
4. Pallichchhandam, was land donated to Jaina institutions.
5. Shalabhoga, land for the maintenance of a school

A small overlook of Imperial Cholas administration

The administration of Imperial Chola was set up a highly efficient system of administration

- The chola state included area of central control and loosely administered areas under different types of local controls.
- The basic unit of administration was Nadu which consisted of number of villages of close kinship. Number of Nadus were grouped into Valanadus.
- The Chola state was divided into four Mandalams or provinces.
- The Chola rulers built a network of royal roads, which were useful for trade as well as for the movement of the army. Trade and commerce flourished in the Chola Empire and there were some huge trade guilds, which traded in Java and Sumatra.
- Eripatti land was tank land. These were lands registered in the name of particular tank.

Government at Local Level

- Each village had its own general assembly which administered control over all the affairs of the village. It was free from the control of the Central Government. It enjoyed all powers regarding the village administration.
- There were two types of institutions working at village level. There were two assemblies, i.e., the Ur, and the Sabha or Mahasabha. The Ur was a General assembly of the village. This was a gathering of the adult men in the Brahman villages, which were called Agraharams.

Education

- The village assembly would hold its meetings in the temple and business discussed was sometimes recorded on the walls of the temple. The priests of the temple were also the local teachers as there was no separate school. The school was held in the temple courtyard.
- Much of the religious teachings were in Sanskirt since, texts such as the Vedas had to be studied very throughly. The students also learnt Tamil, which was widely spoken.
- Many of the inscriptions of the Chola kings are written in both Sanskrit and Tamil.
- Kannada was most widely spoken languages.
- Many literary and religious works in Sanskrit were re-written in Tamil such as the famous Ramayana of Kamban.

Three Jewels of Kannada Literature

- The poets Pampa, Ponna and Ranna are called the three jewels of Kannada literature.
- Kannada became popular because group of religious teachers called the Lingayatas preached in Kannada.

Temple Architectures of Imperial Cholas

- Temple architecture in the South attained its climax under the Cholas.
- The style of architecture, which came into vogue during this period is called Dravida, because it was confined largely to South India.
- The main feature of this style was the building of many storeys above the garbhagriha (the innermost chamber where the chief deity resides). The number of storeys varied from five to seven and they had a typical style which came to be called the Vimana.
- The Kailashnathar temple at Kanchi and Seven Pagodas as well as some other mansions were built in the reign of Narasimhavarman.
- The striking feature of the Kailashnatha temple and Seven Pagodas is that they were carved out of solid rocks. He also built Mahabalipuram which was a popular port and shore temple.
- The most famous temple build by Chola time was the Brihadeeshwara temple at Tanjore, which was completed in 1010.

Muslim Arab invasion in India

- Under the leadership of **Muhammad Bin Qasim,** Muslim Arabs conquered Sindh in Western India in 712 AD.
- In this part of India, that Islam first became an important religion for the first time. He was a military commander of Al-Hajjaj and the Governor of Basna.
- Arabs established several trading settlements on the West coast of India. Here, they lived in peace with the local people, married them and took part in Indian trade with other regions of Asia.

Battle of Rewar

- This battle was fought between Muhammad-bin-Qasim and **Dahir** the ruler of Sind
- Dahir, a Brahmin ruler of Punjab, lost the battle. Sind and Multan were captured.
- **Multan** was called as 'The City of Gold' by Muhammad-bin- Qasim.

A short view of Muhammad Bin Qasims administration

- Muhammad-bin-Qasim divided Sind and Multan into a number of **Iqtas** or districts and Arab military officers established their rule in the Iqtas.
- The local Hindu Officers administered the subdivisions of the districts.
- **Jizya**, one kind of tax was imposed on non-Muslims.

End of Muhammad-Bin-Qasim

- After Caliph Walid's death Caliph Sulaiman became the emperor who was the enemy of Al-Hajjaj, the Governor of Iraq.
- Muhammad-bin Qasim who was the son-in-law of Al-Hajjaj, was dismissed and sent to Mesopotamia as a prisoner where he was kept for torturing to death.
- Over 150 years, Sind and Multan remain as part of the Caliph's Empire.

Impact of Arab invasions in India.

- Sindh conquest provided a memorable impact in every section such as religions, social and political factors, cultural and economic development, and the Arab settlement. These effects are described particularly.
  1. **Changes in religions:** Islam was established and published in Multan and Sindh. Their attempt to capture the northern area was failed as Rajput possessed a strong power in this area. The propagation of Islam was declined and the khalifas got shaken after Mohammed Qasim's death. In Islam strategies, all rules and processes of this warrior have proven as the most effective and fruitful. Keeping a belief in Hinduism, Arabs did not add any extra taxes or charges as they were very kind. This concept impressed Hindus and welcomed them with their open arms.
  2. **Social and political impact:** To capture India by Arabs, the Hindu ruler's weak strength of army and poor management helps people to make their interest and capture the whole country. They rely on

Arabs that they will make their country more strong than prior. Arabs started to communicate with outer Islamic countries for business and trade opened a door to improve fast. Before capturing the Sindh area by Arabs, it was considered as a poor and tribal territory of the country. Sindh became economically and politically strong. The Arabs believe that success will be easy by winning people's minds rather than their land as they were effective politicians.

3. **Cultural and economic development:** After adopting the tolerance policy, the Arabs allowed Hindus to understand the Islamic religion and to follow it with love. They gained Brahmion's knowledge and adopted their rituals in various fields such as Arthashastra, Medicine and Astrology. In their Arabian dictionary, they added a lot of Sanskrit words to make them easy to understand. According to the particular area of crops, they planned businesses and trades in this area to improve the economic and cultural conditions of this region. They brought camels and horses for their business purpose to carry all goods from this region to other states.

1000 AD to 1200 AD is period of age of Conflicts!

- This period is marked by rapid changes in both west and Central Asia. Because of loose control, Turkish easily invaded Northern part of India.
- The Turkish tribesman brought along with them the habit of ruthless looting across India.
- And most important major attacks was carried out by the **Mahmud of Ghazni**.

The Turkish Invasion in India

Mahmud of Ghazni (971-1030 AD)

- Mahmud of Ghazni ascended the throne (998-1030 AD) as Samanid ruler at Ghazni (Afghanistan).
- Mahmud himself claimed descent from the legendary Iranian king, Afrasiyab. He encouraged the Persian language and literature during his reign.
- Mahmud is said to have made seventeen raids into India. The initial raids were directed against the Hindushahi rulers of Peshawar and the Punjab.
- In 1001 A.D. he made his first invasion in India.
- He defeated Jaipal (Hindushahi ruler) in 1001 A.D. He defeated Anandpal (Jaipal's son) in the Battle of Waihind (1008-1009 AD). He attacked the cities of Nagarkot, Thanesar, Mathura and Kanauj and looted the Somnath temple in 1025 AD.
- Mahmud's most important expedition in India was against the Somnath temple in 1025 A.D., located on the coast of Kathiawar, Gujrat. Raja Bhima Dev the ruler of Kathiawar and his followers escaped from the place for the fear of Mahmud.
- After the death of Mahmud in 1030 AD, a powerful empire, the **Seljuk** Empire, came into existence. The Seljuk Empire included Syria, Iran and Trans-Oxiana. It contended with the Ghaznavids for the control of Khurasan.
- In a fierce battle, Masud (the son of Mahmud) was defeated and had to flee to Lahore for refuge. The Ghaznavid empire was now limited to Ghazni and the Punjab.

What was the character of Mahmud of Ghazni?

- Mahmud of Ghazni was one of the greatest Muslim leader of Asia.
- He was very fond of art and letters and scholars like Firdausi and Alberuni.

Historical contribution of Ghazni

- Firdausi, the famous poet, wrote Shahnama (The books of kings) in the court of Mahmud of Ghazni.
- Alberuni wrote Tarikhul- Hind (Reality of Hindustan) contained the story of invasion of Mahmud of Ghazni in India.

What after the Mahmud of Ghazni

- After the Ghazanavid conquest of Punjab, it became common trait of plaunder, which resulted in raids into the Gangetic valley of India.
- The rulers of the Rajput states resisted these raids and became victorious against the Turks on several occasions.
- Two new powers rose to prominence during this period:
  1. The **Khwarizmi Empire** based in Iran
  2. The **Ghurid Empire** based in Ghur in North-West Afghanistan.
- The power of the Ghurids increased under Sultan Alauddin who earned the title of the World Burner (Jahan-soz).

Muhammad of Ghur or Shahabuddin Muhammad

- In 1173 AD, Shahabuddin Muhammad (1173-1206 AD) (also known as **Muizzuddin** Muhammad bin Sam) ascended the throne at Ghazni.
- This period also saw a rise of **Chauhan Rajput** power which turned into conflicts with the Ghurid rulers of the area and several fierce battles were fought.

Some major battles

1. **First Battle of Tarain in 1191 AD**
   - The conflict between Muizzuddin Muhammad and Prithviraj Chauhan III started with rival claims for

Tabarhind. In the battle, which was fought at Tarain in 1911 AD, the Ghurid forces were defeated.

- Muizzuddin Muhammad's life being saved by a young Khalji horseman. Prithviraj conquered Tabarhind but he made huge error by not throwing out the Gurids from the Punjab.

2. **Second Battle of Terrain 1192 AD**
   - The second battle of Tarain in 1192 AD is regarded as one of the turning points in Indian History.
   - Muizzuddin Muhammad had made careful preparations for the contest.
   - Prithiviraj had fielded a force of 300000 including a large body of cavalry and 300 elephants, but the Turkish army was better organised. Many rajas sent continengents to help him, but **Jaichandra**, the ruler of Kannauj stayed away.
   - The superior organisational skill and speed of movements of the cavalry made Turkish power victorious.

Turkish Conquest of Bihar and Bengal

- Between 1192 and 1206 AD, Turkish rule was extended over the Ganga-Jamuna Doab and its neighbouring areas. After the Battle of Tarain, Muizzuddin returned to Ghazni leaving the affairs in India in the hands of one of his trusted slaves, Qutb-ud-din Aibak.
- In 1194 AD, Muizzuddin returned to India and battle between Muizzuddin and Jaichandra was fought at Chandawar near Firozabad. In this battle, Jaichandra was killed by an arrow and his army was totally defeated.
- However, the Turks were more successful in the Eastern India. A Khalji officer, Bakhtiyar Khalji made frequent raids into Bihar and had attacked and destroyed some of the famous Buddhist monasteries of Bihar, Nalanda and Vikramashila.
- Making careful preparations, Bakhtiyar Khalji marched with an army towards Nadia, a pilgrim centre where the Sena ruler, Lakshmana Sena was ruling. Lakshmana Sena was scared by the attack and left his capital.
- Bakhtiyar was occupied the Sena capital, Lakhnauti, without any opposition.
- Although, Bakhtiyar Khalji was severely defeated by Maghrulers of Assam and he was able to come back with a few followers. One of his own amirs stabbed him to death.
- Muizzuddin Muhammad led his last campaign into India in 1206 AD in order to deal with the Khokhar rebellion in Bengal. On his way back to Ghazni, he was killed by a Muslim fanatic belonging to a rival sect.

Causes of Turkish Success

- The most important cause of Turkish success was that they had superior **horses**, which were swifter and stronger than the horses imported into India.
- The Indians were weak in social and organisational areas. The growth of **feudalism**, i.e. rise of the local landed elements and chiefs had weakened the administrative structure and military organisation of the states.
- Division between Rajput rulers in India and lack of Central authority in Rajput kingdoms were also led to Turkish success.
- Rajput rulers lacked advance military skills and Turkish army was highly trained.
- In terms of personal bravery, the Turks were inculcated with the Ghazi spirit. The rajputs lacked strategic vision. Once the outer areas of India Kabul and Lahore, had fallen to the Turks, but no concerted attempt was made by the Rajputs to recover them.
- The tribal structure of the Turks and the growth of the Iqta and Khalisa systems, enabled the Turks to maintain large standing armies, which could be kept in the field for a long time. On the other hand, the Indian rulers had to depend more on the various chiefs who rarely acted in coordination.

Effects of Turkish Invasion

- Turkish invasion ended the multiple power centres and buid a central authority of Turks. Some of the important effects of Turkish invasion in India were-
  - Governance was based on central autocratic system.
  - Development of urban economy.
  - Development in law systems, Islamic laws stated in Justice System.
  - Development of commercial activities and trade.
  - Change in military structures, formation and maintenance of standing army.
  - Condemnation of caste system.
  - Development of Persian language as an official language in India.
  - Iqta system was introduced for division of areas.
  - Development of Hindi.
  - Introduction of Turkish architecture, arches, domes, lofty towns or minarets

Timeline of some travellers who left the account

Traveller	Time Period	Place of Origin
Muhammad ibn Ahmad Abu Raihan al-Biruni	973-1048 AD	Uzbekistan
Marco Polo	1254-1323 AD	Italy
Ibn Battuta	1304- 77 AD	Morocco
Abd al-Razzaq Kamal al-Din ibn Ishaq al-Samarqandi	1413-82 AD	Samarqand
Afanasii Nikitich Nikitin	1466-72 AD (years spent in India)	Russia
Duarte Barbosa, d.1521	1518 AD (Visit to India)	Portugal
Seydi Ali Reis	1562 (Year of death)	Turkey
Antonio Monserrate	1536-1600	Spain
Mahmud Wali Balkhi	1626-31 (Years spent in India)	Balkh
Peter Mundy	1600- 67	England
Jean-Baptiste Tavernier	1605-89	France
Franncois Bernier	1620-88	France

1. Al-Biruni And Kitab-Ul Hind

Al-Biruni's Objective

- Al-Biruni described his work as: a help to those who want to discuss religious questions with them (the Hindus), and as a repertory of information to those who want to associate with them. The main objective of his writing was to give a glimpse of Indain religion and culture to his readers.

A short details about Al-Biruni

- Al-Biruni was born in 973, in **Khwarizm** in presentday Uzbekistan. Khwarizm was an important centre of learning, and Al-Biruni received the best education available at the time.
- He was **well versed in several languages**: Syriac, Arabic, Persian, Hebrew and Sanskrit. Although he did not know Greek, he was familiar with the works of Plato and other Greek philosophers, having read them in Arabic translations.
- In 1017, when **Sultan Mahmud** invaded Khwarizm, he took several scholars and poets back to his capital, Ghazni; Al-Biruni was one of them. He arrived in Ghazni as a hostage, but gradually developed a liking for the city, where he spent the rest of his life until his death at the age of 70.
- It was in Ghazni that Al-Biruni developed an interest in India. This was not unusual. Sanskrit works on astronomy, mathematics and medicine had been translated into Arabic from the eighth century onwards.
- When the Punjab became a part of the Ghaznavid Empire, contacts with the local population helped create an environment of mutual trust and understanding.
- Al-Biruni spent years in the company of Brahmana priests and scholars, learning Sanskrit, and studying religious and philosophical texts.

How Al-Biruni get expertise in each and every place

Al-Biruni's expertise in several languages allowed him to compare languages and translate texts. He translated several Sanskrit works, including **Patanjali's** work on grammar, into Arabic. For his Brahmana friends, he translated the works of **Euclid** (a Greek mathematician) into Sanskrit.

Making Sense of an Alien World -Al-Biruni and the Sanskritic Tradition

- Each traveller adopted distinct strategies to understand what they observed. Al-Biruni, for instance, was aware of the problems inherent in the task he had set himself.
- He discussed several **"barriers"** that he felt obstructed understanding.
  1. The first amongst these was language. According to him, Sanskrit was so different from Arabic and Persian that ideas and concepts could not be easily translated from one language into another.
  2. The second barrier he identified was the difference in religious beliefs and practices.
  3. The self-absorption and consequent insularity of the local population according to him, constituted the third barrier.
- What is interesting is that even though he was aware of these problems, Al-Biruni depended almost exclusively on the works of Brahmanas, often citing passages from the Vedas, the Puranas, and the Bhagavad Gita, the works of **Patanjali**, the Manusmriti, etc., to provide an understanding of Indian society.

Key word

1. Metrology-it is a science of measurement.
2. Hindu- The term "Hindu" was derived from an Old Persian word, used c. sixth-fifth centuries BCE, to refer to the region east of the river Sindhu (Indus). The Arabs continued the Persian usage and called this region "al-Hind" and its people "Hindi". Later the Turks referred to the people east of the Indus as **"Hindu",** their land as **"Hindustan",** and their language as **"Hindavi".** None of these expressions indicated the religious identity of the people. It was much later that the term developed religious connotations.

Kitab-ul-Hind

- Al-Biruni's **Kitab-ul-Hind**, written in Arabic, is simple and lucid.
- It is a voluminous text, divided into 80 chapters on subjects such as religion and philosophy, festivals, astronomy, alchemy, manners and customs, social life, weights and measures, iconography, laws and metrology.
- Generally (though not always), Al-Biruni adopted a distinctive structure in each chapter, beginning with a question, following this up with a description based on Sanskritic traditions, and concluding with a comparison with other cultures.
- Al-Biruni, who wrote in Arabic, probably intended his work for peoples living along the frontiers of the subcontinent.
- He was familiar with translations and adaptations of Sanskrit, Pali and Prakrit texts into Arabic – these ranged from fables to works on astronomy and medicine.

Al-Biruni's description about caste System

- He noted that in ancient **Persia**, four social categories were recognised: those of
  1. knights and princes;
  2. monks, fire-priests and lawyers;
  3. physicians, astronomers and other scientists; and finally,
  4. peasants and artisans.

which is similar to cast system.

- He attempted to suggest that social divisions were not unique to India. At the same time he pointed out that within Islam all men were considered equal, differing only in their observance of piety. In spite of his acceptance of the Brahmanical description of the caste system, Al-Biruni **disapproved of the notion of pollution**. He remarked that everything which falls into a state of impurity strives and succeeds in regaining its original condition of purity.
- He suggested that the conception of social pollution, intrinsic to the caste system was contrary to the laws of nature.

Al Biruni's account of the system of varna

- The highest caste are the Brahmana, of whom the books of the Hindus tell us that they were created from the head of Brahman. And as the Brahman is only another name for the force called nature, and the head is the highest part of the body, the Brahmana are the choice part of the whole genus. Therefore the Hindus consider them as the very best of mankind.
- The next caste are the Kshatriya, who were created, as they say, from the shoulders and hands of Brahman. Their degree is not much below that of the Brahmana.
- After them follow the Vaishya, who were created from the thigh of Brahman.
- The Shudra, who were created from his feet between the latter two classes there is no very great distance. Much, however, as these classes differ from each other, they live together in the same towns and villages, mixed together in the same houses and lodgings.
- Al-Biruni's description of the caste system was deeply influenced by his study of normative Sanskrit texts which laid down the rules governing the system from the point of view of the Brahmanas. However, he failed to realize that the caste system was not as rigid as portrayed in the Sanskrit texts.

2. Ibn-Battuta and His Book Rihla

Ibn-Battuta was born in **Tangier** into one of the most respectable and educated families known for their expertise in Islamic religious law or **Shari'a**. Ibn Battuta received literary and scholastic education when he was quite young. He gain much of knowledge from travelling than the books.

- Before he set off for India in 1332-33, he had made pilgrimage trips to Mecca, and had already travelled extensively in Syria, Iraq, Persia, Yemen, Oman and a few trading ports on the coast of East Africa.
- Travelling overland through Central Asia, Ibn Battuta reached Sind in 1333. He had heard about **Muhammad bin Tughlaq**, the Sultan of Delhi, and lured by his reputation as a generous patron of arts and letters, set off for Delhi, passing through Multan and Uch.
- The Sultan was impressed by his scholarship, and appointed him the **qazi or judge of Delhi**. He remained in that position for several years, until he fell out of favour and was thrown into prison.
- Once the misunderstanding between him and the Sultan was cleared, he was restored to imperial service, and was ordered in 1342 to proceed to **China** as the **Sultan's** envoy to the Mongol ruler.
- With the new assignment, Ibn Battuta proceeded to the Malabar coast through central India. From Malabar he went to the Maldives, where he stayed for eighteen months as the qazi, but eventually decided to proceed to Sri Lanka. He then went back once more to the Malabar coast and the Maldives, and before resuming his mission to China, visited Bengal and Assam as well. He took a ship to Sumatra, and from there another ship for the Chinese port town of Zaytun (now known as Quanzhou). He travelled extensively in China, going as far as Beijing, but did not stay for long, deciding to return home in 1347. His account is often compared with that of Marco Polo, who visited China (and also India) from his home base in Venice in the late thirteenth century.

- Ibn Battuta was attacked by bands of robbers several times. In fact he preferred travelling in a caravan along with companions, but this did not deter highway robbers. While travelling from Multan to Delhi, for instance, his **caravan** was attacked and many of his fellow travellers lost their lives; those travellers who survived, including Ibn Battuta, were severely wounded.
- Ibn Battuta's **book of travels**, called Rihla, written in **Arabic**, provides extremely rich and interesting details about the social and cultural life in the subcontinent in the fourteenth century.
- Ibn Battuta meticulously recorded his observations about new cultures, peoples, beliefs, values, etc.

Description of Slave System by Ibn Battuta

- When Ibn Battuta reached Sind he purchased "horses, camels and slaves" as gifts for Sultan Muhammad bin Tughlaq. When he reached Multan, he presented the governor with, "a slave and horse together with raisins and almonds".
- Muhammad bin Tughlaq, informs Ibn Battuta, was so happy with the sermon of a preacher named Nasiruddin that he gave him "a hundred thousand tankas (coins) and two hundred slaves". It appears from Ibn Battuta's account that there was considerable differentiation among slaves.
- Female slaves were also employed by the Sultan to keep a watch on his nobles.
- Slaves were generally used for domestic labour, and Ibn Battuta found their services particularly indispensable for carrying women and men on palanquins or dola.

Unfamiliar with Coconut and Paan

Some of the best examples of Ibn Battuta's strategies of representation are evident in the ways in which he described the coconut and the paan, two kinds of plant produce that were completely unfamiliar to his audience. His account of India says that "Coconut trees looked like date palms. It resembles a man's head. Inside of it looks like a brain. Its fibre looks like human hair. Its fibre used for making rope which is used for pulling ships. He described the betel plant as being cultivated like grapevines, with the leaves being the primary product.

Indian cities in eye of Ibn Battuta

- Ibn Battuta found cities in the subcontinent full of exciting opportunities for those who had the necessary drive, resources and skills.
- They were densely populated and prosperous, except for the occasional disruptions caused by wars and invasions.
- It appears from Ibn Battuta's account that most cities had crowded streets and bright and colourful markets that were stacked with a wide variety of goods.
- Ibn Battuta described **Delhi** as a vast city, with a great population, the largest in India. **Daulatabad** (in Maharashtra) was no less, and easily rivalled Delhi in size.
- The bazaars were not only places of economic transactions, but also the hub of social and cultural activities. Most bazaars had a mosque and a temple, and in some of them at least, spaces were marked for public performances by dancers, musicians and singers.
- Ibn Battuta found Indian agriculture very productive because of the fertility of the soil, which allowed farmers to cultivate two crops a year.
- He also noted that the subcontinent was well integrated with inter-Asian networks of trade and commerce, with Indian manufactures being in great demand in both West Asia and Southeast Asia, fetching huge profits for artisans and merchants.
- Indian textiles, particularly cotton cloth, fine muslins, silks, brocade and satin, were in great demand. Ibn Battuta informs us that certain varieties of **fine muslin** were so expensive that they could be worn only by the nobles and the very rich.

Communication systems

- Almost all trade routes were well supplied with inns and guest houses.
- Ibn Battuta was also amazed by the efficiency of the **postal system** which allowed merchants to not only send information and remit credit across long distances, but also to dispatch goods required at short notice.
- The postal system was so efficient that while it took fifty days to reach Delhi from Sind, the news reports of spies would reach the Sultan through the postal system in just five days.
- India the postal system is of two kinds.
  1. The horse post, called **uluq**, is run by royal horses stationed at a distance of every four miles.
  2. The foot-post has three stations per mile; it is called **dawa** that is one-third of a mile.

In the footsteps of Ibn Battuta

- In the centuries between 1400 and 1800 visitors to India wrote a number of travelogues in Persian.
- At the same time, Indian visitors to Central Asia, Iran and the Ottoman Empire also sometimes wrote about their experiences. These writers followed in the footsteps of Al-Biruni and Ibn Battuta, and had sometimes read these earlier authors.
- Among the best known of these writers were Abdur Razzaq Samarqandi, who visited south India in the 1440s, Mahmud Wali Balkhi, who travelled very widely in the 1620s, and Shaikh Ali Hazin, who came to north

India in the 1740s. Some of these authors were fascinated by India, and one of them – Mahmud Balkhi – even became a sort of sanyasi for a time. Others such as Hazin were disappointed and even disgusted with India, where they expected to receive a red carpet treatment. Most of them saw India as a land of wonders.

Some other important Travellers

- Once the Portuguese arrived in India in about 1500, a number of them wrote detailed accounts regarding Indian social customs and religious practices. A few of them, such as the **Jesuit Roberto Nobili**, even translated Indian texts into European languages.
- Among the best known of the Portuguese writers is **Duarte Barbosa**, who wrote a detailed account of trade and society in south India.
- Later, after 1600, we find growing numbers of Dutch, English and French travellers coming to India. One of the most famous was the French jeweller **Jean-Baptiste Tavernier**, who travelled to India at least six times. He was particularly fascinated with the trading conditions in India, and compared India to Iran and the Ottoman Empire.
- Some of these travellers, like the Italian doctor **Manucci**, never returned to Europe, and settled down in India.
- **Pelsaert**, a Dutch traveller, visited the subcontinent during the early decades of the seventeenth century. Like Bernier, he was shocked to see the widespread poverty, "poverty so great and miserable that the life of the people can be depicted or accurately described only as the home of stark want and the dwelling place of bitter woe".
- Holding the state responsible, he says: "So much is wrong from the peasants that even dry bread is scarcely left to fill their stomachs.

Francois Bernier Book - Travels in the Mughal Empire

- François Bernier, a Frenchman, was a doctor, political philosopher and historian. Like many others, he came to the Mughal Empire in search of opportunities.
- He was in India for twelve years, from 1656 to 1668, and was closely associated with the Mughal court, as a physician to **Prince Dara Shikoh**, the eldest son of Emperor Shah Jahan, and later as an intellectual and scientist, with Danishmand Khan, an Armenian noble at the Mughal court.
- Francois Bernier had good protection from Mughal army, he always used to travel with Mughal Army.
- Bernier's works were published in France in 1670-71 and translated into English, Dutch, German and Italian within the next five years.
- Between 1670 and 1725 his account was reprinted eight times in French, and by 1684 it had been reprinted three times in English. This was in marked contrast to the accounts in Arabic and Persian, which circulated as manuscripts and were generally not published before 1800.

The creation and circulation of ideas about India

- The writings of European travellers helped produce an image of India for Europeans through the printing and circulation of their books.
- Later, after 1750, when Indians like **Shaikh Itisamuddin** and **Mirza Abu** Talib visited Europe and confronted this image that Europeans had of their society, they tried to influence it by producing their own version of matters.

Bernier and the Degenerate east

- François Bernier belonged to a different intellectual tradition. He was far more preoccupied with comparing and contrasting what he saw in India with the situation in Europe in general and France in particular, focusing on situations which he considered depressing.
- Bernier's Travels in the Mughal Empire is marked by detailed observations, critical insights and reflection. His account contains discussions trying to place the history of the Mughals within some sort of a universal framework.
- He constantly compared Mughal India with contemporary Europe, generally emphasising the superiority of the latter.

What kind of differences Bernier showed

- According to Bernier, one of the fundamental differences between Mughal India and Europe was the lack of **private property** in land in the former.
- In India land is with crown of Emperor. He thought that in the Mughal Empire the emperor owned all the land and distributed it among his nobles, and that this had disastrous consequences for the economy and society.
- Bernier described Indian society as consisting of undifferentiated masses of impoverished people, subjugated by a small minority of a very rich and powerful ruling class. Between the poorest of the poor and the richest of the rich, there was no social group or class worth the name.
- Bernier confidently asserted: "There is no middle state in India." This, then, is how Bernier saw the Mughal Empire – its king was the king of "beggars and barbarians"; its cities and towns were ruined and contaminated with "ill air"; and its fields, "overspread with bushes" and full of "pestilential marishes". And, all this was because of one reason: crown ownership of land.
- Bernier gave detailed description of Practice of Sati. He noted that while some women seemed to embrace death cheerfully, others were forced to die.

14 Delhi Sultanate

Introduction

- The Delhi Sultanate was one of the famous empires during more than three centuries in Northern India and the empire was stretched up to the larger part of Southern Asia. The Delhi Sultanate was established by **Qutb-ud-din** Aibak in 1206. He was the first emperor and the founder of the **Mamluk Dynasty** and the Delhi Sultanate. From another aspect, as per the opinion of some historians, the Aibak or the Mamluk dynasty was also called the **Slave dynasty**. After the ruling of the Mamluk Dynasty, there were four more dynasties in the Delhi Sultanate, therefore, it can be said that a total of five dynasties ruled in the Delhi Sultanate. Therefore the entire dynasties were:
  1. Mamluk or Slave Dynasty (1206-1290AD)
  2. Khilji Dynasty (1290-1320AD)
  3. Tughlaq Dynasty (1320-1414AD)
  4. Sayyid Dynasty (1414-1451AD)
  5. Lodi Dynasty (1451-1526AD)

1. Mamluk Dynasty

- Timeperiod- 1206 to 1290 AD
- This is the earliest rulers of the Delhi Sultanate.
- They were also known as the Slave-Kings because many of them were either slaves or many of them were the sons of slaves, who had become sultans.
- First king was Qutb-ud-din Aibak, the **general of Muizzuddin** (**Muhammad Ghori**)

Ruler	Specifications

Qutb-ud-din Aibak	• After the death of Ghori, Qutb-ud-din Aibak, became ruler (Subordinate of Sultan) in 1206 AD.
	• Pioneering in expansion of the Turkish rule in India.
	• Capital- **Lahore**
	• Taj-ud-din yalduz, the ruler Ghazni, claimed his rule over Delhi.
	• Aibak was able to defeat Yalduz and occupied Ghazni.
	• Aibak was brave, faithful and generous. Due to these character he was known as Lakh Baksh
	• Arts of Aibak
	  ○ Adai Din ka jhonpra in 1199 AD in Ajmer.
	  ○ Tajul-Ma'asir (the first history book of the Delhi Sultanate) was written by Hasan Nizami under his patronage.
	• Death- In 1210 AD, Aibak died of injuries received in a fall from his horse, while playing **chaugan** (Polo). His tomb is in Lahore.

Aram Shah (1210AD)	• Aram Shah became the second sultan of the Mamluk dynasty of the Delhi Sultanate. • His identity was unknown however, **Ferishta** and **Al-Badaoni** have written that Aram Shah was the son of Qutb-ud-din Aibak. • Aram Shah was incapable ruler and the Turkish nobles opposed him
Iltutmish (1210- 1236 AD) **Note- He established Turkan-i-Chahalgani (Group of Forty) - These were the Turkish and non-Turkish amirs (Nobles) who advised and helped Sultan in Administering the Sultanate.**	• The Turkish chiefs of Delhi invited the then Governor of Badayun, Iltutmish to come to Delhi. Iltutmish defeated Aram Shah and became the Sultan with the name of Shamsuddin. • In 1220 AD, when Chengiz Khan destroyed the Khwarizm Empire, Iltutmish realised the political of avoiding a confrontation with the Mongols. When Jalaluddin Mangbarani, the son of the Shah of Khwarizm, while escaping from the Mongols, sought shelter at Iltutmish's court, Iltutmish turned him away. Thus, he saved the Sultanate from destruction by the Mongols. • Iltutmish was the first Sultan who requested and obtained letters of investiture from the Caliph • He was a generous and able ruler and built many public works. He completed the construction of **Qutub Minar** in Delhi. • Shifted capital of Delhi Sultanate from Lahore to Delhi. • Gave two important coins as the silver **'Tanka'** and copper **'Jithal'**. • Iltutmish granted **iqtas** (land assignments in lieu of cash salaries) to his Turkish officers on a large scale to gain greater control over the region. • When Iltutmish died, the balance of power shifted and the sultan became puffet of these amirs.
Raziya Sultan (1236 to 1240 AD)	• Iltutmish considered none of his surviving sons to be worthy of the throne. He finally nominated his daughter, Raziya to the throne. He induced the nobles and the theologians (ulema) to agree to the nomination. • Rule of Raziya Sultan marked the beginning of struggle for power between the monarchy and Turkan-i-Chahalgani. • Iltutmish's wazir, Nizam-ul-Mulk Junaidi, opposed Raziya's elevation to the throne. He backed and supported a rebellion of nobles against her. • The elevation of a slave, Jalal-ud-din Yaqut, to the post of Amir-i-Akhur, Master of the Stables, angered the Turkish nobles.

	• She was later assassinated while suppressing a rebellion in southern Punjab.
Bahram Shah (1240-42 AD)	• Muiz-ud-din Bahram Shah became the next emperor but merely as the puppet in the hand of Turkish Nobles. Ikhtiyaruddin Aitigin used to run the administration of Delhi Sultanate on the behalf of Sultan. • During his reign, the new post of **'Naib-i-Mamaliqat'** (Deputy of King) was created. He was killed in May 1242 AD by noblemen.
Masud Shah (1242 to 1246 AD)	• After the death of Behram Shah, Turkish Nobles supported and choose Alauddin Masud Shah as next ruler. He was grandson of Iltutmish and son of Ruknuddin. • Due to incompetent sultan, one of the noble and wazir, Hasan Ghori Muhazzabuddin killed Masud Shah and rose to power.
Nasiruddhin Mahmud (1246 to 1266 AD)	• In 1246 AD, **Ulugh Khan (Balban)** placed the inexperienced and young Nasiruddin (grandson of Iltutmish) on throne and himself assumed the position of Naib (deputy). To further strengthen his position, Ulugh Khan married his daughter to Nasiruddin. • Sultan Nasiruddin Mahmud died in 1265 AD. According to Ibn Battuta and Isami, Balban poisoned Nasiruddin and paved way for himself as Sultan.
Balban (1266-1287 AD)	• He abolished Chalisa/Chahalgani because of its growing influence in the administration. • He enforced ceremonies like Sijada (prostration) and Paiboss (kissing the monarch's feet)- symbolising that nobles were not his equals. These two ceremonies were of Iranian origin and considered un-Islamic. • Maintained an extensive network of spies in the government departments. • He aimed to gain public trust by ensuring impartial justice. Even the highest officials were held accountable. • Balban adopted the policy of 'blood and iron' to deal with robbers and dacoits on the roads in Awadh and Ganga-Jamuna doab region and suppressing Meos (inhabitants of Mewat region), who plundered the outskirts of Delhi. Military outposts (thanas) were set up around Delhi. • He re-organised the military department (Diwan-i-Arz) and deployed army in different parts of the country to put down rebellion. • He also organised a strong centralised army, both to deal with internal disturbances, and to push back the Mongols, who had well-established themselves in the Punjab and posed a serious threat to the Delhi Sultanate. • He successfully conducted military campaigns as an officer. After Nasir's death, Balban declared himself a sultan because he did not have any male heirs. He carried out military and civil reforms in administrative management, winning him the position of the largest ruler of the Sultanate, second only to Iltutmish and Alauddin Khalji. Barban was a strict ruler, and his court was a symbol of austerity and strict obedience to the emperor. • He introduced the Persian festival in **Navroz**, India. During the Punjab rule, the large-scale conversion was seen. After his death, his grandson Qiqubad inherited the throne of Delhi. Quaiqubad died of a stroke in 1290 and was succeeded by his three-year-old son Shamsuddin Kayumars and they were murdered by Jalal ud-Din Firuz Khalji, so the Mamluk dynasty was ending and replacing it with the Khalji dynasty.

2. Khilji Dynasty

- Origin- Turko-Afghan origin.
- They replaced the Mamluk/ Slave Dynasty in Delhi Sultanate.
- The Khilji Dynasty is termed as 'Khilji Revolution'.

Some of the important rulers of Khilji Dynasty are as follows-

Ruler	Specifications
Jalaluddin Khilji (1290-1296 AD)	• After the death of the Kaimurs, Firoz ascended the throne under the title of Jalaluddin Khilji and the laid the foundation of the Khilji Dynasty in 1290 AD. • Interestingly he served as **Ariz-i-Mumalik** (Minister of War) during Balban's reign. (this event was called as dynastic revolution of 1920) • He ascended the throne at the age of 70 years. (Only ruled for 6 years). • He was the first ruler of the Delhi Sultanate to clearly put forward the view that 'the state should be based on the willing support of the people'. • He was follower of the policy of tolerance.
Alauddin Khilji (1296-1316 AD)	• He was a nephew and son in law of Jalaluddin Khilji. • He was appointed as **Amir-i- Tuzuk** (Master of Ceremonies) because he had helped his uncle in his struggle for power.

	• Alauddin has two victorious expeditions during the reign of Jalaluddin. After the first expedition of Bhilsa (Vidisha) in 1292 AD, he was given the iqta of Awadh, in addition to that of Kara. • He was also appointed **Arizi-i-Mumalik** (Minister of War). In 1294 AD, he led the first Turkish expedition to Southern India and plundered Devagiri. • In July 1296 AD, he murdered his uncle and father-in-law Jalaluddin Khilji and crowned himself as the Sultan.

Important regulation of the Alauddin Khilji

- Families that had been enjoying free land to support themselves, should pay land tax for their holdings. This curbed the excess of wealth owned by some people.
- The Sultan reorganised the **spy system** and took measure to make it more effective. The use of liquor and intoxicants was prohibited.
- The nobles were ordered not to have social gatherings or **inter-marriages** without his permission.
- Alauddin established a huge permanent, standing army to satisfy his ambition of conquest and to protect the country from external invasion.

Market Regulations of Alauddin Khilji

- Alauddin set up three different markets for different commodities in Delhi. These markets were the
  - Grain market (Mandi)
  - Cloth market (Sarai Adl) and
  - The market for horses, slaves, cattle, etc.
- In order to ensure a regular supply of cheap food - grains, he declared that the land revenue in the doab region, that is, the area extending from Meerut near the Yamuna to the border of Kara near Allahabad would be paid directly to the state i.e. the villages in the area would not be assigned in iqta to anyone.
- To ensure implementation, Alauddin appointed a superintendent (Shahna-i-Mandi) who was assisted by an intelligence officer.
- Alauddin received daily reports of the market from two other independent sources, barid (intelligence officer) and munhiyans (secret spies).

Important Literature

- **Tarikh-i- Firuz Shahi** by Author **Barani**.
  - In this book he figured out four reasons for state rebellions-
    1. Inefficiency of the spy system.
    2. The general practice of the use of wine.
    3. Social intercourse among the nobles and inter marriage between them.
    4. Excess of wealth in the possession of certain nobles.

Amir Khusrau

- Amir Khusrau was a creative Persian poet (1253-1325 AD) associated with royal courts of more than seven rulers of Delhi Sultanate. Amir Khusrau was a genius of those times. A very versatile person, he was a soldier, a composer of poetry in Arabic, Persian, Urdu and a diplomat, smart in court matters and was also a good musician.
- He was the renowned Sufi poet and disciple of Nizamuddin Auliya.
- He introduced many verse forms viz. **Ghazal**, Masnavi, Rubai etc.
- **Qawwalis,** which were originally written in Persian language, also introduced by Khusrau in India.
- He innovated **Khayal** (a style of singing), Amir Khusrau wrote **Tarikh-i-Alai** or **Khazain-ul-Futuh**. In this book, he gave an account of conquest of Alauddin. He wrote another book called **Ashiqa**, which contains the love story of Deval Rani and Khizr Khan.
- In his **Nuh-Siphir** or Nine Skies, he gave the story of Sultan Mubarak Shah. He also lived in the court of Ghiyasuddin Tughlaq and wrote **Tughlaqnama**. Khusrau is also known as **Tuti-e-Hind** or Parrot of India.
- He created the fusion of Indian, Arabic and Persian music. He is credited to have invented **tabla, sitar** and **modified veena**.

Agrarian Reforms by Alauddin

- He was the first monarch in the Sultanate, who insisted that in the doab, land revenue would be assessed on the basis of measuring the land under cultivation.
- He wanted that the landlords of the area-called khuts and muqaddams, should pay the same taxes as the others.
- The policy of direct collection of land revenue by the state, based on measurement could only succeed if the amils and other local officials were honest. Alauddin insisted that their accounts should be audited strictly.

Military Campaigns

- He defended against the Mongol invasion led by Targhi who marched up to Delhi and besieged the city.
- **North Indian Expeditions:** Ranthambore (1301), Chittor (1303), Malwa (1305)
- **Devagiri:** 1307 (under Malik Kafur), 1314- looted Somnath temple.
- **Deccan and South India Expeditions:**(Malik Kafur's Southward Journey) -
  1. Kakatiya ruler of Warangal defeated: 1309.

2. Hoysala ruler surrendered treasures: 1310.
3. Plundered the temple cities of Chidambaram,
4. Srirangam and Madurai.
5. The decline of the Pandya kingdom gave way to a Muslim state in Madurai, which operated as subordinate to the Delhi Sultanate.

End of Alauddin

After the death of Alauddin in 1316 AD, Malik Kafur sat on the throne for a few days, only to be deposed by Qutbuddin Mubarak Shah. He was soon murdered and Khusrau ascended the throne. However, he was defeated and killed by Ghiyasuddin Tughlaq in a battle.

3. Tughlaq Dynasty (1320- 1414 AD)

- Origin- the Tughlaq dynasty was originally Turko-Indian dynasty, which ruled Delhi during the Sultanate period.
- Main Rulers- Ghiyasuddin Tughlaq, Muhammad bin Tughlaq and Firuz Shah Tughlaq.

Let's see some important work of important ruler

Ruler	Work
Ghiyasuddin Tughlaq (1320-25)	• The founder of the Tughlaq dynasty was **Ghazi Malik** who ascended the throne as 'Ghiyasuddin Tughlaq' in 1320 AD. • Ghiyasuddin rose to an important position in the reign of Alauddin Khilji. • In 1325 AD, Ghiyasuddin was crushed to death by collapse of stage, while attending an event for his victories in Bengal..
Muhammad bin Tughlaq (1325-1351 AD)	• He come to power in 1325 AD. • He annexed the Deccan region. • Muhammad bin Tughlaq while a prince (called Jauna Khan) led the early expeditions against Rai Rudra Dev who was defeated after a prolonged conflict and **Warangal** was annexed under direct control of the Sultanate. • Muhammad bin Tughlaq was one of the most remarkable rulers of his age. During his religious intercourse, Muhammad conversed not only with the Muslim mystics, but also with the Hindu yogis and Jain saints such as **Jinaprabha Suri.**

How Muhhamad Tughlaq failed in several incidents

1. **Transfer of Capital**
   - One of the controversial measures of Muhammad bin Tughlaq was that he transferred his capital from Delhi to **Deogiri (Daulatabad)**.
   - The Sultan wanted to maintain both Delhi and Daulatabad as his capitals.
   - According to **Barani**, in 1326-27 AD, Sultan decided to shift his capital from Delhi to Deogir (Daulatabad) in the Deccan because it was more centrally located.
   - According to **Ibn Battuta**, the people of Delhi used to write letters containing abuses to the Sultan. In order to punish them, Sultan decided to shift the capital.
   - **Isami** states that Deogir was at a safer distance from the North-West frontier and thus, was safe from the Mongols.
   - Though Muhammad bin Tughlaq built a road from Delhi to Deogir and set up rest houses but the journey was extremely harsh for the people. Large number of people died because of rigorous travelling and the heat.
2. **Expeditions of Khurasan and Qarachil (1329-1330 AD)**
   - This expedition was launched in the Kumaon hills in the Himalayas. According to a modern historian, the expedition was aimed at Kashmir in order to control the entry of horses from Chinese side, i.e., sinkiang.
   - He also planned invasion of Qarachil region and Qandhar but it resulted into failure.
3. **Token Currency**
   - Muhammad bin Tughlaq introduced the "Token Currency'. According to Barani, the Sultan introduced token currency because the treasury was empty due to the Sultan's schemes of conquests.
   - He introduced a copper coin **(Jittal)** in place of silver coin **(tanka)** and ordered that it should be accepted as equivalent to the tanka.
   - Moreover, Qublai Khan of China had already successfully experimented with a token currency. A Mongol ruler of Iran, Ghazan Khan had also experimented with it. However, the idea of token currency was new in India, and it was difficult for traders and common people to accept it.
   - As it token currency was new in India, which resulted into unacceptance by traders and peoples
   - Central administration could not prevent from forging the new coins and soon the new coins flooded the markets.
   - As a result people began to mint token currency in their houses. It became harder for common people to identify between copper coins issued by the royal treasury and those, which were locally made. Thus, the Sultan was forced to withdraw the token currency.

4. Doab Crisis

- Muhammad bin Tughlaq launched a scheme to extend and improve cultivation in the Doab. The area was divided into development blocs headed by an official.
- The responsibility was to extend cultivation by giving loans to the cultivators and to induce them to cultivate superior crops.
- The scheme failed largely because the men chosen for the purpose proved to be inexperienced and dishonest, and misappropriated the money for their own use. The large sums of money advanced for the project could not be recovered.

Ruler	Work
Firuz Shah Tughlaq (1351- 1388 AD)	• He was a cousin of a Muhammad Bin Tughlaq and became Sultan after him. • He founded the City **Jaunpur** in memory of Muhammad Bin Tughlaq, whose name was Jauna Khan. • **Jizyah** became separate tax in the regime of him, as earlier this tax was part of the Land revenue. • Firuz refused to exempt the Brahmans from the payment of jizyah since, this was not provided for in the sharia law. Only women, children, the disabled and the indigent who had no means of livelihood were exempt from it. • He was first ruler who took steps to have Hindu religious works translated from **Sanskrit** into **Persian.** • He set up a large **department of public works**, which looked after his building programme. • He also repaired and dug a **canal** and longest among them was about 200 km, which took off from the river Sutlej to Hansi. • Amassed a huge number of slaves and established a department for slaves (Diwan-i-Bandagan) • He established hospitals for the poor known as "Darul-shafa". • He established Diwan-i-Khairat for providing for the marriages of poor girls. • He died in 1388. Later the struggle for power between the sultan and the nobles started once again. • Later the governors of provinces became independent, and gradually the Sultan of Delhi was confined virtually to a small area surrounding Delhi.
Nasiruddin Mahmud (1390-1394 AD)	• He was the son of Firuz Shah Tughlaq and the last ruler of Tughlaq Dynasty. • After his death Timur Lang attacked and ended Tughlaq dynasty.

Timur's invasion in India

- Timur started his expeditions from Kabul in August 1398 AD and reached Delhi in December 1398 AD. On his way to Delhi, he captured and looted all the towns.
- Sulatan Nasir-ud-Din Mahmud Shah, the last Sultan of the Tughlaq dynasty and Vazir (Prime Minister) fled from Delhi.

4. Sayyid Dynasty (1414-1451 AD)

- Sayyid dynasty was the fourth dynasty of Delhi Sultanate, which came to power after Tughlaq dynasty.
- The ruling family claimed to be Sayyid's or **descendants of Prophet Muhammad.**

Some of the prominent rulers of the Sayyid Dynasty

Ruler	Contributions
Khizr Khan (1414-1421 AD)	• **Timur** appointed Khizr Khan as the ruler of Multan. • Khizr Khan defeated Sultan Daulat Khan and occupied Delhi and founded Sayyid dynasty. He did not assume the title of Sultan but was comfortable with **Rayati-Ala**
Mubarak Shah (1412-1434 AD)	• After Khizr Khan's death Mubarak Shah (1412-1434 AD) and Muhammad Shah (1434-1445 AD) ascended the throne one after another
Alam Shah (1445 AD)	• Alam Shah Ascendend the throne and became the sultan. • He was very incompetenet ruler.

5. Lodi Dynasty

- Lodis were the last ruling family of the Sultanate period and first to be headed by the **Afghans**.

Some Prominent rulers of the Lodi dynasty

Ruler	Contributions
Bahlol Lodi (1451-1489 AD)	• The Afghani Bahlol Lodi laid the foundation of Lodi dynasty. • Sultan Bahlol Lodi was a capable general. The Afghan nobles wanted Sultan to treat them as an equal partner rather than a monarch. • In 1476 AD, he defeated the Sultan of Jaunpur and annexed it to Delhi Sultanate.
Sikandar Lodi (1489-1517 AD)	• He came after Bahlol Lodi on the throne. • He re-imposed **Jizjah** on non-muslims. • He was contemporary of **Rana Sanga** of Mewar as well as Mehmud Begrah of

	Gujarat. He founded the city in **Agra** in 1504 AD and made his second capital. • Sikandar Lodi introduced a new system of land measurement, known as **Gaj-e-Sikandari**
Ibrahim Lodi (1517-1526 AD)	• With the help of Afghan nobles, Ibrahim Lodi became a sultan after the death of Sikandar Lodi in 1517. • **Daulat Khan** of Bihar and **Rana Sanga** of Mewar sent an invitation to **Babur** at Kabul to invade India. • Babur defeated Sultan Ibrahim Lodi in 1526 AD in the historic and decisive First Battle at Panipat. • He was the first Sultan of Delhi who was killed in the battle field.

Mongols invasion in Delhi Sultanate

Mongols invaded India multiple time during the reign of

Mongol Invasion Time	Sultan	Key note
1218 AD	**Ilutmish**	• **Genghis khan** defeated the Khwarizm Empire and destroyed it completely. • The threat of Mongol invasion of India came in 1221 AD, when Khwarizm prince escaped from Mongols and Cross Indus River. • Prince Khwarizm then asked for asylum to Iltutmish, but he denied as Iltutmish do not want the rivalry of Genghis Khan.
1245	Balban	• The Mongol General **Tair Bahadur** headed towards Lahore and the subedar of Lahore asked for help of Sultan Balban, but Balban did not gave any assistance. Lahore was then captured by the Mongols. • In the year 1245, Mongol attacked the Sultanate but defeated by Balban.
1292	Khiljis	• Salaluddin Khilji was the chief defender of North-Western frontiers during the reign of Balban. He fought many battles against the Mongols and was well-known about the fighting skills against Mongols. • In the year 1292, Mongol commander **Abdullah** attacked Delhi with force of 1, 50,000. But **Jalaluddin Khilji** defeated them and a peace treaty was signed due to which 4000 Mongols accepted Islam and settled near Delhi. • In the reign of Alauddin, many battles were fought between Mongols and his army, Alauddin crushed the Mongols decisively.

Delhi sultanate

Economy, Administration, Society and Arts

The state set up by the Delhi Sultanate towards the end of the 12th century AD in Northern India, gradually developed into a powerful and highly centralised state. For some time, it controlled almost the entire country extending as far South as Madurai.

Economy during the Sultanate Period

- The new system of taxation was based on Quran.
- Four kinds of taxes sanctioned by the Quran were imposed namely
  - Kharaj
  - Zakat
  - Jeziah
  - Khums.

Types of Taxes

Type of tax	Purpose/ Imposed on
Zakat Tax	To be paid by well to do Muslims for helping the needy religious tax.
Jeziah Tax	Levied on non-Muslims in return of which they received protection of life and property and exemption from military services.
Kharaj Land Tax	Paid mainly by Hindus which was equal to 1/10th of the produce of land.
Khums	It was 1/6th of the booty captured during war
Abwabs	Excess taxes like House tax, grazing tax etc.
Sharab	Irrigation Tax
Ashraf	1/10th of the gross produce on land held by Muslims.

Types of Lands in the Sultanate Period

Land Type	Purpose
Khalisa (Crown Land)	It was directly administered by the Central Government. Doab region brought under this.
Inam or Waqf	It was the land given to the people especially to the Muslim saints and scholars, in gift or charity. Lands of Feudatory Hindu Chiefs From

	such lands, the Sultan got annual fixed tributes.
Lands of Feudatory Hindu Chiefs	This land was one of the source of income for Sultan.
Iqta	Land granted by the Sultan to its military chiefs for maintenance of a given number of troopers.

Trade and Industry

- Ibn Batuta described Delhi as the largests city in the eastern part of the Islamic world.
- Some of the important cities of the times were Lahore and Multan in the North-West, Kara and Lakhnauti in the east and Anhilwara (patan) and Cambay (Khambat) in the West.
- Textile industry was well established its position and exported across mediterrean and red sea.
- Import of India was high grade textiles (Satin), glassware and horses.
- Since, India had a favourable trade balance, gold and silver came to India from these countries. India's foreign trade both overland and overseas was truly an international enterprise.
- Royal Karkhanas, which we have referred to earlier catered to all the needs of the Sultan.

Various types of industry and centres

Industries	Locations	Key note
Royal Industries	Delhi, Agra, Jaunpur	This was for the fulfilment of the sultans and Royal Family's needs.
Textile Industry	Gujrat and Bengal	Cotton production and textile from cotton well developed during these regime.
Metal Industry	Ahmedabad, Delhi and Bengal	Lahore, Kalinjau, Banaras, Sihalkot and Golconda were famous for sword-making.
Other Industries	Delhi and Multan was famous for Ivory works. Gujrat for Leather industries.	Wood industry was established in Kashmir.

Administration in Sultanate Period

- The Sultanate had a powerful effect on the Mughal system of administration, which developed in the 16th century.

1. The Sultan

- Although many of the Turkish sultans in India declared themselves 'lieutenant of the faithful', i.e., of the **Abbasid caliph** at Baghdad, and included his name in the khutba in the Friday prayers.
- The caliph had only a moral position. By proclaiming his supreme position, the sultans at Delhi were only proclaiming that they were a part of the Islamic world.
- Sultan's office was vested with power of supreme political, military and even legal authority.
- Sultan was also responsible for maintenance of law and justice. The sultans dealt with strong manner in dispensing justice. **Balban** didn't spare even his relatives or high officers of state.
- **No clear law of succession** developed among Muslim rulers. The Islamic theory adhered to the idea of the election of the ruler but accepted in practice the succession of any son of a successful ruler.
- However, all the sons of a ruler were considered to have an equal claim to the throne.

Central Administration

- The sultan was assisted by several ministers who were chosen by him and remained in office at his pleasure.

Some Important Ministers of central Administration

Minister	Profession
Barid-i-Mumalik	Head of state news agency.
Amir-i-Hazib	Incharge of the royal court
Sadr-i-Jahan	Officer incharge of religious and charitable endowments.
Amir-i-Akhur	Officer commanding the royal horses.
Amir-i-Dad	Officer incharge of justice (public prosecutor)
Sahna-i-Pil	Superintendent of royal elephants.
Shiqdar	Officer incharge of land measuring a 'shiq'
Amir-i-Majlis	Officer incharge of royal feasts, conference and festivals.
Majlis-i-Am or Majlis-i-Khalwat	Council of friends and officers (trusted ministers) consulted on important affairs of state.
Kazi-ul-Kazat	Head of the Central Judicial department
Qazi	Legal officer (dispensed Civil Law based on Muslim Law Shariat).
Sadr-us-Sudur	Dealt with the religious matters.
Naib Wazir	Deputy Minister.

Key positions of administration

1. The Wazir

- The key figure in administration was the wazir. In the earlier period, the wazir were primarily military leaders.
- In the 14th century AD, the wazir began to be considered more an expert in revenue affairs and

presided over a large department dealing both with income and expenditure.

- Auditor General for scrutinising expenditure and an Accountant General for inspecting income worked under the wazir.

Some of the Major departments of Delhi Sultanate

Department	Work specifications
Diwan-i-Risalat	It was headed by the Sadr-us-Sadr, who was also the Qadi-i-mumalik and was responsible for the administration of justice and looked after the religious matters as sadr-us-sadr. In the time of Sultan Firoz Shah Tughlaq, the complaints of the people were registered with the Diwan-i-Risalat.
Diwan-i-Arz	The Diwani-i-Arz or the military department was the most important department of state, next to the wazir. The head of this department was called the **Ariz-i-Mamalik**.
Diwan-i-Insha	It dealt with state correspondence. There were a number of other departments in addition to these. The rulers posted intelligence agents called **barids** in different parts of the empire to keep them informed. Only a nobleman who enjoyed the fullest Confidence of the ruler was appointed the chief barid.
Wakil-i-Dar	"Wakil-i-Dar" (literally "Controller of the Household") was a high-ranking official responsible for managing the royal household, including overseeing palace staff, court events, and maintaining order and decorum
Diwan-i-Amir Kohi	The department was related to agriculture, established by Muhammad bin Tughlaq. It was started to improve cultivation in the Doab region, which was facing acute drought and crop failures.

Local Administration

- The Turks divided their administration into several tracts called **iqtas**, which were divided among the several leading Turkish nobles. The holders of these offices were called **muqtis** or **walis.**
- The muqtis were expected to maintain law and order in their tracts and collect the land revenue due to the government.
- Out of the money they collected, they were expected to meet the salaries of the soldiers and keep the balance.
- These igtas later became provinces or **Subas**. Under Muhammad bin Tughlaq there were twenty-four Provinces.
- Below the igtas were the **shiqs** and these were under control of **Shiqdar**.
- The **pargana** was the next administrative unit. These were grouped into units of 100 to 84 and traditionally called **chaurasi**. The pargana was headed by the **Amil**. The most important persons in the village were the **khut** (landowners) and **muqaddam** or headman. The village accountant was known as **patwari**.

Social Life of Sultanate Period

1. **Caste System**
   - The caste system continued to be the basis of the society.
   - There were considerable strengthening of the Brahmans.
2. **Women's position**
   - Poor state of higher education to the women.
   - The women's position was not clearly seen the literature.

Architecture of the Delhi Sultanate

- Synthesis of Indian and Islamic architecture was seen during this regime. So these led to the Indo-Islamic architecture.
- New features are-
  - The arch and Dome structure
  - The use of Lime mortar.
  - The development of true Arch.

Turks incorporated geometric and floral designs (Arabesque) and Quranic inscriptions.

Some key structure and monuments of Sultanate Period

Structure/ Monument	Built By
Tomb of Sikandar Lodi Delhi	Ibrahim Lodi
Tomb of Giyasuddin Tughlaq	Started by Giyasuddin tughlaq himself and completed by Muhammad Tughlaq.
Quwwat-ul-Islam Mosque (Delhi)	Qutub-ud-din Aibak
Adhai Din-ka Jhonpra (Ajmer)	Qutub-ud-din Aibak
Qutub Minar (Delhi)	Started by Qutub-ud-Din Aibak and completed by Iltutmish.
Alai Darwaza (Delhi) The First True Dome	Aluddin Khilji
Jamat Khana Masjid (Delhi)	Initiated by Alauddin Khilji and complted by Khizr khan.

Literary work during the Sultanate Period

- Delhi sultanate started new language and literary style that introduced into the sub-continent.
- Persian became the main language

Book	Author
Kitab-ul-Hind	Al Beruni
Tabaqat-i-Nasari	Minhaj-us-Siraj
Khazain-ul-Futuh, Tughlagnama	Amir Khusrau
Fatwa-i-Jahandari, Tarikh-i-Firoz Shahi	Zia-ud-din-Barani
Fatwa-i-Firoz Shahi	Firoz Shah
Taj-ul-Maathir	Hasan Nizami
Chach Namah	Abu Bakr
Kitab-ul-Rehla	Ibn Batuta

15 Vijayanagara and Bahmani Empire

Important political developments

Time period	Events
c. 1200-1300	• Establishment of the Delhi Sultanate (1206)
c. 1300-1400	• Establishment of the Vijayanagara Empire (1336) • Establishment of the Bahmani kingdom (1347) • Sultanates in Jaunpur, Kashmir and Madura
c. 1400-1500	• Establishment of the Gajapati kingdom of Orissa (1435) • Establishment of the Sultanates of Gujarat and Malwa • Emergence of the Sultanates of Ahmadnagar, Bijapur and Berar (1490)
c. 1500-1600	• Conquest of Goa by the Portuguese (1510) • Collapse of the Bahmani kingdom, emergence of the Sultanate of Golconda (1518) • Establishment of the Mughal empire by Babur (1526)

Introduction

- Vijayanagara or "city of victory" was the name of both a city and an empire. The empire was founded in the fourteenth century.
- In its heyday it stretched from the river Krishna in the north to the extreme south of the peninsula. In 1565 the city was sacked and subsequently deserted. Although it fell into ruin in the seventeenth-eighteenth centuries, it lived on in the memories of people living in the Krishna-Tungabhadra doab.
- They remembered it as Hampi, a name derived from that of the local mother goddess, Pampadevi.
- These oral traditions combined with archaeological finds, monuments and inscriptions and other records helped scholars to rediscover the Vijayanagara Empire.
- The Vijayanagara and Bahamani kingdoms co-existed and were constantly at war with one another.
- The Bahamani Empire declined towards end of the 15th century AD, and of the Vijayannagara Empire ended in 1565 AD in the battle of Bannohatti.
- The ruins at Hampi were brought to light in 1800 by an engineer and antiquarian named Colonel Colin Mackenzie. (An employee of the English East India Company)

Vijayanagara Empire

- Two brothers, **Harihara** and **Bukka**, founded the Vijayanagara Empire in 1336.
- The rulers of Vijayanagara, who called themselves **rayas**, built on these traditions and carried them, as we will see, literally to new heights.
- This empire included within its fluctuating frontiers peoples who spoke different languages and followed different religious traditions.
- On their northern frontier, the Vijayanagara kings competed with contemporary rulers – including the Sultans of the Deccan and the Gajapati rulers of Orissa – for control of the fertile river valleys and the resources generated by lucrative overseas trade.
- The rulers of Vijayanagara borrowed concepts and building techniques which they then developed further.
- Ruling elites in these areas had extended patronage to elaborate temples such as the **Brihadishvara temple** at Thanjavur and the **Chennakeshava temple** at Belur.

Relations of Men, horses and Elephants

- Gajapati literally means lord of elephants. This was the name of a ruling lineage that was very powerful in Orissa in the fifteenth century.
- In the popular traditions of Vijayanagara the Deccan Sultans are termed as ashvapati or lord of horses and the rayas are called narapati or lord of men.

Kings and Traders

- As warfare during these times depended upon effective cavalry, the import of horses from Arabia and Central Asia was very important for rival kingdoms. This trade was initially controlled by Arab traders. Local communities of merchants known as **kudirai chettis** or horse merchants also participated in these exchanges.
- From 1498 other actors appeared on the scene. These were the Portuguese, who arrived on the west coast of the subcontinent and attempted to establish trading and military stations. Their superior military technology, especially the **use of muskets**, enabled them to become important players in the tangled politics of the period.
- In fact, Vijayanagara was also noted for its markets dealing in spices, textiles and precious stones.
- Trade was often regarded as a status symbol for such cities, which boasted of a wealthy population that demanded high-value exotic goods, especially precious stones and jewellery. The revenue derived from trade in turn contributed significantly to the prosperity of the state.

The Rayas and Nayakas System of Empire

- Among those who exercised power in the empire were military chiefs who usually controlled forts and had armed supporters. These chiefs often moved from one area to another, and in many cases were accompanied by

peasants looking for fertile land on which to settle. These chiefs were known as **nayakas** and they usually spoke Telugu or Kannada.

- Many nayakas submitted to the authority of the kings of Vijayanagara but they often rebelled and had to be subdued by military action.

List of travellers who visited Vijayanagara

Traveller	Work
Abu AbdullahIbn Batuta	A Morrocon traveller left account of Harihara I's reign in his book Rehla.
Nicolo De Conti	His work was travels of Nicolo De Conti
Abdur Razzaq	He gives an account of the reign of Devaraya II in his Matla-us-Sadain wa Majma-ul-Bahrain.
Athanasius Nikitin	He described the conditions of the Bahamani Kingdom under Mohammed III in his Voyage to India.
Jean-Baptiste Tavernier	He gave the earliest trustworthy account of Golconda diamond mines.
Ludovico di Varthema	An Italian merchant who visited India in 1502-1508.
Dominigos Paes	He was Portuguese, who spent a number of years at Krishnadevaraya court and gave his detailed account.
Marco Polo	The only traveller who could rival Ibn Battuta's tag of the greatest medieval traveller arrived at India's opposite extremity, a tamil port, enroute from China in 1290 AD.

Amar-Nayaka System

- The amara-nayakas system was a major political innovation of the Vijayanagara Empire. It is likely that many features of this system were derived from the **iqta system** of the Delhi Sultanate.
- The amara-nayakas were military commanders who were given territories to govern by the raya.
- They collected taxes and other dues from peasants, craftspersons and traders in the area. They retained part of the revenue for personal use and for maintaining a stipulated contingent of horses and elephants.
- These contingents provided the Vijayanagara kings with an effective fighting force with which they brought the entire southern peninsula under their control. Some of the revenue was also used for the maintenance of temples and irrigation works.
- The amara-nayakas sent tribute to the king annually and personally appeared in the royal court with gifts to express their loyalty. Kings occasionally asserted their control over them by transferring them from one place to another.
- However, during the course of the seventeenth century, many of these nayakas established independent kingdoms. This hastened the collapse of the central imperial structure.

Remember the term

Amara is believed to be derived from the Sanskrit word samara, meaning battle or war. It also resembles the Persian term amir, meaning a high noble.

Four Important dynasties ruled the Vijayanagara Empire. These are as follows

Dynasty	Time period	Founder
Sangam Dynasty	1336-1485 AD	Harihara I and Bukka I
Saluva Dynasty	1485-1505 AD	Saluva Narasimha
Tuluva Dynasty	1505-1570 AD	Vira Narsimha Raya
Aravidu Dynasty	1570-1652 AD	Tirumala II

Let's discuss each in short

1. Sangama Dynasty

- This is the first dynasty of the Vijayanagara Empire.
- This is founded by two brothers Harihara and Bukka.
- Vijayanagara was first work as cooperative commonwealth.

Some of the important rulers and their contributions

Ruler	Time period	Contributions
Harihara I	1336- 1356 AD	He is the founding member of Vijayanagara. He basically founded Vidyanagar which later renamed as Vijayanagara. He made Anagundi as capital of Vijayanagara. He annexed the Hoyasala state in 1346 AD and killed Vir Ballal III. He also defeated Sultan of Madurai.
Bukka I	1356- 1379 AD	He was very important ruler as he expanded Vijayanagara till Rameshwaram.
Harihara II	1379- 1404 AD	First ruler who assumed legal title as king such as Raja Parmeshwara and Maharajadhiraja.
Deva Raya I	1406- 1422 AD	He constructed a dam across Tungbhadra River in 1410 AD. Venetian (Italian) scholar and traveller **Nicolo De Conti** visited his court.
Deva Raya II	1422- 1446 AD	He assumed the titles Immadi Devaraya, Proudha Devaraya and Gajabetekara. The Persian traveller **Abdur Razzaq** and a Portuguese writer **Nuniz**, visited durig his reign. According to Ferishta (Court Historian of

		Deccan Sultans), he recruited trained Muslim cavalry and gave archery training to his soldiers.

2. **Saluva Dynasty**
   - After the death of the Devaraya II, Sangam dynasty declined and later a new Dynasty founded by Saluva Narasimha known as Saluva Dynasty.
   - Saluva Narasimha was the Governor of the Chandragiri.
3. **Saluva Narasimha**
   - Time period- 1485 to 1491 AD
   - He was main person behind ending the war and bringing back peace in Vijayanagara.
   - He conquered the Western part of Kannada, Honnavan, Bakanur and Bhatkal.
   - Later rulers of the empire was Timma and Imadi Narasimha were the titular kings in the hands of Narasa nayak.
   - **Narasa nayak**, a reagent of the state later managed to rule the Vijayanagara.

4. **Tuluva Dynasty**
   - After the death of Narasa nayak in 1505 AD, Vira Narasimha deposed Imadi Narasimha and resumed as new king.
   - Krishnadeva Raya was the brother of Vira Narsimha, who became the greatest ruler of Vijayanagara Empire.

Krishnadeva (1509- 1530 AD)

- In a series of battles lasting seven years, krishnadeva Raya compelled the ruler of Orissa to restore to Vijayanagara all the territories upto the river Krishna. This led to a hostile alliance between his two main opponents, Bijapur and Orissa.
- He took the titles of **Yavanaraja Stapanacharya** (Restorer of the Yavana kingdom i.e. Bahamani), Abhnava Bhoja, **Andhra Bhoja** and Andhra Pitamaha.
- Under him, strongest military power emerged in south India.
- He was very friendly with growing Portuguese power and he kept ambassador of **Albuquerque** in his court as resident.
- Main literature work was **Ushaparinayam** and **Jambavati Kalyanam** in Sanskrit and **Amuktamalya** (Andal's Story) in Telugu.
- Important structures build by him was **Vitthalaswamy** and **Tirupati temple.**

Astadiggajas- Eight poets at the Krishnadeva Rayas court

Poet	Work
Allasani Peddanna	Manucharitamanu and Harikathasaransamu
Nandi Thimmana	Parijatapaharavamu
Madayyagari Mallana	Raja Shekara Charitamu
Dhurjate	Kalahasti Mahtyamu
Ayyalaraju Ramambhadrudu	Sakalamata Sara Sangrahu
Pingali Suranna	Raghava Pandaviyam and Prabhavati Pradyumanu
Ramarajabhushanudu	Kavyalankara Sangraham
Tenali Ramakrishna	Ponduranga Mahtyamu

Some other important personalities

1. **Achyuta Deva Raya (1530 to 1542 AD)**
   - He was ruler after death of Krishnadeva Raya.
   - During his reign, famous temple Tiruvengalanatha in Hampi was built.
   - He ruled for 12 years and later imprisoned by his chief minister Rama Raya, with whom he agreed share power.

2. **Sadashiv Raya**
   - He was a son of Krishnadeva Raya, he ascended the throne in 1543 AD and was in power till 1567.
   - The real power was vested in the hands of Rama Raja, who able to play off the various Muslim Powers against another. He fought with the Bijapur ruler. However, later he allied with Bijapur against Golkonda and Ahmadnagar, all of which eventually led to the Battle of Talikota.
   - The battle was fought at Talikota or Rakshasi-Tangadi in 1565 between Vijayanagar and Deccan states (combined armies of Bijapur, Ahmadnagar, and Golconda).
   - Rama Raya personally commanded the forces; however, he lost the battle and was later executed.
   - The victorious Bahmani armies entered Vijayanagar city for the first time in history and ransacked it for several months.
   - This battle is generally considered the signal for the end of Vijayanagar.

3. **Aravidu Dynasty**
   - Timeperiod – 1570 to 1652 AD
   - Founder- Tirumala II, the brother of Rama Raya (ruled as the name of Sadashiva raya
   - Tirumala II shifted his capital from Hampi to **Penugonda**.
   - He was succeeded by Sri Ranga, Venkata II (1586 to 1614 AD) and Sri Ranga III in 1642-1642 AD.

Vijayanagara Administration

- The concept of Kingship was prominent in Vijayanagara Empire.
- The succession to the throne was completely heredity.
- Krishnadeva Raya in his book on Polity **Amuktamalyada** suggests that king should care and protect people and also punish wherever needed.

Central Administration

- The king was advised by a council of ministers **(Mahapratinidhi)** which consisted of the great nobles of the kingdom.
- King is major personality in taking major roles in major decisions.
- The king enjoyed absolute authority in executive, judicial and legislative matters.

Provincial and Local Administration

- Kingdom was divided into **rajyas or Mandalam** (Provinces) below, which were **Nadu** (district), **Stala** (Sub District) and **Grama Village**.
- Governor of provinces was known as **Mandaleshvara**.
- Village Headman was known as **Gauda** and village was basic unit of administration.

Nayakara and Ayagar System

- This was important components of the administration of Vijayanagara Empire.

Nayakara System	Ayagar System
• **This was established during the reign of Krishnadeva Raya.These were a category of officers appointed by the king with rights over land and assigned a piece of land called Amaram.** • **These chiefs were known as Palaiyagars or Nayaka. The landholding allotted to the Nayakas was called Nayakattanam.** • **There was different kind of Nayakas such as Dannayakas (Military official), Durga-Dannayakas (Military official incharge of fort) and Amarnayakas (sub-nayaka who received land from Nayaka).**	• Basically rural administration was organised in the form of the Ayagar system. • Twelve funstionaries, collectively known as Ayagars were appointed by the government in each village and once allotted, the office became hereditary.

Economic conditions of Vijayanagara Empire

- Agriculture well developed during the reign of krishnadeva Raya and the water irrigation system became booster dose to agriculture.
- As usual the principle industries were the textiles, mining and metallurgy and minor were perfumery, Craftsmen and merchants guilds.
- The most important coastal city was Calicut which is located on the Malabar Coast.
- Principle articles of export were cloth, rice, iron, saltpetre, sugar and spices and the principal imports were the horses, elephants, pearls, copper, coral, mercury, china silk and velvet.
- Horses were imported from Central Asia, and local traders were known as **Khudrai Chettis**.

Revenue systems

- The crown lands were the most important source of revenue
- The rates of taxes were as follows-
  - One-third of the produce of **kuruvai** (a type of rice) during winter.
  - One-fourth of Sesame, ragi, horse-gram, etc.
  - One-sixth of millet and other crops cultivated on dry land.
- There are various taxes like property taxes, tax on sale of produce, profession taxes, military contribution and tax on marriage.

Art and Architecture in Vijayanagara Empire

The rulers of the Vijayanagara Empire (1335-1565 AD) were great patrons of art and architecture with capital at Hampi (Karnataka). They combined the features of Chola, Hoysalas, Pandyas, Chalukyas architectural styles.

Under them, the architectural style began getting influenced by the Indo Islamic style of Bijapur, which in turn was reflected in the temples built during this period. The features of the temples were:

- The walls of the temples were highly decorated with carvings and geometrical patterns.
- Goupurams, which were previously present on the front side, were now built on all the sides.
- Monolithic rock pillars.
- Generally, temple pillars had a mythical creature Yali engraved in them.
- The enclosing walls were larger.
- More than one mandapas were built in each temple. The central mandap came to be known as kalyana mandapa (dedicated to divine marriage).
- The concept of secular buildings inside the temple premises was also introduced during this period.
- Temple complex was enclosed by boundaries.

Examples: Vittalaswami Temple Complex, Lotus Mahal, Virupaksha Temple and Raghunatha Temple at Hampi, etc. Rock-cut idol of Narasimha on Shesha (snake) at Hampi is a marvel in itself

What is Gopurams and Mandalas?

- In terms of temple architecture, certain new features were in evidences such as Raya Gopurams or royal gateways that often overshadow the towers on the central shrines
- Also Mandapas or pavilions were emerged during these period. These are long, pillared corridors that often ran around the shrines within the temple complex.

Mahanavami Dibba

- It was built by Krishnadeva Raya after the victory of Udaygiri.
- It is basically a rectangular shaped structure which look like a huge stage.
- Area- 11000 sq. feets and high upto 80 feets.
- Discovery- women features are found on it.
- Stage was prominently used during Mahanavmi and Dussehra to show superioty and power.

Bahamani Kingdom (1347-1527 A.D.)

The Bahmani Kingdom was established by **Hasan Gangu Bahmani**. He laid the foundation for an independent Muslim State of Deccan in the southern provinces of India.

- Andhra Pradesh, Karnataka and Maharashtra became the part of Bahmani Kingdom.
- **Gulbarga** was set up as the capital of Bahmani Kingdom, which was later replaced by **Bidar.**
- The administrative nature of this Kingdom's kings was similar to the Feudal Government.
- **Taraf** was the name given to its provinces or states then.
- The official language was **Persian**, though the use of local languages, such as Urdu, Deccani, Marathi, Telugu and Kannada were common

Significant Bahamani Kings

Ruler	Contribution
Hasan Gangu Bahmani	• He established the Bahmani kingdom in the present Deccan region of India. • Earlier, he was a Turkish Officer of Devagiri, under Muhammad Bin Tughlaq. • He established the Bahmani kingdom in **1347 A.D**. • Stretch of his empire was from Arabian Sea in the West to Bay of Bengal in the east, and contained the whole of Deccan upto the river Krishna. Its capital was at Devagiri.
	Later shifted his capital to Gulbarga.
Muhammad Shah I (1358-1377 A.D.)	• He succeeded his father and became the second ruler of Bahmani Kingdom. • He was a great administrator and general. • He defeated Bukka-I of Vijayanagar, and Kapila Nayaks of Warangal. • He captured the fortress of Golkonda and the Turquoise Throne, which subsequently served as the Bahmani kings' royal seat. • Muhammad Shah established a Council of Eight Ministers known as 'Ashta-Pradhana'. Later on, this concept was borrowed by the Marathas.
Feroz Shah Bahmani (1397-1442 AD)	• Taj ud-Din Feroz Shah is considered as the best Sultan of Bahmani Kingdom. • He defeated Deva Raya I, emperor of Vijayanagara Empire, and married his daughter. • He founded the city of Firozabad on the banks of river Bhima. • He was a patron of art, poetry and culture. • The most remarkable step taken by Firuz Shah Bahmani wasthe induction of Hindus in the administration on a large scale. • He was a good calligraphist and well versed not only in Persian, Arabic and Turkish, but also in Telugu, Kannada and Marathi.
Ahmad Shah (1422- 1435 AD)	• Ahmad Shah was given the position of ruler in 1422 after Feroz Shah Bahmani. • He was called a saint (wali) on account of his association with the famous Sufi saint, Gesu Daraz.. • He was successful in conquering the kingdom of Warangal. • He changed his capital from Gulbarga to Bidar
Alauddin Ahmad II (1436-1458 AD)	• During his reign Afghans arrived and their influence increased. There were series of conflicts between Gajpati and Bahmani kingdom under his rule.
Alauddin Humayun (1458-1461 AD)	• He was very cruel and barbaric ruler. Mahmud Gawan was made Prime Minister by him in his Empire.
Muhammad Shah-III (1463-1482 AD)	• He was the last ruler of Bahmani kingdom. • During his reign, Russian traveller Niccatin came to Bahmani Empire. • He made Mahmud Gawan killed after which Bahmani Empire declined.

Mahmud Gawan (1411-1481)

- During the reign of Alauddin Humayun Shah (1458-1461 AD), Mahmud Gawanrose to prominence and power as Chief or Prime Minister. He was bestowed with the title of 'Malik-ut-Tujjar' and made tarafdar of Bijapur.
- Mahmud Gawan tried to accommodate Dakhnis and Afaqis in the nobility by giving them important assignments.
- Mahmud Gawan introduced the use of gunpowder in the war against the Vijayanagar kings in

NOTE: Muhammad Shah III died in 1482. Soon after that, the Bahmani kingdom declined and were divided into the following successor kingdoms under different rulers.

1. The Adilshahis of Bijapur (1490-1686 A.D.)
2. The Nizam Shahis of Ahmednagar (1490-1633 A.D.)
3. The Qutub Shahis of Golconda (1518-1687 A.D.)
4. The Imadshahis of Bera (1490-1574 A.D.)
5. The Baridshahis of Bidar (1528-1619 A.D.)

Administration of Bahmani Kingdom

- It was a Feudal type of administration in Bahmani Kingdom.
- **Tarafs:** Bahmani kingdom was divided into various provinces known as Tarafs.
- **Tarafdar/Amir:** He was the governor who controlled the Taraf.

Contribution to Education

- Education was always given due attention in the Bahmani Kingdom.
- Learning of Arabic and Persian language was promoted in Bahmani Kingdom.
- Flourishing of Urdu took place in this region in the Deccan part of India.

Art and Architecture

They were fond of art and architecture and built many mosques, madrasas and libraries:

- The Juma Masjid at Gulbarga
- The Golconda Fort
- The Golgumbaz at Bijapur
- The Madrasas of Muhammad Gawan

Golgumbaz: Whispering Gallery

It is also called the whispering gallery as the lingering echo of the whisper of a person can be heard in the opposite corner of the building easily.

Decline of Bahamani Kingdom

- Bahmani and Vijayanagar rulers were always at a constant war.
- Successors of Muhammad Shah III were weak and inefficient to carry out the empire.
- They had rivalries with foreign empires which caused their further decline.

16 Bhakti- Sufi Traditions

Introduction

- The medieval period in India saw the rise and growth of the Bhakti and Sufi Movements. The two movements brought a new form of religious expression amongst Muslims an Hindus.
- The Sufi and Bhakti saints played an important role and made religion accessible and meaningful to the common people.

Bhakti Movements

- The origin of word is from Sanskrit world **Bhanj** (meaning coordination and charity)
- **Vedas** are the first reference to the Bhakti movements.
- It focuses on union of individual with the god as well as one's personal devotion to God.
- Bhakti movements basically originated in South India between the 7th and the 12th Centuries AD. The **Shaiva** and **Vaishanava** saints during the rule of Pallavas began the Bhakti movements.

Reasons for the emergence of Bhakti Movements

- The common people were no longer satisfied with a religion, which only emphasized ceremonies and forms.
- The bhakti saints believed that salvation can be achieved by all.
- Their ideas were drawn from both Hindu and Islamic traditions and were aimed at bridging the gulf between the Hindus and Muslims.
- Improvements in the economic conditions of the lower classes and the impact of Islam's Doctrine of Monotheism and Equality also were important cause of the emergence of Bhakti movement.

Features of Bhakti Movement

- Open mindedness about religious matters.
- They **rejected caste discrimination** and believed in equality of all humans.
- Bhakti saints use **local or regional language** for preaching.
- Condemnation of rituals, ceremonies and blind faith.

Who was Nayanars and Alvars?

- During 17th century, religious movement saw an emergenece of Nayanars (Worshippers of Shiva) and Alvars (Worshippers of Vishnu).
- Basically this emerged to oppose the rigidities of the caste system and the austerities of the Jains and the Buddhists.
- They followed the ideology of love and heroism.

1. **Nayanars**
   - They are devotees of Shiva.
   - There are two sets of compilations of Nayanar saints songs i.e. **Tevaram** and **Tiruvacakam.**
   - Some of important Nayanar saints called as **Samyacharya** were as follows

Apar	He was known as Tirunavukarrashu.
Tirugyansamnbandar	He was famous as Dravida Shishu.
Sundarmurti	He was regarded as saints of the saints.
Mannikavachakar	Known as Tiru-Vadvur.

Tirumarai is the compilation of hymns of Nayanars by Nambiyandar Nambi

2. **Alvars**
   - Alvars or Vaishnavites also emerged during the pallava rule in South India
   - By the tenth century, the compositions of the 12 Alvars were compiled in this Anthology known as the **Nalayira Divyaprabandham**.
   - Some of the prominent Alvars saints were as follows
     - **Nammalvar**- the greatest among all alvara saints. His works termed as 'four vedas of south'
     - **Thirumangai**- His poetries considered as 'Six Vedanngas of Tamil.
     - **Andal** – the only **female Alwar** saint and considered as Mirabai of South India.
     - Vishnuchitta- Amuktamalyada of Krishnadeva Raya based on his life.
     - Poigai considered as the last Alwar saints.

Some of the Distinct Bhakti Saints with their ideology

1. **Shankaracharya (788-820 AD)**
   - He was born in Kerala and one of the influential personality of that time.
   - His philosophy was **Advaita** (doctrine of the oneness) of the individual soul and the Supreme god (the ultimate Reality). He considered the world as an illusion or maya.
   - He established four mathas as follows-
     - Dwarka (Sharda Peeth) in the west.
     - Puri (Gowardhan Peeth) in the east.
     - Sringeri in the south
     - Badrinath in the North.
2. **Ramanujacharya**
   - Born in Tamil Nadu in the 11th century AD.
   - He was deeply influenced by the Alvars
   - His advocated the doctrine of **Vishishtadvaita** or qualified oneness. There exist a plurality and

distinction between Atman (Soul) and Brahman (Metaphysical)

- So he told that best way to attain salvation was through intense devotion of Vishnu.
- His major works include Vedarthasangraha, Sri Bhasya (Commentary on the Brahma Sutras) and Gita Bhasyam.
- He founded the **Shrivaishnava Sampradaya**, which greatly influenced the new strand of Bhakti in North India.

3. **Nibharkacharya (1130-1200 AD)**
   - He was a Telugu Vaishnavite.
   - He was a chief proponent of **Dvaitadvaita** (Dualistic-non-dualistic)
   - According him, there was five ways of Salvation
     i. Karma- Right Action
     ii. Vidya- Knowledge
     iii. Dhyana- Meditation
     iv. Prapatti- Complete surrender to God
     v. Guruprassatti- Devotion for the Guru.
4. **Madhavacharya**
   - Born in Udipi in 1238 AD
   - He was the main proponent of the **Dvaita** (Dualism) school of Vedanta (divine is separate from human Body). So he called his philosophy as **Tattvada**.
   - His prominent work was Anuvyakhyana, a philosophical supplement composed with a poetic structure.
   - He founded **Brahma Sampradaya**.
   - He claimed that he was avatar of **Vayu**.
5. **Vallabhacharya**
   - He was born in Telugu Tailang Brahmin family and spent his entire life in Varanasi.
   - He founded Krishna-centred **Pushti-Marg** sect of Vaishnavism in the Braj region and the Philosophy of the **Shuddha advaita** (Pure non-dualism).

Virashaiva Tradition

- A new form of tradition and movement emerged in Karnnataka in 12th century AD by **Basavanna** (1106-68 AD) who was minister in the court of **Kalachuri dynasty**.
- Basically his followers worship Shiva as a Linga and were known as **Virashaivas** (heroes of shiva) or **Lingayats** (wearers of the Linga).
- Virashaivas believe that on death the devotee will be united with Shiva and will return to this world. They also questioned the theory of rebirth.
- The Source of Virashaiva traition is compiled as **Vachanas** composed in Kannada.

Two types of Bhakti Tradition

- Basically Bhakti tradition was early divided into two types as
  - **Saguna Tradition-** It focused on the worship of specific deities such as Shiva, Vishnu and his avatars and forms of the goddesses.
  - **Nirguna Traditions-** It was worship of an abstract form of god.

1. **Saguna Saints**
   - So they believed in God with forms and attributes.

Some of the prominent Saguna Saints are as follows

Saguna Saints	Details
Ramananda (1299-1411 AD)	• He was prominent 14th century Vaishnava devotional saints. He was a founder of the **Ramanandi Sampradaya.** • He accepted disciple without discriminating anyone by gender, class. • His twelve disciples included later Bhakti movement poet saints such as **Kabir, Ravidas, Pipa** and Others. • Ramananda composed his works and discussing spiritual themes in vernacular Hindi, stating that this makes knowledge accessible to the masses. His verse is mentioned in the Sikh scripture Adi Granth.
Tulsidas (1544-1623 AD)	• Tulsidas was a Hindu poet saint belonged to **Ram Bhakti** sect. • He was contemporary of **Akbar** and his famous works include Ramacharitamas, Kavitawali, Gitawali, Parvati mangal, Janki Mangal and Vinaya Patrika etc.

2. **Nirguna Saints**
   - They believed in invisible formless God and god without attributes.
   - Famous nirguna saints are as follows

Saint	Work
Dadu Dayal	• Born in Ahmedabad, Gujarat in 1544 AD, founded **Brahma Sampradaya**. His teachings were compiled in a book named **Bani.** • Dadu Dayals compositions in **Braj language** were recorded by his disciple Rajjab and termed as the Dadu Anubhav Vani, a compilation of 5000 Verse.
Kabir	• He was disciple of **Ramananda** from whom he accepted Vedanta philosophy. • His mission was to preach a religion of love, which would unite all castes and creeds.

	• He strongly opposed the caste system and basically opposed the untouchability and emphasized the fundamental unity of man. • His sayings was compiled in a book called Bijak. It is the Holy Scripture for followers of Kabirpanthi religion.
Guru Nanak	• He was born in Khatri family in Talwandi (Nankana, Pakistan) in 1469 AD. • He laid great emphasis on the purity of character and conduct as the first conditions of approaching a God, and the need of a guru for guidance. • He propagated a middle path in which spiritual life could be combined with duties of the householders. • It is said that Nanak undertook wide tours all over India and even to Sri Lanka and Mecca and Medina. • Baba Guru Nanak organised his followers into a community. He set up rules for congregational worship (sangat) involving collective recitation. • He appointed one of his disciples, Angad, to succeed him as the preceptor (guru), and this practice was followed for nearly 200 years. • Guru Arjan, the fifth guru, compiled Baba Guru Nanak's hymns along with his four successors and religious poets like Baba Farid, Ravidas (also known as Raidas) and Kabir in the Adi Granth Sahib. These hymns, called 'gurbani', are composed in various languages. • In the late 17th century the tenth preceptor, Guru Gobind Singh, included the compositions of the ninth guru, Guru Tegh Bahadur, and this scripture was called the Guru Granth Sahib. • Guru Gobind Singh also laid the foundation of the Khalsa Panth (army of the pure) and defined its five symbols: uncut hair, a dagger, a pair of shorts, a comb and a steel bangle

Comparison between Kabir and Nanak

- Like Kabir, Nanak laid emphasis on the one God, by repeating whose name and dwelling on it with love and devotion one could get salvation without distinction of caste, creed or sect.
- Guru Nanak, like Kabir, stongly denounced idol worship, pilgrimages and other observances of the various faiths. Nanak had no intension in founding new religion.
- Both of them had aim in bridging the disctinction between the Hindu, Muslim.

Bhakti Movement in Maharashtra

- The Bhakti movement in Maharashtra centred on the shrine of **Vithoba or Vitthal**, the residing deity of **Pandharpur**, who was considered the manifestation of Krishna. This movement is also known as the Pandharpur movement and it influenced the social and cultural developments in Maharashtra. For instance, it led to the development of Marathi literature, elevated the status of women, helped in breaking caste distinctions, etc. In Maharashtra, the Bhakti movement drew its inspiration from the Bhagavata Purana and the Shiva Nathpanthis.
- The Bhakti movement is divided into two sects:
    - **Varakaris** – The mild devotees of **God Vitthala** of Pandharpur, who are more emotional, theoretical and abstract in their viewpoint.
    - **Dharakaris** – The heroic followers of the cult of **Ramadasa**, the devotee of **God Rama**, who are more rational, concrete and practical in their thoughts.

However, the realisation of God as the highest end of human life is a common aim of both. The great saints belonging to the Vithoba cult were Jnaneswar/Jnanadeva, Tukaram and Namdeva.

Jnaneswar or Jnanadeva (c. 1275 – 1296 CE)

- A 13th-century mystical poet-saint of Maharashtra who wrote a commentary of Bhagavad Gita called **Jnaneswari** which served as a foundation of the Bhakti ideology in Maharashtra.
- He was strictly against caste distinctions and believed that the only way to attain God was through Bhakti.
- He also composed **"Amritanubhava"** (immortal experience), based on the philosophy of the Upanishads and "Haripatha", a song admiring Hari (Vishnu).

Namadeva (c. 1270 – 1350)

- A Maharashtrian saint, who flourished in the first part of the 14th century. Namadeva was a tailor who is said to have taken to banditry before he became a saint.
- His poetry which was written in Marathi breathes a spirit of intense love and devotion to God.
- He is considered one of the five revered gurus in the **Dadupanth** tradition within Hinduism, the other four being Dadu, Kabir, Hardas and Ravidas. It is believed that his Abhangas were included in the **Guru Granth Sahib.**
- Namadeva is said to have travelled far and wide and engaged in discussions with Sufi saints at Delhi.

Sant Eknath (c. 1533 – 1599 CE)

- He was a scholar of Varkari sampradaya and Vaishnavism, the branch of Hinduism that is characterised by devotion to God Vishnu and his incarnations (avatars).

- He is known to have enriched Marathi literature and had translated various Sanskrit texts into Marathi.
- He also tried to shift the emphasis of Marathi literature from spiritual to narrative composition and introduced a new form of Marathi religious song called **Bharood.**
- He was a family man and emphasised that staying in monasteries or withdrawing from the world are not necessary for leading a religious life. He was known for resolving conflicts between householder duties and the demands of religious devotion.
- He was against caste distinctions and spread the message that there was no distinction in God's eyes between Brahmin and outcaste or between Hindu and Muslim.

Tukaram (c. 1608 – 1650 CE)

- A 17th-century poet-saint who was a contemporary of Maratha ruler **Shivaji Maharaj** and saints Ramdas. His poetry was devoted to Vithoba or Vitthala, an avatar of the Hindu God, Vishnu.
- He is known for his **Abangas** in Marathi which are a rich heritage of the Gatha – devotional poetry and was also responsible for creating a background for **Maratha nationalism** (Parmaratha).
- He laid emphasis on community-based worship with spiritual songs called **Kirtans**. He preached the virtue of piety, forgiveness and peace of mind.

Ramdas (c. 1608 – 1681 CE)

- He was a renowned spiritual Guru and has contributed to building the Maratha Empire under Shivaji.
- He wrote **Dasabhoda**, a treatise on the Advaita Vedanta in the Marathi language which deals with a wide range of topics on the spiritual life, characteristics of Guru, the necessity of Guru, the qualifications of a true disciple, Maya, importance of spiritual disciplines, true and false knowledge, bhakti and liberation. His other works are Karunashtaken, Janasvabhavagosanvi and Manache Sloka.
- He was strictly against caste distinctions and encouraged women to take part in religious work.

Vaishnavite Movement

- Apart from the non-sectarian movement led by Kabir and Nanak, the Bhakti movement in north India and eastern India developed around the worship of Rama and Krishna, two of the incarnations of God Vishnu.
- They used the love between Radha and Krishna in an allegorical manner to depict the relationship between of love, in its various aspects, between the individual soul and the supreme soul.
- **Tulsidas** was a worshipper of Rama and composed an epic poem – the **Ramacharitamanas** popularly called "Tulsi Krita Ramayana" in which he portrays Sri Ram as most virtuous, powerful and the embodiment of the supreme reality (Parambrahma).

Some of the prominent Vaishnavite Saints

- In c. 1585 CE, the followers of the Krishna cult founded the RadhaBallabhi sect under **Hari Vamsa**.
- **Surdas** was a disciple of Vallabhacharya and he popularised the Krishna cult in north India. He wrote **Sursagar** in Brajbhasha which is full of verses on the charm of Lord Krishna and his beloved Radha.
- Sur Das lived at the court of Akbar and was popularly known as the blind bard of Agra.

Chaitanya Mahaprabhu (1483-1533 AD)

- Chaitanya was another well-known saint and social reformer of Bengal who popularised the Krishna cult.
- Chaitanya is said to have travelled all over India, including Vrindavan where he revived the Krishna cult.
- He popularized the **Sankirtan/kirtan system**, group devotional songs accompanied with ecstatic dancing. He believed that through love and devotion, song and dance, a devotee can feel the presence of God.
- The biography of Chaitanya was written by Krishnadas Kaviraj. He accepted disciples from all classes and castes and his teachings are widely followed in Bengal even today. He did not reject the scriptures or idol worship though he cannot be classified as a traditionalist.

Narsingh Mehta (c. 1414 – 1481 CE)

- He was the saint of Gujarat who wrote songs in Gujarati depicting the love of Radha-Krishna. He authored Mahatma Gandhi's favourite bhajan, **"Vaishnava jan ko".**

Saint Tyagaraja (c. 1767 – 1847 CE)

- He is regarded as one of the greatest composers of **Carnatic music**, who had composed thousands of devotional compositions, mostly in Telugu in praise of Lord Ram.
- He is also considered as one of the precious jewels of the **Carnatic trinity**, the other two being **Muthuswami Dikshitar** and **Syama Sastri**.
- He composed the famous **Pancharatna Kritis** (meaning five gems).

Tallapaka Annamacharya (c. 1408 – 1503 CE)

- He was a pioneer in both devotional music sankirtans and also in the field of opposition to social evils such as the practice of untouchability.
- He was an ardent devotee of Lord **Venkateshwara**.

Shankardeva (1449-1568 AD)

- In the 15th century, Shankardeva emerged as one of the prominent thinker.
- His teachings are often known as the **Bhagavati Dharma** because they were based on the Bhagvad Gita and the Bhagvata Purana.
- He advocated for 'satra' (monasteries) and 'naam ghar' (prayer halls) for spiritual growth.
- "Kirtana-ghosha"(written in Brajavali language) is a notable poetical composition of Shankardeva

Raidas

- Also known as the Ravidas. He hailed from a community traditionally associated with leatherwork.
- He preached self-devotion to God.
- Some of his compositions are included in the revered scripture, Guru Granth Sahib Ji

Vidyapati

- He was a Sankrit writer and Maithali poet who was known as Maithali Kavi Kokli (Meaning the Poet cuckoo of Maithali).
- He mainly propagated Vaishnavism in his region that was initiated by the Ramanuja.
- He basically advocated liberation thorugh direct love of God Krishna.

Women's in Bhakti Movement

Women poet-saints also played an important role in the Bhakti movement and many of these women saints had to strive harder to gain acceptance within the otherwise largely male-dominated movement. In many cases, the women saints rejected traditional women's roles and societal norms and left their homes to become wandering bhaktas while in some other instances, they got involved in the Bhakti movement while performing their household duties.

Some of the prominent female bhaktas are:

1. **Akkamahadevi** – A 12th-century bhakti saint who belonged to the southern region of Karnataka. She earned the title "Akka" meaning elder sister from great philosophers of her time – Basavanna, Prabhu Deva, Madivalayya and Chenna Basavanna. She was an ardent devotee of Shiva.
2. **Janabai** – She was born into the Shudra caste, around the 13th century. She worked in the household of saint Namdeva, one of the most respected Bhakti saints. Though she had no formal education, she composed over 300 poems, mostly pertaining to her life – domestic chores or about the restrictions she faced being a low caste woman.
3. **Mira bai or Mira** – Mira belonged to a high class ruling Rajput family and was married to the son of Rana Sanga of Mewar at an early age but she left her husband and family and went on a pilgrimage to various places. Her poetry portrays a unique relationship with Lord Krishna as she is not only being portrayed as the devotee bride of Krishna, but Krishna is also portrayed as in pursuit of Mira.
   - She wrote Rag-Govind.
   - Mirabai's guru, Raidas, was a leather worker, highlighting her rejection of caste norms.
   - While she didn't form a sect, her songs remain popular among underprivileged communities in Gujarat and Rajasthan
4. **Bahinabai or Bahina** – A 17th-century poet-saint of Maharashtra, who wrote different abhangas, women's folk songs that portray the working life of women especially in the fields.
5. **Andal:**
   - Only female Alwar
   - Andal saw herself as the beloved of Vishnu; her verses express her devotional love for the deity.
6. **Karaikkal Ammaiyar**
   - One of the 3 women **Nayanars** amongst the 63 Nayanars
   - This devotee of Shiva adopted the path of asceticism in order to attain her goal.
7. **Nathpanthis, Siddhas and Yogis**
   - The Nathpanthis, Siddhacharas and Yogis advocated renunciation of the world.
   - The path to salvation to them lay in meditation on the formless Ultimate Reality and the Realisation of Oneness with it.
   - To achieve this, they advocated intense training of the mind and body through practices like yogasanas, breathing exercises and meditation.
   - They criticised the ritual and other aspects of conventional religion and the social order, using simple, logical arguments.
   - These groups became particularly popular among 'low' castes.

Sufi Movement

Introduction

1. Islam entered India in the 7th century CE in the form of merchants from Saudi Arabia who traded with the western coastal regions of India.
2. After that in the north, the religion entered Multan and Sind when the regions were captured by Muhammad Bin Qasim in the 8th century CE.
3. Sufism, however, gained prominence in the 10th and 11th centuries during the reign of the Delhi Sultanate.
4. In India, Sufism adopted many native Indian concepts such as yogic postures, music and dance. Sufism found adherents among both Muslims and Hindus.

Important Sufi terms in India

- Sufi, Pir, Murshid – Saint
- Murid – Followers
- Khanqah – Place where Sufis lived, hospices
- Khalifa – Disciples
- Zikr – Recitation of God's name
- Tauba – Repentance
- Fanaa – Spiritual merging with the Almighty
- Urs – Death
- Sama – Musical gathering

There were two broad Sufi orders:

1. **Bashara** – Those who obeyed Islamic laws.
2. **Beshara** – Those who were more liberal.
    - The Beshara was also called **'mast kalandar'**. They comprised wandering monks who were also called Baba. They did not leave any written accounts.
    - Sufism was a liberal reform movement within Islam. It had its origin in Persia and spread into India in the 11th century.
    - Most of the Sufis (mystics) were persons of deep devotion who disliked the display of wealth and degeneration of morals following the establishment of the Islamic empire.
    - They laid great emphasis on love as the bond between God and the individual soul. Love of God meant love of humanity and therefore, Sufis believed service to humanity was tantamount to service to God.
    - In Sufism, self-discipline was considered an essential condition to gain knowledge of God by a sense of perception. While the orthodox Muslims emphasise external conduct, the Sufis lay stress on inner purity.
    - The orthodox Muslims believe in the blind observance of rituals, the Sufis consider love and devotion as the only means of attaining salvation. Sufism also laid stress on meditation, good actions, and repentance for sins, prayers, pilgrimage, fasting, charity and controlling of passion by ascetic practices.

12 Sufi Silsilahs

- By the 12th century, the Sufis were organised in **12 orders or Silsilas.**
- A Silsila was generally led by a prominent mystic who lived in a **Khanqah** or hospice along with his disciples.
- The link between the teacher or pir or **murshid** and his disciples or murids was a vital part of the Sufi system.
- Every pir nominated a successor or **wali** to carry on his work. Gradually, the Khanqahs emerged as important centres of learning and preaching.
- Many Sufis enjoyed the Sama or musical congregation in their Khanqahs. In fact, qawwali developed during this period.

The four most popular Silsilas were the Chistis, Suhrawardis, Qadririyas and Naqshbandis.

1. **Chisti Silsilhas**
    - The Chisti order was established in India by **Khwaja Muin-ud-din Chisti** (also known as Gharib Nawaz) around c.1192 CE. After staying in Lahore and Delhi, he finally shifted to Ajmer which was an important political centre and already had a sizeable Muslim population.
    - His fame grew more after his death in c. 1235 CE, when his grave was visited by the then **Sultan Muhammad Tughlaq**, after which the mosque and dome were erected by Mahmud Khalji of Malwa in the 15th century. After the support of the Mughal Emperor Akbar, the patronage of the dargah reached unprecedented heights. **Qutub ud din Bhakhtiyar Kaki** established the Chisti presence in Delhi under the patronage of Sultanate ruler Iltutmish. He was main disciple of Moinuddin Chisti.
    - Baba Fariduddin Ganj-i Shakar (1175-1205) popularly known as Baba Farid built his Khanqah at Aiodan (Punjab) and was the first great Punjabi poet of Sufism;
    - Shaikh Nizamuddin Auliva (1236-1325) who gained the popular title Mehboob-i-llahi(the beloved of the God), built his Khanqah in Delhi and was one of the most famous Sufi saints of the Chishti Order.Amir Khusrau, a disciple of Shaikh Nizamuddin Auliya, introduced the qaul, a hymn, which was sung at the start or end of qawwali performances.
    - Shaikh Nasiruddin Mahmud (d.1365), the charismatic Chishti saint. who was later known as Chirag-i-DeIhi (the Lamp of Delhi)

Some of the prominent Chisti Silsilhas are as follows

Sufi teacher	Year of Death	Place
Shaikh Muinuddin Sijzi	1235	Ajmer (Rajastan)
Khwaja Qutbuddin Bakhtiyar Kaki	1235	Delhi
Shaikh Fariduddin Ganj I Shakar	1265	Ajodhan (Pakistan)
Shaikh Nizamuddin Auliya	1325	Delhi
Shaikh Nasiruddin Chiragh I	1356	Delhi

2. **Suhrawardi Silsilhas**
    - The Suhrawardi order entered India at about the same time as Chistis but its activities were confined largely to the Punjab and Multan.
    - This Sisila was founded by **Shihabuddin Suhrawardi** in Baghdad and was established in India by **Bahauddin Zakariya**.
    - Unlike the Chistis, the Suhrawardis accepted maintenance grants from the Sultans and took an active part in politics.
    - Suhrawardis believed that a Sufi should possess the three attributes of **property, knowledge** and **hal** (mystical enlightenment). They, however, did not support excessive austerities and self-mortification. They advocated a combination of ilm (scholarship) with mysticism.
3. **Qadiri Silsilhas**
    - This order was founded by **Abdul-Qadir Gilani** (1166 AD).
    - Sheikh Abdul Qadir and his sons, Sheikh Niamatullah, Mukhdum Muhammad Jilani and Miyan Mir established the Qadri silsila during the Mughal rule and this order was popular in Punjab. Another famous saint of this order was Shah Badakhshani. The Mughal princess **Jahanara** and her brother **Dara** were disciples of this silsila.
    - Qadris believed in the concept of **Wahdat-al-Wajood** meaning "Unity of Existence" or "Unity of Being", i.e. God and his creation are one and similar. The saints of this silsila dismissed orthodox elements.
4. **Naqshbandi Silsilhas**
    - This order was founded by **Baha-ud-din Naqshband Bukhari** in 1318-1389 AD.
    - Mughal emperor **Babur** was also follower of Ubaidullah Ahrar who was Naqshabandi.
    - Sheikh Ahmad Sirhindi was a contemporary of Akbar and Jahangir. He was against the liberal policies of Akbar which he criticises as un-Islamic. Sirhindi wanted to remove Hindu influences on Islam. He was also opposed to the Shias.
5. **Firdausi Silsilhas**
    - This order was popularised by Sheikh Sharfuddin Yahya, who was a disciple of Khwaja Nizamuddin Firdausi.
6. **Shattari Firdausi**
    - This order was introduced by Abdullah Shattari in 15th Century.
    - Prominent saints were Sharaf wajihuddin of Gujrat and shah Pir of Merut.

Bhakti and Sufi Interaction

- They both interacted extensively. The Nathpanthi yogis, popular among various social strata, visited Chishti khanqahs for discussions on mysticism. Translations of yogic texts influenced Sufis' adoption of meditation practises.
- The Chishti Sufis embraced the ethical values of the yogis, fostering mutual understanding between Muslims and non-Muslims. This interaction led to cultural synthesis, including the composition of mystical poetry in regional languages and syncretic religious literature, especially in rural areas. Ex- Use of Hindavi by Chistis

17 The Mughal Empire

Introduction

The Mughal Empire which was lasted for more than 300 years (1526 to 1857 AD), was a period of national integration with stability. It was a period of flourishing art and culture in medieval India. Basically the name Mughal derives from **Mongol**, though Mughal rulers claimed from **Timurids** lineage. Historically the Mughals were descendants of two great lineages of **Genghis khan** and **Timur**. Babur was the founder and the first emperor of Mughal Dynasty.

Mughal Military Compaigns

Babur (1526 to 1530)

- He was the founder of the Mughal Empire in 1526.
- He was descendant of Timur (from the side of the father) and Chengiz Khan (from the side of the mother).
- Babur succeeded his father in ruling the small principality of Fergana (a city in Uzbekistan) and inherited his ambition to conquer Samarkand. However, the financial strain and potential Uzbek threat led Babur to consider India as a refuge and a strategic base for further operations. When Babur conquered Afghanistan, he believed he had a rightful claim to these territories (like Punjab) as they were annexed by Babur's ancestor, Timur.
- The unstable political scenario in India and discontent among Afghans and Rajputs against Ibrahim Lodi facilitated his conquest. He initially received support from rulers like Daulat Khan Lodi and Rana Sanga for his invasion.
- He defeated **Ibrahim Lodi** in the first battle of Panipat on April 21, 1526 and established Mughal dynasty which lasted till the establishment of British rule in India. He was first to use **gunpowder, firearms** and **field artillery** in war.

First battle of Panipat

- First battle of Panipat (21st April 1526) was fought near a small village of Panipat (Haryana) between the Babur and the Delhi Sultanate emperor Ibrahim Lodi.
- As per the historical data Babur forces numbered around 15000 with two dozen pieces of field artillery. The forces of Ibrahim Lodi were much larger, estimatated around 40,000 men and 1000 elephants.
- He wrote an autobiography Tuzuk-i- Baburi in Turki in which he gives an excellent account of India and his empire.
- Tuzuk-i-Baburi was translated into Persian (named Baburnama) by Abdur Rahim Khanekhana and in English by Madan Bevridge.
- Babur died at Agra in 1530 and his tomb is at Kabul.
- He laid out a number of formal gardens including Bagh-e-Babur in Kabul where he was buried.

Major wars won by Babur

Battle	time	Between
First Battle of panipat	20th April, 1526 AD	Babur and Ibrahim Lodi
Battle of Khanwa	17th March, 1527 AD	Babur and Rana Sanga
Battle of Chanderi	29th January, 1528 AD	Babur and Medini Rai
Battle of Ghagra	6th may, 1529 AD	Babur and Eastern Afghan Confederates.

Advantage of Cannons in the Battle of Panipat

- It is generally held that Babur's guns proved decisive in battle, firstly because Ibrahim Lodi lacked any field artillery, but also because the sound of the **cannon** frightened Lodi's elephants, causing them to trample Lodi's own men.
- However a reading of the contemporary sources show that more than the gun, it was the tactics which helped in winning the day. The new war tactics introduced by Babur were the **tulughma** and the **araba**.
- Tulughma meant dividing the whole army into various units, viz. the Left, the Right and the Centre. The Left and Right divisions were further subdivided into Forward and Rear divisions. Through this a small army could be used to surround the enemy from all the sides.
- The Centre Forward division was then provided with **carts (araba)** which were placed in rows facing the enemy and tied to each other with animal hide ropes. Behind them were placed cannons protected and supported by mantelets which could be used to easily manoeuvre the canons. These two tactics made Babur's artillery lethal. The guns and cannons could be fired without any fear of being hit as they were shielded by the bullock carts which were held in place due to the hide ropes holding them together.
- The nozzle of the heavy cannons could also be easily changed as they could be manoeuvered by the mantelets which were provided with wheels.

Ibrahim Lodi died on the field of battle, abandoned by his feudatories and generals (many of whom were mercenaries). Most of them changed their allegiance to the new master of Delhi. However had Sultan Ibrahim survived another hour of fighting he would have won, as Babur had no reserves and his troops were rapidly tiring.

Humayun (1530 to 1540 AD and 1555 to 1556 AD)

- He was the son of Babur and ascended the throne in 1530 at the age of 23.

- He had to deal with a number of problems left behind by Babur. Immediately after the death of his father, Humayun divided his empire, giving Mewat to **Hindal,** Sambhal to **Askari** and Punjab, Kabul and Qandahar to **Kamran.**
- He fought two battles against **Shershah** at **Chausa** (1539) and at **Kannauj**/Bilgram (1540) and was completely defeated by him.
- Later he escaped to Iran where he spend 12 years of his life in exile.
- After Shershah's Death Humayun invaded in 1555 and defeated his brothers the Afghans. He once again became the ruler of India.
- He died while climbing down the stairs of his library (at Din Panah) in 1556 and was buried in Delhi.
- His Sister **Gulbadan Begum** wrote his Biography **Humayunnama**.
- He built **Din Panah** at Delhi as his second Capital.

Architecture

- Built a new city in Delhi named Dinapanah. Constructed the Jamali mosque and mosque of Isa Khan in Delhi. His wife, Hamida Benu Begum, started the construction of Humayun's Tomb. Painting
- While in Persia, Humayun laid the foundation of Mughal painting, and brought notable painters Mir Sayyid Ali and Abdal Samad to India. He founded the Nigaar Khana (painting workshop), which was also a part of his library.

Sur Empire (2nd Afghan Empire) - (1540 to 1555 AD)

Sher Shah (1540 to 1555 AD)

- He was the son of Hasan Khan, the Jagirdar of Sasaram. Ibrahim Lodhi transferred his father's Jagir to him.
- In 1527-28 he joined Babur's service and then returned to South Bihar as Deputy Governor and guardian of the minor king Jalal khan Lohani, son of Bahar Khan Lohani.
- Sher Shah usurps throne as Hazarat-i-Ala He gained Chunar by marrying Lad Malik. the widow of governor of Gunar Fort.
- Shershah's empire extended from Bengal to the Indus, excluding Kashmir. In the west, he conquered Malwa and almost the entire Rajastan.

Major Battles of Sher shah

Battle	date	Between	Result
Battle of Chausa	26th June, 1539 AD	Sher Khan and Humayun	• Mughal army defeated and Humayun Fled to Agra
Battle of Bilgram	17th May 1540 AD	Sher Khan and Humayun	• Sher Khan defeated the Mughal Army for the second time. • Humayun take shelter at the court of the Iranian king Tahmasp.
Battle of Kalinjar	22nd May, 1545 AD	Sher Khan and Raja Kirat Singh	• The fort of Kalimjar was taken by Afghan forces but, Sher Shah died due to cannon burst.

Contribution of Sher Shah

Administration

Administrative Unit	Head
Iqta (Province)	Haqim and Amin
Sarkar (District)	Shiqdar-i-shiaqdaran and Munsif-i-Munsifan
Pargana (Taluka)	Shiqdar and Munsif
Gram (Village)	Muqqadam and Amil.

Important Officials

Official	Incharge of
Diwan-i-Wizarat	Revenue and Finance
Diwan-i-Ariz	In charge of Army
Diwan-i-Insha	Minister of Communication
Diwan-i- Rasalat	Foreign Minister
Barid	Intelligence

Land Revenue System

- Sher Shah insisted on measurement of the sown land. The produce of land was no longer to be based on guess work. A crop rate (ray) was drawn up, laying down the state's share of the different types of crops.
- The share of the state was one-third of the produce. The peasants were given the option of paying in cash or kind, though the state preferred cash. All the details were written down on a paper called patta.
- He started land assessment every year.
- Revenue officials called Amils and Qanungo were the official's incharge of maintaining revenue record. All cultivable land were classified into three categories i.e.,

good, middle and bad. The state's share was one-third of the average produce and it was paid in cash or crop. Land was measured using **Sikandari gaz** (32 points).

Currency

- The currency reforms of Sher Shah also helped in the growth of commerce and handicrafts. His silver rupee remained a standard coin for centuries after him.
- He introduced **Rupaya** (a silver coin) and **Dam** (A copper coin).

The Army of Sher Shah

- Sher Shah set up a strong army in order to administer his vast empire. He recruited soldiers directly. Every soldier had his descriptive roll **(chehra)** recorded and his horse branded with the imperial sign.
- Sher Shah set up cantonments in different parts of the empire and a strong garrison was posted in each of them.

Judicial System

- **Kazis** were appointed in different places to deliver justice.
- But like old traditions in village, civil and criminal matters were managed by Panchayats or landlords.

Road Structures

- He restored the old imperial road called the **Grand Trunk Road**, from the river Indus in the West to Sonargaon in Bengal.
- He also built a road from Agra to Jodhpur and Chittor, evidently linking up with the road to the Gujarat seaports. He built a third road from Lahore to Multan.

What was Sarai?

- Sarais used to serve as temporary halting stations for civilians as well as the troops.
- For the convenience of travellers, Sher Shah built a total 1700 sarai at a distance of every two **Kos** (about eight km) on these roads.
- Every sarai had several watchmen under the control of a **shahna** (custodian). His roads and Sarai's have been called **'the arteries of the empire'**.

Art and Architecture of Sher Shah Suri

- He built a tomb of himself at **Sasaram** is regarded as one of the masterpieces of architecture.
- Sher Shah also built a new city on the bank of the Yamuna near Delhi known **Old Fort** (Purana Qila) and the fine mosque within it.

Akbar (1556-1605 AD)

- Akbar, the prominent among the Mughal rulers, was born at 1542 AD at **Amarkot** (Rajasthan).
- When Humayun died, Akbar was at Kalanaur in the Punjab. He was crowned there in 1556 AD at the young age of 13 years and 4 months.
- It was Akbar's tutor **Bairam Khan**, who served the Mughal emperor and even commanded the Second Battle of Panipat to consolidate the Mughal Empire in India.

Second Battle of Panipat (5 Nov, 1556)

- The battle between the Mughals and the Afghan forces led by **Hemchandla Vikramaditya**, took place once again at Panipat (Second Battle of Panipat) on 5th November, 1556 AD. Bairam Khan of Mughal army decisively defeated Afghan forces. Hemu was captured and executed.
- This war ended the Mughal-Afghan contest for the throne of Delhi in favour of the Mughals and enabled Akbar to reoccupy Delhi and Agra.
- Akbar ended the regency of Bairam Khan in 1560 and at the age of 18 he assumed the reigns of the kingdom.
- Bairam Khan's son later became an influential noble under Akbar as **Abdur Rahim Khan-i-Khana.**

The Nine Gems (Navratnas) of Akbar

Personality	Work profile
Raja Man Singh	He was the Chief of Staff of the Mughal Army.
Miyan Tansen	A renowned singer in Mughal court who composed many ragas. Renowned musician, a court musician to King Ramachandra, who accepted Islam under Sufi mystic Muhammad Ghaus of Gwalior. Tansen was the title given to him by Raja Vikramjit of Gwalior
Mulla Do-Piyaza	Minister of Home Affairs in Akbar's court.
Raja Birbal	Foreign Minister and the only Hindu to convert to Din-i-Ilahi. Died fighting Yusuf Shahis on the Northwest frontiers
Abu'l-Fazl	Grand Wazir or Prime Minister. author of the Akbarnama
Faizi	Minister of Education and mentor of royal Princes.
Fakir Azino-Din	Minister of Religious Affairs.
Abdul Rahim Khan-i-Khana	Defence Minister, wrote numerous Dohas in Hindi.
Raja Todar Mal	Finance Minister; he was famous for framing Dahsala system.

Ibadat Khana

- In 1575, Akbar built a hall called **Ibadat Khana** or the Hall of Prayer at his new capital, **Fatehpur Sikri**. To

this, he called selected theologians to discuss religious and spiritual topics with them.

- The proceedings, at first, were confined to the Muslims. Later, he opened Ibadat Khana to Christians, Zoroastrians, Hindus, Jains, even atheists.
- Akbar invited **Purushottam** and Devi to explain the doctrines of Hinduism, and **Maharaji Rana** (Meherji Rana) for Zoroastrianism.
- Akbar also sent an embassy to Goa and two Christian missionaries **Aquaviva** and **Monserrate** came to Akbar's court. Jain saint of Kathiawar, **Hira Vijaya Suri** participated in Ibadat Khana.
- The debates in the Ibadat Khana had not led to a better understanding. Hence, in 1582 AD, Akbar discontinued the debates in the Ibadat Khana.

Din-i-llahi

- The Din-i-Ilahi was a syncretic religion propounded by Akbar in 1582 AD. He wanted to merge the best elements of the religions of his Empire.
- The elements were primarily drawn from Islam and Hinduism, but some others were also taken from Christianity, Jainism and Zoroastrianism.

Akbar's Important Military Campaigns

Battle of Haldighati (1576)

- The battle was fought between **Rana Pratap Mewar** and Mughal army led by Man Singh of Amer. Rana Pratap was defeated but he did not submit and continued the struggle.

Year	Province	From
1560-62	Malwa	Baz Bahadur
1561	Chunar	Afghan
1562	Merata	Jaimal
1564	Gondhwana	Rani Durgawati (Regent of Bir Narayan)
1568	chittor	Rana Uday Singh
1569	Ranthambhor	Surjan Hada
1569	kalinjar	Ram Chandra
1570	Marwar	Chandrasena, Kalyanmal, raj Singh, rawal harirai
1572	Gujrat	Bahadur Shah
1574-76	Bengal-Bihar	Daud Khan Karrani
1576	Haldighati	Rana Pratap
1581	Kabul	Mirza Hakim
1585-86	Kashmir	Yusuf Khan and Yakub Khan
1590-91	Sindh	Jani Beg Mirza
1590-92	Orissa	Kutul Khan and Nisar khan
1591	Khandesh	Ali Khan
1595	Baluchistan	Yusufzai Tribes
1595	Kandhar	Muzzaffar Husain Mirza
1597-1600	Ahmednagar	Chand Bibi (Regent of Bahadur Shah)
1601	Asirgarh	Miran Bahadur Khan

Rajput policy of Akbar

- To win over the friendship of Rajput rulers and using their loyalty and bravery to strengthen his own position were the twin pillars of the Rajput Policy of Akbar.
- Akbar developed special relationship with the Rajput rulers. Rajputs became the important supporters and strength of the Mughal Empire.
- Akbar made the Rajputs not only his friends, but also took many Rajput princess as his bride.
- He established **matrimonial alliances** with the Royal families of the Rajput states of Amber, Bikaner and Jaisalmer. Raja Bharmal Kachhwaha of Amber married his eldest daughter to Akbar.
- Raja Bhagwan Das (Raja Bharmal's heir) and Man Singh, son of Bhagwan Das were subsequently given senior positions in the imperial hierarchy. They were given 5000 and 7000 Zat ranks respectively.
- Only the Sisodias of Mewar refused to accept Mughal paramountcy and kept on struggling for its survival as a fully sovereign state under its rulers like Udai Singh, Rana Pratap etc.

Religion and Social Reforms of Akbar

- First thing he did that he had taken power in his own hands, was to abolish the poll tax or **jizyah**. Also Akbar abolished the pilgrim tax as well. He also abolished the practice of forcibly converting prisoners of war to Islam.
- Akbar's initiated a policy of religious harmony named **Sulh-i-Kul** or 'peace to all'. According to which, a true ruler solely depended on divine illumination **(farr-i-izadi).** Hence, no one could stand between God and a true ruler.
- As a revolt against the orthodoxy and bigotry of religious priests, Akbar proclaimed a new religion, **Din-i-ilahi**, in 1581. The new religion was based on a synthesis of values taken from several religions like Hinduism, Islam, Jainism and Christianity. It did not recognize the prophet, Birbal was the only Hindu who followed this neww religion. Din-i-Ilahi, however did not become popular.

Important Years of Akbar

Year	Feature
1562	Visted Ajmer first time
1562	Ban on forcible conversion of war-prisoners into slaves
1563	Abolition of Pilgrimage tax

1564	Abolition of Jaziya
1571	Foundation of Fatehpur Sikri
1574	Mansabadari system Introduced
1575	Ibadatkhana was built
1578	Parliament of religions in Ibadatkhana
1579	Proclamation of Mazhar
1580	Dahsala bandobast introduced
1582	Din-i-ilahi/ Tauhid-i-Ilahi
1584	Ilahi Samvat I.e. Calender
1587	Ilahi Gaz i.e Yard

Literature

- Akbar Nama was compiled by Abul Fazl. It contained three volumes of the history of Akbar's reign. - 1st volume dealt with Akbar's ancestors, 2nd volume recorded the events of Akbar's reign, 3rd volume was the Ain-i-Akbari. Ain-i-Akbari deals with Akbar's administration, army, revenues, and geography of his empire.
- Akbar maintained a Maktab khana ('house of translations') in Fatehpur Sikri in 1574. Its primary intention was inter-religious cooperation.
- Mahabharata, renamed 'Razmnama' (Book of Wars) was translated into Persian. It was completed in 1589 under the supervision of master artist Daswant. Leelavati by Bhaskaracharya was translated by Faizi into Persian.
- Muhammad Husayn al-Katib Kashmiri (c. 1575 -1605), was the most celebrated calligrapher at the court of the emperor Akbar, who gave him the title of Zarrin Qalam (Golden Pen). Akbar's favourite was the Nastaliq

Paintings

- Prominent painters: Daswant and Basawan.Madonna and Child (1580) by Baswan is an important work of the Mughal School of Painting.
- Akbar Hamzanama (best known for the enormous, illustrated manuscript) This magnificent project was completed under the supervision of two Persian masters — Mir Sayyid Ali and Abd us Samad.

Please note-

- **Tulsidas** (Ramcharitamanas) also lived during Akbar's period.
- When Akbar died, he was buried at Sikandara near Agra.
- Akbar is considered the real founder of the Mughal Empire of India.
- He was the first ruler who divorced religion from politics
- Birbal was killed in the battle with the Yusufzai Tribe (1586).
- Akbar gave Mughal India one Official language (Persian).

Jahangir (1605-1627 AD)

- Jahangir, the eldest son of Akbar, succeeded in 1605 AD to the throne. Under his reign, the Mughals played a key role in stabilising India's relations with neighbouring such as Iran, the Uzbeks and the Ottoman Turks.
- His original name was **Salim**, he issued 12 ordinances.
- Jahangir was the first Islamic emperor to introduce the fashion of men wearing costly jewels in their ears after piercing them.
- The main achievement of Jahangir, was the settlement of the outstanding dispute with Mewar. He launched three successive campaigns and in 1613 a peace treaty was accorded by **Prince Khurram (later Shah Jahan)** to Mewar.
- Jahangir after killing **Nur Jahan's** first husband, Sher Afghan, married to her in 1611 AD. Her father, **Itimaduddaula,** had been made joint diwan by Jahangir.
- He is known for his strict administration of justice. He established **Zanjir-i-Andal** (chain of Justice) at Agra Fort for the seekers of royal justice.
- Jahangir issued coins jointly in the name **Nur Jahan** and his own.
- Jahangir also married Manmati/Jagat Gosai/ JodhaBai of Marwar and a Kachhwaha princes.
- In 1608, Captain **Willian Hawkings**, a representative of East India Company came to Jahangir's court. He was given the Mansab of 400.
- In 1615, **Thomas Roe**, an ambadassor of King James I of England also came to his court. Though initially Jahangir resisted, later on he granted permission to the English to establish a trading port at Surat.
- His reign was marked by several revolts. His son **Khusrau**, who received patronage of 5th Sikh Guru **Arjun Dev** revolted against Jahangir (1605). Arjun Dev, was later sentenced to death for his blessing to the rebel prince (1606). During his last period, Khurram (Shahjahan), son of Jahangir, and Mahavat Khan, Military general of Jahangir revolted.
- He wrote his memoirs **Tuzuk-i-Jahangiri** in Persian.
- He was buried in **Lahore.**

Architecture

- Moti Masjid was built by Jahangir in Lahore.
- Shalimar Garden was constructed in Kashmir.
- Zanjr-i-adal (chain of justice) was built at Agra Fort to serve as a facility for those seeking royal justice.

Paintings

- Under Jahangir, the Mughal paintings achieved naturalism and scientific accuracy of the highest degree.

- He was particularly interested in the portrait style. He introduced the use of halos (circular divine light behind the head) in portraits during his reign
- Some eminent painters in his courts were Aqa Riza, Abdul Hasan (Nadir-ul-Zaman) - son of Aqa Riza, Ustad Mansoor (Nadir-ul-Asra) - a leading nature painter.

Who was Nur Jahan?

- Nur Jahan along with her father Itimaduddaula and brother Asaf Khan, and in alliance with Khurram, formed a group or junta.
- Coins were issued in her name and she was given the title of Badshah Begum.
- Under Mughal rule, no woman had reached such an important position earlier.
- She lived a retired life till her death and was buried at Lahore.

Shahjahan (1628- 58AD)

- Jahangir breathed his last at Lahore on 1627 AD and Shah Jahan became next Emperor with all his rivals were murdered by his order.
- He was best known for Deccan and Foreign Policies.
- The first thing that he had to face was revolts in Bundelkhand (Jujhar Singh Bundela of Orrchha) and the Deccan (Khan-i-jahan Lodhi, the governor of the Deccan).
- In the areas of Art and Architecture, Shah Jahan's reign is considered as **'Golden Era in Medieval India'**.
- Three years later after his accession, his beloved wife Mumtaj Mahal (original Name-**Arzumand Bano**) died in 1631. To perpetuate her memory he built the Taj Mahal at Agra in 1631-53.
- Shah Jahan's reign is elaborated by French traveller **Bernier** and **Tavernier** and the Italian traveller **Nicoli Manucci. Peter Mundi** described the famine that occurred during Shah Jahan's time.
- This period was considered as one of the pinnacle of the Mughal dynasty and empire. He is known for the promotion of art, culture and architecture during his time. The Red Fort, Jama Masjid and Taj Mahal are some of the magnificent structures built during his reign. The famous Peacock Throne in the Diwan-i-Khas (Hall of Private Audiences, or Ministers' Room) in the Red Fort of Delhi was built for Shah Jahan.

Literature

- Inayat Khan authored 'Shah Jahan Nama.' (an unillustrated chronicle of the reign of Shah Jahan)
- His court historian Abdul Hameed Lahori authored 'Badshah Nama.' (an illustrated group of works written as the official history of the reign of Shah Jahan)

Wars of Succession

- The last years of Shah Jahan's reign were surrounded by a bitter war of succession among his sons. Shah Jahan rallied in favour of his eldest son Dara Shikoh as his successor (wali-ahd) and gave the title- Shahzada-e-Buland Iqbal (Prince of High Fortune).

Three important wars of Succession

Wars of Sucession	Period	Between
War of Bahadarpur, Near Banares	Feb, 1658	Dara and Shah Shuja
War of Dharmat, Near Ujjain	April, 1658	Dara and Aurangzeb - Murad
War of Khajua, Near Allahabad	May, 1658	Dara and Aurangzeb - Murad
War of Deorai, near Ajmer	March, 1659	Aurangzeb and Dara

Some facts about Dara Shikov

- Dara Shikoh was the most learned Prince of Mughal Empire.
- Dara Shikoh wrote **Majma-ul-Bahrayn** (The Meeting Place of the Two Seas), a famous book about the similarities between Islam and the monotheistic streak of Hinduism.
- He also had the Upanishads translated in Persian text called **Sirr-i Akbar** (The Greatest Secret).

Aurangzeb (1658-1707 AD)

- After the victory of Aurangzeb for empire, he was crowned at Delhi under the title **Alamgir.**
- During Aurangzeb's long reign of 50 years, the Mughal Empire reached its territorial climax, more than as it was during Akbar's reign.
- During the first 23 years of reign he first concentrated to North India and later he focussed on central India.
- Aurangzeb proved to be a hardworking ruler and a strict disciplinarian who did not spare his own sons.
- In 1686 AD, he imprisoned prince **Muazzam** on a charge of intriguing with the ruler of Golconda and kept him in prison for 12 long years.
- Unlike his predecessors, Aurangzeb did not like extravagant lifestyle. His personal life was marked by simplicity. In course of time, he began to be regarded as a **Zindapir** or a living saint.

Great Maratha V/s Aurangzeb

- Aurangzeb left the North in 1682 and for next 25 years, he made desperate efforts to crush the Maratha Empire.
- Shivaji was the most powerful Maratha king and an arch enemy of Aurangazeb. When Aurangazeb could not eliminate him, he conspired in 1665 with Jai Singh of

Amber, a Rajput to eliminate Shivaji. On an assurance given by Jai Singh, Shivaji Visited Aurangzeb court where Aurangzeb imprisoned Shivaji and his Son Sambhaji.

- But later Shivaji and Sambhaji managed to escape from Delhi and he proclaimed himself and independent Monarch.
- Shivaji died in 1680 and was succeed by his son Sambhaji, who was executed by Aurangazeb in 1689.
- Later Marathi kingdom was succeed by brother Rajaram and after his death in 1700, his widow Rani Tarabai carried the legacy of Maratha later.

Last days of Aurangzeb

- Aurangzeb died in 1707, he was buried at **Khultabad (Daulatabad)** in Aurangabad district of current.

Rajput Policy of Aurangzeb

- Aurangzeb gave immense importance to friendship with Rajput. To gain more support of Maharana of Mewar, he increased his position from 5000 zat to 6000 zat.
- Rathore ruler of Marwar, Sisodiya ruler of Mewar and Ajmer were the close allies of Aurangzeb.
- Jaswant Singh was given the responsibility of suppressing revolts in Afghanistan.
- Aurangzeb has the most Rajput officials in his court than any other Mughal ruler.

Aurangzeb's religious policy

- It is believed that he reversed Akbar's policy of religious toleration and thus undermined the loyalty of the Hindus to the Empire.
- A compendium of Aurangzeb's rules and regulations had been collected in a work called **Zawabit-i-Alamgiri.**
- His prohibitive steps were as follows:
  - Discontinuation the kalma on coins.
  - Discontinuation of the festival of **Nauroz**
  - Official department of history-writing discontinued.
  - Aurangzeb discontinued the practice of **jharoka-darshan.**
  - Appointment of Muhtasibs to check and promote the Sharia laws.
  - Ban on singing and dancing in the court.

Aurangzeb's Steps against Hindus

- During his reign, Aurangzeb ordered in 1665 AD order to demolish many temples including temple of Somnath at Gujarat, temple of Vishwanath at Banaras and the temple of Keshava Rai at Mathura.
- Aurangzeb re-introduced **jizyah** or the poll tax, which was abolished by Akbar.

Important years of Aurangazeb's religious policy

1669	**Forbade Inscriptions of Kalama on the coins, celebration of Nauroj festivals; Appointment of Muhatasib (Regulator of moral character).**
1663	Ban on Sati
1668	Ban on Hindu Festival
1669	Ban on Jharoka darshan, Forbade music in the court.
1670	Ban on Tuladan (weighning of the emperor)
1679	Re-introduction of Jaziya.

Major events/battles

- Battle of Saraighat (1671): Aurangzeb conducted military expeditions against the Ahoms.
- Revolt of the Jats (Mathura -1669) had limited success.
- Revolts of Satnamis(1673) of the Haryana region.Execution of the ninth Sikh Guru Tegh Bahadur, which led to the Sikh rebellion in 1675.
- In Marwar(1678), post the death of Jaswant Singh, rebellions were suppressed.
- The rebellion of the Rana of Mewar concluded with a peace treaty signed in 1681.
- Adil Shahi ruler Sikandar Adil Shah of Bijapur was defeated in 1686 and Golkonda was captured in 1687 after defeating the ruler Abul Hasan Qutub Shah.
- Mughal forces were defied by Shivaji, through guerrilla tactics (till his death in 1680), later continued by sons of Shivaji till the death of Aurangzeb

Decline of Mughal Empire

- The weak and unworthy sucessors of Aurangzeb cared not a jot for the glorious Mughal Empire which Babar had so heroically founded, Humayun so bravely defended and Akbar so wisely consolidated. After Aurangzeb, the Mughal Empire rapidly declined. Important reasons of decline were-
  - Aurangzeb's Rajputa, deccan and Religious policies
  - The corruption of nobles.
  - Growth of Maratha empire i.e. particularly Peshwas power.
  - Weak Successors who were incompetent both as administrators and generals.
  - Continuous wars of Succession
  - Factionalism among nobility after Aurangzeb's
  - Jagirdari crisis
  - Foreign invasions by Nadir Shah (1739) and Abdali.
  - British Conquest of India.

Mughal Administration

- The Mughal period is known by revolutionary period where they initiated many political, administrative development in administration.
- They not only developed the highly effective governance but also they have established a good working culture.

Central Administration

- The Mughal administration was mostly centralised in nature. Basically this central administration is manifested in the efficient working of land revenue system, mansab, jagir and uniform coinage.
- There was system of checks and balance to control the accumulation of powers with any one of the officers.

The Emperor

The Mughal king considered as a divine origin among the Indian people. With that reason, all officers in the Mughal administration owned their position and power to the Emperor, which were subject to the ruler's personal preferences.

Wazir

- He was considered as prime members of cabinet of Mughal Empire where he enjoys significants powers of both civil and military powers.

Administration

- Mughal Administration was divided into **Subas** which were further subdivided into Sarkar, Pargana and Gram.
- However it also had other territorial units as **Khalisa** (Royal Land), **Jagirs** (Autonomous rajyas) and **Inams** (Gifted lands, mainly waste lands).

Administration Units	Incharge
Suba (Province)	Sipahdar/Subedar/ Nizam- the head executive, Diwan-Incharge of revenue department.
Sarkar (District)	Fauzdar- Administrative Head Amal/ Amalguzar-revenue collection
Pargana (Taluka)	Siqdar- Administrative Head Amin, Qanungo- Revenue officials
Gram (Village)	Muqaddam- Headman, Patwari-Accountant.

Details about Mansabdari System

- Mughal Emperor Akbar introduced Mansabdari system in Mughal Empire. The word 'Mansab' is of Arabic origin meaning rank or position. The origins of the mansabdari system related with Changez Khan.
- Under the mansabdari system, every officer was assigned a **rank (Mansab).** The lowest rank was 10 and the highest upto 7000 for the nobles. Princes with blood relations always received higher mansabs.
- The mansab system developed gradually under Akbar. At first there was only one rank (Mansab) but from 1594-95 AD, the ranks were divided into two-zat and sawar.
- The word **zat** means personal. It fixed the personal status of a person, and also the salary due to him. The **sawar** rank indicated the number of cavalrymen (sawars) a person was required to maintain.
- The salary of the mansabdars generally not paid in cash, but by assigning them a **jagir**. The manasabdari system was further moved forward by Jahangir and Shah Jahan with minor modifications, **Du-Aspah** and **Sih-Aspah**.
- Jahangir introduced a system whereby selected nobles could be allowed to maintain a large quota of troopers, without raising their zat rank.
- This was the du-aspah (a trooper with two horses) or sih-aspah (a trooper with three horses) system.

What is Jagirdari System?

The Jagirdari system can be defined as system of land ownership. Mansabdars who were paid through land (Jagirs) were called Jagirdars. The Jagir assignment to Mansabdars, initiated by Akbar, was only meant to give rights to collect revenue. Later Rajput Mansabdars were given more extensive rights of residence within their own homeland.

Judicial System of Mughal Emperor

- Mughal justice system was Islamic Justice system, the basis was Quran, Hadith and Shariya.
- Mughal Emperor use to be a Supreme judge of all matters in Justice System. According to Abul-Fazal, the emperor protects four rights of his citizens and they were-life, property, honour and religious faith.
- Matters other than religious are heard by Mir-ae-Adal.

Revenue System of Mughal Administration

- During Mughal period, land revenue and other taxes were major source of income. **Zakat** Tax to be collected from Muslim (2.5%) of Property and Jaziya tax on Hindu's are also included in revenue.
- **Khums** (booty of war) was also a part of revenue.

Major Centres of trade during the Mughal Period

centre	Famous for
Bengal	Sugar and rice as well muslin and silk.
Coast of Coromandel	Textile Production
Gujarat	Fine textiles and silks (Patola), Entry point of foreign goods.
Burhanpur and Agra	Nodal points of trade in North India
Malabar	Paper and Spices

Monetary System

- Babur in Kabul started silver Shahrukhis.
- Akbar also introduced gold coins named as **Asharafi**.
- Akbar began dating his coins as per new **'Illahi era'**.
- **Nisar** named silver coin stated by Jahangir.
- Aurangzeb started inscribing Kalma (Prayer) on Coins.

What is Hundi System?

- The hundi was a letter of credit payable after a period of time at a discount. Movement of goods was facilitated and done through the use of Hundis. The Hundis often included insurance which was charged at different rates on the basis of value of the goods, destination, etc.
- The **sarrafs (Shrofs)** who specialised in changing money also specialised in dealing with Hundis. They also acted as private banks. The sarrafs helped in supplementing the money in circulation during this period.

Land Revenue Administration

- Akbar adopted Sher Shah's system by which cultivated area was measured and crop rate (ray) was drawn up.
- **Zabti system** of measuring land was used during Mughal Period. According to size of land revenue is estimated.
- During the reign of Akbar, there were two other land revenue system that is **Gallabakshi** and **Batai.** These systems fixed the division of crop between the farmers and empire. Under batai, the peasants were given the choice of paying in cash or kind.
- Another important procedure of deciding land revenue was called as **Kankut**. Under this system, prediction of revenue was made on the basis of crop.

What is Dahsala System?

- Akbar instituted Dahsala system in 1580 AD with the help of **Todar Mal**. Under this system, the average produce of different crops as well as the average prices prevailing over the last ten (Dah) years was calculated. One-third of the average produce was the state share and stated in cash.
- Dahsala calculation was done on the basis of a schedule of average prices over the past ten years.
- The state always used to modify it time to time. The Dahsala system was a further development of the Zabti system. In fact it was the system of measurement and the assessment. It is sometimes called Todar Mal's **Bandobast**.

What is Nasaq system?

- A third system which was widely used in Akbar's time was nasaq. It was a rough calculation on the basis of what peasant had been paying in the past. It is also called **Kankut** or estimation.

Classification of Land

Land was classified into following four types:

1. **Polai -**Continuously cultivated and very fertile.
2. **Parauti-**Left fallow for a year or two to recover its productivity.
3. **Chachhar-** Left fallow for 3-4 years.
4. **Banjar-** Uncultivable land.

The Army

- Cavalry and elephantry were the main basis of the Mughal army including artillery.
- The contingents were mixed group of Mughal, Pathan, Hindustani and Rajput. Akbar also kept an efficient collection of war boats.
- There is a new methodology adopted in the Mughal army by Akbar that was **Dagh** and **Chehra**. For this purpose, the soldier's horse was branded with the imperial marks, called the dagh system. With the requirement of best and competitive soldiers, a descriptive roll (Chehra) of the soldier was included.

What is Ahadis?

The Ahadis was the most Trusted Troops.Mughal emperors used to carry the individual troopers, called ahadis. They received much higher salaries and highly trusted corps, being recruited directly by the emperors. The Mughal Emperors also maintained a corps of royal bodyguards **(Walashahis)**. The footmen **(Piyadgan)** formed a miscellaneous body of troops.

Societal conditions of Mughal Period

- **Banjaras** were important trader class of medieval era.
- Artisan and merchant belongs to all strata of society.
- Society during Mughal phase was feudal and of its population is dependent on agriculture. There were high influential elites in provinces and majority center, who were wealthy. Farmers, workers, servants, slaves, beggars etc. came under lower middle class and middle class.
- In North India, people use wheat, dal and vegetables and in Southern and East India rice and fish was consumed more.

Title given by Mughal Ruler

title	Person	Field	Ruler
Jagat Guru	Harivijay Suri	Jain Religion	Akbar
Zari Kalam	Mohammad Husain	Literature	Akbar
Sirin Kalam	Abdus Samad	Literature	Akbar
Raj Kavi	faizi	Literature	Akbar
Kavi priya	Birbal	Literature	Akbar
Nadir-ul-Asra	Ustad Mansur	Painting	Jahangir

Nadir-Uz-Zaman	Abdul Hasan	Painting	Jahangir
Guna Samudra	Lal Khan	Music	Shahjahan
Raj Kavi	Kalim	Literature	Shah Jahan
Mahakaviray	Sundardas	Literature	Shah Jahan

Mughal Paintings

- The Mughals made distinctive contribution in the field of paintings. They introduced new themes depicting the court, battle scenes and the chase, and added new colours and new forms.
- Under Akbar, European paintings was introduced at Mughal court by the Portuguese priests. Under their influence, many new features were adopted. **Daswant** and **Basawan** were two of the famous painters of Akbar's court.
- Under the Jahangir, **Mansur** was the great name in the field.

Literature of the Mughal Period

Book	Author	Contents
Tuzuk-i-Baburi	Babur	Describes military tactics and administrative organisation during Babur's reign.
Qanun-i-Humayun	Khwand Amair	Describes Humayun's administration, festivities and building of the Mughal period
Humayun Nama	Gulbadan Begum	Biography of Humayun
Akhbar Nama	Abul fazl	Gives historical accounts of Akbar's reign
Tobaqat-i-Akbari	Khwajah Nizamuddin Ahmad Baksha	Gives a historical accounts of Akbar's reign.
Tuzuk-i-Jahangiri	Jahangir	Memoirs of his own reign.
Iqbalnama-i-Jahangiri	Muhhammad Khan	History of Jahangirs Reign
Chahar Chaman	Chandra Bhan Brahman	History of Shahjahan's Rule
Alamgiri-nama	Munshi Mirza Muhammad kazin	Gives an account of Aurangzeb's first 10 years of rule.
Massir-i-Alamgiri	Saqi Mustaid Khan	Official History of Aurangzeb's reign written after his death
Ain-i-Akbari	Abul fazl	History of Akbar's reign.
Muntakhab-ul-Tawarikh	Badauni	History of Akbar's rule
Tawarikh-i- Alfi	Mulla daud	History of Akbars rule.
Nuriyya-i-Sutaniyya	Abdul Haq	Theory of kinship during Mughal Period
Waqt-i-Hyderabad	Nimat Khan Ali	Aurangzeb's Golconda quest.
Futuhat-i-Alamgiri	Ishwar Da	Aurangzeb's history
Nuskha-i-Dilkhusha	Bhimsen Saxena	Analysis of Aurangzebs rule and Character.
Khulasat-ul-Tawarikh	Sujan Raj Khatri	History of Aurangzebs rule.
Padshah Namah	Abdul Hamid Lahori	History of Shah Jahan's reign.
Padshah Namah	Munahad Waris	History of Shah Jahan's reign
Shahjahan Namah	Muhammad Salih	History of Shah Jahan's reign
Shahjahan Namah	Inyat khan	History of Shah Jahan's reign
Hamlai-Haidri	Muhammad Rafi Khan	History of Aurangzebs Rule
Namah-e-Alamgiri	Aquil Khan Zafar	History of Aurangzebs rule
Sirr-I- Akbar	Dara Shikov	Urdu translation of Upnishad
Safinat-ul-Auliya	Dara Shikov	Biographies of Sufu Saints
Majma-ul-Bahrain (The mingling of two oceans)	Dara Shikov	Philosophical ideas dicussed
Hamat-ul-Arifin	Dara Shikov	Religious ideas discussed
Raqqat-e-Alamgiri	Aurangzeb	A compendium of his letters

Mughal Architecture

- The establishment of Mughal Empire in India revolutionalised Indo-Islamic for of architecture and technique that they brought central Asia and Persia.
- Babur, Humayun, Akbar, Jahangir and especially Shah Jahan were personally interested in literature, art and Architecture.
- The main features of Mughal architecture were
  - Bulbous domes
  - Slender minarets
  - Large halls
  - Massive vaulted gateways
  - Delicate ornamentations, etc.

Reign	Monuments	Features
Akbar- The common use of samdstone arches and the decoration by brightly coloured patterns on the interiors	Humayun's Tomb	• It was commissioned by Humayun's wife Bega Begum and complted by Akbar in 1558 AD. • It was the first Garden-tomb on

increased during Akbar's reign		the Indian Subcontinent.
	Agra Fort	• Built in 1565-73 AD in red sanstone by Akbar, this massive fort is first building to have many maginificent gates.
	Fatehpur Sikri	• A place -cum-fort complex, Fatehpur Sikri built in 1572 AD by Akbar. • It is based on Gujrat style of Architecture.
	Buland Darwaza	• It is located inside the complex of Fatehpur Sikri. • It is completed in 1575 AD to commemorate Akbar's victory over Gujrat.
	Pancha Mahal	• The five-level Palace located inside the fatehpur Sikri.
Jahangir During his reign Red Sandstone was replaced by Marble and beginning of Pietra Dura Style of work in Monunments	Tomb of Itimad-ud-Daulah	• This is the tomb of Mirza ghiyas, Father of Nur Jahan. • This is often regarded as a draft of the Taj Mahal
	Begum Shahi Mosque	• It is situated in Lahore, Pakistan. The mosque is in the style of the Persian Char Taq.
Shah Jahan Mughal architecture reached its Zenith during his reign and is best remembered as the golden age of the Mughal Period	**Red Fort**	• **Its massive, 2.5-km-long enclosing walls are made of red Sandstone.** • **The work of this fort is completed in 1643 AD.** • **Its original name was Qila-i-Mubarak.**
	Jama Masjid	• Jama Masjid of Delhi is the largest mosque in India.
	Taj Mahal	• This magnificent piece of art built by Shah Jahan in memory of his wife Mumtaz Mahal in 1649 AD.
Aurangazeb In this period basically squared stone and marble were replaced by brick and rubble with stucco ornamentations	Bibi Ka Muqbara	• It was built by Aurangzeb in 1660 AD in memory of his wife, Dilras bano Begum in Aurangabad (Maharastra)
	Moti Masjid	• The Mosque was built by Aurangzeb at the Red fort for his second wife Nawab Bai in the year 1659- 1660 AD. • The fact is the mosque was originally covered in gilded copper.

18 The rise of Maratha Empire (1674 to 1720) And Maratha Confederacy (1720 to 1818 AD)

Beginning of Maratha Empire

- The rise of Maratha is one of the magnificent event of Medieval India.
- The rise of Maratha Empire is due to Mother Jijabai and her son Chatrapati Shivaji Maharaj, who shaped the Maratha into a superb guerrilla fighting force.
- When Maratha emerged, Mughal was the dominated empire of Hindustan.

Factors favourable for Maratha rise

- **Geographical Location-** The presence of Sahyadri, Satpura and Vindyan mountains were the most favourable factor to win the race. Because, lack of flat terrain and inaccessibility of other invader to reach at higher location was very difficult.
- **Role of Bhakti Movement-** Bhakti Movement helped to inculcate the spirit of oneness among the Marathas.
- **Interal Conflicts-** there were many form of internal conflicts among the Deshmukhs, Mirasis and the Uparis (Outsiders).
- **Shivaji Maharajs charismatic personality-** Shivaji's own personality played a great part in the rise of the Maratha Power. He united different Maratha chiefs and filled them with the feelings of self-respect and faith. He was not only the maker of the Maratha nation, but also a brilliant leader of medieval India.

The Great Maratha rulers

The prominent Maratha rulers were shahaji, Shivaji, Sambhaji, Rajaram I and Shahu.

Shahaji Bhonsle

- He was a father of Shivaji Maharaj. Shahaji Maharaj gained practical experience war and tactics under his father Maloji Raje Bhonsle and Malik Amber of Ahemednagar.

Shahaji Maharaj acted as kingmaker in Ahemedshahi and settled many Maharastrian Brahmins and Marathas in Poona Jagir.

- Basically he gained his popularity as capable administrator.
- His wife Jijabai was also a capable administrator.

Shivaji Bhonsle- The great Maratha

- He was born at Shivneri on 19th February 1630 AD, was the youngest son of Shahaji and Jijabai.
- After the death of Shahaji Maharaj, Shivaji was raised under the guardianship of Dadaji Konddev and Guru Samarth Ramdas was his spiritual guru.
- Shivaji inherited the Jagir of Poona from his father.

Some major forts of Shivaji Maharaj

Name of Fort	Place
Sinhgad	Pune (Old Name is Kondhana)
Raigad	Mahad (Capital of Maratha empire, Coronation place.)
Shiveneri Fort	Pune (Birth Place of Maharaj)
Vijaydurg Fort	Devgad (Sindhudurg District)
Rajgad Fort	Pune
Pratapgad	Satara
Lohgad	Pune

Major Military Campaigns of Shivaji Maharaja

Battle	Date	Details
Battle of Pratapgarh	10th November, 1659 AD	• Fought between Shivaji Maharaja and Adilshahi general Afzal Khan. • Won by Marathas.
Battle of Pavan Khind	13th July, 1660 AD	• Shivaji, managed to escape from the battlefield. It resulted in losing the Panhala fort of Maratha to Adilshahi rulers.
Battle of Purandar	2nd June, 1665 AD	• It was fought between the Mughal Empire under **Jai Singh** and Shivaji. Mughal army killed Maratha General Murarbaji, Shivaji surrendered and treaty of Purandar was signed.
Battle of Sinhagad	4th February. 1670 AD	• It was fought to occupy Sinhagad fort, between Tanaji Malusare of Maratha and Udaybhan Rathore of Mughal army. • Maratha forces occupied the Sinhagad fort but with the loss of Tanaji. Shivaji renamed the fort as 'Sinhagad' (Earlier 'Kondhana fort').

Relations with Aurangzeb

- The relation between the Mughals and Marathas was always competitive in the Deccan region.
- Mughal Emperor Aurangzeb launched a full-fledged campaign against the Marathas under the leadership of Shaista Khan, who occupied Pune in 1660 AD. However, in return, Shivaji made a night strike, killed all the sons of Shaista Khan, and forced him to escape.
- After the failure of Shaista Khan, Aurangzeb deputed Raja Jai Singh of Amber to deal with Shivaji. Jai Singh decided to strike at the heart of Shivaji's territories – Fort

Purandar. After a long period, Shivaji opened negotiations and the Treaty of Purandar was signed.

Shivaji's Visit to Agra

- Jai Singh persuaded Shivaji to visit the Mughal emperor at Agra, which proved to be a disaster. Shivaji felt insulted when he was placed in the category of mansabdars of 5000—a rank that had been granted earlier to his minor son.
- Shivaji walked off angrily and refused imperial service. He was later detained in the Agra Fort, from where he escaped in 1666 AD. Shivaji's Agra visit proved to be the turning point in Mughal relations with the Marathas.

Coronation and Grand Title

- Shivaji was crowned as the King of Marathas on **6th June, 1674**, at Raigad Fort and founded the Maratha Empire.
- He also assumed titles of Chhatrapati, Shakakarta, Kshatriya Kulavantas and Haindava Dharmodhhaarak. (Protector of the Hindu faith)
- The Maratha Kingdom founded by Shivaji grew larger over time and became the dominant Indian power in the early 18th century.

Shivaji Maharaj's Administration

The Maratha administration was essentially derived from the Deccani Sultanate structure of rule and Mughal institutions.

Ashtapradhan System of Shivaji Maharaj

- To assist the king, there was a council of state ministers known as **Ashta-Pradhana,** which was devised by Shivaji.
- These offices were neither hereditary nor permanent.

Peshwa (Prime Minister)	Head of both Civil and Military Affairs.
Mazumdar (Auditor/ Amatya	Revenue and Finance minister
Waqenavis (Mantri)	Home Minister/ incharge of Kings Private affairs
Dabir (Sumant)	Foreign Secratery
Surnavis (Sachiv)	Head of royal Correspondance
Pandit Rao (Sadar)	Head of religious affairs
Sar-i-Naubat (Senapati)	Military Commander in Chief. This is an honorary post with no real military powers.
Nyayadhish	Chief Justice

Other roles

- **Chitnis** (secretary) - who dealt with all diplomatic correspondences and wrote all royal letters.
- The letters of commanders of forts was responded by the **Fadnis.**
- **Potnis** looked after the income and expenditure of the royal treasury.
- **Potdar** was an assessment officer.

Provincial Administration

- The Maratha Empire was divided into **Mauzas, Tarfs** and **Prants.** Among these, Mauza was the lowest unit.
- The provinces were known as prants under the rule of **Subedar, Karkun (Mukhya Deshadhikari).**
- Under Shivaji, none of the officers was permanent and hereditary. All officers were liable to frequent transfers.

Revenue Administration

- Shivaji introduced **Ryotwari system**, replacing Jagirdari system in Maratha kingdom. He changed the position of hereditary revenue officials. Shivaji also strictly supervised the **Mirasdars** who had hereditary rights in land.
- The revenue system was patterned on the **Kathi system** of Malik Amber in which every piece of land was measured by Kathi or stick.
- Other sources of income were Chauth and Sardeshmukhi.
    - **Chauth** amounted to 1/4 of the standard which was paid to Marathas as a safeguard in Non-Maratha territories.
    - **Sardeshmukhi** was an additional levy of 10% demanded from areas outside of the Maratha kingdom.

Judicial Administration

- The King was the supreme and last authority in the judicial matters in Maratha Empire. Next to the king were the Nyayadhish and the Pandit Rao, appointed by him and accountable to him.
- Along with the king and his Nyayadhish, the **Huzur Hazir Majlis** or **Dharmasabha** (Central Judicial Assembly) played an important part in the administration of justice.
- The village official was Patil who had administrative revenue and judicial responsibilities. He was the main link between the village folk and the Maratha's bureaucracy. The post of Patil was hereditary in nature.

Maratha Navy

- The Maratha Navy, established by Chhatrapati Shivaji Maharaj around 1654 near Kalyan, was a pioneering force in Indian maritime history. Shivaji built strategic naval bases at Vijaydurg, Sindhudurg, Khanderi, and Colaba to defend the western coast. The navy was composed of native Konkani sailors and mercenaries,

with notable commanders like Shivaji and Admiral Kanhoji Angre leading its operations.

- The naval fleet included various vessels such as Gurab, Galbat, Tarande, Shibad, Pal, Taru, Tirkiti, and Machchava, equipped with artillery and cannons. The Marathas excelled in coastal defense using guerrilla tactics, hit-and-run attacks, and knowledge of shallow waters. They engaged in significant conflicts against European powers like the British and Portuguese, as well as the Siddis of Janjira.

Successors of Shivaji Maharaj

Sambhaji Maharaj (1680-1689 AD)

- After the death of Shivaji, his son from first wife, Sambhaji became the king of Marathas in 1681 AD. He continued the attacks on Mughal territories.
- The rebellious son of Aurangzeb took shelter with him. In c. 1689 CE, he was defeated by the Mughals at Sangameshwar. He was paraded before Aurangzeb and executed as a rebel and an infidel. The widow of Sambhaji along with her son, Shahu were made prisoners.

Rajaram: 1689-1700

- He succeeded the throne with the help of the ministers at Raigad.
- He fled from Raigad to Jinji in 1689 due to a Mughal invasion in which Rajgarh was captured alongwith Sambhaji's wife and son (Shahu) by the Mughals.
- Rajaram died at Satara, which had become the capital after the fall of Jinji to the Mughals in 1698.
- Rajaram created the new post of **Pratinidhi**, thus taking the total number of minister to nine (Pratinidhi + Ashtapradhan).

Tarabai: 1700-07

- Rajaram was succeeded by his minor son Shivaji II under the guardianship of his mother Tarabai.
- Tarabai continued the struggle with Mughals.

Shahu: 1707-1749

- Shahu was released by the Mughal emperor **Bahadur Shah.**
- Tarabai's army was defeated by Shahu in the battle of Khed (1700), and Shahu occupied Satara.
- But the Southern part of the Maratha kingdom with its capital Kolhapur continued to be under the control of the descendents of Rajaram (Shivaji-II and later Shambhaji-II).
- Shahu's reign saw the rise of the Peshwas and transformation of the Maratha kingdom into an empire based on the **principle of confederacy**.

Emergence of Peshwa

- The word Peshwa has its roots in the Persian language meaning “foremost”, and was introduced in the Deccan by the Muslim rulers.
- The early Peshwas were the prime ministers of the Maratha Chhatrapatis who were appointed to assist the rulers in different administrative and political affairs.
- The Peshwas later assumed the number one position in Maratha politics.
- During the reign of Shahu, Balaji Vishwanath became a prominent Peshwa. Over the next fifty years, the Peshwas expanded Maratha power in all directions of the Indian sub-continent. Important Peshwas were:

Balaji Viswanath (1713-20): The First Peshwa

- He began his career as a small revenue official and was given the title of Sena Karte (organizer of armies) by Shahu in 1708.
- He became Peshwa in 1713 and made the post the most important and powerful as well as hereditary. He played a crucial role in the final victory of Shahu by winning over almost all the Maratha Sardars to the side of Shahu.
- He concluded an agreement with the **Syed Brothers**-KingMaker (1719) by which the Mughal Emperor **Farrukh Siyar** recognised Shahu as the king of the Swarajya.

Maratha Confederacy: 1720 to 1818

Baji Rao I: 1720- 1740

- He was a General of the Maratha Empire before serving as the Peshwa. Baji Rao I is credited with expanding the Maratha Empire in India.
- In his 20 years reign, Baji Rao I never lost a single battle.
- He was considered the greatest exponents of guerrilla tactics after Shivaji and Maratha Power reached its zenith under him.
- In 1713 AD, Nizam ul Mulk of Hyderabad defeated by Baji Rao I in Battle of Palkhed.
- Under him several Maratha Families became prominent and got themselves entrenched in different parts of India.

kingdom	Territory
The Scindia	Gwalior
The Holkar	Indore
The Pawar	Dhar
The Gaekwad	Baroda
The Bhonsle	Nagpur
The Peshwa	Poona

Remember

Baji Rao I once said about the Mughals: Let us strike at the trunk of the Withering tree and the trenches will fall off themselves.

Balaji Baji Rao (1740 to 1761 AD)

- Popularly known as **Nana Saheb**, he succeeded his father at the age of 20.
- During his reign, Maratha king Shahu died in 1749 AD and his nominated successor, Ramraja, was imprisoned by the Peshwa at Satara. Thus, the supreme power of the Maratha confederacy passed into the hands of Peshwa (by the Sangola Agreement of 1750 AD).
- In an agreement with the Mughal emperor Ahmad Shah, the Peshwa was to protect the Mughal Empire from internal and external enemies (like Ahmad Shah Abdali) in return for Chauth (1752).
- Honouring this agreement, Marathas fought the Third Battle of Panipat (1761 AD) when Ahmad Shah Abdali invaded India

Madhav Rao I (1761-1772 AD)

- After the death of Balaji Bajirao, his son Madhav Rao succeeded him as Peshwa. Madhav Rao defeated Hyder Ali of Mysore.
- He established the Maratha supremacy of the Marathas in the North India again. After his death, Peshwa power decreased in rapid pace.

Anglo-Maratha Wars

Anglo-Maratha Wars	Time	Details
1st Anglo-Maratha Wars	1775 to 1782	• Favouring the cause of Raghunath Rao (Raghoba) for Peshwaship, English (Hasting) came in conflict with the Marathas. • On being defeated, the British had to sign the Convention of Wadgaon (1779 AD), later signed the Treaty of Salbai (1782 AD).
2nd Anglo-Maratha Wars	1803 to 1806 AD	• Following Nana Fadnavis' death, Peshwa Baji Rao II was dethroned amid power struggles. He allied with the British and the Governor General Wellesley imposed the Subsidiary Alliance. • This resulted in the Treaty of Bassein in 1802 , which was deemed humiliating by the Maratha States, igniting the Second Anglo-Maratha War. • Despite fierce resistance, the Marathas were defeated, conceding territories like Doab, Ahmadnagar, Broach, and all of the hilly region and accepting the British terms of the Subsidiary Alliance.
3rd Anglo-Maratha Wars	1817 to 1818 AD	• The escape of the imprisoned Trimbakji, aided by Peshwa, and conspiracies within the Maratha confederacy increased tensions between Britishers and the Peshwa. • In 1817, the British coerced Peshwa into a new treaty, leading him to relinquish his headship and cede territories of Konkan to the British and recognise the independence of the Gaikwad, escalating his animosity. • Amidst British engagements with the Pindaris, the Peshwa retaliated, attacking the British Residency in Poona. Subsequent defeats in battles at Ashta, Kirkee, and Korgaon led Baji Rao II to eventually surrender to Elphinstone in 1818

Narayan Rao (1772-73 AD)

- Narayan Rao was the fifth Peshwa of the Maratha Empire from November, 1772 till his death by murder in August, 1773.

Sawai Madhav Rao (1774-95 AD)

- He is also known as Sawai Madhav Rao or Madhav Rao II Narayan. He was the posthumous son of Narayan Rao Peshwa. Madhav Rao's death was a suicide.

Peshwa Baji Rao II (1796-1818 AD)

- After the death of Madhav Narayan Rao (1795 AD), the son of Raghunath Rao, Baji Rao II became the Peshwa.

- He was an incompetent ruler. He signed the **Treaty of Bassain** with British in December 1802, in which British agreed to reinstate Baji Rao II as Peshwa.
- The treaty was done in return of stationing of a permanent resident of British at Poona and 6000 British troops will be stationed in Maratha territory.
- Holkar and Scindia as resisted this treaty, which resulted in Second Anglo-Maratha war (1803-1805).
- During the 1817-1818 AD, Third Anglo-Maratha war took place, which ended in defeat of Marathas and Baji Rao II was forced to sign an agreement renouncing claims on Gaekwar's revenues and ceding large swarth territory to the British.

Reasons behind Decline of Maratha Empire

1. **Internal Weakness of Marathas**
   - The empire of the Marathas was not a well-knit empire under one chief. It was a confederacy of five Maratha chiefs who, quite often, were in conflict with one another. The nominal unity of the Marathas remained only up to the period of the rule of Peshwa Madhav Rao I. After him, the Peshwa could not control his subordinate chiefs.

2. **Lack of Political Foresight**
   - The Marathas lacked political wisdom and farsightedness. When they had become the strongest power in India, the only wise course for them was to remove the last semblance of the Mughal Empire and assume the authority and responsibility of the Imperial power. Instead like many other groups at the court and outside, they simply desired to control the Mughal emperor and use his name and dignity for achieving their narrow objectives. They therefore, failed to achieve political unity of India and, thereby, failed to utilize the resources of the country either for the benefit of its people or for meeting the challenge of a foreign foe.

3. **Incapable Leadership**
   - All capable Maratha chiefs died by the end of the eighteenth century. After that the leadership of the Marathas was taken over by Baji Rao II, Daulat Rao Sindhia, Jaswant Rao Holkar and Nana Phadnavis. Among them Baji Rao was completely incompetent, Daulat Rao Sindhia and Jaswant Rao Holkar were selfish and the role of Nana Phadnavis is a matter of controversy.
   - Thus, the Marathas lacked capable leadership. On the other hand, the English produced remarkable leaders like Lord Wellesley, Lord Hastings, Arthur Wellesley, General Lake and Civil Officers like Elphinstone, Malcolm etc. This was certainly one of the major causes of the failure of the Marathas against the English.

4. **Weakness in the Social Organisations of the Marathas**
   - The Marathas had grown to power because of the spirit of Maratha nationality which Shivaji had created among them. It was this spirit which had broken the backbone of Aurangzeb. But the spirit was lost afterwards. The caste-system raised its ugly head. In many Cases, the Peshwas were challenged by other Maratha chiefs, simply because they were Brahmanas.

5. **Jagirdari System**
   - During the later Maratha periof, Maratha chiefs distributed jagirs to their officers for facilitating collections of Chauth and Sardeshmmukhi which led to the growth of corrupt jagirdari system. This system weakened Maratha chiefs in all respects.

6. **Military Weakness**
   - The primary cause of the decline of Maratha power was due to its military weakness. They adopted European means of warfare but failed to perfect them.
   - The same way, the Maratha soldiers trained by the French in European methods did not achieve perfection in their training.

1 Later Mughals

Introduction

- The primary factor responsible for decline of Mughal was the death of Mughal Emperor Aurangzeb in 1707. This created a vacuum for great leader and resulted into site of fighting among nobles and provincial governors. Each provincial governor began to act in an independent manner.
- The Mughal Emperor who came to the throne after the Aurangzeb are called the Later Mughals. The real power under these rulers passed into the hand of nobles.
- The weakness of Empire was proclaimed to the world when Nadir Shah imprisoned the Mughal Emperor and looted the Delhi in 1739.
- Three of Aurangzeb's sons, Muazzam (the governor of Kabul), Muhammad Kam Baksh (the governor of Deccan), and Muhammad Azam Shah, engaged in a war of succession upon his passing in around 1707 CE (the governor of Gujarat). **Muazzam** won the battle, becoming **Bahadur Shah I** and ascending to the throne.

Let's recap later Mughals in short

Later Mughals	Period
Bahadur Shah I	1707 – 1712 CE
Jahandar Shah	1712 – 1713 CE
Furrukhsiyar	1713 – 1719 CE
Rafi Ul-Darjat	1719 CE
Rafi Ud-Daulat	1719 CE
Muhammad Ibrahim	1720 CE
Muhammad Shah	1719 – 1748 CE
Ahmad Shah Bahadur	1748 – 1754 CE
Alamgir II	1754 – 1759 CE
Shah Jahan III	1759 – 1760 CE
Shah Alam II	1760 – 1806 CE
Akbar Shah II	1806 – 1837 CE
Bahadur Shah II	1837 – 1857 CE

Bahadur Shah I (1707- 1712)

- Bahadur shah tried to restore the goodwill of the Mughal Empire by conciliating the Marathas and the Rajputs.
- He was given the title of "Shah-i-Bekhabar" by Mughal historians like Khafi Khan.
- He reversed the narrow-minded policies and measures adopted by Aurangzeb and adopted a more tolerant attitude towards the Hindu chief and rajas.
- His policy towards the Marathas was also half-hearted reconciliation. He did not recognize Shahu (whom he released) as the rightful Maratha king. He granted Maratha the Sardeshmukhi of the Deccan, but failed to grant the Chauth and thus could not satisfy them fully. Marathas, thus, continued to fight among themselves as well as against the Mughals.
- He first tried to conciliate the rebellious elements by making peace with the Guru Gobind Singh and giving him a high mansab. But after the death of the Sikh Guru, he led a compaign against the rebellious elements headed by the Banda Bahadur.

Jahandar Shah I (1712 to 1713 CE)

- During his reign Mughal nobles became more powerful due to weak ruler. Nobles became owner of power and used princes as mere puppets to capture the seat of authority.
- Jalandar Shah emerged victorious with the help of Zulfiqar Khan after the death of Bahadur Shah I. He was the most powerful noble of that time.
- Zulfiqar Khan established cordial ties with a number of Hindu chieftains, including the Rajputs, Marathas, and others.
- Jizya was abolished, and Jai Singh of Amber and Ajit Singh of the Marwar were given the titles of Mirza Raj Sawai and Maharaja, respectively.
- He also gave Shahu the Sardeshmukhi and the Deccan Chauth with condition that it would be collected by the Mughal Officials.
- However, Banda Bahadur and the Sikhs continued to face the traditional policies of repression.
- He introduced the Ijarah system. In this system, the Government contracted the revenue farmers and middleman to pay the Government a fixed amount of money while they were free to collect whatever they could from the peasasnt.

Farukhshiyar (1713 to 1719)

- Around 1713 CE, Farrukh Siyar defeated his brother Jahandar Shah at Agra. The **Saiyyad brothers**, sometimes known as the "kingmakers," Saiyyad Abdullah Khan (Wazir) and Hussain Ali Khan (Mir Bakshi), helped him gain the throne. Zulfiqar Khan was murdered by the Saiyyad brothers, who then installed themselves in powerful positions.
- And after victory, they were rewarded with the offices of Wazir and Mir bakshi respectively.
- As farukhshiyar was incapable and cruel, the two Sayyid Brothers acquired the dominant control over the affairs of the state. The Sayyid brothers adopted the policy of religious tolerance and abolished Jizyah.
- Due to the overwhelming powers of the Saiyyad brothers, differences grew between Farukh Siyar and the Saiyyad brothers. The emperor plotted thrice against the brothers, but failed to overpower them.

- In c. 1719 CE, the Saiyyad brothers forged an alliance with Balaji Vishwanath (Maratha Peshwa) and with the help of Maratha troops, the Saiyyad brothers killed Farrukh Siyar.

Rafi-us-Darajat (1719)

He ruled for the shortest period among the Mughals.

Rafi-us-Daula (1719)

- Rafi-us-Daula was titled as Shah Jahan II.
- The new emperor was an opium addict.

Muhammad Shah (1719-48)

- He was extremely weak-minded ruler and over fond of a life of ease and luxury.
- He was famous by name Rangeela due to his luxurious lifestyle.
- He was Jahan Shah's brother, who enjoyed dancing and was a skilled Kathak dancer.
- In c. 1720, he successfully dislodged the Saiyyad brothers with the help of Nizam-ul-Mulk, Chin Qilich Khan and his father's cousin Muhammad Amin Khan. He appointed Muhammad Amir Khan, who killed Hussain Ali Khan, as wazir under the title of Itmad-ud-Daula.
- However, independent states emerged during his reign, the Deccan under Nizam-ul-Mulk, Awadh under the leadership of Saadat Khan and Murshid Quli Khan reigned Bihar, Bengal and Orissa.
- The weakness of the Mughal Empire was exposed when Nadir Shah invaded India, imprisoned the Mughal emperor and looted Delhi in c. 1739 CE.

Nadir shah's invasion (1739)

Course of invasion

- The years of neglect of North-Western frontier and factions among nobles led to the crushing defeat of Mughals in **Battle of Karnal** on 13th February, 1739.
- The Emperor Muhammad Shah was imprisoned and Nadir Shah marched to Delhi.
- He took possession of royal treasury and plundered wealth having estimated value of 70 crores of rupees. He also carried away the famous **Koh-i-Noor** diamond and Jewel studded **peacock throne** of Shah Jahan.
- He also compelled Muhammad Shah to cede him all the provinces of the Empire West of Indus.

Ahmad Shah (1748- 1754)

- He was the son of Kudsiya Begum and Muhammad Shah Rangeela (a dancing girl).
- Afghanistan's king Ahmad Shah Abdali frequently assaulted Delhi, and as a result, Multan and Punjab were given to him.
- Both Malwa and Bundelkhand were taken by the Marathas.
- His wazir, Imad-ul-Mulk, blinded him and put him in Salimgarh.

Alamgir II (1754 to 1759)

- He was the second son of Jahandar Shah and was raised to the throne by Imad-ul-Mulk after he deposed Ahmad Shah.
- Had to face repeated invasions of **Ahmad Shah Abdali**.
- The famous Battle of Plassey (23 June c. 1757 CE) was fought during his tenure. The **Battle of Plassey** helped the British East India Company to seize control of Bengal.
- He was also murdered by his wazir, Imad-ul-Mulk.

Ali Gauhar/ Shah Alam II (1759 to 1806)

- During his reign, the Mughal power was so depleted that it led to a saying in Persian "Sultanat-e-Shah Alam, Az Dili ta Palam", meaning "The kingdom of Shah Alam is from Delhi to Palam," Palam being a suburb of Delhi.
- Due to his conflict with the wazir, he fled to Awadh (c. 1761 – 1764 CE). He returned to Delhi when Marathas re-established their hold and invited him to the capital.
- The third **Battle of Panipat** (c. 1761 CE) was fought during his reign between the Marathas and Ahmad Shah Abdali.
- The **Battle of Buxar** was fought in c. 1764 CE between the forces under the command of the British East India Company, led by Hector Munro and the combined armies of Mir Qasim (Nawab of Bengal), Shuja-ud-Daula (Nawab of Awadh) and the Mughal Emperor Shah Alam II. The war was brought to an end by the **Treaty of Allahabad** (c. 1765 CE) under which Diwani rights (right to collect land revenue) of Bengal, Bihar and Orissa were granted to the British East India Company.
- He was the first Mughal ruler who became an East India Company pensioner.

Akbar II (1806 to 1837)

- He is regarded as the first Mughal Emperor to rule India under the Britishers.
- In 1830s, he gave the title of Raja to the reformer **Ram Mohan Roy** and also sent him as the great envoy of the Mughal Emperor to England.

Bahadur Shah II / Bahadur Shah Zafar (1837 to 1858)

- He served as a last Mughal Emperor.
- He was well versed in **Urdu poetry** and wrote poems under the pen name Zafar.

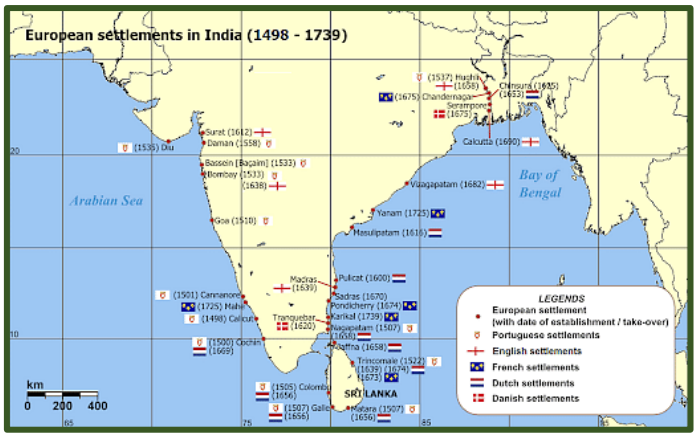
- He was contemporary of the famous Urdu Poet **Mirza Ghalib.**
- The Governor-General Lord Dalhousie in 1848, announced that the successor to Bahadur Shah would have to abandon the historic Red Fort.
- In 1856, the Viceroy Canning announced that after Bhadur Shah's death the Mughals would lost the title of Kings and would be known as mere princess.
- During the Revolt of 1857, he was recognised as the Emperor of India by the rebel soldiers and Zamindars.
- On 20th September, 1857, British captured Delhi and the aged Bahadur Shah was taken as the prisoner. The Royal princess were mercilessly captured and killed.
- The Bahadur Shah was tried and exiled to **Rangoon** where he died in 1862.

Causes of the decline of the Mughal Empire

- The incapability and later Mughal rulers and princess became a puppet of important nobles
- The intolerant policies of Aurangzeb.
- The corruption of nobles and lack of money in treasury
- Incompetent military and weakness of military coordination
- Economic bankruptcy.
- The continuous wars of succession
- Group rivalry at the court.
- Marathas and Rajput became strong and this resulted into weak daccan policies of Mughal
- A heterogeneous and non-hereditary nobility was proxminent that was divided in factions.
- Vast expansions of the empire made it difficult for the weak rulers to control it, after Aurangzeb’s death.

2 Arrival of European Powers in India

- The trade routes between India and Europe were long and winding, passing through the Oxus Valley, Syria, and Egypt. Trade increased after Vasco da Gama discovered a new sea route via the Cape of Good Hope in 1498, and many trading companies came to India to establish trading centres. Gradually all European superpowers of the contemporary period the Dutch, English, French, and Danish etc. established their trade relations with the Indian Subcontinent.
- The first steps were taken by Portugal and Spain whose seamen, sponsored and controlled by the Government, began a great era of geographical discoveries.



Some Important European Companies in India

Company	Established	First Factory	Headquarters
Portuguese East India Company	1498	Calicut (1500)	Initial Cochin and Later Goa
English East India Company	1600	Surat (1613)	Intital- Surat Later in Calcutta
Dutch East India Company (Netherlands)	1602	Masulipatnam (1605)	Indonesia
Danish East India Company	1616	Tranquebar (1620)	First- Tranquebabr (TN) Later Serampore (West Bengal)
French East India Company	1664	Surat (1668)	First Surat Later in Pondicherry

Portuguese

- The Portuguese were the first Europeans to arrive in India, and they were also the last to go.
- The spirit of the Renaissance, with its demand for adventure, captivated Europe in the fifteenth century.
- During this time, Europe achieved significant breakthroughs in shipbuilding and navigation. As a result, there was a strong desire throughout Europe for daring maritime trips to the Earth's unexplored reaches.
- From 1418, Prince Henry sent two or three ships every year to explore the sea route. He was motivated by the two objectives:
  - To oust the Arabs as well as European rivals.
  - To counter the growing power of Turks and Arabs by converting indigenous population of Asia and Africa to Christianity.
- They were successful in maintaining their possessions in India for a century due to naval superiority and absence of strong enemy as Mughals in the South India.

Vasco Da Gama

- Arrived in India in 1498, led by a Gujarati pilot named Abdul Majid, and got a friendly reception from the Zamorin (ruler of Calicut), through which he was able to gain huge profits from the pepper trade.
- Came to India again in 1501 and set up a trading factory at Cannanore. Vasco Da Gama visited India three times - 1498, 1501 and 1524. He died in Cochin in 1524, three months after his arrival.

Contributions of Portuguese

- Portuguese traded pepper, arms and ammunition and war horses with royal monopoly. They opened up India's trade with Japan from which copper and silver were obtained.
- They introduced the **first printing press** at Goa in 1556.
- Furthermore, they were instrumental in starting the cultivation of vegetables like **tomatoes, potatoes** and **chilies** in India. Fruits like the **pineapple** and **papaya** were also introduced by the Portuguese.
- The also cultivation of tobacco and maize started under the Portuguese rule in India.
- They are also credited with the first scientific work on Indian medicinal plants.

Some Important Portuguese Governors in India

- **Franciso de Almeida-** He pursued **Blue Water Policy** in order to strengthen the Portuguese hold in Indian subcontinent and build forts at Anjediva, Cannanore and Cochin.
- **Alfonso de Albuquerque-** He is considered as real founder of Portuguese power in India. He captured Goa from Bijapur in 1510. He encouraged Portuguese to marry natives and abolished the practice of Sati in his

dominion. Introduced new crops like Tobacco and Cashew nut, or better plantation varieties of coconut.

- **Nino da Cunha-** He transferred his capital from Calicut to Goa in 1530 and annexed Diu and Bassein in 1534 from Bahadur Shah of Gujarat.
- **Alfonso de Souza-** During his reign famous Saint **Fransisco Xavier** came to Goa.

Decline of Portuguese

- The Portuguese power began to decline mainly due to intense competition among European powers.
- Also the emergence of Maratha cause downfall of Portuguese.
- By the early 18th century, the position of Portuguese was undertaken by the English and the French. They lost Surat to the English in 1612 and eventually the Dutch also won the entire Portuguese fort on the Malabar Coast.
- In 1662, the Portuguese gave the island of Bombay to King Charles II of England as dowry for marrying Portuguese princess. Thus, the Portuguese lost all their possessions in India except Goa, Diu and Daman.

The Dutch

- Under the name Vereenigde Oost Indische Compagnie (VOC), the Dutch East India Company was founded about 1602 CE.
- The Dutch established their first facility at Masulipatnam, Andhra Pradesh. They also created commercial terminals in Gujarat (Surat, Broach, Cambay, and Ahmedabad), Kerala (Cochin), Bengal (Chinsurah), Bihar (Patna), and Uttar Pradesh (Agra).
- Their major base in India was Pulicat (Tamil Nadu), which was subsequently superseded by Nagapattinam.
- They defeated the Portuguese in the 17th century and became the most powerful force in European commerce in the East.
- They expelled the Portuguese out of the Malay straits and the Indonesian islands and thwarted English attempts to settle there in 1623.
- The Anglo-Dutch rivalry continued for about seven years during which the Dutch lost their settlements to the British one by one and finally, the Dutch were defeated by the English in the **Battle of Bedara** in c. 1759.

Factories established by Dutch in India

Centre	Year
Masulipatanam	1605
Pulicat	1610
Surat	1616
Chinsurah	1653
Kasim Bazar	1658
Patna	1658
Nagapattinam	1658
Cochin	1663

Contribution of Dutch

- They helped in development of new markets for Indian products in Europe. Calicos (Cotton textiles), Indigo and Salt petere was the main item of the export.
- In order to expand their trade, they developed Coromandal coast and established Pulicat as the base of their operations in India.
- As their trade flourished, they established mints at Cochin, Masulipatnam, Nagapattinam, Pondicherry and Pulicat. They issued gold coins depicting an image of **Lord Venkateswara** (God Vishnu) from Pulicat mint.

British in India

The English Association or Company to trade with the East was formed in c. 1599 CE under the auspices of a group of merchants known as "The merchant Adventurers". The company was given a royal charter and the exclusive privilege to trade in the East by Queen Elizabeth on 31st December c.1600 CE and was popularly known as the East India Company.

- In c. 1609 CE, Captain William Hawkins arrived at the court of Mughal Emperor Jahangir to seek permission to establish an English trading centre at Surat.
- But it was refused by the Emperor due to pressure from the Portuguese.
- Captain Thomas Best defeated the Portuguese in 1612 off the coast of Surat, leading to Jahangir granting permission to the English to establish a factory at Surat in 1613.
- In c. 1615 CE, Sir Thomas Roe came to the Mughal court as ambassador of James I, the king of England and succeeded in getting an Imperial Farman to trade and establish factories in different parts of India.
- Thus, by c. 1619 CE, the English established their factories at Agra, Ahmedabad, Baroda and Broach.
- The English opened their first factory in the south at Masulipatnam.
- In c. 1639 CE, Francis Day obtained the site of Madras from the Raja of Chandragiri (representatives of Vijayanagara Empire) and built a small fort around their factory called Fort St. George.
- Madras soon replaced Masulipatnam as the headquarters of the English on the Coromandel Coast.
- The English East India Company acquired Bombay from Charles II, the then king of England in c. 1668 CE and Bombay became the headquarters of the company on the west coast.
- In c. 1690 CE, an English factory was established at a place called **Sutanuti** by Job Charnock. In 1698, the English succeeded in getting the permission to buy the zamindari of the three villages of Sutanuti, Gobindapur, and Kalikata (Kalighat) from their owners. Later, it

developed into the city of Calcutta where Fort William was built and which later became the capital of British India.

- British settlements in Madras, Bombay and Calcutta became the nuclei of flourishing cities.
- The British East India Company grew in power and tended to acquire the status of a sovereign state in India.

Remember

- **Cartaz System-** It was a naval pass issued by the Portuguese, which was compulsorily required by any contingent passing through their territories.
- **Factories-** It was developed by the European powers in India to store commodities which were later exported. Here Company's officials resided and it was fortified to defend against the adversaries.
- **Feitorias-** It was an unfortified trading post developed by the Portuguese on strategic locations. Farman It was a royal order issued by Mughal authority usually to the European trading companies.
- **Mercantile -** A business enterprise that makes profit primarily through trade, buying goods cheap and selling them at higher prices.

Danish

- The Danes came from Denmark to India in 1616 AD and established their first factory at **Tranquebar** (Tamil Nadu) in 1620 AD. Later, they established their second factory and its headquarters in Serampore in Bengal.
- The Danes were more interested in missionary activities instead of commercial or political interests.

French

- The French East India Company was founded in c. 1664 CE by Colbert, a minister under **Louis XIV.**
- In c. 1668 CE, the first French factory was set up at Surat by Francis Caron.
- In c. 1669 CE, Maracara established a factory at Masulipatnam.
- In c. 1673 CE, Francois Martin founded **Pondicherry** (Fort Louis), which became the headquarters of the French possessions in India and he became its first governor.
- In c. 1690 CE, the French acquired Chandranagore near Calcutta from the governor, Shaista Khan.
- The French established their factories at Balasore, Mahe, Qasim Bazar and Karaikal.
- The arrival of Joseph François **Dupleix** as French governor in India in c. 1742 CE saw the beginning of the Anglo-French conflict which resulted in the famous Carnatic wars.

Carnatic Wars

- In the span of 20 years from 1744 to 1763, the French and English were in conflicts for control over the trade, wealth and territory of India.
- The area where conflicts first erupted between the French and the English companies was the Mughals Suba of Carnatic situated between Madras and Pondicherry was the capital town of Arcot.

war	Year	Features
First Carnatic war	1746 to 48	In 1742, war broke out in Europe between France and England over the Austrian succession. It was continued in India where two companies fought to secure and expand its positions Ended in 1748 with the signing of the Treaty of Aix-La Chapelle, which brought the Austrian War to a close and handed back Madras to the English.
Second Carnatic Wars	1749 to 54	• Dupleix, the French Governor who was successful in the First Carnatic War, tried to increase French influence in South India. • The war was caused by the succession struggles after the death of Nizam-ul-Mulk (founder of an independent kingdom of Hyderabad), wherein, The French supported the claims of Muzaffar Jang and Chanda Sahib in the Deccan and Carnatic, respectively, while the English sided with Nasir Jang and Anwaruddin. • Battle of Ambur (1749): In 1749, Muzaffar Jang, Chanda Sahib, and the French defeated Anwaruddin at the Battle of Ambur. Muzaffar Jang became the subahdar of Deccan, and Dupleix was appointed governor of Mughal

		territories south of the River Krishna. • Robert Clive, an English company agent, captured Arcot in 1751 to relieve pressure on Trichinopoly. Despite a 53-day siege, Chanda Sahib failed to retake Arcot. In 1752, Muhammad Ali executed Chanda Sahib. Dupleix was recalled in 1754 due to financial losses, and Godeheu succeeded him. The English and French agreed not to interfere in native disputes and retained their occupied territories.
Third Carnatic Wars	1756 to 63	• Started as a result of the Seven Years' War in Europe which had its effects on Anglo-French rivalry in India. • Battle of Wandiwash (1760): The decisive battle of the Third Carnatic War was won by the English on January 22, 1760, at Wandiwash (or Vandavasi) in Tamil Nadu. General Eyre Coote of the English totally routed the French army under Count Thomas Arthur de Lally and took Bussy as a prisoner. • This battle led to the emergence of The English as the supreme European power in the Indian subcontinent. • The Treaty of Peace of Paris (1763) did restore to the French their factories but their political influence disappeared after the war.

3 18th Century India

Introduction

After 1761, the Mughal Empire was a just a symbolic authority. Due to its weakness, the local powers started asserting their autonomy. The new states did not directly challenge his authority and constantly sought his sanction to legitimize their rule.

- The states that arose as a result of the Mughal Empire's fall may be divided into three basic categories:
  - Successor States
  - Independent Kingdoms
  - The New States
- Successor States - These were the Mughal provinces that became states after seceding from the empire.
- Though they did not dispute the Mughal ruler's sovereignty, their governors' installation of essentially independent and hereditary power demonstrated the rise of autonomous polity in these provinces. Awadh, Bengal, and Hyderabad are a few instances.
- Independent Kingdoms - These nations arose mostly as a result of the destabilisation of Mughal sovereignty over the provinces, with Mysore and the Rajput states serving as examples.
- The New States - These were the states established by rebels against the Mughal Empire, such as the Maratha, Sikh, and Jat states.

RISE OF AUTONOMOUS STATES

States	Dynasty/ Founder/ Ruler	Significance
Hyderabad	Nizam-ul-Mulk Asaf Jah, was the founder of the Hyderabad dynasty. (Real name is Chin Qilich Khan)	• Disgusted with the Mughal emperor for appointing Mubariz Khan as a full-fledged viceroy of the Deccan, Nizam-ul-Mulk determined to confront Mubariz Khan. • In the Battle of Shaker-Kheda, he defeated and later killed Mubariz Khan (1724). • He was now in command of the Deccan. • In 1725, he was appointed viceroy and given the title Asaf-Jah.
Awadh	Saadat Khan, also known as Burhan-ul-Mulk, founded the autonomous principality of Awadh.	• Saadat Khan had participated in a plot against the Sayyid brothers, which resulted in his receiving an enhanced mansab. • After being pushed out of the court, he was inspired to establish a new independent state. • Saadat Khan committed suicide as a result of pressure from Nadir Shah, who demanded a large bounty from him. • Safdar Jang succeeded him as Nawab of Awadh.
Bengal	Murshid Kuli Khan and Alivardi khan established the independent state of Bengal.	• Murshid Kuli khan quickly seized all the powers that went with formal subadar office. • He commanded the revenue administration of the state. • Revenue was collected in cash with great strictness from all zamindars. • Under the rule of Alivardi Khan (1740 to 1756), the banking house of Jagat Seth became extremely Prosporous.
The Rajputs	Ajit Singh attempted to re-establish Rajput independence in the 18th century.	• The principal Rajput states took advantage of the growing weakness of the Mughal power to virtually free themselves from central control while at the same time increasing their influence in the rest of the empire. • In the reign of Farukshiyar and Muhammad Shah, the rulers of Amber and Marwar were appointed governors of Important Mughal

		Provinces such as Agra, Gujrat, and Malwa. • Prominent ruler of Rajputs was Raja Sawai Jai Singh of Amber (1681 to 1743 AD) • He founded the city of Jaipur.
Mysore	Ruled by the Wodeyars Haider Ali (1761 to 1782 AD) • Though uneducated, he possessed a keen intellect and was a man of great energy, daring and determination. He was also a brilliant commander and a diplomat. • Haider Ali died in 1782 in the course of the Second Anglo-Mysore war. Tipu Sultan (1792 to 1799 AD) • He ruled Mysore till his death at the hands of the British in 1799, • was a man of complex character.	• They came into existence primarily due to the destabilisation of the Mughal control over the Provinces. • Prominet rulers were the Haider ali and Tipu Sultan
Kerala	Martanda Varma established Kerala. • The kingdom of Travancore rose into prominence after 1729 under King Martanda Varma. • He subdued the feudatories, conquered the Quilon and Elay ADm and defeated	• At the beginning of the 18th century Kerala was divided up among large number of feudal chiefs and Rajas. • The four most important states were those of Calicut, under the Zamorin, Chirakkal, Cochin and Travancore.

	the Dutch, thus ending their political power in Kerala.	
The Jats	Churaman and Badan Singh were successful in establishing the Jat kingdom of Bharatpur. Important rulers of Jat are 1. Gokla 2. Rajarama 3. Churaman 4. Badan Singh 5. Suraj Mal (1756 to 1763) • Suraj Mal compelled the Mughal authorities to recognise him by successfully withstanding a siege by Abdali's army. He supported the Maratha in the Third Battle of Panipat.	• The agriculturist Jat settlers living around delhi, Mathura and Agra had revolted against the oppressive policies of Aurangzeb. However, the Mughal Emperor Auranzeb supressed the revolt but the area remained disturbed. • Though originally a peasant uprising, the Jat revolt was led by Zamindars. Sooner it became predatory. The state of the Bharatpur was set up by Churaman and Badan Singh. • Jat Powers reached its highest glory under Suraj Mal.
The Sikhs	Banda Bahadur, who subsequently became the Sikhs' leader in 1708. Some important Sikh Rulers 1. Guru Nanak 2. Guru Har Gobind 3. Guru Gobind Singh 4. Banda Bahadur	• In the 18th century, the Sikhs organised themselves into a number of bands called jathas and later on mils. Their combined forces were known as the grand army (dal Khalsa). • The Sikhism religion was founded at the end of the 15th Century by Guru Nanak, this religion spread among the Jat peasantry and other lower castes of the Punjab. • The transformation of the Sikhs into a militant, fighting community was begun by Guru Har Gobind. • Later under the leadership of Guru

		Gobind Singh, the tenth and last Guru of Sikh, that they became a political and military force.
The Marathas	Under the skilful leadership of the Peshwa. Important Peshwa Rulers 1. Balaji Vishwanath 2. Bajirao I	• The Maratha Confederacy was a dominating power in many regions of India during the 18th Century. The rule of Marathas presented perhaps the most formidable challenge to Mughal Rule both in Deccan and in the North. • In 1719, Balaji Vishwanath, as the head of Maratha force accompanied Sayyid Hussain Ali Khan. • In the crucial Third Battle of Panipat, The Maratha forces under Sadashiv Rao Bhao were routed by Abdali and this marked the beginning of the decline of Maratha power.
Rohilkhand and Farrukhabad	The Bangash Pathans' kingdom	• Muhammad Khan Bangash and Afghan adventurer established his control over the territory around Farrukhabad (Between what are now Aligarh and Kanpur) • During the collapse of administration following Nadir Shah's invasion, Ali Muhammad khan carved out a separate principality, known as Rohila khand in 1741, at the foothill of the Himalayas between the Ganga in the South and the Kummaon hills in the North.

Key features of the Autonomous States

- The territories' distinct political systems maintained relations with the Mughal imperial power and accepted the emperor's status as an umbrella.
- Even rebel chieftains of the Marathas and Sikhs acknowledged the Mughal emperor as the supreme power.
- The polity that arose in these nations was regional in nature and functioning, thanks to the combined backing of many local groups such as zamindars, merchants, local lords, and chieftains.
- In order to survive, the provincial rulers had to take care of these varied local interests.
- Of course, there were exceptions; for example, monarchs in Mysore did not recognise local chieftains.

Limitations of the Autonomous States

- Certain limitations applied to the regional states. The provincial rulers were unable to create a system that was based on strong financial, administrative, and military organisation.
- Though some strove to modernise, most notably Mysore, they were generally behind in science and technology.
- Another disadvantage was the incessant conflict these governments engaged in with neighbouring regional powers - wars in which none could eventually prevail.
- In truth, these States were powerful enough to threaten Mughal dominance, but none were able to replace it with an all-India stable polity.
- The jagirdari situation worsened as agricultural revenue fell and the number of contestants seeking a piece of the surplus increased.
- Though commerce, both domestic and foreign, continued unaffected and even thrived, the rest of the economy stagnated.

Socio-Economic Conditions during 18th Century

18th Century India failed to make progress economically. Socially or culturally, at an adequate pace. The common people remained impoverished, backward and oppressed, the rich and the powerful enjoyed a life luxury and lavishness.

Agriculture

- It was technically backward and stagnant.
- The maximum share of farmers produce had extracted by Zamindars and Jagirdars.

Trade and Industry

- India did not import foreign goods on a large scale.
- Indian agricultural and industrial products were in good demand in foreign markets.

- Exports were more than its imports, but trade was balanced by imports of Silver and gold. India was known as a Sink of Precious metals.
- The textile industry was famous for its produce. The ship building industry flourished. The metal industry was also well developed.

Items of Export

Cotton, textiles, raw silk and silk fabrics, hardware, indigo, saltpeter, opium, rice, wheat, sugar, pepper and other spices, precious stones and drugs.

Items of Import

Origin	Product
Persian Gulf Region	Pearls, raw silk, wool, dates, dried fruits and rose water.
Arabia	Coffee, gold, drugs and honey.
China	Tea, Sugar, porcelain and silk
Tibet	Gold, musk and woolen cloth
Africa	Ivory and drugs
Europe	Woolen cloth, copper, iron, lead and paper.

Societal status

- Society was basically oriented towards the traditional outlook and stagnation.
- As usual people were divided by caste, religion, tribe and language.
- Family system was mainly Patriarchal and caste was the central feature of the social life of the Hindus.
- Muslims were also divided by considerations of caste, race, tribe, and status, even though their religion propagated equality.

Women's Position

- In the patriarchal family system in India, women posed little individuality of their own.
- Certain outdated and exploitative social customs and traditions such as purdah, sati, child marriage, and polygamy did exist in 18th century.

Education

- Elementary education imparted through pathshalas and maktabs
- Chatuspathis or Tols among Hindus, and Madrasahs among Muslims were the institutes of higher learning.
- Absence of the study of science and technology and geography was a general feature.

Art, Architecture, and Culture

- Asaf-ud-Daula, in 1784, built Bara Imambara at Lucknow.
- Sawai Jai Singh built pink city of Jaipur and five astronomical observatories (Delhi, Jaipur, Mathura, Benares, and Ujjain).
- Painting schools of Kangra and Rajputana came into prominence.
- In northern India, growth of Urdu language and poetry took place. Prominent Urdu poets were Mir, Sauda, Nazir, and Mirza Ghalib.
- Regional languages developed. Tamil language was enriched by Sittar poetry.

4 Administrative & Economic Policies Under British Rule

Introduction

In this chapter we will see the administrative and Economic Policies under British Rule. British rule in India can be divided into two phases:

- Phase One 1773-1857 (The Company Rule) and
- Second Phase 1857-1947 (The Crown Rule).

This is a popular classification because it was the year 1857 that completely changed the way British governed in India. They received a major jolt in the form of Revolt of 1857 that compelled them to bring about some drastic changes in their administrative, economic and social structure.

Let's study its phases in shorts.

Phase 01 (Company Rule from 1773 to 1857)

- This period was characterized by widespread corruption among servants of the Company who made full use of private trading to enrich themselves.
- Excessive revenue collection and oppression of peasantry. - The Company's bankruptcy, while the servants were flourishing.

Some important Acts from phase 1

1. **Regulating Act of 1773**
   - The Regulating Act of 1773 (formally, the East India Company Act 1772) was an Act of the Parliament of Great Britain intended to overhaul the management of the East India Company's rule in India. It marked the first step towards parliamentary control over the Company and centralised administration in India. Supreme Court at Calcutta was established in 1774. It comprised of One Chief Justice and three other judges.
2. **Amending Act of 1781**
   - It is also known as the Act of Settlement, 1781. The key provision of this act was to demarcate the relations between the Supreme Court and the Governor-General in Council.
3. **Pitts India Act of 1784**
   - The East India Company Act (EIC Act 1784), also known as Pitt's India Act, was an Act of the Parliament of Great Britain intended to address the shortcomings of the Regulating Act of 1773 by bringing the East India Company's rule in India under the control of the British Government.
   - The act made distinction between commercial and political functions of the Company.
   - Board of Control were empowered to manage political affairs and the civil and military government or revenues of the British possessions in India. Court of Directors was empowered to manage commercial affairs.
4. **Act of 1786**
   - The Amending Act of 1786 was passed by the British Government to invest more power into the Governor-General to override the decision of his council and act without its concurrence in extraordinary conditions. Lord Cornwallis was taking up the role of the Governor-General and wanted more powers vested in him.
5. **Charter Act of 1793**
   - The Act established that "acquisition of sovereignty by the subjects of the Crown is on behalf of the Crown and not in its own right," which clearly stated that the company's political functions were on behalf of the British government. The company's dividends were allowed to be raised to 10%. Board of Control and their staff were to be paid out of Indian revenues.
6. **Charter act of 1813**
   - The Charter act of 1813 ended the monopoly of the East India Company in India, however the company's monopoly in trade with China and trade in tea with India was kept intact. Thus, trade with India for all commodities except Tea was thrown open to all British subjects. It provided for spread of Western education in India and permitted Christian missionaries to come to India. Local governments were authorised to impose taxes.
7. **Charter act of 1833**
   - The Charter Act of 1833 was passed in the British Parliament which renewed the East India Company's charter for another 20 years. This was also called the Government of India Act 1833 or the Saint Helena Act 1833. The company's commercial activities were closed down.
   - The Act made Governor-General of Bengal as Governor-General of India with all civil and military powers. (First Governor-General of IndiaLord William Bentinck).
8. **Charter act of 1853**
   - The Charter Act 1853 was passed in the British Parliament to renew the East India Company's charter. Unlike the previous charter acts of 1793, 1813 and 1833 which renewed the charter for 20 years; this act did not mention the time period for which the company charter was being renewed.
   - Legislative and Executive functions of Governor General's Council were separated and established Governor-General's Legislative council known as Indian Central Legislative Council. Local Representation of in Central Legislative Council

was introduced. Four members were appointed from governments of Bengal, Madras and Agra.

Phase 2 (Crown Rule from 1858 to 1947)

- The Sepoy mutiny prompted the British Parliament to end the activities of the EIC. Henceforth, powers of Indian government, territories and revenues were transferred to British crown.

Some important acts from phase 2

1. **Government of India Act, 1858**
   - This was also known as Act of Good Governance of India
   - The Government of India Act 1858 was an Act of the British parliament that transferred the government and territories of the East India Company to the British Crown. The company's rule over British territories in India came to an end and it was passed directly to the British government.
   - Designation of Governor-General of India was changed to Viceroy of India (directly representative of India). Power was now to be exercised by Secretary of State for India aided by a Council. Secretary was a member of British Cabinet and was responsible to British Cabinet.
2. **Indian Councils Act , 1861**
   - It enlarged Governor-General's council for purpose of making laws known as Imperial Legislative Councils.
   - It was introduced because the British Government wanted to involve the Indian people with the process of law making. This Act was passed on 1st August 1861.
   - It was authorised to add six to twelve members out of which at least half were to be Indians and it only acted as an advisory body.
   - It provided that the Viceroy should nominate some Indians as non-official members of his expanded council.
   - In 1862, Lord Canning, the then Viceroy, nominated three Indians to his legislative council–the Raja of Banaras, the Maharaja of Patiala and Sir Dinkar Rao.
   - It initiated the process of decentralisation by restoring the legislative powers to the Bombay and Madras Presidencies. It created New Legislative Councils for Bengal, North-Western Provinces and Punjab in 1862, 1886 and 1897 respectively.
3. **Indian Councils Act, 1892**
   - The Indian Councils Act 1892 was an Act of British Parliament that introduced various amendments to the composition and function of legislative councils in British India. Most notably, the act expanded the number of members in the central and provincial councils.
4. **Indian Councils Act, 1909**
   - It is also known as **Morley-Minto** Reforms.
   - The legislative councils at the Centre and the provinces increased in size.
   - It introduced non-official majority at the provincial legislature level.
   - It enlarged the deliberative functions of the legislative councils at both the levels.
   - It provided for the first time for Indians to be associated with the executive council. SP Sinha became the law member in Viceroy's executive council.
   - System of communal representation was introduced for Muslims. Thus, the Act 'legalised communalism' and Lord Minto came to be known as the Father of Communal Electorate.
   - Separate representations were provided for presidency corporations, chambers of commerce, universities and Zamindars
5. **Government of India Act, 1919**
   - It is also known as **Montagu-Chelmsford** Reforms.
   - The central and provincial legislatures were authorised to make laws on their respective list of subjects. **Dyarchy** system of government was introduced. It divided the provincial subjects into two parts- transferred and reserved.
   - The transferred subjects - administered by the Governor with the aid of Ministers responsible to the legislative council. . The reserved subjects - administered by the Governor and his executive council without being responsible to the legislative council.
   - Bicameralism and **direct elections** were introduced in the country. Indian Legislative Council was replaced by a Bicameral Legislature consisting of an Upper House (Council of State) and a Lower House (Legislative Assembly).
   - The majority of members of both the Houses were chosen by direct election. A Central Public Service Commission was set up in 1926 for recruiting civil servants.
6. **Government of India Act, 1935**
   - It provided for the establishment of an All India Federation consisting of provinces and princely states as units.
   - The Act divided the powers between the Centre and units in terms of three lists- Federal List for Centre, with 59 items, Provincial List for provinces, with 54

items, Concurrent List for both, with 36 items. Residuary powers were given to the Viceroy.

- It abolished dyarchy in the provinces and introduced 'provincial autonomy' in its place. Bicameralism was introduced in six out of eleven provinces.
- The Act provided for setting up of following institutions in India : -
  - Reserve Bank of India.
  - Federal Public Service Commission and Provincial Service Commission and Joint Public Service commission.
  - Federal Court (1937)

7. Indian Independence Act, 1947

- British rule in India came to an end and India was declared as an independent and sovereign state from 15th August, 1947.
- India was partitioned of India independent dominions of India and Pakistan were created.
- Act abolished the office of the Secretary of state for India and transferred his functions to the secretary of State for Commonwealth Affairs.
- Act designated the Governor-General of India and the Provincial Governors as constitutional heads of the states.

Provincial Administration of Britisher's in India

- For the administrative convenience, the British had divided India into provinces; three of which — Bengal, Madras, and Bombay were known as Presidencies.
- The Presidencies were administered by a Governor and his three Executive Councils, who were appointed by the Crown.
- The Presidency Governments possessed more rights and powers than other provinces. Other provinces were administered by Lieutenant Governors and Chief Commissioners appointed by the Governor-General.
- In 1870, **Lord Mayo** had taken the first step in the direction of separating central and provincial finances. The provincial governments were granted fixed sums out of central revenues for the administration of certain services like Police, Jails, Education, Medical Services, and Roads and were asked to administer them as they wished.
- Lord Mayo's scheme was enlarged in 1877 by **Lord Lytton** who transferred to the provinces certain other heads of expenditure such as Land Revenue, Excise, General Administration, and Law and Justice.
- To meet the additional expenditure, a provincial government was to get a fixed share of the income realized from that province from certain sources like Stamps, Excise Taxes, and Income Tax.
- In 1882, Lord Ripon had brought some changes. The system of giving fixed grants to the provinces was ended and, instead, a province was to get the entire income within it from certain sources of revenue and a fixed share of the income.

Local Administration

- Local bodies first formed in the period between 1864 and 1868, but in most cases consisted of nominated members and were headed by district magistrates.
- In 1882, the government of **Lord Rippon** desired the provincial government to apply the same principle of financial decentralization in case of local bodies implemented by Lord Mayo's government. For his contributions, Lord Rippon is called **'Father of Local Self Government in India'**.

Economic Policies of British

- The economic policies of the British resulted in the rapid transformation of India's economy into a colonial economy, the nature and structure of which were determined by the needs of the British economy.
- The English East India Company set foot in India in the beginning of the seventeenth century as a trading company. However, gradually the Britishers raised their status quo in the foreign land, increased their political stronghold in phases and culminated in ruling the country for almost two centuries.
- Their interventions with India at different stages had different implications and impacts. The economic policies adopted had different impacts at different stages and it has been identified as three different phases: Commercial Capitalism, Industrial capitalism and Finance Capitalism.

Let's see each in short details

1. Commercial Capitalism/ Mercantilism (1757-1813)

- This phase was based on two basic objectives
  (i) To acquire a monopoly of trade with India, against other English or European merchants or trading companies as well as against the Indian merchants.
  (ii) To directly appropriate or take over governmental revenues through control over State power.
- This phase consisted of large-scale drain of wealth from India.
- There was no large-scale import of British manufactures into India but increase in export of Indian textiles.

2. **Industrial Capitalism**
   - "Industrial capitalism" refers to the emergence of new modes of production and distribution as a result of the Industrial Revolution, particularly in the early 1800s in Britain.
   - Because trade is the mode of exploitation by the European powers, this stage is also known as Colonialism of Free Trade. It began with the Charter Act of 1813 and lasted until the 1860s.
   - India was exploited as a market for British goods.
   - Act of 1813 allowed one way trade for the British, as a result the Indian markets flooded with cheap and machine-made imports. Indian traders lost foreign as well as home market.
   - Indians were forced to export raw materials and import finished goods
   - Heavy import duty on Indian products to England to discourage them in the market.
   - The indigenous artisans and weavers lost both the British and Indian markets owing to increased competition.
3. **Financial Capitalism (1860 onwards)**
   - Financial capitalism is a type of capitalism in which the intermediation of savings to investment becomes a dominant function in the economy, with broader implications for the political process and social evolution.
   - This stage is often described as the Era of Foreign Investments and International Competition for Colonies.
   - It began around the 1860s in India owing to several changes in the world economy.
   - Expansion of British investment in India, the construction of railways, banking, post and telegraph services, and so on were developed.
   - Management agency system was adopted to maintain control over Indian capital.

Land Revenue Policies

The brunt of this economic development was majorly borne by the peasant class of Indian society. Profits of the company, administrative costs, and expenses for British war efforts in India were all procured from the common people through taxation.

1. **Permanent Settlement**
   - Lord Conwallis introduced the Permanent Settlement as a reformed process of tax collection in 1793 in Bengal and Bihar. John Shore planned the Permanent Settlement
   - Under the system, the traditional zamindars and other revenue collectors were made landlords with absolute ownership while the inhabitants became mere tenants.
   - This was facilitated so that the zamindars ensured that the exorbitant amount of tax was paid no matter what. Zamindar was supposed to pay 10/11th of what was collected.
   - Sunset Laws was introduced in 1794 according to which if a Zamindar fails to submit the revenue from his land by the sunset of fixed date, his estate would be confiscated and auctioned.
   - Assured of their ownership, many zamindars stayed in towns (absentee landlordism) and exploited their tenants.
2. **Ryotwari System**
   - In South India, mainly in the Madras province, a different system called the Ryotwari system was introduced.
   - It was introduced by Thomas Munroe and Captain Reed in 1820.
   - The large number of zamindars were replaced by one giant proprietor - the state - under this system.
   - The tax rate was equally exorbitant and the peasant had to pay it regardless of what the condition of the yield was - even if partially or fully destroyed by floods. This often-forced cultivators into the clutches of the money lenders.
3. **Mahalwari Settlement**
   - The Mahalwari system was introduced in the North-Western provinces, the main feature of which was the state's right to revise the tax rate frequently.
   - The system was introduced by Holt Mackenzie in 1822.
   - It was later reformed by William Bentick in 1833. The land was divided into Mahals under this system.
   - Each Mahal is made up of one or more villages. For tax purposes, the entire village (Mahal) was treated as a single unit.
   - Tax collection was delegated to the village headman or village committee under this system. It incorporated features from both zamindari and ryotwari systems.
   - Mahalwari system was basically a dual system in which settlement was done collectively with the whole community and also with the individual landlords. The revenue was periodically revised in this system

Other systems

1. **Taluqdari system:**
   - Taluqdars are powerful landowners in Oudh and Bengal provinces.

- The Taluqdari system were developed partly as a zamindari management strategy and partly as a fiscal policy measure to raise zamindari funds for specific purposes.
- As a result of the Permanent Settlement, many zamindars established dependent taluqs known as pattani taluq, noabad taluq, and osat taluq.

2. **System of Malguzari**
   - The land tenure system that prevailed in the former Central Provinces was known as the Malguzari system, and the Malguzar was merely a revenue farmer under the Marathas.
   - The Malguzars were granted proprietary rights and were held accountable for revenue collection during British rule.

Banking System in India under British Rule

- Banking in India forms the base for the economic development of the country. Major changes in the banking system and management have been seen over the years with the advancement in technology, considering the needs of people.
- The first modern bank set up in India was Bank of Hindustan in 1770.
- The development of Indian banking system can be segregated into two phases.
  1. Pre independence era (1786 to 1947)
  2. Post independent era (After 1947)

Pre independence era (1786 to 1947)

- The first bank of India was the "Bank of Hindustan", established in 1770 and located in the then Indian capital, Calcutta. However, this bank failed to work and ceased operations in 1832.
- During the Pre Independence period over 600 banks had been registered in the country, but only a few managed to survive.
- Following the path of Bank of Hindustan, various other banks were established in India. They were:
  - The General Bank of India (1786-1791)
  - Oudh Commercial Bank (1881-1958)
  - Bank of Bengal (1809)
  - Bank of Bombay (1840)
  - Bank of Madras (1843)
- During the British rule in India, the East India Company had established three banks: Bank of Bengal, Bank of Bombay and Bank of Madras and called them the **Presidential Banks**. These three banks were later merged into one single bank in 1921, which was called the **"Imperial Bank of India."**
- The Imperial Bank of India was later nationalised in 1955 and was named The State Bank of India, which is currently the largest Public sector Bank.

Post independent era (1947 onwards)

- At the time when India got independence, all the major banks of the country were led privately which was a cause of concern as the people belonging to rural areas were still dependent on money lenders for financial assistance.
- With an aim to solve this problem, the then Government decided to nationalise the Banks. These banks were nationalised under the Banking Regulation Act, 1949. Whereas, the Reserve Bank of India was nationalised in 1949.

Police System under British Rule

Cornwallis System

- Lord Cornwallis denied the Zamindars of their policing powers, divided the district into thanas or units of police jurisdiction of twenty to thirty miles.
- Each unit was under an officer known as the Darogas who was appointed by the magistrates and placed under their supervision.
- Darogas came to be seen as the medium of the Comapany's power and control over the rural areas. This came to be known as the Cornwallis System.

Indian Police after, 1857

- The Police Commission appointed in 1860 had provided a basic structure for the police establishment needed by the Empire. It led to the enactment of the Police Act of 1861.
- The Police Commission of 1902, had provisions for the appointment of educated Indians to the position of Officers but below the rank of European officers.

Development of Post and Telegraph System

- The British also established an efficient and modern postal system and introduced the telegraph.
- The first telegraph line from Calcutta to Agra was opened in 1853.
- Lord Dalhousie introduced postage stamps. Previously, cash payment had to be made when a letter was posted. He also cut down postal rates and charged a uniform rate.

Railways

- Railways were an important auxiliary in the development of industries. Lord Dalhousie proposed a national railway network in 1853.
- The British were uninterested in developing Indian industry and pursued railway policy for other reasons. In

1844, Lord Hardinge advocated for railway development in order to expedite the war's prosecution and ensure the empire's security. The first railway line running from Bombay to Thane was opened in 1853.

- The railways were built primarily for the benefit of the British people.
- The exchange rates were manipulated to favour the import of British manufactured goods and the export of Indian raw materials.
- The railways significantly aided in the development of national consciousness and external and internal trade.
- Impact of Economic Policies of British in India

Deindustrialisation

- Deindustrialisation is the phenomenon of phased reduction or degradation of a nation's or regions industrial capacity.
- The term "Indian Economic Deindustrialisation" refers to a period of decline in industrial-based activities in the Indian economy that lasted from 1757 to 1947.
- Traditional handicraft industries began to decline in the 18th century and continued to decline rapidly until the beginning of the 19th century.
- The British Government systematically slaughtered the village economy's internal balance.
- Traditional handicraft industries slipped from their pre-eminence in the process, and their decline began with increased competition from British industries.

Drain of Wealth

- The British exported a portion of India's wealth and resources to Britain for which India received no adequate economic or material return.
- This 'economic drain' was unusual under British rule. Britishers spent a large portion of their taxes and income in Britain rather than India.
- With the acquisition of Diwani of Bengal in 1765, the direct organisation of the drain of wealth began.
- The salaries and other earnings of English officials, as well as the trading fortunes of English merchants, made their way into England.
- The drain of wealth stifled and slowed capital accumulation in India, stifling India's industrialization.
- The Indian products and treasure were drained to England with no return.
- This was referred to as moral drainage by **Dadabhai Naoroji** in his book **'Poverty and the Un-British rule in India'** because it excluded Indians from positions of trust and responsibility.
- This theory emphasised the exploitative nature of British rule.

Impact of British Policy on Indian Economy

- **Destruction of Indian handicrafts:** The British rule altered the nature and composition of India's foreign trade.Despite the lack of significant growth in the contemporary manufacturing industry, this resulted in the elimination of Indian handicrafts.
- **New Land Revenue System:** The British rule ransformed the land revenue structures of the provinces. The new systems like the Permanent Settlement, the Ryotwari and Mahalwari systems imposed exorbitant tax rates on the people.Increasing revenue to the maximum was the aim. This destroyed the natural fabric of the village communities.
- **Commercialization of agriculture:** The British rule pushed the Indian farmers to produce for the market more than their own homes. Indian agriculture was more subsistence based which changed during the period. Cash crops like indigo, cotton, jute, sugarcane etc. were the preferred products for they were the raw materials for the British factories.
- **Famines:** Indian economy faced intermittent occurrence of famines during the British reign. Commercialization of agriculture lead to shortage of food in the country.
- **The new land systems** functioned as a built in depressor, as it stunted the growth of agriculture.

5 Civil Uprisings, Peasant, Tribal

Introduction

- Peasant Movements are a part of social movements against British atrocities in the 18th and 19th centuries of the British Colonial Period. These movements had the sole purpose of restoring the earlier forms of rule and social relations.
- The rebellions in pre 1857 period can be divided into following categories
  - Civil and Peasant Uprisings
  - Tribal Movements.

Civil and Peasant Uprisings in India

Sanyasi Revolt

- Time period- 1763 to 1800
- Cause- the disastrous famine of 1770 and government restriction on people from visiting holy places provoked Sanyasis in Eastern India.
- Leader- Majnu Shah Fakir
- Focal point of revolt- Rangpur to Dhaka
- Other important Leaders- Chirag Ali, Musa Shah, Bhawani Pathak and Debi Chaudhurani
- Facts- Bankim Chandra Chattopadhyay wrote Anandmatha, a semi-historical novel which is based on the Sanyasi Revolt.

Peasant Uprisings of Rangpur

- Time Period- 1783
- Cause- Against the very high demands of revenue by the government and revenue contractors.
- Leaders- Zamindars and Peasants

Poligar Revolt

- Time period- 1795-1805
- Leaders- the Poligars of South India (they considered themselves as independent sovereign authorities within the respective territories)
- Cause- when the Nawab of Arcot gave the management and control of tinneveli and Carnatic provinces to the East India Company.
- Important leader- Kottabomman Nayakan

Velu Thampi Revolt

- Timeperiod- 1808 to 1809
- Leader- Velu Thampi (Diwan of Travancore)
- Cause- East India Company removed Velu Thampi from Diwanship of Travancore.
- He opposed the heavy burden imposed on the state through the Subsidiary Alliance System.

Paika Rebellion

- Timeperiod- 1817
- Leader- Bakshi Jagabandhu Bidyadhar (the Paiks of Odisha were the traditional landed militia (Foot soldiers) and enjoyed rent free land tenures for their military service and policing functions on a hereditary basis.)
- Causes- The oppressive land revenue policies of the Company caused resentment among Zamindars and peasants alike. Common masses were affected by the rise in prices of salt due to taxes imposed on it, abolition of cowrie currency and the requirement of payment of taxes in silver, etc.

Revolt of Mysore (1830 to 1831)

- Time period- 1830-31
- Leader- Sardar Malla (Son of a Common ryot of Kremsi)
- Causes- After the defeat of Tipu Sultan and imposition of the subsidiary alliance, the financial pressure from the Company on the Mysore ruler increased. And this caused the increase in land revenue.

Moplah Rebellions (Malabar Rebellions)

- Time period- 1835 to 1921
- Leader- Variyamkunnath Kunjahammed Haji
- Causes- the Moplah Rebellion, also known as the Moplah Riots of 1921 was the culmination of a series of riots by Mappila Muslims of Kerala in the 19th and early 20th centuries against the British and the Hindu landlords in Malabar (Northern Kerala). It was an armed revolt.

Gadkari revolt

- Time Period- 1844
- Leader- Daji Krishna Pandit
- Causes- the revolt in and around Kolhapur region of Maharastra state were led by Gadkaris. They were hereditary servants attached to Maratha forts that were disbanded.

Indigo revolt

- Time period- 1859 to 1860
- Leaders- Farmers were led by Biswas brothers of Nadis, Rafiq Mondal of Malda and Kadar Molla of Pabna. Also this revolt got support from many Zamindars notably Ramrattan Mullick of Narail.
- Causes- Indigo was in high demand worldwide. Trade in indigo was lucrative due to the demand for blue dye in Europe. European planters enjoyed a monopoly over indigo and they forced Indian farmers to grow indigo by signing fraudulent deals with them. The cultivators were forced to grow indigo in place of food crops. Under the

ryotwari system, the planters forced the ryots to sign a contract, an agreement (Satta).

- The play Nil Darpan (The Mirror of Indigo) by Dinabandhu Mitra written in 1858-59 portrayed the farmers' situation accurately.

Pabna Rebellion

- Time Period- 1873 to 1875
- Leader- the three principal leaders of the agrarian league were the petty landholder Ishan Chandra Roy, the village headman Shambu Pal (Both caste hindus), and the Muslim jotedar Khoodi Mollah
- Causes- In larger parts of Easter Bengal, landlords forcefully collected rents and taxes, often enhanced for poor peasants. Peasants were also prevented from acquiring occupancy Rights under Act X of 1859.
- The struggle was supported by Bankim Chandra Chatterjee, RC Dutt and the Indian Association under Surendranath Banerjee.
- The discontent continued till 1885 when the Government by the Bengal Tenancy Act of 1885, enhanced the occupancy rights.

Deccan Riots

- Time Period- 1874-75
- Leader- Farmers
- Causes- the main reasons for the revolt were that the land revenue was very high and farmers had to pay land revenue even during bad seasons. (Basically the deccan riots took place in the Ryotwari areas of Pune and Ahmednagar of Maharashtra)
- During American Civil War in1860, there was a cotton boom but in1864, ended of war led to the decline in cotton boom and government raised land revenue.
- Farmers had taken loans from money lenders, but now they were unable to repay them. As a result, moneylender took away their land, cattle, jewelry and property.

Eka Movements

- Time Period- 1921
- Leader- Madari Pasi
- Causes- Peasants discontent began to resurface in the united province by the end of 1921, mainly in the northern district of Hardoi, Bahraich and Sitapur. The main cause was that lad revenue was very high and farmers had to pay land Revenue even during bad seasons.
- The issues they raised included excessive rents which were 50% higher than the recorded rates, the oppression by thekedars who were in charge of revenue collection and the practice of share-rents.
- The Eka meetings were preceded by a religious ceremony in which a hole symbolizing the Ganges was dug in the ground and filled with water, a priest was invited to preside, and the assembled peasants 'owed that they would pay only the recorded rent but pay it on time, would not leave when ejected, would refuse to do forced labor, would give no assistance to criminals, and would abide by the panchayat decisions.

Other Major Civil and Peasants Movement

Movements / Organisattion	Time period	Leaders	Location
Pagal Panthis	1825-35	Karam Shah, Tipu Shah	Bengal (Current in Bangladesh)
Sambhalpur Uprisings	1827-1840	Surendra Rai	Sambhalpur
The Kuka Revolt	1840-1872	Bhagat Jawahar Mal and Baba Balak Singh	West Punjab
Gadkari Rebellion	1844-45	Gadkaris	Kolhapur
Indigo revolt	1859-1860	Digambar Biswas, Bishnu Biswas, Harish Chandra Mukharjee (Editor of Newspaper Hindu Patriot)	Nadia District of Bengal
Pabna Agrarian Uprisings	1873-1876	Shah Chandra Roy, Shambu Pal	Pabna District of Bengal
Ramosis Uprisings	1877-87	Vasudev Balwant Phadke	Ramosis, Maharashtra
Bijolia Movement	1905, 1913,1916,1927	Sitaram Das, Vijay Pathak Singh	Rajastan
Champaran Satyagraha	1917	Gandhiji, Dr Rajendra Prasad, Raj Kumar Shukla	Bihar
Kheda Satyagraha	1918	Gandhiji	Uttar Pradesh
Bardoli Satyagraha	1928	Sardar Vallabhbhai Patel	Bardoli (Gujrat)
Tebhaga Movement	1946	Bengal Kisan Sabha	Tebhaga (Bengal)
Telangana Movement	1946-51	Praja Mandal and Communist Party of India	Hyderabad

Tribal Movements

Movement	Time Period	Leader	Causes
Khasi Uprisings	1829-1833	Tirut Singh	British occupied a hilly region between Garo and Jaintia hills with the intention of building a road linking the Brahmaputra valley with Sylhet passing through the Khasi domain.
Bhil Upsrisings	187-1819	Sevaram	The bhils were mostly concentrated in the hill ranges of Khandesh. The British occupied Khandesh in 1818 which agitated the bhils because they were suspicious of outsider's incursion into their territory.
Ramoshi Uprisings	1822, 1825-1826	Chittur singh in 1822 and in 1825-26 under the banner of Umaji.	The ramosis, the hill tribes of the Western Ghats, had not reconciled to British Rule and the British pattern of administration. They resented the policy of annexation.
Ahom Revolt	1828-1833	Gomdhar Konwar	The British had a commintment to leave Assam after the First Burma war (1824-26). But instead of leaving, the British attempted to integrate the Ahom's territories in Company's dominion
Kol Uprisings	1831-1832	Buddhu Bhagat, Joa Bhagat, Jhindrai Manki, Madara Mahato and others.	The Kols of Singhbhum for centuries enjoyed independent power under their chiefs. As a result when British occupied Singhbhum and the neighbouring territories, a large number of people from outside began to settle in this area. This resulted in transfer of lands to the outsiders.
Khond Uprisings	1837-56	Chakra Bisnoi	Khonds belongs to a vast hill tracts stretching from Tamilnadu to Bengal and this was captured by Britishers.
Santhal Rebellion	1855-56	Sidhu and Kanu	Oppressions of Police, atrocities of landlords and moneylenders. (Santhal rebellion occurred in Raj Mahal hills of Santhal region.
Munda/ Ulgulan Uprisings	1899-1900	Birsa Munda	The rebellion which began as a religious movement gathered political force to fight against introduction of feudal, Zamindari tenures and exploitation by money lenders and forest contractors.
Rampa Rebellion	1922	Alluri Sitarama Raju	Indian revolutionary Alluri Sitaram Raju led the Rampa Rebellion against the British raj for their imposition of the 1882 Madras Forest Act, which severely restricted the free movement of the tribal community within their own forests

6 Socio- Religious Reform Movements in India

Introduction

- The rising tide of nationalism and democracy, which led to the struggle for freedom, also found expression in movements to reform and democratize the social institutions and religious outlook of the Indian people.
- Keshub Chandra Sen, for example, said: "What we see around us today is a fallen nation - a nation whose primitive greatness lies buried in ruins".
- Similarly, Swami Vivekananda described the condition of the Indian people in the following words : "Moving about here and there emaciated figures of young and old in tattered rags, whose faces bear deep-cut lines of the despair and poverty of hundreds of years; cows, bullocks, buffaloes common everywhere - aye, the same melancholy look in their eyes, the same feeble physique, on the wayside, refuse and dirt; - this is our present day India.
- Filled with the desire to adapt their society to the requirements of the modern world of science, democracy and nationalism, thoughtful Indians set out to reform their traditional religions, for religion was in those times a basic part of people's life and there could be little social reform without religious reform.

The Socio-Religious movements can be studied under different heads as follows

1. Hindu Reform Movements
2. Muslim Reform Movements
3. Sikh Reform Movements
4. Parsi Reform Movements

Hindu Reform Movement in Eastern India

Brahmo Samaj

- In 1828, Raja Rammohun Roy founded Brahmo Sabha which was later renamed 'Brahma Samaj'.
- Purpose was to purify Hinduism and preach Monotheism (Worship of one God).
- The main theme was formless worship (Nirgunsapna).
- It focused on human dignity, opposed idolatry and opposed Sati.
- It focused on Prayers, meditation and reading of the scriptures. Believed in unity of all gods.
- Brahmo Samaj led emphasis on human dignity, opposed idolatry and opposed Sati.

Important Personality

Raja Ram Mohan Roy

- Born in Radhanagar, Hooghly District, and Bengal Presidency in May 1772 into an orthodox Bengali Hindu family.
- Education of Ram Mohan – He was sent to Patna for higher studies where he studied Persian and Arabic. He read the Quran, the Arabic translation of the works of Plato and Aristotle and the works of Sufi mystic poets. By the age of fifteen, Raja Ram Mohan Roy had learnt Bangla, Persian, Arabic and Sanskrit. He also knew Hindi and English.
- He went to Varanasi and studied the Vedas, the Upanishads and Hindu philosophy deeply.
- He studied Christianity and Islam as well.
- At the age of sixteen, he wrote a rational critique of Hindu idol worship. He wrote Gift to Monotheists (1809) and translated into Bengali the Vedas and the five Upanishads to prove his conviction that ancient Hindu texts support monotheism
- From 1809 to 1814, he served in the Revenue Department of the East India Company also worked as a personal Diwan to Woodforde and Digby.
- From 1814 onwards he devoted his life to religious, social and political reforms.
- In his address, entitled 'Inaugurator of the Modern Age in India,' Tagore referred to Ram Mohan as 'a luminous star in the firmament of Indian history'.
- He visited England as an ambassador of the Mughal king Akbar Shah II (father of Bahadur Shah) where he died of a disease. He died in September 1833 in Bristol, England.
- He was given the title 'Raja' by the Mughal Emperor of Delhi, Akbar II whose grievances he presents before the British king.

Contributions of Raja Ram Mohan Roy Towards Social Reforms

- Raja Ram Mohan Roy organised a crusade against practice of Sati. He visited the cremation grounds, organised vigilance groups and filed counter petitions to the government during his struggle against Sati. His efforts were rewarded by the Government Regulation in 1829, which declared the practice of Sati a crime under Lord William Bentinck.
- He condemned polygamy and demanded the right of inheritance and property for women. He assisted David Hare in forming Hindu College and in 1825, he established Vedanta college.

Debendranath Tagore and Brahmo Samaj

- Debendranath Tagore, father of Rabindranath Tagore formed Tattvabodhini Sabha in 1839.
- He later gave a new life to Brahmo Samaj when he joined it in 1842.
- He devoted himself to the systematic study of India's past with a rational outlook.
- He propagated Roy's ideas.

- Tagore worked on two fronts: within Hinduism, the Brahmo Samaj was a reformist movement; outside, it resolutely opposed the Christian missionaries for their criticism of Hinduism and their attempts at conversion.

Keshab Chandra Sen and the Brahmo Samaj

- Keshab Chandra Sen joined Brahmo Samaj in 1858 and was made acharya by Debendranath Tagore.
- He was instrumental in popularising Brahmo Samaj outside Bengal in the United Provinces, Punjab, Bombay and Madras.
- In 1863, Keshab was instrumental in the formation of Prarthana Samaj in Bombay which relied on education and persuasion and not on direct confrontation with Hindu Orthodoxy.
- Keshab Sen was a strong believer in religious universalism. He often stated that "Our position is not that truths are to be found in all religious, but that all established religions of the world are true".
- His radicalism brought him into opposition with Debendranath. In 1866, the Samaj was formally divided into **Adi Brahmo Samaj** (headed by Debendranath Tagore) and the **Brahmo Samaj of India** (headed by Keshab Chandra Sen)
- In 1878 due to the inexplicable act of getting his own 13-year-old daughter married by following all Orthodox Hindu rituals, Brahmo Samaj of India was again split.
- After 1878, the disgusted followers of Keshab set up a new organisation, the Sadharan Brahmo Samaj. The Sadharan Brahmo Samaj was started by Ananda Mohan Bose, Sib Chandra Deb, and Umeshchandra Dutta. It reiterated the Brahmo doctrines of faith in a Supreme being, one God, the belief that no scripture or man is infallible, belief in the dictates of reason, truth, and morality.

Young Bengal Movement

- Henry Louis Vivian Derozio is the founder of the Young Bengal movement.
- He was an Indian poet of Portuguese origin and assistant headmaster of Hindu College, Kolkata.
- He was a radical thinker of his time and one of the first Indian educators to disseminate Western learning and science among the young men of Bengal. He joined the Hindu College as a teacher at the age of seventeen. He and his students called DErozians or Young Bengal promoted radical reformist ideas among the people of Bengal.
- He was a poet, novelist, and writer. He was also the first nationalist poet of modern India. The "Fakeer of Jungheera" is a long poem by Henry Louis Vivian Derozio.
- Derozio died of cholera at an early age of 22 on 26 December 1831 in Calcutta. His body was buried in the South Park Street Cemetery of Kolkata.

Ramakrishna Movement

- **Ramakrishna Paramahamsa** (1834-86) was a saintly person who sought religious salvation in the traditional ways of renunciation, meditation and devotion (bhakti).
- He emphasised that there were many roads to God and salvation and that service of man was service of God, for man was the embodiment of God.
- **Swami Vivekananda** (1863-1902) was his disciple. His original name was Narendra Nath Dutta, combined the simple teachings of Sri Ramakrishna with his well-founded modern outlook and spread them all over the world.
- Vivekananda popularised Ramakrishna's religious messages. He tried to put it in a form that would suit the needs of contemporary Indian society.
- Vivekananda wrote in 1898; "For our own motherland a junction of the two great systems, Hinduism and Islam… is the only hope".
- At the same time, he was convinced of the superior approach of the Indian philosophical tradition. He himself subscribed to Vedanta which he declared to be a fully rational system.
- Vivekananda criticised Indians for having lost touch with the rest of the world and became stagnant and mummified.
- Vivekananda condemned the caste system and the Hindu emphasis on rituals and superstitions.
- He urged people to imbibe the spirit of liberty, equality and free-thinking.
- Vivekananda was a great humanist. Shocked by the poverty, misery and suffering of the common people of the country, he wrote: "The only God in whom I believe, the sum total of all souls, and above all, my God the wicked, my God the afflicted, my God the poor of all races"
- To the educated Indians, he said: So long as the millions live in hunger and ignorance, I hold every man a traitor, who having been educated at their expense, pays not the least heed to them"
- In 1897, Vivekananda founded Ramakrishna Mission to carry on humanitarian relief and social work. It thus laid emphasis on social good or social service.

Hindu Reform Movements in Western India

Religious reforms started in Bombay in 1840 by the Parmahans Mandali which aimed at fighting idolatry and the caste system. Perhaps the earliest religious reformer in western India was **Gopal Hari Deshmukh**, known popularly as 'Lokahitwadi', who wrote in Marathi. He made powerful rationalist attacks on Hindu orthodoxy and preached religious and social equality.

Prarthana Samaj

- It was mainly started by **Dadoba Pandurang** and **Atmaram Pandurang** in 1863 when Keshub Chandra Sen visited Maharashtra, with an aim to make people believe in one God and worship only one God.
- Prarthana Samaj or "Prayer Society" in Sanskrit, was a movement for religious and social reform in Bombay, India, based on earlier reform movements.
- Two of its great leaders were G Bhandarkar, the famous Sanskrit scholar and historian, and Mahadev Govind Ranade (1842-1901).
- Samaj had a following points social agenda:
  - disapproval of caste system
  - women's education
  - widow remarriage
  - raising the age of marriage for both males and females

Arya Samaj

- The Arya Samaj undertook the task of reforming the Hindu religion in the west and north India.
- It was founded in 1875 by Swami Dayanand Saraswati (1824-83).
- Swami Dayanand believed that selfish and ignorant priests had perverted Hindu religion with the aid of the Puranas which, he said, were full of false teachings.
- For his own inspiration, Swami Dayanand went to the Vedas which he considered infallible, being the inspired word of God, and as the fountain of all knowledge. His vision was outlined in his work Satyarth Prakash. He gave the slogan "Back to the Vedas"
- Arya Samaj embraced ten guiding principles, emphasizing God's primary source of knowledge, worship of the almighty, adherence to Vedas, fatherhood of God, brotherhood of man, gender equality, justice, and fair play.
- The Dayanand Anglo-Vedic (D.A.V.) College was established in 1886 at Lahore. It experienced a split in 1893 into the College Party and Mahatma Party over the curriculum of D.A.V College.
- The College party included Lala Hansraj, Lala Lal Chand and Lala Lajpat Rai; and favoured English education and a non-vegetarian diet; The College Party retained control over the D.A.V. School and College
- The Mahatma Party led by Guru Datta Vidyarthi and Lala Munshi Ram favored indigenous education and vegetarianism. Swami Shraddhanand established Gurukul Kangri emphasizing indigenous education of Vedas and Sanskrit and social reform.
- It initiated the Shuddhi movement to reconvert converts of Christianity and islam to Hinduism.

Hindu Reform Movements in South India

Theosophical society

- The Theosophical Society was founded in the United States by Madam H.P. Blavatsky and Colonel S. Olcott, who later came to India and founded the headquarters of the Society at Adyar near Madras in 1886.
- The Theosophist movement soon grew in India as a result of the leadership given to it by Mrs Annie Besant who had come to India in 1893.
- The Theosophists advocated the revival and strengthening of the ancient religions of Hinduism, Zoroastrianism and Buddhism. They recognized the doctrine of the transmigration of the soul.
- It embraced Hindu concepts such as reincarnation and karma, drawing inspiration from the Upanishads, yoga, and Vedanta. It opposed child marriage and advocated the abolition of caste discrimination, uplift of and improvement in the condition of widows.
- One of Mrs. Besant's many achievements in India was the establishment of the Central Hindu School at Banaras which was later developed by Madan Mohan Malaviya into the Benaras Hindu University.

Major reforms among Muslims

Wahabi Movement

- Wahabi Movement was a revivalist response to Western influences and the degeneration. It was the teachings of Abdul Wahab of Arabia and the preaching of Shah Walliullah that inspired the movement.
- The movement stress was to condemn any change into the original Islam and return to its true spirit.
- The movement was led by **Syed Ahmed Barelvi**.

Faraizi Movement

- Faraizi Movement was founded by **Haji Shariatullah** in the year 1818. The movement seeked to purify the religion by out casting all practices and preaching that are not in line with Islamic beliefs.
- **Dadu Mian** was the main personality behind the Fairaizi Movement.

Sayyid Ahmad Khan and the Aligarh School

- The most important reformer among the Muslims was Sayyid Ahmad Khan (1817-98).
- In his view, any interpretation of the Quran that conflicted with human reason, science, or nature was in reality a misinterpretation.
- All his life he struggled against blind obedience to tradition, dependence on custom, ignorance and irrationalism.
- Sayyid Ahmad Khan believed that the religious and social life of the Muslims could be improved only by imbibing modem western scientific knowledge and culture. Therefore promotion of modern education remained his priority throughout his life.
- In 1875 he founded at Aligarh the Muhammedan Anglo-Oriental College as a centre for spreading western sciences and culture. Later, this College grew into the Aligarh Muslim University.
- Sayyid Ahmad's reformist zeal also embraced the social sphere. His ideas were propagated through his magazine Tahdhib-ul-Akhlaq. He urged Muslims to give up medieval customs and ways of thought and behaviour.
- In particular, he wrote in favour of raising women's status in society and advocated the removal of purdah and the spread of education among women.
- He also condemned the customs of polygamy and easy divorce.
- He opposed communal friction.
- Appealing to Hindus and Muslims to unite, he said in 1883, "Now both of us live on the air of India, drink the holy waters of the Ganga and Yamuna. We both feed upon the products of the Indian soil."
- However, towards the end of his life, he began to talk of Hindu domination to prevent his followers from joining the rising national movement.

Ahmadiyya Movement (1889)

- Founded by Mirza Ghulam Ahmad, it embraced liberal principles and described itself as the standard bearer of the Mohammedan Renaissance.
- It based itself, like the Brahmo Samaj, on the principles of the universal religion of all humanity; opposed jihad (sacred war against non-Muslims) and promoted Western liberal education.
- The Ahmadiyya community is the only Islamic sect to believe that the Messiah had come in the person of Mirza Ghulam Ahmad to end religious wars and bloodshed.

Deoband School (1866)

- Founded at Darul Uloom in Saharanpur, it was organized by orthodox Muslim ulema with aims to propagate pure Quranic teachings and sustain the spirit of jihad by Muhammad Qasim Nanautavi (1832–80) and Rashid Ahmad Gangohi (1828–1905).
- The Deoband school welcomed the formation of the Indian National Congress and in 1888, issued a fatwa (religious decree) against Syed Ahmed Khan's Organisations, the United Patriotic Association and the Mohammedan Anglo-Oriental Association.

Social Reform Movements among Sikhs

- Singh Sabha Movement, founded in 1873, aimed to provide modern education to Sikhs (for this purpose, a network of Khalsa schools was established by the Sabha throughout Punjab) and counter proselytizing activities of Christian and Brahmo Samaj list activities, Arya Samajists, and Muslim maulvis.

Akali Movement

- The main aim of the Akalis was to purify the management of the gurudwaras or Sikh shrines. These gurudwaras had been heavily endowed with land and money by devout Sikhs.
- The Sikh masses led by the Akalis started a powerful Satyagraha against the mahants and the Government which aided those (1921).
- The government enacted the Gurdwaras Act of 1922 (amended in 1925), which gave control to the Sikh masses by making appointments through the Shiromani Gurudwara Prabandhak Committee (SGPC).

Social Reform among Parsi Community

- The earliest attempts to reform Parsi Community were started in the nineteenth century.
- To revive and transform the social situation of Parsi community, Religious Reform Association was formed.
- Rehnumai Maj Daysan Sabha was the name of this reform association.
- Dadabhai Naoroji and SS Bengali were the main founders of the League.

Other movements

Satyashodak Samaj

- This society was founded by Jyotirao Govindrao Phule on 24 September 1873 in present-day Maharashtra.
- It campaigned against idolatry and the caste system. It advocated rational thinking and rejected the priesthood. Jyotirao Phule is said to have used the term 'Dalit' for the oppressed castes.
- Phule believed in the Aryan invasion theory. Phule's works, Sarvajanik Satyadharma and Gulamgiri became sources of inspiration for the common masses.

- Phule used the symbol of Rajah Bali as opposed to the Brahmins' symbol of Rama.
- Received the title of Mahatma in 1888 from social reformer Vithalrao Krishnaji Vandekar.

Savitri Phule

- She started Mahila Seva Mandal to raise awareness about women's rights, campaigned against the dehumanization of widows and advocated for widow remarriage. She is said to have organised a successful barber's strike to denounce the inhumane practice of shaving widow's heads.
- She, along with Jyotiba, established Balhatya Pratibandhak Griha to prevent infanticide in 1863
- Savitribai wrote poetry, and two of her collections are Kavyaphule and Bavankashi Subodh Ratnakar.
- After Jyotiba's death, she took over the Satya Shodhak Samaj.

Widow Remarriage Association

- **Pandit Vishnu Shastri** founded Widow Marriage Association in 1860.

IMPROVING THE POSITION OF WOMEN

Abolition of Sati

- Due to the efforts of Raja Rammohan Roy, William Bentinck made the practice of Sati illegal under Regulation XVII of 1829 of the Bengal Code.
- Rammohan Roy called sati "murder according to every shastra".
- The practice of sati was sought to be banned in the regions under the control of the Portuguese, Dutch, and French in the early 16th century. In 1582, the Mughal emperor, Akbar is said to have issued orders that sati was not to be coerced.

Preventing Female Infanticide

- Infanticide was prohibited and equated to murder by the Bengal regulations of 1795 and 1804. A law passed in 1870 mandated parents to officially record the birth of every child and provide for verification of female children for some years after birth.

Widow Remarriage

- Pandit Ishwar Chandra Vidyasagar (Principal of Sanskrit College, Calcutta) highlighted the issue of widow remarriage, and with his effort, the Hindu Widow's Remarriage Act, 1856 was passed.
- D.K. Karve in western India also worked for the upliftment of widows, and himself married a widow in 1893. He became the secretary of the Widow Remarriage Association. He opened a widow's home in Poona to give the high-caste widows an interest in life by providing them with facilities for vocational training.
- Jagannath Shankar Seth, Bhau Daji, and Vishnu Shastri Pandit actively promoted girl's schools in Maharashtra. Vishnu Shastri Pandit founded the Widow Remarriage Association in the 1850s.
- Karsondas Mulji initiated Satya Prakash in Gujarati in 1852 to advocate widow remarriage. Veerasalingam Pantulu in Madras made similar efforts. B .M. Malabari, Narmad Dave, Justice Govind Mahadeo Ranade, and K. Natarajan, Jyotiba Phule and his wife Savitribai, among others, advocated for the right of widows to remarry.

Controlling Child Marriage

- The Native Marriage Act (or Civil Marriage Act), 1872, was a legal step against child marriage. However, its impact was limited as it was not applicable to Hindus, Muslims, and other recognised faiths.
- B.M. Malabari advocated for a change in legislation, resulting in the Age of Consent Act (1891), preventing the marriage of girls under 12.
- The case of Rukhmabai pushed the reformers to get the Age of Consent Act passed. The case was related to the restitution of conjugal rights.

Rukhmabai Raut

- She was India's first woman physician and a child marriage reformer. She was married at 11 to Dadaji Bhikaji but challenged the validity of her marriage in court.
- She lost the appeal in 1887 and faced imprisonment for defying Hindu customs, but was saved by Queen Victoria's intervention.
- Reformers, such as Behramji Malabari and Ramabai Ranade, formed the Rukhmabai Defence Committee to bring the case to public attention.
- Her case became a landmark in Indian history and led to the passage of the Age of Consent Act in 1891, which raised the minimum age of marriage for girls from 10 to 12.
- The Sarda Act/The Child Marriage Restraint Act 1929, further increased the marriage age to 18 for boys and 14 for girls. This came into force in 1930.
- Post-independence, the Child Marriage Restraint (Amendment) Act, 1978, raised the marriage age for girls from 15 to 18 and for boys from 18 to 21 in India.

Education for Women

- The Calcutta Female Juvenile Society, established by Christian missionaries in 1819, was among the earliest initiatives for girl's education.

- Jagannath Shankarsheth 'Nana' and Bhau Daji were among the active promoters of girl's schools in Maharashtra.
- Jagannath Shankar Seth was one of the founders of the Native School Society of Bombay. He started an English-Marathi school in Girgaum (Maharashtra).
- Bhau Daji Lad (Ram Krishna Lad) was the first Indian president of the Students' Literary and Scientific Society.
- Jyotirao Phule and his wife Savitribai opened the first school for girls at Bhidewada, Pune, in 1848.
- Savitribai Phule taught alongside Fatima Sheikh and Sagunabai. She also opened a night school.
- The Alexandra Society of Parsis was opened in 1863, to educate Parsi girls. The first woman graduate of Bombay University was a Parsi woman, Cornelia Sorabji, in 1887. She later worked for equal opportunities for women in education
- Bethune School was founded by J.E.D. Bethune in 1849, linked to the movement for women's education in the 1840s and 1850s, marked a significant milestone.
- With Lord Dalhousie's backing, Charles Wood's Despatch on Education in 1854 emphasized the importance of educating females.
- The Women's Medical Service in 1914 played a substantial role in training nurses and midwives.
- Professor D.K. Karve established the Indian Women's University in 1916, a notable institution for women's education. Lady Hardinge Medical College was opened in Delhi the same year.

Women's Organizations

- Pandita Ramabai Saraswati founded Arya Mahila Samaj to champion women's causes, influencing changes in the educational curriculum for Indian women, and leading to the introduction of medical education at Lady Dufferin College. Ramabai Ranade established the Ladies Social Conference (Bharat Mahila Parishad) in Bombay in 1904, a branch under the National Social Conference.
- Sarla Devi Chaudhurani convened the inaugural meeting of Bharat Stree Mahamandal in Allahabad in 1910, recognized as the first major Indian women's organization initiated by a woman.
- In 1925, the National Council of Women in India was established. Meherbai Tata significantly contributed to its formation, alongside notable women like Cornelia Sorabji, Tarabai Premchand, Shaffi Tyabji, and Maharani Sucharu Devi.
- The All India Women's Conference (AIWC), founded by Margaret Cousins in 1927, held its first conference at Fergusson College, Pune. It aimed to build a society based on social justice, equal rights, and opportunities for every individual, irrespective of birth or gender. Founding members: Maharani Chimnabai Gaekwad, Rani Sahiba of Sangli, Sarojini Naidu, Kamla Devi Chattopadhyaya, and Lady Dorab Tata

Lower caste Movements

Movement or organisations	Year	Place	Founder
Satya Shodak Sabha	1873	Maharashtra	Jyotiba Phule
Aruvippuram Movement	1888	Aruvippuram Kerala	Shri Narayan Guru (1856-1928)
Shri Narayan Dharma Paripalana Yogam or SNDP Movements	1902-03	Kerala	Shri Narayan Guru, Dr Palpu and Kumaran Asan
The depressed Class Mission Society	1906	Bombay	Vitthal Ramji Shinde
Bahujan Samaj	1910	Satara, Maharashtra	Mukundrao Patil
Justice (Party) Movement	1915-1916	Madras (TN)	C Natesa Mudaliar, Taravath Madhavan Nair and P Tyagaraja Chetti.
Depressed class Welfare Institute (Bahishkrit Hitkarni Sabha)	1924	Bombay	DR. Bhimrao Ramji Ambedkar
Self- Respect Movement	1925	Madras	EV Ramaswami Naicker Periyar
Harijan Sevak Sangh	1932	Pune	Mahatma Gandhi
Dravida Munnetra Kazhagam	1949		Conjeevaram Natarajan Annadurai

The Impact of Socio-religious Movements

There were positive and negative impacts of the socio religious movements

Postive Impact of Socio-religious movements

- The religious reform movements of modern times had an underlying unity. Most of them were based on the twin doctrines of **Reason (Rationalism)** and **Humanism**, though they also sometimes tended to appeal to faith and ancient authority to bolster their appeal.
- They opposed the ritualistic, superstitious, irrational and obscurantist elements in Indian religion.
- Swami Vivekananda once said: "Is religion to justify itself by the discoveries of reason through which every science justifies itself"

- Justice Ranade came to the conclusion that society as a living organism is constantly changing and can never go back to the past.
- The best of reformers argued that modem ideas and culture could be best imbibed by integrating them into Indian cultural streams.
- The religious reform movements helped many Indians to come to terms with the modern world. These movements led to the emergence of Indian nationalism and eventually the freedom struggle.

Negative Impacts of Socio-religious movements

- Two negative aspects of the religious reform movements may also be noted.
    - Firstly, all of them catered to the needs of a small percentage of the population-the urban middle and upper classes.
    - The second limitation, which later became a major negative factor, was the tendency to look backwards, appeal to past greatness, and rely on scriptural authority. Appeals to past greatness created false pride and smugness, while the habit of finding a 'Golden Age' in the past acted as a check on the full acceptance of modern science and hampered the effort to improve the present.
- The evil aspects of this phenomenon became apparent when it was found that, along with a rapid rise of national consciousness, another consciousness – communal consciousness – had begun to rise among the middle classes.
- Many other factors were certainly responsible for the birth of communalism in modem times; but undoubtedly, the nature of the religious reform movements also contributed to it.

7 Development of Education and Press During the British rule

Introduction

- The British established the modern education system still followed in India. They replaced age-old systems of education in the country with English ways.
- The education system that existed in ancient and medieval India was prominently that of the 'Gurukula' type. In this system, students lived with the teacher or 'guru' in the same house. However, even at that time, India was reputed for many global universities like Nalanda.
- The colonial conquest led to the fall of the education system in India. For the initial sixty-odd years, the British did not pay any heed to advancing the education system in the country. As their territory increased and they started to control the revenue and administration, the need for educating the Indians in English became a necessity to procure manpower.

History of Education Policies in British India

The History of Education policies in British India can be classified into two – before 1857 (under the English East India Company) and after 1857 (under the British Crown).

Education Policies under East India Company

- In 1781, Governor-General of Bengal, Warren Hastings established **Calcutta Madarasa** for Islamic law studies. It was the first educational institute set by East India Company (EIC) governance.
- In 1784, **Asiatic Society of Bengal** was founded by William Jones to understand and study the history and culture of India. During this period Charles Wilkins translated Bhagwat Gita to English.
- In 1791, the resident of Benares, Jonathan Duncan founded the **Sanskrit college** for the study of Hindu laws and philosophies.
- In 1800, Governor-General Richard Wellesley founded the **Fort William College** in Calcutta to train the civil servants of EIC in Indian languages and customs. But this college was closed in 1802 due to disapproval of the British administration in England on Indianising the English civil servants.

Let's discuss some important acts

1. Charter Act of 1813

- The Charter Act of 1813, incorporated the principle of encouraging learned Indians and promoting knowledge of modern sciences in the country.
- The Act directed the Company to sanction **one lakh rupees** annually for this purpose.
- However, even this small amount was not made available till 1823.
- Enlightened Indians such as Raja Ram Mohan Roy worked relentlessly and a grant was sanctioned for **Calcutta College** set up in 1817 by educated Bengalis, imparting English education in Western humanities and sciences.
- The government also set up three Sanskrit colleges at Calcutta, Delhi and Agra.

Controversy of Orientalist –Anglicist

- During the first quarter of nineteenth century a great controversy was going on regarding the nature of education and medium of instruction in schools and colleges.
- The Orientalists led by **Dr. H.H.Wilson** and **H.T. Princep** advocated in favour of Sanskrit, Arabic and Persian as the medium of education.
- In the initial stage, the company officials patronised oriental learning.
- In this context, the establishment of the Calcutta Madrasa by Warren Hastings in 1781, the Benares Sanskrit College by Jonathan Duncan in 1791 and the Asiatic Society of Bengal by William Jones in 1784 are noteworthy.
- Those who were in favour of continuation of the existing institutions of oriental learning and promotion of Indian classical tradition were called Orientalists. Orientalists were guided by some practical considerations.
- They wanted to teach the British officials the local language and culture so that they would be better at their job.
- This was the prime objective behind the foundation of the Port William College at Calcutta in 1800.
- The other motive was to develop friendly relations with the elites of the indigenous society and to understand their culture.
- This was the main reason behind the establishment of the Calcutta Madrassa and the Benares Sanskrit College.
- The Anglicists led by **Charles Trevelyan, Elphinstone** advocated the imparting of western education through the medium of English.
- The Anglicists were supported by most advanced Indians of the time, like **Raja Ram Mohan Roy** who advocated for the study of western education as the "key to the treasures of scientific and democratic thought of the modern west."
- They could not compromise the idea of grafting the new Western learning upon the old stock of Oriental learning.
- They argued the idea of diffusing Western sciences and literature amongst the Indians through the medium of English.

- As they were firm in their conviction, so they desired to utilize the entire educational grant for the purpose of diffusing Western Education.
- Countering these Orientalists, there was a strong opposition led by different groups in England, namely, the Evangelicals, the Liberals and the Utilitarians.
- The **Evangelicals** had a firm conviction in the superiority of Christian ideas and western institutions.
- Two great exponents of the Evangelical view were **Charles Grant** and **William Wilberforce**.
- Also, others who did not share Evangelical faith also convinced of the superiority of western knowledge and one of the chief promoter of this idea was **Macaulay**.

Lord Macaulay's Minutes

- The famous Lord Macaulay's Minutes **favoured Anglicists views**. The limited government resources were dedicated to teaching of Western sciences and literature through the medium of English language.
- English was made the medium of instruction in schools and colleges and alongside a few schools and colleges were also opened instead of elementary schools and thus neglected mass education. . The British planned to educate a small section of upper and middle classes who would act as interpreters between the government and masses.
- They would also enrich the vernaculars by which knowledge of Western sciences and literature could reach the masses. This was called the **'Downward Filtration Theory'**.

Wood's Despatch (1854)

- In 1854, Charles Wood prepared a despatch on an educational system for India which was considered the 'Magna Carta of English Education in India'.
- This document was the first inclusive plan for the spread of education in India.
- The despatch instructed the government of India to undertake responsibility for education of the masses, and thus rejected the 'downward filtration theory', at least on paper.
- It organised the hierarchy of education in the following manner :
  - Vernacular primary schools in villages at bottom.
  - Followed by Anglo-Vernacular High Schools.
  - Followed by an affiliated college at the district level.
  - And affiliating Universities were set up in the Presidencies of Calcutta, Bombay and Madras.
- It recommended English as the medium of instruction for higher studies and vernaculars at school level.
- Stress on female and vocational education with emphasis on teacher training.
- Education in government institutions to be secular.
- Recommended grants-in-aid to encourage private enterprise

Development of Education under Crown Rule

Hunter Education Commission (1882-83)

- In 1882, the Government appointed a commission under the Chairmanship of WW Hunter to review the progress of education in the country since, the Despatch of 1854.
- The Hunter Commission mostly limited its recommendations to primary and secondary education. Following are the recommendations of the Commission
  a. Emphasised that state's special care is required for extension and improvement of primary education, and that primary education should be imparted through vernacular.
  b. The Commission recommended transfer of control of primary education to newly set up district and municipal boards. It also recommended that secondary (High School) education should have two divisions:
     - Literary Leading up to university.
     - Vocational For commercial careers.
  c. The Commission also paid attention to inadequate facilities for female education, especially outside presidency towns and made recommendations for its spread.

Indian Universities Act, 1904

- The British Viceroy, **Lord Curzon,** passed the **Indian Universities Act in 1904** on the **recommendations of the Raleigh Commission**, which tightened control over Indian universities.
- Curzon was on a mission to put a stop to India's burgeoning nationalism. The Hunter Commission's recommendations for a **proper education system in India** were not met with success.
- As a result, after becoming governor-general of India, Lord Curzon sought to implement reforms in all areas of administration, including education.
- Recommendation of Acts are as follows
  - Universities were to place a greater emphasis on education and research.
  - The number of university fellows and their terms of office were reduced, and the majority of fellows were to be nominated by the government.
  - The government was to have the authority to veto university senate regulations and to amend or pass regulations on its own.

- Conditions for the affiliation of private colleges were to be tightened, and a five-year grant of five lakh rupees was to be made available for the improvement of higher education and universities.
- Curzon justified these measures in the name of quality and efficiency, but actually sought to restrict education and to discipline the educated towards loyalty to the government. Nationalists saw it as an attempt to strengthen imperialism. Gokhale referred to it as a "retrograde measure."

Government Resolution on Education Policy, 1913

- In 1906, the progressive state of Baroda introduced compulsory primary education throughout its territories. National leaders urged the government to do so for British India.
- The Resolution advocated three cardinal principles of educational policy:
  - The curricula of primary and secondary schools should be made more practical and useful
  - Facilities of higher education should be provided in India so that Indian students may not have to go abroad
  - Instead of increasing the number of existing institutions their standard should be raised
- The university was to be established in each province and teaching activities of universities were to be encouraged.
- Refused direct responsibility for compulsory education, but accepted the policy of removal of illiteracy and urged provinces to provide free elementary education to poor and backward sections

Saddler University Commission (1917-19)

- The Sadler Commission was a commission set up to inquire into the conditions and prospects of the **University of Calcutta.**
- Some of the main recommendations of the Sadler Commission were as follows:
  - All the teaching staff in Calcutta were to be organized so that Calcutta University would be a full-fledged university
  - Separate residential and teaching university was to be set up at Dacca
  - All universities were to be freed from all excessive official controls and government interference in academic matters must be stopped.
  - It held the view that for the improvement of university education, improvement of secondary education was a necessary precondition.
  - A separate board of secondary and intermediate education should be set up for administration and control of secondary and intermediate education.
  - Advocated a 12-year school course and Students should enter university after an intermediate stage (rather than matric) for a three-year degree course in university.

Hartog Committee (1929)

- The **Hartog Committee** was established by the **Simon Commission in 1929** as an **auxiliary committee**, chaired by **Phillip Hartog,** to prepare a report on education.
- The increased number of schools and colleges had resulted in a decline in educational standards. The Hartog Committee was formed to report on **educational development.**
- **Main** Recommendations were as follows-
  - Emphasis should be given to primary education but there need to be no hasty expansion or education or compulsion in education.
  - It also recommended selective system of admission to universities and diversified courses leading to industrial and commercial careers.
  - Only deserving students should go in for high school and intermediate stage, while average students should be diverted to vocational courses after Standard VIII.
  - For improvements in standards of university education, admissions should be restricted.

Sergeant Plan of Education

- The Sergeant Plan (Sergeant was the educational adviser to the Government) was worked out by the Central Advisory Board of Education in 1944.
- It recommended following points:
  - Pre-primary education for 3-6 years age group.
  - Free universal and compulsory elementary education for 6-11 years age group.
  - High school education for 11-17 years age group for selected children.
  - A university course of 3 years after higher secondary and high schools were to be of two types i.e., Academic or Technical and vocational.
- It provided for adequate technical, commercial and arts education and abolition of intermediate course.

Wardha Scheme of Education (1937)

- Wardha Scheme of Basic Education (1937) is also known as Nai Talim / Buniyadi Talim was the outcome of thinking of Mahatma Gandhi.
- Mahatma Gandhi considered education as an effective instrument of national reconstruction.
- Indian National Congress had been pleading for free and compulsory Universal education. When Congress

Ministries were elected in the provincial elections of 1937, it became the duty of Congress to implement it into action.

- However, it required huge amount of funds which was lacking. To solve this problem, Mahatma Gandhi put forward his scheme of self-supporting education. He placed his basic education system in the Wardha Conference of 1937.
- A committee was appointed under the Chairmanship of Dr. Zakir Hussain to formulate the scheme of basic education in India. The report submitted by the committee and published in March 1938, came to be known as Wardha scheme of education.
- To discuss the proposed new education scheme, an All-India Education Conference was held in Wardha on 22nd and 23rd October, 1937.
- The principle behind this scheme was 'learning through activity' and was based on Gandhi's ideas published in a series of articles in the weekly Harijan It advocated free and compulsory education for ages between 7 to 14.
- Included a basic handicraft in the syllabus and the first seven years of schooling to be an integral part of the free and compulsory nationwide education system. It would be taught in the mother tongue, and Hindi to be taught in areas where it was not the mother tongue.Strategies to be developed for fostering community engagement around schools through service.

Scene of Technical Education

1. In British rule, there was some sort of focus on the development of technical education in the form of colleges and courses.
   a. Engineering College at Roorkee was set up in 1847.
   b. Culcutta College of Engineering came up in 1856.
   c. Oversees School at Poona in 1858. Later its status was raised to Poona College of Engineering.
   d. Guindy Engineering College
   e. Medical college of Madras in 1835.
   f. Agriculture College at Pusa.

Press in India

- Press in India started with the first newspaper, **The Bengal Gazette** or Calcutta General Advertiser, by James Augustus Hickey in 1780.
- Press in its initial phase was primarily an outspoken critic of the misdeeds of British administration and its officers.
- The Indian press (both Vernacular and English language) played a major role in National awakening and mobilising public opinion and fighting for freedom of India.
- Some examples of early newspapers are: 'Payam-e-Azadi' or the Message of Freedom (1857) by Nana Saheb Peshwa, The Hindu and Swadesamitran by G Subramaniya Aiyar.
- The Bengalee by Surendranath Banerjee, Voice of India by Dadabhai Naoroji, Kesari (in Marathi) and Maharatta (in English) under Bal Gangadhar Tilak.

Some Important Press Acts

1. **Censorship of Press Act, 1799**
   - This Act was enacted Lord Wellesley while anticipating French invasion of India.
   - It imposed almost wartime press restrictions including pre-censorship but were relaxed under Lord Hastings, who had progressive views and in 1818, press censorship was dispensed with.
2. **Licensing Regulations**
   - It was enacted by the John Adams. According to this regulation, press without licence was a penal offence.
3. **Press Act of 1835 or Metcalfe Act**
   - Metcalfe (Governor-General - 1835-36) repealed the obnoxious 1823 ordinance and was named, **liberator of the Indian press**.
   - The new Press Act (1835) required a printer/publisher to give a precise account of premises of a publication and cease functioning, if required by a similar declaration. The result of a liberal press policy was a rapid growth of newspapers.
4. **Licensing Act, 1857**
   - This Act imposed licensing restriction and the right to stop publication and circulation of book, newspaper or printed matter reserved with the Government.
   - This Act was mainly introduced due to the emergency caused by the Revolt 1857, this Act imposed licensing restrictions in addition to the already existing registration procedure laid down by Metcalfe Act.
5. **Registration Act, 1867**
   - This act relaxed the restrictions put by Metcalf's Act of 1835 and hence, states that government acts as regulatory not restrictive body. As per the Act: - Every book/newspaper was required to print the name of the printer and the publisher and the place of the publication.
6. **Vernacular Press Act, 1878**
   - The British were getting cautious of the growing nationalist feeling among Indians in the latter half of the nineteenth century.
   - The Vernacular Press Act was passed in 1878 by Lord Lytton. According to this law, the editor of a

vernacular newspaper had to get the content reviewed by the police before publishing.

- Lord Lytton, then viceroy of India (governed 1876–80), the act was also intended to prevent the vernacular press from expressing criticism of British policies—notably, the opposition that had grown with the outset of the Second Anglo-Afghan War (1878–80).
- By undertaking not to cause disaffection against the government or antipathy between persons of different religions, caste, race through published material.
- The printer and publisher could also be required to deposit security, which could be seized if the offences re-occurred.
- The magistrate's action was final and no appeal could be made in a court of law.
- The act excluded English-language publications.

7. **Newspaper (Incitement to Offences) Act, 1908**
    - This act empowered the magistrate to confiscate press property which published objectionable material.
    - These material would likely to cause incitement to murder/ acts of violence against the Extremist nationalist activity.

Indian Press Act, 1910

- This Act was a revision of the Vernacular Act that empowered the local government to demand a security at registration from the printer/publisher and forfeit/deregister if it was an offending newspaper.
- The printer of a newspaper was required to submit two copies of each issue to local government

Press During and After the First World War

- Defence of India Rules were imposed for repression of political agitation and free public criticism during the First World War.
- In 1921, on the recommendations of a Press Committee chaired by Tej Bahadur Sapru, the Press Acts of 1908 and 1910 were repealed.

Indian Press (Emergency Powers) Act, 1931

- This Act gave powers to provincial governments to suppress propaganda for Civil Disobedience Movement.
- It was further amplified in 1932 to include all activities calculated to undermine government authority.

Press During the Second World War

- Under the Defence of India Rules, pre-censorship was imposed and amendments made in Press Emergency Act and Official Secrets Act.
- At one time, publication of all news related to Congress activity was declared illegal.

8 When People Rebel: Revolt of 1857

Introduction

The Revolt of 1857 was a significant rebellion in India between 1857 and 1858 against the government of the British East India Company, which acted as a sovereign power on behalf of the British Crown. The uprising began on May 10, 1857, with a mutiny of Company army sepoys at the garrison town of Meerut, 40 miles northeast of Delhi. It eventually burst into further mutinies and civilian rebellions, primarily in the upper Gangetic plain and central India, though there were also incidents of insurrection in the north and east.

Background of Revolt

- Following the Battle of Plassey in 1757, the British took the first step toward gaining control of northern India.
- And in 1857, there was a great 'Revolt,' which was a result of the character and practices of colonial administration after 1757, and which resulted in significant changes in British policy toward India.
- Over time, the cumulative effect of British expansionist tactics, economic exploitation, and administrative innovations had harmed all—rulers of Indian states, sepoys, zamindars, peasants, traders, craftsmen, gurus, maulvis, and so on.
- In 1857, the simmering anger erupted in a violent storm that rocked the British Empire in India to its very core.
- However, there were intermittent public eruptions in the form of religio-political violence, tribal movements, peasant uprisings, agrarian riots, and civil rebellions between 1757 and 1857.
- Even in famine years, increased revenue expectations sparked resentment.
- Because the moneylenders had the protection of the police, many protests against local moneylenders escalated into rebellions against the Company's control.
- Interference by the British in native religious/traditional rituals sparked discontent and led to rebellions.
- Rebellions and uprisings happened almost from the beginning of the East India Compa ny's reign, for various reasons in various places.
- Even after the 1857 Revolt, some of the movements persisted.
- Major revolts broke out in the south, east, west, and north-eastern districts, which the Company brutally repressed.

Causes of Revolt

There are variety of causes were responsible for the outbreak of the Revolt of 1857.

Sepoy Discontent

- Immediate and precipitating cause of the 1857 Revolt. The British interfered in socio-religious affairs by putting restrictions on sepoys wearing caste & sectarian marks.
- Racism and the superiority complex of Britishers led to fissures, as seen in the lack of promotions and privileges to native soldiers and the lack of foreign service allowance in areas like Sindh, and Punjab.
- General Service Enlistment Act (1856): It decreed that all future recruits to the Bengal Army would have to give an undertaking to serve anywhere. This meant that recruits had to cross the sea, and crossing the sea in Hindu belief, meant loss of caste.

1. **Economic Causes**
   - The prime cause was the exploitation of native Indians by British and their policies.
   - British policies destroyed local rulers and their court who were the patrons of handicrafts and artisans.
   - The Peasants were heavily taxed. They had to take loans from moneylenders at usurious rates. They later faced evictions due to non-payment of debt, leading to landlessness.
   - British Industrial policy discouraged Indian handicrafts (high tariff duties) as well as the development of modern industries (no permits were given). The British imposed high tariff duties on Indian-made goods, and very low tariffs were placed on imported items.
2. **Political Cause**
   - Through policies like 'Effective Control,' **'Subsidiary Alliance,'** and **'Doctrine of Lapse,'** the East India Company's greedy policy of aggrandizement accompanied by broken pledges and promises resulted in contempt for the Company And the loss of political prestige, as well as caused suspicion in the minds of almost all the ruling princes in India.
   - Hindu princes were denied the right of succession.
   - The Mughals were mortified when, following Prince Faqiruddin's death in 1856, Lord Canning declared that, in addition to the renunciations agreed to by Prince Faqiruddin, and the next prince on succession would have to surrender the royal title and the ancestral Mughal palaces.
   - The fall of rulers - the old aristocracy - had a negative impact on those sectors of Indian society that relied on cultural and religious pursuits for their livelihood.
3. **Administrative Causes**
   - Corruption was rampant in the Company's administration, particularly among the police, minor

officials, and subordinate courts, which was a major source of dissatisfaction.
- Furthermore, the nature of British rule gave it a distant and alien appearance in the view of Indians: a form of absentee sovereignty.

4. **Socio-Religious Causes**
   - The Britishers felt they were superior and they had right to 'civilised' Indian society. The abolition of the custom of sati, the legalisation of widow remarriage and the opening of Western education to girls were seen as interference.
   - An important factor in turning the people against British rule was fear of destroying their religion. This fear was due to the activities of the Christian missionaries who came in the schools, the hospitals, the prisons and at the market places.
   - These missionaries tried to convert people and made violent public attacks on Hinduism and Islam. They openly criticised the long-cherished customs and traditions of the people.
   - Religious sentiments were also hurt by the policy of taxing lands belonging to temples and mosques and to their priests or the charitable institutions which were not taxed by earlier rulers.
   - Rumours of mixing of bone dust in atta (flour), grease of cartridges being made of beef (angered Hindus) and pig fat (angered Muslims) enraged the religiocultural sensibilities of the Sepoys.

How it started?

- The Revolt of 1857 eventually broke out over the incident of greased cartridges.
  - A rumour spread that the cartridges of the new enfield rifles were greased with the fat of cows and pigs.
  - Before loading these rifles the sepoys had to bite off the paper on the cartridges.
  - Both Hindu and Muslim sepoys refused to use them.
- Lord Canning tried to make amends for the error and the offending cartridges were withdrawn but the damage had already been done. There was unrest in several places.
- In March 1857, Mangal Pandey, a sepoy in Barrackpore, had refused to use the cartridge and attacked his senior officers.
  - He was hanged to death on 8th April.
  - On 9th May, 85 soldiers in Meerut refused to use the new rifle and were sentenced to ten years' imprisonment.

Important Centers of Revolt

1. **Lucknow**- it was the capital of Awadh. **Begum Hazrat Mahal,** one of the begums of the ex-king of Awadh, took up the leadership of the revolt.
2. **Kanpur-** the revolt was led by **Nana Saheb,** the adopted son of Peshwa BajiRao II.
   a. He joined the revolt primarily because he was deprived of his pension by the British.
   b. The victory was short- lived. Kanpur was recaptured by the British after fresh reinforcements arrived.
   c. The revolt was suppressed with terrible vengeance.
   d. Nana Saheb escaped but his brilliant commander **Tantia Tope** continued the struggle.
   e. Tantia Tope was finally defeated, arrested and hanged.
3. **Jhansi-** the twenty-two-year-old Rani Lakshmi Bai led the rebels when the British refused to accept the claim of her adopted son to the throne of Jhansi. She fought gallantly against the British forces but was ultimately defeated by the English.
4. **Gwalior-** after Rani Lakshmi Bai escaped, she was joined by Tantia Tope and together they marched to Gwalior and captured it. Fierce fighting followed where the Rani of Jhansi fought like a tigress but died, fighting to the very end. Gwalior was recaptured by the British.
5. **Bihar-** the revolt was led by **Kunwar Singh** who belonged to a royal house of Jagdispur, Bihar.

Place of Revolt	Indian Leader	British Leader
Delhi	General Bakht Khan	John Nicholson, Litenant Willoughby
Lucknow	Begum Hazarat Mahal	Colin Campbell, Henry Lawrence
Bihar	Kunwar Singh	William Taylor
Bareilly	Khan Bahadur khan	Sir Colin Campbell
Allahabad and Benares	Maulavi Liyakat Ali	Colonel Neil
Jhansi and Gwalior	Lakshmi bai and Tatya Tope	General Hugh Rose
Faizabad	Maulavi Ahmadullah	-
Barout (UP)	Shah Mal (Jat Leader)	-

Weakness of Revolt and Failure

- Revolt was limited to Northern states; large part of country was unaffected.
- There is absence of effective leadership.
- Limited resources- the rebels lacked resources in terms of men and money. The English, on the other hand, received a steady supply of men, money and arms in India.
- Absence of middle class Participation- the English educated middle class, the rich merchants, traders and zamindars of Bengal helped the British to suppress the revolt.
- Lesser coordination- revolt was not very well coordinated and was fought mostly independently without any strategy while British commanders

experienced like Lawrence brothers, John Nickolson, James Outram.

Causes of Failure of Revolt

- The poor organisation and lack of coordination among the rebels was perhaps the most important cause of its failure. Some other causes were as follows:
  - The stronghold area of the revolt remained limited enabling the English to concentrate and utilise their strength, effectively against the rebels in the limited area.
  - The English had better resources, modern weapons and materials of war.
  - The Telegraph kept Commander-in-Chief well informed about the movement of rebels.
  - There was lack of unity among Indians. Many natives actively helped the British to suppress the revolt. They were the Scindhia of Gwalior, the Holkar of Indore, the Nizam of Hyderabad, Raja of Jodhpur and other rulers of Patiala, Nabha, Jind and Kashmir and many other ruling chiefs and big zamindars.
  - The modern educated Indians also did not support the revolt. They were repelled by the rebels' appeals to superstitions and their opposition to progressive social measures.
  - Neither the leaders nor the sepoys were inspired by any high ideals of patriotism and nationalism.

Results of Revolt

1. **End of company rule:** the great uprising of 1857 was an important landmark in the history of modern India. The revolt marked the end of the East India Company's rule in India.
2. **Direct rule of the British Crown:** India now came under the direct rule of the British Crown. This was announced by Lord Canning at a Durbar in Allahabad in a proclamation issued on 1 November 1858 in the name of the Queen. The Indian administration was taken over by Queen Victoria, which, in effect, meant the British Parliament. The India office was created to handle the governance and the administration of the country.
3. **Religious tolerance:** it was promised and due attention was paid to the customs and traditions of India.
4. **Administrative change:** the Governor General's office was replaced by that of the Viceroy.
   a. The rights of Indian rulers were recognised.
   b. The Doctrine of Lapse was abolished.
   c. The right to adopt sons as legal heirs was accepted.
5. **Military reorganization:** the ratio of British officers to Indian soldiers increased but the armoury remained in the hands of the English. It was arranged to end the dominance of the Bengal army.

Significance of Revolt

- The revolt was significant as it was not communal in character and Hindu-Muslim, both fought together. And it took from mutiny of soldiers and became a rebellion against Britishers.
- Another Important significance was a come out of new sense of modern Nationalism.

9 Indian National Movement: First Phase (1885 to 1915)

Introduction

The National Movement in India shapes a significant age in history as it assisted with welding different individuals and segments of society into one country. With the development of English training during the late 19th century in a few significant urban communities like Calcutta, Madras and Bombay another cognizance started to foster. Intellectuals of the time went against to the inequalities and treacheries of old social framework. The informed Indians subsequent to concentrating on the idea of British rule and its effect on India turned out to be increasingly more condemning of British strategies in India.

Emergence of Nationalism in India

- Consciousness of a common nation began to be clearly stated by the political associations formed after 1850, especially those that came into being in the 1870s and 1880s. Most of these were led by English- educated professional such as lawyers.

Important Causes of Rise of Nationalism

1. **Administrative and Economic Unification**
   - Nationalist opinions fatten easily among the people because India was amalgamated and blended into a nation during the 19th and 20th centuries.
   - The commencement of an unvaried system of government by the British throughout the country unified it administratively. The demolition of the rustic economy and the commencement of modern trade and industries on an all- India scale had progressively made India's economic life interlinked with the economic fate of people living in various areas of the country.
   - Furthermore, the commencement of the railways, telegraph and unified postal systems had brought the various areas of the country together and boosted common contact among the people.
2. **Difference in Interest of Indians and Britishers**
   - The root problem of British rule was its selfish interest which was totally different from Indian people. They ruled over India and always prioritized their interests over Indian welfare. Indians realized that their interests were being sacrificed over British manufactures.
   - The ruin of Indian economic conditions was also due to this very fact, India was dumped with cheaply made products from machines that destroyed Indian handicrafts. And at the same place nothing was done in respect of industrialisation in India.
   - The peasants also realised that they were suffering due to foreign rule, who took away large part of their produce as revenue, and the police, courts, favoured and protected the zamindars and landlords, who took heavy rents and exploited them.
   - They realised British capitalism was not going to modernise Indian economic systems, and British policies were meant to help British capitalists.
   - Heavy tariffs, taxation, and transport policies didn't help Indian capitalists, who were competing against industries favoured by the British.
3. **Impact of Modern Western Education System and Thought**
   - Due to the extension of the latest western education during the 19th century, a large number of Indians needed a modern, secular, democratic and nationalist political perspective.
   - The extension and fame of the English language aided freedom fighters of different linguistic regions to interact with each other. Modern education also created a certain consistency and section of perspective and interests among the educated Indians.
   - This English-educated intelligentsia formed the core for the newly-arising political disruption, and it was this group of the society that yielded the leadership to the Indian political guild.
4. **Development of Press, Newspapers and Literature**
   - The main medium through which the Indian people of nationalist mindset spread their messages of patriotism and modern ideas, thoughts, about social, economic conditions was the press.
   - Many newspapers with nationalist thoughts emerged during the second half of the 19th century.
5. **Development of Means of Transport**
   - The British formed a lattice of roads, railways, post and telegraph systems in the nation. This piloted the escalation of movements of people from one part of the country to another and mounted the circulation of particulars. All this expedited the emergence of a national movement in India.
6. **Socio religious Movements**
   - These reform movements quested to remove social iniquity which split the Indian society. This had the impact of bringing different groups of society together. Since many reform movements withdrew their motivation from India's rich cultural heritage, these boosted pan-Indian emotions and sparked nationalism.

7. **Effects of Contemporary World Movements**
   - Modern educated Indians found their political guide in Rousseau, Paine, John Stuart Mill and other western thinkers.
8. **Apathetic Attitude and Reactionary Policies of Lytton**
   - There was an attitude of racial superiority by Britishers and deliberate discrimination against Indians was done.
   - Indians felt disguised by much treatment and action officials.
   - Lytton who served as Viceroy from 1876-1880, reduced the age limit of Indian civil Services (ICS) examination from 21 years to 18 years to make it difficult for Indians to join in 1876.
   - Also major acts like Vernacular Press act and Arms act both passed in 1878 made a new front for opposition.

Ilbert Bill

- Before the introduction of the bill, British subjects in 1873 had been exempted from trial by Indian magistrates. For cases that involved death or transportation, they could only be tried by a higher court.
- This scenario changed with the introduction of the Ilbert Bill in 1883.
- The contents of the bill stated that from now on, British and Europeans subjects would be tried in session courts by Indian judges, who were senior enough in the civil service to preside over such proceedings. It was this provision that would be a source of great anger among the European community.

Ilbert Bill Controversy

- During the period of Lord Ripon (1880-84) who came after Lytton, had the controversy of introducing Ilbert Bill. The Bill was supposed to end the judicial disqualification on the basis of race differences but it was shelved because of opposition by Europeans.
- Thus, Bills original purpose was gone as it was modified to keep the favour in place of Europeans.
- This made it clear to nationalist leaders that fairness and justice could not be expected from British Empire and it made it clear that only united they could fight against the British.

Association of Landholders

- Landholders Society (by Dwarka Nath Tagore and Radhakant Deb) formed in 1837 and Bengal British India society (by William Adam) in 1843 merged together and formed the British Indian Association.
- Bengal Association and Madras Native Association (by C. Y. Mudaliar) established in 1852 sent some petitions to end the Company's monopoly of salt and indigo.
- To promote reforms and political consciousness among people, associations like Poona Sarvajanik Sabha (by G. V. Joshi, M.G. Ranade, Chiplunkar) were established.
- In 1884, Madras Mahajan Sabha (by M. Viraraghavachari, B. Subramania Aiyer, and P. Ananda-charlu) and Bombay Presidency Association (by Badruddin Tyabji, Pherozeshah Mehta, and K.T. Telang.) were established.

Indian National Congress

- The **A O Hume**, a retired English Civil Servent who founded the Indian National Congress in 1885.
- With the help of Indian Leader and activist, the first session of INC took place at Bombay in 1885.
- First president of INC was **W C Banerjee** and First session was attended by 72 delegates.
- From here, each Congress session was held every year in December in different states of the country each time.
- Dadabhai Naoroji was the President of Congress three times. Badruddin Tyabji, Pherozshah Mehta, Romesh Chandra Dutt, Gopal Krishna Gokhale were other leaders who became President of INC in its early phase.
- Before this, two sessions of the Indian National Conference were held in 1883 and 1885 which had representatives from all over India.

Safety Valve Theory

- According to this theory, Congress was established by the British to be used by the British for channelising the growing discontent of Indians.
- Believer of theory: Lala Lajpat Rai, R. P. Dutt. However, modern historians do not believe in this theory.

Main Objective of INC

- Training and organization of public opinion in the country.
- To promote national unity and to rid India of British colonial rul
- The INC was also committed to social inclusion and worked towards uplifting the lower classes and promoting education
- To promote social inclusion by working for the upliftment of underprivileged sections of society
- The INC also fought for the rights of women and minority communities
- To protect and promote India's cultural heritage

- In its early years, the INC was a platform for educated Indians to voice their grievances against British colonial rule
- As the INC grew in strength, it became more involved in the national movement for independence
- The INC played a pivotal role in the Indian freedom struggle and was instrumental in achieving independence for India

Some of the important sessions of INC

year	President	Venue
1885	W. C. Bonnerjee	Bombay
1886	Dadabhai Naoroji	Calcutta
1887	Badruddin Tyabji	Madras
1888	George Yule	Allahabad
1889	William Wedderburn	Bombay
1890	Pherozshah Mehta	Culcutta
1891	P Anand Charlu	Nagpur
1892	W.C. Bonnerjee	Allahabad
1893	Dadabhai Naoroji	Lahore
1905	G.K. Gokhale	Banaras
1906	Dadabhai Naoroji	Calcutta
1907	Rash Behari Ghosh	Surat
1917	Annie Besant	Calcutta
1924	Mahatma Gandhi	Belgaun
1925	Sarojini Naidu	Kanpur
1931	Vallabhbhai Patel	Karachi
1934	Rajendra Prasad	Bombay
1936	Jawaharlal Nehru	Faizpur
1946	Acharya J.B. Kriplani	Meerut
1948	B. Pattabhi Sitaramayya	Jaipur

Moderates and Extremists Phase of Congress

The initial phase of Indian Nationalism can be further divided into two phases on the basis of policies and actions of Congress.

Moderate Phase (1885 to 1905)

- Initially, there was a dominance in congress of Dadabhai Naoroji, MG Ranade, Gopal Krishna Gokhale, WC Bonnerjee, SN Banarjee and Phereozshah Mehta.
- Moderates organized a powerful agitation against nearly all important official economic policies based on colonial structure.
- They demanded constitutional reforms which are mild. They also demanded economic relief, administrative reorganization, and the protection of civil rights.
- The nationalists during this time focus on a strong point about the economic drain of India. They were concerned about the economic conditions of India and its people.
- Political methods of the Moderates were confined under the constitutional agitations. They believed in the goodness of the British Government.
- Moderates believed that the British people don't know about the true state affairs of India and if they know about them they will surely take certain measures to improve it.
- They use petitions to aware the government of the reforms and public interests.

Methods of work of Moderates

- Early congressmen wanted to work peacefully and constitutional agitation was their motto.
- They used three Ps-Petitions, Protests and Prayers for these demands.
- Their sessions lasted only for three days a year.
- They believed that there is some good in the British nation and all things would go easy on us if the British started taking into consideration public affairs in India.
- Also, a British Committee of INC was founded in 1889.

Major Demands of Moderates

- In the early phase of Congress, Moderate leaders did not ask for independence from British rule but demanded concessions, and presented their grievances which they hoped would be addressed.
- They asked for reforms in the following fields:
  - Legislatures and its expansion
  - Posting of Indians in higher offices, exams in India and England for Indians in Civil Services and its Indianisation.
  - Removing the bans on press, newspapers and speeches,
  - Demand for inquiry by Royal Commission on Indian Administration,
  - Removal of taxes on salt,
  - Other industrial reforms and their promotion Repeal of the Arms Act

How Moderates became helpful

- They sowed the seeds of nationalism and spirit of unity among the Indians.
- They brought political consciousness by educating Indians.
- They instilled self-confidence among the people.
- They criticized the negative policies of the British.
- They requested for reforms and achieved some of them.
- They also exposed the British Hypocrisy to all the people

Extremist Phase (1905- 1919)

- Over the years, the trend of radical throughts grew and an extremist approach to national movements started to grow from the 1890s. By 1905 onwards, it took a concrete shape.
- Important leaders of this group are Raj Narain Bose, Aswini Kumar Datta, Aurobindo Ghosh, Bipin Chandra pal in Bengal and Vishnushastri Chiplunkar and Tilak in Maharastra.

Causes of Rise of Extremism

- The failure of the moderate leaders in getting any significant results from the British authorities.
- The limitations of the moderates were the main causes of the rise of extremism.
- The partition of Bengal in 1905 opened the eyes of the Indians to the true colours of the British rulers.
- Lord Curzon and his disdain for anything Indian also created resentment and anger against the foreigners.
- There was a fear among some leaders that the moderates with their westernized notions were trying to create an India in the image of the West.
- There was a revival of national pride at that time.
- The extremist leaders were also influenced by the growth of spiritual nationalism at that time.
- The Delhi Durbar held in 1903 when people had not fully recovered from the horrific effects of the famine that killed lakhs of people drew widespread condemnation.
- Events happening around the world also inspired the extremist leaders. Abyssinia's successful repulsion of the Italian army in 1896 and Japan's defeat of Russia in 1905 shattered the notion of European invincibility.
- Other national movements like in Persia, Egypt and Turkey also motivated the Indian leaders.

Partition of Bengal (1905)

- On 16th October, 1905, Lord Curzon had divided Bengal into Eastern Bengal (with Assam) and the rest of Bengal. The decision had come after Lord Curzon claimed that Bengal was too large to be governed effectively.
- The partition separated the largely Muslim Eastern areas from the largely Hindu Western areas. It was definitely the 'divide and rule' policy for the Indians and the national leaders outraged about the fact that the British Government turning native population against itself in order to rule.
- Bengali Hindus were at the forefront of political agitation. Following the partition, an Anti-British movement began. This involved non-violent and violent protests and boycotts. The Indian National Congress began the Swadeshi Movement.

View of Congress

- Under the Presindentship of Gopal Krishna Gokhale, Congress in 1905, condemned partition and supported Anti-Partition and Swadeshi Movement.
- In 1906, under the Presidentship of Dadabhai Naoroji, the goal of congress was declared as **'Self Government' or Swaraj**

Swadeshi and Boycott Movement

- The main reason for partition of Bengal was to weaken the political struggle whose centre was in Bengal.
- Lord Curzon tried to favour the Muslims by announcing that Dacca (Dhaka) would be new capital of Muslim majority province.
- With the announcement of partition on 7th August, 1905, a Resolution of Boycott was announced in Calcutta town hall and the formal proclamation of Swadeshi Movement was made.
- On 16th October, 1905, the partition came into force, this day was observed as a day of mourning throughout Bengal. People bathed in Ganga and walked barefoot singing **Vande Mataram** which became the theme song of the movement.
- People tied **rakhis** on each other's hand as a symbol of unity. Surendranath Banerjee and Anand Mohan Bose addressed the gathering.

Extremist Movement

- Under Extremist leaders, boycott of foreign goods,public meetings and processions were Organised.
- **Self-reliance or Atma Shakti** was encouraged, emphasis was placed on national dignity, honour, and social and economic regeneration of villages
- A Swadeshi Programme on National Education was planned. Bengal National College was set up in 1906 (**Aurobindo Ghosh** as its Principal), inspired by Tagore's Shantiniketan.
- On 15th August, 1906, National Council of Education was set up **Satish Chandra Mukherjee** to organise National Education - literary, scientific and technical. Education was to be imparted in the vernacular medium. Bengal Institute of Technology was set up for technical education.
- Swadeshi (Indigenous) Enterprises such as: Swadeshi textile mills, soap and match factories, tanneries, banks, insurance companies, shops, etc were set up. **VO Chidambaram Pillai** set up the Swadeshi Steam Navigation Company at Tuticorin.
- Rabindranath Tagore wrote Amar Sonar Bangla, Subramania Bharati wrote Swadesha Geetham to arouse national sentiments.

- Tilak used Ganapati and Shivaji festival as a medium of propagation of nationalist ideas. In Bengal, traditional folk theatres were used for this purpose.

Prominent Leaders

1. **Lala Lajpat Rai-** Lion of Punjab, Found national school at Lahore under the influence of Arya Samaj.
2. **Bal Gangadhar Tilak-** He was also known as Lokmanya Tilak. He found the Deccan Education Society and was the co-founder of Fergusson College. He gave the slogan, "Swaraj is my birthright and I shall have it". Kesari(Hindi) and Mahratta(English) were the newspapers started by him. He started the All India Home Rule League in 1916
3. **Bipin Chandra Pal-** He is known as the father of revolutionary thoughts in India. Together the above leaders were referred to as the Lal-Bal-Pal triumvirate of assertive nationalists
4. **Aurobindo Ghosh-** He Started an English newspaper called Bande Mataram.

Significance of Extremist

- There was a fundamental change in the nature of Indian nationalism under extremist leadership due to their forceful articulation of the demand for 'Swaraj' and use of more radical methods than those of the moderates.
- Their concept of Nationalism was emotionally charged and based on rich interpretation of Indian religious traditions.
- The Extremist leaders tried to reorient Indian religious traditions to worldly life and link them with the national liberation struggle
- Example: **Aurobindo Ghose** reinterpreted Vedanta philosophy, which advocated unity of man and God and based his concept of nationalism on it
- The extremists emphasised the mobilisation of people against foreign rule by launching political movements.
- If the nation was not ready to undertake political movement, then it was the duty of the leaders to prepare the people for it
- The extremists were ready to suffer imprisonment, deportation and other physical suffering for the sake of mobilising the masses for struggle against foreign rule.
- The demonstrations, processions undertaken by the extremists brought about an involvement of the common people in agitations against British rule.
- They also made use of popular symbols like Shivaji, and religious symbols like God Ganapati and Goddess Kali for mobilising the people.

Muslim League (1906)

- Partition of Bengal became the main cause for separation of Hindu and Muslim inside the India.
- The Muslim delegation under the leadership of **Aga Khan** met the Then Viveroy Lord Minto and demanded a special status for Muslims.
- So in 1906, Muslim league was established in Dhaka under the leadership of Salimulla khan and Aga khan.

Surat Split (1907)

- Between the years of 1905-07, the mutual differences of extremist and liberal ideas grew.
- The leaders of Extremist were unhappy with the working method of moderates.
- In the year 1905, in the Banares Session of the Congress, both the parties reached the edge of split over the post of President.
- The extremist wanted the 1907 session in Nagpur with Tilak or Lajpat Rai as the president and the swadeshi, boycott education resolution again to be adopted.
- Moderates wanted the session at Surat in order to avoid Tilak from presidency, since the leader from a host provinces could not be session's president as Surat was Tilak's home province of Bombay.
- Both sides adopted rigid positions and split became inevitable. The congress was now dominated by Moderates who were committed the goal of Self-government and to use only constitutional methods to achieve this goal.

MORLEY-MINTO REFORMS (INDIAN COUNCILS ACT OF 1909)

To pacify moderates as well as Muslims, the British announced the Indian Council Act, 1909 famously known as Morley-Minto Reforms.

Delhi Durbar

- In 1911, Lord Hardinge organized a Durbar in Delhi, which was attended by the British Monarch King George V and Queen Mary.
- Announcements in Delhi Durbar: Bengal Partition was revoked.
- British India's capital shifted from Calcutta to Delhi.
- Delhi Conspiracy Case: Rash Bihari Bose and Sachindran Sanyal extremist revolutionaries tried to throw a bomb on Hardinge.
- Sachindran Sanyal was jailed during which he wrote Bandi Jeevan

First Phase of Revolutionary Activities (1907-1917)

The first phase of revolutionary activities lasted from 1907 to 1917. The activities of revolutionary heroism arose as a result of the rise of militant nationalism. The first phase, which lasted until 1917, took on a more activist tone as a result of

the Swadeshi and Boycott Movement. As a result of the Non-Cooperation Movement, the second phase began.

Reasons for Surge in Revolutionary Activities

- After the open movements demise, the younger nationalists who had been a part of it found it impossible to drop out and fade into the background.
- They looked for ways to express their patriotic energies, but were disillusioned by the failure of the leadership, including the Extremists, to find new forms of struggle to put the new militant trends into practise.
- Although the extremist leaders called on the youth to make sacrifices, they were unable to establish an effective organisation or find new forms of political work to channel these revolutionary energies.
- Because all avenues of peaceful political protest were closed to them due to government repression, the youth believed that if nationalist goals of independence were to be met, the British had to be expelled by force.

Revolutionary Programme

- The various methodology involved individual heroic actions, such as:
  - Conducting Swadeshi decoities to raise funds for revolutionary activities.
  - Organizing military Conspiracies.
  - Assassinations of unpopular officials, traitors and informers among revolutionaries themselves.

Some of the Revolutionary activities

1. Bengal

- In Midnapore, under the leadership of Jnanendranath Basu.
- **Anushilan samiti** was founded by Promotha Mitter (also Jatindranath Banerjee, Barindra Kumar Ghosh and others).
- In 1906, inner circle of Anushilan Samiti (Barindra Kumar Ghosh, Bhupendra Dutta) started the weekly magazine **Yugantar**.
- Yugandar group made an attempt on the life of a very unpopular British official, Sir Fuller.
- **Dacca Anushilan** under Putin Das did Barah Dacoity to raise funds for revolutionary activities.
- **Alipore Bomb Conspiracy Case** (1908) The 'Alipore Bomb Case' was related to the assassination attempt against Douglas Kingsford, who was an unpopular British Chief Magistrate. He was the target of the bomb thrown at Muzaffarpur (Northern Bihar).
- Two young revolutionists Prafulla Chaki and Khudiram Bose threw bomb. However, the carriage at which the bomb was targeted not contained Kingsford, but two British women, who died in the attack.

2. Maharashtra

- Ramoshi Peasant Force by Basudev Balwant Phadke in 1879.
- During 1890s, Tilak started began a spirit of militant nationalism, thorugh Ganpati and Shivaji festivals and his Journals Kesari and Maratha.
- Chapekar Brothers, Damodar and Balkrishna murdered the plague commissioner of Poona, Rand and one Lt. Ayerst in 1897.
- **Mitra Mela** was organized by Savarkar and his brothers in 1899. Later it merged with **Abhinav Bharat** in 1904.
- Anand Lakshaman killed Jackson, the District Magistrate of Nashik in 1909.

3. Punjab

- Lala Lajpat rai brought out Punajabee (With its motto of all help at any cost)
- Ajit Singh's group turned to extremism and was active in urging non-payment of revenue and water rates among Chenab
- Some important leader were Aga Haider, Syed Haider Raza, Bhai Parmanad. Also the radical poet, Lalchand Falak joined the movement.

4. Abroad

- Shaymji Krishnavarma started **India House** in 1905 in London. Basically it was a student resident for radical youth students.
- V D Savarkar and Lala Hardayal became mebers of India House.
- Madanlal Dhingra assassinated India Office Bureaucrat Curzon Waylie in 1909.
- New Centers: Paris and Geneva emerged, where Madam Bhikaji Cama brought out Bande Mataram and Ajit Singh operated.
- 1909: After the deterioration of Anglo-German Relations, Virendranath Chattopadhyaya made Berlin his base.

The Ghadar (1913)

- It was a revolutionary group organized around a weekely newspaper, The Ghadar with its headquarters at San Franscisco and branches along the coast of USA and in the far East.
- Pre-Ghadar revolutionary activities were carried out by Ramdad Puri, G.D. Kumar, Taraknath Das, Sohan Singh Bhakna and Lala Hardayal from 1911.
- Objectives: Organize assassinations, publish anti-imperialist literature, work among Indian troops abroad, procure arms, and foment a simultaneous revolt in British colonies.

- Prominent Ghadar leaders were Lala Hardayal, Ramchandra, Bhagwan Singh, Kartar Singh Sarabha, Barkatullah and Bhai Parmanand.

Other Revolutionary activities abroad

- The Komagata Maru incident involved the Japanese steamship Komagata Maru, on which a group of British Raj citizens attempted to emigrate to Canada in 1914 but were denied entry.
- The 1915 Singapore Mutiny, also known as the 1915 Sepoy Mutiny or the Mutiny of the 5th Light Infantry, was a mutiny against the British in Singapore by up to half of a regiment of 850 Indian Muslim sepoys during World War I.

Decline of Revolutionary Activities

After 1918, the Revolutionary Activities came to a temporary halt due to several reasons:

- Stern Government repression along with a series of draconian laws.
- Lack of popular response.
- The World War-I ended and the government released all political prisoners arrested under the Defense of India Act.
- Discussion began on the new Constitutional Reforms (Government of India Act 1919) which generated an atmosphere of compromise.
- Gandhi arrived on the national scene and emphasized non-violent means which also halted the place of revolutionary activities.

10 Indian National Movement Second Phase (1915 to 1935)

Introduction

Basically second phase of Indian National Movement was most important because Indian Leaders, after providing support to the British Government in World War I expected returns from them. In the second phase of the national movement, there emerged a new and a younger group of leaders within the Congress who did not agree with the methods and ideology of the Early Nationalist leaders. These 'angry young men' stood for complete Swaraj to be achieved by more self-reliant methods. This phase also marked the entry of Mahatma Gandhi into the Indian Freedom Struggle.

The Lucknow Session (1916)

- The Lucknow Session (1916) was presided by a moderate leader Ambika **Charan Majumdar**.
- This session witnessed two important events
  1. Extremists led by Tilak were readmitted in Congress fold.
  2. Muslim League and Congress joined each other and presented their demands together to the British Government.
- Main personalities were responsible for reunion of Moderates and extremist are Annie Besant and Tilak.
- Joint demands made by Congress and Muslim League were: Self-Government, Representative Assemblies, reforms in Viceroy's council, Secretary of state to be paid by British treasury.

Note- *The Lucknow Pact is an agreement between the Indian National Congress (INC) and the All India Muslim League reached at a joint session of both the parties held at Lucknow in 1916. The pact was important in that it enhanced the League's power in Indian politics and established communalism as an unavoidable part of Indian politics despite the apparent bonhomie between the two communities at the session.*

Result of Lucknow Pact

- The Lucknow Pact gave the impression of Hindu-Muslim unity in the national political scene. But it was only an impression and short-lived.
- The agreement between the parties on a separate communal electorate formally established communal politics in India.
- Through this pact, the INC also tacitly accepted that India consisted of two different communities with different interests.
- This pact pushed the hitherto less relevant Muslim League into the forefront of Indian politics along with the Congress Party.
- This pact also led the British Government to declare to grant self-Government to Indians in Montagu's August 1917 Declaration, seeing unity among various factions Congress and also with league.

Home Rule League Movement

- Between the years 1916 and 1918, the Indian independence movement witnessed the growth and spread of the home rule movement spearheaded by leaders like Bal Gangadhar Tilak and Annie Besant.
- The aim of the home rule movement was the attainment of home rule or a dominion status for India under the British Empire along the lines of countries like Canada and Australia. This movement was carried out through the two home rule leagues.

What led to the formation of Home Rule League?

- Nationalists believed that popular pressure was required to attain concessions from the government.
- The Moderates were disillusioned with the Morley-Minto Reforms.
- People were feeling the burden of wartime miseries caused by high taxation and a rise in prices and were ready to participate in any aggressive movement of protest.
- It was an imperialist war that exposed the myth of white supremacy.
- Bal Gangadhar Tilak, after his release in 1914, was ready to assume nationalist leadership. He was inspired by the **Irish Home Rule League**. Annie Besant began to take active part in nationalist movement.

Branches of Home Rule League

- Tilak and Besant set up separate league to avoid friction.
- Tilak established his league in April 1916 and its activities covered Maharashtra (Except Bombay), Karnataka, Central Provinces and Berar. Basically it has six branches.
- Annie Besant set up her league in September, 1916 in Madras and covered the rest of India (including Bombay). It had 200 branches. (**George Arundale** was its organizing secratery).

Significance of Home Rule League

- The Home Rule League functioned throughout the year as opposed to the Congress Party whose activities were confined to once a year.
- The movement was able to garner huge support from a lot of educated Indians. In 1917, the two leagues combined had around 40,000 members.

- Many members of the Congress and the Muslim League joined the league. Many prominent leaders like Muhammad Ali Jinnah, Joseph Baptista, G S Kharpade and Sir S Subramanya Iyer were among its members.
- The moderates, extremists and the Muslim League were briefly united through this movement.
- The movement was able to spread political consciousness to more regions in the country.
- This movement led to the **Montague Declaration of 1917** in which it was declared that there would be more Indians in the government leading to the development of self-governing institutions ultimately realising responsible governments in India. This Declaration (also known as August Declaration) implied that the demand for home rule would no longer be considered seditious. This was the biggest significance of the movement.

Decline of Home Rule League

- There was not effective organization in leaegue, they were loosely formed.
- Communal riots witnessed during 1917-18 weakened the movement.
- The Montagu-Chelmsford reforms which became known in July, 1918 further divided leaders.

What we achived from Home Rule League?

- These leagues shifted base from educated people to masses. The link was established between villages and towns this movement created new cadre of nationalists this phase paved the way for next stage of movement of Gandhi phase.
- August Declaration of 1917, by Montagu was direct result of these movements. Home Rule League leaders helped bridge the gap between moderate and extremists by Lucknow Pact 1916.

Gandhi Era

Introduction

- Mohandas Karamchand Gandhi played a pivotal role in the history of Indian Nationalism
- The period from 1919 to 1948 is known as the 'Gandhian era in Indian History'.
- Mahatma Gandhi gave a new direction to the freedom movement with the principles of Truth, Non-violence and Satyagraha.
- Due to the influential leadership of Mahatma Gandhi, the national movement became more comprehensive.
- This led to the beginning of a new era in the freedom movement of India. During this period Mahatma Gandhi had become the undisputed leader of the National Movement.
- He laid principles of nonviolence and Satyagraha which were employed against the British Government.

Gandhi in South Africa

- Gandhiji spent first 20 years in South Africa and where he set up **Natal Indian Congress** and newspaper **Indian Opinion** to unite different section of population
- Important Campaign in South Africa by Gandhiji
  - Satyagraha Against Registration Certificate
  - Campaign against Restrication on Indian Migration
  - Campaign against Poll Tax and Invalidation of Indian Marriages.

Arrival of Gandhiji in India

- In 1915, Gandhiji returned to India. Initially he spent his time at the Sabarmati Ashram in Ahmedabad.
- First Political Guru of Mahatma Gandhi was **Gopal Krishna Gokhale.** It was Gokhale's advice that he should first study in detail the socio-political scenario prevalent in the country and then act accordingly.

Movements in India by Gandhiji

Champaran Satyagraha, 1917

- First Civil Disobedience Movement in India.
- Gandhiji was invited by Rajkumar Shukla to listen to farmers facing problems with indigo plantations.
- Peasants were forced to grow indigo on 3/20th part of the land, which was known as the **Tinkathia System**.
- European planters demanded high rents and illegal dues to maximise their profits. A committee was constituted to look into the issue and Gandhiji was a member of the committee. The Tinkathia System was abolished and 25% of the compensation was provided.
- Other leaders related to this movement were Rajendra Prasad, Mazhar-ul-Haq, Mahadeo Desai, Narhari Parekh, JB Kripalani etc.

Ahmedabad Mill Strike, 1918

- It was the first hunger strike in the Indian National Movement by Gandhiji.
- Dispute between cotton mill owners and worker over the issue of discontinuation of plague bonus.
- Workers were demanding a raise of 50% in wages.
- Gandhiji demanded for a 35% hike and took a fast unto death.
- Anusuya Sarabhai was a social worker who invited Gandhiji to fight for these mill workers.

Kheda Satyagraha

- It was the first Non-Cooperation movement by Gandhiji.

- In Kheda district of Gujarat crops had failed but the administration was still hell bent on retrieving the taxes.
- Though there was a remission clause in case of failure of produce, British administrators didn't give remission.
- Leaders associated with Kheda Satyagraha were Sardar Vallabhbhai Patel, Narhari Parekh, and Mohanlal Pandya.

Rowlatt Act, 1919

- Officially named the Anarchical and Revolutionary Crimes Act, popularly known as Rowlatt Act
- The Rowlatt Act was passed in March 1919 by the Central Legislative Council to control the militant nationalist struggles and curtailed the liberty of the people.
- The Bill provided for speedy trial of offences by a special court and had no appeal.
- The provincial government had powers to search a place and arrest a suspected person without warrant. These gave unbridled powers to the government to arrest and imprison suspects without trial for two years maximum.
- It caused a wave of anger in all sections spreading a country-wide agitation by Gandhiji and marked the foundation of the Non-Cooperation Movement. Gandhiji organised the Satyagraha on 14th February, 1919. On 8th April, 1919 Gandhiji was arrested.

Anti-Rowlatt Satyagraha

- Before the protests which was supposed to start on 6th April, 1919, there were large scale violent, anti-British demonstration in major cities.
- It was the first all India protest movement on a mass level.
- He organised Satyagraha Sabha and roped in youths of Home Rule Leagues and Pan Islamists.
- They form of protest finally chosen included observance of a nationwide hartals. .
- These hartals were accompanied by fasting and prayer and Civil Disobedience was against specific laws etc.

Jallianwala Bagh Massacre

- The Jallianwala Bagh Massacre (also known as the Amritsar Massacre), took place on **13th April, 1919**.
- Against the Rowlatt Act, there were protests by Indians and repression was on peak by British Officials.
- Troops of the British Indian Army under the command of Acting Brig-Gen Reginald Dyer fired rifles into a crowd of people who had gathered in Jallianwala Bagh, Amritsar and Punjab.
- The civilians had assembled for a peaceful protest to condemn the arrest and deportation of two national leaders, Satya Pal and Saifuddin Kitchlew.
- This incident shocked Rabindranath Tagore (First Asian Nobel Laureate) to such an extent that he stated whilst returning his 'Knighthood' and said "such mass murderers aren't worthy of giving any title to anyone".
- Gandhiji also surrendered his title 'Kaiser-e-Hind' bestowed upon him by the British.

Khilafat Movement, 1919

- The Khilafat Movement was launched by **Muhammad Ali** and **Shaukat Ali.**
- In 1919, a Khilafat Committee was formed under the leadership of Ali Brothers (Shaukat Ali and Mohammad Ali), Maulana, Ajmal Khan. Gandhiji headed the All India Khilafat Committee. Gandhiji headed the All-India Khilafat Committee
- The movement was aimed to unite the Muslim community under the umbrella of a unified national movement.
- At the Calcutta Session of the Congress in September 1920, Gandhiji convinced other leaders to start a Non-Cooperation Movement in support of Khilafat Movement.
- The Khilafat Movement (1919-1924), was a pan-Islamic, political protest campaign launched by Muslims in British India to influence the British Government and to protect the Ottoman Empire during the aftermath of First World War.

Non-Cooperation Movements (NCM)

From 1919 to 1922, the British were faced with two movements whose bases were masses- Khilafat and Non Cooperation Movements

Main Causes of Non-Cooperation Movements

1. **Resentment at the British after the war:** Indians thought that in return for the extensive support of manpower and resources they had provided to Britain during the First World War, they would be rewarded by autonomy at the end of the war.
2. **Home Rule Movement:** The Home Rule Movement started by Annie Besant and Bal Gangadhar Tilak set the stage for the non-cooperation movement.
3. **Economic hardships due to World War I:** India's participation in the war caused a lot of economic hardships to the people. Prices of goods began to soar which affected the common man.
4. **The Rowlatt Act and the Jallianwala Bagh massacre:** The repressive Rowlatt Act and the brutal massacre at

Jallianwala Bagh, Amritsar had a profound effect on the Indian leaders and the people.

5. **The Khilafat Movement:** During the First World War, Turkey, which was one of the Central Powers, had fought against the British. After Turkey's defeat, the Ottoman caliphate was proposed to be dissolved. Muslims regarded Sultan of Turkey as their Caliph (religious head of the Muslims). The Khilafat movement was launched under the leadership of Ali Brothers (Maulana Mohammed Ali and Maulana Shaukat Ali), Maulana Azad, Hakim Ajmal Khan, and Hasrat Mohani. It got the support from Mahatma Gandhi to persuade the British government not to abolish the caliphate. The leaders of this movement accepted the non-cooperation movement of Gandhiji and led a joint protest against the British.

Note- In 1920, Congress **Nagpur Session took** place and this session endorsed the Non-Cooperation Movement. Congress Working Committee was set up to lead the Congress.Provinces on linguistic basis and ward committee were also set up.

Features of NCM

- The movement was essentially a peaceful and non-violent protest against the British government in India.
- Indians were asked to relinquish their titles and resign from nominated seats in the local bodies as a mark of protest.
- People were asked to resign from their government jobs.
- People were asked to withdraw their children from government-controlled or aided schools and colleges. Students left government schools, and joined 800 national schools under leaders like Acharya Narendra Dev, C.R. Das, Lala Lajpat Rai, Zakir Hussain, and Subhash Bose.
- People were asked to boycott foreign goods and use only Indian-made goods.
- People were asked to boycott the elections to the legislative councils.
- People were asked not to serve in the British army.
- Public Demonstrations: burning of foreign cloth, Picketing of shops selling foreign liquor, Oversubscription to the Tilak Swaraj Fund (one crore rupees collected).
- Local movements such as no-tax protests in Bengal and Andhra, strikes in Assam, Sikh agitation in Punjab, Awadh Kisan Movement, Eka Movement, and Mappila Revolt.
- Communal unity could also be seen at this time in movement.
- It was also planned that if the above steps did not bring results, people would refuse to pay their taxes.
- The INC also demanded Swarajya or self-government.
- Only completely non-violent means would be employed to get the demands fulfilled.
- The non-cooperation movement was a decisive step in the independence movement because, for the first time, the INC was ready to forego constitutional means to achieve self-rule.
- Gandhiji had assured that Swaraj would be achieved in a year if this movement was continued to completion.

Chauri-Chaura Incident, 1922

- In Chauri-Chaura, (Gorakhpur, Uttar Pradesh), police had allegedly beaten up the group of volunteers who were protesting against liquor sale and high food prices.
- Violent mob set fire to a police station killing 22 policemen during a clash between the police and protesters of the movement. This happened on 5th February, 1922.
- Gandhiji called off the movement saying people were not ready for revolt against the British government by Ahimsa.
- Congress working committee in 1922 at the Bardoli Session passed a resolution to stop the Non-Cooperation Movement.
- Most of the leaders like CR Das, Subhash Chandra Bose, Jawaharlal Nehru and Motilal Nehru were not in favour of stopping the movement. They were surprised by the decision to stop it.
- In March, 1922, Gandhiji was arrested and sentenced to jail for 6 years.

Some of the Important Personalities and their role in NCM

Personalities involved	Role
Mahatma Gandhi	The main force behind NCM.
C.R Das	• Moved the main resolution on non-cooperation in the annual session of the Congress in Nagpur in 1920 • His three subordinates and supporters, Birendranath Samsal in Midnapore, J.M. Sengupta in Chittagong and Subhash Bose in Calcutta played a major role in uniting the Hindus and Muslims
Jawaharlal Nehru	• Encouraged the formation of Kisan Sabhas • Was against Gandhi's decision to withdraw the movement

Subhash Chandra Bose	• Resigned from the civil service • Appointed as the Principal of the National College in Calcutta
Lala Lajpat Rai	• Initially did not favour the movement • Later, he was against its withdrawal
Sardar Vallabhbhai Patel	• Spread the movement in Gujarat

Formation of Swaraj Party

- One section led by CR Das, Motilal Nehru and Ajmal Khan wanted to end the boycott of legislative councils, and demanded entry into councils. These groups were called **Swarajists**. Swarajists thought entering the councils would help the Non-Cooperation programme.
- Other sections led by C Rajagopalachari, Vallabhbhai Patel, Rajendra Prasad and MA Ansari came to be known as **'No-Changers'**.
- Council entry would lead to political corruption and loss of revolutionary zeal.They also thought constructive work done would prepare masses for the next phase of Civil Disobedience.
- Hindu-Muslim unity was promoted and programmes to remove untouchability, boycott of foreign cloth andPromotion of Charkha and Khadi was done to establish a sense of self-sufficiency.
- National schools and colleges were set up to promote education. Swarajists were further divided into- **responsivists** and **non-responsivists**.

Achievement of Swarajist Party

- In 1923, the Swarajists were the single largest political group in the Central Assembly, Bombay, and Bengal Councils, and their presence in the Uttar Pradesh Council was not insignificant.
- The Swarajists' electoral victory bolstered their position in Congress against the No Changers.
- The Swarajists won a number of victories in the Legislative Assembly from 1924-25. They were successful in having the Budget thrown out, forcing the government to rely on its certification power.
- The Swarajists backed the Constructive Programme, which advocated for Hindu-Muslim unity, the abolition of untouchability, prohibition, Swadeshi, and boycott.
- **Drawback of Swarajist Party -** Failed to resist perks of power, lost support due to failure in supporting peasants' causes and communal interests.

No-Changer's Constructive Work

- Focused on constructive activities: Education, promoting khadi, Hindu-Muslim unity, fighting untouchability, flood relief, etc.
- These efforts formed the backbone of civil disobedience, engaging various sections of society.
- Critique of Constructive Work National education primarily benefited certain classes; khadi's cost hindered its popularization. Neglected economic grievances of the marginalized while addressing social issues

Simon Commission (1927-1928)

- The Indian Statutory Commission also known as Simon Commison', was a group of seven Members of Parliament under the chairmanship of Sir John Simon (later, 1st Viscount Simon). The commission arrived in British India in 1928 to study constitutional reform in Britain's largest and most important possession.
- It was Government of India Act 1919 that announced that in 10 years from 1919, a royal commission will be set up to report on the working of the act.

Recommendation of Commission

- It proposed the abolition of dyarchy and the establishment of representative government in the provinces.
- It rejected parliamentary responsibility at the centre. The Governor-General was to have complete power to appoint the members of the Cabinet.
- It recommended that separate communal electorates be retained. It accepted the idea of federalism but not in the near future.
- It suggested that a Consultative Council of Greater India should be established which should include representatives of both the British provinces as well as princely states.
- It also suggested that the Indian army should be Indianised, though British forces must be retained.

Why was Simon Commission Boycotted?

- Indians were outraged at their exclusion from the Commission.
- The Congress Party decided to boycott the Commission at their session at Madras in 1927.
- The **Muslim League** led by M A Jinnah also boycotted it. A certain section of members led by Muhammad Shafi supported the government.
- The **Justice Party** in the South decided to side with the government on this issue.

- When the Commission landed in February 1928, there were mass protests, hartals and black flag demonstrations all over the country.
- People were chanting the slogan, 'Simon Go Back.'
- The police resorted to lathi charges to suppress the movement. Even senior leaders like Pandit Nehru were not spared.
- In Lahore, Lala Lajpat Rai, who was leading the demonstration against the Simon Commission, was brutally lathi-charged. He died later that year due to injuries sustained then.
- Dr B R Ambedkar had submitted a report on behalf of the **Bahishkrita Hitakarini Sabha** on the education of the depressed classes in the Bombay Presidency.

Nehru Report, 1928

- On February 12, 1928, All Parties Conference called at Delhi attended by the representatives of 29 organizations in response to the appointment of Simon Commission and challenge given by **Lord Birkenhead** secretary of state for India. It was presided over by M.A Ansari. On May 19, 1928 at its meeting at Bombay, the All Parties Conference appointed a committee with Motilal Nehru as its chairman. The purpose was to consider and determine the principles of the Constitution for India.
- Major recommendation of **Nehru Report** are as follows
    - India should be given Dominion Status with the Parliamentary form of Government with bi-cameral legislature that consists of senate and House of Representatives.
    - The senate will comprise of two hundred members elected for seven years, while the House of Representatives should consist of five hundred members elected for five years. Governor-General will act on the advice of executive council. It was to be collectively responsible to the parliament.
    - There should be Federal form of Government in India with Residuary powers to be vested in Centre. There will be no separate electorate for minorities because it awakens communal sentiments therefore it should be scrapped and joint electorate should be introduced".
    - There will be no reserved seats for communities in Punjab and Bengal. However, reservation of Muslim seats could be possible in the provinces where Muslim population should be at least ten percent.
    - Judiciary should be independent from the Executive
    - There should be 1/4th Muslim Representation at Centre
    - Sind should be separated from Bombay provided it proves to be financially self-sufficient.

Rejection of Nehru Report

- The Muslim League, Hindu Mahasabha, Sikh communalists, as well as the younger section of Congress led by Jawaharlal Nehru and Subhas Chandra Bose, expressed dissatisfaction. Developments at the All Parties Conference further solidified criticism against the idea of dominion status presented in the
- In response, Nehru and Subhas Bose jointly established the Independence for India League

Jinnah Put his 14 Points

- These were basically fourteen demands made by Mohammad Ali Jinnah in 1929, which are popularly known as Jinnah's fourteen points.
    - Following were fourteen demands of Jinnah
        1. The form of the future constitution should be federal, with the residuary powers vested in the provinces.
        2. All provinces must be given equal Autonomy.
        3. All legislatures in the country and other elected bodies shall be constituted on the definite principle of adequate and effective representation of minorities in every province without reducing the majority in any province to a minority or even equality.
        4. In the Central Legislature, Muslim representation shall not be less than one-third.
        5. Representation of communal groups shall continue to be by means of the separate electorate at present it shall be open to any community, at any time, to abandon its separate electorate in favour of joint electorate.
        6. Any territorial distribution that might at any time be necessary shall not in any way affect the Muslim majority in Punjab, Bengal and NWFP provinces.
        7. Full religious liberty shall be guaranteed to all communities.
        8. No bill or resolution shall be passed in any legislature if three-fourths of the members of any community in that body oppose the bill.
        9. Separation of Sindh from Bombay.
        10. Reforms should be introduced in the NWFP and Balochistan on the same footings as in the other provinces.
        11. Muslims should be given an adequate share in all services, having due regard to the requirement of efficiency.
        12. The Constitution should embody adequate safeguards for the protection of Muslim culture, education, language, religion and

personal laws, as well as for Muslim charitable institutions.

13. One-third representation shall be given to Muslims in both central and provincial cabinets.
14. No change will be made in the constitution without the consent of the provinces.

Lahore Session of Congress and Poorna Swaraj

- At the Calcutta Session of Congress (1928), the Nehru report was approved. Motilal Nehru was the President of Congress at this session. The first All India Youth Congress also came into being in this session.
- Younger leaders like Jawaharlal Nehru, Subhash Chandra Bose and Satya Murthy expressed dissatisfaction at the goal of dominion status.
- The government was given a one year period to accept this goal. It was stated that if the government did not accept a Constitution based on dominion status by the end of the year, the Congress would demand complete independence. It would also launch a Civil Disobedience Movement to attain its goal.
- Calcutta Session paved the way for the Lahore Session in 1929. Jawaharlal Nehru was nominated as the President for the Lahore session of the Congress (December 1929) mainly due to Gandhi's backing.
- The following major decisions were taken at the Lahore session :
  - The Round Table Conference was to be boycotted.
  - Complete independence was declared as the aim of the Congress.
  - Congress Working Committee was authorised to launch a programme of Civil Disobedience including non-payment of taxes and all members of legislatures were asked to resign their seats.
  - On 31st December, 1929 at midnight on the banks of Ravi river, the newly adopted tricolour flag was hoisted by Jawaharlal Nehru.
  - 26th January, 1930 was fixed as the first independence, Swarajya Day was to be celebrated everywhere.

Civil Disobedience Movement

- The Indian National Congress authorised Gandhiji to start the Civil Disobedience Movement.
- Gandhi presented eleven demands to the government and gave an ultimatum of 31st January, 1930 to accept or reject these demands.
- Demands made by Mahatma Gandhi to Lord Irwin were opposed by Jawaharlal Nehru.

Gandhiji's Eleven Demands

1. Prohibit intoxicants and liquor
2. Change the ratio between the rupee and the sterling.
3. Reduction in the rate of land revenue,
4. Abolition of salt tax
5. Reduce the military expenditure,
6. Reduce expenditure on civil administration,
7. Impose custom duty on foreign cloth,
8. Accept the Postal Reservation Bill,
9. Abolish the CID Department,
10. Release all Political prisoners
11. Issue licenses of arms to citizens for self-protection.

Salt Satyagraha (Dandi March)

- As British did not responded to the action of Indian national movement. Gandhiji decided to launch a civil Disobedience movement by making Salt Satyagraha as main theme.
- Gandhiji, along with band of Seventy-eight member of Sabarmati Ashram, was to march from him headquarters in Ahmedabad through the village of Gujrat for 240 mile on 12th march, 1930 till 6th April.
- On reaching the coast at Dandi, the salt law was to be violated by collecting salt from the beach.
- Further actions were planned as Gandhi gave the directions wherever possible Civil Disobedience of the salt law should be started.
- Foreign liquor and cloth shops can be picketed, non-payment of tax, boycott court, resign from government service were to be done.

Spread of Salt Disobedience

- Gandhi's arrest came on 4th May, 1930 when he had announced that he would lead a raid on Dharasana Salt Works on the West coast.
- Gandhi's arrest, the Congress Working Committee sanctioned Non-payment of revenue in ryotwari areas; No-chowkidari-tax campaign in zamindari areas; Violation of forest laws in the Central Provinces.
- Different forms of mobilisation like Prabhat Pheris, Vanar Senas, Manjari Senas, Secret Magazines and Magic Lanterns shows were done.
- But in the Salt Satyagraha, Muslim participation was least in comparison to Non-Cooperation Movement (NCM) 1920-22.

Satyagraha at Different Places

1. Tamil Nadu- **C Rajagopalachari** organised a march from Thiruchinapalli to Vedaranniyam on the Tanjore coast.
2. Malabar -**Kelappan** known for Vaikom Satyagraha organised salt march.

3. Andhra- Sibirams were organised.
4. Orissa- Gopal Bandhu Chaudhuri organised in Balasore, Cuttack organised marches.
5. Bihar- Non-tax payment was planned.
6. Peshawar- Badshah Khan also known as **Abdul Gaffar Khan** organised Khudai khidmatgars (Red Shirts) which organised a march.
7. Manipur and Nagaland- **Rani Gaidinliu** at the age of 13 years raised the banner against the British.
8. Dharasana - Sarojini Naidu, Imam Sahib, and Manilal Gandhi led a raid met with brutal police lathi-charge, sparking nationwide emulation.

Gandhi-Irwin Pact

On March 5, 1931, Mahatma Gandhi and Lord Irwin, India's then-viceroy, signed the Gandhi-Irwin Pact. The agreement was signed just before the second round table conference in London began. The Gandhi-Irwin Pact, also known as the Delhi Pact, equalized Congress and the government.

Main Features of Gandhi-Irwin Pact

- The Round Table Conference was agreed to by the Indian National Congress (INC).
- The civil disobedience movement would be halted by the INC.
- Withdrawal of all ordinances restricting Congress's activities.
- Release of those arrested for participating in the civil disobedience movement.
- All political prisoners who have not been convicted of violence should be released immediately.
- Return of confiscated lands that have not yet been sold to third parties.
- Government employees who had resigned would not be treated unfairly.
- The right to produce salt for consumption in coastal villages.
- Picketing must be peaceful and non-aggressive.
- Removal of salt tax.

Karachi Session of Congress in 1931

- The Karachi session of Congress was presided by vallabhbhai Patel.
- Gandhi-Irwin pact was endorsed.
- A resolution admiring the courage, bravery and sacrifice of three martyrs-Bhagat Singh, Sukhdev and Rajguru was passed. They were executed on 23rd March, 1931.
- Two resolutions-one on the fundamental rights and other on the Economic Programme were adopted.

Round Table Conferences

- This are series of Peace conference organised by the British Government and Indian National Movement leaders to discuss constitutional reforms in India.
- There are total three Round Table Conferences were organised from 1930 to 1932.

First Round Table Conference (November 1930, January 1931)

- This was the first conference arranged between the British and the Indians as equals. Congress and some prominent leaders abstained.
- Indian representation by diverse groups: Princely states, Muslim League, Hindu Mahasabha, Sikhs, Parsis, Liberals, Depressed classes, Justice party, Labour, Christians, women, universities, and others.
- The Government of India was represented by Narendra Nath Law, Bhupendra Nath Mitra, C.P. Ramaswami Iyer, and M. Ramachandra Rao.
- Outcome: Inadequate achievements; discussions on India's federation, defense and finance safeguards, transfer of departments, but little implementation, civil disobedience persisted

Second Round Table Conference (September-December 1931)

- The Second Round Table Conference was held in London from 7 September 1931 to 1 December 1931 with the participation of Gandhi and the Indian National Congress.
- Issues: Change in Viceroy from Irwin to Willington, Formation of a National Government in Britain and Opposition by right-wing factions in Britain against Congress's equal negotiation.
- Gandhi advocated a partnership based on equality, immediate responsible government, and Congress's representation of all of India.
- Deadlock on minority issues; separate electorates demanded by various groups, Gandhi opposed.
- Princely states were apprehensive about federation after the suspension of the civil disobedience movement.

Outcome:

Two Muslim-majority provinces were announced— North-West Frontier Province (NWFP) and Sindh.

- The setting up of an Indian Consultative Committee.
- Setting up of three expert committees—finance, franchise, and states.
- The prospect of a unilateral British Communal Award if Indians failed to agree

Participants of Second Round Table Conference

- British delegates belonging to various political parties including the British Prime
- Minister, James Ramsay Macdonald.
- Indian princely states represented by Maharajas, princes and divans.
- British Indians represented by:
- Indian National Congress (INC) – Mahatma Gandhi, Rangaswami Iyengar, Madan Mohan Malaviya
- Muslims – Md. Ali Jinnah, Aga Khan III, Muhammad Iqbal, etc.
- Hindus – M R Jayakar, etc.
- Depressed classes – Dr B R Ambedkar
- Women – Sarojini Naidu, etc.
- Liberals, Justice Party, Sikhs, Indian Christians, Parsis, Europeans, Anglo-Indians, Industry, labour, landlords, Burma, Sindh and other provinces.

Third Round Table Conference (November-December 1932)

- The third Round Table Conference was called on 17th November, 1932. The congress boycotted it. Only 16 delegates attented the session.
- Main personalities involved were Tej Bahadur Sapru and Bhimrao Ramji Ambedkar.
- Discussion of this conference led to the formulation of the Government of India Act, 1935.

Second Phase of Civil Disobedience Movement

- Gandhiji went to England in September 1931 to attend the Second Round Table Conference. But the British Government refused to concede to the demand of immediate grant of Dominion Status.
- Later Congress started no-rent, no-tax compaign in December 1931.
- On return to India, Gandhiji had no choice but to resume the Civil Disobedience Movement.
- Later British Government attempted multiple way to crush congress and they arrested Jawaharlal Nehru on 26th December. On 24th December, their leader Khan Abdul Ghaffar Khan was arrested.
- Finally in April 1934, Gandhiji decided to withdraw the Civil Disobedience Movement as there was no momentum left in to keep the movement going.

Communal Award 1932

- The Communal Award was announced by the British Prime Minister, **Ramsay MacDonald**, on 16th August, 1932. The Communal Award was based on the findings of the Indian Franchise Committee (also called the **Lothian, Committee**).
- It established separate electorates and reserved seats for minorities (Muslims, Europeans, Sikhs, Indian Christians, Anglo-Indians) including the depressed classes.

Poona Pact, 1932

- It was signed by BR Ambedkar on behalf of the depressed classes on 24th September, 1932 with Gandhiji. The Poona Pact abandoned the idea of separate electorates for the depressed classes.
- But the seats reserved for the depressed classes were increased from 71 to 147 in provincial legislatures and to 18% of the total in the Central Legislature.

Revolutionary Activities in Second Phase

Hindustan Republic Association (HRA)

- In October 1924, Ramprasad Bismil, Jogesh Chandra Chatterjee and Sachin Sanyal founded Hindustan Republic Association in areas of Punjab, United Province and Bihar.
- Main objective- organise armed rebellion to overthrow the colonial government and to establish the federal republic of the united states of the India.
- The members of HRA looted the official railway cash at Kakori, Lucknow in 1925.
- Also Ramprasad Bismil, Ashafaqullah, Roshan Singh and Rajendra Lahiri were hanged in this case.
- It later renamed as Hindustan Socialist Republic Association (HSRA)

Hindustan Socialist Republic Association (HSRA)

- Formed under the leadership of Chandra Shekhar Azad.
- Main personalities involved were Bhagat Singh, Sukhdev, Bhagwati charan Vohra, Bejoy Kumar Sinha Etc.
- Bhagat Singh, Azad and Rajguru murdered Saunder in December, 1928.
- To protest against the Public Safety Bill and Trade Dispute Bill which were restrictive in nature. Bhagat Singh and Batukeshwar Dutt threw bombs in the Central Legislative Assembly on 8th April, 1929.
- Bhagat Singh, Rajguru and Sukhdev were executed on 23rd March,1931, in the Lahore conspiracy.

Chittagong Group and Surya Sen

- The most active and renowned among the new "Revolt Groups" was the Chittagong group led by Surya Sen.
- Objective of the Armed Rebellion: Surya Sen, along with associates Anant Singh, Ganesh Ghosh, and Lokenath Baul, aimed to challenge British authority by orchestrating an armed rebellion. The plan involved

seizing two major armouries in Chittagong to obtain arms for revolutionaries, disrupting communication by destroying telephone and telegraph lines and cutting off Chittagong's railway link with Bengal.

- Chittagong Armoury Raid (April 1930): Executed by 65 activists under the Indian Republican Arm Chittagong Branch banner, the raid proved successful. Sen hoisted the national flag, proclaimed a provisional revolutionary government, and later dispersed into nearby villages, targeting government establishments.
- Aftermath and Sen's Fate: Despite the raid's success, Surya Sen was arrested in February 1933 and subsequently hanged in January 1934. However, the Chittagong raid captured the imagination of revolutionary-minded youth, attracting a continuous stream of recruits to revolutionary groups.
- Participation of Women: They engaged in various activities such as providing shelter, carrying messages, and actively participating in armed struggles. Several women, including Pritilata Waddedar (died conducting a raid); Kalpana Dutt (arrested and tried along with Surya Sen and given a life sentence); Santi Ghosh and Suniti Chandheri (schoolgirls of Comilla, shot dead the district magistrate, December 1931), and Bina Das (fired point blank at the governor while receiving her degree at the convocation, February 1932).Drawbacks and Challenges: The movement retained conservative elements, failed to formulate broader socio-economic goals, and did not adequately support the cause of Muslim peasantry against the zamindars (landlords) in Bengal.
- Government Reaction: Harsh response followed by severe repression (20 repressive acts and unleashed the police force). This led to punitive actions, burning of villages in Chittagong, and the arrest of prominent leaders like Jawaharlal Nehru for sedition

11 Third Phase of Indian National Movement (1935- 1947)

Third phase of Indian National Movement began with passing of the Government of India Act, 1935 and this phase lasted till 1947.

Government of India Act, 1935

The Government of India Act was passed by the British Parliament in August 1935. It was the longest act enacted by the British Parliament at that time. It was divided into two separate acts namely, the Government of India Act 1935 and the Government of Burma Act 1935.

Key Provisions of Government of India Act.

1. **All India Federation-** the Act established an All-India Federation, which included both British Indian Provinces and the Indian States. The Instrument of Accession specified the conditions under which a state might join the federation.
2. **Provincial Autonomy-** One redeeming feature of the new Act was that it marked the beginning of Provincial Autonomy. The provinces were allowed to act as autonomous units of administration in their defined spheres. Furthermore, the Act established responsible governments in provinces, which compelled the governor to act on the advice of ministers who were accountable to the provincial legislature. This came into effect in 1937 and was discontinued in 1939. This, however, does not mean that the Act of 1935 established a full-fledged responsible Government in the Provinces.
3. **Division of Subjects-** The approach to forming the federation and implementing provincial autonomy paved the way for the division of subjects between the Centre and the Provinces.
   The division of subjects that were given by the Government of India Act, 1919 was revised, and added some more subjects in it by this Act of 1935 and included three lists.
   a. Federal List
   b. Provincial List
   c. Concurrent List
4. **Dyarchy at Centre- the Act of 1935 abolished dyarchy** at the Provincial level and introduced it at the Centre. There were two categories of federal subjects i.e. Reserved Subjects and Transferred Subjects. The Governor-General remained overall in charge of both the Reserved and Transferred subjects.
5. **Bicameral Legislature-** Under the Government of India Act, 1935, the Central Legislature was bicameral, consisting of the Federal Assembly and Council of States.
6. **Retention of Communal Electorate-** It further extended the principle of communal representation by **providing separate electorates for depressed classes** (scheduled castes), women, and labour (workers).
7. **Federal Court-** The Government of India Act, 1935 provided for the **establishment of a Federal Court** which would interpret the Act and adjudicate disputes relating to federal matters.
8. **Reorganization of Provinces- This Act also did some kind of restructuring or reorganization of the provinces. A province was separated from Bombay and named Sindh. Another thing that was done was the split of Bihar and Orissa to become separate individual provinces of Bihar and Orissa. So this Act formed two new provinces and these are Sindh and Orissa.**
9. **Abolition of the Indian Council of the Secretary-**of State the Government of India Act 1935 abolished the Council of the Secretary of State for India, which was created in 1858.

Provincial Elections

In its Lucknow and Faizpur sessions of Congress (1936), it decided to contest the elections under the new Act of 1935.
Election Manifesto of Congress Congress manifesto for elections of 1937 promised following :

- Total rejection of Government of India Act, 1935 was reiterated.
- Release of prisoners held by the British administration.
- Removal of discrimination based on Gender and caste.
- Transformation in agricultural system
- Reduction of rent, revenue and rural debts Credit on discounted rate
- Right to form trade unions and to strike

Results of Elections 1937

- The election campaign of the Congress met with massive popular response, even though Gandhiji did not address a single election meeting.
- The elections, held in February 1937, showed that a large majority of Indian people supported the Congress, which swept the polls.
- Congress ministries were formed in July 1937 in seven out of eleven provinces.
- Later, Congress formed coalition governments with two others.
- Only Bengal and Punjab provinces had non-Congress ministries.
- Punjab was ruled by the Unionist Party and Bengal by a coalition of Krashak Praja Party and Muslim League.

Congress Ministries in Office (1937-39)

- In the 28 months of Congress rule in the provinces, Congress ministries tried to improve the condition of people in what limited power they had.
- The Congress ministers reduced their salaries to 500 rupees per month. They travelled third or second class in the railways.
- They promoted civil liberties, repealed restrictions on the press and radical organisations.
- They permitted trade unions and Kisan organisations to function and to grow. Police powers were curbed.
- In Bombay, land confiscated during the Civil Disobedience Movement were restored. Pensions of officials associated with the Civil Disobedience Movement were also restored.
- Measures for welfare of Harijans were taken up temple entry, use of public facilities etc.
- Support was given to Khadi and other village industries through subsidies and other measures.
- Education at primary and secondary level was given attention. The technical and higher education was also promoted.

Resignation of Congress Ministries

- In September 1939, the Second World War broke out and Britain declared India's support for war without consulting Indians.
- Congress' response was moderate and well measured looking at the aim of war as it was being fought against fascist nations.
- At the Wardha Congress Working Committee meeting in September 1939, Gandhi's stand wasunconditional support to British war efforts.
- Other leaders like Subash Chandra Bose wanted to take advantage of Britain's and start a mass movement.
- The Congress Working Committee (CWC) decided to not support Britain's war efforts and also asked for the Government's aim of war.
- Lord Linlithgow's statement declared the aim of war to stop the aggression and also declared that all interested parties would be consulted to modify the Government of India Act, 1935. A consultative Committee was immediately formed.
- He also had an ulterior motive of using Muslims League and Princes of states against Congress.
- Defence of India Ordinance had been enforced on the same day the war was declared. Thus civil liberties were restricted.
- In May 1940, a top secret Draft Revolutionary Movement Ordinance had been prepared, aimed at launching a crippling pre-emptive strike on the Congress.
- Congress was totally dissatisfied by this response and decided not to support the war and Congress Ministries resigned from the Provinces at CWC meeting in October 1939.

Tripuri Session and Forward Bloc (1939)

- Gandhiji retired from Congress in 1934 and Congress came under Jawahar Lal Nehru's leadership.
- At the same time Subhash Chandra Bose was chosen unanimously in February 1938 session of Congress at Haripura.
- Due to differences between Gandhi and Bose, Gandhiji fielded Pattabhi Sitaramayya as candidate. But he was defeated and Bose re-elected.
- Later, Bose stepped down from the Presidency in Tripuri Session and he formed Forward Bloc in 1939 within the Congress.

August Offer, 1940

- The events of World War II turned in favour of Hitler. Thus, the British Indian Government under Viceroy came up with the August Offer.
- Dominion status as the objective for India.
- Expansion of the Viceroy's executive council, which would have a majority of Indians (whowould be drawn from major political parties).
- Setting up of a Constituent Assembly after the war where mainly Indians would decide the Constitution.
- This decision would be according to their social, economic and political conceptions.
- No future Constitution was to be adopted without the support of consent of minorities.

Reaction to August Offer

- Congress rejected the August offer as there was no offer to form a national government.
- Nehru rejected it saying, "Dominion Status concept is dead as a doornail".
- Muslim League also didn't respond positively and declared that partition was the only way forward.
- For the first time accepted Dominion status was explicitly offered, Indian's request to form a Constituent Council to frame Constitution for themselves was also accepted.
- In July 1941, the Viceroy's Executive Council was enlarged to give the Indians a majority of 8 out of 12 for the first time, but the British remained in charge of defence, finance and home.
- The National Defence Council was set up with purely advisory functions.

Individual Satyagraha

The objectives of launching individual Satyagraha were:

- To show that nationalist patience was not due to weakness.
- To express people's feeling that they were not interested in the war and that they made no distinction between Nazism and the double autocracy that ruled India.
- To give another opportunity to the government to accept Congress' demands peacefully.
- The demand of the satyagrahi would be the freedom of speech against the war through an anti-war declaration. They were supposed to march towards Delhi to convert the movement into Delhi Chalo Movement.
- Vinoba Bhave was the first to offer the Satyagraha and Nehru, the second.
- The movement generated little enthusiasm in people as there were differences among the Congress about how to take forward the struggle and about participating in the Second World War. Thus, it was suspended.

Cripps Mission, 1942

- In March 1942, a mission headed by Stafford Cripps was send to India with Constitutional proposals to seek Indian support for the war. Following were the reasons for sending Cripps Mission to India:
  - The Cripps mission's primary goals were to win Indian cooperation and gain backing for the British War (Second World War).
  - First of all, Japan had recently joined the conflict, and the Allies had been concerned by its early success. Completely overrun were the Philippines, Indonesia, Indo-China, and Malaysia. Singapore had already fallen and Burma was about to fall apart completely. India was vulnerable to a Japanese attack as well. The constitutional dispute that complicated the war effort was something the British administration intended to resolve.
  - Second, during their tour to India in February 1942, George Marshall and Madame Chiang Kai Shek realized the value of India in the fight against Japan in the Eastern zone. They also believed that only an India that was willing could accomplish that efficiently. They, therefore, urged the British government to accept India's official proposal.
  - Thirdly, there was a rising sentiment, especially among British Allies, that India's proposals should be acknowledged by Britain in order for it to successfully participate in the war effort.

Significance of Cripps Mission

- A solid plan was made for framing the constituent assembly.
- The provinces were free to form separate unions and constitutions.
- For the first time, sole responsibility for framing the constitution was given to Indian hands.
- Indian Union was free to either maintain the relationship or withdraw from the Commonwealth.
- In the administration during the interim period, a large number of Indians were given positions.

Failure of Cripps Mission

The Cripps Mission was a big failure. The Congress Working Committee on 11th April, 1942 rejected the Cripps Mission. Reasons for its Failure.

Reasons for its Failure were

- The Cripps Mission was a big failure. The Congress Working Committee on 11th April, 1942 rejected the Cripps Mission. Reasons for its failure were:
  - The Congress objected to dominion status and demanded full transfer of powers.
  - Right of Provinces to secede was not favourable for the Indian Union to come up.
  - Retention of Governor-General supremacy No immediate transfer of power
  - Nehru and Maulana Azad were the official negotiators for the Congress. The Muslim League objected to idea of a single Indian Union.
  - Muslim League did not like the machinery for the creation of a Constituent Assembly.
  - Pakistan not being explicitly offered also disappointed Muslim League leaders.
  - An important reason for the failure of the negotiations was the incapacity of Cripps to bargain and negotiate. He had been told not to go beyond the Draft Declaration.
  - Winston Churchill, Amery (the Secretary of State), Linlithgow (the Viceroy) and Wavell (the Commander-in-Chief), did not want Cripps to succeed. They constantly opposed his efforts to accommodate Indian opinion.

Quit India Movement, 1942

- The Quit India Movement, also known as the August Movement or **August Kranti**, was a rallying call issued by Mahatma Gandhi from the Bombay session of the All-India Congress Committee in Mumbai on August 8, 1942. It was a part of Mahatma Gandhi's Civil Disobedience Movement, which aimed to end British rule in India.
- After the Failure of Cripps Mission, Gandhiji formulated a resolution and put forward a call for withdrawal of British and Non-Violent, non-cooperation movement against Japanese invasion.

- The idea of a struggle was accepted at the CWC meeting in Wardha on July 14, 1942. The Congress Working Committee met in Wardha in July 1942 and decided to give Gandhi command of the nonviolent mass movement.The resolution is commonly known as the 'Quit India' resolution.
- Mahatma Gandhi began the Quit India movement at **Gowalia Tank Maidan** in Mumbai, popularly known as August Kranti Maidan.
- The slogans of the movement were "Quit India" and "Bharat Chodo." Gandhi gave the people the mantra, **"Do or die."**
- It was supposed to be a peaceful, nonviolent movement to persuade the British to grant India independence, according to the Congress doctrine.

Reasons for Quit India Movement

- The Second World Conflict had begun in 1939, and Japan, as one of the Axis Powers opposing the British in the war, was gaining ground on India's north-eastern frontiers.
- The British had abandoned their colonies in Southeast Asia, leaving its people to fend for themselves. The Indian public, who had misgivings about the British ability to defend India from Axis assault, was not impressed by this move.
- Gandhi also stated that if the British were to leave India, Japan would have no cause to invade the country.
- Hearing about British military defeats, and wartime hardships such as high prices for key necessities fuelled animosity of the British government.
- The INC called for a major civil disobedience movement when the Cripps Mission failed to provide any type of constitutional solution to India's challenges.

Who were the Participants of Quit India Movement?

- Youth the students of school and colleges, remained in the forefront.
- Women especially school and college girls, actively participated, and included **Aruna Asaf Ali**, **Sucheta Kriplani** and **Usha Mehta**. (started an underground radio in Bombay)
- Also Workers organized strikes at various places.
- Muslims helped by giving shelter to underground activists. There were no communal clashes during the movement.
- **Communist** did not join the movement; in the wake of Russia being attacked by Nazi Germany, the communists began to support the British war against Germany and the Imperialist War became the People's War.
- Also **Muslim League** opposed the movement fearing that if the British Left India at that time, the Minorities would be oppressed by the Hindus.

Parallel Governments formed during Quit India Movement

1. Ballia (Uttar Pradesh)
   - Tenure - One week, August 1942.
   - Leadership - Chittu Pandey
   - All the powers of district officials were taken away and all the Congress leaders in jail were released.
2. Tamluk (West Bengal)
   - Tenure December, 1942 to September 1944.
   - Leadership Satish Samant, Matangini Hazara
   - Jatiya Sarkar came into existene. It undertook cyclone relief work, gave grants to schools and organised an armed Vidyut Vahini.
3. Satara (Maharashtra)
   - Tenure August 1943 to May 1946.
   - Leadership - Nana Patil, VB Chavan, Achyut Patwardhan
   - Nyayadan Mandals or People's court were set up and justice dispersed.

Significance of Quit India Movement

- The campaign continued without the command of Mahatma Gandhi or any other leader, who were all imprisoned when it began.
- People from all walks of life turned out in large numbers.
- Students, workers, and peasants were the movement's backbone, while the upper classes and bureaucracy remained mostly loyal.
- Loyalty to the government has deteriorated significantly.
- This also demonstrated the depths to which nationalism had progressed.
- The movement established the fact that it was no longer possible to rule India without the consent of the Indian people.
- Although a certain degree of the popular initiative had been sanctioned by the leadership itself, subject to the limitations of the instructions, the element of spontaneity was higher than before.
- Furthermore, Congress had spent a long time ideologically, politically, and organizationally prepared for the struggle.
- Following the uprising among the masses, the British began to seriously consider the topic of Indian independence.
- In the 1940s, it changed the nature of political negotiations with the British Empire, paving the path for India's independence.

- The movement was significant in that it put the demand for independence on the immediate agenda of the national movement.

Subhas Chandra Bose and Indian National Army

- Subhas Chandra Bose was born on 23 January 1897 in Cuttack (Orissa) to Janakinath Bose and Prabhavati Bose. He was the ninth child and had 13 siblings.
- He joined B.A. Philosophy in Presidency College, Calcutta from where he was expelled for participating in an incident against the professor E.F.Oaten. Later in 1918, he graduated in Philosophy from Scottish Church College.
- In 1920, Subhas Chandra Bose took the Indian Civil Service examination and ranked fourth. However in 1921, he later changed his mind and refused to attend the final stage of examination as he felt that one cannot serve his/her country fully if he/she is chained onto Civil Service.
- He was impressed by the teachings of Swami Vivekananda which influenced the socialist political ideology of Bose.
- The people of Germany called him 'Netaji'.

Indian National Army (INA)

- Mohan Singh created an army of retreating soldiers from Malaya and Prisoners of war from Japan. By the end of 1942, 40,000 men were ready to join the INA.
- INA would go into action only on the invitation of the Indian National Congress and the people of India. The step to form this army has been seen as a check against the misconduct of the Japanese against Indians in South-East Asia and as a bulwark against a possible future Japanese invasion in of India.
- After the Quit India Movement, Mohan Singh wanted to launch an invasion on India with the help of the Japanese with larger Indian troops. However, differences emerged over the role to be played by INA. Finally, Mohan Singh was imprisoned by the Japanese.

Active Phase of INA

- In June 1943, Subhash Chandra Bose met the Japanese Prime Minister in Tokyo and secured permission for INA.
- Rashbihari Bose fled to Japan in 1915 due to failed revolutionary activities in India and became a naturalised citizen of Japan.
- He made a lot of effort in getting the Japanese interested in the Indian Independence Movement. He had created the Indian Independence League (IIL) in 1942, in Tokyo.
- After the formation of INA, he decided to fly to Singapore and place INA under the Indian Independence League.
- After Subhash Chandra Bose reached Singapore, he met Rashbihari, who transferred the control and leadership of the Indian Independence League and the INA to Subhash in July, 1943.
- On 21st October, 1943, Subhash Chandra Bose formed the Provisional, Government for Free India at Singapore.
- The famous slogan-"Give me blood, I will give you freedom" was given here.
- This provisional government declared war on Britain and the United States and was recognised by the Axis powers.
- A women's regiment called the Rani Jhansi Regiment was also formed.
- On 6th November, 1943, Andaman and Nicobar islands were given by the Japanese army to the INA; the islands were renamed as Shahid Dweep and Swaraj Dweep respectively.
- The INA headquarters was shifted to Rangoon (in Burma) in January 1944 and the war "Chalo Delhi!" became a famous cry.
- On 6th July, 1944, Subhash Chandra Bose addressed Mahatma Gandhi as 'Father of Nation' from the Azad Hind Radio.
- The Azad Hind Fauj crossed the Burma border and stood on Indian soil on 18th March, 1944 then advanced up to Kohima and Imphal.
- On14th April, Colonel Malik of the Bahadur Group hoisted the INA flag for the first time on the Indian mainland at Moirang, in Manipur.
- NA's hopes of liberating the nation were quashed with the Japanese retreat, which continued until mid-1945. On August 15, 1945, Japan surrendered in the Second World War. With this, INA also surrendered.

INA Trials

- Public trials were held for hundreds of INA prisoners. Mass pressure against INA trials led to a decisive shift in government policy.
- The first INA trial took place in November 1945 at the Red Fort in Delhi, with Prem Kumar Sehgal, a Hindu, Shah Nawaz Khan, a Muslim, and Gurbaksh Singh Dhillon, a Sikh. This acted as a common denominator for all Indians.
- Use of Indian Army units to restore French and Dutch colonial rule in Vietnam and Indonesia increased anti-imperialist sentiment among the urban population and the army.

- At the post-war Congress session in Bombay (September 1945), a robust resolution declared Congress's support for the INA cause.
- Bhulabhai Desai, Tej Bahadur Sapru, Kailash Nath Katju, Jawaharlal Nehru, and Asaf Ali organized the defence for INA prisoners in court. INA Relief and Enquiry Committee helped the affected persons.

Course of Events for Independence

1. Rajagopalachari Formula (March 1944)

- C Rajagopalachari proposed a formula for Congress and Muslim League cooperation. It was a tacit acceptance of the League's demands for Pakistan and Gandhi supported the formula.
- Main points of CR formula-
  - Muslim League to endorse Congress demand for the independence.
  - The league was to cooperate with the Congress in forming a Provisional government at centre.
  - It was to be decided by plebiscite for the Muslim majority areas, whether or not to form a separate sovereign state.
  - In case of partition, agreement to be made jointly for safeguarding defence, commerce, communications etc.
- Jinnah wanted the Congress to accept the Two Nation Theory demand.
- He wanted only Muslims to vote in plebiscite in the Muslim majority areas.

2. Desal-Liaqat Pact, 1945

- Bhulabhai Desai who was the leader of Congress Party in Central Legislative Assembly with deputy leader of Muslim League in the Assembly came up with a proposal for the formation of interim government at the centre.
- Major features were as follows:
  - An equal number of representatives for both the Muslim league and the Congress in the Central Executive and 20% seats were to be reserved for minorities
  - No final settlement could be reached with this proposal also.

3. Wavell Plan

- The elections in England necessitated a sincere effort on reaching a solution. A conference was convened by the Viceroy Lord Wavell, at Shimla in June 1945
- The Main proposals of Wavell plan were as follows
  - With the exception of Governor-General and Commander-in-Chief all other members in the executive council are to be Indians.
  - Both Hindus and Muslims were to have equal representation. . The reconstructed council was to function as an interim government.
  - Governor-General was to exercise his veto on the advice of ministers.
  - Congress objected to the plan as it reduced the Congress as a pure caste Hindu Party.
  - Muslim League wanted all Muslim members to be league nominees.

4. Three Upsurges (Winter of 1945–46)

- November 21, 1945: Calcutta witnessed a major upsurge related to the INA trials.
- On November 21, 1945, a student procession occurred, involving Forward Bloc sympathizers, Student Federation of India (SFI) activists, and Islamia College students allied with the League and Congress.
- The procession marched to Dalhousie Square in Calcutta, symbolizing anti-imperialist unity by tying flags.
- The protestors refused to disperse and faced lathicharging by the authorities.
- In response, the protestors threw stones and brickbats, leading to the police firing, resulting in the death of two individuals.
- On February 11, 1946, the protest continued, led by Muslim League students with participation from Congress and communist student organisations. It was to protest the seven-year sentence given to INA officer Rashid Ali.
- Despite arrests, students defied Section 144, leading to more arrests.
- The agitating students faced lathi-charging in subsequent clashes with the authorities

5. Royal Indian Naval Ratings Revolt

- On 18th February, 1946 in Bombay, the Royal Indian Navy Ratings went on a strike to protest the racial discrimination, abuse by senior officers and use of the Indian troops in Indonesia etc.
- Other naval branches also joined them later. They hoisted the tricolour flags and went around Bombay in cars. They threatened the policemen and Europeans.
- They became a symbol to people and supported the cause of freedom. They cheered for them on roads and offered food and drinks.

6. Cabinet Mission Plan (March 1946)

- The Cabinet Mission 1946 was an initiative formulated by Clement Attlee, the then Prime Minister of the United Kingdom. The Cabinet Mission was sent to India in February 1946. The sole purpose of the Cabinet Mission was to find out the ways and means for the peaceful transfer of power to India. The then Viceroy of India, Lord Wavell did not involve himself much in the Cabinet Mission 1946.

- The Cabinet Mission was sent to India in 1946 with the following objectives:
  - To formulate ways for the transfer of power to the Indians in a peaceful manner.
  - To grant independence and thereby preserve India's unity.
  - To formulate machinery for framing the Constitution.
- Major recommendations of the Commission were
  - Thesubcontinent was to be divided into three major groups of provinces: Sections A, B and C.
    1. Section A Madras, Bombay, Central Provinces, United Provinces, Bihar and Orissa, which were of Hindu Majority.
    2. Section B Punjab, North-West Frontier Province and Sind, these were Muslim majority areas.
    3. Section C Bengal and Assam Muslim majority areas.
  - Rejection of a full-fledged Pakistan.
  - Provincial to have autonomy and residual powers. Common centre for defence, communications and external affairs.
  - Three-tier executive and legislature at province, princely states and union level.
  - Local provincial governments were to have the choice of opting out of the group in, which they found themselves should a majority of their populace vote to do so.
  - A Constituent Assembly was to be formed by proportional representation, which will form the interim government

Composition of Constituent Assembly

- The proposed Constituent Assembly was to consist of 292 members from British India and 93 from the Indian States.
- The British India members were to be divided into 210 General, 78 Muslims and 4 Sikh seats.
- In the preliminary meeting, the assembly was to elect not only a chairman and other office bearers but also an Advisory Committee.

7. Elections According to Cabinet Mission Plan 1945-46

- Congress Performance- Secured 91% of non-Muslim votes and won 57 out of 102 seats in the Central Assembly. Attained a majority in most provinces except Bengal, Sindh, and Punjab. NWFP and Assam, claimed for Pakistan were Congress-majority provinces.
- Muslim League's Performance- Received 86.6% of Muslim votes and won 30 reserved seats in the Central Assembly Gained a majority in Bengal and Sindh. Established itself as the dominant party among Muslims. In Punjab, a Unionist-Congress-Akali coalition under Khizr Hayat Khan assumed power. Key Features of Elections
- Witnessed communal voting due to separate electorates.
- Limited franchise: For provinces, less than 10% of the population could vote, for the Central Assembly, less than 1% was eligible.

8. D-Day (Direct Action Day, 16 August, 1946)

- This happened, when the Viceroy, Lord Wavell, invited the Congress to form an interim government, still hoping that details could be worked out later.
- Nehru formed a cabinet, which included two Muslims, but Jinnah was convinced that the Hindus could not be trusted to treat the Muslims fairly. He called for a day of Direct Action in support of a separate Pakistan.
- The League decided that 16th August, 1946 would be observed as Direct Action Day throughout the country.
- Thus, began India's bloodiest year of civil war since, the mutiny nearly a century earlier.
- The Hindu-Muslim rioting and killing that started in Calcutta sent deadly sparks of fear to every corner of the subcontinent, as all civilised restraint seemed to have had disappeared.

9. Interim Government

On 12th August, 1946, the Viceroy Lord Wavell invited Congress to form the government under the leadership of Jawaharlal Nehru, which finally came into being on 2nd September, 1946. Following are important events related to formation of Interim Government:

- The Muslim League kept out initially.
- The Interim Government was composed of 12 members including 3 Muslims nominated by the Congress.
- It was for the first time since, the coming of the British that the Government of India was in Indian hands.
- On 13th October, the Muslim League decided to join the interim government. On 26th October, five nominees of the league joined the government.
- Congress appointees resigned to make room for the league nominees (two seats were already vacant, while Mr Sarat Bose, Sayyid Ali Zahir and Sir Shafat Ahmed Khan resigned).
- The Muslim League joined the interim government not to work sincerely and cooperate with the Congress, but to block the functioning of the new government.
- Liaquat Ali used his position as Finance Minister in the interim government to fulfil this aim of the league. This strategy of the league effectively brought the business of the government to a virtual standstill

Interim Government (1946)

Party	Member	Portfolios
Congress	Pt Jawaharlal Nehru	External Affairs and Commonwealth Relations
	Sardar Vallabhbhai Patel	Home, Information and Broadcasting
	Dr. Rajendra Prasad	Food and Agriculture
	Dr John Mathai	Industries and Supplies
	Jagjivan Ram	Labour
	Sardar Baldev Singh	Defence
	CH Bhabha	Works, Mines and Power
Muslim league	Liaquat Ali Khan	Finance
	Abdur Rab Nishtar	Posts and Air
	C Rajagopalachari	Education and Arts
	Ghazanfar Ali Khan	Health
	Jogendra Nath Mandal	Law

10. Atlee's statement (20th February, 1947)

The Prime Minister of Britain Clement Atlee declared on February 20, 1947 in the House of Commons that the British would quit India after transferring power into the responsible hand not later than June 1948. The idea was that the Indians should settle their issues before that. He also announced the appointment of Lord Mountabatten as Viceroy in place of Lord Wavell.

- The statement contained clear hints of partition and even Balkanisation of the country into numerous states and was, in essence, a reversion of the Cripps offer.
- The date was fixed by the government to prevent any further escalation of the constitutional crisis and to portray the British's sincerity.

Mountbatten Plan (June 3rd Plan)

- Lord Mountbatten, India's last Viceroy, released a plan on the country's independence from the British on 3rd June, 1947. The plan, famously known as the Mountbatten Plan. It was the 'Last Plan for Independence' of India.
- The Indian Independence Act of 1947, which was passed in the British Parliament and received the royal assent on 18th July, 1947, was drafted based on the Mountbatten Plan.
- The June 3rd plan announced that India would be splitting into two nations after its independence India and Pakistan. The division came into effect on 15th August, 1947.
- The plan included the principles of partition and gave autonomy and sovereignty to both India and Pakistan. It also gave the nations the right to form their own Constitution.
- The plan was accepted by both the Congress and the Muslim League. . Under this plan, the Princely states, such as Jammu and Kashmir, were given a choice to either remain independent or join India or Pakistan.
- Until the formation of new constitutions, the Governor-General was made a constitutional head, He was made responsible for assenting to laws passed by the constituent assemblies of the nations as part of this plan.
- Thus, the League's demand was conceded to the extent that Pakistan would be created and the Congress' position on unity was taken into account to make Pakistan as small as possible. Mountbatten's formula was to divide India but retain maximum unity.

Indian Independence Act, 1947

The legislation was drafted by the Labour Government of Clement Attlee. It is based totally on the Mountbatten Plan or the 3rd June Plan which turned into formulated after the leaders of the Indian National Congress and the Muslim League agreed to the suggestions of the Viceroy Lord Mountbatten.

Provisions of Act are as follows

- The British Parliament passed the Indian Independence Act on July 5, 1947 and received royal assent on July 18, 1947. It was implemented on August 15, 1947. It was based on the Mountbatten Plan.
- It provided for the creation of two independent dominions, India and Pakistan, effective from August 15, 1947.
- Each dominion had a Governor-general responsible for implementing the Act.
- Constituent assemblies of the new dominions exercised legislative powers, leading to the dissolution of the existing Central Legislative Assembly and the Council of States.
- Till the adoption of a new constitution by each dominion, the governments operated under the Government of India Act, 1935.
- M.A. Jinnah became the first Governor General of Pakistan.
- Lord Mountbatten continued as the Governor General of India, upon India's request.
- From now on, the relationship of the British government with India will be managed through the Office of Commonwealth Affairs.

- The King of England renounced the title of King and Emperor of India.
- Pakistani territories include East Bengal, West Pakistan, Sindh, and British Baluchistan.

Partition of India

- The Indian nationalists accepted partition not because there were two nations in India - a Hindu nation and Muslim nation but because of following reasons:
  - The historical development of communalism, both Hindu and Muslim, over the past 70 years or so had created a situation where the alternative to partition was mass killing of lakhs of innocent people in senseless and barbaric communal riots.
  - Riots had not been confined to one section of the country that Congress leaders could have curbed them.
  - Two Nation Theory was actively promoted by Jinnah.
  - Foreign Government also tried to further these divisions, take advantage and encouraged these riots.

Redcliffe Boundary Commission

- A Consultative Committee in July 1947 recommended how the Punjab and Bengal regions of the Indian subcontinent were to be divided between India and Pakistan.
- The Commission appointed by Lord Mountbatten, consisted of four members from the Indian National Congress and four from the Muslim League and was chaired by Sir Cyril Radcliffe.
- The commission's mandate was to draw boundaries in the two regions that would keep intact as much as possible, the most-cohesive Hindu and Muslim populations within Indian and Pakistani teritory, respectively.

12 Governors, Governor-Generals and

- The East India Company was run by the Governor of Bengal till 1772 AD. Madras and Bombay presidencies also had separate Governors.
- After 1772 AD, through Regulating Act of 1773, Governor of Bengal was made Governor-General Bengal. This setup continued till 1833 AD Warren Hastings was the first Governor-General Bengal.
- Lord William Bentick was the First Governor-General of India as from 1833 to 1857
- In Government of India Act, 1857, the name of Governor-General of India was also called as Viceroy (representative of crown). Lord Canning was the first Viceroy of India.

Governors of Bengal (1757 to 1774)

Governor of Bengal	Time period	Significant work
Robert Clive	1757-60 and 1765-67	• Victory of Battle of Plassey • Brought policy of Dual Government • He established Society for Trade in 1770
John Zephaniah Holwell	1760	• Temporary Governor • Survived in Black Hole Incidence of Culcutta in June 1757.
Henry Vanisttart	1760-65	• Battle of Buxar was fought
John Cartier	1769- 1772	• First famine of modern India occurred
Warren Hastings	1772	• He abolished the Dual Government system

Governor-Generals of Bengal (1773- 1833)

Governor-Generals	Time Period	Significance
Warren Hastings	1773- 1784	• The first Governor-General Bengal of India was Warren Hasting from 1773 to 1784. • End to the dual system of administration • Implemented the Regulating Act of 1773 • Made Supreme Court at Calcutta. • formed under him Asiatic Society of Bengal. • Fought First Anglo-Maratha War and Treaty of Salbai
Lord Cornwallis	1786-1793	• Cornwallis is called 'the father of civil service in India'. He started the civil services for administration in British India. • He was the first person to codify laws in 1793. The code separated the revenue administration from the administration of justice. This is known as Cornwallis Code. • Created post for District Judge. • In his period, third Anglo-Mysore war took place and treaty of Seringapatam took place.
Sir John Shore	1793 to 1798	• His rule saw Battle of Kharda. • Charter Act of 1793 was passed in his tenure.
Lord Wellesley	1798 to 1805	• He vigoursly applied policy of Subsidiary Alliance. • Founded board of Trade • He Founded Fort Williams College. • Fourth Anglo-Mysore war was fought in his rule. • Madras presidency was formed under his Governorship. • Treaty of Bassein was part of his rule.
Sir George Barlow	1805-1807	• In his rule Vellore Mutiny of Sepoy took place in 1806 AD.
Lord Minto I	1807 to 1813	• Treaty of Amritsar took place under his rule. • Charter Act of 1813, was also passed during his tenure.
Lord Hastings	1813 to 1823	• Participated in Pindari War, which resulted in

		suppression of the Pindaris. • He fought the third Maratha War from 1817 to 1818. • He abolished Peshwaship.
Lord Amherst	1823 to 1828	• During his tenure, Barrackpore Mutiny took place in 1824. • He fought first Burmese war from 1824 to 1826.

Governor-Generals and Viceroys of India (1828 to 1950)

By Charter Act of 1833, the post of Governor-General of india was made and territories of Bengal, Madras, Bombay and other territories, placed under his control.

1. **Lord William Bentick**
   - He was the Last Governor-General of Bengal and First Governor-General of India from 1833 to 1835.
   - He is said to be the Father of Modern Western Education in India.
   - He took steps for abolition of Sati.
   - Suppression of Thugee was another reform undertaken by him in 1830.
   - He also contributed in bringing Macauley Minutes in India and English was made the official language of the British administration.
   - He set up a Medical College and Hospital in Kolkata.
2. **Sir Charles Metcalfe (1834 to 1836)**
   - He is known for freeing the press in India.
   - He passed the famous Press Law, which removed the restrictions placed on press.
3. **Lord Auckland (1836 to 1842)**
   - First Afghan war took place in his reign.
   - Dedicated himself to the improvement of native schools and the expansion of the commercial industry of India.
4. **Lord Ellenborough (1842 to 1844)**
   - He brought the Indian Slavery Act, 1843, which abolished slavery in India.
   - Sindh was annexed during his reign.
5. **Lord Hardinge I (1844-1848)**
   - First Anglo-Sikh war took place in his reign.
   - He took steps to abolish female infanticide and human sacrifice.
6. **Lord Dalhousie (1848 to 1856)**
   - He became Governor-General in 1848 at the age of 36.
   - His major Doctrine of Lapse was the crucial step for expansion of British in India.
   - During his reign Second Anglo Sikh war and Second Anglo-Burmese war was fought.
   - A Major revolt by Santhals in 1856 AD took place in his tenure, which was supressed.
   - **Some Important work by Dalhousie**
     - He laid the first railway line connecting Thane to Mumbai.
     - He laid the first telegraph line.
     - Established Engineering College in Roorkee.
     - Work in line for abolition of titles and pensions.
     - He started competetative examination for Indian Civil Services.
     - Work for Widow Remarriage Act.
7. **Lord Canning (1856- 1862)**
   - He was the last Governor-General of India. Post-1857 Revolt, Governor-General of India was made Viceroy of British India and Canning became the first Viceroy of India/British India.
   - On the recommendation of Wood's Dispatch, Universities of Calcutta, Bombay and Madras were founded in 1857.
   - The revolt of 1857, took place in his Governorship.
8. **Lord Elgin I (1862- 1863)**
   - The Wahabi Movement, which was a Pan-Islamic Movement, began in his period.
   - He died in dharmshala in 1863.
9. **Sir John Lawrence (1864 to 1869)**
   - The Bhutan War took place in his reign.
   - He also created an Indian Forest Department.
   - In his reign, a Famine Commission was set up under George Campbell to deal with the famine.
   - Establishment of High court in Calcutta, Madras took place during his reign.
10. **Lord Mayo (1869- 1872)**
    - Financial Distribution between centre and state introduced for the first time by Lord Mayo.
    - The organisation of Statistical Survey of India under WW Hunter was done and the first census of India was taken in 1872.
    - Mayo College for Royal Elite was set up and Rajkot College in Kathiawar.
    - Department of agriculture and commerce was established.
    - Lord Mayo was the only Governor-General who was killed in India. He was killed by Sher Ali Afridi in Port Blair
11. **Nord Northbrook (1872to 1876)**
    - Kuka Movement of Punjab was took place in his reign.

- He contributed Rs 10000 to Mohammedan Anglo Oriental College.

12. Lord Lytton (1876 to 1880)

- In his Reign, the Vernacular Press Act was passed in 1878. Newsapers were banned in the Indian language because of this act. This Act was also known as the Gagging Act.
- During his reign, Delhi Darbar was organised on 1st January, 1877 in which Queen Victoria was honoured with the title of Kesar-e-Hind.
- He Abolished tax on cotton for British traders
- He lowered the age from 21 to 19 for civil services exam

13. Lord Rippon (1880 to 1884)

- He repealed the Contraversial Arms and Vernacular press act.
- He was the most loved Viceroy of India.
- He set up Local self-governments – Panchayats and Municipal Boards due to which he was known as Father of Self Government.
- He opened Punjab and Allahabad University.
- Illbert Bill Contraversy took place during his time in 1883.
- He formed a Hunter Commission in 1882, which worked to improve primary education in India.

14. Lord Dufferin (1884 to 1888)

- Third Anglo-Burmese war took place during his reign.
- Indian Nation Congress was formed during his reign in1885.

15. Lord Landsdowne (1888-1894)

- The Second Factory Act, 1891 was passed during his reign.
- Indian Councils Act, 1892 was passed during his reign.
- It was period when the boundary line between India and Afghanistan was determined. This Border line is famous by name **Durand Line**.

16. Lord Elgin II (1894 to 1899)

- Two British Officials Rand and Amherst, were assassinated by Chapekar Brothers in 1897 in his tenure.
- Munda Uprisings from 1899 took place under his reign.
- Famine Commission from 1898, under the chairmanship of James Lyall was set up.

17. Lord Curzon (1899 to 1905)

- His famous work is Partition of Bengal which resulted into estern and western land.
- He established Indian Universities Commission under Thomas Raleigh in 1902. Also later Indian Universities Act was passed to Control universities.
- He established Criminal Investigation Department in Police Department.
- Agriculture Research Institute, Pusa was established in his reign.

18. Lord Minto II (1905 to 1910)

- Muslim League was founded by Aga Khan in 1906, was from his tenure.
- Indian Councils Act, 1909, Known as Morley-Minto Reforms were announced in 1909. It widened the gulf between Hindus and Muslims by announcing separate electorates.
- Split in Congress was important event from his tenure.

19. Lord Hardinge II (1910-16)

- He transfer capital From Culcutta to Delhi.
- He was hit by a bomb while entering Delhi in which he got injured.
- World war began during Haardinge's tenure.
- He gave his permission to open Banaras Hindu University.
- Hindu Mahasabha was formed by Madan Mohan Malviya in his reign.

20. Lord Chelmsford (1916-1921)

- Home rule League was formed during his reign.
- Women University was opened during his reign.
- The Saddler commission on Education was appointed in 1917 in his reign only.
- Rowlatt act was passed during his reign.
- Government of India Act, 1919 was passed during his reign.

21. Lord Reading (1921 to 1926)

- Moplah rebellion took place during his reign.
- The Swaraj Party was founded in December 1922.
- The famous Chaura-Chauri incident took place in his reign and the Non-cooperation movement was stopped.
- He took steps for Civil Services exam, that exam should be conducted in Delhi and London Simultaneously.
- Kakori Incident took place during his reign.

22. Lord Irwin (1926 to 1931)

- Launch of Civil Disobedience and Dandi March took place in his reign.
- First Round table Conference was held.
- Very famous Simon Commission came in India during his reign.
- Declaration of Purna Swaraj was made in the Lahore session was made during his reign.

- Gandhi-Irwin pact took place in March 1931.

23. Lord Willingdon (1931 to 1936)

- Second and third Round Table Conference took place during his reign.
- Ramsay MacDonald announced the Communal Award in 1932.
- Government of India Act was passed in 1935.
- In 1936, All India Kisan Sabha was formed.

24. Lord Linlithgow (1936- 1944)

- First general Elections took place and congress gained an absolute majority.
- Subhash Chandra Bose was elected as Congress President in 1938 and later resigned and formed the forword Bloc in 1939.
- The August offer was proposed by Viceroy in 1940 and it was rejected by Congress.
- The Cripps Mission also came in his reign.

25. Lord Wavell (1944-1947)

- C. R Formula was evolved by C Rajagopalachari and Gandhi Jinnah talks based on it took place.
- He launched direct Action day.
- The Shimla Conference was took place to discuss the Wavell Plan.
- Prime Minister of England Clement Atlee announced the end of British Rule in India on 20th February, 1947.

26. Lord Mountbatten (1947- 1948)

- He announced the 3rd June, 1947 plan, which is known as Mountbatten Plan.
- Indian Independence Bill was introduced in his reign.
- Boundary Commissions under Sir Cyril Radcliffe was appointed for the partition of Punjab and Bengal.
- So finally Pakistan got independence on 14th August, 1947 and India on 15th August.
- Mountbatten became the last Viceroy and First Governor-General of free India.

27. C Rajagopalachari (June 1948 to January 1950)

- He was the last Governor-General of free India and only Indian Governor-General.
- In his tenure, the Constitutional was adopted on 26th November, 1949 and enacted on 26th January, 1950.

PRAYAAS

PRAYAAS EDUCATION ™

CTS NO 1262/B Plot No. 594B,
Office 301A, 301 2nd floor Starling Plaza,
J M Road, Pune, +91 73787 43031