

PAPER 2.3 - HISTORY OF ANCIENT INDIA UPTO 1707 AD

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UNIT-1

History is a record of human experiences in the past. It is a study of political, social and cultural achievements of the people in a given period. Man's life is very much influenced by the environment in which he lives. His habits and customs are conditioned by the climate and other natural forces. Similarly, the history of the nation is also affected and regulated by its geographical factors. It is rightly remarked "Geography and Chronology are the two eyes of history".

PHYSICAL FEATURES OF INDIA

India stretches for 3214 km from north to south and 2933 km from east to west measuring a total land area of 32,87,263 sq. km . India stretches from 68°07' east longitude in the west to 97°25' longitude in the east. The mainland of India extends from Kanyakumari in the south to Kashmir in the north. India is surrounded by (i) the Bay of Bengal in the east, (ii) the Arabian Sea in the west and (iii) the Indian Ocean in the south. India is bordered on the north by China, Nepal and Bhutan, on the east by Myanmar and Bangladesh, on the south by Sri Lanka, on the west by Pakistan and on the north-west by Afghanistan.

Impact of Geography on Indian History:

The nature has endowed its choicest gifts to this wonderful land. The Himalayan Rivers- the Sindhu, the Ganga and the Brahmaputra; and the peninsular rivers – Krishna, Kaveri, Godavari and the Mahanadi. These rivers, along with their numerous tributaries, fulfill one of the most basic needs for life survival –water. That is why we find all ancient civilizations of the world taking birth on the banks of major rivers. Similar is the case with India whose first recorded civilization is the Harappan on the banks of the river Indus. Throughout its early History, mankind constantly moved from one hostile environment to more favorable living conditions. The topography of the land, availability of water, and the climate are the factors that have played a crucial role in the growth of human settlements. The history of India developed in essence as the history of its various regions. Regions had their distinct languages; their art forms differed; even their social customs and practices were different from each other. Thus great dissymmetry in historical change is witnessed between regions of this country.

1. Himalayas:

Although the routes through the eastern mountains are difficult, that has not prevented the flow of cultural influence from Southeast Asia and South China. The region has also witnessed a few military invasions from the east as also the gradual and partly peaceful penetration by people like the Ahoms, from Arakan into the Assam valley. The central Himalayan region, extending from Bhutan to Chitral, lies at the fringe of the great table-land of Tibet. There have been trade and other contacts between India and Tibet across this frontier. However, the western and north-western mountain chains have not been able to keep out the flow of people. Peaceful travelers, traders and a series of invaders entered India through this barrier during pre-historic and historic times. The Greeks, the Sakas, Kushanas, the Hunas, the Turks and the Afghans made their entry into India through these routes, while

Buddhism and other aspects of Indian culture entered Afghanistan and Central Asia through these passes.

2. Indus Plains:

The Punjab, literally the land of five rivers, -Sutlej, Jhelum, Ravi, Beas and Chenab, have made this region the 'Bread-Basket' of the sub-continent. The prosperity of this region coupled with its strategic location has always lured invaders. As a result, a number of elements have fused into the existing culture. The lower Indus valley and the delta formed by it constitute Sindh. This region has been historically linked with Gujarat. In this region the first urban culture of the sub-continent emerged during the 2nd millennium BC. Thus Harappa, the famous and the first excavated site of the Indus Valley Civilization is situated in the Punjab, while Mohan-jo-daro is located in Sindh, both in present day Pakistan.

3. Ganga Plains:

Bounded on the north by the Himalayan foot-hills and the Terai, on the west by the Aravalli range, on the south by the Central Indian Plateau, and on the east by the Rajmahal hills, lies the Ganga plains of northern India. The Ganga and the Yamuna doab have been marked by conflicts and cultural synthesis since ancient times. The Harappan culture also made inroads into this region. This was also the centre of the Painted Grey Ware or PGW culture and the scene of pulsating activities during the Later Vedic period. The middle Ganga plains were where the ancient Mahajanapadas of Kosal, Kasi and Magadha were situated. It was Magadha which was the seat of the Mauryan imperial power which witnessed the earliest manifestation of the political unity in the country. Magadha remained at the centre of history of this country till the Gupta period or the 5th Century A.D. The Ganga plains nurtured a number of human settlements, and have constituted the heartland of Indian Civilization from the first millennium B.C.

4. Central India:

The Vindhya and the Satpura hills lying in an east-west orientation divide India horizontally in the centre. Two important routes generally utilized to bypass the Vindhyas were along both its extremities. The western or the 'Barada' gap lying through Gujarat was used by the Aryans to penetrate into south. The Sakas used it to invade the Satavahanas while the Chalukyas used it to stop the imperial designs of Harsha. Ujjain, too, developed into an important commercial trade and political centre.

5. Western India:

Western India comprises the great regions of Rajasthan and Gujarat. Rajasthan is divided into two equal halves by the Aravallis, which run diagonally across it. The towns of Ajmer and Udaipur enabled the Rajputs to retain full or partial independence. The ravines and valleys of Mewar enabled the Ranas to defy the Muslim rulers of Delhi. The towns of Jodhpur, Bikaner and Jaisalmer, provided safe habitat to the Rajputs. Gujarat experienced an extension of Harappan culture because of its closeness to Indus. The Rann of Kachchh lying between the south western end of the Aravallis and the Gulf of Kachchh was once an inlet of the Arabian Sea. The lengthy coastline of Gujarat is dotted with several ports, which have been engaged

in overseas trade since the 3rd millennium B.C. Lothal, Dwarka and Bhriukachchha (Broach) were active trading ports during the Vedic times.

6. Eastern India

The coastal plains of Orissa, offers an easy access from eastern India to the eastern part of the Deccan Plateau. Protected by extensive forests and mountains in the mainland and bound by the sea on the east, Orissa remained immune from invasions from the Ganga plain over long periods of time. Nevertheless several incursions did take place from the Ganga plains into Orissa along this route. Asoka used the direct route from Magadha to Kalinga for his famous Kalinga War. King Kharvela later used it for the reverse direction – from Kalinga to Magadha. By late first millennium A.D. Orissa had begun to develop her distinct linguistic and cultural identity.

7. Peninsular India

The Deccan Plateau and the surrounding coastal plains define the contours of Peninsular India. The Plateau is divided into three major regions which largely correspond to the states of Maharashtra, Karnataka and Andhra Pradesh. The fertile black soil of Maharashtra helped in the growth of agriculture-based chalcolitic communities in northern Deccan. The red soil of the Telangana region of Andhra required manual irrigation, and thus resulted in pastoral life style of the Neolithic settlers of the south-western Andhra.

8. The Extreme South

Geographically, linguistically and culturally, Tamil Nadu has evolved an individuality of its own. At times, interrelated ways of life are attested to in the earliest literature of the land – the Sangam literature. Kerala has a history of spice trade with the west since the post Mauryan times. The Malabar Coast saw the emergence of a number of flourishing international ports, like Kochi (or Cochin) and Kozikhode (or Calicut). It is therefore, not surprising that Kerala became the first region in the South Asia to witness the direct influence of the sea faring Christians and later of the Arabs. It also had maritime interaction with China, as is evident from the use of Chinese fishing boats in coastal Kerala.

UNITY IN DIVERSITY

India is a land of “Unity in diversity”. The high mountain ranges, vast seas, large river-irrigated lands, countless rivers and streams, dark forests, sandy deserts, all these have adorned India with an exceptional diversity. Among the people there are numerous races, castes, creeds, religions and languages. The term “Unity in diversity” refers to the state of togetherness or oneness in spite of presence of immense diversity.

“Unity in diversity” is based on the concept where the individual or social differences in physical attributes, skin colour, castes, creed, cultural and religious practices, etc. are not looked upon as a conflict. Rather, these differences are looked upon as varieties that enrich the society and the nation as a whole.

1. Diverse Races enriched the Indian Ethnicity and Culture

In India, there are a large number of ancient cultures prevailing or still practicing today. The ancient ethno-linguistic groups, such as, the Aryans, the Austrics, the Negritos the Dravidians, the Alpines and the Mongoloids, had combined to constitute the modern Indian race. In the historical period, diverse branches of the ethnic groups – the Persians, the Pallavas, the Kushanas, the Greeks, the Sakas, the Huns, the Portuguese, the Arabs, the Turks, the English and the European races came to India, and enriched Indian ethnicity and culture by their contribution to the same.

2. India is a Place of Re-union of many Religions:

India is the place of reunion of many religions and languages of the world. People from around the world with different cultures are found living in a peaceful manner. Here, the Hindus, the Sikh, the Christians, the Muslims, the Jews, the Buddhists, the Jains and the Parsees (Parsi community) live abreast of each other. They all celebrate religious festivals with great enthusiasm.

3. Diverse Languages and Unity in India

The Indian people have a range of languages among them. Official accounts confirm that more than two hundred languages are present in this country. Each region has its own language. The local people speak in their own language. Besides, Hindi and Dravidian languages and other regional languages, many tribal groups have their own language. In modern times, English language has played an important role in unifying the people of the country. In spite of the fact that there are numerous languages among various races, there is a sense of national unity and oneness among all the Indians.

4. Concept of Indivisible India

Since the ancient times, the powerful kings were inspired with the ideal of one, indivisible India. This prompted them to make conquests of lands stretching from the Himalayas to the seas. Chandragupta Maurya had tried to build one nation in Ancient time. Ancient India was known as 'Bharatvarsha'. Even in modern times, we all celebrate our National festivals, viz. Independence Day, Republic Day and Gandhi Jayanti, etc. with a sense of unity. These festivals are widely celebrated at schools, colleges, universities, offices, societies across all the states of India. The unity or oneness that we display during these National festivals displays the indivisible character of India.

5. Sense of Unity among diverse Cultures and Society

The social customs and traditions which the Indians observe irrespective of caste, race and creed in all parts of the country contain within them a sense of Unity. It has kept alive a message of Unity in Diversity in India.

6. Hindu-Muslim Unity in India

There are differences between the Hindu and the Muslim communities in regard to their customs, ideology, and rituals. But since centuries, they were born in and brought up by the same mother-land. They live together and have deep respect for each other.

SOURCES OF INFORMATION

The purpose of history is to throw light on the past. This is done through discovery and study of historical sources. The ancient Indians, who wrote on many subjects, rarely wrote history. Most of ancient material has also been lost. It is thus a challenging task to rediscover India's ancient past. Yet there are sources from which history is written.

Literary Sources:

The economic and social conditions of the people are known from literary sources.

1. Religious Literature:

It includes the Vedas, the Upanishads, the great epics like the Ramayana and Mahabharata, and the Puranas of the Hindus. They are mines of information about religious beliefs, social systems, people's manners and customs, political institutions, and conditions of culture. The religious writings of the Jainas and the Buddhists are also enormous. While dealing with religious subjects, they also write about historical persons and political events. Contemporary economic and social conditions are vividly known from these sources.

2. Secular Literature:

The law-books of ancient India known as Dharmasutras and Smritis contain code of duties for kings, administrators, and people. They also contain rules regarding property, and prescribe punishments for murder, theft and other crimes.

Kautilya's Arthashastra not only speaks of the State and polity, but also of socio-economic system. Authors like Patanjali and Panini, though they wrote Sanskrit grammar, also described some political events. The dramas of Kalidasa, Vishakhadatta and Bhasa give us useful information about the people and society.

There were some historical writings too. Bana wrote Harshacharita. Bilhana wrote about Vikramaditya. Kalhana's Rajatarangini was a historical text about Kashmir. It presents the career of the Kings in chronological order. Chand Bardai wrote Prithviraj Charita. There are many other biographical works and chronicles which contain historical information.

Archaeological Sources:

Ancient ruins, remains and monuments recovered as a result of excavation and exploration are archaeological sources of history. Archaeology is the science and method to explore and understand the ancient ruins and remains.

The archaeological remains are subjected to scientific examination of radio-carbon method for its dates. Archaeological sources give us some knowledge of the life of the ancient people. The material remains discovered from excavations and ruins speak a good deal of the past. For example, the excavations at Mohenjo-Daro and Harappa brought to the knowledge of the world the existence of the Indus Valley Civilization.

By digging the old sites and mounds, and discovering the material remains, historians try to understand the past. All over India there are countless historical monuments like, Temples,

Stupas, Monasteries, Forts, Palaces, and the like, which speak of their time. Similarly, tools, implements, weapons and pottery etc. throw light on the living conditions of the people. For historians, these are sources of information. Information gathered from literature and oral traditions can be taken as historical accounts only if archaeological evidences are available as supporting material.

Epigraphic sources:

The study of inscriptions is called epigraphy. Inscriptions are seen on rocks, pillars, stones, slabs, walls of buildings, and body of temples. They are also found on seals and copper plates. Some convey monarchical orders regarding administrative, religious and major decisions to the public in general. These are called royal proclamations and commandments. Others are records of the followers of major religions. These followers convey their devotion on temple walls, pillars, stupas and monasteries. The achievements of kings and conquerors are recorded in prasastis, i.e. eulogies. These are written by their court poets, who never speak of their defects. Finally we have many donatives i.e. grants for religious purpose.

India's earliest inscriptions are seen on the seals of Harappa, belonging to the Indus Valley Civilization. The most famous inscriptions of India are the huge inscriptions of Asoka. As that emperor himself proclaimed, he got his edicts engraved on stone so that they might last long. The Hathigumpha Inscription of Kharavela, the Allahabad Pillar Inscription of Samudragupta, and many other rock and pillar inscriptions contain most valuable historical accounts. Political, administrative and religious matters are gathered from such sources.

Copper plates were more widely used for writing inscriptions. They are called Tamrapata or Tamrasasana. They were used even in the days of Buddha. Many copper plates contained land-grants. They were also used to carry administrative orders.

Numismatic sources:

The study of coins is known as numismatics. Coins are another source of historical information. Ancient coins were mostly made of gold, silver, copper or lead. Coin moulds of Kushan period made of burnt clay have been also discovered. Some of the coins contain religious and legendary symbols which throw light on the culture of that time. Coins also contain the figures of kings and gods.

Coins also throw significant light on economic life of ancient people. They indicate regarding trade and commerce and help to reconstruct the history of several ruling dynasties. Coins have been the primary source of our information regarding the various Indian states during the same period.

Accounts of Foreigners:

From very ancient times, foreigners visited India. Some of them left valuable accounts of their travels or visits. Ancient Greek and Roman historians also wrote about India from their knowledge and information. All these foreign accounts prove useful for writing history. We know of Chandragupta Maurya's victory over the Greeks from the Greek accounts. They

mentioned him as Sandrokottas in their writings. The Greek ambassador Megasthenes stayed in the court of Chandragupta Maurya and wrote his famous work Indika. From works such as Ptolemy's Geography, we know of India's ports and harbours. From Pliny's work we know of trade relations between Rome and India. These writers wrote in early centuries of the Christian era. The Chinese traveler Fa-Hien left valuable accounts on the time of the imperial Guptas. Hiuen Tsang, who is described as the 'Prince of Pilgrims', wrote details about the India during the age of Harsha. Another Chinese, I-Tsing, visited India in 7th century A.D. His accounts contain the socio-religious condition of those days. Al Beruni who wrote 'Hind' came at the time of Mahmud of Ghazni, gave useful information.

Historians construct history from various sources to present the truth of the past to the men of today and the future.

INDUS VALLEY CIVILIZATION

It is the earliest known civilization of the Indian Subcontinent. Indus Valley Civilization had flourished from about 3000 B.C, much before the existence of other civilizations, to 1500 B.C. It is believed that Indus Valley Civilization belonged to the late Neolithic (New Stone Age) Age and Chalcolithic (Copper) Age as the presence of iron tools and implements has not yet been established in any part of this civilization.

Indus Valley Civilization was named so as its occurrence was mainly discovered along the banks of Indus River and its tributaries. Indus Valley Civilization is also known as Harappan Civilization, owing to the fact that Harappa was the first city discovered in this civilization.

Origin of Indus Valley Civilization

Discovered in 1920, various archaeological researches have suggested that Indus Valley Civilization had marked its origin some 5000 years ago. The two most significant sites of this civilization, namely Harappa and Mohenjodaro, were discovered in the banks of Ravi River and Indus River respectively. It has been estimated that a group of nomadic people from Sumeria, currently known as Iran, had come to northwest India through Mulan pass across Himalayas. The rich and fertile land there nourished by the five rivers namely Sutlej, Chenab, Beas, Ravi and Indus, which is the modern day Punjab, influenced them to settle down. As compared to the deserts where they used to dwell, this place was bliss to them with abundance of water and natural resources. Over years, these immigrants spread their settlement along the Indus River which gave rise to Indus Valley Civilization. Indus Valley Civilization was an urban civilization and was a remarkably developed one. Subsequent researches have furnished that, Indus Valley Civilization was not only confined to the Indus Valley but was also spread through the north-western and western parts of India.

People:

Indus Valley Civilization had been a combination of diverse racial elements. The civilization had a rich cultural heritage and evidences suggest that the people of this civilization were literate and had developed a system of writing.

Urban Development:

An architectural similarity in the twin cities of Harappa and Mohenjodaro confirms the fact that both these cities were parts of the same government. It was urbanized, highly developed and sophisticated. Its stability can be traced up to thousands of years from its origin. The ruins exhibit high level of planning in the cities. Excavations have indicated that the buildings were built with baked bricks. The streets were well constructed at right angles with an elaborate and covered drainage system. Localities were divided clearly and the houses had watermarks for upper and lower classes of society. The civilization also had public buildings including the vast granaries and the Great Bath at Mohenjodaro. Production of metals like bronze, lead, tin and copper can also be traced in this era. Kilns have also been excavated which testify the usage of burnt bricks for the construction of various buildings. People of this civilization were strikingly skilled in artistry.

Occupation of the people:

Cultivation was a fairly popular occupation. Harappans used to cultivate wheat, peas, barley and sesame. Evidences suggest that cotton was cultivated for the first time by Harappans. Domestic animals like goats, camels, buffalos and fowls were widely used in the society. Various seals have been found from the ruins which indicates that trade was another popular activity prevalent in the society. Seals of different shapes and designs, with carvings of animal or human figures, suggest that each merchant had his own seal. Discovery of seals are indicative of the fact that Harappan people had trade relation with the Mesopotamian people.

Society and Religion:

Findings and elaborate clues support the fact that Harappan Civilization had an organized form of government to rule the society. The social classes were divided according to the occupation of the people. Various deities were worshipped and their images can be found on the seals. Evidences have also established the practice of several religious ceremonies and rituals. Although, no remains of any monument have been excavated but numerous terracotta statues of Mother Goddess have been found suggesting that Mother Goddess had been worshipped extensively by the Harappan people.

The Town Planning System of Indus Valley Civilization:

It was city based. They had an excellent drainage and sanitation systems. Urban Cities: The Indus civilization flourished around cities. The ruins of the cities, so far unearthed, show remarkable town planning and excellent system of drainage and sanitation. The city was the heart of the civilization.

Both at Harappa and Mohenjo-Daro and also at Kalibangan, the city was divided into two main parts. The higher and upper portion of the city was protected by a construction which looks like a fort was called as citadel. The ruling class of the towns perhaps lived in the protected area. The other part of the towns was lower in height than the former and common men lived in this area. The lower area of the towns generally spread over one square mile.

1. Streets

The main streets of Indus Valley ran from north to south and east to west intersecting one another at right angles. The streets were broad varying from 9 feet to 34 feet. They ran straight to a mile. They were suitable for wheeled traffic. Lanes were joined with the streets. Each lane had a public well. Street lamps were provided for welfare of public.

2. Systematically built Buildings and Houses

The nature of the buildings at Harappa and Mohenjo-Daro shows that the town dwellers were divided into various social classes. The rich and the ruling class lived in the multi-roomed spacious houses and the poorer section lived in small tenements. The public building and big houses were situated on the streets. The modest houses were situated on the lanes. Encroachment on public roads or lanes by building houses was not permitted. The houses can be divided into three main groups viz. dwelling houses, larger buildings, public baths.

Smaller houses had two rooms, while larger houses had many rooms. There were courtyards attached to big buildings. Most of the houses had baths, wells and covered drains connected with street drains. Ordinary buildings had little ventilation arrangements, as doors and windows were rarely fixed in the outer walls. Doors of entrance were fixed not on the front wall but on the side walls. One could enter a house by the door facing the side lanes of the house. The doors were made of wood. Large buildings had spacious doors.

3. Building Materials

There was no stone built house in the Indus cities. Most of the houses were built of burnt bricks. But unburnt sun-dried bricks were also used. Most of the bricks were of equal size. The staircases of big buildings were solid; the roofs were flat and were made of wood.

4. Drainage System

The drainage plans of the Indus cities definitely establish the separate identity or independent character of the Indus civilization. No ancient civilization before the Roman civilization had such an advanced drainage and sanitation system. Each house had horizontal and vertical drains. There were underground drains for the streets. These drains were covered by stone slabs. The soak pits were made of bricks. The house drains were connected with road drains.

5. Great Public Bath and Granary

There is an impressive building which was used as a public bath. The overall dimension of the Bath is 180 feet by 108 feet. The bathing pool is 39 feet by 23 feet with 8 feet depth. There is a device to fill and empty the water of the bathing pool. There are galleries and rooms on all sides of the bathing pool. This public bath was attached to the Mohenjo-Daro fort where upper class people lived. Among the other large buildings there was a big hall which was perhaps used for public meeting.

There is the ruin of a great granary at Harappa measuring 169 x 135 feet. Attached to the granary were two rooms with a common courtyard. These housed the workers or the slaves who thrashed the corn to be preserved in the granary.

Decay of Indus valley civilization:

The following reasons are put forward for its abrupt end:

The neighboring desert encroached on the fertile area and made it infertile. Regular floods from the Indus which destroyed the area. Aryan invaders killed people and destroyed the Indus Valley Civilization. The Harappan people were peace loving. They did not have weapons to attack others or to defend themselves. They had implements for hunting or farming. So they could not defend themselves against the invaders. The destruction of these people by Aryans was a sad event in history.

The Aryans lived in villages and knew nothing of urban life. Thus it took hundreds of years again for India to have beautiful cities like Mohen-jo-daro and Harappa. The end was partly caused by changing river patterns. These changes included the drying up of the Hakhra River and changes in the course of the Indus River. The river changes disrupted agricultural and economic systems, and many people left the cities of the Indus Valley region. Earthquakes and epidemics caused destruction. By 1700 B.C., the Indus civilization had gradually broken up. However, some aspects of Indus art, agriculture, and possibly social organization continued in the smaller cultures. Some of these aspects became incorporated into a unified urban civilization that began developing throughout the region about 600 B.C.

UNIT – II

VEDIC CULTURE

The term Vedic culture denotes the practices, customs, beliefs, literature, worship and life of the Aryans who entered India from central Asia in the middle of second millennium B.C. The Vedic period or Vedic age (c. 1500 – c. 500 BCE) was the period in Indian history during which the Vedas, the oldest scriptures of Hinduism, were composed. During the early part of the Vedic period, the Indo-Aryans settled into northern India, bringing with them their specific religious traditions. The Vedic civilization was initially a tribal, pastoral society centered in the north-western parts of the Indian subcontinent.

Origin:

After the collapse of the Indus Valley Civilization, groups of Indo-Aryans migrated into north-western India and started to inhabit the northern Indus Valley. The knowledge about the Aryans comes mostly from the Rig Veda-Samhita, which was composed between c. 1500–1200 BCE. They brought with them their distinctive religious traditions and practices. It was a mixture of old Central Asian and new Indo-European elements, which borrowed distinctive religious beliefs and practices from the Bactria–Margiana Culture.

STRUCTURE & CONTENT OF THE VEDAS

- Rig-Veda “Knowledge of the Hymns of Praise”, for recitation.
- Sama-Veda “Knowledge of the Melodies”, for chanting.
- Yajur-Veda “Knowledge of the sacrificial formulas”, for liturgy.
- Atharva-Veda “Knowledge of the Magic formulas”, named after a kind of group of priests.

The Rig Veda:

Rig-Veda is oldest literature of the world and is known as “First testament” of mankind. It is a collection of 1028 hymns. Books II and VII are oldest while I, VIII and X were added later. It consists of hymns in praises of different Gods. The hymns are dedicated to Rig Vedic deities. Rig Veda is one of the oldest extant texts in any Indo-European language. Philological and linguistic evidence indicate that the Rig Veda was composed in the north-western region of the Indian subcontinent, most likely between c. 1500 and 1200 BC, though a wider approximation of c. 1700–1100 BC has also been given. It contains the famous Purushasukta that explains that the four varnas (Castes) (Brahmana, Kshatriya, Vaishya and Shudra) were born from the mouth, arms, belly and the legs of the Creator. The famous Gayatri Mantra comes from the third Mandala of Rig-Veda. The first hymn of Rig-Veda is dedicated to Vedic God Agni. There are two branches of Rig-Veda viz. Shakala Shakha and Vatkal or Bhashkala Shakha. Two Brahmins of Rig-Veda are Aitreya and Kaushitaki.

Yajur Veda

It gives directions for the performance of rituals and ceremonies.

Sama Veda

Sets to music hymns from the Rig Veda, to be chanted at appropriate stages with correct modulations and intonations. Our classical music has its roots in this Veda.

Atharva Veda

It deals mostly with ethical principles, and also some branches of science like Ayurveda (the science of health and longevity). It has sections dealing with Tantras (literally threads) and other ritualistic esoteric knowledge.

Varna and Caste system

Origin :

The Rig Veda shows some consciousness of the physical appearance of people in about 1500-1000 B.C. Varna was the term used for colour and it seems that the Aryans were fair and the native people had dark complexion. The factor which contributed most to the creation of social divisions was the conquest of the indigenous inhabitants by the Aryans. The dasas and the dasyus, who were conquered by the Aryans, were treated as slaves and sudras. The Rig Veda mentions arya varna and dasa varna. The tribal chiefs and priests acquired a large share of the booty and they grew naturally at the cost of their kinsman, which created social inequalities in the tribe. Gradually, the tribal society was divided into three groups-warriors, priests and the people. The fourth division was called the sudras appeared at the end of the Vedic period as it was mentioned first time in the tenth book of the Rig Veda, which was a latest addition.

Slaves were given gifts to priests. They were mainly women slaves employed for domestic purposes. In Rig Vedic time the slaves were not directly used for agriculture or other producing activities. In the age of Rig Veda differentiation based on occupation had started. But this division was not very sharp. Unequal distribution of the spoils of the war created social inequities, and this helped the rise of princes and priests at the cost of common people.

Varna:

Varna is a Sanskrit word which means type, order, colour or class. *Varna* is formulaic and orderly, dividing society into four groups arranged in a hierarchy

the brahman (priest, scholars and teachers),

kshatriya (warrior aristocrat),

vaishya (cultivator and trader) and

sudra(who labours for the others),

The fifth being the untouchable.

In a hierarchy of status the highest and purest was that of the brahman. The ranking of the brahman had to be the highest, as ritually the brahman represented the purest category. Control over ritual not only gave authority to the brahman *varna*, but the assertion of purity set it apart.

Caste:

The Vedic corpus, the earliest literary source, gave the origin of caste society. A concept used equally frequently for caste is *jati*. It is derived from a root meaning 'birth', and the numbers of *jatis* are listed by name and are too numerous to be easily counted. For a society to become a caste-based society there have to be three conditions:

1. The society must register social disparities.
2. There has to be unequal access of various groups within that society to economic resources.
3. Inequalities should be legitimized through a theoretically irreversible hierarchy and the imposition of the hierarchy claim to be based on a supernatural authority.

The first two features would be present in a minimal way in many societies. These would be essential characteristics of a *jati* and might even occur in a lesser form in some clan organizations. There are close parallels between the clan as a form of social organization and the *jati*. *Jati* determines membership of a group and the status within it; it also determines rules relating to the circles within which marriage could or could not take place and rules relating to the inheritance of property. These would strengthen separate identities among *jatis*, a separation reinforced by variance in ritual and worship as well as the acceptance of a hierarchy among *jatis*. Therefore, they gradually evolved their own cultural identities, with differentiations of language, custom and religious practice.

A significant difference between clans and *jatis* is that occupation becomes an indicator of status, since *jatis* emerge in conditions of a wider range of occupations than clan-based societies. The differentiations would be influenced by contact with other societies.

Difference between varna and caste:

The hierarchical ordering of *jatis* is neither consistent nor uniform, although hierarchy cannot be denied. The two concepts of *jati* and *varna* overlap in part but are also different.

The earliest and basic division was *varna* and the *jatis* were subdivisions of the *varna*, since the earliest literary source, the Vedic corpus, mentions *varnas*. But it can also be argued that the two were distinct in origin and had different functions, and that the enveloping of *jati* by *varna* was a historical process. The origin of *varna* is reasonably clear from the references in the Vedic corpus. *Jatis* are not mentioned until the later sections of the corpus.

SOCIETY AND RELIGION

Social organisation:

The Aryans abandoned their nomadic habits and lived a settled life. They occupied Kabul valley, the Punjab and the region between rivers Sutlej and Yamuna. There were many tribes among the Aryans such as the Bharatas, Matsyas, the Yadus, the Purus, the Turvasas and the Dhruhyus. Wars were frequent between one tribe and the other.

Aryans had a patriarchal family. A group of families formed a grama. Several gramas formed a "vis". A number of vises composed a janapada or a tribe. The king was the head of a janapada. Normally, kingship was hereditary. But there were also republics, where the

people elected their king. Certain Janapadas had oligarchic form of governments in which a group of elders exercised their powers.

The foremost duty of the king was to protect his people from the enemies. The autocracy of the king was checked by the popular assemblies known as Sabha and Samiti. The king was assisted by a number of officials;

Purohita was the chief adviser of the king. He acted as the domestic priest of the king. He assumed leadership in political matters also.

Senani was the chief of the army.

Gramani was the leader of the village for civil and military purposes.

The king used to maintain a system of **espionage**.

The eldest male person was the head of the Aryan family. Monogamy was the general principle. But certain princes followed polygamy also. Marriage was considered as a sacred bond. Widows were left to remarry when they were left without a child, because the Aryan had a keen desire to have a child perform his funeral rights. Child marriages and the practice of sati were unknown. Women occupied a respectable position in society.

1. Political Organization

The administrative machinery of the Aryans in the Rig Vedic period worked with the tribal chief in the centre, because of his successful leadership in war. He was called as rajan. It seems that in the Rig Vedic period the king's post had become hereditary. However, the rajan did not exercise unlimited power, for he had to consult with tribal organizations. There are traces of election of the king by the tribal assembly called the samiti. The king was called as the protector of his tribe. He protected the cattle, fought wars and offered prayers to Gods on behalf of his tribe. Several tribal or clan based assemblies such as the *saba*, *samiti*, *vidatha*, *gana* are mentioned in the Rig Veda. They exercised deliberative, military and religious functions. The most important were the sabha and samiti. These two were so important that the chiefs or the kings showed eagerness to win their support.

Vidatha: It is the earliest assembly of Rig Vedic Aryans. It is a forum for settling disputes and redistribution. It had active women participation.

Sabha: It is a prominent tribal assembly of a body of elders. Only the Brahmins and the elite can participate in the sabha.

Samiti: All the people of the tribe gathered for the transaction of tribal business including religious ceremonies and prayers. The King was elected in this assembly and women participated.

Gana: It is the assembly of the republics (non- monarchical state)

Administration:

The king was assisted by a few functionaries. The most important functionary was the purohita. These priests inspired the tribal chiefs to action and lauded their exploits in return for handsome rewards in cows and women slaves. The next important functionary was the Senani or the military chief. There were no officers associated with the collection of taxes. The chiefs received from the people voluntary offerings called bali. Presents and spoils of the

war were perhaps distributed in some Vedic assemblies. The Rig Veda doesn't mention any officer for administrating justice. Spies were employed to keep an eye on unsocial activities.

The titles of the officials do not indicate their administration of territory. However, some officers seem to have been attached by territories. They enjoyed positions of authority in the pasture grounds and the settled villages. The officer who enjoyed authority over a large land or pasture ground is called as Vrajapati. He leads the head of the families called kulapas, or the heads of the fighting hordes called gramanis, to the battle. In the beginning, the gramani was just the head of a small tribal fighting unit. But when the unit settled, the gramani became the head of the village and in the course of time he became identical with vrajapa.

Military functions:

The king did not maintain any regular or standing army, but in times of war he gathered a militia whose military functions were performed by different tribal groups called vrata, gana, grama, sardha. By and large it was a tribal system of government in which the military element was strong. There was no civil system or territorial administration because people were in a stage of perpetual expansion, migrating from one area to another.

Agriculture:

The Aryans owed their success in India to their use of horses, chariots and also better arms made of bronze. They also introduced spoked wheel. When they settled in the western part they used copper from Khetri mines in Rajasthan. They had better knowledge of agriculture. Ploughshare is mentioned in the earliest part of Rig Veda, which was possibly made of wood. They were acquainted with sowing, harvesting and threshing and knew about different seasons.

Property of Rig Vedic people:

There are so many references to the cow and bull in the Rig Veda and hence they are mainly associated with pastoralism. Most of their wars were fought due to cows. War is called as "gavishthi" or search for cows in Rig Veda. The cow was the most important form of wealth. The gifts made to the priests consist of cows and women slaves and never of land. The Rig Vedic people may have occasionally occupied piece of grazing, cultivation and settlement, but land did not form a well-established type of property.

Occupation:

The Veda mentions artisans like carpenters, chariot makers, weavers, leather workers, potters etc. this indicates that they practiced all crafts. The term 'ayas' used for copper or bronze, shows that the metal working was known. There is no clear existence of regular trade.

Religion:

The Aryans worshipped nature in different forms. They had earthly gods like Prithvi, Soma, Agni; atmospheric Gods like Indra, Vayu, Maruth and Prajanya and heavenly gods like Varuna, Surya and Ushas. Varuna- the god of the sky; Indra- the thunder god; Agni- the fire god were prominent among the Aryans gods. Rudra, the god of animals became important

later. They were worshipped with the offering of ghee, milk and grain. In addition some objects began to be worshipped as a symbol of divinity. Signs of idolatry appeared in later Vedic phase. As societies became divided into social classes, some of the social orders came to have their own deities. Pushan, who was supposed to look after cattle came to be regarded as god of sudras, although in the age of Rig Veda cattle rearing was the primary occupation of the Aryans.

Religious Practices

1. Worship of the Nature's God

The Ancient Aryans were highly religious but their religion was simple. They were impressed by the forces of nature such as the Sun, the Fire, the Wind, the Dawn, the Water and the rain God Indra whom they worshipped as Gods. Every natural phenomenon was regarded as a separate God, whom they worshipped and prayed for their own prosperity. Varuna and Indra were their chief Gods. Varuna knew all the mysteries of the universe. God Indra was worshipped so that he may protect his devotees from the holocaust of wars and fill their granaries by sending timely rains. Most of the hymns in the Rig-Veda praise this god.

2. Knowledge of One-God:

Though the Aryans worshipped several Nature-Gods yet they believed in one God who is the source of all powers vested with the Nature-Gods. The Rig-Veda has several hymns in praise of the Omnipotent God who is variously called as Indra, Mitra, Varuna and Agni.

3. Singing of Hymns:

The Aryan way of worship was very simple. They had not built any temples nor did they worship idols. They recited mantras of hymns in the open air. All the members of their families took part in chanting the hymns.

4. Yajnas and Sacrifice:

Yajna was the major part of their religious duty. The daily Yajnas were very simple and were performed by the family members themselves. Besides these daily Yajnas they performed special Yajnas on festival days. Sometimes animals were sacrificed on these occasions. Special care was taken in performing the Yajnas to please the Gods.

First of all fire was kindled and offerings of ghee, milk and rice were made. The Soma was also offered to Gods and it was not considered evil. They thought that Gods themselves are fond of the Soma. The Yajnas or sacrifices were performed to propitiate the Gods who in turn would bless their people with peace and prosperity.

RISE OF MAHAJANAPADAS

From the sixth century onwards, the widespread use of iron in eastern Uttar Pradesh and western Bihar created conditions for the formation of large territorial states. Because of iron weapons the warrior class now played an important role. The new agriculture tools and implements enabled the peasants to produce far more food grains than required for consumption. The extra products could be collected by the princes to meet their

administrative and military needs. The surplus could be made available to towns which had sprung up in the sixth- fifth century B.C. These material advantages naturally enabled these people to stick to their land, and also expand at the cost of the neighbouring areas. The rise of large states with the towns as their base of operations strengthened the territorial idea. People owed strong allegiance to the janapada or the territory to which they belonged. The 6th century BCE is often regarded as a major turning point in early Indian history. Archaeologically, this period corresponds in part to the Northern Black Polished Ware culture.

The Mahajanapadas:

The tribal organizations changed its identity and gradually shifted to the territorial identity, and the area of settlement was now regarded as *janapadas* or states. In transition from tribe to monarchy, they lost the essential democratic pattern of the tribe but retained the idea of government through an assembly representing the tribes. There was a strong consciousness of the pure land of the Aryans called Aryavarta. Each janapada tried to dominate other *janapadas* to become *Mahajanapadas*.

The Mahajanapadas were the sixteen kingdoms or oligarchic republics that existed in the ancient India from the sixth centuries BCE to fourth centuries BCE. Two of them were most probably 'ganas' or republics, and others had forms of monarchy.

The term "Janapada" literally means the foothold of a tribe. The fact that *Janapada* is derived from *Jana* points to an early stage of land-taking by the Jana tribe for a settled way of life. In Paṇini's "Ashtadhyayi", *Janapada* stands for country and *Janapadin* for its citizenry. Each of these Janapadas was named after the Kshatriya tribe, who had settled therein.

There were sixteen of such Mahajanapadas:

1. **Kasi** is a region settled around Varanasi. It has a predominant position among the sixteen Mahajanapadas. Matsya Purana, the folklores of the Jatakas and Alberuni talk immensely about Kasi.
2. **Kosala** comprises of Shravasti, Kushavati, Saket and Ayodhya. Also it constituted of the modern cities of Oudh (Awadh), Uttar Pradesh. Ayodhya was under the control of the Kosala king Prasenjit.
3. **Anga** was one of the earliest of all. This was around the Gangetic plains. The Angas were first mentioned in the Atharva Veda.
4. **Magadha** was a powerful kingdom and was run by Bimbisara and Ajatshatru, his son. As per the Vedas, Magadha is the 'semi Brahman' state.
5. **Vajji** comprised of many different social groups and villages. It was a confederation of many clans such as the Licchavis, the Vedehans, the Jnatrikas and most importantly the Vajjis. Its capital was located at Vaishali.
6. **Malla** has been mentioned in the Buddhist and the Jain works. It was a republic of nine territories. They were conquered by Magadha after Buddha's death.
7. **Chedi** people existed on the southern part of the Yamuna River. The capital of Chedis was Suktimati and the Rig Veda gives details of this Mahajanapada. It was ruled by Sisupala and

it was this city where the Pandavas (from Mahabharata) chose to spend the thirteenth year of their exile.

8. **Vatsa** or also Vamsa followed a monarchial form of government. The capital of this Mahajanapada was located at Kausambi. It became a hub of all the economical activities, business and trade.

9. **Kuru** basically belonged to the Puru-Bharata family. These were the people who originated from Kurukshetra. They are believed to have shifted to the republic form of government in the fifth of the sixth century BCE.

10. **Panchala** was divided into two parts: Uttara Panchala and Dakhsina Panchala with Chhatravati and Kampilya there capitals respectively.

11. **Machcha** was located to the south of Kuru and west to the river of Yamuna. As per the Pali literature the Machchas are generally linked with the Surasena. Its capital was Viratanagara.

12. **Surasena** witnessed great metamorphism in religion. Its capital was Mathura. Earlier Lord Krishna was worshipped here later the disciples of Buddha took over this Mahajanapada.

13. **Assaka** also known as Ashmaka, this was situated in the southern part of the country. Its capital was located at Potali.

14. **Avanti** lay in the western India. This kingdom nurtured Buddhism immensely. Its capital was known as Ujjaini. Avanti later dissolved in the Magadha Empire.

15. **Gandhara** comprised of the Gandharas who were believed to be excellently trained in the art of war and have been mentioned in the Atharva Veda. The Gandhara are included in the Uttarapatha by the Puranic and Buddhist traditions.

16. **Kamboja** was believed to have consisted of the areas around the Hindukush. It is mentioned in the great epic Mahabharata in many excerpts.

Economic and political organization:

The development of a stable agricultural society led to concepts of private property and land revenue, and to new forms of political and economic organization. Commerce among the Janapadas expanded through the Ganges Valley, and powerful urban trading centers emerged. Craftsmen and traders established guilds (shrenis) and a system of banking and lending, issuing script and minting coins, of which the earliest were silver-bent bars and silver and copper punch-marked coins.

Many janapadas were republics (ghana-sangas), either single tribes or a confederacy of tribes, governed by a general assembly (parishad) and a council of elders representing powerful Kshatriya families (clans). One of the elders was elected as a chief to preside over the assembly. Monarchies came to embody the concept of hereditary ascension to the throne and the association of the king with a divine status, accompanied by elaborate ceremonies and sacrifices.

Some kingdoms possessed a main city that served as a capital, where the palace of the ruler was situated. In each village and town, taxes were collected by the officers appointed by the ruler in return for protection from the attacks of other rulers and robber tribes, as well as from

invading foreign nomadic tribes. The ruler also enforced law and order in his kingdom by punishing the guilty. The republics provided a climate in which unorthodox views were tolerated, and new schools of thought such as Buddhism and Jainism emerged and spread. These challenged the orthodox Vedic social order and the exclusivity of the caste system, emphasizing equality and a rational approach to social relations. This approach appealed to the wealthy as well as the poor because it allowed for social mobility, and royal patronage supported missionaries who spread Buddhism over India and abroad. By the third century B.C.E. Jainism had already reached many parts of India.

The Mahajanapadas of the late Vedic (from about 700 B.C.E.) are the historical context of the Sanskrit epics, such as the Mahabharata and the Ramayana as well as Puranic literature. Most of the historical details about the Mahajanapadas are culled from this literature.

Disappearance

In a struggle for supremacy that followed in the sixth/fifth century B.C.E., the growing state of Magadha emerged as the most predominant power in ancient India, annexing several of the janapadas. According to Buddhist texts, the first 14 of the Mahajanapadas belong to Majjhimadesa (Mid India) while the Kambojans and Gandharans belong to Uttarapatha or the north-west division of Jambudvipa. These last two never came into direct contact with the Magadhan state until the rise of the Maurya Empire in 321 B.C.E. Kamboja and Gandhara formed the twentieth and richest satrapy of Achaemenid Empire. In 327 B.C.E. the Greeks under Alexander of Macedon overran the Punjab, but withdrew after two years, creating an opportunity for Chandragupta Maurya to step in.

RELIGIOUS MOVEMENTS

Causes for the rise of religious movements:

Before the 6th century BC witnessed great religious unrest in India.

- The Vedic religion had lost its original purity and had become very complex.
- Greater importance was attached to ceremonies, rituals and sacrifices. They were very costly and the poor could not afford to perform them.
- The Brahmins had the monopoly of Vedic religion and dominated every aspect of life from birth to death.
- The Sudras were regarded as untouchables. They could not enter temples, recite mantras and draw water from wells.
- Rites and ceremonies were painfully elaborate and expensive.
- Caste system had become rigid and brutal. Strict restrictions on food, drinks and marriage.
- Person of low caste had a miserable life. Buddhism and Jainism offered them an honoured place.
- Vedic religion became very complex and degenerated into superstitions, dogmas and rituals.
- Supremacy of Brahmins created unrest. They created intellectual confusion and dominated every aspect in the life of the Aryans.

- All the religious treatises were written in Sanskrit which was the language of the elite and not the masses.
- Mahavira and Buddha explained to the people in simple language of the common man, Pali or Prakrit.

The time was right for social change and for new ideas and many religious sects emerged. Out of them, Jainism and Buddhism survived. Both were the reformation movements to rid Hinduism of some of its evils. They drew inspiration from the teachings and the spiritual life of the Hindus. But, in the course of time, they became distinct religions, independent of Hinduism.

Causes for the rise of Buddhism and Jainism:

Jainism and Buddhism were a reaction against the existing Hindu religion which had developed many serious defects.

The following are among the main causes:

1. Excessive Ritualism: Certain religious practices, rites and ceremonies in Hinduism had become too cumbersome, elaborate and costly. It had become difficult for the common people to practice this religion.

2. Expensive Sacrifices (Yagnas) and dominance of the Brahmins: The priestly class which dominated Brahmanism insisted that sacrifices and yagnas were necessary for salvation. There were also many household rites for which the services of the Brahmins were necessary. It became the duty of every family to perform yagnas which the poor people could not afford.

3. Rigid Caste System: The caste system had become very rigid and oppressive. Sudras were ill-treated by the higher castes. They had to live outside the village. They were not allowed to enter the temples. They could not even draw water from the same wells. On the contrary in Buddhism as well as Jainism, there was no caste distinction. All people were equal participants.

JAINISM

The origin of Jainism goes back to very ancient times. They believe in twenty four tirtankaras or great teachers or leaders of their religion. The first tirtankara is Rishabadev who was born in Ayodhya. He is said to have laid the foundations for an orderly human society. The last, twenty fourth tirtankara was Vardhamana Mahavira who was a contemporary of Gautama Buddha. According to the Jaina tradition, most of the early tirtankaras were born in the middle of Ganga basin and attained nirvana in Bihar.

Mahavira:

He was born in 540 B.C. in a village called Kundagrama, near Vaishali. His father Siddhartha was the head of a famous Kshatriya clan called Jnatika and the ruler of his own area. His mother was Trishala, sister of the Lichchavi chief Chetaka, whose daughter was wedded to Bimbisara. Thus his family was connected to the royal family of Magadha.

In the beginning, Mahavira led the life of a householder, but in search for truth he abandoned the world at the age of 30 and became an ascetic. He would not stay for more than

a day in a village. During his twelve years he meditated, practiced austerities of various kinds and endured many hardships. In the thirteenth year at the age of 42, he attained kaivalya. Through kaivaya he conquered misery and happiness. Because of his conquest he is known as Mahavira or the great hero or jina, the conqueror and his followers were known as Jainas.

He delivered his first sermon at Vipulachala near Rajagriha where 11 Brahmins became his disciples. He preached eight months in a year and spent four months of rainy season in some famous town. For thirty years he preached Jainism in Champa, Vaisali, Rajagriha, Mithila and Sravasti. With the spread of his fame, he began to receive royal patronage.

He regularly visited King Bimbisara and Ajatasatru of Magadha who were devoted to him. He passed away at Pava at the ripe age of seventy-two. He was a contemporary of Gautama Buddha. He accepted the teachings of Parsva as the basis of Jainism.

Doctrines of Jainism:

Tri-ratna:

Mahavira laid great stress on a pure and austere mode of living. He prescribed a threefold path for leading a pure and austere life namely,

- Right belief
- Right knowledge
- Right conduct

This threefold path is called as Tri-ratna (three jewels). By following this threefold path a man could attain Siddha-Sila, i.e., liberation from karma and transmigration.

Five Vows:

Since the supreme goal of life is the attainment of salvation, one has to avoid all kinds of evil deeds or karmas. Mahavira prescribed some ethical code both for a house holder and a monk. Accordingly one has to take five vows namely:

- Ahimsa (non-injury)
- Satya (speaking truth)
- Asteya (non-stealing)
- Aparigraha (non-possession)
- Brahmacharya (non-adultery).

It is said that only fifth doctrine was added by Mahavira to the first four doctrines were preached by Parsva.

Moksha (Attainment of salvation):

The chief aim of Mahavira's teaching is the attainment of moksha or the liberation of soul from earthly bondage. According to Jainism, man's personality comprises material and spiritual natures. The former is perishable whereas the latter is eternal and evolutionary. Due to Karma the soul is in a state of bondage.

This bondage is created by passions and desires accumulated through several births. By practising tapas, meditation and severe austerities, fresh Karmas are formed and already deposited Karmas are shaken away.

Side by side with the decay of the Karmas the essential qualities of soul expressed more and more and the soul shines brightly which ultimately represents Moksha and then the soul merges in endless happiness or becomes 'paramatman', the Pure Soul, with infinite knowledge, power and bliss.

Ahimsa (Non-Violence):

Mahavira put great emphasis on Ahimsa. In Jainism, ahimsa is the standard by which all actions are judged. A householder has to observe small vows (anuvrata). For him the practice of ahimsa requires that he has not to kill any animal life. An ascetic person has to observe great vows (Mahavrata).

For him ahimsa requires utmost care to prevent him from knowingly or unknowingly being the cause of injury to any living substance. Living matter (jiva) not only includes human beings but insects, plants etc. The killing of living matter increases one's own karma and delays one's liberation from the cycle of rebirths.

The Jains drink water after straining and filtering it so that some lives are saved. Likewise, the Jains do not light a lamp or cook food during night so that the insects may not burn to death. They do not take dinner after sun-set and also use cloth mouth cover (mukhavastrika) to save the lives floating in the air. Thus the concept of ahimsa is practiced rigorously.

Denial of the Existence of God:

Mahavira did not believe in the existence of god. He rejected the theory that the God is the creator and sustainer of the universe. Man's liberation from suffering does not depend upon the mercy of any god. Man is the architect of his own destiny. One can escape the evils of life by following an austere life of purity and virtue. Instead of God, the Jains worship twenty-four tirthankars.

Denial to Vedas:

Mahavira rejected the authority of Vedas. According to him all Vedic gods and goddesses were imaginary and they were to misguide the society. He criticized the Vedic rituals and Brahmin supremacy. He recommended a very ethical code of life for the attainment of moksha.

Extreme asceticism:

Mahavira asked his followers to practice extreme asceticism and self -destruction. He laid great stress on extreme asceticism by practicing penances, fasting and torturing the body. In order to follow a more austere life he asked his followers to discard clothes. All these practices add strength to the soul for spiritual progress.

Rise and Spread of Jainism:

Jainism spread to different parts of India during the life time of Mahavira and also after his death. Several factors are responsible for its rise and spread.

1. Responsibility of Mahavira:

Mahavira was responsible for the spread of Jainism. He moved from place to place and preached his teachings. His simple way of life, penance and austerity attracted people towards him.

2. Use of Simple Dialect:

Mahavira used common dialect in place of Sanskrit to spread his religion. Vedic Scriptures were written in Sanskrit which was the language of the intellectuals. Mahavira preached his religion through the language of the common people like Magadhi, Prakrit and local languages. So the people were drawn towards it and accepted the religion.

3. Royal Patronage:

The royal patronage also worked as a patent factor for the spread of Jainism. The Kshatriya kings were displeased with the Brahmin supremacy. So they embraced Jainism. The rulers of Eastern India patronized Jainism. The rulers of Magadha, Ajatasatru and his successor, Udayin patronized Jainism. Due to the efforts of Chandragupta Maurya, Jainism spread rapidly in Karnataka.

In the fourth century B.C. and 1st century B.C. Jainism spread to Kalinga. In Kalinga it received the patronage of King Kharavela of Chedi dynasty. The southern dynasties like the Chalukyas, Rastrakuta, Ganga etc. patronized Jainism. In later centuries it penetrated into Malwa, Gujarat and Rajasthan. Even now-a-days, these areas are inhabited by the Jains, mainly engaged in trade and commerce.

4. Role of Jaina Monks:

The role of Jaina monks also helped in the spread of Jainism. By visiting several places, holding scholastic discussions exhibiting their personal examples of simplicity could exert great influence upon the people. In 4th century B.C. in South India, Jaina saint Bhadrabahu spread Jainism. He had accompanied Emperor Chandragupta Maurya to Shravanabelagola in south, where the latter breathed his last.

The Jaina assembly at Pataliputra, convened by Sthulabhadra in 300 B.C. after Bhadrabahu's departure for the south, compiled the teachings of Mahavira into twelve "Angas". In 512 B.C. another assembly was convened under the chairmanship of Nagarjuna which codified all principles and "Angamas" of Jainism into Anga, Upanga, Mula and Sutra. Due to the efforts of Jaina monks, Jainism spread throughout India.

5. Role of Jaina Writers:

Lastly, the Jaina writers also played a very significant role in popularizing this religion. The writings of Gunabhadra, Haribhadra, Hemachandra and Ravikirti could win the hearts of people for accepting Jainism. These factors were responsible for the spread of Jainism in

India. Jainism was confined only to the four walls of India. In India Ujjain, Mathura, Malwa, Gujarat, Rajputana, and some districts of south became great centres of Jainism.

Decline of Jainism:

Several factors worked behind the decline of Jainism in India.

1. Lack of Royal Patronage:

The liberal days of royal patronage had passed away. The great rulers like Bimbisara, Ajatasatru, Udayin, and Kharavela had extended royal patronage to Jainism. But later on Buddhism eclipsed Jainism. The rulers like Asoka, Kanishka and Harsavardhan had embraced Buddhism and worked hard to spread this religion.

2. Lack of Efforts:

The Jaina workers lacked missionary zeal. They were not enthusiastic in spreading the religion in villages and towns.

3. Severity of Jainism:

The practice of severe austerities of Jainism worked as a potent factor in bringing about its downfall. The Jainas practice rigorous asceticism and self- mortification. Mahavira himself practiced physical hardships to realize the truth. But these severe practices were disliked by the people and they alienated themselves from it.

4. Factionalism in Jainism:

The great split which took place after the death of Mahavira was another cause of the decline of Jainism. The followers of Bhadrabahu advocated following the teachings of Mahavira while the followers of Sthulabhadra wanted to tone down the severity of Jainism.

This rift led to a division among the Jains. Now they were divided into “Digamvara” and “Swetamvara”. The former group went on naked and strictly followed Mahavira’s teachings while the latter group wore white dress and discarded Mahavira’s teachings. This division weakened Jainism.

5. Spread of Buddhism:

The rise of Buddhism worked as a powerful factor for the decline of Jainism. Buddhism was very simple. Buddha was opposed to extreme hardship and prescribed a “Middle Path”. Even a house holder could follow it. So it posed a threat to Jainism. Moreover, due to the rise of Vaishnavism, Saivism and Saktism, the process of the decline of Jainism became quick.

BUDDHISM

Gautama Buddha:

He was born in 563.B.C in Shakya Kshatriya family in Lumbini in Nepal near Kapilavastu. Gautama’s father was the elected ruler of Kapilavastu, and headed the republic clan of Shakyas. His mother was a princess from the Koshalan dynasty. Thus like Mahavira, Gautama also belonged to a noble family. Gautama was married early, but married life did not

interest him. He was moved by the misery which people looked for its solution. At the age of 29, like Mahavira he left home. The place where he attained the Truth came to be known as Bodhgaya and the tree under which he had sat in meditation is known as Bodhi tree. After getting the Enlightenment he came to be known as Buddha. He then gave his first sermon in the Deer Park near Sarnath.

For next forty-five years he preached his religion in Bihar and Ayodhya and set up Buddhist Sangha. In the course of his preaching he came into touch with Bimbisara, king of Magadha and Prasanjit, king of Kosala. He is said to have converted Bimbisara into Buddhism.

At the age of eighty he breathed his last at Kushinara. Demise of Buddha is called Mahaparinirvana and it is supposed to have taken place at 486 B. C.

The four major events:

The great renunciation – Buddha leaving his home, family and kingdom in search of truth. This is symbolized by a horse.

Enlightenment (Nirvana) – Buddha attaining enlightenment under the tree in Bodh Gaya. This is symbolized by a bodhi tree

Dhammachakraparivartan – This was Buddha giving his first sermon in Deer Park close to Varanasi. This is symbolized by a wheel.

Mahaparinirvana – Buddha's death. This is symbolized by a stupa.

Doctrines of Buddhism:

There are three main elements in Buddhism:

They are Buddha, Sanga and dhamma. Sangha is the religious order, whose doors are opened to anyone irrespective of the caste and sex. The only condition required of the monks is to follow the rules and regulations of sangha. Once they are enrolled as members, they had to take the vow of constinence, poverly and faith. Dhamma or dharma is the preachings of Buddha.

Essence of the teaching of Buddha is based on **four great truths**:

- the **Truth of Pain**, that is, human beings are subject to sorrow, disease and death;
- **Truth of the Origin of Pain**, that is, every pain has its cause and it is greed or desire;
- **Truth of the End of Pain**, that is, pain must be ended by elimination of desire,
- **Truth of the Elimination of Desire**, that is, the path to be followed for the elimination of desire.

Eight Fold Path:

Buddha, therefore, recommended the Noble Eightfold Path. Buddha was neither in favour of extreme austerity in religion nor extreme enjoyment of worldly life. His was a Middle Path

which could be followed by the householders. The eight virtues recommended by Buddha in his Eightfold Path are:

- Right Speech
- Right Conduct
- Right Views
- Right Aspirations
- Right Efforts
- Right Mindfulness
- Right Contemplation
- Right Livelihood.

The Noble Eightfold Path, if followed would open the eyes; bestow understanding, lead to peace of mind, to higher wisdom, to full enlightenment, to Nirvana. Nirvana was extinguishment of cravings and of desires and the consequent end of suffering.

Buddhism does not recognize the existence of God and other gods and goddesses. The Divine character of the Vedas is also not recognized by Buddhism. Like the Jainas, the Buddhists do not believe in caste system. Gautama Buddha established a Sangha with all his disciples. Gradually Sangha became an inseparable part of Buddhism.

Buddha did not reduce the principles of his religion to writing. He had exhorted his disciples verbally in Pali language. After his death his disciples summoned a Buddhist Council at Rajagriha and divided Buddha's teachings into three Pitakas i.e. Baskets, and reduced them to writing.

Buddhist councils:

1. First Buddhist Council:

Held soon after the mahaparinirvana of the Buddha, around 400 BC under the patronage of king Ajatashatru with the monk Mahakasyapa presiding, at Rajgriha. The idea was to preserve Buddha's teachings (Sutta) and rules for disciples (Vinaya). Ananda, one of the great disciples of Buddha recited Suttas and Upali, another disciple recited Vinaya. Abhidhamma Pitaka was also included.

2. Second Buddhist Council:

It was held in 383 BC. This idea of this council was to settle a dispute on Vinaya Pitaka, the code of discipline. It was held at Vaishali under the patronage of King Kalasoka and the presidency of Sabakami.

3. Third Buddhist Council:

Third Buddhist council was held in 250 BC at Pataliputra under the patronage of King Asoka and the presidency of Moggaliputta Tissa. The teachings of Buddha which were under two baskets were now classified in 3 baskets as Abhidhamma Pitaka was established in this council, and they were known as "Tripitaka".

4. Fourth Buddhist Council:

The Fourth Buddhist Council was held at Kundalvana, Kashmir in 72 AD under the patronage of Kushan king Kanishka and the president of this council was Vasumitra, with Aśvaghosa as his deputy. This council distinctly divided the Buddhism into 2 sects Mahayana and Hinayana.

The Three Pitakas:

- Sutta Pitaka wherein Buddha's sermons and activities were compiled.
- Vinaya Pitaka the rules of conduct to be followed by the Buddhist monks and nuns were written down.
- Abhidhamma Pitaka the philosophy of Buddhism was put into writing.

FORMATION OF THE MAURYAN EMPIRE:

Rise of Magadha:

In the sixth century B.C., India presented the chronic symptom of disintegration. The Aryan India in the North was divided into, sixteen great kingdoms and a number of republican, autonomous states. Out of the sixteen, four kingdoms viz., Avanti, Vatsa, Kosala and Magadha were powerful. Magadha Empire rose into prominence by aggrandizing upon other weaker states. They entered into a four-power conflict for imperial supremacy which ended in the ultimate victory of Magadha Kingdom over them. It is the first successful attempt for imperial and dynastic unification of India in the period of recorded history.

Causes for the success of Magadha:

The factors that contributed to the rise of Magadha Empire were both internal and external. The various dynasties that ruled over Magadha from the 6th century B.C. pursued a uniform and ceaseless policy of expansion. The goal of imperial expansion fixed by Bimbisara was steadfastly pursued till Asoka ended the wars after the conquest of Kalinga. An unbroken chain of very able and extraordinary monarchs ascended the Magadhan throne. Dynastic monarchy is generally cursed with incompetent rulers. But in that particular period of time Magadha was exception to this rule. Shishunaga, Bimbisara, Ajatasatru, Mahapadma and Chandragupta were exceptionally able kings.

The geographical factors contributed significantly for the rise of Magadha Empire. Magadha lay on the main land route connecting Eastern India with the West. She could easily control the trade between the two regions of the country. Magadha Empire was encircled by the Ganges, the Son and the Champa on the three sides and made it impregnable for the enemy. Her old capital Rajgriha was strategically situated as it was surrounded on all sides by hills. Magadha's new capital Pataliputra was still more strategically invincible than Rajgriha. It was situated on near the confluence of the Ganges and the Son. It was easier to control the course of the Ganges from the city of Pataliputra. These geographical advantages of Magadha helped her to be aggressive against her neighbours.

Economic Factors:

One of the main factors behind the rise of Magadhan Power was her economic solvency and growing prosperity. Magadha had a vast population which could be employed in agriculture, mining and for manning her army. The sudras and the non-Aryans could be employed in clearing up the forest and reclaim surplus land for farming. The surplus population could easily live on the yield of the surplus land. The Magadhan lands were very fertile due to its location between the Ganges and the Son. In the 4th Century B.C. that the Magadhan lands yielded multiple crops round the year. People of Magadhan Empire became prosperous due to fertility of the land and the government became automatically rich and powerful.

Mineral Resources:

The mineral resources of Magadha were other sources of her power and prosperity. With the dawn of the Iron Age, iron became an important metal for making implements, plough shears and weapons of war. Magadha had abundant iron supply from her mines. Besides she had copper mines. Magadha could equip her vast army with iron weapons; she could sell surplus iron to other states. Deep ploughing with heavy iron plough was possible due to easy supply of iron.

Role of Trade:

Magadha was situated on the land route connecting Eastern India with the west. The trade flowing over this route passed through Magadha. The river Ganges which flowed through the heart of Magadha was the high route of trade in Northern India. Magadha was linked up to parts of Northern India right up to Kasi or Baranasi by the Ganga route and from Prayag or Allahabad; the place of confluence of Ganga and Yamuna, Magadha could send her merchandise along the Yamuna route up to Delhi region. Downwards from Magadha the open sea could be reached by the Ganga route. The Son and the Champa flowed along the Magadhan frontier.

In ancient times river routes served as high way of commerce. Magadha could control the North Indian trade through her mastery over the Ganges. When Bimbisara conquered Anga kingdom, its flourishing port of Champa was annexed to Magadha. Champa was a famous river port from which ocean going vessels laden with merchandise sailed to different countries of South-East Asia, Ceylon and South India. After annexation of Champa, Magadha became the mistress of this flourishing trade.

Significance of the Ganges:

The rise of Magadhan Kingdom was linked up with the establishment of her supremacy over the Ganges. The conquest of Champa established her mastery over lower Gangetic Valley up to the confluence of the river with the Bay of Bengal. Magadha Empire now turned to establish her supremacy over the upper Gangetic region. Bimbisara and Ajatasatru defeated Kosala and annexed Kasi, a famous river port and emporium. The mastery over Kasi, gave Magadha the opportunity to make economic penetration in Kosala kingdom. Virtually the southern side of the Ganges now came under Magadhan hegemony, where she started ceaseless economic penetration. Magadha turned her gaze to the northern side of the Ganges

Vaisali and Lichchavi countries. The fertile tracts this region became targets of Magadhan imperialism.

The conquest of Vaisali and Lichchavi countries gave Magadha a supreme mastery over the Gangetic valley and she became virtually invincible. Magadha launched the programme of a pan-Indian empire depending on the strength of her heel in the Gangetic valley.

Cultural Factors

Culturally, the rise of Magadha can be explained on the ground that Magadha was the meeting ground of two opposite cultures. The Aryan culture lost its original virility when it reached Magadha and the lingering traces of non-Aryan culture of Eastern India got mixed up with the Aryan culture. This interaction of two cultures gave new power and spirit to Magadha Empire. The Magadhans united in them the cultures of the Aryans and the non-Aryans. In the sphere of thought and philosophy Eastern India made her mark in the teaching of Mahavira and Buddha. The revolution inaugurated by them in the sphere of thought was supplemented by Magadha in political field by the emergence of Magadhan imperialism and Magadha bid to establish a pan-Indian empire.

Danger of Foreign Invasions

Externally, the threat of foreign invasions like that of Achaemidians in the 6th century B.C., that of the Macedonians in the 4th Century B.C. and the subsequent infiltration of foreign races boldly put forward the question that without a central paramount government on the subcontinent, it was impossible to defend it from foreign invasions. Such a consciousness certainly worked behind the rise of Magadhan imperialism and prepared the country to submit to Magadhan supremacy.

The Mauryan Empire:

The Mauryan civilization was founded by Chandragupta Maurya, a native Indian who conquered the Nanda Dynasty and India's southern states by taking advantage of the disruptions of local powers in the wake of the withdrawal Alexander the Great's armies. He then formed a more centralized and stable Indian government.

At the time of Chandragupta's conquest, India's southern states were controlled by local powers, and the northern and eastern areas were controlled by the Nanda Dynasty. He conquered these areas and founded the new Mauryan Empire in 322 B.C. He proceeded to unify the conquered regions by implementing widespread political and economic reforms. He stabilized the conquered areas by creating an efficient and highly organized bureaucratic structure with a strong civil service element.

Contact and ensuing trade with the western world further strengthened India's economic status. They implemented social and religious reforms that enhanced India's culture and art. He is acknowledged to be the greatest Indian ruler in history, and the Mauryan Empire is considered the greatest time of expansion, organization and development of India in history.

India continued to thrive under the rule of Chandragupta's son, Bindusara, to the end of the rule of his grandson, known as Asoka the Great.

CHANDRAGUPTA MAURYA (321-297 B.C.):

Chandragupta Maurya succeeded to the Nanda throne in 321 B.C. after dethroning the last Nanda ruler (Dhanananda) at the age of 25. He was the protégé of the Brahmin Kautilya, also known as Chanakya or Vishnugupta, who was his guide and mentor both in acquiring the throne and in keeping it. The acquisition of Magadha was the first step in establishing the new dynasty. Once the Ganges valley was under his control, Chandragupta moved to the north-west to exploit the power vacuum created by Alexander's departure. The areas of the North-West fell to him rapidly.

Moving back to Central India he occupied the region north of the Narmada River. But 305 B.C. saw him back in the north-west involved in a campaign against Seleucus Nikator (Alexander's general who gained control of most Asiatic provinces of the Macedonian empire) which Chandragupta finally won in 303 B.C. Both signed a treaty and entered into a marriage alliance.

Chandragupta made a gift of 500 elephants to the Greek general and obtained the territory across the Indus viz., the Satrapies of Paropanisadai (Kabul), Aria (Herat), Arachosia (Kandahar), and Gedrosia (Baluchistan). Seleucus's ambassador, Megasthenes, lived for many years at the Maurya court at Pataliputra and travelled extensively in the country.

According to Jaina sources (Parisistaparvan), Chandragupta embraced Jainism towards the end of his life and stepped down from the throne in favour of his son, Bindusara. Accompanied by Bhadrabahu, a Jaina saint, and several other monks he is said to have gone to Sravana Belgola near Mysore, where he deliberately starved himself to death in the approved Jaina fashion (Sallekhana)

BINDUSARA (297-272 B.C.):

In 297 B.C., Chandragupta was succeeded by his son Bindusara, known to the Greeks as Amitrochates (Sanskrit, Amitraghata, the destroyer of foes). Bindusara campaigned in the Deccan, extending Mauryan control in the peninsula as far south as Mysore.

He is said to have conquered the land between the two seas, presumably the Arabian Sea and the Bay of Bengal. Kalinga (modern Orissa) on the eastern coast, however, remained hostile and was conquered in the succeeding reign by Bindusara's son Ashoka.

In foreign affairs, Bindusara maintained the friendly relations with the Hellenic west established by his father. He is said to have had contacts with Antiochus I Soter, king of Syria, son of Seleucus Nikator whose ambassador, Deimachos was said to have been at his court.

A man of wide tastes and interests, he requested Antiochus I to send him some sweet wine, dried figs and a sophist; the last being not meant for export, however, could not be sent. Pliny mentions that Ptolemy Philadelphus of Egypt sent Dionysius as his ambassador to India. The Ashokavadana informs us that a revolt took place in Taxila during the reign of Bindusara, when the citizens objected to the oppression of the higher officials. Bindusara sent Asoka to put an end to the revolt, which he did successfully.

ASHOKA (268-232 B.C.):

Bindusara's death in 272 B.C. led to a struggle for succession among his sons. It lasted for four years and in 268 B.C. Ashoka emerged successful. After ascending the throne, Ashoka spent several years in pleasurable pursuits and was consequently called Kamasoka. This was followed by a period of extreme wickedness, which earned him the name of Candasoka. Finally his conversion to Buddhism and his subsequent piety led him to be called Dhammasoka.

The most important event of Ashoka's reign seems to have been his conversion to Buddhism after his victorious war with Kalinga in 260 B.C. Kalinga controlled the routes to South India both by land and sea, and it was therefore necessary that it should become a part of the Mauryan Empire.

The 13th Major Rock Edict vividly describes the horrors and miseries of this war and the deep remorse it caused to Ashoka. In the words of the Mauryan emperor, "A hundred and fifty thousand people were deported, a hundred thousand were killed and many times that number perished....."

He was, after a period of more than two years became an ardent supporter of Buddhism under the influence of a Buddhist monk, Upagupta.

He also states his acceptance of the Buddhist creed, the faith in the Buddha, the Dhamma (the teachings of the Buddha), and the Samgha. Written specifically for the local Buddhist clergy, he also refers to himself as the 'king of Magadha', a title which he uses only on this occasion.

Asoka was careful to make a distinction between his personal support for Buddhism and his duty as emperor to remain unattached and unbiased in favour of any religion. In the Third Buddhist Council, it was decided to send missionaries to various parts of the sub-continent and to make Buddhism an actively proselytizing religion.

Ashoka mentions several of his contemporaries in the Hellenic world with which he exchanged missions, diplomatic and otherwise in his 13th Major Rock Edict. Communications with the outside world were by now well developed. Magadha was the home province of the Mauryas and the city of Pataliputra its capital. Other cities mentioned in the inscriptions include Ujjain, Taxila, Tosali near Bhubaneswar, Kausambi and Suvarnagiri in Andhra Pradesh.

In the east, Mauryan influence extended as far as the Ganga delta. Tamralipti or modern Tamluk was an important port on the Bengal coast from where the ships sailed for Burma, Sri Lanka as well as for South India. Another major port on the west coast was Broach at the mouth of the Narmada.

Kandahar formed the western-most extension of the Mauryan Empire and Ashokan inscriptions mention the Gandharas, Kambojas and the Yonas as his borderers. Through the north-west the Mauryas maintained close contacts with their neighbours, the Seleucid Empire and the Greek kingdoms.

Mauryan relations with Sri Lanka were very close and Asoka sent his son Mahindra and daughter Sanghamitra to preach Buddhism in Sri Lanka. Asokan inscriptions in the south mention several people with whom he was on friendly terms – the Cholas, Pandyas, Satiyaputras and Keralaputras (Major Rock Edict II.).

Asoka and Buddhism:

Asoka's conversion to Buddhism was gradual not immediate as he first became a 'sakya upasaka' (Lay disciple) and two and a half years later became a bikshu (Monk) & gave up hunting. Constituted Dhamma yattras to Sarnath, Bodh Gaya etc. and he appointed special officers called Dhamma Mahamantras to propagate Dhamma among various social groups. Sent his son Mahendra and daughter Sangamitra to Srilanka who planted branches of original Bodhi tree there. Convened 3rd Buddhist council at patliputra to strengthen sangha Asoka's Dhamma was to preserve the social order and held that if people behaved well they would achieve heaven. He never said they would attain Nirvana which was the primary aim of Buddhism. His teachings were intended to maintain social order on the basis of tolerance and he does not seem to have preached any sectarian path.

Asoka's Dhamma as mentioned in his various edicts may be summoned as follows:

- Service to father and mother, reverence to teachers, practice of ahimsa and love of truth.
- Prohibition of animal sacrifices and slaughter, prohibition of festive gathering for meaningless rituals.
- Humane treatment of servants by the masters and prisoners by the governmental officials.
- Courtesy to relations and liberty to Brahmanas with tolerance towards all religious sects.
- Conquest through Dhamma instead of war.
- Gandhagar inscription speaks of success of his policies as hunters and fisherman gave up hunting and killing and began practicing agriculture.

MAURYAN ADMINISTRATION

Central Government

Monarchy was supported by Kautilya however he did not stand for royal absolutism and advocated king to take advice of his ministry in running the administration. A council of

ministers called “mantra parishad” assisted the king in administration matters. (COM consisted of Purohita, Mahamantri, Senapati and Yuvraj)Civil servants known as “amatyas” were appointed to look after day to day administration and their selection method was given by Kautilya.

Revenue Department

“Samhartā”, the chief of revenue department was incharge of collection of all revenues of the department. “Sannidhata”, Chief custodian of state treasury and store house.

Commerce and Industry

Commerce and industry (Custom duties, Foreign affairs, Weight and measure etc) was controlled by officers known as “Adhyakshas”.

Judiciary

Judicial chief justice of Supreme Court at capital in mauryan times was known as “Dharmadhikari”. Subordinate courts were under Amatyas and jails were under appointed officers.

Provincial and Local administration

Mauryan Empire was divided into 4 provinces with capitals at:

- Taxila
- Ujjain
- Suvarnagiri
- Kalinga

Provincial governors were appointed from the royal family. District administration was under the charge of “Rajukas”, who in turn were assisted by “Yuktas” or subordinate officials. Village administration was in hands of “Gramani” and his official supervisors called “Gopa”.

Art and Architecture

Use of stone to make monuments started in time of Asoka.

Highly polished, monolithic, slightly tapering rock pillars and highly polished caves (for monks).

Sarnath Pillar: 4 lions standing back to back with small lion, elephant, bull and horse in circle.

Barabar hills near Bodh Gaya were presented to Ajivikas by Asoka and his son Dasratha forms wonderful piece of mauryan architecture.

Introduction of burnt bricks to make structures and ring wells along with use of spoked wheel for the 1st time after Indus valley civilization.

Abundance of pottery NBPW and punch marked coins were found of Mauryan era.

May be art of making steel started and spread by Mauryas.

Causes of fall of Mauryan Empire

- Asoka's pro Buddhist policies along with prohibition of sacrifices and rituals antagonized Brahmanas who brought about a revolution led by Pushyamitra Sunga.
- Weak successors, Partition of empire, administrative abuses by Dustamatyas (Heavy taxes) after Asoka's reign led to the fall of empire.
- Widespread use of iron led to formation of new kingdoms and neglect of N-W front by Mauryan also led to their downfall.
- Chinese ruler "Shih-Huang-Ti" constructed great wall of China to prevent its border against Scythians who were an Iranian equestrian tribe, but Mauryans did not do any such thing.
- Pushyamitra sunga (Brahmana) killed last Mauryan emperor Brihadratha publicly and persecuted Buddhists and restarted Vedic rituals and sacrifices.

UNIT –III THE GUPTAS

After centuries of political disintegration, an empire came to be established in A.D. 319 under the Guptas. Although the Gupta Empire was not as large as the Mauryan Empire, it kept north India politically united for more than a century, from A. D. 335 to 455.

But very likely they were initially a family of landowners who acquired political control in the region of Magadha and parts of eastern Uttar Pradesh. Uttar Pradesh seems to have been the place from where the Guptas operated and fanned out in different directions with their centre of power at Prayag, they spread in the neighbouring regions. The Guptas were possibly the feudatories of the Kushanas in Uttar Pradesh, and seem to have succeeded them without any wide time-lag.

The Guptas enjoyed certain material advantages. The centre of their operations lay in the fertile land of Bihar and Uttar Pradesh. They could exploit the iron ores of central India and south Bihar. Further, they took advantage of their proximity to the areas in north India which carried on silk trade with the Byzantine Empire.

On account of these favourable factors, the Guptas set up their rule over Anuganga (the middle Gangetic basin), Prayag (modern Allahabad), Saket (modern Ayodhya) and Magadha. In course of time this kingdom became an all-India empire.

The Early Guptas: An inscription tells us that Sri Gupta was the first king and Ghatotkacha was the next to follow him with the title Maharaja. This title was often borne by feudatory chiefs.

CHANDRAGUPTA I (A.D. 319-320 TO 335):

The first important king of the Guptas was Chandragupta I, son of Ghatotkacha. By marrying a Licchavi Princess Kumaradevi he sought to gain in prestige, though Vaishali does not appear to have been a part of his kingdom. His rule remained confined to Magadha and parts of eastern Uttar Pradesh (Saketa and Prayaga). He took the title of Maharajadhiraja, and his accession in about A.D. 319-20 marked the beginning of Gupta era.

SAMUDRAGUPTA (A.D. 335-380):

Chandragupta I was succeeded by his son Samudragupta probably in A.D. 325. Samudragupta became the ruler after subduing his rival Kacha, an obscure prince of the dynasty. His conquests are known from a lengthy eulogy composed by his court-poet Harishena and inscribed on an Asokan pillar at Allahabad. This account contains a long list of states, kings and tribes which were conquered and brought under various degrees of subjugation.

The list can be divided into four categories:

1. The first category includes the twelve states of Dakshinapatha with the names of their kings who were captured and then liberated and reinstated. They were Kosala,

Mahakantara, Kaurata, Pishtapura, Kottura, Erandapalli, Kanchi, Avamukta, Vengi, Palakka, Devrashtra and Kushthalpura.

2. The second category includes the names of the eight kings of Aryavarta, who were violently exterminated; prominent of them were Rudradwa, Ganapatinaga, Nagasena, etc.
3. The third category consists of the rulers of the forest states (atavirarajyas) who were reduced to servitude and the chief of the five Border States (pratyantas) and nine tribal republics that were forced to pay all kinds of taxes obey his orders and came to perform obeisance. The five Border States were Samtata (South-east Bengal), Kamarupa (Assam), Nepala (Nepal), Davaka (Assam) and Kartipura (Kashmir). The nine tribal republics were the Malavas, Yaudheyas, Madrakas, Abhiras, Prarjunas, Arjunayanas, Sarakinakas, Kavas and Kharaparikas.
4. The fourth category consists of the Daivaputra Shahi Shahanushahi (Kushanas), the Shaka-, Murundas, the dwellers of Sinhala (Ceylon) and all the other islands who paid tribute to the King. Harishena, the court poet of Samudragupta rightly describes him as the hero of a hundred battles, and Vincent Smith calls him the 'Napoleon of India'. But inspite of his preoccupation with political and military affairs, he cultivated music and poetry. Some of his gold coins represent him as playing the lyre. The Guptas were followers of the Brahmanical religion and Samudragupta performed the Asvamedha sacrifice. However, he fully maintained the tradition of religious toleration. According to a Chinese source, Meghavarman, the ruler of Sri Lanka was granted permission by Samudragupta to build a monastery at Bodh Gaya.

CHANDRAGUPTA II (A.D. 380-412):

Samudragupta was succeeded by his younger son Chandragupta II. The reign of Chandragupta II saw the high watermark of the Gupta Empire. He extended the limits of the empire by marriage alliance and conquests. Chandragupta II married Kuberanaga of the Naga family. The Nagas were a powerful ruling clan and this matrimonial alliance helped the Gupta ruler in expanding his empire. The marriage of his daughter Prabhavati with the Vakataka king Rudrasena II helped him to establish his political influence in the Deccan. With his great influence in this area, Chandragupta II conquered western Malwa and Gujarat from the Shakashatrap, Rudrasimha III.

The conquest gave Chandragupta the Western sea coast, famous for trade and commerce. This contributed to the prosperity of Malwa, and its chief city Ujjain. Ujjain seems to have been made the second capital of Chandragupta II.

'King Chandra' whose exploits has been mentioned in the Mehrauli Iron Pillar Inscription, which is located in the Qutub-Minar complex in Delhi is identified by many scholars with Chandragupta II. According to this inscription, Chandra crossed the Sindhu region of seven rivers and defeated Valhikas (identified with Bacteria). It also mentions Chandragupta's victory over enemies from Vanga (Bengal).

Chandragupta II adopted the title of Vikramaditya which had been first used by an Ujjain ruler in 57 B.C. as a mark of victory over the Shaka shatrapas of western India. An important incident which took place during his reign was the visit of Fa-Hien, a Chinese pilgrim, who

came to India in search of Buddhist texts. The court of Chandragupta II at Ujjain was adorned by numerous scholars including Kalidasa and Amarasimha.

KUMARAGUPTA I (412-454 A.D.):

Chandragupta II died about A.D. 413 and was succeeded by his son Kumaragupta who enjoyed a long reign of more than forty years. He performed the Asvamedha sacrifice, but we do not know of any military success achieved by him.

He maintained intact the vast empire built up by his two predecessors. Towards the close of his reign the empire was menaced by hordes of the Pushyamitras probably a tribe allied to the Hunas which were defeated by the Crown prince Skandagupta.

SKANDAGUPTA (454-467 A.D.)

Skandagupta, who succeeded Kumaragupta I, was perhaps the last powerful Gupta monarch. To consolidate his position he had to fight the Pushyamitras, and the country faced Huna invasion from across the frontiers in the north-west. However, Skandagupta was successful in throwing the Huns back.

This heroic feat entitled him, like Chandragupta II, to assume the title of Vikramaditya. It appears that these wars adversely affected the economy of the empire, and the debased gold coinage of Skandagupta bears testimony to these. Moreover, he appears to have been the last Gupta ruler to mint silver coins in western India.

The Junagarh inscription of his reign tells us about the public works undertaken during his times. The Sudarsana Lake (originally built during the Maurya times) burst due to excessive rains and in the early part of his rule his governor Parnadatta and his son Chakrapalita got it repaired. The last known date of Skandagupta is 467 A.D. from his silver coins.

The last days of the Gupta Empire:

Skandagupta died about A.D. 467 and the line of succession after him is very uncertain. Purugupta, a son of Kumaragupta, ruled for some time and was succeeded by his son Budhagupta whose earliest known date is A. D. 477 and the latest A.D. 495. He was succeeded by his brother Narasimhagupta Baladitya.

A king named Kumaragupta II is known to have reigned in A.D. 474. This indicates internal dissension which continued after the end of Budhagupta's reign. He was succeeded by his son and grandson, Kumaragupta III and Visnugupta – the three reigns covered the period A.D. 500-550. Two other kings, Vainyagupta (A.D. 507) and Bhanugupta (A.D. 510) ruled in Samatata and Nalanda and in Eran respectively. The Guptas continued to rule till the middle of the sixth century AD.

Gupta Administration:

Unlike the Mauryas, the Guptas adopted such pompous titles as Parameshvara Maharajadhiraja, Paramabhattacharya, etc., which imply the existence of lesser kings with

considerable authority within the empire. Besides, the Guptas added other epithets claiming for themselves super-human qualities which raised them almost to the level of gods. In fact, in the Allahabad Pillar Inscription, Samudragupta is referred to as a god dwelling on earth. Kingship was hereditary, but royal power was limited by the absence of a firm practice of primogeniture.

1. Council of Ministers and other officials:

The Guptas continued the traditional machinery of bureaucratic administration but it was not as elaborate as that of the Mauryas. The Mantri (chief-minister) stood at the head of civil administration. Among other high imperial officers were included the Mahabaladikrta (commander-in-chief), the Mahadandanayaka (general) and the Mahapratihara (chief of the palace guards).

The Mahabaladhikrta, probably corresponding to the Mahasenapati of the Satavahana kings, controlled a staff or subordinate officers such as the Mahashvapati (chief of cavalry), Mahapilupati (officer in charge of elephants), Senapati and Baladhikrta. A high ranking official, heard for the first time in the Gupta records was the Sandhivigrahika (the foreign minister).

A link between the central and the provincial administration under the Guptas is furnished by the class of officers called Kumaramatyas and Ayuktas. The Kumaramatyas were the high officers and the personal staff of the emperor and were appointed by the king in the home provinces and possibly paid in cash. Recruitment was not confined to the upper varnas only and several offices came to be combined in the hands of the same person, and posts became hereditary. This naturally weakened the royal control.

The Ayuktas were entrusted with the task of restoring the wealth of kings conquered by the emperor and sometimes placed in charge of districts or metropolitan towns.

2. Army:

The numerical strength of the Gupta army is not known. In contrast to the Mauryas, the Guptas do not seem to have possessed a big organized army. Probably troops supplied by the feudatories constituted the major portion of the Gupta military strength. Also, the Guptas did not enjoy a monopoly of elephants and horses, which were essential ingredients of military machinery. Chariots receded into the background, and cavalry came to the forefront. The Mahabaladhikrta (commander-in-chief) controlled a staff or subordinate officers as mentioned above. The army was paid in cash and its needs were well looked after by an officer.

Gupta Economy:

1. Agriculture:

The agricultural crops constituted the main resources which the society produced and the major part of the revenue of the state came from the agriculture. The state was the exclusive owner of the land. The importance of irrigation to help agriculture was recognized in India

from the earliest times. According to Narada, there are two kinds of dykes the *bardhya* which protected the field from floods and the *Khaya* which served the purpose of irrigation. The canals which were meant to prevent inundation were also mentioned by Amarasimha as *jalanirgamah*. The tanks were variously called, according to their sizes, as the *vapi*, *tadaga* and *dirghula*. Another method for irrigation was the use of *ghati-yantra* or *araghatta*.

2. Land Grants:

Feudal development surfaced under the Guptas with the grant of fiscal and administrative concessions to priests and administrators. Started in the Deccan by the Satavahanas, the practice became a regular affair in Gupta times. Religious functionaries were granted land, free of tax, forever, and they were authorised to collect from the peasants all the taxes which could have otherwise gone to the emperor. Religious grants were of two types: *Agrahara* grants were meant for the Brahmanas which meant to be perpetual, hereditary and tax-free, accompanied with the assignment of all land revenue. The *Devagrahara* grants were made to secular parties such as writers and merchants, for the purpose of repair and worship of temples. The secular grants were made to secular parties and are evident from a grant made by the *Uccakalpa* dynasty.

3. Position of Peasantry:

The land grants paved the way for feudal development in India. Several inscriptions refer to the emergence of serfdom, which meant that the peasants were attached to their land even when it was given away. They were often authorised to enjoy the land, to get it enjoyed, to cultivate it or get it cultivated. The donated land could thus be assigned to tenants on certain terms. The position of peasants was also undermined from the Gupta period onwards on account of the imposition of forced labour (*Vishti*) and several new levies and taxes.

Social Developments:

Land grants to the brahmanas on a large scale suggest that the brahmana supremacy continued in Gupta times. The *khasatriya* caste swelled up with the influx of the Hunas and subsequently of the Gurjars who joined their ranks as *Rajputs*. The increase in the number of shudra castes and untouchables was largely due to the absorption of backward forest tribes into the settled Varna society. Often guilds of craftsmen were transformed into castes.

The position of the shudras improved in this period and they were now permitted to listen to the epics and the Puranas. They were also allowed to perform certain domestic rites which naturally brought fee to the priests. All this can be attributed to a change in the economic status of the shudras. The practice of untouchability became more intense than in the earlier period. Penance was provided to remove the sin arising out of touching a *chandala*. Fa-Hien informs us that the *chandala*, entering the gate of a city or market place, would strike a piece of wood to give prior notice of his arrival so that men could avoid him. The joint family system, which became an essential feature of Hindu caste-society, was prevalent at the time.

Status of Women:

The status of women continued to decline. In a patriarchal set-up the men began to treat women as items of property, so much so that a woman was expected to follow her husband to the next world. The practice of sati (self-immolation at the funeral pyre of the husband) gained approval. But it seems to have been confined to the upper classes. The first memorial of a sati was dated A.D. 510 is found at Eran in Madhya Pradesh. Lawgivers of the period, almost unanimously advocated early marriage; some of them preferred even pre-puberty marriage. Celibacy was to be strictly observed by widows.

Women were denied any right to property except for stridhana in the form of jewellery, garments, and similar other presents made to the bride on the occasion of her marriage. They were not entitled to formal education. In the Gupta period, like shudras, women were also allowed to listen to epics and the Puranas, and advised to worship Krishna. But women of higher orders did not have access to independent sources of livelihood in pre-Gupta and Gupta times. The fact that women of the two lower varnas were free to earn their livelihood gave them considerable freedom, which was denied to women of the upper varnas.

Social life:

Prosperous town dwellers seem to have lived in comfort and ease. The Kamasutra describes the life of a well-to-do citizen as one devoted to the pleasures and refinements of life. Theatrical entertainment was popular both in court circles and outside. Dance performances and music concerts were held mainly in the homes of the wealthy and the discerning. Gambling, animal fights, athletics and gymnastics were an important part of sporting events. Amusements of various kinds in which the general public participated were essential to the various festivals, whether religious or secular. Contrary to Fa-Hien's statement that vegetarianism was customary in India, meat was commonly eaten. Drinking of wine and the chewing of betel-leaf was a regular practice.

Gupta Arts and Architecture:

Religion was intimately connected with the developments in architecture and plastic arts.

Sculpture:

Earlier developments in plastic arts seem to have culminated in the Gupta sculpture. The most important contribution of Gupta sculpture is the evolution of the perfect types of divinities, both Buddhist and Brahmanical. A large number of Buddha images have been unearthed at Sarnath, and one of them is justly regarded as the finest in the whole of India. Stone and bronze images of Buddha have also been found at Mathura and other places. The images of Siva, Vishnu and other Brahmanical gods are sculptured in some of the finest panels of the Deogarh temple (Jhansi district). Of the Brahmanical images perhaps the most impressive is the Great Boar (Varaha), at the entrance of a cave in Udayagiri. The art of casting metals reached a degree of development. Fa-Hien saw an over 25 metre high image of the Buddha made of copper, but it is not traceable now. The Bronze Buddha, found at Sultanganj, is 7 1/2 feet high and is a fine piece of sculpture. The Iron Pillar of Delhi, near the Qutub-Minar, is a marvellous work belonging to the early Gupta period.

Architecture:

The doctrine of bhakti and the growing importance of image worship led to the construction of the free standing temple with its sanctuary (garbhagriha), in which the central cult image was placed. The Gupta period marks the beginning of Indian temple architecture. The temples are simple and unpretentious structures, but their bearing upon later developments is of great significance. The following well defined types may be recognized.

1. Flat roofed, square temple with a shallow pillared porch in front.
2. Flat roofed, square temple with a covered ambulatory around the sanctum and preceded by a pillared porch, sometimes with a second story above.
3. Square temple with a low and squat shikhara (tower) above.
4. Rectangular temple with an apsidal back and a barrel – vaulted roof above.
5. Circular temple with shallow rectangular projections at the four cardinal faces.

The first three types of may be regarded as the forerunners of medieval Indian temple styles.

The nucleus of a Temple (garbha – griha) with a single entrance and a porch (mandapa) appears for the first time as an integrated composition in this type of Gupta temples. The second type is represented by Parvati temple at NachnaKuthara and the Siva temple at Bhumara (both in M P). This group of temples shows many of the characteristic features of the dravida style. Notable examples of the third type are seen in the so called Dasavatara Temple at Deogarh (Jhansi district) and the brick temple at Bhitargaon (Kanpur district). The importance of this group lies in the innovation of a shikhara or tower that caps the sanctum, the main feature of the nagara style. The fourth type is represented by a temple at Ter (Sholapur district) and the Kapaleshvara temple at Aihole. The fifth is represented by a solitary monument known as ManiyarMatha at Rajgir, Bihar. The rock-cut caves continue the old forms to a large extent, some of the caves at Ajanta and Ellora (Maharashtra) and Bagh (M.P.) may be assigned to the Gupta period. Both Chaitya and Vihara caves were excavated at Ajanta are the best artistic monuments of the Gupta period. Stupas were also built in large numbers, but the best are found at Sarnath (DhamekhStupa), Rajgir (Jarasindha – k.a – Baithak), Mirpur Khan in Sindh and at Ratnagiri (Orissa).

Paintings:

The art of painting reached its height of glory and splendour in this age. The most important examples of the Gupta paintings are to be found on the wall frescos of the Ajanta caves, the Bagh caves. The Gupta painters also painted incidents from the life of Buddha during the Gupta period.

The Golden Age of Guptas

The prosperity created under the leadership of the Gupta Empire, which covered much of the Indian subcontinent from approximately 320 to 550 CE (Common Era), enabled the wide pursuit of scientific and artistic endeavors. The Guptas possessed a large amount of gold, whatever might be its source, and they issued the largest number of gold coins.

Princes and richer people could divert a part of their income for the support of those engaged in art and literature. Both Samudragupta and Chandragupta II were patrons of art and

literature. Samudragupta is represented on his coins playing the lute (veena) and Chandragupta II is credited with maintaining in his court nine luminaries or great scholars.

This period became known as the Golden Age of India because it was marked by extensive inventions and discoveries in science, technology, engineering, art, dialectic, literature, logic, mathematics, astronomy, religion, and philosophy that crystallized elements of what is generally considered Hindu culture.

Gupta Literature:

Sanskrit language and literature after centuries of evolution, through lavish royal patronage reached to the level of classical excellence. Sanskrit was the court language of the Guptas.

1. The Puranas had existed much before the time of the Guptas in the form of bardic literature. In the Gupta age they were finally compiled and given their present form.
2. The period also saw the compilation of various Smritis or the law-books written in verse. The Smritis of Yajnavalkya, Narada, Katyayana and Brihaspati were written during this period.
3. The two great epics namely the Ramayana and the Mahabharata were almost completed by the 4th century A.D.
4. The Gupta period is remarkable for the production of secular literature. Among the known Sanskrit poets of the period, the greatest name is that of Kalidasa who lived in the court of Chandragupta II. The most important works of Kalidasa were the Abhijnanashakuntalam (considered to be one of the best hundred literary works in the world) Ritusamhara, Malavikagnimitra, Kumarasambhava, Meghaduta, Raghuvamsha and Vikrama Urvashiyam. Shudraka wrote the drama Mrichbhakatika or the little Clay cart. Vishakadatta is the author of the Mudrarakshasa, which deals with the schemes of the shrewd Chanakya. The Devichandraguptam another drama which was written by him has survived only in fragments.
5. The Gupta period also saw the development of Sanskrit grammar based on Panini and Patanjali. This period is particularly memorable for the compilation of the Amarakosha by Amarasimha, who was a luminary in the court of Chandragupta II. A Buddhist scholar from Bengal, Chandragomia, composed a book on grammar, named Chandravyakaranam.
6. Buddhist and Jaina literature in Sanskrit were also written during the Gupta period. Buddhist scholars Arya Deva, Arya Asanga and Vasubandhu of the Gupta period were the most notable writers. Siddhasena Divakara laid the foundation of logic among the Jainas. The Gupta age witnessed the evolution of many Prakrit forms such as Suraseni used in Mathura and its vicinity, Ardhamagadhi spoken in Oudh and Bundelkhand, Magadhi in Bihar and Maharashtri in Berar.

Influence on East and Southeast Asia:

The Gupta Dynasty promoted Hinduism, but supported Buddhist and Jain cultures as well.

Gupta Buddhist art influenced East and Southeast Asia as trade between regions increased.

The Gupta Empire became an important cultural center and influenced nearby kingdoms and

regions in Burma, Sri Lanka and Southeast Asia. Classical forms of Indian music and dance, created under the Guptas, are still practiced all over Asia today.

Fa Hien was one of the first Chinese travelers to visit India during the reign of Gupta Emperor Chandragupta II. He started his journey from China in 399 CE and reached India in 405 CE, recording all of his observations in a journal that was eventually published. During his stay in India up to 411 CE, Fa Hien went on a pilgrimage to Mathura, Kanauj, Kapilavastu, Kushinagar, Vaishali, Pataliputra, Kashi, and Rajgriha. His writings express pleasure in the mildness of the administrations in these places.

Science and Technology:

Aryabhata was the first astronomer to pose the more fundamental problems of astronomy in A.D. 499. It was largely through his efforts that astronomy was recognized as a separate discipline from mathematics. He calculated pi to 3.1416 and the length of the solar year to 365.3586805 days, both remarkably close to recent estimates. He believed that the earth was sphere and rotated on its axis, and that the shadow of the earth falling on the moon caused eclipses. He is also the author of Aryabhattiyam, which deals with algebra, arithmetics and geometry. Varahamihira, who lived towards the end of the fifth century wrote several treatises on astronomy and horoscopy. His Panchasiddhantika deals with five schools of astronomy, two of these reflect a close knowledge of Greek astronomy. The Laghu-Jataka, BrihatJataka and BrihatSamhita are some of his other important works. Hastayurveda or the veterinary science, authored by Palakalpya attests to the advances made in medical science during the Gupta period. The Navanitakam, a medical work which is a manual of recipes, formula and prescriptions, was compiled during this period.

Fall of the Empire:

The successors of Chandragupta II had to face an invasion by the Hunas from Central Asia in the second half of the fifth century A.D. Although in the beginning, the Gupta king Skandagupta tried effectively to stem the march of the Hunas into India; his successors proved to be weak and could not cope with the Huna invaders. By 485 A.D. the Hunas occupied eastern Malwa and a good portion of Central India. Thus, the Huna attacks caused a major blow to the Gupta authority particularly in northern and western regions of the empire. The policy adopted by the Guptas in the conquered areas was to restore the authority of local chiefs or kings once they had accepted Gupta suzerainty. In fact, no efforts were made to impose a strict and effective control over these regions. Hence it was natural that whenever there was a crisis of succession or a weak monarchy within the Gupta Empire these local chiefs would re-establish their independent authority.

Divisions within the imperial family, concentration of power in the hands of local chiefs or governors, loose administrative structure of the empire, decline of foreign trade, growing practice of land grants for religious and other purposes, etc. contributed towards the disintegration of the Gupta Empire.

HARSHA VARDHANA:

Harsha's kingdom:

The Guptas with their seat of power in Uttar Pradesh and Bihar ruled over North and Western India for about 160 years, until the middle of the sixth century A.D. Then north India again split up into several kingdoms. The white Hunas established their supremacy over Kashmir, Punjab and Western India from about 500 A.D. onwards. North and western India passed under the control of about half a dozen feudatories who parcelled out Gupta Empire among themselves.

Gradually, one of these dynasties ruling over Thanesar in Haryana extended its authority over all other feudatories. The ruler who brought it together was Harshavardhana.

Harsha made Kanauj the seat of his power from where he extended his authority in all directions. Kanauj shot up into political prominence from the second half of the sixth century onwards typifies the advent of the feudal age in north India. Fortifications of places in the plains were far more difficult, but Kanauj was situated on an elevated area which was easily fortifiable.

The early reign of Harsha was described in a book called Harshacharita, written by Banabhatta. Banabhatta was the court poet of Harsha. This was also supported by the account of Chinese pilgrim Huan Tsang, who stayed in the country for about 15 years.

Harsha's Military Conquests:

In his first expedition Harsha drove away Sasanka from Kannauj who had occupied it after murdering Harsha's brother. Harsha's early relations with the rulers of Valabhi were cordial but soon Malwa became the bone of contention between the two and so he had to turn his attention to western India.

It resulted in the defeat of the Valabhi ruler, Dhruvasena II and his acceptance of the position of a feudatory vassal. His hostilities with Valabhis ended through a matrimonial alliance. The above success however proved to be the immediate cause of conflict between Harsha and Pulakesin II, the Chalukya ruler of Badami.

An eulogy or Prasasti of Pulakesin II by Ravi Kirti (the court poet of Pulakesin II) placed on a temple wall at Aihole, also mentions Pulakesin's military success against Harsha. Hiuen Tsang's account mentions that in spite of his victories over many kingdoms Harsha was not able to defeat Pulakesin II. Harsha was successful in his eastern campaign. A Chinese account mentions him as the king of Magadha in 641 A.D. The king of Kamarupa, Bhaskaravarman, was his ally in his campaign of Bengal and other parts of eastern India.

In the course of the forty-one years that Harsha ruled, he included among his feudatories, kings as distant as those of Jalandhar, Kashmir, Nepal, Valabhi, Gujarat, Malwa, Sind, Frontier provinces and Assam. United Provinces, Bihar, Bengal, Orissa, Central India and Rajputana were under direct administration of Harsha.

ADMINISTRATION:

Harsha followed the traditional monarchical system of administration which had existed in India during the earlier imperial periods. His time having been nearer to the Gupta Age, the various features of the imperial Gupta administration influenced Harsha's administration to a very large extent. Yet, there were new innovations in accordance with the needs of the time. Moreover, every great monarch had his personal designs to shape his administration, and Harsha too went by his own individuality in governing the empire.

The following were the main features of Harsha's administration:

1. The King:

Harsha was a true representative of ancient monarchy in its finest aspects. In theory, the king was absolute and all-powerful. But in practice, he enjoyed limited power, being subject to the rules of the Dharma, the laws and customs of the land, and to the wise advice of the ministers and countries. He had also to respect the wishes of the subjects. The king was no doubt the supreme lawmaker, the chief executive, and the fountain of justice. He was also the central figure of the entire administrative machinery working like its pivot. In spite of all such powers, Harsha's monarchy was far from being autocratic.

It maintained moderation and rested on popular support. To the traditional administrative structure, Harsha added a personal factor of great importance. It was his continuous personal inspection tours to supervise the governmental works both in urban and rural areas. By his royal march through the country he acquired first-hand knowledge of the conditions of the people. He understood their difficulties and prescribed remedies. Harsha visited many places of his empire for purpose of efficient administration.

Except for the rainy season, the emperor was most of the time in his official tours of inspection. When such tours were not necessary, Harsha kept himself busy in his capital attending to government work. Harsha remained so devoted to his works that it became difficult even for kings to get an interview with him. He divided his day into three parts, one of which was kept exclusively for state affairs.

Harsha believed in the self-government of the countless village- communities. The central government did not concentrate all powers in its hands, but gave much autonomy to regional bodies for conducting the affairs of the state.

2. The Council of Ministers:

During the time of Harsha his Council of Ministers worked in an effective manner. It took vital decisions in times of crisis. There was a Chief Minister to head the Council of Ministers. The ministers of the state were responsible for taking grave decisions in the interests of the state. The Council of Ministers also was a decision-making body on foreign affairs and war. Besides the Chief Minister, other ministers also shouldered important responsibilities.

3. The Bureaucracy:

Harsha maintained an efficient civil service. The importance of some of the higher officers of the state is known from their designations. The chief officers who directly received instructions and orders from the king were Mahasamanta, Maharaja, Pramatarā or Spiritual Adviser, Rajasthaniya, Kumaramatya, Uparika, and Vishayapati, etc. Besides these, there were the Commander-in-Chief, the chief of the Cavalry Forces, and the Chief Commandant of the Elephant Force.

According to Hiuen Tsang, the ministers of the king and the officers were paid their salaries not in cash but in grants of land. Even cities were assigned to them. One-fourth of the crown lands was kept apart “for the endowment of great public servants”, another fourth part “for the expenses of government and state-worship”.

4. Revenue System:

Much light is thrown by the Chinese pilgrim on the revenue system of Harsha. In general, the taxation policy was liberal. The people were not subjected to oppressive economic measures. In Harsha’s Empire, the king’s share was one-sixth of the agricultural produce. It is known from the Madhuvana Copper Plate that the king’s dues from a village were of two kinds. One was the Tulya-meya or the taxes depending on the weight and measures of the things sold. The other was the Bhagabliogakara-hiranyadi or the share of the produce, taxes, and payments in cash from other sources of income. Revenues were also earned from trade and commerce. But duties on goods were light.

The revenue of the state was spent for four main purposes as public expenditure. They were one part for the expenses of the Government, and state-worship; one part as the endowment of great public servants; one part as reward to persons of high intellectual eminence; and one part for gifts to various religious sects. The governments maintained records of good times and bad times like the times of natural or public calamities. The soldiers and smaller officers of the state were paid their salary in cash.

5. Administrative Divisions of the Empire:

Harsha’s Empire was divided into several provinces. Each province was divided into Bhuktis. And each Bhukti was divided into several Vishayas. They were like the districts. Each vishaya was further divided into Pathakas. Each such area was divided into several villages.

The villages were looked after by their headmen. The government did not interfere with the freedom of the villages in their usual ways of existence. The bigger territorial divisions of the empire were no doubt, controlled by the centre. But a system of decentralisation also worked for better management of various units. Harsha’s personal inspections kept the territorial units in order, and there was co-ordination between the central and provincial administrations.

6. Penal System:

Treason against the state and the king was considered a great crime and traitors were punished by life-long imprisonment. For crimes against the society, for immorality, and for

anti-social conduct, the offenders suffered mutilation of limbs, or deportation to an outside country, or into wild forests. On the whole, Harsha's administration created fear in the mind of men by a thorough penal code; though in practice, the punishments were not turned into a cruel system. With these features, Harsha's government managed a large empire by generosity and efficiency, under the direct supervision of a dutiful emperor.

Socio-economic condition:

The land grants paved the way for feudal development in India from the fifth century onwards. From the sixth century, share croppers and peasants were particularly asked to stick to the land granted to the beneficiaries. In the tribal areas, agriculturists were placed under the control of the religious beneficiaries, especially the brahmanas, who were granted land on a large scale. All this worked- for a closed economy, which was fostered by the decline of trade and commerce.

The major portion of land continued to be in possession of free peasants, who paid revenues directly to the state. Besides this, the peasants were subjected to various impositions such as Udranga (frontier tax), Uparikara, tribute to the divisional officer called Uparika and had also to perform forced labour of all varieties (Sarva-vishti) probably for military purposes. All this naturally caused depreciation in the position of free peasants. The guilds of artisans and merchants also began to lose their earlier importance because of the decline of trade and urban life.

The rise of the quasi-feudal mode of production modified the varna-divided society. Both Bana and Hiuen Tsang talk about the existence of many subcastes. The position of women seems to have suffered a further decline during this period. Remarriage of widows was not permitted particularly among the higher varnas. Sati and dowry was prevalent during this period.

Cultural Conditions:

Harsha maintained a magnificent court where philosophers, poets, dramatists and painters flourished. Bana, the author of Harshacharita and Kadambari, was the court poet of Harsha. Mayura, the author of Mayurashataka and Bhartrihari, the author of Vakapadiya, a grammarian, also lived at the court of Harsha. Harsha was the chief patron of the University of Nalanda where about 10,000 students from all parts of India and abroad studied.

Harsha was in the beginning, a devotee of Siva. Probably owing to the influence of his sister Rajyashri and the Buddhist saint DivakaraMitra, he accepted Buddhism. Later on, he changed over to Mahayana Buddhism under the influence of Hiuen Tsang. But he respected all religions and patronised them equally. With a view to popularise and propagate the doctrines of Mahayana Buddhism, Harsha arranged at Kannauj, a great assembly, which was presided over by Hiuen Tsang.

Another great ceremony was held for 75 days at Prayag (Allahabad). The images of Buddha, Sun and Siva were worshipped and gifts of valuable articles and clothing were distributed in charity. Harsha ruled for a period of 41 years and is said to have died about 647 A.D.

HIUEN TSANG

Hiuen tsang was the celebrated Chinese traveler who visited India in ancient times. He has been described therefore as the "Prince of Pilgrims." His visit to India was an important event of the reign of Harshavardhana. India is much indebted to this Chinese traveller for the valuable accounts he left behind with many details of political, religious, economic, social conditions of those days. Hiuen Tsang was born in China in 602 A.D. He became a Buddhist monk at the age of twenty. He longed for knowing more and more of Buddhism to satisfy his spiritual hunger. But without a visit to India, he knew his desire for learning would remain unfulfilled. When he was about 30, he secretly left China for an adventurous journey towards India. He travelled through rough, rocky and rugged mountainous region to reach India.

During his stay in India, he visited various places of northern and southern India. In India, he wanted to visit all the sacred places connected with the life of Buddha, as well as to learn of Buddhism through study. During his travel he covered many more places and observed keenly the social, religious, political, cultural and economic conditions of the country. Hiuen Tsang visited Kashmir and the Punjab. He proceeded to Kapilavastu, Bodh-Gaya, Sarnath, and Kusinagara. He also travelled through the Deccan, Orissa and Bengal. He went almost to every part of India.

He spent around five years in the University of Nalanda and studied there. He was impressed by the passion of the Indian people for learning.

According to Hiuen Tsang, at the time of his visit, Pataliputra had lost its former glory. Kanauj and Prayag became important cities.

Harsha came to admire him for his deep devotion to Buddha and his profound knowledge of Buddhism. He honored him in his Kanauj religious Assembly, and also invited him to attend the Prayag Assembly. After attending those two magnificent functions, Hiuen Tsang prepared to leave for China after having spent long fourteen years of his life on the soil of India.

King Harsha was sorry to part with the pilgrim. But he made elaborate arrangements for his safe return under a strong military escort to the frontiers of India. Beyond the frontiers, the pilgrim was accompanied by Harsha's official guides who carried the letters of authority from emperor to produce them in other countries. Thus, Hiuen Tsang finally reached back home.

Hiuen Tsang took with him from India 150 pieces of the bodily relics of Buddha, a large number of Buddha images in gold, silver and sandalwood and above all, 657 volumes of valuable manuscripts, carried by twenty horses of his escort party. Back in his home in China, he set himself to translate some of those manuscripts into the Chinese language, assisted by

several scholars. About 74 Buddhist works were translated during his life time which proved of immense value to the people of China. Hiuen Tsang died in 664 A.D.

Importance of Hiuen Tsang Visit to India

Hiuen Tsang was indeed an ancient ambassador of peace between China and India. Regarding Hiuen Tsang's praise of Harshavardhana and of the Indian people in his Travel Accounts, it may be said that the Chinese pilgrim was writing the memoirs of his Indian days in far-away China, without any compulsion or pressure from anybody to give a favorable account of the rulers and peoples of another country. He was writing what he saw, and what he honestly felt, as well as of what he had heard. As a true Buddhist, and a pious pilgrim to a holy land, he could not have been dishonest or untruthful in his writings. He had no reason to flatter anybody when far out of sight. He had also no reason to seek anybody's favour for his Travel Accounts. He was, in fact, describing the condition of Buddhism in India as he saw. That was the subject of his prime concern. Other episodes came in as side descriptions. On the whole, Hiuen Tsang's accounts have been accepted as truthful and trust-worthy. His writings have thrown immense light on an important era of the ancient Indian history.

UNIT-4

Invasion of Mohmaud Ghazini:

Ghazni was the capital of a large Turkish kingdom. Aptigin, a Turkish slave rose to become the ruler of Ghazni. After his death in 963, his slave and son-in-law Subaktigin seized power. After his death, in 997 his son Mahmud ascended the throne. His swift and decisive conquests of Khorasan, Sistan and Ghur made him the most formidable power in that region. He now turned his attention on India. He is usually associated with 17 invasions in 25 years. His first invasion directed against the frontier towns was in the years 1000 and his last and most important was at Somnath Temple in 1025.

Usually four reasons are assigned to Mahmud's invasions:

- 1) He wanted to establish the glory of Islam by destroying the images of the Hindu gods and spreading Islam.
- 2) He wanted to loot the wealth of India for he loved wealth.
- 3) He wanted wealth also to meet the cost of the army and warfare for he wanted the expansion of his empire.
- 4) He wanted to satisfy his ego as one of the greatest conquerors of the world.
- 5) Important Invasions of Mahmud:

First invasion: Capture of frontier forts (1000 A.D.):

During his first invasion, Mahmud captured a few forts and towns of Khyber. He appointed his own governors and went back.

Victory over Jaipal of Hindushahi kingdom (1001):

A fierce battle near Peshawar was fought in which the invaders became victorious. Mahmud got 2, 50,000 'dinars' and 50 elephants.

Attack at Bhera (1005):

The ruler Bijai Rai offered stiff resistance but was defeated. Being helpless, the ruler committed suicide. Mahmud looted the kingdom and killed people.

Multan (1006):

Mahmud invaded Multan which was under an Arab ruler and after seven days he conquered it.

Multan (1007 A.D.):

A grandson of Jaipal who had embraced Islam had been appointed the governor of Multan with a Muslim name. He renounced Islam and declared himself as an independent ruler. Mahmud invaded and defeated him.

Defeat of Anand Pal and his allies (1008-1009 A.D.):

Anand Pal was able to organise a confederacy of the rulers of Ujjain, Gwalior, Kalinjar, Ajmer etc. According to contemporary historians, "Hindu women sold their jewels and sent the money from distant parts to be used against the invaders." Anand Pal's elephant took

fright, the rumour ran that the 'raja' was flying from the field, vague suspicion and distrust spread about, and a general stampede ensued. Mahmud found himself pursuing a panic stricken crowd. For two days, invaders slew, captured and despoiled to their hearts content.

Conquest of Nagarkot—Kangra (1009 A.D.):

After his victory, Mahmud returned to Ghazni with such a vast collection of riches and jewels which "far exceeded the treasures of the mightiest king of the world."

Mahmud's invasion at Mathura (1018):

The city of Mathura was a beautiful city and a sacred place of the Hindus having about 1,000 temples. As usual, Mahmud looted and broke down all the idols and destroyed temples.

Mahmud's invasion at Somnath temple (1025):

Expedition of the Somnath temple made Mahmud a great hero of Islam. The temple's importance and wealth can be gauged from the fact that lakhs of visitors offered prayers and made huge offerings daily and also the temple had a permanent income from the revenue of ten thousand villages attached to it. The loot of the temple was worth 20 lakh dinars. The idol of Shiva was broken into pieces.

Effects of Mahmud's Invasions:

Important effects of Mahmud's invasion were as under:

1. Punjab became a part of the empire of Ghazni.
2. Weakness of the Rajput's was exposed.
3. Mahmud's conquests paved the way for the Muslim conquest of India.
4. India's enormous wealth was plundered and taken away to Ghazni.
5. The invasions gave a severe blow to the art of India as several important temples were destroyed by the invaders.
6. Mahmud's invasion played an important role in the spread of Islam in India.
7. The frequent invasions further weakened the political stability.
8. In every invasion India lost thousands of soldiers.

FOUNDATION OF DELHI SULTANATE

Introduction:

The defeat of Prithviraj Chauhan in the second battle of Tarain in 1192 by Muhammad Ghori inaugurated an era of Muslim rule in India. The sudden death of Muhammad Ghori in 1206 and his failure to specify succession procedures pitted his three slaves Tajuddin Yalduz, Nasiruddin Qubacha and Qutbuddin Aibek against each other.

The period between 1206 and 1526 in the Indian history is known as the "Period of the Sultan Rulers". Mohammad Ghori's conquests became the nucleus of a new political entity in India—the Delhi Sultanate. This period can be divided into 5 distinct periods viz

- The Slave dynasty (1206-1290)
- The Khilji Dynasty (1290-1320)

- The Tughlaq Dynasty (1320-1414)
- The Sayyid Dynasty (1414-1451)
- The Lodhi Dynasty (1451-1526)

SLAVE DYNASTY

All the Muslim rulers that ascended the throne of Delhi after the death of Muhammad Ghori in 1206 till 1290 were either slaves or the descendants of these slave rulers. That is why the rulers belonging to this dynasty are generally known as the "Slave Rulers" or the Mameluk Sultans and the dynasty is called the "Slave dynasty". Muhammad Ghori had left Indian possessions in the care of his former slave, Qutub-ud-din Aibak, who on the death of his master, severed his links with Ghazni and asserted his independence. The Slave dynasty lasted from 1206 to 1290. The Slave dynasty was the first Muslim dynasty to rule India. It is said that Muhammad Ghori did not have a natural heir to the throne and he had the habit of treating his slaves like his own children. Thus after the death of Ghori, one of the most able slaves by the name of Qutub-ud-din Aibak descended the throne. The history of the slave dynasty begins with the rule of Qutub-ud-din Aibak. He was succeeded by two more able rulers after which the slave dynasty vanished in no time due to lack of able rulers.

QUTUB-UD-DIN AIBAK

The first ruler of the slave dynasty was Qutub-ud-din Aibak who ruled from 1206 to 1210. He established his capital at two places, first at Lahore and then shifted it to Delhi. It was during his reign that the construction of the famous Qutub Minar was started. He was an able ruler and was very kind and generous with his people. Due to his good nature, he earned the title of "Lakh Baksh", which means giver of thousands. He could rule for a very short time as he died in an accident in 1210. He was succeeded by his son Aram Shah but due to his incompetence, he was defeated in just one year by Iltutmish.

ILTUMISH

After Aram Shah, the next able ruler was Iltutmish. He ruled from 1211 to 1236. Under his strong governance, the slave dynasty was able to find a strong footing and establish itself as an important kingdom. The army was organized efficiently under Iltutmish and he also introduced a coin currency known as Tanka. It was in his reign that the construction of Qutub Minar was completed. After ruling successfully for a period of 25 years, he died, but nominated his daughter Raziya Sultan as the heir to the throne. She was an able ruler, but since she was a woman, she faced stern opposition from nobles who got her murdered.

GHIYASUDDIN BALBAN

The last effective emperor of the slave dynasty was Ghiyasuddin Balban. He ruled from 1266 to 1286. During his reign, the administration was strengthened and he paid much attention to governance in his empire. The army was trained effectively to use weapons and the production of arms and other war weaponry was at its peak. This is what helped them fight against attacks by the Mongols. He died in 1286 and after him the slave dynasty collapsed.

KHILJI DYNASTY

The Khiljis were another group of Turks who had settled in the Khilji region of Afghanistan. With the accession of Jalaluddin Khilji on the throne of Delhi, the supremacy of the Turks ended in India. It established the strong position of the Indian Muslims. Kind by nature, Jalaluddin Firuz, the first Khilji ruler, was lenient in his treatment of the rebels. When the rebels were brought before him he excused them and treated them with respect. Likewise, he ordered that thugs who were a serious menace to the people and property around Delhi should be taken to far off places and set free. Only in the case of Sidi Maula he showed no clemency.

JALALUDDIN KHILJI (1290-96 A.D.)

Jalaluddin ascended the throne at the ripe age of seventy years and the weakness of old age affected his attitudes and activities. In 1290 AD he attacked Ranthambhor. On the way he attacked Jhain. On reaching the fort the sultan, he realized the futility of attempting to capture the fort.

He withdrew the same day and told his nobles that he did not consider ten such forts worth a single hair of a Muslim. In 1292 AD, Mandawar was captured from the Rajputs. The same year the Mongols under the command of a grandson of Halaqu, Abdullah attacked Punjab and reached near Sunam. Jalaluddin immediately marched against them and reached the banks of the river Indus.

The sultan succeeded in defeating an advance guard of the Mongols and captured many of their officers. But afraid to face the main force of the Mongols, he tried for peace that was agreed upon. The invaders agreed to withdraw but Ulugh, a descendent of Chenghiz Khan accepted Islam and decided to stay in India.

Jalaluddin's ambitious nephew, Alauddin at Kara, began to establish an independent kingdom for himself. In 1292 AD Alauddin had attacked Bhilsa and a part of the booty was sent to the Sultan. As a reward Alauddin got the governorship of Awadh in addition to that of Kara and Manikpur. This increased his desire for power. All those nobles who were dissatisfied with the weak policy of Jalaluddin had gathered round him. Alauddin needed wealth to strengthen his position. He had heard about the fabulous wealth of Devagiri during the campaign of Bhilsa. Ramchandra Yadav, the ruler of Devagiri had not anticipated an attack from the north. In 1296 AD he proceeded towards the South and passing through Chanderi and Bhilsa he reached Ellichpur, the northernmost outpost of Devagiri. Ramchandra was completely taken aback.

His son had gone with a large army to a neighbouring kingdom. On his return the two armies of Alauddin and Singhana; Ramachandra's son met each other. At the site of the approaching Muslim army, the troops of Singhana retreated in confusion. Alauddin got a huge indemnity. The enormous booty that Alauddin got from Devagiri helped him become the Sultan of Delhi. Jalaluddin was later murdered by a planned action by Alauddin in 1296 AD.

ALAUDDIN KHILJI (1296-1316 A.D.):

The reign of Alauddin Khilji marks the zenith of the power of the Delhi Sultanate. His reign witnessed the expansion of the Muslim rule in terms of larger territorial conquests. He was unpopular among his subjects as he had treacherously murdered his uncle. However he soon won over the nobles by the lavish use of gold. After consolidating his position and firmly establishing himself at Delhi, Alauddin undertook the first expedition to Gujarat in 1297 A.D.

Conquests:

Alauddin sent an expedition under Ulugh Khan and Nusrat Khan to Gujarat. On the way Ulugh Khan conquered Jaisalmer. The invaders plundered Gujarat and its capital Anhilwara and went as far as Cambay, destroyed the temple of Somnath and returned to Delhi with immense booty. He also sent an army to Multan soon after his accession. He faced resistance from the sons of the late Sultan and wanted to subdue them forever. After the siege, Multan once again came to the control of the Delhi Sultans.

The next to fall was Ranthambor, a stronghold of the Chauhan Rajputs. Its ruler Rana Hamir Deva had extended his influence and provided shelter to the Mongol rebels. Alauddin desired to conquer it for its strategic importance too. He sent Ulugh Khan and Nusrat Khan to attack Ranthambor. The fort was besieged but Nusrat Khan was killed following which the invaders retreated. Alauddin himself captured the fort later in 1301 A. D. with the help of Ran Mai, the Prime Minister of Hamir Deva who had come over to his side.

An expedition against Mewar was organized in 1303 A.D. after the capture of Ranthambor. Another centre of power of the Rajputs was Chittor. Alauddin was successful in capturing the fort. In 1305 A.D., Alauddin sent Ain-ul-Khan to attack Malwa. He defeated the Koka Pradhan, the minister of Rai Mahalak Dev in a battle and captured the fort of Mandu. Later Ujjain, Dhar and Chanderi were also captured.

Malwa was followed by Siwana. The fort was finally besieged in 1309 A.D. after a prolonged struggle. In the same year, Jalore ruled by Raja Kanera Deva was attacked. The fort was annexed and its ruler was killed. The conquest of Jalore completed the conquest of Rajputana by Alauddin.

The regions of Bundi, Mandor, Tonk and probably Jodhpur also surrendered to Alauddin. By the end of the first decade of Alauddin's rule, the frontiers of the Delhi Sultanate had expanded to cover whole of north, west and central India.

The Mongols, however, continued their inroads into Punjab in 1297 A.D. but were repulsed by Zafar Khan. Between 1308 and 1312 A.D., Alauddin began the southward expansion of his empire. The prosperous state of Devagiri was ruled by the king, Ramachandra Deva. Alauddin invaded Devagiri in 1306-07 A.D. The immediate cause for this was unduly long delay in sending the annual tribute. He sent an army to attack Devagiri under Malik Kafur.

In 1309 A.D. the Kakatiya kingdom was attacked. Its ruler Prataparudradeva accepted the suzerainty of Delhi and surrendered vast treasures. In 1310 A.D., the Muslims attacked the

Hoysala kingdom. Its ruler Vira Ballala III surrendered all his treasures. Gradually Kafur subdued the Pandyas as well of Madurai. None of these territories were annexed by Alauddin directly but the flow of wealth was ensured from these regions.

Administration under Alauddin:

Alauddin was an ambitious and capable ruler He was so overwhelmed by his success at conquests that he dubbed himself as the ‘Second Alexander’. He established a strict system of administration. As a continuation of Balban’s policy of kingship, Alauddin too strengthened the position of the Sultan through some tough measures. To start with, Alauddin struck at the power of the nobles and took four important measures,

- a) He forbade the nobles to visit each other. Their private meetings were banned and there could be no marriage alliances between them without the permission of the Sultan.
- b) Prohibition of drinking parties.
- c) Strict vigilance through an efficient espionage system.
- d) Confiscation of all lands given to the chiefs and in religious endowments.

Revenue reforms:

Alauddin carried strong revenue reforms as well. He was the first monarch who insisted that in the doab, land revenue would be assessed on the basis of measurement of the land under cultivation. All lands given as assignments were reclaimed as Khalisa lands (crown lands). The size of these Khalisa lands whose income was directly collected for the Sultan’s own treasury which expanded quite considerably under Alauddin Khilji.

Land tax was raised to fifty percent of the produce and other taxes were also collected with great harshness. Alauddin soon attacked the privileged position of hereditary revenue officers like khuts, chaudhuris and muquaddams. Alauddin abolished their privileges and snatched away their right to collect revenue. They were asked to pay equally as the other taxpayers.

Military reforms:

The maintenance of a huge army by Alauddin was one of the special attributes of his rule. To avoid any kind of fake registration he devised the muster roll for identifying the soldiers personally called Chehra. Similarly to ensure the best kinds of horses by the soldiers the horses were branded (Dagh) and the troops were reviewed regularly.

He personally recruited the army and paid it in cash. Alauddin’s aim was to maintain a large standing army at a minimum cost. So, he devised the market control policy.

Market Reforms:

Through this policy he sought to fix the cost of all commodities from food grains and other articles. The market control department was called Diwan-i-Riyasat and the chief officer Shahana-i- Mandi. Severe punishments were given to those who violated these measures. This market regulation was applicable to Delhi and its neighbouring regions. His measures were

effective only during his lifetime. In the long run they affected trade and commerce adversely.

Alauddin was the first Muslim ruler who disregarded the position of the ulema (guardians of Islam). He refuted the suzerainty of the Caliph and did not allow any power independent of the state to guide his policies. He also gave patronage to many artists and learned men. Amir Khusrau flourished in his court.

He built the Alai Darwaza beside the Jamat Khana Masjid at the Dargah of Nizam-ud-din Auliya, the Siri Fort, the second city of Delhi, and the Hazar Sutun (the palace of thousand pillars). He also built the magnificent tank, Hauz-i-Khas or Hauz-i-Alai.

TUGHLAQ DYNASTY

On the death of Alauddin Khilji, his general Malik Kafur set aside the claims of the heir apparent Khizr Khan and crowned the infant son of the late Sultan, Umar. Soon after another son of the Sultan murdered Kafur and ascended the throne as Qutubuddin Mubarak Shah Khilji (1316-20 A.D.). He was in turn murdered by Ghazi Malik who ascended the throne as Ghiyas-ud-din Tughlaq in 1320 A.D.

Ghiyas-ud-din Tughlaq (1320-25 A.D.):

Ghiyas-ud din Tughlaq laid the foundation of the Tughlaq dynasty. The Sultanate at this time was suffering from unsettled political conditions and demanded attention of the new ruler. The administrative setup established by Alauddin was destroyed by his successors and Ghiyas-ud-din had to address these problems urgently.

He pursued a policy of reconciliation with the nobles and the people who were severely restricted under Alauddin. He succeeded in getting the support of the Turkish nobles on the basis of his race. He resumed the grants that were revoked and allowed them to enjoy their privileges. Ghiyas-ud-din succeeded in getting the support of the nobles and the people through these measures.

Ghiyas-ud-din attempted to improve the finances of the state and perused a policy to encourage agriculture. His twin object was to increase land under cultivation and improve economic condition of the cultivators. The state demand of revenue was fixed between one-fifth and one-third of the produce.

He ordered the revenue to be increased only gradually and in no case could increase beyond one-eleventh to one-tenth. The privileges of the previous Hindu rulers were restored. The practice of measurement and survey of land was abandoned. The measures of Ghiyas-ud-din succeeded and the area under cultivation increased and the condition of the farmers improved.

Ghiyas-ud-din continued the system of *dagh* and *chehra* instituted by Alauddin. However the market regulations were also abandoned under him. He insisted on paying the army better to increase its efficiency. He was successful in increasing the strength of the army.

He also pursued a policy of annexation. Prataprudra Deva, ruler of Warangal had reasserted independence and not paid the annual tribute. In 1321 A.D. he sent his son Prince Jauna to Warangal to suppress Prataprudra Deva. He moved swiftly and besieged the fort. After a period of six months, Prataprudra Deva surrendered and agreed to pay the annual tribute. The name of Warangal was changed to Sultanpur. Telangana was annexed into the territories of Delhi Sultanate. Jauna Khan next attacked Orissa (Jajnapur). The expedition in the eastern part was a consequence of the wars in the south.

Bhanudeva II the ruler of Jajnapur in Orissa had supported the ruler of Warangal at the offensive by the Sultans. Ulugh Khan in 1324 marched against Jajnapur. After plundering it the region was annexed to the Delhi Sultanate.

In 1323-24 as a response to the request by nobles of Firuz Shah, the independent ruler of Lakhnauti, Ghiyasuddin marched into Bengal. In the ensuing battle, Bengal ruler was defeated. On his way back from Bengal, Ghiyas-ud-din also defeated the Raja of Tirhut in north Bihar. East and south Bengal was also annexed to the Sultanate. Ghiyas-ud-din patronized literary men as Amir Khusrau. He also built a strong fort called Tughlaqabad near Delhi, the third city of Delhi.

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

Jauna Khan succeeded his father in 1325 A.D. with the title of Muhammad bin Tughlaq. He was a very learned man and proficient in many branches of learning. He began his career with the expedition of Khurasan. Ultimately the project was abandoned as an unrealistic scheme and the army was disbanded. It led to a tremendous financial loss to the state exchequer. He did not take into account the geographical and transportation difficulties.

His first administrative measure was to enhance land tax in the doab that led to wide spread discontent as it was introduced at a time when the entire region was in the grip of a severe famine due to failure of rains. The Sultan raised the tax from five to ten percent. Therefore the peasants instead of paying the taxes abandoned their lands and adopted highway robbery. The tax collectors continued to collect taxes by oppression. It resulted in extensive revolts. The Sultan suppressed the revolts severely.

The next venture of Muhammad Bin Tughlaq was the shifting of the capital to Devagiri that was renamed Daulatabad. In 1326-27 he involved almost a wholesale transfer of the population. Muhammad wanted to locate his capital in the central part of the empire and he also wanted to make it safe from the Mongol invasions.

Soon the Sultan discovered the unsuitability of the new capital. He ordered back the people to shift back to Delhi once more. Daulatabad was abandoned largely because he soon found that

he could not control north India from Daulatabad. The order of going back to the old capital caused much distress to the people.

Another of his novel and daring experiment was the introduction of the token currency of bronze coins in 1329-30 AD. He was inspired by a similar system prevailing in Iran and China. The Sultan issued tanka (rupee) of a silver and copper coins. People soon began to manufacture counterfeits of bronze in large numbers.

As a result bad money drove out good money. Trade came to a standstill and business was paralyzed. Finally Muhammed Tughlaq decided to withdraw the token currency. The Sultan readily gave gold and silver coins in exchange for bronze coins. The loss to the exchequer was immense. As a result the treasury that he wanted to fill was completely empty.

Muhammad Tughlaq carried out many measures for improvement of the administration of revenue. One of these was the preparation of a register in which income and expenditure of all provinces were recorded. All provincial governors were asked to submit the reports of income and expenditure to the centre.

Tughlaq established a separate department of agriculture called Diwan-i- Kohi. A special scheme was extended to improve cultivation in the doab. In 1333-34 A.D., loans were provided to peasants. However the scheme failed miserably because the men chosen for the purpose proved to be inexperienced and dishonest. He laid the foundation for the construction of Jahan Panah, the fourth city of Delhi.

Beginning with an uprising in Malabar, the eastern coast of the extreme south peninsula in 1335 whereby Ahsan Shah, the governor, founded the Sultanate of Madurai, the sultan faced as many as 16 rebellions till his death in 1351. In 1336, Harihar and Bukka laid the foundation of Vijayanagar kingdom. In 1341, Fakhruddin became independent in Bengal. The revolt of Amiran-i-sada (the foreign nobles in the imperial service in Malwa, Gujarat) sealed the fate of the sultanate in the south. Hasan Gangu, the most accomplished leader of the rebels, established the Bahmani kingdom in 1347. On his way to Thatta in Sind to punish Taghi, the rebel, Muhammad bin Tughluq died on March 20, 1351. Badauni observed: "And so the king was freed from his people and they from the king."

FIRUZ SHAH TUGHLAQ (1351-1388 A.D.):

After the death of Muhammad Tughlaq his first cousin, Firuz Tughlaq became the Sultan in 1351 A.D. He overtook the administration in a chaotic condition. Firuz Tughlaq primarily paid attention to domestic affairs. Firuz Shah started his reign with liberal ideas. He assured protection to all members of the royal family.

He tried to please the nobles and set to eliminate the distress caused to the people during long and troubled reign of Muhammad. Firuz Tughlaq abolished many irksome taxes keeping only those allowed by Quranic law. He looked after the interests of the cultivator, provided irrigation facilities by constructing five canals and advanced loans to the needy.

He created a department of charity, Diwan-i- Khairat. He worked towards winning over the confidence of the Ulemas. Firuz increased the salaries of his officers and gave them jagirs. Firuz is known to have established several towns, Fatehabad, Hissar, Firuzpur, Jaunpur and Firuzabad, the favourite city of Firuz now popularly known as Kotla Firuz Shah, the fifth city of Delhi. He revived the jagirs system abolished by Alauddin and reorganized army on feudal basis.

He marched twice to capture Bengal in 1353 and in 1359 AD but failed on both the occasions. While returning from Bengal, Firuz Tughlaq attacked Jajnagar in Orissa. When Firuz Tughlaq died in 1388 AD, a civil war broke out among his successors.

Later Tughlaqs (1388-1414 A.D.):

Firuz Tughlaq was succeeded by one of his grandsons, Tughlaq Shah, who assumed the title of Ghiasuddin Tughluq II (1388-89 A.D.). Within a year of his accession, he fell victim to court intrigue and was beheaded. During the next five year three Sultans-Abu Bakr, Muhammad Shah and Humayun titled Alauddin Sikander Shah, ascended the throne.

The last Tughlaq ruler, Nasiruddin Mahmud Shah (1394-1412 A.D.) faced the invasion of Timur, the great Mongol leader of Central Asia in 1398. After plundering Delhi, Timur returned to Samarquand via Merrut, Hardwar, Kangra and Jammu which he sacked. He appointed Khizr Khan (the governor of Multan) as the viceroy in Delhi. After the departure of Timur, Nasiruddin Mahmud Shah returned to Delhi in 1401, but he was expelled from Delhi by Mallu Iqbal the defacto ruler.

After Mallu Iqbal's death in 1405, he returned to Delhi from Kannuj, only to be under the influence of the new defacto ruler Daulat Khan. Nasiruddin Mahmud died in 1412. Daulat Khan ruled for one and half years as the defacto ruler and was defeated by Khizr Khan in 1414 which laid the foundation of the Sayyid dynasty.

LODI DYNASTY

The Lodi dynasty in India arose around 1451 after the Sayyid dynasty. The Lodhi Empire was established by the Ghizlai tribe of the Afghans. They formed the last phase of the Delhi Sultanate. There were three main rulers in the history of Lodi dynasty.

BUHLUL KHAN LODI

Buhlul Khan Lodi (1451-1489) was the founder of the Lodi dynasty in India and the first Afghan ruler of Delhi. He was an Afghan noble who was a very brave soldier. Buhlul Khan seized the throne without much resistance from the then ruler, Alam Shah. His territory was spread across Jaunpur, Gwalior and northern Uttar Pradesh. During his reign in 1486, he appointed his eldest son Barbak Shah as the Viceroy of Jaunpur. Though he was an able ruler, he really couldn't decide as to which son of his should succeed him as the heir to the throne.

SIKANDAR LODI

After the death of Buhlul Khan, his second son succeeded him as the king. He was given the title of Sultan Sikander Shah. He was a dedicated ruler and made all efforts to expand his

territories and strengthen his empire. His empire extended from Punjab to Bihar and he also signed a treaty with the ruler of Bengal, Alauddin Hussain Shah. He was the one who founded a new town where the modern day Agra stands. He was known to be a kind and generous ruler who cared for his subjects.

IBRAHIM LODHI

Ibrahim Lodhi was the son of Sikander who succeeded him after his death. Due to the demands of the nobles, his younger brother Jalal Khan was given a small share of the kingdom and was crowned the ruler of Jaunpur. However, Ibrahim's men assassinated him soon and the kingdom came back to Ibrahim Lodhi. Ibrahim was known to be a very stern ruler and was not liked much by his subjects. In order to take revenge of the insults done by Ibrahim, the governor of Lahore Daulat Khan Lodhi asked the ruler of Kabul, Babur to invade his kingdom. Ibrahim Lodhi was thus killed in a battle with Babur who was the founder of the Mughal dynasty in India. With the death of Ibrahim Lodhi, the Lodhi dynasty also came to an end.

THE DELHI SULTANATE: ADMINISTRATION SYSTEM

The administration system of Delhi Sultanate were directed and governed by the Quranic law and it was the supreme law of the empire.

The Caliph was the supreme sovereign according to the Islamic theory of sovereignty. All Muslim kings through the world were his subordinates. During the Sultanate period, the power of the Caliph was at its zenith. In fact, the rulers of the Sultanate period always tried to maintain a formal relation with the Islamic world.

Head of the Sultanate Administration

The real head of the administration of Delhi Sultanate was the king or Sultan himself. The Sultan was the independent, sovereign and all-powerful man. His will was the law of the country. The Sultan at his death bed could also nominate his heirs and that was to be recognized by all other nobles. There was no hereditary principle of succession.

The Sultans regarded themselves as a part of the Islamic world. Following the Islamic theory the Sultans of Delhi were considered to be the agent of Allah, i.e. God and it was his duty to enforce the divine laws expressed by the Holy Quran. He was thus the chief executive. It was his duty not only to enforce the Quranic laws but also to interpret them.

Judicial Administration:

The Sultan was the highest judicial authority of Delhi Sultanate. He was a perfect autocrat with wide powers and unfettered authority. His power was based on two pillars—religion and military. As long as he was upholding the Quranic law he enjoyed enormous and supreme power. Nobody dared to challenge the powerful sultans like Ala-ud-din-Khilji and Muhammad-Bin-Tughluq. In fact there were no constitutional devices to remove a Sultan from the throne peacefully. The only way to remove him was rebellion and civil war. The Sultans of Delhi were not only the kings; they were also the religious head of the Muslims in India.

Military Administration:

The Sultan was also the head of the Military Administration of Delhi Sultanate. He was the commander-in-chief of the army as well. The Sultan of Delhi was thus a military despot having all powers of the State concentrated in his hands.

Central Administration:

The Sultanate government was essentially a centralized one though it had the original democratic nature of an Islamic State. During this period the Hindu chiefs were not altogether suppressed and being hostile to the Muslim rule they were always rebellious. There was the danger of repeated Mongal invasion. In view of this the Sultans were compelled to keep a large army and a centralized government.

The Sultan in his administration had to keep a good number of ministers the member of which varied from time to time. During the rule of the slave dynasty there were four ministers:

- (1) Wazir
- (2) Ariz-i-mamalik
- (3) Diwan-i-insha
- (4) Diwan-i-rasalat

The Wazir or the Prime Minister

The Wazir stood midway between the sovereign and the subjects. His office was called the diwan-i-wazarat. He had great authority and often exercised the Sultan's power and prerogatives though with some restrictions.

- All important officers of the state were appointed by him in the name of the Sultan.
- He used to hear complaints against all officials of the administration.
- During the illness or absence of the Sultan or when he was a minor, the Wazir acted for the king.
- He was the adviser of the Sultan in the affairs of administration and always kept him informed about the sentiments and needs of the subjects.
- The Wazir was also the head of the finance department. He used to lay down the rules and regulations of revenue settlement, fixed the rate of other taxes and controlled the expenditure of the empire.
- He was the superintendent of the civil servants and controlled the military establishment. All the requirements of the army were to be referred to him. The duty of his subordinates was to keep the accounts and disburse the salary of the military officers and troops.
- He was also to look after the stipends and subsistence allowances to learned men and the poor people.
- He was to look after every branch of public administration. As he had wide power he also enjoyed great prestige and was handsomely paid the revenue of a large estate.

Diwan-i-ariz or diwan-i-arz or the army master:

The post of Diwan-i-ariz was next to the Wazir. He was the controller general of the military establishment. It was a very important department. Sometimes the Sultan himself performed some of its tasks. Ala-ud-din Khilji often paid personal attention to it.

- It was his duty to recruit troops and to maintain the descriptive rolls of men and horses.
- He was also to arrange to hold review in order to inspect the forces.
- The Sultan was the commander-in-chief of the army. So the Ariz-i-mamalik was not to command the royal troops generally, but sometimes he had to do it, at least a part of the army.
- He particularly looked after the discipline of the army, their equipments and their dispositions on the battle field.

Diwan-i-insha or the in-charge of royal correspondence:

Diwan-i-insha was the third important minister. He was in charge of the royal correspondence. Naturally the head of the department was always a very trusted person of the Sultan. A member of Dabir (writers) assisted him. They were all masters of style.

- This department used to make all correspondences, even of the confidential matters made between the Sultan and the rulers of other states or of the important vassals and officials of the kingdom.
- They drafted the important royal orders and sent to the Sultan for his sanction. They were then copied, registered and dispatched.
- Thus the department performed very confidential work.

Sadr-us-Sudur or Minister of the department of religions:

The head of the public charities and ecclesiastical department was the sadr-us-sudur. During the reign of Ala-ud-din Khilji, this department was renamed or replaced by the department called Diwan-i-riyasat whose primary function was to implement the economic regulations issued by the Sultan and control the markets and prices.

- In his capacity as rasul of the Sultan, he received appeals and complaints from public and redressed their grievances.
- It was the duty of the chief Sadr (Sadr-us-Sudur) to enforce the Islamic rules and regulations and to look after that the Muslims strictly follow those regulations in their daily life.
- He also disbursed money in charity and rewarded the learned Muslim divines. He also paid the allowances to scholars and men of piety.

Diwan-i-Qaza or the Chief Qazi:

The chief Qazi was the head of the judicial department. He supervised the administration of justice in the kingdom. Very often, only one man was appointed to carry on the works of both the departments of the religious endowment and charity and the department of justice.

There were some other departmental heads as well like:

Barid-i-mamalik (head of the intelligence and posts department)

Diwan-i-amir kohi (department of agriculture)

Diwan-i-khairat (department of charity)

Diwan-i-istihqak (department of pension)

Sar-i-jandar (Chief of the royal bodyguards)

Diwan-i-bandagan (chief of the slaves)

The latter two chiefs had great influences on the Sultans.

Provincial Administration:

Provincial administration was run by Muqti, Iqtadars and other government officials. Iqtadars were the landholders. It was the responsibility of the Muqtis and Iqtadars to provide the Sultans with troops. Each province was divided into a number of parganas. Each parganas was further divided into several villagers.

The Sultanate of Delhi was never divided into homogeneous provinces with uniform administrative system. The Sultanate of Delhi was a centralized monarchy and no Sultan of Delhi ever thought of rearranging the provinces on a uniform basis.

Iqta means part or share of a land and land revenue given to a person by the ruler, the Sultan. The system was introduced by Sultan Iltutmish who had distributed Iqtas in a wide scale among his Turkish followers. Each Iqta was under a powerful military officer known as Muqti. The size or the administrative system of the Iqtas were never uniform and even the degree of the political and military power of the muqtis differed from Iqta to Iqta.

- The Muqti was free to carry on his own administration though, of course, he had to follow the local traditional usages.
- It was his duty to employ his own officials, to collect the revenues, to defray the expenditure of his own administration.
- He was also to pay the surplus revenue to the central government.
- His principal duty was to maintain law and order in his province and to carry out the king's commands.
- It was also his duty to furnish a contingent of troops to the Sultan of Delhi whenever the latter asked him to do so.
- The Muqti enjoyed a high salary which was charged on the revenue of his province.
- He had a big army of his own and a big official establishment as well.
- They were also required to furnish an account of their income and expenditure and to pay the residue to the central government.

SOCIO ECONOMIC CONDITIONS OF SULTANATE

There is no doubt that India by and large remained a rich country throughout this period. Foreign travellers who visited India during this period have observed that the people used gold, silver, diamonds, pearls and other precious stones profusely in the form of ornaments. It was India's fabulous wealth which tempted Mahmud of Ghazni to invade India so many times. Timur also got unimaginable wealth from only one of India's corners.

Several beautiful mosques, monuments, palaces, forts and temples were built during this period. All this indicates that there was general economic prosperity in the country. Despite constant warfare of the Sultans of Delhi, affluent agricultural and industrial production and foreign trade had enriched India and maintained its prosperity.

Prosperous agriculture:

Sesame, sugar-cane and cotton were grown in abundance and these formed the basis of several village industries. Rice of Sarsauti, sugar-cane of Kanauj, wheat and betel leaf of Malwa, wheat of Gwalior, ginger and spices of Malabar, grapes and pomegranates of Daultabad, betel nuts of the South India and a large variety of oranges were popular in and outside India.

Cereals, pulses, fruits and vegetables etc. were produced in almost all parts of India. The Ganga-Yamuna Doab remained always famous for its fertility and large scale production. Animal husbandry was in a very advanced stage. Ordinarily there was plenty of food production

Industry:

Textile industry was the primary industry. Cotton, silk and woollen clothes of different varieties was produced in large quantity. Indian textiles were in great demand in foreign countries. The skill of Indian craftsmen was of a high order. Indian cotton textiles were introduced in China as well where these were valued more than silk. Bengal and Gujarat were famous for their fine quality fabrics.

Important handicrafts were such as carpet weaving, mat work and leather work. Besides textile industry, sugar industry, paper industry, metal work, stone cutting, pearl driving out of the sea, ivory and sandal wood work were other important industries of India. The Sultans had set up several 'Karkhanas' (workshops).

Trade and commerce:

India carried a brisk trade—both internal as well as external. Delhi was the largest city and the most important trading centre. External trade was very profitable and it was one of the main causes of the wealth of India. India had trade relations with Iran, Arabia, European countries, Africa, China, Malaya, Afghanistan and Central Asia, etc. The Arabs were the dominant partners in trade through Indian ocean.

The Gujarati and Tamil traders played an important part in trade. The main items of India's exports were: cereals, cotton and silken cloth, opium, indigo, sea-pearls, sandal wood, saffron, ginger, sugar and coconuts, etc. India imported horses, salt, rosewater, colour valvets, perfumes, wines etc. The external trade was carried on both by land and sea. Goa, Diu, Chaula, Cochin and Quilon were the important parts on the western Sea-coast of India. There were several seaports on the eastern coast also.

Art and Architecture during Delhi Sultanate Period

Art and architecture took a new direction in the Delhi Sultanate period. Fergusson describes it as a combination of Arabic and Indian styles. According to Sir John Marshall, the genius of both Hindu and Muslim craftsmen blended to achieve a unique genre of art and architecture during this time. It is, however, difficult to ascertain the influences of different civilization in this mixed art form.

Three schools of architecture:

- (1) The Delhi school of art which was a mix of Hindu and Muslim styles
- (2) The provincial styles which were also a blend of Hindu-Muslim style
- (3) The Hindu style, free from Muslim influences.

The Delhi architecture:

The palaces built by the Delhi Sultans have a few typical features which are not seen elsewhere. Turks preferred plenty of very ornate and intricately designed arches and domes in their palaces. The arches carried Quranic teachings and floral patterns. A layer with lime, sand and water base was used in construction, starting off similar layering in north Indian architecture. Hindu motifs such as lotus, swastika, bells and flowers buds were extensively used by Turks in palace decoration. Qutubuddin Aibak started work on the Qutub Minar and Iltutmish completed it. Alauddin Khalji built the Alai Darwaza, a wonderful specimen of Indian and Muslim art. Tughluq architecture is marked by the city Tughluqabad, founded by Ghiyasuddin Tughlaq, the Adilabad fort and the city of Jahanpana, built by Muhammad bin Tughluq, and the Ferozabad palace and fort built by Firoz Shah Tughlaq. The Sayyids and the Lodis only built mausoleums and tombs.

Regional architecture:

Provincial rulers were art lovers like the Delhi Sultans and they influenced the flowering of various art forms, such as the Jaunpuri, Gujarati and Gaudiya styles. The Gujarati architecture of this age bore Hindu influences as well. Muslim rulers retained the style that had existed here before their arrival. The beautiful mosques of Cambay, Dholka and Broach are rich in a mix of Hindu and Islamic styles. Bengal school of architecture used bricks in place of rocks and is unique for wide arches standing on pillars, resembling thatched roofs. In the Deccan, the Bahamani art bears Indian, Egyptian, Iranian and Turkish influences, the instances being the Jaam-i-Masjid at Gulbarga, Chand Minar at Daulatabad, the Gol Gumbuz, which is the mausoleum of Muhammad Adil Shah at Bijapur.

Legacy of Delhi Sultanate

The portfolio system which is followed even today when portfolios are distributed among the ministers. Delhi as the capital of India can be considered as one of the most prominent legacy of Delhi sultanate. The pit looms and other equipments such cotton carder are still used in textile industries though on a smaller scale. Some of the social implications such as purdah system, female infanticide are visible even today. The Sultanate ushered in a period of Indian cultural renaissance. The resulting "Indo-Muslim" fusion left lasting monuments in architecture, music, literature, and religion. The Sultanate provided the foundation for the Mughal Empire, which continued to expand its territory.

UNIT-5

INDIA ON THE EVE OF BABUR'S INVASION

Babur (1483-1530) belonged to Farghana, a small kingdom in Central Asia. From 1519 to 1524, he led four expeditions to India but without any significant results. His fifth invasion which marked his success completely changed the political history of India. It had far-reaching consequences. The battle of Panipat made him virtually the ruler of entire India.

Vulnerable Political condition of India on the Eve of Babur's Invasion:

A struggle for political supremacy among several warring powers in India was going on. Babur who had an ambition to rule India fully realized this condition and decided to try his luck.

1. Delhi:

Ibrahim Lodi, the ruler of Delhi, lacked power and political diplomacy. He had created many enemies. He was not on friendly terms with several Afghan and Turk nobles. Rana Sanga of Mewar was his sworn enemy.

2. Punjab:

Daulat Khan Lodi, the governor of Punjab distrusted Sultan Ibrahim Lodi. To settle scores with him, he invited Babur from Kabul to invade India.

3. Sind:

The province of Sind had become independent of the rule of the Delhi Sultanate. There was a good deal of confusion and lawlessness in the state.

4. Kashmir:

Towards the end of the fifteenth century, there began a stage of anarchy in Kashmir.

5. Mewar:

Sangram Singh, popularly known as Rana Sanga, was the ruler of Mewar. He aspired to capture the throne of Delhi and Agra. He is said to have invited Babur to invade India. He was perhaps under the delusion that Babur like his ancestor Timur would invade, loot and go back to Kabul.

Chief reasons that led Babur to invade India:

These may be listed as under:

1. Chaotic political condition of India.
2. Temptation to acquire enormous wealth of India.
3. Legal claim on account of Timur's invasion on India — Babur a descendant of Timur.
4. Insufficient income from Kabul — Babur's earlier possessions.
5. Fear of Babur regarding Uzbek's attack on his empire of Kabul.
6. Babur's ambition of capturing territories.
7. Invitation from some Indian nobles and rulers to attack India.

FIRST BATTLE OF PANIPAT (APRIL 21, 1526 A.D.):

The first battle of Panipat was actually the event that marked the end of the Lodhi dynasty and the beginning of the Mughal dynasty in India. The history of the first battle of Panipat

was an important milestone that was to change the very face of history in India. The 1st battle of Panipat was fought between the last ruler of Lodhi dynasty, Ibrahim Lodhi and the ruler of Kabul, Babur. By 1525, Babur had captured the whole of Punjab and then he proceeded towards Delhi.

After capturing Punjab, Babur proceeded towards Delhi to meet Ibrahim Lodhi. The Sultan got the message that Babur was proceeding towards Delhi with a huge army and strong artillery. But Ibrahim Lodhi's army was much bigger and he had war elephants. But Babur defeated the army with organization and skilled maneuvering.

This historic battle of Panipat took place on April 21st (1526) at the place called Panipat which is located in modern day Haryana. Though Ibrahim Lodhi had elephants and huge army, he did not know how to control them. Babur had guns and he used them to scare the elephants. As a result the elephants went out of control and trampled Lodhi's own army. Ibrahim Lodhi was finally abandoned by his generals and advisors and was left to die on the battlefield.

Causes of Babur's Success and Ibrahim's Failure:

1. Absence of any strong power in India:

In the beginning of the sixteenth century, India was a confederacy of a number of small independent states which could easily fall prey to any strong and determined invader.

2. Babur's efficient artillery:

If it could be possible to emphasize anyone of the factors as being the most important cause of his (Babur's) victory, one would surely have to assign the first place to his artillery.

3. Inefficiency of Ibrahim as a military commander:

Babur himself has observed, "Ibrahim was an inexperienced Youngman, careless in his movements who marched without order, halted or retired without plan and engaged in the battle without foresight".

4. Babur's well-trained and disciplined army:

There is no doubt that Ibrahim's army lacked proper training and discipline. His army was a mixed crowd of soldiers.

5. Horses versus elephants:

Babur's war horses were swifter in action as compared with the war elephants .

6. Disunity among Indian rulers:

Babur had not to face a united army of Indian rulers. He defeated them one by one and captured their kingdoms.

7. Unpopularity of Ibrahim Lodi:

Ibrahim's treatment with his Amirs (nobles) was most discourteous and insulting and they wanted to get rid of him.

9. Babur's personality: Babur was determined to capture Delhi. He was indefeatable and had enormous capacity to inspire his soldiers. Babur's warm personality generated loyalty of his army.

EUROPE IN INDIA

The geographical discoveries of the last quarter of the 15th century deeply affected the commercial relations of the different countries of the world and produced far-reaching consequences. The discovery of a new all-sea route from Europe to India via Cape of Good Hope by Vasco da Gama had far-reaching repercussions on the civilised world.

The arrival of the Portuguese in India was followed by the advent of other European communities and soon India's coastal and maritime trade was monopolized by the Europeans. The European merchants were not individuals but represented their respective countries and tried to establish and safeguard their maritime trade on the strength of their superior naval power. In course of time, their commercial motives turned into territorial ambitions.

The Portuguese

The Portuguese under the leadership of Vasco da Gama landed at Calicut on the 17th May, 1498 and were received warmly by the Hindu ruler of Calicut, Zamorin. Profits of goods brought by Vasco da Gama to Portugal were 60 times cost of the entire expedition to India.

The arrival of Pedro Alvarez Cabral in India in 1500 A.D. and the second trip of Vasco da Gama in 1502 led to the establishment of trading stations at Calicut, Cochin and Cannanore. Cochin was the early capital of the Portuguese in India.

A new policy was adopted in 1505, by which a Governor was to be appointed on a three-year term. Francisco de Almeida was the first Portuguese Governor (1505-09) who defeated the combined alliance of the Sultans of Gujarat, Bijapur and the Egyptians in 1509 in a naval battle near Diu.

It was Alfonso de Albuquerque who laid the real foundation of Portuguese power in India. He first came to India in 1503 as the commander of a squadron and was appointed as Governor in India in 1509.

In November 1510, he captured the rich port of Goa from the Bijapur ruler with a view to secure a permanent Portuguese population. He maintained friendly relations with Vijayanagar and even tried to secure the goodwill of Bijapur. He died at Goa in 1515 leaving the Portuguese as the strongest naval power in India.

Nino da Cunha the Portuguese Governor (1529-38) transferred his capital from Cochin to Goa in 1530 and acquired Diu and Bassein (1534) from Bahadur Shah of Gujarat. The next important Governor was Martin Alfonso de Souza (1542-45) along with whom the famous Jesuit saint Francisco Xavier arrived in India. The Portuguese Indian Church was organised under his guidance.

Decline of the Portuguese:

The Portuguese monopoly of the Indian Ocean remained unbroken till 1595 but gradually lost many of the settlements in India. Shah Jahan captured Hugli in 1632. In 1661, the king of

Portugal gave Bombay as dowry to Charles II of England when he married Catherine of Braganza, the sister of Portuguese king.

The Marathas captured Salsette and Bassein in 1739. In the end the Portuguese were left only with Goa, Diu and Daman, which they retained till 1961.

The Dutch:

With a view to get direct access to the spice markets in South-East Asia, the Dutch undertook several voyages from 1596 and eventually formed the Dutch East India Company in 1602. It was granted an exclusive right to trade with India and East Indies and vested with powers of attack and conquest by the state.

The Dutch first came to the islands of Sumatra, Java and the Spice Islands, attracted by the lucrative trade in pepper and spices. The spices of the archipelago were exchanged for cotton goods from Gujarat and the Coromandel Coast.

Dutch Settlements in India:

In 1605, they established Dutch Factory at Masulipatam. Another factory was founded at Pettapoli (Nizamapatanam), Devanampatinam (Tegnapatam, called fort St. David later under the British). In 1610, upon negotiating with the King of Chandragiri, the Dutch were permitted to found another factory at Pulicat which was fortified and named as Fort Geldria.

Apart from spice, the chief articles of import to the Coromandel were pepper and sandalwood from the archipelago, textiles from China and copper from Japan. In 1617, the chief of Pulicat became the Governor and Pulicat was the headquarters of the Dutch in India below the Governor- General in Batavia. Nagapatam on the Tanjore coast acquired from the Portuguese in 1659 superseded Pulicat as the seat of Governor and as the strategic centre of the Coromandel in 1689.

In 1616 Pieter Van den Broecke got from the governor the permission to erect a factory at Surat. Surat proved to be one of the most profitable establishments of the Dutch Company.

Factories were organised at Broach, Bombay, Ahmedabad, Agra and Burhanpur. Bimlipatam (1641), Karikal (1645), Chinsura (1653) where the Dutch constructed Fort Gustavus, Kasimbazar, Baranagore, Patna, Balasore (1658) and Cochin (1663) were other important Dutch factories in India. The Dutch practically maintained a monopoly of the spice trade in the East throughout the 17th Century.

The English:

In 1599, John Mildenhall, a merchant adventurer of London came to India by the overland route and spent seven years in the East. It was on 31st December, 1600, that the first important step towards England's commercial prosperity was taken.

On that day Queen Elizabeth granted Charter to "The Governor and Company of Merchants of London Trading into the East Indies", later called the East India Company for fifteen

years. The company sent Captain Hawkins to Jahangir's court to seek permission for the English to open a factory at Surat in 1609 which was refused due to the hostile activities of the Portuguese and the opposition of the Surat merchants.

A firman was issued by Jahangir in 1613 permitting the English to establish a factory at Surat after the defeat of the Portuguese fleet by the English under Captain Best at Swally (near Surat) in 1612. Sir Thomas Roe, the royal ambassador of the king of England James I to the Mughal Court succeeded in getting the Emperor's permission to trade and erect factories in certain places within the empire in 1618.

English Settlements in India:

The English had established factories at Surat, Agra, Ahmedabad and Broach. All these were placed under the control of the President and counsel of the Surat factory. In 1668, Bombay was transferred to the East India Company by Charles II at an annual rent of £10. Bombay replaced Surat as the chief settlement of the English and it became the headquarters of the Company on the west coast.

On the south-eastern coast, the English established a factory at Masulipatam in 1611 and Armagaon near Pulicat in 1626. The Sultan of Golconda granted the English the "Golden Firman" in 1632 by which they were allowed to trade freely in their kingdom ports on payment of duties worth 500 pagodas per annum.

In 1639, Francis Day obtained the lease of Madras from the ruler of Chandragiri and built there a fortified factory which came to be known as Fort St. George, which soon superseded Masulipatam as headquarters of the English settlements on the Coromandel Coast.

In the north-eastern coastal region, factories were set up at Hariharpur and Balasore in Orissa in 1633. A factory was established at Hugli under Mr. Bridgeman in 1651, followed by those at Patna and Kasimbazar. In 1658, all the settlements in Bengal, Bihar and Orissa and on the Coromandel Coast were made subordinate to Fort St. George.

In 1667, Aurangzeb gave the English a firman for trade in Bengal. In 1686, hostilities broke out between the English and the Mughal government in Bengal. In retaliation for the sack of Hugli in 1686, the English captured the imperial fort at Thana and Hijili in Bengal and stormed the Mughal fortifications at Balasore. After the conclusion of peace between the company and the Mughals in 1690, Job Charnock the English agent established an English factory at Sultanate in 1691 which was fortified in 1696.

Under the orders of the Mughal Emperor, Ibrahim Khan, successor of Shaista Khan issued a firman in 1691 granting the English exemption from the payment of custom-duties in return for Rs. 3000 a year. In 1698, Azimush Shan granted the Zamindari of the three villages of Sultanate, Kalikat and Govindpur which later grew as the city of Calcutta.

In 1700, the English factories in Bengal were placed under the separate control of President and council, established in the new fortified settlement which was henceforth named Fort William, Sir Charles Eyre being the first President. In 1694, the House of Commons in England passed a resolution giving equal rights to all subjects of England to trade in India.

A new company, under the title of English Company of Merchants was formed in 1698, which sent Sir William Norris as an ambassador to the court of Aurangzeb to secure trading privileges, who failed in his mission.

In 1702, the two companies joined under the title of “The United Company of Merchants of England Trading to the East Indies.” In 1715, a diplomatic mission under John Surnam (Governor of Calcutta) and William Hamilton who cured Farukhsiyar of a painful disease gained a firman called the Magna Carta of the Company. This firman was extended to Gujarat, Deccan and Hyderabad.

The French:

The first French factory in India was established by Francois Caron at Surat in 1668 and Maracara succeeded in establishing another French factory at Masulipatam in 1669 by obtaining permission from the Sultan of Golconda.

In Bengal, Nawab Shaista Khan granted a site to the French in 1674, on which they built the famous French factory of Chandernagore in 1690-92.

In 1693, the Dutch captured Pondicherry but was handed back to the French by the Treaty of Ryswick in 1697. In 1701, Pondicherry was made the headquarters of the French settlements in the East and Francois Martin was appointed as Director General of French affairs in India. The French in India declined between 1706 and 1720 which led to the reconstitution of the Company in 1720, as the “Perpetual Company of the Indies.”

The French power in India was revived under the Governorship of Lenoir and Dumas between 1720 and 1742. The French occupied Mahe and Yanam both in 1725 and Karikal in 1739. The objects of the French, during this period, were however, purely commercial. After 1742, political motives began to overshadow the desire for commercial gain with the arrival of Dupleix as French governor in India (1742). It resulted in the beginning of Anglo-French conflict by which the French were defeated.

The Danes:

The Danes formed an East India Company and arrived in India in 1616. The Danish settlements were established at Tranquebar (in Tamilnadu) in 1620 and at Serampore (in Bengal) in 1676 which was the headquarters of Danes in India. They failed to strengthen themselves in India and in 1845 were forced to sell all their Indian settlements to the British.

HUMAYUN (1530 – 1540)

Emperor Humayun was the second Mughal emperor who ruled India. He was declared as the Emperor in the year 1530 and ascended the throne at the age of 22. Emperor Humayun lost the kingdom as soon as he gained it as he was inexperienced in handling a large empire. He regained it back with some help from the Persian forces. The empire that Humayun inherited was very unstable and lacked strong administration. This made him face many problems from

the very start. The weak empire attracted aggression from external forces like the Afghans, Rajputs, etc. His biggest rival was Sher Shah Suri who defeated him in the battle of Kannauj in the year 1540. He was left with no option but to leave India and escape to Iran for sometime.

1. Battle of Chausa (1539)

Between Humayun and Sher Shah
Sher Shah destroyed Mughal army
Humayun fled from there

2. Battle of Kannauj or Bilgram (1540)

Between Humayun and Sher Shah
Brothers didnot support Humayun, hence he fought alone
Humayun was thoroughly defeated by Sher shah

Result was that Humayun became exile for next 15 years.

SHERSHAH

Sher Shah Suri or Sher khan, was the founder of Sur dynasty in India. Born in 1486, he was the son of a jagirdar of Sasaram, Bihar. He had very good administrative skills as a result he was appointed by his father to manage his jagir, but he left it and joined the service of Mughal Emperor Babar. In 1522 he joined the service of Bahar Khan, governor of Bihar at that time. He was given the title of Sher Khan by Bahar Khan, for the courage and gallantry shown by him in killing a tiger single-handedly. Later he was appointed as a deputy governor and tutor of his minor son Jalal Khan. So Sher Khan became the virtual ruler of Bihar. In 1531, he asserted his freedom from the Mughal ruler Humayun. He fought many battles with him, initially capturing Gaur in Bengal and finally getting the throne of Delhi after the battle of Kannauj in 1540.

He was a very able administrator and is remembered for his rule and the reforms he introduced. His administration was very efficient but a bit strict. He divided his empire into provinces known as Sarkars, these were further sub-divided into Parganas and these were again divided into smaller units. He is believed to be the first one to introduce "Rupaiya" and "paisa" in place of "Tanka". He is also credited with the introduction of customs duty, which is followed even today.

He built many inns, mosques and laid down the network of roads the most famous among them being the Grand Trunk Road.

He continued his administrative as well as military activities simultaneously. He besieged the strong fort of Kalinjar in Bundelkhand where he died at in an accidental explosion of gunpowder in 1545.

AKBAR

Emperor Akbar was the son Humayun and succeeded him as the emperor in the year 1556, when he was only 13 years old. As the most successful emperors of the Mughal Empire, Akbar also made significant contribution in the field of art. Apart from commencing a large collection of literature, he also commissioned a number of splendid buildings during his reign.

Early Life

Akbar was born on 15th October 1542, to Emperor Humayun in the Rajput Fortress of Umarkot in Sind, where Humayun was taking refuge, became the birthplace of this great emperor. In 1540, Humayun was forced into exile by Afghan leader Sher Shah and Akbar spent his childhood in Afghanistan, at his uncle Askari's place. His youth was spent in running and fighting, rather than learning to read and write. However, this could never impair his interest in art, architecture, music and literature.

Humayun recaptured Delhi in the year 1555, with the help of his Persian ally Shah Tahmasp. However, a few months after his victory, he met with an accident and died. On 14th February 1556, Akbar succeeded the throne, in the midst of a war waged by Sikandar Shah for the Mughal throne.

Early Rule

The first battle fought by Akbar was against Sikandar Shah Suri of Punjab. However, when Akbar was busy leading assault against Sikandar Shah, another warrior called Hemu launched an attack on Delhi. On the advice of his general, Bairam, Akbar launched an attack on Delhi and reclaimed the city. On 5th November 1556, Akbar fought the Second Battle of Panipat against General Hemu.

In 1557, Adil Shah, who was the brother of Sikandar, died in a battle in Bengal. Along with fighting against the other rulers, Akbar also solidified his support by revoking the jizya tax on non-Muslims. At the same time, he gained the support of powerful Rajput castes, at times by marrying Rajput princesses. He expanded the Mughal Empire by including Malwa, Gujarat, Bengal, Kabul, Kashmir and Kandesh, amongst others. In no time, the rule of Akbar was firmly established over the entire India.

Navaratnas:

- Abul Fazel (Akbar's chief advisor and author of Akbarnama)
- Faizi (Akbar's poet laureate)
- Mian Tansen (a Hindu singer who converted to Islam)
- Birbal (a noble known for his wittiness)
- Raja Todar Mal (Akbar's finance minister)
- Raja Man Singh (trusted general of Akbar)
- Abdul Rahim Khan-I-Khana (a noble and a renowned poet)
- Fakir Aziao-Din
- Mullah Do Piazza

Reforms of Akbar:**Concentration of power:**

Akbar was the centre of all powers—civil, judicial, military and religious. He was the Supreme Commander of the army. He established a centralized administration. All appointments, promotions or dismissals depended on his decision and orders. Usually he ruled according to Shariat (Islamic Law). Akbar's day started with his appearance at the Jharokha (balcony) of the palace. A large number of people assembled below the balcony, presented their petitions to the emperor, besides having a fortunate glimpse of their emperor. The petitions were promptly attended to on the spot or later in the open hall of public audience (Diwan-i-am). Special consultation with the ministers and nobles were held at the hall of Special Audience (Diwan-i-khas).

Council of Ministers:

Akbar had a Council of Ministers to assist him in the discharge of his administrative responsibilities and state of affairs.

The Wazir:

He was like the Prime Minister and advised the king in all matters. He coordinated the work of all other ministers. After the reign of Aurangzeb, the Prime Minister, then called 'Vakil' became very powerful.

Dewan or Finance Minister:

He looked after the revenues of the state.

Mir Bakshi or Paymaster General:

He was the head of the establishment department. He was also the head of the intelligence agencies of the empire.

Kham-i-Saman:

He looked after the imperial house-hold. He also looked after the control of the royal body guards and etiquettes in the court.

Chief Qazi:

He was the head of the judicial department. Other important high officials who assisted the king were Mir Atish who supervised the artillery, Daroga-i-Taksal, supervisor of royal mint and Daroga-i-Daak, supervisor of the mail.

Mansabdari System:

The Mansab is an Arabic word meaning rank or position or status. Thus Mansabdari was a system in which the rank of a government official was determined. Every civil and military official was given a mansab and was called a Mansabdar. There were two methods of making payments to the nobles. One was giving them Jagirs (land) wherefrom they got their salaries. The second was making cash payment. In the Mansabdari system no Jagirs were granted for the purpose of paying salaries. A mansabdar got his salary from the royal treasury.

Land Revenue System:

Todar Mal, the revenue minister of Akbar played an important role in devising and introducing a very effective and efficient land revenue and record system.

There were three systems of land revenue:

- (1) The Zabti system
- (2) The Ghalla-Bakshi and
- (3) Nasaq or Kankat.

The Zabti system of the land revenue:

This system was prevalent in the areas from Lahore to Allahabad and in Malwa and Gujarat. This covered most of the empire. Following were some of the chief features of the system.

1. Measurement of land:

Land of each farmer was measured into 'bighas'. The land was measured by means of bamboos joined together with iron rings. This system was called Bamboo Jarib system.

2. Four categories of land:

The land was divided into four categories according to its produce:

- (i) Polaj land which was regularly cultivated and yielded crops regularly.
- (ii) Parauti land was left uncultivated after every crop to regain its productivity.
- (iii) Chachhar land was left uncultivated for 3 to 4 years
- (iv) Banjar land was left uncultivated for more than 4 years.

3. Dahsala (ten year) assessment:

Under this system, the average produce of different crops as well as the average price prevailing over the last 10 years was calculated and accordingly land revenue was fixed.

4. Land revenue in cash or kind:

The share of the state was one-third of the produce of the land. Farmers were given the option to pay the revenue in cash or kind.

5. Loans:

Farmers could get loans easily from the state which could be paid in easy annual installments.

7. Remission of revenue:

In bad seasons, remissions of revenues were granted to the farmers.

8. Records:

Farmers were issued receipts for all the payments made by them. A record of all the holdings and liabilities of every farmer was maintained.

9. Revenue officials:

For the assessment and collection of revenue, a large number of officers were appointed. The Zabti system proved very useful both to the state and the farmers. The system was for ten

years. Now the farmers had direct link with the government and they were saved from the excesses and tyrannies of the landlords and the jagirdars. The revenue officials were instructed not to be harsh with the farmers. The farmers could deposit the land revenue direct to the treasury.

Other systems of the land revenue:

According to the Batai or Ghalla- Bakshi system, the producer of the farmers was divided between the government and the farmers in the ratio settled between them. This system was in vogue in Thatta and in parts of Kabul and Kandhar.

Akbar's Tolerant Religious Policy:

Akbar was very broadminded. He wanted to work out a synthesis of all religions. His treatment with the Hindus was very tolerant. In fact he was so liberal in his religious outlook that he attempted to find a new religion on the basis of good points of all religions. Of course he made no effort to force his religion on his subjects.

Akbar's religious policy was based on the following four pillars:

- Pillar of amity
- Pillar of equity
- Pillar of kindness
- Pillar of tolerance

Factors influencing Akbar's Hindu Policy:

1. Influence of Bhakti movement:

The 16th century when Akbar was born, brought up and lived was marked by a new awakening of broad- mindedness. The Bhakti Saints and Sufi Pirs had already been stressing upon religious toleration. So it was natural for Akbar to be influenced by contemporary ideas and values.

2. Broadmindedness by nature:

Akbar by nature was broadminded

3. Liberal influence of Hindu mother and tutors:

Liberal views of his mother Hamlda Banu, his regent Bairam Khan, and his tutor Abdul Latif greatly influenced his mind to become broad minded.

4. Influence of Scholars:

Three great scholars and liberal minded Sufis i.e. Shaikh Mubark and his sons Faizl and Abdul Faizl exercised tremendous influence on the religious outlook of Akbar.

5. Influence of Hindu wives:

Akbar's Hindu wives also contributed to the change of his outlook.

6. Akbar's contact with Rajputs:

Akbar's contact with the Rajputs made him liberal.

7. Akbar's desire to work independently:

Akbar wanted to free himself from the orthodoxy of the Muslim priestly class.

8. Pragmatic approach:

Akbar was an imperialist. He was convinced that he could not establish a strong empire without the cooperation of the Hindus who formed the majority of his subjects.

9. Desire to know truth:

It is said that Akbar would sit for hours together on a huge flat stone and think of the mysteries of God and religion.

10. Akbar's desire to experiment:

Akbar experimented in all departments from religion to metallurgy.

Measures adopted by Akbar to establish friendly relations with the Hindus:

1. Freedom of worship:

Akbar allowed freedom of worship to people of all religions.

2. Abolition of Jizya:

Akbar quashed the Jizya tax on the Hindus.

3. Matrimonial alliances with the Hindus:

He established matrimonial relations with the Hindus. Akbar married Jodha Bai, daughter of Bihari Mai of Amber. He also married Mani Bai, daughter of the Kachwaha Raja Bhan Mai. He also married a princess from Jodhpur and one from Bikaner. He married his son Jahangir to the daughter of Raja Bhagwan Dass, son of Raja Bihari Lai.

4. High civil and military positions to Hindus:

He provided high positions to the Hindus. For example, Todar Mai was his Finance Minister. Raja Bhagwan Das and Raja Man Singh were other important ministers. Out of 12 Diwans, 8 were Hindus.

5. No religious conversion: He put an end to religious conversions.

6. Abolition of pilgrim tax: He abolished the pilgrim taxes on the Hindus.

7. Translation of Hindu scriptures:

He got translated the Vedas, the Ramayana and the Mahabharata and the Gita from Sanskrit to Persian.

8. Establishment of Ibadat Khana. (House of Lordship)

He established Ibadat Khana (place of worship) where he used to have religious discussions.

9. Issue of Infallibility Decree:

He issued the 'Infallibility Decree' which freed him from following the authority of the Muslim Mullahs.

10. Founding a new religion:

He started a new religion called Din-i- Ilahi which included the good points of all religions.

11. Reforms in Hindu Society:

Akbar tried to remove the evil practices like Sati prevalent in the Hindu Society.

12. Freedom to construct temples:

Hindus were given full freedom to construct new temples and repair old ones.

13. Land grants: Akbar gave land grants to Hindu, Jain and Persian institutions.

14. Consideration for Hindu sentiments: He banned the killing of cow.

Significance of Akbar's Hindu Policy:

1. Extension and strengthening of Akbar's empire:

The cooperation of the Hindus who formed the majority of Akbar's subjects helped him in the extension and strengthening of his empire.

2. Cultural unity:

Cultural unity between the Hindus and the Muslims was strengthened. Culturally, The Hindus and Muslims came closer.

3. Promotion of scriptures:

Akbar established a Translation Bureau with the aim of translating Sanskrit works into Persian.

4. Secular feelings:

Akbar's religious policy encouraged a broad religious outlook.

5. Social reforms:

Akbar's interest in the Hindu Society led to some awakening regarding the evils of the Sati practice etc. Widow re-marriage was encouraged. Akbar's religious policy and his treatment towards the Hindus healed strife and bitterness and produced an environment of harmony and goodwill where there had been racial and religious antagonism of a most distressing character.

SECOND BATTLE OF PANIPAT

The Second Battle of Panipat took place on 5th November 1556, between the Mughal Forces of Akbar and the army of Hemu. The war was ultimately won by Mughal Forces. Bairam Khan with Akbar advanced through Thanesar to the plain of Panipat. Hemu lost his park of artillery in a preliminary engagement yet he faced his adversary with 15,000 war-elephants and a vast number of troops far superior in number to those of Akbar.

During the battle Hemu was struck by an arrow in his eye and he fell fainted. Hemu's elephant driver took him out of the battlefield but was pursued by the Mughal army and brought before Akbar. Thus, The Mughal army of Akbar emerged as winners in the Second Battle of panipat.

Significance of the Second Battle of Panipat

- The second battle of Panipat marked the real beginning of the Mughal Empire in India.
- The political significance of this battle was that it shattered the military power of Hemu and put an end to the Afghans in Hindustan forever.
- The victors occupied Delhi on the day of victory. Agra was also captured soon after.
- Sikandar Sur Afghan, pretender to the Delhi throne, was compelled to surrender in May, 1557, and was assigned a jagir in Bihar only to be expelled there from soon after. Muhammad Adil, another Afghan pretender, was killed in 1557. The third pretender Ibrahim had to flee and take refuge in Orissa.
- Within two years of the second battle of Panipat there remained no other claimant to the throne of Delhi and Akbar's sovereignty over Delhi was confirmed

JAHANGIR

Jahangir strengthened the Mughal Empire in India after his father Akbar. He was an able administrator who had a penchant for the finer things in life. He was not a brutal warrior but a learned politician. Jahangir received the best education that was available at that time. At the age of four he was taught Turkish, Urdu, Persian, Arabic, Arithmetic, Geography, History, Sciences, etc. At a very young age, he was given the rank of a Mansabdar of ten thousand, which is the highest rank in military after the Emperor. At the mere age of twelve, he commanded a regiment independently in the Kabul campaign.

He married the famous Noor Jahan, who was the widow of Sher Afghan. She proved to be the driving force behind Jahangir and made him strengthen the empire. Jahangir loved fine arts and encouraged the growth the poetry, paintings, dance, music, etc. He was also a good writer and loved nature. He penned down his life and his experiences in the form of an autobiography named Tuzk-e-Jahangiri. He was a collector of paintings and many of them are still preserved in a museum. He was famous for his "Chain of Justice", which was a golden chain attached to some bells outside his palace. Anyone in despair could pull the chain and go in for a personal hearing from the emperor himself. Jahangir died in the year 1627 and was buried in a magnificent tomb at a place called Shahdra, located in present day Pakistan.

RULE OF NOORJAHAN:

Her real name was Mehr-un-Nisaa, and she was born in 1597 in Kandahar, Afghanistan, into a noble family from Persia. Her father Ghias Beg served the great Mughal Akbar, who bestowed him with the title of 'Itmat-ud-daulah' (Pillar of the State), while her brother Asaf Khan, served Jahangir and the next heir to the Mughal throne, Emperor Shah Jahan. In 1611, Jahangir married Noor Jahan.

Nur Jahan's influence:

Soon after her marriage with Jahangir, Nur Jahan, as highly ambitious she was, formed a group of five—herself, her mother Asmat Begum, her father Ghias beg Itama-ud-Dulla, her brother Asaf Khan and prince Khurram (son-in-law of her brother Asaf Khan). First of all, Nur Jahan gave powerful posts to this group. Her father managed to occupy the position of the Prime Minister and her brother as Finance Minister.

Nur Jahan got her name struck upon the coins of all the firmans (royal orders), her name along with Jahangir appeared. She also often appeared in the 'jharoka' along with the emperor. She listened to the complaints of her subjects. Nur Jahan and her 'Junta' exercised full control over state administration. The highest nobles and dignitaries of the state presented themselves before her and listened to her dictates. All important appointments, promotions, postings, transfers and dismissals were done at her behest and consent. She was a power behind the throne. It was impossible to get any work done without the help of her brother Asaf Khan and his son-in-law Prince Khurram. Her influence had increased so much that even powerful Amirs like Mahabat Khan feared her. Jahangir himself was in pleasure day and night, resigning the entire administration to her.

She died in 1645 and was buried at Lahore, near the tomb of Jahangir.

SHAHJAHAN

Shah Jahan ruled infrom 1628 to 1658. Shah Jahan succeeded the throne after revolting against his father, Jahangir. The period of Shah Jahan's rule in India is regarded as the golden age of Indian architecture. He is credited with constructing numerous beautiful monuments throughout the landscape of India. However, the most brilliant monument is the 'Taj Mahal' of Agra, which he built in the memory of his beloved wife, Mumtaz Mahal. He built the Peacock Throne. Shah Jahan is also the founder of the modern city of Delhi. During that time, the city was known as Shahjahanabad.

Early Life:

In 1627, when Jahangir died, Prince Khurram succeeded the Mughal throne as Shah Jahan (meaning the King of the World). Throughout the earlier military campaigns of Shah Jahan as well as his rebellion against Jahangir, Mumtaz accompanied him everywhere with his entourage.

Rule:

Throughout his reign, Shah Jahan constantly strived towards enlarging his empire. The first violence that erupted after his accession to the throne came from Jujhar Singh, son of the Bundela chief, Bir Singh Deo. In 1628, Shah Jahan faced another major revolt by Khan Jahan Lodi. He had united with the ruler of Ahmednagar and came out in open rebellion against the emperor. The aggression by Khan Jahan came to an end by the year 1660, when he surrendered and died near the fort of Kalanjar.

After Shah Jahan became emperor, the Deccan policy of the Mughals underwent a major change. The chief aggressions of the reign of Shahjahan were - the destruction of the Ahmadnagar kingdom (1636), the loss of Kandahar to the Persians (1653) and a second war against the Deccan princes (1655).

Structures Constructed by Shah Jahan:

The following monuments were also constructed by Shah Jahan during his rule:

- Red Fort or Lal Quila (Delhi)
- Agra Fort (Partly)
- Jama Masjid (Delhi)
- Moti Masjid or Pearl Mosque (Lahore)
- Shalimar Gardens (Lahore)
- Sections of the Lahore Fort (Lahore)
- Jahangir Mausoleum
- Takht-e-Taus
- Shahjahan Mosque
- Shah Jahan left this world, in confinement, in the year 1666.

AURENGAZEB

Shah Jahan fell seriously ill in September 1657. Seeking this as an opportunity, one of his sons, Aurangzeb, took over the throne and imprisoned him in the citadel of Agra. He was a man of a serious disposition with great powers of dissimulation. He was packed with courage, valor, patience and self-confidence.

Aurangzeb was highly applauded by his father for his bold conducts. In 1635, Shah Jahan sent him as the chief commander to suppress a rebellion. In 1636, the Emperor sent him as the viceroy of the Deccan where he stayed till 1644. His letters bear testimony to the fact that during his regime he did his best to settle the newly conquered territory, promote agriculture and improve the revenues of the state. He was looked upon as the ablest general in the empire.

Reign of Aurangzeb:

Mughal Emperor Aurangzeb's reign of 50 years can be divided into two phases. He spent the first phase of his reign in the capital (1658-1682) and the second phase in the Deccan (1682-1707). In the first phase he annexed Palamau in Bihar (now, Jharkhand), Cooch Behar in Bengal and Assam by defeating the Ahom King Jayaddhaja. He also occupied Chittagong and Sandwip by defeating the Arakan king. Mir Jumla and Shaista Khan were the two architects of his victory in the east.

Aurangzeb's Deccan Policy:

The Deccan Policy of Mughal Emperor Aurangzeb became more disastrous for him and his empire as well. The Deccan troubled Aurangzeb very much. It is said that the Deccan was an ulcer which weakened Aurangzeb. At that time there were two formidable powers in the South, the Sultanates of the Deccan and the Marathas of Western India. Aurangzeb waged war against both of them at a time. The two Deccan kingdoms of Golkonda and Bijapur strongly resisted the Mughals. Aurangzeb, however, conquered both the kingdoms but it took him a long time. Although he could subdue Bijapur and Golconda, the two sultanates of the Deccan, the Marathas remained unconquered and a constant headache for him. He had to be involved in a long war against the Marathas under their leader Shivaji.

RISE OF THE MARATHAS

The rise of the Marathas in the seventeenth century is an important and fascinating event in the history of India. This rise is primarily due to Shivaji and the circumstances that shaped his character and that of his followers. Shivaji welded the Marathas into a superb mobile fighting force. The Marathas fought for the defence of their religion and territory against Mughal rulers.

Following were the important factors responsible for the phenomenal rise of the Marathas:

1. Inspirational influence of religious and social leaders:

Several prominent leaders in the religious and social fields of Maharashtra inspired the people to unite by preaching faith and Bhakti in one God and by condemning the caste system which had divided the society. The most famous of these reformers were: Tuka Ram, Ram Das, Vaman Pandit and Eknath. Guru Ram Das exercised a tremendous influence by underlying the philosophy of 'Karma' (action) in his famous book 'Das Bodh.

2. Love for the motherland:

Swami Ram Das's message to the Marathas was, "Mother and mother country are dearer than heaven itself. Gods and cows, Brahmans and the faith, these are to be protected. Therefore, God has raised you up; when faith is dead, death is better than life: why live when religion has vanished? Gather ye, therefore, the Marathas together; make the dharma live again! For otherwise, our forefathers will laugh at us from heaven."

3. Character of the Marathas:

Elphinstone has observed in this regard. "They (Marathas) are all active, laborious hardy and preserving. If they have none of the pride and dignity of the Rajput's, they have none of their indolence or want of worldly wisdom too. And all these traits were due to the peculiar physical features of their country." Shivaji made the best use of these characteristics of the Marathas.

4. Ready-made and easily defensible rock forts:

The broken ranges of the hills provided natural forts and the people were inspired to regard these forts as their mother-the seats of their protection.

5. Influence of language and literature:

Ekknath taught the Marathas to take pride in their mother tongue which helped in bringing about a sense of commonness and unity among the Marathas. A remarkable community of language, creed and life was attained in Maharashtra in the 17th century even before political unity was conferred by Shivaji.

6. The geographical conditions:

The location of Maharashtra and its physical features helped in the rise of Maratha power. The large part of Maratha land is a plateau where the Marathas had to struggle hard for their existence. This made the Marathas courageous and hard working.

7. Economic equality:

The Marathas did not suffer much from economic inequality, as there were not many people to be accepted as rich. There was no class of economic exploiters. This gave the Marathas a spirit of self-respect and unity.

8. Guerilla warfare:

The mountainous areas made it possible for the Marathas to adopt guerilla warfare very successfully. The invaders were prone to sudden attacks from forts located on the tops of hills. Means of communications for the large armies to move freely were not easily available. This obstructed the deployment of large armies by the outside rulers.

9. Training in the art of administration:

Even prior to the rise of Shivaji, the Marathas had acquired experience and training in the art of administration. There were a number of Marathas employed in various departments and especially in the revenue department of the Muslim rulers of the Deccan. The Maratha

Jagirdars were playing an important role in the political affairs of the states of Bijapur, Ahmednagar, Berar and Golkunda etc. Several departments were virtually controlled by Maratha statesmen and warriors.

10. Unstable political condition of the South:

The Muslim kingdoms in the South were in the process of disintegration. The political situation was quite favourable for the rise of the Marathas.

11. Charismatic personality of Shivaji:

J.N. Sarkar has described the influence of Shivaji in the rise of the Marathas in these words, "Before his rise, the Maratha race was scattered like atoms through many Deccan kingdoms. He welded them into a mighty nation and he achieved this in the teeth of the opposition of four mighty powers like Mughal Empire, Bijapur, Portuguese India and the Abyssinians of Janjira. No other Hindu has shown such capacity in modern times. He was not only the maker of the Maratha nation, but also the greatest constructive genius of medieval India and the memory of a true hero as king like Shivaji remains imperishable historical legacy for the human race."

SHIVAJI (1627-80):

Born in 1627 in fort of Shivner, belonged to the Bhonsle clan and his grandfather, Maloji, rose to prominence in the Nizamshahi kingdom of Ahmadnagar. Maloji's eldest son, Shahji, father of Shivaji, married Jijabai, daughter of Nizamshahi noble named Lakuji jadav rao, a descendent of the yadavas of Devagiri. Shahji played an important part in the political and military affairs of Nizamshahi kingdom and fought for Ahmadnagar in its final struggle against the Mughals in 1636.

He then entered in the service of Bijapur and subsequently had to flee for life to Karnataka after entrusting his paternal jagir of Poona and the care of his wife Jijabai and her young son Shivaji to his trusted agent Dadaji Kondadev who was earlier an officer of the Adilshahi kingdom. Dadaji became the guardian of Shivaji and the administration of the jagir remained under Dadaji's defacto control till his death in 1647 when Shivaji assumed full charge.

Shivaji's early campaigns were directed against the Adilshahi kingdom of Bijapur. In 1653 he captured Kalyan, an important city and wealthy mart of the Adilshahis on the west coast. From 1657 to 1660, Shivaji repeatedly attacked and plundered the Adilshahi territories. In 1660, Afzal khan, a front-rank noble and general of the Adilshahi kingdom, was entrusted with the command of an expedition against Shivaji. Afzal khan proposed an interview with Shivaji, promising him pardon and grant of territory. But his actual plan was to arrest Shivaji. At the said meeting, when Afzal khan while embracing Shivaji attacked him with a dagger, the latter promptly killed him with the tiger-claws (bagh-nakh).

Meanwhile Aurangzeb deputed his maternal uncle Shayistakhan to the Deccan to annihilate Shivaji. Early in 1660 a joint attack was launched against Shivaji, the Mughals advancing from the north and the Bijapuris from the south. For three years (1660-63), Shivaji was so hunted

from all directions that he became a homeless wanderer. At this juncture, he launched a night attack at the well-guarded mansion of Shayistakhan who was wounded in the attack and whose son was killed. This incident gave a rude shock to the Mughal prestige in the Deccan, leading to the recall of Shayistakhan and the appointment of Aurangzeb's son Muazzam as viceroy in the Deccan.

The next blow to the Mughal prestige in the Deccan was the sack of Surat by Shivaji in 1664, which was followed by plunder of Ahmadnagar. In 1665 Aurangzeb entrusted the task of suppressing Shivaji to Mirza Raja Jai Singh of Amber who opened the campaign with the siege of Purandar.

Driven to desperation after months of resistance, Shivaji negotiated for submission and a treaty was concluded at Purandar (1665), by which Shivaji was allowed to retain 12 of his forts, including Raigarh, on condition of obedience and service to the Mughals and surrender to 23 of his forts. After the treaty of Purandar, Shivaji's visit to the Mughal court at Agra, his confinement there and his great escape are well-known facts of history.

After returning to the Deccan in 1666, Shivaji took no aggressive measures and devoted a year or two in reorganizing his resources. On the other hand, Muazzam, the Mughal viceroy in the Deccan, also adopted a conciliatory policy and Aurangzeb conferred the title of 'raja' on Shivaji and his son Shambaji was granted a mansab and jagir in Berar. But the three year long peace (1667-70) was broken when Aurangzeb attacked a part of the jagir in Berar. Now Shivaji, with a second sack and plunder of Surat in 1670, renewed his attacks against the Mughal and the Adil shahi territories. In 1674, he arranged his grand coronation according to the Vedic rites at his capital Raigarh. He also introduced a new era of his own, dating from his coronation. The Siddis of Janjira and the Portuguese were his constant enemies on the west coast. Even his brother Vyankoji in the south had imitated him and announced his sovereignty at Tanjavur in a similar coronation ceremony.

It was against this background that Shivaji marched for his longest and last campaign in 1677, which took him to Karnataka and Tamilnadu. The objective of this campaign was the subjugation of the Adil Shahi kingdom of Bijapur, for which he entered into a secret pact with the sultan of Golconda through the good offices of Madanna and Akkanna, the two Brahmin ministers of Golconda. As per the terms of treaty between Marathas and Golconda, it was decided that the conquered Adil Shahi territories would be divided between the two parties and both would cooperate in resisting the Mughal invasions against either of them. During the course of this campaign Shivaji conquered Gingee, Mathura, Vellore etc. and about 100 forts in Karnataka and TN. He also settled the affairs with his brother Vyankoji, who was ruling at Tanjaore. He seized certain territories to the south of Goa and conquered the island of Janjira (70 km south of Bombay) from its Abyssinian ruler called the Siddis. The Karnataka expedition proved to be Shivaji's last great achievement. The last two years of Shivaji's life were tragic. In December 1678, his son Shamabaji escaped with his wife Yesubai and joined Diler Khan, the Mughal governor in the Deccan. It was nearly after a year that he returned to the Maratha dominion. During this period the Mughals exerted great pressure on

the Marathas. All these events had a shattering effect on Shivaji's health from which he never recovered and died on April 4, 1680.

Shivajis' Administration:

Shivaji has been called the 'father of the Maratha nation.' Besides being a great conqueror and a diplomat, he was a successful administrator. His system of administration was better than the Mughal administration in several areas. He was not merely a daring soldier and successful military conqueror but also an enlightened ruler of his people. Shivaji was readily accessible to his all subjects. He was a popular monarch. He kept a close watch on the administrative affairs of the state. All powers were concentrated on him but he ruled with the advice of his ministers. The common people regarded him with great devotion. They considered him as their greatest benefactor.

General features of Shivaji's administration:

1. He employed members of all castes and tribes to maintain balance among them.
2. He assigned separate responsibilities to the ministers and each of them was made responsible for his work to him.
3. He made no office hereditary.
4. In general he did not assign jagirs to his civil and military officers.
5. He gave special attention towards the administration of the forts.
6. In matters of administration, he gave superior position to his civil officers as compared to military officers.
7. He established Ryotwari system in revenue administration. The state kept direct contact with the farmers.

Shivaji took special care to make his administrative system responsive to the needs of the people. The institutions which he established were an improvement upon the existing order and were well adapted to the well-being of his subjects.

Central Administration:

He had a council of ministers (Asht Pradhari) to advise him on the matters of the state but he was not bound by it. He could appoint or dismiss them. This appointment was subject to their efficiency. The Peshwa was the first among ministers. The word Peshwa stands for leader or senior one.

Council of ministers (known as astapradhans):

1. the peshwa or the mukhya pradan.
2. the muzmudar or the amatya - minister for finance and revenue.
3. the waqia-navis or the mantra – home minister
4. the dabir or the sumantha – incharge of foreign affairs
5. the shru-navis (surnis) or the sachiv – looked after the royal correspondence
6. the pandit rao – minister for religion
7. the sar-i-naubat or the senapati – commander-in-chief
8. the nyayadhish – chief justice

Besides performing the departmental duties, three of the ministers the pishwa, the schiva and the mantra were put incharge of extensive provinces.

All ministers, except the pandit rao and the nyayadish, had to serve in a war whenever necessary.

Provincial administration:

Shivaji divided his kingdom into four provinces. Each province was under the head called Mamlatdar or Viceroy. Each province was divided into several districts and villages. The village was an organised institution. The chief of the village was called Deshpande or Patel. The head used to run the affairs of the village with the help of the Village Panchayat. Like the centre, there was a committee or council of eight ministers with Sar-i- 'Karkun' or the 'prantpati' (Head of the province).

Fiscal system or Revenue system:

Important features were:

- (1) Land in every village was measured and the produce was roughly assessed.
- (2) On the basis of assessment, the cultivators were asked to pay 40 per cent of their produce as land revenue.
- (3) The Ryotwari system was introduced in which the revenue was directly collected from the farmers.
- (4) Wherever possible, Shivaji abolished the jagirdari system.
- (5) The farmers had the option to pay land revenue in cash or kind.
- (6) The peasants could pay the revenue in installments.
- (7) The accounts of the revenue officers began to be thoroughly checked.
- (8) In the event of famine or natural calamity, the state offered loans to the peasants.
- (9) Shivaji introduced the collection of two taxes called the Chauth and 'Sardeshmukhi'.

'Chauth' and 'Sardeshmukhi':

Historians differ as to the exact nature of these two taxes levied by Shivaji. According to Ranade, 'Chauth' was not merely a military contribution without any moral or legal obligation but a payment in lieu of protection against the invasion of a third power and he compares it with Wellesley's Subsidiary Alliance System.

Sardeshmukhi was an additional tax of 10% which Shivaji claimed as the hereditary Sardeshmukhi or overlord of Maharashtra.

Judicial administration:

Judicial administrative system was rather simple, crude and primitive. The highest court was 'Hazar Majils' or the court of the king. The day-to-day administration was carried on by the village Panchayats and the village 'Patel' decided criminal cases.

Military administration:

Shivaji's army organisation was very efficient. His army was very patriotic, well trained, efficient and extremely mobile.

1.Regular army:

He maintained a regular army. In the traditional military organisation, the soldiers served army for six months and thereafter, they worked in their fields. Now the soldiers were to serve around the year. The families of the deceased soldiers were looked after carefully.

2. Cash payment: He paid the soldiers in cash.

3. Patriotism: He inspired the soldiers with patriotism.

4. Merit: He recruited the soldiers on merit.

5. Branding of horses:

He introduced the system of branding the horses and keeping the identification of the soldiers.

6. Discipline: He enforced strict discipline.

7. Guerilla warfare: He trained his soldiers in the guerilla warfare.

The guerilla warfare was very suitable in the geographical location of most territories in Maharashtra. He believed in the surprise attacks on the enemy, killed or looted it and disappeared into the forest.

8. Forts:

He paid particular attention to the maintenance of forts. Old forts were repaired and new forts built. The forts also served as military cantonments. There were about 280 forts. The inhabitants of the surrounding villages took protection in these forts.

9. Muslim soldiers: Shivaji had about seven hundred Muslim soldiers.

Divisions in the army:

Army had six divisions namely, cavalry, infantry, camel battalions, elephant battalions, artillery and navy.

Discipline in the army:

Shivaji was very strict in maintaining discipline in the army. To kill or torture ladies and children, to loot the Brahmans, to spoil cultivation etc. were punishable offences even during the course of war. Elaborate rules for the maintenance of discipline were rigorously enforced. No soldier was allowed to take his wife in the battlefield.

Liberal Religious policy:

Shivaji was a cultured and a tolerant Hindu ruler. He proclaimed to be the protector of the Hindus, the Brahmans and the cows. He showed respect to religious texts of all religions. He did not destroy a single mosque. He protected Muslim ladies and children even during the course of war.

He gave financial help to Muslim scholars and saints. He employed Muslims in civil and military departments. When Aurangzeb issued a fresh order reimposing the jizya on all the Hindu population, it was an open challenge as much to Shivaji as to many Rajput chiefs.

Shivaji wrote a strong letter of protest to Aurangzeb. He wrote "God is the Lord of all men and not of the Muhammadans only. Islam and Hinduism are only different pigments used by the Divine Painter to picture the human species." At the same time Shivaji was never actuated by a hatred of the Muslims. He respected the personal honour of a Muslim.

SOCIAL CONDITIONS

The society in the time of the Mughals was to a large extent feudal in nature. It was stratified into different grades, the top of which was the king. Below him were the officials, nobles, the mansabdars. The common people formed something like an unprivileged class and plied their humb trades and professions. There was a considerable gap in standards of living between the nobility and the common people.

Among the social customs, the two most prominent were sati and child marriage. Akbar tried to mitigate the evils but with little success. The purdah system was in practice among the Hindus and Muslims. The relations between the Hindus and Muslims were much better than was in the Sultanate period.

ECONOMIC CONDITIONS

Trade and commerce flourished and it is common knowledge that the nations of Europe competed with one another to have a share in India's lucrative trade. The Mughal emperors encouraged the production through both agriculture and industries. Beside edible crops, the agricultural products included cotton indigo and opium. Tobacco was introduced in about 16th century and its consumption increased rapidly, so that Jahangir prohibited smoking in 1617. In the Mughal age, crafts and industries were both private and state-owned. India carried on an extensive foreign trade. The principal articles export to Europe and other countries were indigo, opium, saltpetre, pepper, etc. Its imports included horses, Chinese porcelain and African slaves. The principal ports were Surat, Cambay, Cochin, and Masulipatam.

MUGHAL ADMINISTRATION SYSTEM IN INDIA

1. Emperor as the representative of God:

Mughal emperors considered themselves as God's representatives on earth. They claimed to be the "Shadow of God".

2. Centralized power:

The emperor was the head of administration and the state. He was the law-maker as well as dispenser of justice, the commander-in-chief and the fountain-head of all honours. He was the source of all authority.

3. Benevolent despot:

The Mughal emperor accepted two primary duties for themselves—'Jahan Bani' protection of the state, and 'Jahangiri' (extension of the empire). They attempted to create those conditions which were conducive to economic and cultural progress of their subjects. They devoted lot of time to look after the affairs of the state.

4. Rule of Aristocracy:

This implies that the nobles exercised enormous influence on the administration of the state.

5. Secular versus theocratic state:

The Mughal administration was not entirely based on Islamic tenets. At least important emperors like Akbar did not work under the influence of the 'Ulemas'. Even Aurangzeb, though a fanatic Sunni, never allowed the Ulemas to dictate him in administrative matters.

7. Administration-military in origin:

The Mughal administration was a military based government from beginning to the last.

8. Revenue administration:

Several Mughal rulers imposed taxes in accordance with Islamic laws.

9. The administration as manufacturer:

The administration/State used to maintain several 'Karkhanas' or factories of its own.

10. Council of Ministers:

It was not necessary for the Mughal emperor to consult his ministers on all occasions. The Mughal emperor had no regular Council of Ministers. The 'Wazir' (Prime Minister) and the Diwan (Finance Minister) were the highest persons below the emperor, but the other officers were in no sense, his colleagues. They were admittedly inferior to him and deserved rather to be called secretaries than ministers. Nearly all their work was liable to revision by the 'Wazir' and Royal orders were often transmitted to them through him.

Control of departments:

Apart from the Prime Minister and the Diwan, there were several other ministers or incharges of various departments.

Among the important ones were the following:

1. The Imperial Household Department under 'Khan-Saman'
2. The Military Pay and Accounts Department under the Imperial Bakshi.
3. The Canon Law, both Civil and Military under the Chief 'Qazi'.
4. Religious Endowments and Charity under the Chief 'Sardar'.
5. Censorship of Public Morals under the 'Mahtasib'.
6. The Justice Department under 'Qazi-ul-Quzat'.
7. The Artillery Department under 'Mir Atish' or 'Darogha-i-Topkhana'
8. Intelligence and Postal Department under the 'Darogha-i-Dak Chauki'

The Emperor's appearance at the 'Jharokha Darshan' daily, the opportunities they offered to the people to approach them with their petitions, their personal attention to minute details of administration, and their regular inspection tours and pageants throughout the Empire, even apart from their generally enlightened and benevolent policy in all matters, served to impart to their autocratic rule the appearance of government by consent.

MUGHAL ART AND ARCHITECTURE

Although all the Mughal rulers except Aurangzeb took great interest in architecture, yet Shah Jahan surpasses all in the field of architecture.

The architecture reached the pinnacle of its glory during the period of Shah Jahan.

The period of Shah Jahan (1627-1658) witnessed a glorious outburst of activity in the development of architecture. At the same time it must also be accepted that a period of 100 years (1556-1658) covered by the reign of Akbar, Jahangir and Shah Jahan has a special significance for the promotion of architecture. Likewise there was some activity in this area in the period of Babur and Humayun. Therefore, it is said that the Mughal period was the golden period of Indian architecture.

Main features of Mughal Architecture:

1. Variety of buildings:

The Mughal rulers built magnificent gates, forts, mausoleums, mosques, palaces, public buildings and tombs etc.

2. Synthesis of Persian and Indian style:

The specimens of architecture created under the Mughals have become the common heritage of both the Hindus and the Muslims. It is a happy blend of Hindu and Muslim architecture.

3. Specific characteristic:

A common characteristic of the Mughal buildings are the pronounced domes, the slender turrets at the corners, the palace halls supported on pillars and the broad/gateways.

4. Costly decorations:

The Mughal emperors in general but Shah Jahan in particular decorated his buildings with costly articles. One of the important distinguishing features of the Mughal buildings is their ornamentation as compared with the simple buildings of the previous Muslim rulers of India.

5. Building material:

During the Mughal period, buildings were constructed mostly of red sandstone and white marble.

Development of architecture under different Mughal rulers:

1. Babur and architecture:

Babur was not impressed by Indian architecture. Nevertheless he sent for the pupils of Sinan the noted Albanian architect to work with Indian craftsmen whose skills he had appreciated. But this did not materialise. As Babur recorded in his 'Memories', he employed 680 workmen and 1491 stone cutters daily on his various buildings in India. He constructed several buildings but only two mosques—one at Panipat and the other at Sambhal have survived.

2. Humayun and architecture:

Humayun's troubled reign did not allow him enough opportunity to give full play to his artistic temperament. Even then he constructed the palace of 'Din-i-Panah' in Delhi which was probably destroyed by Sher Shah. Humayun constructed some mosques at Agra and Hissar.

3. Akbar and architecture:

The history of Mughal architecture really starts with Akbar. One of the earliest buildings built is the Tomb of Humayun, in Delhi. It was built after Humayun's death by his first wife Hamida Banu Begam. This splendid tomb, designed by a Persian Architect Malik Mirza Ghiyas and executed by Indian craftsmen and masons, is a fine example of the synthesis of Indian-Persian traditions. Important buildings built during Akbar's time include the following:

- Red Fort at Agra.
- City of Fatehpur Sikri
- Lahore fort
- Tomb at Sikandra.

During Akbar's time, it is said that about 500 beautiful buildings were constructed in the Red Fort at Agra but only a few of them now survive.

Main features of Akbar's buildings are:

- Synthesis of Hindu- Muslim art tradition
- Extensive use of red stone
- Construction of buildings for civilian purposes.

4. Jahangir and architecture:

Jahangir had fine artistic sense but he was fonder of painting than architecture. Two important buildings were raised. One was the completion of the Tomb of Akbar at Sikandra and the other was the Tomb of Itmad-ul-Daula built by Nur Jahan over the grave of her father. The most important feature of this tomb is that it is decorated with 'pietra dura' i.e. inlaid with semi-precious stones of different colours.

5. Shah Jahan and architecture:

Shah Jahan's period is usually called the 'Golden Age of Mughal Architecture' and he is given the titles of 'Prince among the Builders' and 'Engineer King'. His most important and impressive buildings are the Taj Mahal, Red Fort and Jama Masjid. These buildings are extremely beautiful and soft. Shah Jahan mostly made use of marble in place of red stone. With a view to enhance the beauty and effect of the ceilings, he made full use of gold, silver, precious and coloured stones. At several places, the pictures of trees, animal scenes and other flora and fauna have been depicted.

6. Aurangzeb and architecture:

Aurangzeb's accession to the throne marks the end of rich harvest in building art. His puritanism gave little encouragement to the development of art. He is usually discredited with the destruction of two most important Hindu temples at Banaras and Mathura and raising mosques upon them. He built the Shahi Masjid at Lahore.

MUGHAL ART:

Growth of Mughal Painting:

Mughal paintings of India developed as well as prospered under the rule of Mughal Emperors, Akbar, Jahangir and Shah Jahan.

1. Under Akbar:

Mughal painting experienced large-scale growth under the reign of Emperor Akbar. During that time, hundreds of artists used to paint under the direction of the two Persian artists Daswant and Basawan. Since the Emperor was fond of tales, one can see the paintings mainly being based on the Mahabharata, Ramayana and Persian epics. Mughal paintings also started illustrating an enhanced naturalism, with animal tales, landscape, portraits, etc.

2. Under Jahangir:

Emperor Jahangir reigned from 1605 to 1627 and extended great support to various art forms, especially paintings. This period saw more and more refinement in brushwork, along with the use of much lighter and subdued colors. The main themes of the Mughal paintings revolved around the events from Jahangir's own life, along with portraits, birds, flowers, animals, etc.

One of the most popular examples of Mughal paintings of this time includes the pictorial illustrations of the Jahangir-nama, the biography of Emperor Jahangir.

3. Under Shah Jahan:

The grace and refinement of the Jahangir period was seen at the time of Emperor Shah Jahan (1628-1658). However, the sensitivity of the paintings was replaced by coldness and rigidity. The themes of that time revolved around musical parties, lovers on terraces and gardens, ascetics gathered around a fire, etc.

Decline of Mughal Painting:

The trend that was seen during the time of Shah Jahan was also found under the rule of Aurangzeb (1658-1707). However, the emperor did not pay too much attention on the growth of the Mughal paintings. Still, the art form continued to survive with the support received from its other patrons. However, gradually, because of diminishing support, a declining trend set in. The time of Muhammad Shah, (1719-1748), did experience a brief revival of the Mughal paintings. Nonetheless, with the arrival of Shah Alam II (1759-1806), the art almost became extinct and another school of painting, known as Rajput paintings, started evolving.

Decline of the Mughals:

The period of the Great Mughals, which began in 1526 with Babur's accession to the throne, ended with the death of Aurangzeb in 1707. Aurangzeb's death marked the end of an era in Indian history. When Aurangzeb died, the empire of the Mughals was the largest in India. Yet, within about fifty years of his death, the Mughal Empire disintegrated.

1. None of Aurangzeb's successors could give any stability to the empire. They were absolutely inefficient.
2. The nobles took advantage of this situation and they enriched and strengthened themselves.
3. Aurangzeb's son Muajjan won the first round of succession war and sat on the throne under the name Bahadur Shah. He was very inefficient and after his death a quarrel took place among his four sons.
4. The eldest, Jahandar Shah got the throne but was assassinated in 1713 and his nephew Farruksiyar was made emperor by two very influential brothers – the Sayyids. The Sayyid brother (Sayyid Hussain Ali and Sayyid Abdullah) now were so influential that they could make or unmake everything. Farruksiyar was soon dragged down and killed and now the Sayyids made Muhammad Shah emperor of Delhi.
5. Muhammad Shah was pleasure-loving but he ruled for longer time than did his immediate predecessors. It was he who at last broke the power of the Sayyids. It was, moreover, in his reign that Nadir Shah of Persia invaded India in 1739 A.D.. He carried destruction everywhere. India hardly recovered from this shock. Muhammad shah died in 1748.
6. During the next reign the different parts of the empire began to fall apart. Oudh or Ayodhya, Bengal and Hyderabad became independent. The two later emperors,

Alamgir II and Shah Alam II, were powerless. The Mughal Empire from that time remained just a name without any real power. Thus the downfall of the empire that existed and ruled for over two centuries was not sudden but gradual.