



315

HISTORY



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Foreword

“Education is not merely a means of earning a livelihood; it is a tool for personal growth.” and “Education should be free and compulsory for all.” ...and “Education is the most powerful weapon through which you can use to change the world.”- says Babasaheb Dr. B. R. Ambedkar. So providing compulsory education to children is a fundamental right given in Constitution of India, and it's essential for the overall development of society. The Government of Telangana is keen on the lines of Babasaheb Dr. B. R. Ambedkar and playing a crucial role in ensuring that education is accessible to all through the Telangana Open School Society (TOSS) to cater to children who may be unable to access formal education due to various reasons.

To provide quality education to learners studying Intermediate Education in Telangana Open School Society starting from the 2023 academic year, the text books have been revised to align with the changing social situations and incorporate the fundamental principles of the National Education Policy 2020. The guidelines set forth in the policy aim to enhance the overall learning experience and cater to the diverse needs of the learners. Earlier Textbooks were just guides with questions and answers. TOSS has designed the textbook with a student-centric approach, considering the different learning styles and needs of learners. This approach encourages active engagement and participation in the learning process. The textbooks include supplementary teaching materials and resources to support educators in delivering effective and engaging lessons.

The Textbook of History is broadly divided into 31 units which includes History of India and History of Telangana up to State formation. Each unit has introduction, objectives and learning outcomes. It helps students in understanding the lesson its aim, necessity of learning and moral sense for overall development.

I acknowledge to all those who actively contributed to bring out this History textbook. we are indeed very grateful to the Government of Telangana and the Telangana State Board of Intermediate Education. Special thanks to the editor, co-coordinator, lecturers, and DTP operator who actively contributed their services tirelessly.

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CHAPTER 1

UNDERSTANDING HISTORY AS SUBJECT AND IT'S NECESSITY

1.1 INTRODUCTION

History as subject has its own significance because of its characteristic features. History talks about era, geography, conditions in which human lived and relates with present. The subject has wider scope as it relates with other auxiliary sciences. It is very powerful too because it is mirror of our past. Therefore, it is necessary to learn and know about history as subject and its significance in present context.

1.2 OBJECTIVES

- ◆ Learn History as Subject
- ◆ Significance and scope
- ◆ Relationship and relevance
- ◆ Necessity of learning

1.3 LEARNING OUTCOMES

- ◆ History as guide to solve present issues and to prevent future challenges.
- ◆ History will help in other fields of study as record.
- ◆ History generates economy and builds socio-political relations
- ◆ History is ambassador of country represents culture.

1.4 INTRODUCTION OF HISTORY

History is an attempt to know our past, how our earlier generations lived. History is a study of human within the time and space. It explains the present in the light of the past. Continuity and coherence are the necessary requisites of history. History helps us to understand various aspects and come to grab with complex questions and dilemmas by examining how the past has shaped and continues to shape present and future at local, national and global level by building relationships between societies and people.

As the study of history is significant for several reasons, particularly to know deeply about the roots of our culture and civilization. Therefore, History is required to study through various ways and means such as research, excavations and field visit to historical places.

1.5 HISTORY AND ITS MEANING

The English word ‘**History**’ is derived from the Greek noun ‘*Historia*’ simply means ‘*Inquiry*’ or ‘*research to bring forth truth*’.

1.6 HERODOTUS: THE FATHER OF HISTORY

Herodotus popularly known as the ‘Father of History’ wrote about the Greco-Persian wars which contains a mine of information including those relating to the ancient Egyptians and Persians.

Definition of History

History is defined by various scholars according to their understanding of the subject and its relationship with human, geography through the ages.

According to Herodotus, “*History means inquiry into the interesting and memorable past events.*” Here history is predestined to be ascertainment of interesting and distinct events occurred in the past. Also history includes numerous digressions to describe the places that he had visited and the people whose customs he had observed and recorded.

According to E.H. Carr: “*History is an unending dialogue between the present and the past and the chief function of historian is to master and understand the past as a key to the understanding of present.*” Also E. H. Carr, says - “*History is a dialogue between the events of the past and progressively emerging future ends*”. History acquires meaning and objectivity only when it establishes a coherent relation between past and future.

History enables a person to see himself as part of that living process of human growth which has emerged out of the past and will inexorably project itself out beyond our own life time. We are the product of the past but not the complete product.”

According to Carl Becker, The main objectives of historiography are to assess the value of historical works for us in terms of modern standards. That means historiography is intended to give scholars information about past histories and historians. Such manuals have high practical value that is indispensable to candidates for young scholars. From this manual information, they supposed to learn what were the defect and limitations of their predecessors and the historical gap that needs to be bridged.

1.7 SCOPE OF HISTORY

The scope of history is vast; it is the story of man in relation to totality of his behaviour. It starts with the past; makes present its sheet-anchor and points to the future. Till last few centuries history is understood by people as simply limited to the narratives of past events. At present it widened its scope of study by looking into common people and their movements during different ages based on geographical and political conditions.

The scope of history means the breadth, comprehensiveness, variety and extent of learning experiences, provided by the study, Prof. Collingwood in his book ‘Idea of History’ has explained the scope of history - *“History has vital significance. Its lessons are quite useful for human life as the tone between the current happenings and their effects can change as between past happenings and their effects. Significant events if remembered can be useful in decision making in future. These cannot be shown in visible form but, they can be directive regarding what can happen and which treats can occur in current chronology.”*

1.8 AIM AND PURPOSE

1. History helps us to know more about the past in both internal and external relationship. It satisfies human instinct of curiosity about the lives lived by our forefathers. It links the present with the past stresses and the continuity of human consciousness from generation to generation. It offers and promotes the examination of situations critically.
2. History sharpens intellectual experiences, imagination about the knowledge of the past. It helps people to know their places of origin, relationship with others people’s environment, economic crises, famine and to know good administrators and bad rulers.

3. History helps to identify the root of events and promote better understanding among the people.

1.10 THE POWER OF HISTORY

The power of history as to know, how it was successfully utilised during the colonial period can be seen in the works of scholars such as William B. Cohen(1970), in his seminal work “The Colonized as Child: British and French Colonial Rule”, explains how the colonial master from Europe considered the subjects in Asia and Africa as children whose mental, physical and psychological growth needed to be taken care of.

In the same way, History was used to justify the idea that British colonial rule was beneficial for India’s common people. It brought civilization, good government, and efficient and competent administrators to a backwards and lethargic country. To justify this, they have contrasted British rule with pre-colonial India as inferior and despotic. For Instance, Sir William Jones, one of the famous Ideologists, argued that Ancient India had a great civilization as ancient Greece. Still, it had declined during the time of Muslim rule, thus necessitating the protection and help of the British. Such was the power of history that a tiny island in the northwest of Europe owned almost 2/3rd of the whole world. i.e. the British empire where the sun never set.

1.11 RELAVANCE AND USES OF HISTORY

History becomes a study of reality in its aspect of becoming relevant. In the study of history only those events are included which are relevant to the understanding of the present life. The affairs of men and nations are constantly in motion. We have now to study history in a critical and scientific way, wherein the historian thinks for himself instead of merely repeating the stories found in old books. History becomes a study of reality in its aspect of becoming relevance that we have to learn lessons from past to avoid mistakes.

Students should be provided with an understanding of how history can be used in different ways. History is used to satisfy a certain need or interest, and in this sense it strives for a certain goal in mind. According to the latest version of Carlson’s typology, history can be used to satisfy needs in the following ways:

- Scientifically – to obtain and construct new knowledge through an analytical and methodological approach of the past;
- Politico-pedagogically – to illustrate, make public, and create debate;
- Morally – to rediscover and show historical wrong-doings and shortcomings;
- Ideologically – to justify and/or argue something, to make sense of the past;
- Existentially – to remember, create meaning in life, and build identities;
- A non-use – to cover up, conceal, or try to make some historical events; persons or periods fall into public neglect.

1.13 MORAL VALUES AND ROLE OF HISTORY TEACHER

History can play a very significant role in inculcating moral values into the students. It teaches us universal human values like Truth, Love, Tolerance, Peace, Non-Violence, Brotherhood, Harmony etc., which are very useful for the progress and peaceful co-existence of the humankind. History can encourage by giving inspirational and motivational lessons of the past and relates with present in such a way that students get good and noble lessons to their personal life and social surrounding, too.

A history teacher is a torch-bearer of human values and can teach human values to the students in such a way that the students will become better human beings with all kinds of basic values and basic ethos within oneself. Teacher can show the torch of knowledge to the students which can kindle their personal life as well as their surroundings. A history teacher nourishes basic human values like Love, Affection, Sympathy, Pathos, Sentiment, Peace, Non-Violence and Truth among the students. By giving anecdotes and teaching the lessons of great personalities from the past and contemporary history, can inculcate those noble human values and ethos to students in a proper manner.

1.14 WHY TEACHING AND LEARNING OF HISTORY IS NECESSARY FOR STUDENTS?

The teaching of history helps the students to explain the present, to analyze it and to trace its course. Cause and effect relationship between the past and the present is lively presented in the history. History thus helps us to understand the present day problems at the local, national and international

level accurately and objectively. According to Swedish National Agency for Education, 2018 - Teaching in history should aim at pupils developing not only their knowledge of historical contexts, but also their development and historical consciousness. This involves an insight that the past affects our view of the present, and thus our perception of the future. Teaching should give pupils the opportunities to develop their knowledge of historical conditions, historical concepts and methods, and about how history can be used for different purposes.

QUESTIONS - SHORT & ESSAY

SHORT QUESTIONS

1. History and its Meaning
2. Historiography
3. Significance of History
4. Relevance of History
5. Moral Value of History
6. Power of History

ESSAY QUESTIONS

7. What is the Aim and Purpose of History in our life and country? Discuss.
8. What is the scope of Studying History? Discuss.
9. What are the Uses of History? Explain.
10. What are the Auxiliary Sciences and its role in studying History?
11. What is the role of History teacher?
12. Why teaching History as subject is necessary? Explain in your own words.

CHAPTER 2

HISTORICAL IDENTITY OF INDIA - GEOGRAPHICAL FEATURES AND ENVIRONMENTAL FACTORS AND ITS INFLUENCE ON HISTORY OF INDIA -UNITY IN DIVERSITY - SOURCES TO STUDY HISTORY

2.1 INTRODUCTION

The History of India provide us information about the different identities of India since the early age and the geographical features and environmental factors of India which played a major role for country's progress and prosperity also had impact on invasion's. There are many sources which studies history in a systematic manner as Social Science.

2.2 THE OBJCETIVES

- ◆ Indians must know identity of our country during different ages
- ◆ Understand the Geography and its influence on culture, civilization and invasions
- ◆ Highlight the sources for the study of past
- ◆ know the terms BC, AD, BCE and CE

2.3 LEARNING OUTCOMES

- ◆ Geography and history close relationship
- ◆ influence on each other
- ◆ Identity and change
- ◆ sources as proofs and its significance in knowing the past for present living

2.4 INDIA AND ITS HISTORICAL IDENTITY THROUGH THE AGES

India since ages differently identified for various reasons till it achieved Republic on the 26th January 1950, this is sometimes due to geographical and sometime historical reasons. The Republic of India has two principal names – 'India that is Bharat' mentioned in our Constitution of India.

India, our country has different identities since historical times such as

- Meluhha means 'Land of Rich Trade',
- Jambudvipa during ancient times, Buddhist period and Mauryan Age and later periods

- Bharat since Ancient times
- Indica written by Megasthenes
- Hind - The land after Indus (Sindu) River (S is pronounced by Persians as H) during Medieval India, therefore Sind become Hind.
- India by Europeans: The Indus valley civilization started near the river Indus, our nation got its name “INDIA”. It is used by Greeks earlier and re-emerged in 17th Century by Europeans

2.5 GEOGRAPHICAL FEATURES OF INDIA

History has close relationship with Geography. Without the fundamental knowledge of geographical features, the understanding of history becomes difficult. There is no history without reference to a place. Geography plays a crucial role in shaping the history of a region. The physical features of a region influence the way people live, their culture, economy, and overall development. India is a land of great geographical diversity and features which influenced its inhabitants.

The physical features of India can be grouped under the following physiographic divisions:

- (1) The Himalayan Mountains
- (2) The Northern Plains
- (3) The Peninsular Plateau
- (4) The Indian Desert
- (5) The Coastal Plains
- (6) The Islands – Lakshadweep and Andaman and Nicobar Islands.

2.6 ENVIRONMENTAL FACTORS

The environment can be defined as everything around us. Our environment is composed of both living and non-living things, and is referred to as the biotic and abiotic components of the environment. Environmental factors involve everything that changes the natural environment. Some elements are visible, while others cannot be seen. Air, water, climate, soil, natural vegetation and landforms are all environmental factors. The environmental factors affect everyday living, and play a key role in bringing health differences across the geographic areas.

India possess different types of soils. Soil is the link between the air, water, rocks, and organisms, and is responsible for many different functions in the natural world that we call ecosystem services.

India also has different climates, from polar to temperate to tropical. The highlands of the North India have icy winds and snowy weather. The plains of Rajasthan experience scorching heat and dust-storms. The coastal areas brave high velocity wind storms. And the evergreen rainforests of the north-east are result of high rainfall in the region. All these natural conditions divided India into different territorial units – each with its own culture which forms significant place of history.

Thus the general features of Indian landscape and the changes in these features in the historical period have determined the types of human settlements in different areas and their subsequent growth.

2.6.1 Location and Climate

The location of a region determines its climate, vegetation, and natural resources. A region with a favourable climate and abundant natural resources is likely to have a thriving agricultural and industrial sector. For example, the fertile land and favourable climate of the Indus Valley Civilization led to the development of a highly advanced and prosperous civilization.

2.6.2 Natural Resources

The availability of natural resources such as minerals, forests, and water bodies also plays a significant role in shaping the history of a region. These resources determine the economic activities of the region, which in turn affects its development. For instance, the discovery of oil in the Middle East Asia transformed the region from an agricultural society to an industrialized and wealthy one.

2.6.3 Transportation and Trade

Geographical features such as rivers, mountains, and coastlines also influence the transportation and trade routes of a region. The ease of transportation and trade determines the level of interaction between different regions, which affects the cultural exchange and social development. For example, the Silk Road was a trade route that connected China with Europe and facilitated the exchange of goods, ideas, and culture

2.7.4 Defence and Security

Geography also influences the defence and security of a region. Natural barriers such as mountains, deserts, and oceans provide protection from invasions and foreign influences. For example, the Himalayan mountain range acts as a natural barrier between India and China and has helped to maintain their distinct cultural identities.

2.7 THE MAJOR EFFECTS

India witnessed the origin and spread of culture, civilization, kingdoms and empires across its geographical locations, conditions and features which highly influenced the political and economic aspects largely and impacted on its socio-cultural aspects.

As we see the Himalayas protect Indian subcontinent from cold winds blowing from Siberia to central Asia. Also the Himalayas protected against external invasions but the passes Khyber, Gomal, and Bolan allow easy access. The Greeks, Huns, Parthian's, Turks and Sakas entered the subcontinent through these passes. Alexander came through the Swat valley. These passes allowed trade as well as cultural contacts between India and central Asia.

- In the east the Himalayas have thick forests and heavy rains and thus many regions of the Himalayas are isolated from rest. The Vindhya and Satpura mountain ranges along with Narmada and Tapti rivers form the dividing line. The plateau to the south of it is Deccan plateau which is of volcanic rock. As the rocks are easier to cut many rock cut temples and monasteries are found here. The Deccan plateau is flanked by Eastern and Western Ghats.
- The Coromandel Coast is located between Eastern Ghats and Bay of Bengal. The Western Ghats and Eastern Ghats meet at Nilgiri hills. The Deccan plateau is bridge between north and south but due to the dense forests in the Vindhyas, the culture and language is well preserved due to geographic isolation.
- In the south, Palghat pass from Kaveri valley to Malabar Coast was famous for Indo - Roman trade. The Eastern Ghats are low and cut in places due to fast flowing rivers. The rivers of the southern peninsula flow from west to east except Narmada and Tapti which flow from east to west. The rivers flow parallel to each other.
- The Krishna Tungabhadra doab has been hotly contested by southern kingdoms due to its fertility. Due to the long coastline the south kingdoms developed cultural and commercial relations with Greco - Roman kingdoms.

The history of India developed in essence as the history of its various regions. In the process of historical evolution these regions acquired cultural features its own. Regions had their distinct languages; the art forms differed; even the social customs and practices are different from each other. Thus great dissymmetry in historical change is witnessed between geographical regions of this country.

2.8 UNITY IN DIVERSITY

The term diversity originated from the Latin word 'diversus' which indicates differences. diverse means 'differing from each other' and 'made up of distinct characteristics, qualities, or elements' being a large country with a large population, India presents endless varieties of physical features and cultural patterns. It is a land of diversity in race, religion, caste, language, and so on.

The major factors affecting diversity in India are:

- Race
- Ethnicity
- Linguistic diversity
- Religious diversity

India's composite culture is a treasure trove of diversity, creativity, and resilience, making it a vibrant and harmonious society. India's history witnessed Cultural Synthesis blending of indigenous and foreign influences. The composite culture absorbed elements from Central Asia, Persia, Greece, and beyond. This synthesis enriched art, architecture, music, and literature.

India's composite culture celebrates its multiculturalism. It unites people of various religions, languages, and traditions. This unity fosters a sense of **national identity** while respecting regional differences.

2.9 SOURCES TO STUDY HISTORY

History without the facts is rootless...the facts without the history are dead and meaningless.

-E.H. Carr

Historical sources are encompassing "every kind of evidence that human beings have left of their past activities. Sources of history can be defined as the various means through which historical information are preserved and transmitted from one generation to next generation.

Sources can also be called as evidence.

Historical SOURCES:

A primary source is something written or created by a person who saw a historical event. It is either original document, creative work, published material of the time, institutional and government document or relic and artifact, tools, letters, diaries, speeches, monuments, construction, paintings and photographs are examples of primary sources.

The primary (Historical) sources are studied under (a) Literary Sources, and (b) Archaeological Sources:

(A) LITERARY SOURCES:

Literary sources are of immense significance as they provide us information about politics, wars, administration, trade and commerce, religious practices, scientific progress, cultural developments, society, women status, games and sports, dressing, life-styles, houses, constructions, etc.

The information found from literary sources and archaeology used as sources. They found, learning about the past becomes an adventure, as they reconstruct it bit by bit. So historians and archaeologists are like detectives, who use all these sources like clues to find out about our pasts. The analysis and interpretation of these sources not only help us to frame a systematic study of past and used in present times as reference for better future.

Literary Sources mainly studied through:

- Inscriptions
- Indigenous works
- Autobiographies
- Biographies
- Manuscripts
- Religious Literature
- Buddhist and Jaina Literature
- Sangam Literature
- Secular Literature
- Creative Literature
- Scientific Literature
- Literature in regional Languages
- Diaries of people
- Foreign Accounts of pilgrims and travellers
- Newspaper of before Republic India
- Booklets
- Writings of Leaders and Reformers to spread their ideas
- Poets and Novelists writings to express their feelings based on the conditions prevailed.

(B) ARCHAEOLOGICAL SOURCES:

Archaeological Sources are available through explorations and excavations, epigraphy, numismatics, monuments, material remains etc. Along with literary sources archaeological sources plays a significant role in the reconstruction of the history of India. Archaeology tells us about those aspects of everyday life of common people, which were not revealed in literary texts.

They study the remains of buildings made of stone and brick, paintings and sculpture also explore and excavate (dig under the surface of the earth) to find tools, weapons, pots, pans, ornaments and coins. Some of these objects may be made of stone, others of bone, baked clay or metal. Objects that are made of hard, imperishable substances usually survive for a long time. Also importantly they study about the existing monuments which are telling the history of past and its facts.

It will give information about life of people, ruler and administrative policies and practices, progress of civil engineering, language and script, prosperity, relation with other kingdoms and countries, religious practices, material culture, education and science and much more knowledge of past.

Archaeological Sources are studied under broad categories:

- Inscriptions - Manuscripts found on various materials
- Material remains - constructions and other tools
- Numismatics (Coins) - used during different times
- Seals - Indus Seals
- Potteries - different cultures and soils
- Monuments - Religious and Secular
- Caves - Buddhist Caves and others
- Sculptures - Statues of Buddha and rulers, etc.
- Paintings - Rock-cut, Miniature and others

Archaeological sites, inscriptions, coins and other material remains are very crucial for writing a more comprehensive and inclusive history of ancient India.

QUESTIONS - SHORT & ESSAY

SHORT QUESTIONS

1. Location and Climate
2. Natural Resources
3. Transportation and Trade
4. Defence and Security
5. BC
6. AD
7. CE
8. Script

ESSAY QUESTIONS

9. Write on India and its historical identity through the ages.
10. What are the Geographical Features of India? Discuss.
11. What are Environmental Factors which effect the life of people at large?
12. How the geography influenced on history of India? Explain.
13. What are the major Geographical effects on History? Elaborate.
14. What are Primary Sources? Give details.
15. What are Secondary Sources? Give details.
16. What are Literary Sources? Provide List.
17. List out the Archaeological Sources.
18. Write on Scripts used in India since ancient times.

CHAPTER 3

PRE-HISTORY AND PROTO HISTORY: FOUNDATION OF SOCIETIES IN ANCIENT INDIA - INDUS VALLEY CIVILIZATION: THE EMERGENCE OF FIRST CITIES

3.1 INTRODUCTION

The history of human settlements in India goes back to prehistoric times. The studies of the past are to understand its relevance to present and its impact on future. Therefore it is important to know history of India since the beginnings that is pre-historic times. It took many thousands of years for primitive human to progress into civilized human. More than 300,000 years took to change from a “food-gatherer” to “food-Producer”. Then onwards human advanced quickly from culture to civilized life.

3.2 THE OBJECTIVES

- ◆ Highlight of Human life during stone ages and move towards civilization
- ◆ To understand how human lived in early ages of life
- ◆ Developments during stone ages and move towards culture
- ◆ Characteristic features of different stone ages
- ◆ Proto-history life -stone age connecting to metal age
- ◆ Highlight first city life of human

3.3 LEARNING OUTCOMES

- ◆ Gaining knowledge of Hunting and pastoral life
- ◆ Advancement from stone ages towards Civilization
- ◆ Agriculture and Pottery Culture developments in various geographical locations of India
- ◆ City Planning and drainage system during civilization
- ◆ Sanitation and cleanliness 5000 yrs before
- ◆ Trade and Society advancements

3.4 PRE-HISTORY

The history of human settlements in India goes back to prehistoric times. The studies of the past are to understand its relevance to present and its impact on future. Therefore it is important to know history of India since the beginnings that is pre-historic times. It took many thousands of years for primitive human to progress into civilized human. More than 300,000 years took to change from a “food-gatherer” to “food-Producer”. Then onwards human advanced quickly

3.4.1 Palaeolithic Period (300,000 to 10,000 BC)

The first study of the prehistoric ages and geographical sites from the Stone Age is the Palaeolithic age. Palaeolithic derives its name from two Greek words, ‘paleo’ meaning old and ‘lithic’ meaning stone. Thus, the Palaeolithic age is the old Stone Age.

3.4.2 Mesolithic Period (10,000 to 6000 BC)

The next stage of human life is called Mesolithic or Middle Stone Age which falls roughly from 10000 B.C. to 6000 B.C. It was the transitional phase between the Paleolithic Age and Neolithic Age. The paintings and engravings found at the rock shelters give an idea about the social life and economic activities of Mesolithic people.

3.4.3 Neolithic Period (6000 to 4000 BC):

The third of the prehistoric ages and geographical sites of the Stone Age is the Neolithic Age. The term Neolithic is of Greek origin. The word ‘neo’ refers to new, while ‘lithic’ refers to stone. A remarkable progress is noticed in human civilization in the Neolithic Age. The period introduced many vital changes in man’s economic and social life. At this age, men turned into food producers from food gatherers.

3.5 PROTO – HISTORY OF INDIA:

During the Proto-history era, India developed a society with cultural features vastly different from those of the Middle East, Europe and China. Aided by environmental factors, some Indians made the transition from stone age to farming culture very early 7000 to 6000 BCE. The foundations of Indian urban society to the city-states and the widespread Bronze Age culture brought a revolution in river valley environments which strongly shaped the early societies of India, just as they did Mesopotamia, Egypt and China.

3.5.1 METAL AGE: Chalcolithic Period:

The Neolithic period is followed by Chalcolithic (copper-stone) period when copper and bronze came to be used. The new technology of smelting metal ore and crafting metal artifacts is an

important development in human civilization. In this Chalcolithic age or Chalcolithic culture, copper was also used in abundance along with stone in the manufacture of tools, tools and weapons, hence this period is called Chalcolithic age.

3.6 BRONZE AGE

3.6.1 Indus Valley Civilization : The Evolution of Urban Cities in India

The Indus Valley Civilization was a Bronze Age civilisation (3300–1300 BCE; mature period 2600–1900 BCE). Along with Ancient Egypt and Mesopotamia, it was one of three early civilisations of the ancient World, and the most widespread among them, covering an area of 1.25 million kms. It flourished in the basins of the Indus River, one of the major rivers of Asia. The Indus Valley Civilization is also known as the Harappan Civilization, after Harappa, the first of its sites to be excavated in the 1920s, in what was then the Punjab province of British India.

3.6.2 GEOGRAPHICAL EXTENT OF THE INDUS VALLEY CIVILIZATION

‘India’s geographical position just fitted her to be one of the world’s early cradles of civilization’ - says Baba Saheb Dr. B. R. Ambedkar in his studies on Indian History. The name *‘India’* is derived from the river Indus and its valley gave an environment of advanced living around which people settled in earlier times.

The Indus Valley Civilization was by far the most geographically widespread compared to the four river valley civilizations. The center of the Indus Valley Civilization was in Sind, Haryana and Punjab in undivided India.

- ◆ In the West, the last extent is at the Suktagendor on the banks of the Dasht River of South Baluchistan which can be called its western border.
- ◆ In the East, Alamgirpur on the Hindon River in Uttar Pradesh (District Meerut) can be called its Eastern Border.
- ◆ In the North, it extended up to Manda on the Chenab River in Jammu & Kashmir and
- ◆ In the South, it extended up to Daimabad (District Ahmad Nagar, Northern Maharashtra). It was the site where four figurines of Bronze on the bank of the Pravara River were found.

3.6.3 Major Cities of Indus Valley Civilization

John Marshall is credited with discovering the Indus Valley Civilization identified the Harappan Civilization and Published it in Illustrious London News on 20th September 1924. By 1999, over 1,056 cities and settlements had been found, of which 96 have been excavated, mainly in the general region of the

Indus and its tributaries. Among the settlements were the major urban centres of Harappa, Mohenjodaro (UNESCO World Heritage Site), Dholavira, Ganeriwala in Cholistan and Rakhigarhi, Rakhigarhi being the largest Indus Valley Civilization site with 350-hectare (3.5 km²) area. The Harappan language is not directly attested and its affiliation is uncertain since the Indus script is still undeciphered.

3.7 FEATURES OF URBANIZATION

A sophisticated and technologically advanced urban culture is evident in the Indus Valley Civilization making them the first urban centres in the region. The quality of municipal town planning suggests the knowledge of urban planning and efficient municipal governments which placed a high priority on hygiene, or, alternatively, accessibility to the means of religious ritual.

The Harappan culture was a landmark in the history of Human's struggle toward a better civilization. It has been proved that some five thousand years ago, highly civilized people lived in the region. *"The Indus Valley people gave to the world its earliest cities, its first town planning, its first architecture in stone and clay, its first example of sanitary engineering and drainage system"* – says Radhakamal Mukherjee (1889-1968) one of the Founding Fathers of Indian Sociology, Eminent Social Scientist of India and one of the foremost thinkers of the modern age. The extraordinary urban character raised immense interest world over both in terms of geographic frontiers and cultural dynamics.

Town Planning

The Harappan culture was distinguished by its system of town planning on the lines of the grid system – that is streets and lanes cutting across one another almost at right angles thus dividing the city into several rectangular blocks. Harappa, Mohenjodaro and Kalibangan each had its own citadel built on a high podium of mud brick. Below the citadel in each city lay a lower town containing brick houses, which were inhabited by the common people. The large-scale use of burnt bricks in almost all kinds of constructions and the absence of stone buildings are the important characteristics of the Harappan culture.

Drainage System

Another remarkable feature was the underground drainage system. The Drainage System of the Indus Valley Civilization was far advanced than any other civilization. Even Rome did not have this kind of advancement in drainage system. The drains were covered with slabs. Water flowed from houses into the street drains. The street drains had manholes at regular intervals.

Great Bath at Mohenjodaro

The most important public place of Mohenjodaro is the Great Bath measuring 39 feet length, 23 feet breadth and 8 feet depth. Flights of steps at either end lead to the surface. There are side rooms for

changing clothes. The floor of the Bath was made of burnt bricks. Water was drawn from a large well in an adjacent room, and an outlet from one corner of the Bath led to a drain. It must have served as a ritual bathing site.

Granary

The largest building in Mohenjodaro is a granary measuring 150 feet length and 50 feet breadth. But in the citadel of Harappa we find as many as six granaries.

Sanitation systems

As seen in Harappa, Mohenjo-Daro and the recently partially excavated Rakhigarhi, this urban plan included the world's first known urban sanitation systems, hydraulic engineering of the Indus Valley Civilization. Within the city, individual homes or groups of homes obtained water from wells. From a room that appears to have been set aside for bathing, waste water was directed to covered drains, which lined the major streets. Houses opened only to inner courtyards and smaller lanes. The house-building in some villages in the region still resembles in some respects the house-building of the Harappans.

Architecture

The advanced architecture of the Harappans is shown by their impressive dockyards, granaries, warehouses, brick platforms, and protective walls. The massive walls of Indus cities most likely protected the Harappans from floods and may have dissuaded military conflicts. Although some houses were larger than others, Indus Civilization cities were remarkable for their apparent, if relative, egalitarianism. All the houses had access to water and drainage facilities. This gives the impression of a society with relatively low wealth concentration, though clear social levelling is seen in personal adornments.

Trade

Most city dwellers appear to have been traders or artisans, who lived with others pursuing the same occupation in well-defined neighbourhoods. Materials from distant regions were used in the cities for constructing seals, beads and other objects. Among the artefacts discovered were beautiful glazed faience beads. Steatite seals have images of animals, people (perhaps gods), and other types of inscriptions, including the yet un-deciphered writing system of the Indus Valley Civilization. Some of the seals were used to stamp clay on trade goods and most probably had other uses as well. The dockyard recovery from Lothal substantiates the notion of their overseas contacts and trade expansion.

SOCIAL AND CULTURAL LIFE:

The ruins and various evidences of Harappa and Mohenjo-Daro along with other sites reveal a great deal about the socio-cultural life of the people of Indus valley. An analysis of the findings gives us sufficient information about their highly developed social life. The civilization itself was a glorious

conglomeration of people of various origins. As the civilization centred on city culture, the social life of the people bore touches of an urban influence. Their civic life was highly disciplined and quite scientific. The inhabitants preferred to live in a proper hygienic atmosphere, as is proved by their town-planning systems.

The dress of both men and women consisted of two pieces of cloth, one upper garment and the other lower garment. Beads were worn by men and women. Jewelleries such as bangles, bracelets, fillets, girdles, anklets, ear-rings and finger rings were worn by women. These ornaments were made of gold, silver, copper, bronze and semi precious stones. The use of cosmetics was common. Various household articles made of pottery, stone, shells, ivory and metal have been found at Mohenjodaro. Spindles, needles, combs, fishhooks, knives are made of copper. Children's toys include little clay carts. Marbles, balls and dice were used for games. Fishing was a regular occupation while hunting and bull fighting were other pastimes. There were numerous specimens of weapons of war such as axes, spearheads, daggers, bows, arrows made of copper and bronze.

ARTS

The Harappan sculpture revealed a high degree of workmanship. Figures of men and women, animals and birds made of terracotta and the carvings on the seals show the degree of proficiency attained by the sculptor. The figure of a dancing girl from Mohenjodaro made of bronze is remarkable for its workmanship. Its right hand rests on the hip, while the left arm, covered with bangles, hangs loosely in a relaxed posture. Two stone statues from Harappa, one representing the back view of a man and the other of a dancer are also specimens of their sculpture.

POTTERY

The pottery from Harappa is another specimen of the fine arts of the Indus people. The pots and jars were painted with various designs and colours. Painted pottery is of better quality. The pictorial motifs consisted of geometrical patterns like horizontal lines, circles, leaves, plants and trees. On some pottery pieces we find figures of fish or peacock.

HARAPPAN SEALS

Thousands of seals have been recovered from the sites of excavation surviving years under the Earth's surface. The size of these seals ranges from a square of 2cm to 4cm. The great majority of Indus scripts are short groups of signs on seals. These seals were used for positive imprints and used by traders or the government to identify or categorise people or commodities.

HARAPPAN SCRIPT

Indus people used to communicate sign or symbol language. Over 400 to 600 different symbols have been found on seals, crafts, ceramic pots, and dozens of other materials. Typical Indus inscription is about 4-5 symbols in length. The Indus valley civilization is considered a literate civilization considering the advanced technology and urban planning used and symbols and signs used to convey messages.

RELIGION

From the seals, terracotta figurines and copper tablets we get an idea on the religious life of the Harappans. The chief female deity was the Mother Goddess represented in terracotta figurines male deity was Pasupati, represented in seals as sitting in a yogic posture with two horns. He is surrounded by four animals (elephant, tiger, rhino, and buffalo each facing a different direction). Two deer appear on his feet.

BURIAL METHODS

The cemeteries discovered around the cities like Mohenjodaro, Harappa, Kalibangan, Lothal and Rupar throw light on the burial practices of the Harappans.

DECLINE

1. Natural calamities - Floods, earthquakes, storm, etc.
2. Invasion of Aryans: According to some scholars the final blow was delivered by the invasion of Aryans. The destruction of forts is mentioned in the Rig Veda. The Aryans had superior weapons as well as swift horses which might have enabled them to become masters of this region.
3. Monsoons kept shifting.

CONCLUSION:

The Indus Valley Civilization of our country, India, raised to highly advanced urban revolution with great engineering skills, efficient municipal administration and technological growth. The Geographical location made it to produce food and access of production lead to trade internal and with other civilizations. Lifestyles were trendy and Fashionable. We were culturally rich, practiced peace and progressive culture and after existing for nearly 1000 1500 years declined by natural calamities and Aryan invasion. But the legacy of urban life continued in India, today we witness metro cities with many advancements,

QUESTIONS : Short & Essays

SHORT QUESTIONS

1. Pre-History
2. Proto-History
3. Important Sites of Neolithic Period
4. Megaliths in India
5. Social Life of Indus People
6. Economic life of Harappan People
7. Trade of Indus Valley People
8. Script and Seals
9. Reasons of Indus Valley Civilization Decline.

ESSAY QUESTIONS

10. Write on Palaeolithic Period of India with its characteristic Features.
11. Write on Mesolithic Period of India with its characteristic Features.
12. Write on Neolithic Period of India with its characteristic Features.
13. What are the Characteristic Features of Chalcolithic Period? Explain.
14. What are the important Chalcolithic Sites? Elaborate.
15. Write on the characteristic Features of Indus Valley Civilization
16. Write on geographical extent of Indus Valley Civilization.
17. How was social life of Indus people? Explain.
18. What are important cities of Harappan Civilization? List.

CHAPTER 4

RELIGIOUS DEVELOPMENTS IN ANCIENT INDIA: VEDIC PERIOD (1500-600 BCE) - JAINISM AND BUDDHISM, 6TH CENTURY BCE

4.1 INTRODUCTION

The religious system became one of the richest and complex one in the world and in India too because of Aryans. The religious atmosphere of ancient India brought expensive life and discrimination and followed by counter religions such as Jainism and Buddhism. These movements that developed out of discussions, debates and enlightenment led to welfare of people in India.

4.2 THE OBJECTIVES

- ◆ Highlight religion, environment and People
- ◆ Customs and Tradition and its impact on life
- ◆ Understand people's life during different religious practices
- ◆ Religious Contribution

4.3 LEARNING OUTCOMES

- ◆ Religion become part of life in India
- ◆ Religious practices then and know
- ◆ knowing the roots of Caste system
- ◆ Literary developments and discrimination of Human based on birth
- ◆ Expensive practices and its impact
- ◆ Revolution for simple life brought by Vardhamana Mahavira and Gautama Buddha
- ◆ Necessity of simple living and its benefits
- ◆ Preaching's of scientific religions
- ◆ Nature - protection, preservation and life

4.4 RELIGIOUS DEVELOPMENTS IN ANCIENT INDIA

After the advancement of Indus Valley Civilization in the form of urban revolution around 2500 BCE and its decline by 1500 BCE Consequently, their economic and administrative system had slowly declined. Around this period the religious developments began in India in the form of Vedic religion followed by Jainism and Buddhism.

4.5 VEDIC PERIOD (1500-600 BCE)

The Aryans entered the north-west India probably from the Indo-Iranian region. The word 'Arya' means 'noble'. Aryan names also appear in Kassite inscriptions of about 1600 BCE from Iraq and in Mitanni inscriptions of the 14th century BCE from Syria.

By 6th century B.C., Aryans occupied the whole of North India, which was referred to as Aryavarta. Therefore, this period between 1500 B.C to 600 B.C came to be known as Vedic period. The Vedic period is studied under two periods: 1. Early Vedic (1500 - 1000 BC) and 2. Later Vedic period (1000 - 600 BC).

4.6 THE EARLY VEDIC OR RIG VEDIC PERIOD (1500 BC – 1000 BC):

The Early Vedic age is roughly begins from 1500 BCE and existed till 1000 BCE. Historically, after the decline of the Indus Valley Civilization which occurred around 1900 BCE to 1500 BCE, groups of Indo-Aryan groups migrated into North-Western region of India and started to inhabit the northern Indus Valley. The *Rig-Veda* contains accounts of conflicts between the Aryas and the Dasas and Dasyus.

During the Rig Vedic period, the Aryans were mostly confined to the Indus region. The Rig Veda refers to Saptasindhu or the land of seven rivers. This includes the five rivers of Punjab, namely Jhelum, Chenab, Ravi, Beas and Sutlej along with the Indus. The political, social and cultural life of the Rig Vedic people can be traced from the hymns of the Rig Veda.

The Early Vedic practices were:

There existed monarchical form of government with a king known as Rajan. The position of Raja was not hereditary but he was selected from amongst the clansmen.

Sabha and Samiti:

Tribal assemblies were called Sabhas and Samitis. Out of Jana, sabha and samiti were the most important assemblies mentioned in the Rig Veda. The Sabha might have been the council of select clan members and the Samiti, perhaps comprised of the whole clan. These two assemblies performed the functions of the government and the administration. They was also involved in the

selection of the Raja. All aspects of life were discussed in these assemblies. These may include wars, distribution of the spoils of wars, judicial and religious activities etc. Thus these assemblies in a way limited the powers of the chiefs. Women were also allowed to participate in the deliberations of the sabha and samiti.

Social structure:

The family was the basic unit of the Rigvedic society. Patriarchal in nature. The family was part of a larger grouping called vis or clan. One or more than one clans made jana or tribe. Jana was the largest social unit in Rig Vedic times. Social grouping: kula (family) – grama – visu – jana. The Vedic period saw the emergence of a hierarchy of social divisions that has remained influential. It is recorded in the last (10th) Mandala of the Rigveda: the “Hymn of the Cosmic Man” (Purushasukta) explains that the universe was created out of the parts of the body of a single cosmic man (Purusha) and the four classes (Varnas) of Indian society took birth from his body namely: Brahmana, the priest emerging from the mouth, Kshatriya, the warrior from the arms, Vaishya, the peasant from the thighs, and Shudra, the service provider from the feet. The Purushasukta represents the beginning of a new phase in which the sacrifice became more important as cosmological and social philosophies.

WOMEN

Women enjoyed a respectable position. They were allowed to take part in Sabhas and Samitis. There were women poets too (Apala, Lopamudra, Viswavara and Ghosa). Monogamy was practised but polygamy was observed among royalty and noble families.

Economic structure:

The early Vedic people were pastoral and cattle-rearing people. Cattle especially cows became very important. Tribal conflict were related to cattle raids, cattle thefts etc. Cattle were the chief measure of wealth. And the term used for cattle during this period was ‘gavishti’, which means to search for cows. Cattle raids were common in those days. The chief of the tribe was the Raja or the Gopati (one who protect cows).

They also practised agriculture and had horse chariots. Cotton and woollen fabrics were used. Rivers were used for transport. Hunting, carpentry, tanning, weaving, chariot-making, metal smeltry etc. were some such activities. The products of these activities were exchanged through barter. However, cows were the most favoured medium of exchange. The priests received cows, horses and gold ornaments as fees for performing sacrifices.

Religion:

The prayers to propitiate gods for physical protection and for material gains were the main concerns of the Rigvedic people. The Rigvedic gods were natural forces like earth, fire, wind, rain,

thunder, etc. by personifying them into deities. Indra (thunder) was the most important deity. Other deities were Prithvi (earth), Agni (fire), Varuna (rain) and Vayu (wind). Agni, the fire god was the god of the home and was considered an intermediary between gods and men. Female deities were Ushas and Aditi. Pushan was the god of the roads, herdsmen and cattle. In the life of the pastoral nomads, this god must have been very important.

4.7 THE LATER VEDIC PERIOD (C. 1000 – C. 600 BCE):

The Aryans further moved towards east in the Later Vedic Period. The Satapatha Brahmana refers to the expansion of Aryans to the eastern Gangetic plains. Several tribal groups and kingdoms are mentioned in the later Vedic literature. One important development during this period is the growth of large kingdoms. After the 12th century BCE, as the *Rigveda* had taken its final form, the Vedic society, which is associated with the Kuru-Panchala region, Indo-Aryan people in northern India, transitioned from semi-nomadic life to settled agriculture in north-western India.

Initially, the Kuru and Panchala kingdoms thrived. Parikshat and Janamejaya were two significant Kuru emperors. During the Later Vedic Age, the Aryans had complete control of the rich plains nourished by rivers such as the Yamuna and Ganga, (1000-600 B.C.). After the fall of Kurus and Panchalas, other kingdoms like Kosala, Kasi and Videha came into prominence. The later Vedic texts also refer to the three divisions of India – Aryavarta (Northern India), Madhyadesa (Central India), and Dakshinapatha (Southern India).

The changes in Later Vedic Period in Political Institutions and Organization (1000 – 500 BC) consisted of emergence of territorial states. The wars were not fought merely for cows but also for lands and power. The land was no longer communally owned and we see the trend towards the emergence of concept of private property in land.

Political structure:

Kingdoms like janapadas were formed by amalgamating smaller kingdoms. King's power increased and various sacrifices were performed by him to enhance his position. The chiefs of this period belonged to the kshatriya varna and they in league with the brahmanas tried to establish complete control over the people in the name of dharma. As the chiefs became more powerful, the authority of the popular assemblies started waning. The Sabhas and Samitis diminished its importance.

The officers were appointed to help the chief in administration and they acquired the functions of the popular assemblies as main advisors. The taxes called bali, the shulka, and the bhaga offered by the people. Sacrifices were Rajasuya (consecration ceremony), Vajapeya (chariot race) and Ashwamedha (horse sacrifice).

Social structure:

- ◆ The Varna system of social distinction became more distinct. This became less based on occupation and more hereditary.
- ◆ The four divisions of society is works in decreasing social ranking as: Brahmanas (priests), Kshatriyas (rulers), Vaishyas (agriculturists, traders and artisans), and Shudras (servers of the upper three classes).
- ◆ The family remains the basic unit of the Vedic society. However, its composition underwent a change. The later Vedic family became large enough to be called a joint-family with three or four generations living together.
- ◆ The institution of gotra developed in this period. This means that people having common gotra descended from a common ancestor and no marriage between the members of the same gotra could take place.
- ◆ Polygamy was frequent along with monogamy.
- ◆ Women were not permitted to attend public assemblies like Sabhas and Samitis. Their position in society declined.
- ◆ Child marriages became common.
- ◆ Sub-castes based on occupation also emerged, Gotras were institutionalised.
- ◆ Varna Ashrama Dharma: Another important institution that began to take shape was ashrama or different stages of life - Brahmacharya (student life), grihastha (householder), and vanaprastha (hermitage) stages are mentioned in the texts. Later, sanyasa, the fourth stage also came to be added. Together with varna, it came to be known as Varna ashrama dharma.

Economic structure:

Pastoralism and Agriculture was their chief occupations. The main factor in the expansion of the Aryan culture during the later Vedic period was the beginning of the use of iron around 1000 BC. The effect of iron tools and implements become evident only towards the end of the Later Vedic period. There has been a continuous increase in the population during the later Vedic period due to the expansion of the economy based on agriculture.

The increasing number and size of Painted Grey Ware (PGW) settlements in the doab area shows this. With the passage of time the Vedic people also acquired better knowledge of seasons, manuring and irrigation. All these developments resulted in the substantial enlargement of certain

settlements such as Hastinapur and Kaushambi towards the end of the Later Vedic period. These settlements slowly began to acquire characteristics of towns. Such rudimentary towns inhabited mainly by the chiefs, princes, priests and artisans were supported by the peasants who could spare for them some part of their produce voluntarily or involuntarily.

Industrial work like metalwork, pottery and carpentry work was there. Initially, trade was conducted through the barter system but later on, coins called 'nishka' were in use.

Religion:

Changes in the material life naturally resulted in a change in their attitude towards gods and goddesses too. Continuous interactions with the local non-Aryan population also contributed to these changes.

- ◆ Indra and Agni lost their significance.
- ◆ Soma and Sura were the drinks.
- ◆ Prajapati (creator) and Vishnu (preserver) and Rudra (destroyer) became important gods.
- ◆ Importance of prayers diminished and rituals and sacrifices became more elaborate.
- ◆ Priesthood become profession and hereditary.

Another important feature was the increase in the frequency and number of the yajna which generally ended with the sacrifices of a large number of animals. This was probably the result of the growing importance of a class of brahmanas and their efforts to maintain their supremacy in the changing society. These yajnas brought to them a large amount of wealth in form of dana and dakshina.

Some of the important yajnas were - ashvamedha, vajapeya, rajasuya etc. In these yajnas which continued for many days a large part of gifts went to the brahmanas. The purpose of these yajnas was twofold. Firstly, it established the authority of the chiefs over the people, and secondly, it reinforced the territorial aspect of the polity since people from all over the kingdom were invited to these sacrifices.

A large number of cattle and other animals which were sacrificed at the end of each yajna must have hampered the growth of economy. Therefore, a path of good conduct and self-sacrifice was recommended for happiness and welfare in the last sections of the Vedas, called the Upanishads. The Upanishads contain two basic principles of Indian philosophy viz., karma and the transmigration of soul, i.e., rebirth based on past deeds. According to these texts real happiness lies in getting moksha i.e. freedom from this cycle of birth and re-birth.

4.8 VEDIC LITERATURE

- The four Vedas are: Rig, Yajur, Sama and Atharva.
- Rig Veda contains 1028 hymns and is classified into 10 mandalas.
- In the 10 Mandala of Rig Veda “Purushasukta” is written and it says about human birth from Face, Shoulder, thighs and Feet
- Yajur Veda – this deal with the ways to perform rituals.
- Sama Veda – deals with music and drink.
- Atharva Veda – contains spells and magical formula.
- Other Vedic texts were the Brahmanas (explains the meaning of sacrifices); Upanishads (also called Vedantas, source of Vedic philosophy); and Aranyakas (books of instructions).
- Upanishads
- The Aryan epics are Mahabharata, Ramayana and Geeta.
- Smritis: Manusmriti
- Upavedas: Upaveda refers to “subsidiaries to the four Vedas”: there are four Upavedas:
 - Ayurveda: Medicine
 - Gandharvaveda: Music and Dance
 - Dhanurveda: Archery
 - Silpasastra: Sculptor

Thus, the Vedic religion developed into orthodoxy religion, and around the beginning of the Common Era, the Vedic tradition formed one of the main constituents of “Hindu synthesis”. The priestly class became very powerful and they dictated the rules of the rites and rituals. Because of this orthodoxy, Buddhism and Jainism emerged and Vedic period came to an end but still the Vedic religious influence continues till today.

4.9 SOCIO-RELIGIOUS MOVEMENTS IN ANCIENT INDIA : JAINISM AND BUDDHISM

In the History of India and world from 800 BCE to 200 BCE is called as an Axial-Age and occupies a prominent place. The great intellectual, philosophical, and religious systems that came to shape subsequent human society and culture brought revolutionary changes occurred not only in our country, India but also in the world. From roughly 800 BCE to 200 BCE, all of the major civilizations

produced incredible people with incredible ideas. History record talks about Mahavira and Buddha in India, Socrates in Greece, Zoroaster in Persia, and Confucius and Lao-Tse in China.

4.9.1 ORIGIN OF NEW RELIGIONS IN INDIA

During the Sixth Century BCE, there appeared as many as 62 different schools of philosophy, they all opposed to the Brahmanic Philosophy but Buddha identified the problem and showed the path. Among these there were Jainism, Buddhism, Ajeevaka, and Lokayata sects are important.

4.9.2 REASONS OF SOCIO-RELIGIOUS MOVEMENTS

There were several reasons for the origin of these sects. Since the Vedic age 1500 BCE, Aryans introduced new practices, customs and traditions which continued even in 6th century BCE, India and they steeped in the worst kind of immorality: social, religious and spiritual.

To mention only a few of the social evils are:

- Gambling
- Drinking
- Women and Drinking
- sexual immorality
- Yadna and Sacrifice
- Brahmins earned through Wrong Means of Livelihood
- Varna System – Division of Human : The Aryan Society recognized four classes, the Brahmins, Kshatriyas, Vaishyas and Shudras. The Varna system had become vertical, one above the other and there was a fight between Brahmins and Kshatriyas and Vaishyas and Sudras existed for the sole purpose of making the life of the Brahmins and Kshatriyas glorious and happy. They had no right to live for themselves.

4.10 JAINISM

Jainism is considered one of the oldest religions originating in ancient India. Vardhamana Mahavira was the founder of the Jain religion. He preached a path to attain purity of the spirit and enlightenment through discipline and ahimsa (non-violence).

Vardhamana Mahavira was born in 540 BCE, Kundagrama (Basarh) near Vaishali in North Bihar. His parents were father Siddhartha was a chief of the Jnatrica clan, one of the confederates of the Licchavis of Vaishali and mother Trishala was the sister of Chetaka, an eminent Licchavi Prince of

Vaishali and related to the members of the eminent dynasty of Magadha. Mahavira married to Yashoda and had a daughter named as Priyadarshini.

Vardhamana Mahavira was considered the last Tirthankara among 24 Tirthankara, the first being Rishabh and 23rd Thirtankara was Parsvanatha. Vardhamana Mahavira at the age of thirty years, he renounced worldly life and left home searching for truth. After rigorous practise of penance and deep meditation for thirteen years, Vardhamana attained Kevala Jnana, or true knowledge of spiritual matters under Sal tree at Jumbhikagrama, achieved Jeena (conqueror) of misery and became Mahavira. His adherents came to be known as Jains. Mahavira died in 468 BCE, at the age of 72 at Pawa, near Rajagriha, east of Patna, by self-starvation. After the death of Mahavira, due to dissent over his doctrines, the Jain community, in the later 300 B.C., split into two sects: the Svetambara and the Digambaras.

In Jainism, it is up to each individual to attain salvation – defined as release from the cycle of rebirth (*samsara*) - by adhering to a strict spiritual and ethical code of behaviour. This code is based on the **Five Vows** (articulated in the foundational work, the *Tattvartha Sutra*):

- *Ahimsa* (non-violence)
- *Satya* (speaking the truth)
- *Asteya* (non-stealing)
- *Brahmacharya* (chastity or faithfulness to a spouse)
- *Aparigraha* (non-attachment)

The Five Vows direct one's thoughts and behaviour since it is believed that, as one thinks, so will one do. It is not enough, therefore, to simply abstain from violence or lying or stealing; one must not even think of such things. If one adheres to this discipline, one will escape the cycle of *samsara* and achieve liberation. Once one has accomplished this, one becomes a *tirthankara*, a “ford builder” (as in, one who builds a ford or bridge over a river) who can show others how to securely cross the currents of life by shedding desire, freeing one's self from ignorance, and refusing the temptations of the world. In Jainism, suffering is caused by ignorance of the true nature of reality, and liberation is achieved through spiritual awakening and then living the truth one has realized.

TEACHINGS OF MAHAVIRA

The teachings of Vardhamana Mahavira are known as “Tri-Ratna's” or “Three Jewels”

1. Right Knowledge

2. Right Faith and
3. Right Conduct

JAIN COUNCILS

1. The First Council was held in Pataliputra during 3rd C, BCE and Stulabahu was the president. The significance of it was 12 Angas (Teachings of Mahavira) and 14 Purvas were compiled.
2. The Second Council was held in Vallabhi during 6th C, CE, old books were rewritten in new order.

JAINA LITERATURE

The original sacred scriptures were divided into twelve Angas or parts comprises fourteen *Pūrvas* written in ardhmagadhi Prakrit.

CONTRIBUTION TO INDIAN CULTURE

The contribution of Jainism to Indian culture particularly literature, architecture and sculpture has been remarkable. Though the language of its religious texts had been Prakrit, it helped in giving a literary shape to some spoken languages of India. The temples and idols still existing in various cities as Mathura, Gwalior, Junagarh, Chittor, Abu have been accepted as some of the best specimens of Indian architecture and sculpture particularly the temples of Abu, the Jaina tower at Chittorgarh, the elephant caves of Orissa and the 70 feet high idol of Bahubali in Mysore.

4.11 BUDDHISM

During the 6th BCE, Buddhism emerged as revolutionary movement and become prominent religion in India and world. The founder of Buddhism was Gautama Buddha. ***“Buddhism is an Internal Revolution and the Internal Revolution was a real Revolution or may be compared to any other political Revolution, such as the French Revolution. It involved a constitutional change, with this kind of revolution the Scheme of divine governance came to be altered, amended and reconstituted”*** – said by Bodhisattva Babasaheb Dr. B. R. Ambedkar.

Gautama Buddha come forward to reform the Aryan society that is why Babasaheb Ambedkar says, Bodhisattva Gauthama Buddha can be rightly called as ‘***The First Social Reformer of India and the greatest Revolutionary***’ who led Socio-Religious Revolution to stop and eradicate all the evils of Aryan Regime during 6th Century BCE from India.

EARLY LIFE

Gautama Buddha was born to Suddhodana (chief of republican Sakya clan) as Siddhartha in 563 BCE on Vaishakha Poornima day at Lumbini under Sal tree, boarder of India and Nepal. He lost his mother (Mahamaya) just a few days after his birth and was brought up by his stepmother Gautami with love and great affection. Siddhartha was a prince. He received education fit for a prince, was married to Yashodara and had a son named Rahul.

FIRST SERMON

After attaining Enlightenment, Gautama Buddha went to Deer park at Sarnath, where his fellow colleagues were doing meditation and delivered his First Sermon to those five disciples and this event is described as '*Dhamma Chakra Parivartana*'. From then onwards for later 45 years, Buddha travelled to deliver Dhamma to masses. Buddha spent his life in spreading his Dhamma. He died at the age of 80 years in the year 483 B.C.E under Sal tree at Kusinara surrounded by his devoted followers.

SOCIAL REFORM

Gautama Buddha brought revolution for Equality, opposed Varna system, removed all barriers and disabilities, Gautama Buddha appointed people of able knowledge on high ranks irrespective of birth, race and caste, leveled up the position of women and education for all.

Buddha fought against the leaders of the Aryan Society. The leaders of the Aryan Society held the view that learning and education was the privilege of the Brahmins, Kshatriyas and Vaishyas and the Shudras were not entitled to education. They insisted that it would be danger to social order if they taught women or any males not twice-born.

Buddha repudiated this Aryan doctrine. As pointed out by Rhys Davis on this question is "That everyone should be allowed to learn; that everyone, having certain abilities, should be allowed to teach; and that, if he does teach, he should teach all to all; keeping nothing back, shutting no one out." In this connection reference may be made to the dialogue between Buddha and the Brahman Lohikha and which is known as the LohikhaSutta.

FIVE FORMS THAT REPRESENT BUDDHA

There are five forms that represent Buddha are:

- Lotus and Bull – Birth
- Horse – Renunciation
- Bodhi Tree – Mahabodhi

- Dhamma Chakra Pravartana – First sermon
- Footprints – Nirvana

TEACHINGS OF BUDDHA :

Buddha said “*ATTA DIPO BHAVA*” means become light of own self.

THE FOUR NOBLE TRUTHS

The Four Noble Truths form the core of the Teachings of Buddhism, are:

- Dukha (suffering)
- Samudaya (know the cause of suffering)
- Nirodha (find the solution to the end of suffering)
- Ashtang-Marga (the path leading to the end of suffering)

ASHTANGMARG - EIGHT FOLD PATH:

The Ashtang-Marg consists of various interconnected activities related to knowledge, conduct, and meditative practices.

The noble eightfold path (*āryācmaEgamārga*) consists of:

1. *samyagd[cmi* (right view),
2. *samyaksaEkalpa* (right thought),
3. *samyagvāk* (right speech),
4. *samyakkarmānta* (right action),
5. *samyagājīva* (right livelihood),
6. *samyagvyāyāma* (right endeavour),
7. *samyaksm[ti* (right mindfulness),
8. *samyaksamādhi* (right concentration).

PANCHASHEEL

The five precepts (PANCHASHEEL) are the guidelines that form the foundation of Buddhist ethics. Many new Buddhists take the five precepts with their refuge vow. The precepts are:

1. Not Killing

2. Not Stealing,
3. Not Misusing Sex
4. Not Engaging in False Speech and
5. Not Indulging in Intoxicants.

SPREAD OF BUDDHISM

Buddhism spread like wild fire. It soon became the religion of the whole of India. But it did not remain confined to India. It reached every corner of the then known world. All races accepted it. Even the Afghans were once Buddhists. It did not remain confined to Asia. There is evidence to show that Buddhism was the religion of Celtic Britain.

REVIVAL OF BUDDHISM IN INDIA

Buddha was beloved of all. He left an indelible mark on the Aryan Society during 6th Century BCE. Although his name has gone out of India due to invaders attack on Buddhism in Medieval India but the impression of his teaching still remains. Dr. B. R. Ambedkar revived Buddhism in Modern World through conversion along with 7 lakhs of people on 14th October, 1956 after the Yeola Declaration in 1935. Babasaheb did in-depth research on all the religions born in India as well in the world and come to a conclusion that ***Buddhism is the only religion*** after understanding Gauthama Buddha and His Dhamma which can liberate people from thousands of year's slavery existing in the name of ***Race and Caste***.

BUDDHISM CONTRIBUTION TO INDIAN CULTURE

Buddhism made positive contribution to Indian culture. It gave to Indians a simple, economical and popular religion. It rejected rituals and sacrifices, authority of the Brahmanas. The monastic system or the organization of religious devotees in disciplined communities or orders was another contribution of Buddhism to India. It also provided religious unity to Indian people by raising the public morality by its adherence to a high moral code. At the same time, it gave serious impetus to democratic spirit and social equality. The philosophers of Buddhism had a rational approach towards religion and individualistic in its approach. It preached that the self-emancipation could alone help an individual to attain Nirvana. As far as the Indian education and literature is concerned, the Samghas became the centres of learning and Taxila, Nalanda, Vikramshila became centres of Buddhist learning.

In the domain of architecture, sculpture and painting, the stupas of Sanchi, Sarnath, Nalanda, Amravati and Ellora are regarded as the best specimens of Indian architecture. The famous lions of the Sarnath columns, the beautiful bull of Rampurva column, the carvings on the gateways of the great Buddhist sites at Bharhut, Ganga and Sanchi are remarkable specimens of sculpture. The schools of Gandhara and Mathura produced the first images of Buddha which are appreciable pieces of art. The statues of Buddha carved in stone, copper and bronze are also some of the best examples of Buddhist art. The mural paintings of Ajanta caves earned world-wide fame. Thus, Indian architecture, sculpture and painting owe a large debt to Buddhism. Finally, the power to assimilate foreigners into its fold and the spirit of toleration has been a source of great inspiration from Buddhism to Indian society.

Impact on the Indian Society

Jainism and Buddhism religion had a significant impact on Indian culture and society. The growth of vernacular languages, art, architecture, social welfare of humankind, etc., drew thousands of people to accept these new religions of enlightened path. At present in most of the places of world, people are practicing Buddhism for peace and prosperity.

Conclusion

The religious developments in India began in 1500 BCE with Vedic rituals and rites, sacrifices, Yagnas and expensive customs. The old ritualistic Vedic led to intellectual unrest, along with many social and economic inequalities existing during that period. India was a period of social and religious unrest during 6th Century BCE. This made people to think alternative life wanted a different kind of society and a new belief system.

This favoured the rise of the Jainism and Buddhism religion as it gave no importance to meaningless rituals. The People found Mahavira's and Gautham Buddha's preachings understandable and acceptable as they used a common language – Pali Language and simple practices, which the common people can understand. Buddhism spread to other parts of the world like peaceful air blows and give health through its respiration. The impact of Jainism and Buddhism on Indian culture and society was deep rooted in Indians.

QUESTIONS : SHORT & ESSAY

SHORT QUESTIONS

1. Social Life of Early Vedic Period
2. Economic Life during Later Vedic Period
3. Religion and Rituals in Later Vedic Period
4. Purushasukta
5. Political Structure
6. Five Vows of Jainism
7. Principle Elements of Buddhism
8. Noble Truths of Buddhism
9. Five forms that represent Buddha

ESSAY QUESTIONS

10. What are the Early Vedic practices? Explain.
11. Write on Later Vedic Period?
12. Write on Vedic Literature
13. What are causes led to the rise of Jainism and Buddhism? Explain.
14. Write on Ashtang- Marg?
15. Mention the reasons for the spread of Buddhism?
16. Write about the contribution of Jainism and Buddhism to Indian culture.

CHAPTER 5

IRON AGE, RISE OF SECOND URBANISATION & FORMATION OF TERRITORIAL STATES (MAHAJANAPADA): OLIGARCHIES AND MONARCHIES

5.1 INTRODUCTION

Iron is one the important metal which is in major use. In the Prehistory of the Indian subcontinent the Iron Age succeeded Bronze Age of India and partly corresponds with the Megalithic Cultures of India. The Early Iron Age in India began around 1200 BCE. There is evidence that iron implements were in use. The Iron Age in India is connected with the Vedic period and second urbanisation during 6th C, BCE.

The second urbanisation is rise of Mahajanapadas which shows political and economic strength of India. Many of them practiced republic. Even invaders like Alexander feared to enter Mahajanapadas.

5.2 THE OBJECTIVE

- Understand Iron and its usage as utensils, tools, weapons, etc.
- Iron and political power
- Iron and city development

5.3 LEARNING OUTCOMES

- ◆ Uses of iron for various purposes
- ◆ Significance of metal in our life
- ◆ Mines are economic power
- ◆ Second urbanisation in Ancient India - Their power and strength

5.4 IRON AGE

In the Prehistory of the Indian subcontinent the Iron Age succeeded Bronze Age of India and partly corresponds with the Megalithic Cultures of India. The Early Iron Age in India began around 1200 BCE. There is evidence that iron implements were in use. The Iron Age in India is associated with the Vedic period, which lasted from about 1500 to 500 BCE. During the Early Iron Age, iron replaced

bronze as the metal of choice for making tools and weapons. This change was due to the availability of iron ore and the ease with which it could be smelted and forged.

Tools of Early Iron Age

- The tools of the Early Iron Age were quite basic. The most common tool was the axe, which was used for felling trees, chopping wood, and as a weapon. Other tools included the hammer, saw, and chisel. Iron was also used to make horseshoes and agricultural implements such as Ploughshares.
- The Iron Age saw the development of new weapons, including the sword and spear. Swords were made of iron and were very sharp. They were used for fighting and as a status symbol. Spears were also made of iron and were used for hunting and as a weapon in battle

5.5 SECOND URBANIZATION

The period of second urbanization (6th century B.C. to 3rd century B.C.) noticed large-scale beginning of town life in the middle Gangetic basin. The widespread use of iron tools and weapons helped the formation large of territorial states. The towns became good markets and both artisans and merchants were organised into guilds under their respective headmen.

Eighteen of the more important crafts were organised into guilds (Sreni, Puga), each of which was presided over by a Pramukha (foreman), Jyeshthaka (elder) or Sresthin (chief). Sarathavaha was the caravan-leader. A Pali text refers to sea-voyages and of trading journeys to the coast of Burma, the Malay world (Suvana-bhumi), Ceylon (Tamraparni) and even to Babylon (Baveru).

The principal sea-ports were Bharukachcha (Broach) Suparaka (Sopara, north of Bombay) and Tamralipti (Tamluk in West Bengal). Of the riparian ports, Sahajati (in Central India), Kausambi on the Yamuna, Banaras, Champa and later Pataliputra on the Ganges and Pattala on the Indus, deserve special mention.

The great inland routes mostly radiated from Banaras and Sravsti. The chief articles of trade were silk, embroidery, ivory, jewellery and gold. The system of barter was also prevalent. This led to localisation of crafts and industries and the emerging of artisans and merchants as important social groups. Besides others, these cities began to use coins made of metals for the first time.

The earliest coins belong to the fifth century B.C. and they are called punch-marked coins. The standard unit of value was the copper Karshapana weighing a little more than 146 grains. Silver coins were also in circulation.

The rural economy was mainly agriculture based. Rice was the staple cereal produced in eastern U.P and Bihar in this period. It was an economy which provided subsistence not only to direct producers but also to many others who were non-agriculturists. The greater part of the land came to be owned by gahapathis (peasant-proprietors).

5.6 SHODASHA / SIXTEEN MAHAJANAPADAS :

By 500 BCE, Janapadas became a common feature. Over forty Janapadas covering even Afghanistan and south-eastern Central Asia are mentioned by Panini. By the 6th century BCE, some of the Janapadas developed into Mahajanapadas like Magadha, Kosala, etc. Many of the Mahajanapadas came up by incorporating Janapadas which were earlier independent.

The Buddhist sources refer to the presence of sixteen Mahajanapadas in the period when Buddha lived. Since North India had no single paramount power, sixth century BC witnessed the emergence of these independent states. The Mahajanapadas represented a conglomerate of thousands of villages and a few cities.

Excavations at Hastinapur, Ahichchatra, Kaushambi, Ujjaini, Sravasti, Vaishali suggest prosperous agricultural settlements and towns. The contemporary texts also indicate changes in society and economy which were taking place in well-defined geographical space.

5.7 GEOGRAPHICAL EXTENT

The Mahajanapadas extended from the north-west Pakistan to east Bihar and from Himalayas in the north to river Godavari in the south. Traditional literature also refer to sixteen large states each comprising several agricultural settlements (Janapadas) as existing in India in the sixth century B.C.

5.7.1 The factors for the rise of Mahajanapadas:

- ◆ New agricultural tools and implements enabled the peasants to clear the forests, increase the arable land and produce a good amount of surplus. It met not only the needs of the ruling class, but also supported numerous towns such as Champa, Rajagriha, Ayodhya, Kaushambi, Kashi, etc., in the Ganges plains.
- ◆ The agricultural expansion also led to the growth of population.

- ◆ The appearance of urban centres led to the emergence of different social groups such as gahapati, merchants, settlers, etc., pursuing different occupations and multiple activities.
- ◆ The exchange of goods and services and regular trade also led to the emergence of professional middlemen and merchants. There was regular trade connections between cities and towns.
- ◆ Cattle were no longer considered a major strength of wealth. Money economy had surpassed the barter system. This led to the chiefs of the lineages constantly at war with each other either to show their might or financial strength and follow expansionist policies to gather more resources at their disposal.
- ◆ The widespread use of iron also led to the formation of large territorial states. These states were better equipped militarily and warrior class played an important role in their rise.
- ◆ Gradually a regular system of taxation and the army also developed. The distinction between Raja (Ruler) and Praja (the ruled) became more pronounced.

5.7.2 Mahajanapadas and their capitals

According to the Buddhist canonical text Anguttara Nikaya, there were sixteen states of considerable extent and power, known as “Sodhasa Mahajanapada” in Jambudipa (Bharatvarsha). The sixteen Mahajanapadas were either monarchical or republican in their political organization. The monarchies were mainly found in the Gangetic Plains while the republics were situated around the foothills of the Himalayas and in the north-western India in modern Punjab.

5.7.3 MONARCHIES

- Magadha - Girivraja| Rajagriha
- Kosala - Sravasti
- Anga - Champa
- Kasi - Kasi
- Gandhara - Taxila
- Kamboja - Pooncha/Dwarka
- Vatsa - Kausambi
- Avanti - Ujjaini or Mahismati
- Shurasena - Mathura
- Chedi - Sothivati/Suktimati

- Kuru - Indraprastha
- Panchala - Ahichchatra and Kampliya
- Matsya - Viratnagar

5.7.4 **REPUBLICS / GANA SANGHAS**

- Vajji (Vrijji) - Vaishali
- Assaka/ Ashmaka - Potan/ Patali
- Malla - Kusinara/Pava

5.9 CONCLUSION

The middle Gangetic valley became the focus of increasing use of iron tools and wet rice cultivation. Larger food production made it possible to sustain increased production which is reflected in an increase in the number of settlements in the archeological records of the period between sixth century to fourth century BC. By the sixth century BC, the position of the Brahmins who specialized in ritual activity became questionable. The warrior class or Kshatriyas surfaced as a class of landowners. They desired a settled life based on agriculture and thus the introduction of the iron technology proved a boon for augmentation of agricultural surplus and clearing of forests. The groups that grew up controlling surplus wealth became the ruling class of the newly emergent kingdoms. And on the foundation of this wealth were born the cities of the sixth century BC.

QUESTIONS : SHORT & ESSAY

SHORT QUESTIONS

1. Iron Age
2. Tools of Iron Age
3. Gana Sanghas
4. Kara and Shulka
5. Bali

ESSAY QUESTIONS

6. Explain Second urbanisation in India.
7. Write on Monarchies?
8. What are characteristics of Gana Sangas? Explain.
9. Mention the names of Mahajanapadas with their capitals.

CHAPTER 6

RISE OF MAGADHA –PORUS AND CONCEPT OF UNITING INDIA – FOREIGN INVASIONS: PERSIAN AND GREEK (Alexander Invasion)

6.1 INTRODUCTION

As one enters the age of the Buddha many of these limitations were overcome. The introduction of iron in agriculture helped deeper ploughing and the breaking of the hard soil in the mid-Ganga plains. Iron was also used in various crafts and the making of metallic money, i.e., the punch marked coins. Almost simultaneously wet paddy transplantation came to be practiced in this naturally rice growing area. These developments led to surplus produce, which in turn sustained trade, taxes and the emerging stratified society, with its administrative functionaries and wage labourers in Magadha. During the rise of Magadha, India witnessed Persian invasion under Darius - I and Greek invasion led by Alexander. The strength of Magadha kept them away.

6.2 THE OBJECTIVES

- .. Understand the factors led to Rise of Magadha
- .. Rulers and their contribution in strengthening Magadha
- .. Invasions and defence

6.3 LEARNING OUTCOMES

- .. Iron and economic development
- .. Political strength depends on Natural resources
- .. Invasions defended strongly by queens, kings and people
- .. Unity is needed to protect India from invasions

6.4 RISE OF MAGADHA

Romila Thapar, Historian of India, explains about the emergence of states through anthropological concepts like lineage society and house-holding economy to explain the evolution of the hierarchically structured Varna society, and her emphasis on the interplay of multiple processes of change, bearing on state formation.

The Magadhan kingdom began to grow during the sixth century BCE itself. The kingdoms that surrounded Magadha were Anga in the east, the Vajji Confederacy to the north, to its immediate west the kingdom of Kashi and further west, the kingdom of Kosala. The events and traditions of the middle Ganga plains where Magadha was prominently located are well preserved in the early Buddhist and Jain literature.

Recent researches have suggested that accessibility to the iron mining areas in particular enabled kingdoms like Magadha and Avanti to not only produce good weapons of warfare but also in other ways. It facilitated expansion of agrarian economy and thereby, the generation of substantial surplus, extracted by the State in the form of taxes. This in turn enabled them to expand and develop their territorial base. Avanti, it must be noted, became a serious competitor of Magadha for quite some time and was also located not far from the iron mines in eastern Madhya Pradesh.

Magadha also had access to an easy supply of elephants. In fact, Magadha was one of the few which used elephants on a large scale in the wars and thus had an edge over others. The elephants could be procured from the east. Nandas, according to the Greek sources, maintained 6000 elephants. Elephants had an advantage over horses and chariots, because they could be used to march across marshy lands and areas which had no roads or other means of transport. R. S. Sharma feels that the unorthodox character of the societal set up in Magadha allowed it to become more receptive to expansionist policies of its rulers.

6.5 FACTORS CONTRIBUTED FOR THE 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 medley of political atoms, four kingdoms viz., Avanti, Vatsa, Kosala and Magadha, 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.

- Under Bimbisara, who was a contemporary of the Buddha and who, like the Buddha, lived in the 6th - 5th century BCE, Magadha emerged as a controller of the middle Ganga plains. According to Ashvaghosha's Buddhacharita, Bimbisara belonged to the Haryanka dynasty. He is considered to be the first important ruler of Magadha.
- Ajatashatru, son of Bimbisara is said to have ruled from 492 BCE to 460 BCE. He was succeeded by Udayin (460-444 BCE). During Udayin's rule the Magadhan kingdom extended in the north to the Himalayan ranges and in the south to the Chhota Nagpur hills.

- Shishunaga, a viceroy at Benaras, was placed on the throne in 413 BCE. The rule of the Shishunaga dynasty too was of short duration and gave way to the rule of the Nanda dynasty headed by the usurper Mahapadma Nanda. It was during the rule of the Dhana Nanda in Magadha and the Ganga plains as a whole that the invasion of Alexander took place in north-west India in 326 BCE but he did not dare to enter Magadha. The Nandas are often described as the first empire-builders of India. It must however be underlined that they did inherit a large kingdom of Magadha which they then extended to more distant frontiers.
- Chandragupta Maurya faced Dhana Nanda with great effort and the Nanda rule came to an end by 321 BCE. He took advantage of the situation to ascend the throne of Magadha and administered with his welfare state policies. Despite all these dynastic changes, Magadha continued to remain the foremost kingdom in the Ganga valley. They were fortunate in having great ministers and diplomats like Vassakara, Kautilya and Radha Gupta without whose efforts Magadhan ascendancy would have suffered.
- The rise of Magadha lay in its advantageous geographical location. 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 and cyclopean stone walls. Its access to the iron mines and the control it had come to exercise over important land and river trade routes.
- Magadha's new capital Pataliputra was still more strategically invincible than Rajgriha. 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 while baffled by the impregnability of Magadha.
- 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.

- 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.
- Economically, Magadha Kingdom had many sources of prosperity. 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.
- 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.
- Externally, the threat of foreign invasions like that of Achaemenians 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 hegemony.

6.6 PORUS AND CONCEPT OF UNITING INDIA - FOREIGN INVASIONS: PERSIAN AND GREEK (Alexander Invasion)

During the time of Dhana Nanda rule in Magadha, 3rd C BCE, in North-Western part of India, called Paurav Rashtra, in Punjab region existed. The King Porus has been conjecturally interpreted as standing for Paurava; i.e., the ruler of the Pauravas, a tribe known in that region from ancient times. Porus was only the king of a single region. Pauravas were a regional power, their main rival being Takshashila.

Purushottama Porus (326–321 BC) mentioned in Greek records was an ancient Indian king whose territory spanned the region between the Jhelum River (Hydaspes) and Chenab River (Acesines), in the Punjab region of the Indian subcontinent. Porus tried to unite Bharat / Jambudvīpa under the guidance of his Mother, Queen Anusuya, who generated the thought of uniting India, our country to fight against Darius, Persian ruler, who came as trader to invade India and Emperor Alexander.

KING PORUS AGAINST DARIUS, PERSIAN EMPEROR

The area after Indus between Jhelum and Chenab is entered recorded history with the annexation of Punjab and Sindh to the Persian Empire by Darius-I (c. 518 BCE). Punjab's area mostly consists of an alluvial plain formed by the southward-flowing Indus River and its four major tributaries in present Pakistan, the Jhelum, Chenab, Ravi, and Sutlej rivers. The general slope of the land is from northeast to southwest, but it rises in the areas between rivers. Agriculture is the chief source of income and employment in Punjab at present.

Emperor Darius of Persia came to India as trader to get benefit from Indian region and felt that to conquer Meluhha, the Land of Rich Trade / Jambudvīpa i.e., India and tried to invade it but King Porus stopped him by doing many tactics with the policy of unite and fight against Darius.

The Persian Achaemenid ruler Darius asked Porus for help defending himself against Alexander after his third disastrous loss at Gaugamela and Arbela in 330 BCE. Instead, Darius's men got sick of losing so many battles, killed Darius and joined Alexander's forces.

KING PORUS AGAINST EMPEROR ALEXANDER, GREEK RULER

After conquering the Persian Empire, Alexander decided to probe into northern India. King Porus of Paurava blocked Alexander's advance at a ford on the Hydaspes River (now the Jhelum) in the Punjab. The forces were numerically quite evenly balanced, although Alexander had more cavalry and Porus fielded 200 war elephants.

At the time of Emperor Alexander invasion (327–326 BCE) of the Punjab, unlike his neighbour, Ambhi, the king of Taxila (Takshashila), Porus resisted Alexander. But with his elephants and slow-moving infantry bunched, he was outmatched by Alexander's mobile cavalry and mounted archers in the battle of the Hydaspes. Porus reformed his infantry into a defensive block and then offered to surrender if granted generous terms. Alexander agreed Porus could remain king of Paurava but imposed tribute.

Alexander impressed by his techniques and spirit, Alexander allowed him to retain his kingdom and perhaps even ceded some conquered areas to him. Thereafter a supporter of Alexander, Porus held the position of a Macedonian subordinate.

Battle of the Hydaspes, (326 BCE), fourth and last pitched battle fought by Alexander, the Great, during his campaign of conquest in Asia. The fight on the banks of the Hydaspes River in India was the closest Alexander the Great came to defeat. His feared companion cavalry was unable to subdue fully the courageous King Porus. Hydaspes marked the limit of Alexander's career of conquest; he died before he could launch another campaign.

After Alexander's death in 323 BC, According to Diodorus, Antipater recognized Porus's authority over the territories along the Indus River. However, Eudemus, who had served as Alexander's satrap in the Punjab region, treacherously killed King Porus.

CONCLUSION

India, since ages is known for growth of Agriculture and Trade. Therefore many times the foreign invaders tried to occupy through invasions. Magadha on the western part of India raised high due to geographical factors and strong rulers, as well Paurav Rashtra as Regional Power in Punjab but due to internal caste / Varna conflicts and enmity, the foreign invasions from Persia and Greek could able to invade India. Therefore, we have to learn a lesson from this history that we should live with unity to keep peace and progress of India.

QUESTIONS : SHORTS & ESSAY

SHORT QUESTIONS

1. Geography of Magadha
2. Battle of Hydaspes
3. Uniting India under Porus
4. Bindusara

ESSAY QUESTIONS

5. What are factors responsible for the rise of Magadha.
6. Mention Porus struggle against Persian Invasion.
7. Mention about Hydaspes battle fought against Alexander Invasion.

CHAPTER 7

MAURYAN EMPIRE: FOUNDATION OF FIRST GREATEST EMPIRE OF INDIA

7.1 INTRODUCTION

The Mauryan Empire was founded by Chandragupta Maurya around 322 BCE. The Mauryan Empire was the geographically extensive historical power belonging to the Iron Age. Three famous rulers of the Mauryan dynasty who took the glory of the Mauryan Empire to peak were Chandragupta Maurya, Bindusara and Ashoka. The political unity was achieved for the first time in the Indian history under the Mauryas reign. With the conquest of the Indo-Gangetic plain, the empire was centralized.

The capital city of the Mauryan Empire was Pataliputra (present day Patna). The oligarchy form of government came to an end and Monarchy reached excellence under the Mauryas. The empire is known for their exceptional creativity in the fields of Politics, administration, economy, literature, art, architecture and inscriptions. The Lion Capital of Ashoka which is the national emblem of India belongs to this era. The Mauryan Empire came to an end by 180 BCE and the last ruler of the dynasty was Brihadratha

7.2 THE OBJECTIVES

- ◆ Understanding establishment of Mauryan empire
- ◆ Mauryan rulers, struggle and power
- ◆ Policies, administration and Economy
- ◆ Education and Establishment of institutes
- ◆ Culture - Art, Architecture, Moral values
- ◆ Historical values in present context

7.3 LEARNING OUTCOMES

- ◆ Chandragupta Maurya's contribution for Uniting India
- ◆ Bimbisara's protection of empire against Greeks
- ◆ Emperor Ashoka's Dhamma and administration

- ♦ significance of Moral values in our life's
- ♦ Art and Architecture as important source

7.4 EMPEROR CHANDRAGUPTA MAURYA

Chandragupta Maurya was the founder of the Mauryan dynasty. According to the Buddhist tradition, born to a kshatriya clan called Mura existed in the Piplivan region. He took advantage of the weakness of the Nandas. He overthrew the last ruler of the Nanda dynasty, Dhanananda with the help of Chanakya (Kautilya) and crowned as the emperor. He unified India and developed central administration.

7.5 EMPEROR BINDUSARA

Chandragupta Maurya was succeeded by his son Bindusara. Bindusara extended the Mauryan Empire as far as south. Sixteen states were brought under the empire by him, thereby conquering the Indian peninsula. Other than the southern states, the only kingdom which was not under the control of Bindusara was Kalinga. His reign was important for the continued links with Greeks.

7.6 EMPEROR ASHOKA

Ashoka, the greatest ruler of the Mauryan Empire was the son of Bindusara and he succeeded to the throne after his father. He was the first ruler who took messages to the people through his inscriptions. After his accession to the throne, the Kalinga war was the only war that he fought. As he was moved by the massacre of the Kalinga war, he gave up the idea of conquest by war and followed conquest by dhamma. In other words he replaced Bherigoshia with Dhammagosha. With this, he was noted to be the first emperor who gave up war.

Ashoka was converted to Buddhism. The Third Buddhist Council was held by him and he sent missionaries to south India, Sri Lanka, Burma and many other countries. Emperor Ashoka, considered as, The greatest ruler of India, who was known for his missions. He brought further unification in the Mauryan Empire by His dhamma, welfare state policies and moral values.

7.6.1 EMPEROR ASHOKA AND POLICY OF DHAMMA

Emperor Ashoka followed a policy of Dhamma. This was a broad concept which covered the way of life, code of conduct and set of principles that people should adopt in their daily life. He appointed Dhamma mahamattas for propagating his dhamma among people. He followed religious tolerant policy. He was known for his policy of peace, non-aggression and cultural conquest.

According to some scholars, his conversion to Buddhism was gradual and not immediate. About 261 B.C. Asoka became a Sakya Upasaka (lay disciple) and two and a half years later, a Bhikshu (monk). Then he gave up hunting, visited Bodhi-Gaya, and organized missions. He appointed special officers called Dharma Mahamatras to speed up the progress of Dhamma. In 241 B.C., he visited the birth place of Buddha, the Lumbini Garden, near Kapilavastu. He also visited other holy places of Buddhism like Sarnath, Sravasti and Kusinagara. He sent a mission to Sri Lanka under his son Mahendra and daughter Sangamitra who planted there the branch of the original Bodhi tree. Asoka convened the Third Buddhist Council at Pataliputra in 240 B.C. in order to strengthen the Sangha. It was presided over by Moggaliputta Tissa.

Asoka's Dhamma as mentioned in his various Edicts may be summed as follows:

1. Service to father and mother, practice of ahimsa, love of truth, reverence to teachers and good treatment of relatives.
2. Prohibition of animal sacrifices and festive gatherings and avoiding expensive and meaningless ceremonies and rituals.
3. Efficient organization of administration in the direction of social welfare and maintenance of constant contact with people through the system of Dhammayatras.
4. Humane treatment of servants by masters and prisoners by government officials.
5. Consideration and non-violence to animals and courtesy to relations and liberality to Brahmins.
6. Tolerance among all the religious sects.
7. Conquest through Dhamma instead of through war.

The concept of non-violence and other similar ideas of Asoka's Dhamma are identical with the teachings of Buddha. But he did not equate Dhamma with Buddhist teachings. Buddhism remained his personal belief. His Dhamma signifies a general code of conduct. Asoka wished that his Dhamma should spread through all social levels through various ways.

7.6.2 ASHOKAN INSCRIPTIONS

The history of Ashoka was built with these inscriptions as the basis. The inscriptions were the proclamations of Ashoka to the public at large, which shows his effort to propagate Dhamma. There are about 39 inscriptions which are broadly classified into four categories.

1. Major rock edicts
2. Minor rock edicts

3. Major pillar edicts

4. Minor pillar edicts

The name Ashoka appears only in the copies of Minor rock edict I, which are found at one place in Maharashtra and three places in Karnataka. All the other inscriptions have the name Devanampiyadasi which means dear to gods and people. His inscriptions were found in India, Afghanistan, Pakistan, and Nepal. They were mostly placed on the ancient highways. The inscriptions found in the Indian subcontinent were mostly written in Prakrit using Brahmi script, while in the north western part Aramaic language and Kharosthi script were used.

7.7 LITERARY SOURCES

Literary Sources of Mauryan Empire are: Inscriptions, Buddhist and Jain Literature, Arthashastra, Mudrarakshasa and Indika and other works.

7.8 ROLE OF KAUTILYA

Kautilya is famous with other two names also Vishnugupta and Chanakya. He was Chandragupta Maurya's teacher and Chief Minister. He taught in Takshashila as teacher and scholar. He was also a minister in Chandragupta and Bindusara's palace. He is recognised as being the main planner behind the Nanda throne usurpation and the development of the Mauryan Empire via his disciple, Chandragupta. Arthashastra is a book on statecraft, economics, and military strategy that he composed.

The work is divided into 15 volumes and 180 chapters. The major concept is divided into three sections: King, Ministerial Council, and Government Departments, Criminal and civil law, War diplomacy. It also includes information on commerce and markets, a mechanism for screening ministers and spies, royal responsibilities, ethics, social welfare, agriculture, mining, metallurgy, medicine, and forests, among other things.

7.9 MAURYAN ADMINISTRATION

The Mauryan Administration is based on central, local and revenue administration:

7.9.1 CENTRAL ADMINISTRATION

Kautilya the foremost political theorist of ancient India supported the monarchical form of government. He advocated that the king should take the advice of his ministry in running the administration.

King was the nucleus and was assisted by **Mantri Parishad** – Yuvraj, Purohita, Senapati and other. Highest officers were called ‘Amatyas’ civil servants to look after the day-to-day administration.

7.8.2 PROVINCIAL AND LOCAL ADMINISTRATION

The Mauryan Empire was divided into four provinces with their capitals at Taxila, Ujjain, Suvarnagiri and Kalinga. The provincial governors were mostly appointed from the members of royal family. They were responsible the maintenance of law and order and collection of taxes for the empire. The district administration was under the charge of Rajukas, whose position and functions are similar to modern collectors. He was assisted by Yuktas or subordinate officials. Village administration was in the hands of Gramani and his official superior was called Gopa who was in charge of ten or fifteen villages. Both Kautilya and Megasthenes provided the system of Municipal administration. Arthashastra contains a full chapter on the role of Nagarika or city superintendent. His chief duty was to maintain law and order. Megasthenes refers to the six committees of five members each to look after the administration of Pataliputra. These committees looked after: 1. Industries 2. Foreigners 3. Registration of birth and deaths 4. Trade 5. Manufacture and sale of goods 6. Collection of sales tax.

7.8.3 LOCAL ADMINISTRATION

Mauryan state also had local and municipal administration; ‘Vish’ or ‘Ahara’ (districts) were the units of a province. Megasthenes’s account mentions 6 committees of five members each for administering the municipalities.

7.8.4 REVENUE ADMINISTRATION

Revenue Department Samharta, the chief of the Revenue Department, was in charge of the collection of all revenues of the empire. The revenues came from land, irrigation, customs, shop tax, ferry tax, forests, mines and pastures, license fee from craftsmen, and fines collected in the law courts. The land revenue was normally fixed as one sixth of the produce. The main items of expenditure of the state related to king and his household, army, government servants, public works, poor relief, religion, etc.

7.8.5 ARMY

The Mauryan army was well organized and it was under the control of Senapati. The salaries were paid in cash. Kautilya refers to the salaries of different ranks of military officers. According to Greek author Pliny, the Mauryan army consisted of six lakh infantry, thirty thousand cavalry, nine thousand elephants and eight thousand chariots. In addition to these four wings, there were the Navy and Transport and Supply wings. Each wing was under the control of Adyakshas or Superintendents. Megasthenes mentions six boards of five members each to control the six wings of the military.

7.8.6 ESPIONAGE UNDER MAURYAS

The Mauryas had a well-developed espionage system. Spies provided information to the Emperor on the bureaucracy and markets. There were two kinds of spies: Samsthana (stationary) and Sanchari (moving around). Guddapurushas were covert agents or investigators. The Mahamatyapasarpa ruled over them. These agents were chosen from various social groups. There were additional agents known as Vishakanyas (poisonous girls).

7.8.7 DEPARTMENT OF COMMERCE AND INDUSTRY

This department had controlled the retail and wholesale prices of goods and tried to ensure their steady supply through its officers called Adyakshas. It also controlled weights and measures, levied custom duties and regulated foreign trade.

7.8.8 JUDICIAL AND POLICE DEPARTMENTS

Kautilya mentions the existence of both civil and criminal courts. The chief justice of the Supreme Court at the capital was called Dharmathikarin. There were also subordinate courts at the provincial capitals and districts under Amatyas. Different kinds of punishment such as fines, imprisonment, mutilation and death were given to the offenders. Torture was employed to extract truth. Police stations were found in all principal centres. Both Kautilya and Asoka Edicts mention about jails and jail officials. The Dhamma Mahamatras were asked by Asoka to take steps against unjust imprisonment. Remission of sentences is also mentioned in Asoka's inscriptions.

7.8.9 CENSUS

The taking of Census was regular during the Mauryan period. The village officials were to number the people along with other details like their caste and occupation. They were also to count the animals in each house. The census in the towns was taken by municipal officials to track the movement of population both foreign and indigenous. The data collected were cross checked by the spies. The Census appears to be a permanent institution in the Mauryan administration.

7.8.10 MAURYAN DYNASTY – ART AND ARCHITECTURE

- ◆ The ancient **palace at Pataliputra**, present Kumhrar in Patna, was the grandest monument of this time, built during the reign of **Chandragupta Maurya**.
- ◆ Excavations have uncovered the remnants of the palace, which is assumed to have been a collection of many structures, the most notable of which was a massive pillared hall supported on a high substratum of timbers.
- ◆ The **pillars** were arranged in regular rows, separating the hall into many smaller square bays.

- ◆ The structures were set amid a sprawling park filled with fish ponds and a wide range of attractive plants and bushes.
- ◆ The manner of palace construction during this time is also described in Kautilya's **Arthashastra**.
- ◆ Later stone pillar pieces, including one virtually whole, with round tapering shafts and flawless polish show that Ashoka was responsible for the stone columns that replaced the earlier wooden ones.
- ◆ During the **Ashokan period**, masonry was of the highest quality, with tall free-standing pillars, stupa railings, lion thrones, and other massive statues.
- ◆ Ashoka was in charge of the construction of multiple stupas, which were enormous domes adorned with Buddha iconography.
- ◆ The main ones are in **Sanchi, Bharhut, Amaravati, Bodhgaya, and Nagarjunakonda**.
- ◆ The Ashoka pillars and carved edicts of Ashoka, sometimes finely painted, are the most common specimens of **Mauryan architecture**, with over 40 scattered over the Indian subcontinent.
- ◆ As represented by Ashoka's pillars at **Nandangarh and Sanchi Stupa**, the peacock was a dynastic symbol of the Mauryans.

7.8.11 RELIGION

The Mauryans were followers of Jainism, and Buddhism. Minor religious groups such as Ajivikas were also supported. When Chandragupta Maurya retired, he sacrificed his kingdom and his assets to join a roaming group of Jain monks. The spread of Jainism in South India is attributed to Chandragupta and Samprati. During the reign of Emperor Ashoka, Buddhism is given greatest place and led to spread to different parts of India and abroad. Following the Kalinga War, Ashoka abandoned expansionism and violence, as well as the harsher injunctions of the Arthashastra on the use of force, intense policing, and brutal means for tax collection and against rebels.

7.8.12 DECLINE OF MAURYAN EMPIRE

The Mauryan Empire was destroyed finally by the Shunga ruler, Pushyamitra Shunga. He usurped the throne at Pataliputra by defeating the last ruler of the dynasty (Brihadratha). The Shungas revived the practises and policies that led to the Brahmanical way of life. The Shungas were succeeded by the Kanvas.

QUESTIONS :SHORTS & ESSAY

SHORT QUESTIONS

1. Kautilya
2. Espionage
3. Revenue Administration
4. Justice under **Mauryas**

ESSAY QUESTIONS

1. Who were the rulers of Mauryan Empire? Explain.
2. How was Central Administration under Mauryas? Discuss.
3. Evaluate the Local Administration.
4. Write on Emperor Ashoka's Dhamma?
5. Mention about the Inscriptions of Emperor Ashoka.
6. How Mauryan contribution benefited India? Discuss.
7. Write on Art and Architecture developed by Mauryans.
8. Which are the religions practiced by Mauryans? Explain.

CHAPTER 8

POST-MAURYAN ERA - POLITICAL FRAGMENTATION CIRCA 200 BCE TO 600 CE

8.1 INTRODUCTION

The post-Mauryan period is between the fall of the Mauryas and the rise of the Guptas (2nd century BC to 3rd century AD), saw significant developments in the Indian subcontinent, which were characterised by changes in the subcontinent's political structure and the introduction of new elements in art, architecture, and religion.

The Mauryan Empire ruled over a large portion of the Indian subcontinent, including modern-day Afghanistan's Kandahar. The Mauryan Empire came to an end around 187 BC. The disintegration of the Mauryan empire resulted in the rise of numerous regional kingdoms and at the same time, various groups of people from Central Asia and western China invaded India which forms part of the Post - Mauryan Period.

8.2 THE OBJECTIVES

- ◆ Understanding political breakup and emerge of regional empires
- ◆ Political power and destruction of peace and culture
- ◆ Developments during the period - Changes and continuity
- ◆ Art and Architecture - different Schools

8.3 LEARNING OUTCOMES

- ◆ Disintegration give way to foreign invasions
- ◆ Brahmanism attacks on Buddhism
- ◆ relationship between art and culture - emerging trends
- ◆ New calendar and peoples life
- ◆ Literary developments

8.4 Political conditions during Post Mauryan Period

Following **Asoka's death**, his successors were unable to maintain the huge Mauryan Empire. The subsequent rulers were relatively weak and lacked the same level of administrative and military capabilities as their predecessors.

- The provinces started declaring their **independence**.
- The Mauryas lost control of northwest India, and the region was subjected to a series of foreign invasions.
- **Kalinga** declared its independence, and the **Satavahanas** established their independent rule further south.
- **The religious policy of the Mauryas** angered the Shungas, who were staunch followers of **Brahmanism**.
- Thus, Mauryan rule was confined to the Gangetic Valley, and it was soon **replaced by the Sunga dynasty**.

8.5 SHUNGA DYNASTY PERIOD: 185 BC - 73 BC

The Shunga dynasty was founded by **Pushyamitra Shunga** by assassinating the last Mauryan ruler, **Brihadratha**, their **Capital** was Pataliputra and Vidisha. They ruled over north-western and central India and up to the Narmada in the south. - They protected the Gangetic Valley from incursions from other forces. The Besnagar pillar inscription at Vidisha belongs to the Shunga period and the inscription was written using Brahmi script and Prakriti language.

Some of the sources which furnish details about the Sunga dynasty are as follows:

1. Gargi-Samhita
2. The Divyavadana
3. The Malavikagnimitram of Kalidasa
4. The Mahabhasya of Patanjali
5. The Harshacharita of Banabhatta
6. Dhanadeva-Ayodhya inscriptions

8.6 PUSHYAMITRA SHUNGA (185 – 149 BCE)

Pushyamitra Shunga led a campaign **against Kalinga king Kharavela**. He ran a number of campaigns against the Indo-Greeks known as Yavanas, who were attempting to invade northwest India from Bactria during this time. He performed **Ashvamedha** to legitimise his right to rule. **Dhandeva's Ayodhya Inscription** mentions him performing two Ashwamedha Yagyas. - Although he was an ardent adherent to orthodox Hinduism, he renovated the Buddhist Stupa in Bharhut. He was contemporary to **Patanjali** (author of Mahabhasya) and his history was recorded in **Banabhatta's Harshacharita**.

8.6.1 AGNIMITRA (149 – 141 BC)

"**Malvikagnimitra**", a Sanskrit drama written by **Kalidasa**, is related to Agnimitra. It is based on the love between **Vidharbha princess Malvika** and Sunga king **Agnimitra**.

The other rulers were Vasumitra, Vajramitra, Bhagabhadra, Devabhuti (Last ruler). - **Devabhuti**, the last ruler of the Shunga dynasty, was assassinated by his minister **Vasudeva Kanva**, thus ended the Shunga empire.

8.6.2 Administration of Shungas

The Mauryan administration in the provinces through royal princes **continued**, and royal authority tended to diffuse through the emergence of nuclear kingdoms. The royal power tended to decentralise in the form of the establishment of nuclear kingdoms within the empire. The empire was divided into **provinces**. The provinces were further divided into districts or **Janapadas**.

The head of the administration was the king, who was assisted by a **council of ministers (Mantriparishad)**. The king was responsible for the overall administration of the empire and was advised by the council of ministers on matters of policy and governance.

8.7 KANVA DYNASTY PERIOD: 73 BC-28 BC

The Kanva dynasty was founded by **Vasudeva Kanva** (minister of Shunga King Devabhuti), who killed the last Shunga ruler Devabhuti. Their capital was Pataliputra and Vidisha. - **Bana**, the 7th-century Sanskrit author, gives details of an assassination plot that cost **Devabhuti (Devabhumi)** his life and brought Vasudeva to power in about 72 BCE.

They were Brahmins and are considered descendants of Sage Saubhari. The other **rulers after Vasudeva** were Bhumimitra, Narayana, Susharman (last king). Coins with the legend Bhumimitra have been found in the Panchala kingdom. He ruled for a very short period. **Susharman**, the last Kanva ruler, was assassinated by **Balipuccha of the Andhra dynasty**.

8.8 CHEDI DYNASTY PERIOD: 1ST CENTURY BCE

The Chedi dynasty was founded by King Abhichandra in Kalinga around the 1st century BC, with **Suktimati-Puri** as its capital on the banks of the Suktimati river also known as Cheta or Mahameghavahana, or Chetavamsa. After Ashoka, Kalinga (present-day Orissa) became prominent under the kings of the Chedi dynasty. Except for Kharavela, there is no information on the dynasty's kings.

8.8.1 King Kharvela 1st C BCE

King Kharvela ruled approximately around the first **century BCE**. His achievements are recorded in the **Hathigumpha inscription**, situated in the **Udayagiri hills** near Bhubaneswar in Orissa. He was a follower of Jainism. He was succeeded by his son **Kudepasiri**, who is mentioned in an inscription found in the **Mancapuri Cave**.

8.8.2 Udayagiri and Khandagiri Caves (Odisha)

The Udayagiri and Khandagiri Caves were constructed in the first or second century BC close to the present-day Bhubaneswar under the Kalinga King Kharavela. **The double-storey Ranigumpha cave** in Udayagiri is home to some exquisite sculptures.

8.9 THE SANGAM AGE

The Sangam Age constitutes an important chapter in the history of South India. The earliest evidence for state formation in south India comes from **Indica**, Megasthenes literary work (c. 300 BCE). Sangam poems mention the *muvendar* - a Tamil word meaning three chiefs, used for the heads of three ruling families, Pandyas of Madurai, the Cholas of Kaveri Delta, and Cheras of Coimbatore, were powerful ruler in south India.

According to Tamil legends, there existed three Sangams (Academy of Tamil poets) in ancient Tamil Nadu popularly called Muchchangam. These Sangams flourished under the royal patronage of the Pandyas. The first Sangam, held at Then Madurai, was attended by gods and legendary sages but

no literary work of this Sangam was available. The second Sangam was held at Kapadapuram but the all the literary works had perished except Tolkappiyam. The third Sangam at Madurai was founded by Mudathirumaran. It was attended by a large number of poets who produced voluminous literature but only a few had survived. These Tamil literary works remain useful sources to reconstruct the history of the Sangam Age. Tolkappiyam is a work of Tamil Grammar, which is said to be the earliest extant work of Tamil Literature.

8.10 SATAVAHANAS

In the Deccan, the Satavahanas established their independent rule after the decline of the Mauryas. Their rule lasted for about 450 years. They were also known as the Andhras. The Puranas and inscriptions remain important sources for the history of Satavahanas. Among the inscriptions, the Nasik and Nanaghad inscriptions throw much light on the reign of Gautamiputra Satakarni.

The Satavahana rule is started around the third century BC, and lasted until 225 AD. The Satavahana kingdom chiefly comprised of modern-day Andhra Pradesh, Telangana and Maharashtra. At times, their rule also included parts of Karnataka, Gujarat and Madhya Pradesh. Their capital cities varied at different times. Pratishthana (Paithan) and Amaravati were its capitals.

Simuka founded the dynasty. The Important Rulers of the Satavahana dynasty were Satakarni I (70- 60 BC), King Hala, became famous for his book Gathasaptasati, also called Sattasai. It contains 700 verses in Prakrit language. Gautamiputra Satakarni (106 – 130 AD or 86 – 110 AD) and Pulamavi IV is considered the last king of the main Satavahana line. He ruled until 225 AD. After his death, the empire fragmented into five smaller kingdoms.

The administration of the Satavahana dynasty has the following structure: 1. Rajan, 2. Amacha, 3. Maharathi had the power of granting villages and also had the privilege of maintaining marital relations with the ruling family. 4. Maha-senapati. The inscription of the ruler Guatamipurna Satakrni threw some light on the bureaucratic structure of administration.

A peculiar feature of the Satavahana administration was the presence of feudatories of different grade. The highest class was that of petty princes bearing the kingly title raja and striking coins in their own names. The maharathi and mahabhoja was next in rank.

Agriculture was the backbone of the economy during the rule of Satavahana kings. They also relied on trade and production of various commodities within and outside India. The revenue obtained from land, gifts of village (gama) and field (kheta).

They issued coins in Prakrit language. The coins issued by the Satavahanas are also helpful in knowing the economic conditions of that period. Some reverse coin legends are in Telugu, Tamil and Kannada. They patronised Prakrit more than Sanskrit.

Satavahanas supported both Buddhism and Brahmanism. Many Buddhist monasteries were constructed during the rule of the Satavahana dynasty. The artistic excellence that was achieved under the aegis of the Satavahanas had a tremendous significance. Buddhist monuments came into existence at Nasik, Vidisha, Bhattiprolu, Goli, Ghantasala and Amaravati. Most probably human figure was first carved out at Amaravati and Amaravati's sculptures influenced South-east Asian sculptures.

Under the aegis of the Satavahanas trade was given a boost. The important ports were Koddura and Chinnaganjam on the east and Kalyan, Sopara, Goa and Pigeon islands on the West coast. And some of the important commercial centers were Tagara, Pratishthana, Nasik, Junnar and Dhanyakataka.

8.11 CENTRAL ASIAN CONTACTS

After The decline of Mauryan Empire, many new foreign rulers arrived from Central Asia and increased their contacts and had a deep impact on the Indian society and culture. Most important of them were –

1. Indo – Greeks (Bactrian kings – Greeks – 2nd C BC)
2. Shakas – Scythians – Central Asia – 1st C BC
3. Parthians – Pahalvas – Persia – 1st C AD
4. Kushans – Yutchi tribe – Central Asia – 1st C AD

1. INDO – GREEKS (BACTRIAN KINGS – GREEKS – 2ND C BC)

They came 2nd C BC and got settled in North-western India (Afghanistan) and made Taxila their Capital. The first known king was Demetrius – 2nd C BC. Their greatest king was Menander, known as Milind in Indian literature. In his period, a great Buddhist scholar Nagasena, also called Nagarjuna, wrote a book 'Milindpanho' in Pali. Milindpanho literally means questions of Milind. It is

a book on Buddhist philosophy, where Milind is asking questions to a Buddhist monk about life. They were the first to use gold coins in India. They were also the first to use date and images on coins.

Contribution of Bactrians:

- ◆ Coins: They were the first to use gold coins in India. They were also the first to use date and images on coins.
- ◆ Astronomy: They helped in the development of astronomy and astrology. They made a week of 7 days (Greek influence).
- ◆ Art: They developed Gandhara School of sculptural art also known as Hellenistic Art. Hellenistic = Greek + Persian + Indian Themes – Buddha and his life were themes of this art.

These statues were found in Kabul – Bamiyan (this was destroyed by Taliban few years ago), Kandahar, Bagram, Herat and Taxila. They were mostly made of mud, schist, sandstone and plaster. The statues were mostly made in standing position. They depicted Buddha in Greco – Roman style. Hairstyle – Curly (Greek) Ears – Long elongated (Roman) Eyes – Sharp (Greek) Faces – Flat and expressionless (Greek) Muscles – muscular (Roman and Greek Gods like Apollo and Zeus) This art was developed most during the Shakas and Kushans, during which the tallest Buddhist statue was built in Bamiyan. After it was destroyed, the tallest is at China.

2. SHAKAS – SCYTHIANS – CENTRAL ASIA – 1ST C BC

Shakas came to India from Central Asia in 1st C AD and settled in Punjab to Gujarat region. The wall of China was built in the south to protect China from Shaka attack in 3rd C. There were many dynasties in Shakas which ruled. Shakas were a group of people and not a single dynasty like Mauryas and Mughals. They had two major headquarters in India – Ujjain and Mathura. They introduced the concept of ‘Kshatrapati’ system – military governorship appointed by the king. They had a system of two rulers at a time, Father – son, two brothers etc.

Rudradaman was the greatest king of Shakas in 2nd C AD. Junagarh inscription gives information about him. The inscription is in Chaste Sanskrit. It informs about a dam repaired by Rudradaman on Sudarshan lake in Kathiawar Region. This dam was originally built under the rule of Chandragupta Maurya in 4th C BC. Rudradaman performed an Ashwamegha yajna.

The decline of Shaka Era were wiped off and made to shrink into a small regional kingdom by Chandragupta-II of Gupta Empire who defeated the last of the Shaka rulers of western satrap region, Rudrasimha III. The Saka era calendar has twelve lunar months, and each month is divided into two fortnights (Paksha):

Saka Samvat Gregorian calendar

Chhaitra	March 21 – April 20
Vaishakha	April 21-May 21
Jyeshtha	May 22-June 21
Ashadha	June 22- July 22
Shravana	July 23-August 22
Bhaadra	August 22-September 22
Ashwin	September 23-October 22
Kartika	October 23-November 21
Agrahayana	November 22-December 21
Pausha	December 22-January 20
Magha	January 21- February 19
Phalguna	February 20-March 20/21

3. PARTHIANS – PAHALVAS – PERSIA – 1ST C AD

They came from Persia and settle in the western part of India. Takht – e – Bahi inscription tells about them. Most famous king is Gondopherous. It is believed that the first Christian missionary, Saint Thomas, came to his court around 52 AD.

4. KUSHANS – YUTCHI TRIBE – CENTRAL ASIA – 1ST C AD

They came from Central Asia and occupied area from Afghanistan, Kashmir to Prayag (Allahabad). Amongst the foreigners they had the largest empire. They had two headquarters – Peshawar and Mathura. Kanishka was the most powerful king of Kushans and ruled in 1st – 2nd C.

The important events which took place during Kushana Period were:

During Kanishka period the 4th Buddhist council was held at Kashmir. The Buddhists were divided into Hinayana and Mahayana. He preserved some holy relics of Buddha including his tooth. He built several stupas. He was a follower of Mahayana. Some great scholars of this period: Charak: ‘Charak Samhita’ It is the first scientific book on medicine in India. It describes in detail the symptoms, causes, and cure of the diseases. Many surgical process and instruments are also mentioned in the book. The book is known as the encyclopaedia of medicine in India. Vasumitra and Ashvaghosha (Buddhist Scholars). Asvaghosa wrote Buddha Charita, the first biography of Buddha. It was written in Sanskrit.

Contribution of Kushans:

They accepted Indian religion and language. As they themselves were tribesmen they did not have an organized religion before. They also followed Vaishnavism as it was more liberal than Shaivism. For the first time there is a mention of ‘Vasudev Krishna’ in Mathura. Use of stirrup, saddle and reins was introduced. Chariots became outdated. A new fashion and costumes were introduced. Hat, leather boots, pants and overcoat Statue of Kanishka showing new attire. They patronized Mathura and Amravati school of art. They introduced the tradition of worshipping ancestors called ‘Dev Kul’ tradition. They issued numerous gold coins. Their metal was found to be the purest amongst all gold coins even that of Gupta period.

QUESTIONS : SHORTS & ESSAY

Short Questions

1. Sangam
2. MilindaPanho
3. Sudarshana Lake
4. Economy during Satavahana Rule
5. Fourth Buddhist Council
6. Shungas

Essay Questions

7. Write on Sangama Age and its literary works.
8. Focus on Greeks in India.
9. Discuss about Satavahanas administration
10. How was Kanishka's Era? Explain.
11. Write on patronage of Buddhism during 200 BCE to 300 CE.
12. Why the period between 200 BCE to 300 CE is known as Political Fragmentation? Explain.

CHAPTER 9

RISE OF GUPTA DYNASTY - VAKATAKAS AND HUNA INVASIONS

9.1 INTRODUCTION

The Gupta Empire was established in the mid-3rd century A.D in Magadha on the ruins of Kushan Empire. The Satavahana territories came under their rule .and lasted till 543 A.D. During the rise of Guptas, India was divided into many monarchical and Non-monarchical states. For more than a century, North India was politically united under their reign. In the South the most influential ruling family was Vakatakas and in the far South Pallavas. The Gupta Empire was not as large as the Maurya Empire, but the Guptas kept the North India politically united for more than a century. There are several sources like literary works, inscriptions, epigraphically and numismatic sources which reconstruct the history of the Gupta age.

9.2 THE OBJECTIVES

- ◆ Highlight the Gupta's rule and their administration
- ◆ Understanding their activities and developments
- ◆ Idol worship and incarnations
- ◆ Society, Caste System and women status, evil practices
- ◆ People and Science and Technological developments
- ◆ Educational and Literary developments
- ◆ Relationship with Vakatakas
- ◆ Huna invasions and Decline

9.3 LEARNING OUTCOMES

- ◆ - Rigid society
- ◆ - Vedic Religious practices revival
- ◆ - Women is regarded as second status

- ♦ Educational and scientific developments but superstitious beliefs also grown up
- ♦ Idol incarnations and relevance to present society
- ♦ Invasion and its impact

9.4 RULERS OF GUPTA DYNASTY

The rulers of Gupta Dynasty were firstly, Sri Gupta c. 240-280 CE, succeeded by his son, Ghatotkacha, c. 280-320 CE, followed by Chandragupta-I, c. 320 -335 CE, Samudragupta, Chanragupta- II, Kumara Gupta and Skanda Gupta.

9.4.1 CHANDRAGUPTA – I

Chandragupta – I was the first eminent ruler of the Gupta Dynasty. Chandragupta married to Lichchhaviprincess, Kumaradevi, and raised the power from the kingdom of Magadha. He conquered or assimilated the small kingdoms and assumed the imperial title of Maharajadhiraja, meaning “King of Kings.” The gold coins attributed to Chandragupta have portraits of Chandragupta and Kumaradevi on them. His empire includes Bihar, a part of Bengal and as far as Prayag. In 335 CE, Samudragupta succeeded his father, Chandragupta I.

9.4.2 SAMUDRAGUPTA

Samudragupta, was not the eldest son of Chandragupta, subdued his brothers and assumed the throne in 335 CE, and ruled for about 45 years. He was a military genius and conqueror. He conquered several neighboring kingdoms; eventually, the Gupta Empire extended across the Indian subcontinent. In his Southern campaign, he reached as far as the kingdom of the Pallavas. He created a big empire and assumed the titles of Maharajadhiraj and Vikramanka. After conquering the territories, Samudragupta celebrated by performing the asvamedha (horse sacrifice).

The Allahabad Pillar Inscription (Prayaga – Prashasti) gives a detailed account of his achievements. He followed the policy of war and conquest. This long inscription was composed by his court poet, Harisena, in chaste Sanskrit. The inscription is engraved on the same pillar that carries the inscription of peace-loving Ashoka at Allahabad. Though Samudragupta spread his influence over a vast area, and even received tributes from many kings of south-east Asia but exercised direct administrative control mainly over the Indo-Gangetic basin.

Samudragupta issued three types of coins represent him in a military grab. According to Chinese sources, he was also patron of art and literature. Harisena described him as a poet titled Kaviraj and a musician as depicted on coins playing a Vina. His patronage to scholars like Vasubandhu

helped in progress of literature. He was tolerant of other religions. Meghavarman, the ruler of Sri Lanka, was granted permission to build a Buddhist Monastery at Bodh Gaya.

9.4.3 CHANDRAGUPTA II

Chandragupta II, son of Samudragupta, proved an ambitious ruler and a conqueror by expanding the Gupta Empire through conquest and political alliances. His chief opponent was the Saka ruler of Gujrat and Kathiawar.

During Chandragupta's reign, the Gupta dynasty reached its peak by expanding territories through conquests as well as by marriage alliances. He married Kubera, a Naga princess and had a daughter, Prabhavati with her. He married Prabhavati to a Vakataka prince, Rudrasena (Deccan). After the death of her husband, Prabhavati ruled the territory as regent to her minor sons with the help of her father. Thus Chandragupta indirectly controlled the Vakataka kingdom. The daughters of the Kadamba ruler were also married in the Gupta family.

Thus, through the matrimonial alliances Chandragupta – II strengthened his empire. He issued gold, silver and copper coins. On copper coins one side he depicted and on the other side Garuda. His empire included practically the North India and stretched from the Bay of Bengal to the Arabian Sea and controlled trade with foreign through sea. He also gave importance to cultural progress.

Kumaragupta (A.D. 415-455), son of Chandragupta II, brought certain administrative reforms and ruled successfully for about forty years. He performed Asvamedha sacrifice and assumed the title of Mahendraditya. He tried to conquer territories south of the river Narmada which spoiled the relations with the Vakatakas. Gupta Empire began to face Hunas invasion during his period. He founded the Nalanda University which gained the international importance.

Skandagupta (A.D. 455-467) is considered to be the last ruler among the Gupta dynasty. He defeated the Huns invasion in about 460 CE and Pushyamithra's threat. He proved himself capable general. He stopped the Huns barbarous attacks but after him Huns attacked once again and captured a part of North-West frontier. The empire began to decline after his death and it finally resulted in the break-up of the Gupta Empire. The Gupta Empire ended in 570 CE, by Huns invasions and disintegrated into regional kingdoms after a series of weak rulers.

9.5 ADMINISTRATION OF GUPTAS

1. Bureaucratic Administration

During the Gupta period, King was the head of the state and as well as that of administration. King was advised by his ministers and looked after the administration of different departments. The important items of expenditure were the army, king's palace and public welfare works.

2. The Provincial Administration

Gupta Empire was divided into Provinces called *Bhuktis or Desas*. *Uparika* was the head of the Bhukti. *Gramika* was the officer of the Village.

3. The Agrarian Structure

Agriculture was given importance. Land was divided into categories. Rice, Sugar-cane and Wheat were majorly grown.

4. Revenue System

Land revenue was the primary source of income during the Gupta period. The land grants given to Brahmanas were free of tax called the Agraharas. Trade continued with other countries.

9.6 SOCIETY DURING GUPTA PERIOD

Society was Caste-based and divided into fourfold – Shudras, Vaishyas, Kshatriyas and Brahmanas. Slavery was practiced. Untouchables/Chandalas had no place in Society and lived outside the cities and villages. Foreigners who had settled in India were accepted by the Vedic Hindus and given the status as Kshatriyas.

9.6.1 WOMEN

Women were idealized in literature, they definitely occupied a subordinate position. Women status was inferior. Devadasis were kept at the temple at Ujjayini. Only upper class women were permitted a limited kind of education and that too only for enabling them to converse intelligently. Occasionally there are references of women teachers and philosophers. Some of the later day evil practices began to appear in this age. Early marriages appeared, and even pre-puberty marriages. It was also suggested that a widow should not only live in strict celibacy, but preferably burn herself on the funeral pyre of her husband. It gradually came to be followed by the upper classes of central India to begin with and later in eastern India and Nepal.

9.6.2 Gupta-Coins

The Guptas issued the largest number of gold coins in India. With permission from rulers, even goldsmiths and Guilds of merchants were allowed to issue their own coins. Coins contained religious symbols, the names of kings, gods, dates etc. Coins are a major source of information about the religion of those times. Coins tell about economic history of the time. Largest number of coins are found from post-Mauryan and Gupta times, indicating trade and commerce flourished especially during these times.

9.6.3 RELIGIOUS POLICY

Gupta kings followed a policy of tolerance towards different religious sects. There is no example of persecution of followers of Buddhism or Jainism. Interestingly Pataliputra was still a city which inspired awe. Revival of Vedic customs and traditional Practices.

Vedic religion absorbed within its fourfold many foreign races who invaded India. Development of Vaishnavism and Saivism. Performed Asvamedha sacrifice. Gave large donations to Brahmanas and construction of many temples for idol worship. The theory of dasavatara or ten incarnations practiced.

9.7 FA-HIEN ACCOUNTS

Fa-hien, Chinese traveller mentioned in his accounts about many Buddhist monasteries and Buddhism practiced at large in India. Fa-hien also described that apart from coins even Kauries (Sea-shells) were used as medium of exchange.

Fahien was impressed by it particularly as it possessed two monasteries of interest. According to him, the monks were famous for their learning and students from all quarters attended their lectures. He himself had spent three years in the study of Sanskrit language and the Buddhist scriptures in Patiliputra.

Fahien was tremendously impressed by the palaces and halls erected during the time of Asoka in the middle of the city. According to him the massive stone-work adorned with sculptures and decorative carvings appeared to be the work of spirits beyond the capacity of human craftsmen.

Fahien also recorded that on his journey from the Indus to Mathura and Yamuna he saw a large number of monasteries tenanted by thousands of monks. Mathura alone had 20 such institutions.

9.8 ART AND ARCHITECTURE

The Gupta period witnessed architecture. Architecture like construction caves and temple were given priority. Few temples made of bricks were found in Uttar Pradesh. Fine arts like Music, Dance and Drama were patronized by Guptas, women were trained in these fine arts particularly the prostitutes, Devadasis and Nagarvadhus. Paintings such as frescoes in Ajanta Caves, figures of gods, yaksa and yaksinis were progressed. Sculpture is given priority – idols, statues were built.

9.8.1 EDUCATION AND LITERATURE

The Gupta period saw the development of Progress of Education – Nalanda University was constructed. Developed Sanskrit Literature during the age, few are mentioned Puranas and Smritis were written and Sutras like Kamasutra was compiled, Smiriti - Manusmiriti, Dharmashastras, Kalidasa writings, etc. Abhijanasakuntalam of Kalidasa was written during this period. It is considered one among the 'hundred best books of the world'.

9.8.2 SCIENCE AND TECHNOLOGY

Science developments were continued – Few scientists names are mentioned here such as Aryabhata, Varahamihira, Dhanavantri, progressed in Physics, Mathematics and Medicine. Metallurgy made a wonderful progress during the Gupta period, for example, the gigantic copper statue of Buddha, and the Delhi Iron pillar, which is still rust free after so many centuries.

9.9 VAKATAKAS

The Satavahanas in peninsular India were succeeded by the Vakatakas (local power) who ruled the Deccan for more than two and a half centuries. The Vakatakas were the contemporaries of the Guptas in northern India. The Vakatakas were Brahmanis and performed numerous Vedic sacrifices. Culturally, the Vakataka kingdom became a channel for transmitting Brahmanical ideas and social institutions to the South. The Vakatakas entered into matrimonial alliances with the Guptas, the Nagas of Padmavati, the Kadambas of Karnataka and the Vishnukundins of Andhra.

The Vakataka kingdom extended from the southern extremities of Malwa and Gujarat in the north to the Tungabhadra River in the south, and from the Arabian Sea in the west to the edges of Chhattisgarh in the east.

The Vakataka Empire was divided into provinces called rashtras which were administered by Rajyadhikritas. The rashtras were divided into vishayas which were further divided into aharas and bhogas. The Vakataka dynasty was the contemporary of the Gupta dynasty. They were given importance to the second phase of the Ajanta cave paintings corresponds to the Vakataka period. The terms Kshipta and Upakshipta mentioned in the Vakataka inscriptions refer to forced labour.

9.10 BUDDHISM

Under the patronage of the Vakataka king, Harisena, the rock-cut Buddhist Viharas and Chaityas of the Ajanta caves (World Heritage Site) were built. Ajanta cave numbers XVI, XVII, XIX, are the best examples of Vakataka excellence in the field of painting, in particular the painting titled Mahabharata.

With the death of Harisena, the rule of the Vakatakas ended and the Nalas, the Kadambas, the Kalachuris and Yashodharman of Malwa occupied their territory.

9.11 THE HUNA INVASIONS

The Huna were a Central Asian Xionite tribe that consisted of four hordes: Northern Huna, also known as the Black Huns; Southern Huna, the Red Huns; Eastern Huna, the Celestial Huns; and the White Huns, the Western Huna. The White Huns, those who invaded the Gupta Empire during the

reign of Kumaragupta and caused great damage to the Gupta Empire. In the First Hunnic War (496–515), gave territorial expansion, with King Toramana pushing deep into Indian Territory, reaching Gujarat and Madhya Pradesh in Central India, and ultimately contributing to the downfall of the Gupta Empire.

Thereafter, a succession of weak kings, beginning with Kumaragupta II from 473-476 CE, followed by Budhagupta, the son of Purugupta. The Hephthalites broke through the Gupta military defenses in the northwest in the 480s, during the reign of Budhagupta, and by 500 CE much of the empire in northwest was overrun by the Huna.

The empire thereafter disintegrated into numerous regional kingdoms, ruled by chieftains. A minor line of the Gupta Clan continued to rule Magadha, one of the 16 Indian Mahajanapadas, or “Great Countries,” but the Gupta Empire fell by 550 CE.

9.12 CONCLUSION

Overall, the Gupta age marked in North-India with revival of Vedic practices and accordingly fine arts and literature was developed. Education gave rise to scientific developments. Many foreigners become part of Vedic religion and practiced new sects also.

The Gupta Empire flourished, in military and territorial conquests as well as cultural and scholastic advancements, during the reign of Emperor Chandragupta II. Yet the succeeding rulers, beginning with Kumaragupta I and then Skandagupta, oversaw the eventual end of the Gupta Empire through military defeats, devalued money and withering leadership.

The Vakataka dynasty was an ancient Indian dynasty that ruled parts of central and southern India during the 3rd and 4th centuries CE. They were notable for their contributions to art, culture, and politics in the Deccan region.

The Huna invasion also influenced the chieftains and regional kings to become more ambitious and rebel against the Gupta Empire which led to its downfall.

QUESTIONS : SHORTS & ESSAY

Short Questions

1. Nalanda University
2. Fa-hien
3. Ajanta Caves
4. Vishayas
5. Literature under Guptas

Essay Questions

6. Write on Rulers of Gupta Empire.
7. How was administration under Guptas? Explain.
8. What were the conditions during Guptas? Discuss.
9. Write on Vakatakas and their works.
10. Who were Huns and their invasions impact on India?

CHAPTER 10

INDIA SINCE 7TH CENTURY CE AND AFTER: EMERGENCE OF RULING FAMILIES AND RISE OF EMPEROR HARSHAVARDHAN

10.1 INTRODUCTION

The political scenario after the breakup of Gupta's in North India was characterized by the emergence of numerous ruling families like the Maukharis of Kanyakubja, Later Guptas of Magadha, Gaudas of West Bengal (Murshidabad Dist.), Maitrakas of Vallabhi (Saurashtra peninsula), Pushyabhutis of Thaneshwar, etc. Many of them were originally subordinates of the Guptas. But, with the decline of the political authority of the Guptas, they assumed independence. North India in the 6th century was, thus, an arena where multiple ruling powers, all rooted in their respective regional contexts, were constantly fighting with each other.

In such a political scenario, the samantas (subordinates) emerged powerful. They kept control over outlying areas or fought battles in areas far away from the political centres of their overlords. The rise of local and regional powers has been regarded as the hallmark of this period. Once again North India was divided into a number of independent states, chief among the states were Vallabhi, Kannauj, Gurjars, Gaudas and Pushyabhutis. Among these Kannauj was very important. Kannauj's strategic location in the Gangetic plains made it viable for commercial activities and thus valuable possession. It was the second capital of Harshvardhana's empire.

10.2 THE OBJECTIVES

- ◆ Knowing Political conditions and samantas domination
- ◆ Kannauj as strategic location
- ◆ Commercial activities
- ◆ Socio-Religious evil practices
- ◆ Emerging of Harshavardhana as Emperor
- ◆ Contribution and activities
- ◆ Significance of Education and Institutions

- ♦ Foreign traveller from China - Hiuen Tsang and His accounts
- ♦ Spread of culture

10.3 LEARNING OUTCOMES

- ♦ - Change in political conditions its effect on society
- ♦ - Educational developments and knowledge growth
- ♦ - Harshavardhana's Policies and contribution to India
- ♦ - Traveller's attraction towards Buddhist Culture in India
- ♦ - Literary developments and advancements

10.4 THE MAITRAKAS OF VALLABHI

The Maitrakas established themselves as independent rulers in Saurashtra. Their capital was Valabhi. The dynasty ruled successfully for nearly 300 years and thus proved most durable among those states which rose out of the ruins of the Gupta Empire.

Towards the close of the seventh century Valabhi grew up as a great center of learning and trade. The kingdom was probably overthrown by the Arabs of Sindh in the third quarter of the eighth century.

THE MAUKHARIS OF KANNAUJ

The Maukharis were divided into several branches; their rule was in Uttar Pradesh also extended up to parts of Punjab and Bengal. They fought against Hunas.

GURJARAS OF RAJPUTANA

The Gurjara kingdom in Rajputana rose to prominence in middle of 6th Century CE. Gurjaras were foreign origin.

THE GAUDAS OF BENGAL

The Gaudas rose to prominence in Bengal. Their known ruler was Sasanka. He was responsible for the capture of Rajyasri, daughter and Murderer of Rajya-Vardhana, son of Prabhakara Vardhana of Thaneshwar.

PUSHYABHUTIS OF THANESWAR

The Pushyabhuti or Vardhana Dynasty of Thaneshwar played a far more distinguished part in Indian History after the fall of Gupta Empire. As per Harshacharita of Banabhatta, the third ruler

Aditya-Vardhan was married to the sister of Mahasena Gupta of later Guptas. His son and successor was Prabhakara-Vardhan. He married his daughter Rajyasri to the Maukhari ruler Graha-Varman and extended the kingdom towards the West and South.

10.5 EMPEROR HARSHA VARDHAN [606-647] CE

The decline of the Gupta Empire was followed by a period of political disorder and disunity in North India. It was only in the beginning of the seventh century A.D. that Harshvardhana succeeded in establishing a larger kingdom in north India. King Harshavardhana was also known as Harsha. He was the son of Prabhakar Vardhana, the founder of the Pushyabhuti Dynasty or the Vardhana Dynasty. Harsha was married to Durgavati. He had a daughter and two sons. His daughter married a king of Vallabhi.

SOURCES

The chief sources for tracing the history of Harsha and his times are the Harshacharita written by Bana and the Travel accounts of Hiuen Tsang. Bana was the court poet of Harsha. Hiuen Tsang was the Chinese traveler who visited India in the seventh century A.D. Besides these two sources, the dramas written by Harsha, namely Ratnavali, Nagananda and Priyadarsika also provide useful information. The Madhuben plate inscription and the Sonpat inscription are also helpful to know the chronology of Harsha. The Banskhera inscription contains the signature of Harsha.

POLITICAL RULE OF EMPEROR HARSHA

Harshavardhana is considered as one of the most prominent Indian emperors in the 7th century AD. He was a Pushyabhuti *emperor* who ruled northern India from 606 to 647 CE. Harsha's reign seemed to **mark a transition** from the **ancient to the medieval period**, when decentralized regional empires continually struggled for hegemony. Thaneshwar was the first capital and Kannauj was second capital.

Emperor Harsha maintained a strong standing army at the centre. King also maintained good relations internally and externally. He built a huge empire that extended from North & North-Western India till the Narmada in the South. But his progress towards further South was checked by Pulakesin – II, the Chalukyan King. His capital was Kannauj. His reforms and policies were generous and were always aimed at boosting the peace, progress and prosperity of his people.

ADMINISTRATION AND SOCIETY

Emperor Harsha as ruler provided a fairly good administration to his subjects. King Harsha was the head of the state and assumed the title of *Maharajadhiraja*. Harsha regarded the welfare

of his subjects as his foremost duty. He was in touch with his village-subjects to look after their welfare. King was assisted by council of ministers and important officials.

Emperor Harsha's empire was divided into Bhuktis (Provinces) and Bhuktis divided into Vishayas (districts). The village was the smallest unit of administration. The primary source of income was land revenue called Bhoga, which was 1/6th of the produce and was paid in kind. The other sources of income were Hiraya, Bali, sales-tax, toll tax, etc, Growth of Agriculture and trade. Harsha has been regarded as a capable ruler. Prayag, Banaras and Kannauj were prosperous cities. Caste system was not rigid.

RELIGIOUS POLICY

Harsha practiced Buddhism. Harsha organised religious assemblies at every fifth year to distribute charity among needy. He gave importance to education and literature. King Harshavardhan was a Shaivite. However, he was tolerant towards all other religions and supported them fully. Sometime later in his life, he became a patron of Buddhism also. King Harshavardhana propagated the religion by constructing numerous stupas in the name of Buddha.

LITERATURE

Harsha himself wrote three plays – Nagananda, Ratnavali and Priyadarshika. Banabhatta wrote Harshacharita and Kadambari.

EDUCATION

Hiuen Tsang, a Chinese traveller visit the king's court and gained Buddhist knowledge. The universities of Nalanda, Vallabhi and other centers were given high importance. Nearly 10,000 students and 2000 teachers were there.

During King Harsha's period, Indian culture continued to spread in other countries. Harsha died in 647 AD after ruling for 41 years. Since he died without any heirs, his empire disintegrated very soon after his death.

10.6 CONCLUSION

The rise of Emperor Harsha amply reflects the rise to importance of the Ganga-Yamuna doab especially Kannauj. Harsha era was witnessed for peace, progress and prosperity of the country.

QUESTIONS : SHORTS & ESSAY

Short Questions

1. Maukharis of Kannauj
2. Gaudas of Bengal
3. Kannauj
4. Literature during Emperor Harshavardhana
5. Hiuen Tsang Traveler's visit during Harsha's Era

Essay Questions

6. Write on the emergence of ruling families in India.
7. Estimate the greatness of Emperor Harshavardhana.
8. Discuss about the contribution of Harshavardhana to our country, India.
9. Write on the role of Pushyabutis.
10. Write on the contribution of Emperor Harshavardhana to Educational developments in India.

CHAPTER 11

POST-HARSHA PERIOD : EMERGENCE OF THE REGIONAL DYNASTIES - TRIPARTITE STRUGGLE – THE RISE OF THE RAJPUT STATES: CONFLICTS AND IMPACT

11.1 INTRODUCTION

The post-Harsha period was a period of great political turmoil in north India. Kannauj, which was seat of Harsha, remained a bone of contention. Each one of the political powers was having an eye on it for the occupation.

The major political powers were the Gurjara-Pratiharas, Palas and the Rashtrakutas which entered into a struggle – generally known as ‘tripartite struggle’. Each of these empires, although they fought among themselves, provided stable conditions of life over large areas, extended agriculture, built ponds and canals, and gave patronage to arts and letters, including temples.

11.2 THE OBJECTIVES

- ◆ Gaining knowledge of Political disorder
- ◆ Rajputs rule, conflicts and its impact
- ◆ Struggle for political power among Rajputs
- ◆ Society, Evil practices and superstitious beliefs
- ◆ Art and Architectural developments
- ◆ Patronage to arts including letters
- ◆ Irrigational developments

11.3 LEARNING OUTCOMES

- ◆ Political disturbances led to Turk and Arab invasions
- ◆ India once again prey to invaders
- ◆ Science, Art and architecture and its significance
- ◆ Requirement of Water facilities

11.4 EMERGENCE OF REGIONAL STATES : THREE POLITICAL POWERS:

Large states arose in north India and the Deccan between AD 750 and 1000. These were

1. The Gurjara – Pratihara ruled western India and the Upper Gangetic plains till the middle of the 10th century.
2. The Palas dominated eastern India till the middle of the 9th century.
3. The Rashtrakutas who ruled the Deccan and also had control over some areas in north and south India.

Among the Pala, Pratihara and the Rashtrakuta empire which dominated between the eight century and tenth century, the Rashtrakuta dynasty lasted long. Those three empires were in constant battle with each other over the sovereignty of Kanauj which was known as tripartite struggle.

The Rashtrakutas ruled for a comparatively longer time and acted as a bridge between north and south India. The Rashtrakuta Dynasty was one of the most important kingdoms which arose to power in the Deccan region between the eight century and tenth century. The Rashtrakuta dynasty was founded by Dandidurga. Initially Rashtrakutas were subordinates to the Chalukya dynasty.

11.4.1 ADMINISTRATION

The system of administration in these empires was based on the ideas and practices of the Gupta empire, Harsha's kingdom in the north, and the Chalukyas in the Deccan.

The directly administered territories in the Pala and Pratihara empires were divided into bhukti (provinces), and mandala or visaya (districts). The governor of a province was called uparika and the head of a district, visayapati. The uparika was expected to collect land revenue and maintain law and order with the help of the army. The visayapati was expected to do the same within his jurisdiction. During the period, there was an increase of smaller chieftains, called samantas or bhogapatis, who dominated over a number of villages. The visayapatis and these smaller chiefs tended to merge with each other, and later on the word samanta began to be used indiscriminately for both of them.

In the Rashtrakuta kingdom, the directly administered areas were divided into rashtra (provinces), visaya and bhukti. The head of rashtra was called rashtrapati, and he performed the same functions as the uparika did in the Pala and Pratihara empires. The visaya was like a modern district, and the bhukti was a smaller unit to it. In the Pala and Pratihara empires, the unit below the visaya was called pattala. Their main purpose was the realization of land revenue and some attention to law and order. Apparently all the officials were paid by giving them grants of rent-free land.

Below these territorial divisions was the village. The village was the basic unit of administration. The village administration was carried on by the village headman and the village accountant whose posts were generally hereditary. They were paid by grants of rent-free lands. The head man was often helped in his duties by the village elders called grama mahajana or grama mahattara.

Kings were generally advised by a number of ministers. The ministers were chosen by the king, generally from leading families. Their position was often hereditary. Thus, in the case of the Pala kings, we hear that a brahmana family supplied four successive chief ministers to Dharmapala and his successors. In such cases, the minister could become very powerful.

From epigraphic and literary records, it appears that in almost every kingdom, there was a minister of correspondence which included foreign affairs, a revenue minister, treasurer, chief of the armed forces (senapati), chief justice, and purohita. More than one post could be combined in one person, and perhaps one of the ministers was considered the chief or the leading minister on whom the king leaned more than the others. All the ministers, except the purohita, were expected to lead military campaigns as well when called upon to do so.

An important feature of the period was the rise in the Deccan of hereditary revenue officers called nad gavundas or desa gramakutas. They appear to have discharged the same functions as the deshmukhs and deshpandes of later times in Maharashtra.

11.4.2 RELIGIOUS POLICY

The relationship of state and religion was close during the time. Religion was important for legitimizing and strengthening the position of the rulers. Many of the rulers of that time were devout followers of Siva or Vishnu, or they followed the teachings of Buddhism or Jainism.

Rulers made handsome donations to the Brahmins, or the Buddhist viharas or the Jain temples. But, generally, they gave patronage to all the faiths, and did not persecute anyone for his or her religious beliefs. Muslims were also welcomed and allowed to preach their faith by the Rashtrakuta kings. Many of the rulers therefore built grand temples, often at their capitals, and gave handsome land-grants for the maintenance of the temples and to the Brahmins.

11.4.3 MILITARY FORCES

The armed forces were very important for the maintenance and expansion. Arab travellers that the Pala, Pratihara and Rashtrakuta kings had large and well-organised infantry and cavalry, and large number of war- elephants. The largest number of elephants was maintained by the Pala kings. Large numbers of horses were imported both by Rashtrakuta and Pratihara kings by sea from Arabia and West Asia, and over land from Khurasan (east Persia), and Central Asia.

The infantry consisted of regular and irregular troops, and of levies provided by the vassal chiefs. The regular troops were often hereditary and sometimes drawn from different regions all over India. Thus, the Pala infantry consisted of soldiers from Malwa, Khasa (Assam), Lata (south Gujarat) and Karnataka. The Pala kings, and perhaps the Rashtrakutas, had their own navies.

All the kingdoms were in constant conflict with each other and tried to gain control over the Gangetic region in north India and this struggle between the three kingdoms is referred to as **”tripartite struggle”**.

Tripartite Struggle for Kannauj:

The emergence of Kannauj in the post-Gupta polity cannot be denied. Kannauj commanded an impressive agrarian hinterland which was important in the growth of a town. This also reflects the changing political economy in which exploitation of agrarian resources became essential for the innumerable local, supra-local and regional dynasties that were to dominate the north Indian political arena for subsequent years to come.

During the 8th century AD, a struggle for control over the Kannauj took place among three major empires of India namely the Palas, the Pratiharas and the Rastrakutas. The Palas ruled the eastern parts(Bengal) of India while the Pratiharas controlled the western India (Avanti-Jalaor region). The Rastrakutas ruled over the Deccan region of India. The struggle for control over Kannauj among these three dynasties is known as the tripartite struggle in Indian history for capturing Kanyakubja (Kannauj) during the 8th-9th century CE. The Tripartite Struggle lasted for two centuries and made all the three dynasties weak during the long struggle. This resulted in the form of political disintegration of the country and benefited to the rise of Rajputs and later to middle –East invasions on country to attack India.

11.5 THE RISE OF RAJPUTS

After the death of King Harsh, the new ruling class emerges in the Indian Subcontinent i.e., Rajput. The myriads of Rajput dynasties carved a new dimension to the politics of the Indian subcontinent.

The political changes in Early Medieval Indian History witnessed by dynastic shifts, each dynasty has its own genealogy and chronology which represented its rule in Western and central part of India especially in Rajasthan, Gujarat and Madhya Pradesh. The early medieval age from the 7th to 12th Century was the age of Rajput dominance and their conflicts paved the way to Turko-Muslim conquests. The major Rajput dynasties that sprang out after declining of the Pratiharas of Kannauj were:

The most important were :

- The Paramaras of Malwa with capitals at Ujjain and Dhara
- Gahadavalas of Kannauj
- The-Chauhans of Delhi and Ajmer
- Smaller dynasties in different parts of the country,
- The Chandelas of Bundelkhand-built Khajuraho temples
- The Tomars of Delhi
- Kalachuris of Modern Jabalpur
- The Guhilas or Sisodiyas of Mewar
- The Chaulukyas of Gujarat
- Palas of Bengal

11.5.1 ADMINISTRATION UNDER RAJPUT KINGDOMS:

The Rajputs were chivalrous and a warrior class. The system of administration was feudatory and the kingdom was divided into jagirs held by the jagirdars. The Rajput states' administration was based on a **caste system**. Only those from the upper caste were allowed to work in the administration. Even the king was a member of this caste.

The state was divided into several units, each under the command of a **Mukhiya**, or dominant caste leader. In the early phase, if the king behaved against the interests of that estate or caste-group, the leaders may remove him from power and replace him with someone from another caste-group. Later on, the king became the state's supreme head and controlled the whole executive, judicial, and military government. He became irreplaceable from his power. The ministerial council served as a consulting forum on all major policy issues.

11.5.2 LAND REVENUE

The Land revenue was the primary source of income, and it was calculated using a formula based on soil fertility, irrigation infrastructure, and other factors. Land revenue was mostly paid in farm products, with a little cash thrown in for good measure. Additional sources of revenue were gifts, fines, minerals, forests, and leased-out territories.

11.5.3 SOCIETY

The basis of Rajput society was the clan. Every clan traced its descent from a common ancestor, real or imaginary. The clans generally dominated a compact territory. Attachment to land, family and honour (maan) was a characteristic of the Rajputs. Each Rajput state was supposed to be ruled over by the rana or rawat in conjunction with his chiefs who were generally his blood brothers.

The Rajput organization of society had both advantages and disadvantages. One advantage was the sense of brotherhood and egalitarianism which prevailed among the Rajputs. But the same trait made it difficult to maintain discipline among them. Feuds which continued for several generations were another weakness of the Rajputs. But their basic weakness was their tendency to form exclusive groups, each claiming superiority over the others.

The Rajput societies were dominated by conquests and wars and suffered due to the wide discrepancy in people's living standards. The Rajputs treated war as a sport. This and struggle for land and cattle led to continuous warfare among the various Rajput states. The ideal ruler was one who led out his armies after celebrating the Dussehra festival to invade the territories of his neighbours. The people, both in the villages and in the cities, suffered the most from this policy.

11.5.4 CASTE SYSTEM:

There was wide practice of caste and creed systems. Rajputs had arrived on the scene as a new caste. Over time, all reigning families from diverse castes were categorised as Rajputs. Ministers, bureaucrats, and feudal chiefs belonged to the upper class, and as such, they were able to live in luxury and grandeur, allowing them to accrue fortune.

The Rajputs flaunted their wealth by having harems and many servants. On the other hand, peasants were saddled with land revenue and other taxes levied by feudal lords with brutality or forced to perform forced labour. During this time, the impairments endured by the lower classes worsened. Most employees, such as weavers, fishermen, barbers, and so on, as well as tribes, were treated cruelly.

The Rajput rulers stood forth as protectors of the privileges of the Brahmans and of the caste system. Thus, the system of charging a lower rate of land revenue for Brahmans continued in some Rajput states till their merger in the Indian Union.

11.5.5 WOMEN CONDITION

Although the Rajputs valued women's honour and treated them with respect, they lived in an inauthentic and crippled society. The right to study the Vedas was restricted to low-caste women.

Higher-income households, on the other hand, obtained more schooling. Women's rights were severely restricted. They were expected to sacrifice themselves beside their husbands' bodies cheerfully.

11.5.6 RELIGION

Most of the Rajput rulers of the time were champions of Hinduism, though some of them also patronized Jainism. They gave rich donations and grants of land to Brahmans and temples. The style of temple construction which came into prominence was called the nagara. Though found almost all over India, the main centres of constructions in this style were in north India and the Deccan.

11.5.7 SCIENCE AND EDUCATION

Only Brahmans and a few upper-class families were allowed to attend school during Rajput rule. The most popular topics for study and conversation were religion and philosophy.

11.5.8 ARCHITECTURAL FRAMEWORK

The Rajputs were notable builders who lavished their riches and valour on constructing forts, palaces, The Victory Tower at Chittor Fort, the Lake Palace at Udaipur, the HawaMahal, and Heritage Cities. The Astronomical Observatory erected by Sawai Jai Singh in the 18th century are a few examples of intricate Rajput architecture. They were also famed for their accuracy and high-quality irrigation canals, dams, and reservoirs, which are still revered today.

11.5.9 LANGUAGE, LITERATURE,

The Rajput rulers also patronized arts and letters.

- Apabhramsha and Prakrit literature in these languages, which were nearer to the spoken languages, continued to be produced. The modern north Indian languages, such as Hindi, Bengali and Marathi began to emerge out of these popular languages during this period.
- Chand Bardai, the court poet of Prithviraj Chauhan, wrote *PrithvirajRaso* in which he refers to the military exploits of Prithviraj Chauhan.
- Bhaskara Charya wrote *SiddhantaShiromani*, a book on astronomy.
- Kalhana's *Rajatarangini* ('River of Kings')

11.5.10 ART AND ARCHITECTURE:

- Mural paintings and Miniatures paintings were popular.
- Temples at Khajuraho were built by the Chandelas.
- The Dilwara Temple at Mount Abu

11.6 THE FAILURE OF THE RAJPUT KINGDOMS:

The struggle for domination in north India kept these Rajput kingdoms in conflict with each other. The inter-caste conflicts also weakened the kingdoms which the Islamic invaders took advantage. Their lack of unity was the sole reason that the invading Ghurids and Ghaznavids were successful in their raids.

11.6.1 DECLINE OF TRADE AND COMMERCE:

In northern India, the period between c. 750 – 1000 CE, witnessed a huge decline in trade and commerce mainly due to two reasons: Northern India had a flourishing trade with the Roman empire and its collapse largely impacted the trade. The decline of the Sassanid empire (Iranian) due to the rise of Islam gave a huge blow to the Indian overland foreign trade. The wealth of India in terms of gold and silver was mainly due to its foreign trade.

11.6.2 IMPACT ON INDIA:

The early medieval period overall developments brought a sea change in India. Politically, the period between AD 750 AD 1200 AD is early medieval period with the rise of numerous regional states. The state structure in this period has often been described as “decentralized” political system. It was a period of economic decline due to diminishing overseas trade. The new regional kingdoms led to the emergence of new regional cultural zones.

But the struggles and conflicts for power and land led to invasions and attacks by middle-east countries, Turks and other Islamic tribes. The caste system was rigid. Society progress was hindered due to lack of education. Architecture was given priority.

QUESTIONS : SHORTS & ESSAY

Short Questions

1. Kannauj
2. Women condition
3. Taxes during Rajput age
4. Trade and Commerce
5. Education and Science
6. Literature

Essay Questions

7. Which three powers emerged as political powers during early medieval period of India? Explain.
8. What are Tripartite Struggle and its impact on our country, India? Discuss.
9. Write on Rajputs and their administration?
10. How was society during Rajput period?
11. What were the overall developments during Rajput period? Express.
12. What were the reasons for the Decline of Rajputs.

CHAPTER 12

EMERGENCE OF SOUTH INDIAN KINGDOMS BETWEEN 6TH C CE TO 13TH C CE

12.1 INTRODUCTION

The Political History of Deccan between 6th Century, CE to 13th Century, CE was marked by the ascendancy of the Pallavas of Kanchipuram, emergence of Chola power, the Chalukyas of Kalyani and Kalachuris of Karnataka in South India. One of the kingdoms that rose to power on the ruins of the Chalukyas of Badami was the Rashtrakutas. Later, the country south of Tungabhadra was united as one state for nearly two centuries under Cholas of Tanjore and Chalukyas of Kalyani.

Towards the close of the twelfth century, the two major powers Cholas and Chalukyas of Kalyani had become thoroughly exhausted by their conflicts and were on their decline. Their subordinate powers were started to show their new vigor and were ready to take advantage of the weakening of their suzerains and proclaimed independence. The Yadavas of Devagiri, the Kakatiyas of Warangal, the Hoysalas of Dwarasamudra and the Pandyas of Madurai constitute important political forces during 12th and 13th Centuries.

12.2 THE OBJECTIVES OF THE LESSON

- ◆ Gaining knowledge about South Indian kingdoms
- ◆ Political situations and Varna System
- ◆ Society and Women conditions
- ◆ Conflicts among rulers
- ◆ Economy and Trade relations
- ◆ Socio-Political relations
- ◆ Art and Architectural growth
- ◆ Reformer and change
- ◆ Irrigational developments

12.3 LEARNING OUTCOMES

- ◆ Understanding the Political conditions and people's life
- ◆ Struggle and achievements
- ◆ Feudalism and tax burden on people
- ◆ Land locked place and development of water facilities
- ◆ Administrative policies and welfare of the people
- ◆ Art and architectural style
- ◆ Religion and beliefs, customs and traditions and expenditure
- ◆ Knowledge, etc

12.4 PALLAVAS

The Pallavas were a great south Indian dynasty who ruled between the 3rd century CE until their final decline in the 9th century CE. Their capital was Kanchipuram in Tamil Nadu. **It is surmise that they probably were feudatories of Satavahanas.** Pallavas started their rule from Krishna river valley, known today as Palnadu, and subsequently spread to southern Andhra Pradesh and north Tamil Nadu.

Mahendravarman I was a prominent Pallava king who began work on the rock-cut temples of Mahabalipuram. His son Narasimhavarman I came to throne in 630 CE. He defeated the Chalukya king Pulakeshin II in 632 CE and burned the Chalukyan capital Vatapi. Pallavas and Pandyas dominated the southern regions of South India between the 6th and the 9th centuries CE.

12.5 KALACHURIS

The Kalachuris were related to the early Chalukyas and the Rashtrakutas by matrimonial alliances. The Kalachuris of the south were patronizers of Jains and encouraged Jainism in their kingdom. The first notable chief of the Kalachuri family of Karnataka was Uchita. While there were several kings who followed him ruling as feudatories of the Kalyani Chalukyas, it was Jogama who became an influential vassal of Vikramaditya VI, being related to the great Chalukya king by matrimony. Among the rulers of Kalachuris Bijjala II was famous.

12.6 BIJJALA II (C. 1130-1167 A. D.):

Bijjala II succeeded his father, Permadi. Bijjala was confident of his strength and realized that under Vikramaditya's successors the Chalukya Empire was showing all the signs of weakness. That indeed provided him enough justification to seek independence. The Balligave inscription speaks of his attitude when it says, "Sovereignty deserves to be enjoyed by one who is a true warrior". The Chikkalagi inscription refers to Bijjala as "Mahabhujabalachakravarti".

By the time Taila III ascended the Chalukya throne, the powerful Kalachuri Chief Bijjala had begun to pose as a sovereign ruler. His pretensions seemed justified when the Kakatiya ruler Prola II attacked the Chalukya capital and exposed its hollowness. By 1162 A. D. Bijjala seemed to have in fact usurped the Chalukya throne by driving Taila III out of his capital. He proudly assumed the typical Chalukyan titles like Sriprithvivallabha and Parameshvara. Harihara record says, King Bijjala, born in the family of feudatory chiefs, subjugated the whole earth by dint of his prowess".

The hapless Taila was put to death, along with other members of the Chalukya family. So, with his hands reeking with the blood of his overlord, Bijjala like another Macbeth seized the Chalukyan crown. He then shifted his capital from Mangaliveda (Mangalavada) to the royal city of Kalyana.

Bijjala's independent rule was short; it lasted from about 1162 A. D. to 1167 A. D. During these years he fought successfully against the Hoysala King Narasimha I and the Pandya Chief of Uchchangi.

12.6.1 ADMINISTRATION

In administration, Bijjala is said to have introduced certain innovations. According to historians, the secretaries of the heads of the administrative divisions were given greater importance and were, in fact, asked to keep watch over their superior officers. This was designed to curb the provincial intransigence. Bijjala reposed great trust in Kasapayya Nayaka, who rose to position of influence in the Kalachuri Kingdom. The great Virasaiva saint Basaveshvara was Bijjala's Chief treasurer and then Prime Minister.

12.7 VIJAYPURA - FORMATION OF A NEW CITY (LATER BIJAPUR)

During Bijjala's regime a new city was formed by amalgamating by seven villages Gajkanahalli, Bajkanahalli, Chandankiri, Kyadgi, Khatarkiri and Kurankutti to form **Bijjanhalli** in 1162, which was later Sanskritised to Vijayapura. (Centenary Souvenir, Bijapur Municipality 1854- 1954). They are inscription which says that Chalukyan Maha Madaleashwara, Kalachuri Bijjala ruler of Badami, who later disposed Kalyani Chalukyans, was responsible for founding city of Bijapur (**Bijjanhalli**) in 10-

11th Centuries. The city came under the influence of Khilji's of Delhi by 13 century and in 1347, Bhamani Sultanate of Gulbarga conquered and by this time the city as referred as Bijapur.

Bijjala abdicated in 1167 A. D. in favour of his second son Sovideva. But that did not prevent the eruption of trouble, which shook the Kalachuri Kingdom and took Bijjala as a victim. Some scholars have argued that the trouble was political in nature, and that evil officers like Kasapayya Nayaka engineered the conspiracy. But Dr. P. B. Desai is of the opinion that Bijjala's hostilities against the Virasaiva movement provoked violent reaction, which took the form of an open rebellion. Though Basaveshvara did not sanction violence, his followers unleashed it, and Bijjala appears to have been died/murdered in 1168 A. D in the forest around Kalyani.

Bijjala's successor, Sovideva/Someswara had to confront Challenges to his powers from many sides, but he held his own, and ruled upto 1176 A. D. he was succeeded by his younger brother Mallugi, but was almost immediately overthrown by his another brother Sankama who ruled till 1180 A. D. His successors were Ahavamalla (1180-83 A. D.) and Singhana (1183-84 A. D). During this period the Kalachuri Kingdom became weak and yielded its sovereign independence to the Chalukyas, whose power, in turn, flickered for a while before going out. The Kalachuri usurpation and rule, then, was dramatic, convulsive and short-lived.

12.7.1 COINAGE

The Southern Kalachuri kings minted coins with Kannada inscriptions on it. Gajasaradula type: They were mostly gold or copper. Some of the common ones were the seated goddess type along with the name of the issuer which is generally prefixed with Srimat and suffixed with Deva.

12.7.2 RELIGION

The Kalachuri ruler was evidently a Saiva, and he could not stomach the revolutionary ideas and practices of Basaveshvara, his Prime Minister. Basava found employment in the treasury of king Bijjala and his efforts and hard work did not go unnoticed. He married the daughter of minister Baladeva. This explains Bijjala's opposition to the Virasaiva movement.

The Veerashaiva movement evolved in an attempt to simplify religion and create social order. Revanasiddha was elder contemporary of Basavanna. It was Basavanna, the prime minister of king Bijjala who gave it momentum and inspirational direction, in the process he established a new religion called Lingayat.

12.8 BASAVA AS REFORMER

Basaveshwara was born in 1105 in the town of Bagevadi in present day Bijapur district in Karnataka state. He was a Brahmin and the son of Madiraja and Madamba. He is generally believed

to have founded the veera saiva sect. He travelled to Kalyan a place near modern Bombay, India during the rule of **King Bijjala**. From an early age, Basavanna disliked religious rituals and tried to distance himself from it. He refused to undergo the brahminical thread ceremony. Basavanna left Bagevadi and went to Kudalasangama, a nearby town to study spirituality under Isanya Guru. He often gathered around him large number of devotees of lord Shiva.

The Anubhava Mantapa, an academy of mysticism, a great centre of religious discussions, was founded at Kalyani. It was from here the Basavanna taught his teachings to a growing number of devotees of lord Shiva. During this time, he conducted a marriage between a lower caste man and a brahmin girl, something the orthodoxy in Kalyani could not accept. They complained to King Bijjala II about this and wanted the parties involved punished. The king had Haralayya and Madhuvayya, the fathers of the groom and the bride executed. This atrocity of the ruler stunned the followers of Basavanna, and soon it became a signal for a widespread anger and discontent. In order not to kindle a raging fire among his followers, Basavanna moved back to Kudalasangama.

In the capital however, chaos reigned. One theory says King Bijjala was assassinated by Jagadeva, a cousin of Basavanna. This led to widespread resentment against the Virashaiva community which seemed to have suffered a setback, though only temporarily. The movement that had been inspired by Basavanna would regain its regal patronage during the days of the Vijayanagar Empire.

12.8.1 Decline Of Kalachuris

Even though the earliest of the Kalachuri dynasties declined with the rise of the Badami Chalukyas during the 7th century, the Kalachuris lingered around until a much later date. The Southern Kalachuri kingdom went into decline after the assassination of Bijjala. The rulers who followed were weak and incompetent, with the exception of Somideva, who managed to maintain control over the kingdom. The Kalachuris are the principal characters in the Andhra epic - The battle of Palnadu.

12.9 THE CHALUKYAS

The Chalukyas ruled over the large parts of southern and central India between the 6th and the 12th centuries. During this period, they ruled as three related yet individual dynasties known as Badami Chalukyas or Western Chalukyas and Eastern Chalukyas.

One of the first kings of the Chalukyan dynasty was Pulakeshin I. He ruled from Badami, the present day Bagalkot, Karnataka, in Karnataka. His son Pulakeshin II became the king of the Chalukyan empire in 610 CE and ruled until 642 CE. Pulakeshin II is most remembered for the battle he fought and won against Emperor Harshavardhana in 637 CE. He also defeated the Pallava king Mahendravarman I. The Chalukya empire existed from 543–757 CE and an area stretching from Kaveri to Narmada

rivers. The Chalukyas created the Chalukyan style of architecture. Great monuments were built in Pattadakal, Aihole and Badami. These temples exhibit evolution of the Vesara style of architecture.

The Chalukyas of Vengi, also known as the Eastern Chalukyas, who were related to the Badami Chalukyas ruled along the east coast of South India around the present-day Vijayawada. The Eastern Chalukya dynasty was created by Kubja Vishnuvardhana, a brother of Pulakeshin II. The Eastern Chalukyas continued to rule for over five hundred years and were in close alliance with the Cholas.

12.10 THE RISE OF CHOLA EMPIRE

The Cholas formed one of three ruling families in Tamil-speaking south India. In the mid-ninth century the family brought under its control a large part of the peninsula and came to dominate the region. They built an empire on the fertile Kaveri River delta in the present-day Indian state of Tamil Nadu which lasted for more than four hundred years. In the eleventh century they ruled much of south India and as far as Sri Lanka and the Maldives Islands. Diplomatic missions reached Burma (Myanmar), Malaysia, and China.

The founder of the Chola empire was Vijayalaya, who was at first a feudatory of the Pallavas. He captured Tanjore in AD 850 and by the end of the ninth century, the Cholas had defeated both the Pallavas of Kanchi (Tondaimandalam) and weakened the Pandyas, bringing the southern Tamil country under their control. But the Cholas were hard put to defend their position against the Rashtrakutas.

The Cholas maintained a large army consisting of three limbs of the army - Elephants, Cavalry and Infantry. The Cholas also had a strong navy, which dominated the Malabar and Coromandel coast and, for some time, the entire Bay of Bengal.

12.10.1 AGE OF RAJARAJA AND RAJENDRA I

The greatest Chola rulers were Rajaraja (985–1014) and his son Rajendra I (1014–1044). The Coromandel coast and Malabar were the centres for India's trade with the countries of South-east Asia. One of his naval exploits was the conquest of the Maldives. Rajendra had been appointed heir apparent in his father's life-time, and had considerable experience in administration and warfare before his accession to the throne. He carried forward the annexationist policy of Rajaraja by completely overrunning the Pandya and Chera countries and including them in his empire. The conquest of Sri Lanka was also completed, with the crown and royal insignia of the king and the queen of Sri Lanka being captured in a battle. Sri Lanka was not able to free herself from the Chola control for another 50 years.

Rajaraja and Rajendra I marked their victories by erecting a number of Siva and Vishnu temples at various places. The most famous of these was the Brihadishwara temple at Tanjore which was completed in 1010. The Chola rulers adopted the practice of having inscriptions written on the walls of these temples, giving a historical narrative of their victories.

One of the most remarkable exploits in the reign of Rajendra I was the march across Kalinga to Bengal in which the Chola armies crossed the river Ganga, and defeated two local kings. To commemorate this occasion, Rajendra I assumed the title of Gangaikondachola ('the Chola who conquered the Ganga'). He built a new capital near the mouth of the Kaveri river and called it Gangaikondacholapuram ('the city of the Chola who conquered the Ganga').

An even more remarkable exploit in the time of Rajendra I were the naval expeditions against the revived Sri Vijaya empire. The Sri Vijaya empire, which had been revived in the 10th century, extended over the Malay peninsula, Sumatra, Java and the neighbouring islands, and controlled the overseas trade route to China.

The rulers of the Sailendra dynasty of the Sri Vijaya kingdom were Buddhists and had cordial relations with the Cholas. The Sailendra ruler had built a Buddhist monastery at Nagapatnam and, at his instance, Rajendra I had endowed a village for its upkeep. The cause of the breach between the two apparently was the Chola eagerness to remove obstacles to Indian traders, and to expand trade with China. Trade and commerce prospered with improvements of **roads or peruvazhis** and merchant guilds. There were some gigantic trade guilds which traded with Java and Sumatra.

The expeditions led to the conquest of Kadaram or Kedah and a number of other places in the Malay peninsula and Sumatra. The Chola navy was the strongest in the area, and for some time the Bay of Bengal was converted into a 'Chola lake'.

The Chola empire continued to flourish during the twelfth century, but it declined during the early part of the thirteenth century. The later Chalukyan empire in the Maharashtra area had also come to an end during the twelfth century. The place of the Cholas was taken by the Pandyas and the Hoysalas in the south, and the later Chalukyas were replaced by the Yadavas and the Kakatiyas. All these states extended patronage to arts and architecture. Unfortunately, they weakened themselves by frequently fighting against each other, sacking the towns and not even sparing the temples. Ultimately, they were destroyed by the sultans of Delhi at the beginning of the fourteenth century.

12.11 CHOLA ADMINISTRATION—LOCAL SELF GOVERNMENT

The Cholas tried to set up a sound system of administration in it. Chola Empire was divided into provincial, district and local administration. The Chola Empire was divided its provincial

administration into mandalams and each mandalam into valanadus and nadus. In each nadu there were a number of autonomous villages. The royal princes or officers were in charge of mandalams. The valanadu was under Periyannattar and nadu under Nattar. The town was known as Nagaram and it was under the administration of a council called Nagarattar.

The Local self-government is one of the remarkable features of the Chola administration. The village assembly was basically two type of villages:

- ◆ The first type was called Ur. This type of village was consisted of people from different caste.
- ◆ The second type of village was called Agrahara. In this type only the caste Brahmins were settled. Most of the land in Agrahara was tax free.

12.11.1 REVENUE

The revenue department was well established. All lands were surveyed in detail and classified for assessment of revenue. The residential land and temple lands were exempted from taxes. The tax rates were fixed depending on the fertility of the soil and the status of the land. Besides land revenue, there were tolls and customs on goods moved from one place to another, different kinds of professional taxes, judicial fines and dues levied on ceremonial functions and occasions like marriages.

12.11.2 INDUSTRY

The Chola Kings took great interest in development of weaving industry as weaving earned great amount of revenue for the Chola Kingdom. Silk weaving attained a high degree during the Chola rule. Kanchipuram developed into a major silk city and became famous for its high quality silk weaving. High degree of excellence made the jewellery and the metal industries prominent. The manufacture of sea-salt was carried on under government supervision and control.

12.11.3 VARNA SYSTEM

As **Varna system was widely practiced, Kshatriyas enjoyed special privileges in the society.** The inscriptions of the Chola period **classified castes into Valangai and Idangai castes.** The position of women, however, did not improve. Sati, a custom in which a widow immolates herself on her husband's death, was practiced in the royal families. The practice of Devadasi system or dancing girls attached to temples started during this period.

12.11.4 ART AND ARCHITECTURE

The Cholas made a significant contribution in the development of Dravidian style of art and architecture. They built enormous temples and were appreciated for their magnificent temple

architecture as well as delicate workmanship. A famous historian, James Fergusson, once commented, “the Chola artists conceived like giants and finished like jewelers”. The **bronze statue of Natraja or dancing Siva** was an absolute gem. The Chola rulers envisaged temples not only as the place of worship but also as a centre of economic and educational activities. The Chola school of art spread to south-east Asia and influenced their art and architecture.

12.11.5 HOYSALAS

The Hoysala Empire was a Kannadiga power originating from the Indian subcontinent that ruled most of what is now Karnataka between the 10th and the 14th centuries. The capital of the Hoysalas was initially located at Belur, but was later moved to Halebidu. The Hoysala rulers were originally from Malenadu, an elevated region in the Western Ghats. In the 12th century, taking advantage of the internecine warfare between the Western Chalukya Empire and Kalachuris of Kalyani, the Hoysalas annexed areas of present-day Karnataka and the fertile areas north of the Kaveri delta in present-day Tamil Nadu. By the 13th century, they governed most of Karnataka, north-western Tamil Nadu and parts of western Andhra Pradesh in the Deccan Plateau.

The most significant period of Hoysala rule occurred during the 12th and 13th centuries under notable rulers like **Vishnuvardhana, Ballala II, and Veera Ballala III**. The kingdom was divided into provinces named Nadu, Vishaya, Kampana, and Desha, listed in descending order of geographical size. The caste system prevailed in Hoysala society also as it prevailed in most parts of India. Trade on the west coast brought many foreigners to India.

Hoysalas combined Vesara and Dravida style and developed new Hoysala style in art and architecture. They built religious temples. **Temple building** served as **commercial and as religious function**, open to all Hindu sects. Temple dancers (Devadasi), well educated and accomplished in the arts, commonly danced in the temples. By the early 14th century, the Hoysala kingdom had weakened, and it was eventually absorbed by the Vijayanagara Empire in the early 14th century.

12.12 KAKATIYAS

The Kakatiya dynasty rose to prominence in the 11th century with the decline of the Chalukyas. Early Kakatiya rulers served as **feudatories to Rashtrakutas and Western Chalukyas** for more than two centuries. They assumed sovereignty under **Prataparudra I in 1163 CE** by suppressing other Chalukya subordinates in the Telangana region. By the end of the 12th Century, their kingdom had reached the Bay of Bengal and it stretched between the Godavari and the Krishna rivers. The empire reached its zenith under Ganapatideva who was its greatest ruler. At its largest, the empire included most of modern-day Andhra Pradesh and parts of Odisha, Maharashtra, Chhattisgarh and Karnataka. Ganapatideva was succeeded by his daughter Rudramamba.

The Kakatiya dynasty lasted for three centuries. Warangal was their capital. By the early 14th century, the Kakatiya dynasty attracted the attention of the Delhi Sultanate under Allauddin Khilji. It paid tribute to Delhi for few years, but was eventually conquered by the forces of Muhammad bin Tughluq in 1323.

The Kakatiya dynasty left behind a rich legacy of art, architecture, literature, and societal development. The construction of fort witness to this day, the impressive ruins of the Warangal Fort and the iconic Kakatiya Thoranam, temples, and irrigation systems is a testament to their engineering prowess. Many notable literary works were commissioned during their reign.

Kakatiyas contributed to the construction of reservoirs for irrigation in the uplands called “tanks” many of which are still used today is remarkable. The monuments left by the Kakatiyas include fortresses, lakes, temples and stone gateways which, in the present, helped the city to become a popular tourist attraction.

QUESTIONS : SHORTS & ESSAY

Short Questions

1. Pallavas
2. Pandyas
3. Cheras
4. Basava
5. Local Self Government

Essay Questions

1. Write on Chalukyas and their rule?
2. Write on Kalachuris their activities.
3. How was Hoysalas rule and their activities? Explain.
4. What is the significance of Chola rule? Discuss.
5. In what way Kakatiyas contributed to Telangana? Analyze.

CHAPTER 13

ARAB CONQUEST OF SINDH - TURKS INVASION AND ESTABLISHMENT OF DELHI SULTANATE IN INDIA

13.1 INTRODUCTION

The Medieval period in Indian history witnessed significant transformations, particularly with the advent of Arab and Turkish invasions. These invasions marked pivotal moments in shaping the socio-political landscape of the Indian subcontinent. The encounters between the indigenous cultures and the Arab and Turkish forces led to a fusion of ideas, traditions, and governance structures.

13.2 THE OBJECTIVES

- ♦ Turk and Arab invasions and its impact
- ♦ Establishment of Foreign rule
- ♦ Their policies and practices
- ♦ Slavery and evil practices
- ♦ Domination and fight for power
- ♦ Developments - Art and architecture

13.3 LEARNING OUTCOMES

- ♦ Foreign rule and people's life
- ♦ Administration and policies
- ♦ Cultural developments
- ♦ Society and evil practices

13.4 ARAB CONQUEST

The rise of Islam, its conquest of west Asia and Iran, and its slow expansion into Khurasan, and central Asia, particularly the fertile tract called Mawara-un-Nahar or Transoxiana, i.e. the areas between the rivers Amiv (Oxus) and Syr, led to a gradual contraction of India's cultural and political influence in the area, which was largely Buddhist. It also adversely affected India's over-land trade with China and west Asia. Trade from the sea-ports of western India was also affected for some time. However, this trend was soon countered by the rise of Arab sea traders who revived and strengthened India's sea

trade, both with west Asia and with the countries of south-east Asia and China. The beginning of Turk invasions or attacks began during 9th century ad by the invasion of Turk Sabuktagin. The failure of Rajputs as protectors gave way to Turk rule in northern India.

13.5 RISE OF GHAZNI UNDER SABUKTAGIN

The major invasion was made by the Turk, Sabuktajin. he came into conflict with raja Jaipal of Bathinda and defeated him 991 AD. Sabuktajin was succeeded by his elder son Mahmood of Ghazni in 997 AD. Mahmood of Ghazni had his eye on the enormous wealth of India. propel by this as well as his religious fanaticism in trying to spread Islam into the subcontinent, he attacked India. It is believed that he attacked India seventeen times between 1001-1027 CE and between 1009 ad and 1026 CE invaded Kangra, Thaneshwar, Kannauj, Mathura, Gwalior, Kashmir and Punjab. His last invasion was believed to be in the year 1027 AD. The next major Muslim influence on India was Muhammad Ghori.

13.6 INDIAN CAMPAIGNS OF MUHAMMAD GHORI:

After consolidating his hold over the kingdom of Ghazni, Mohammad Ghori directed his attention towards the conquest of India. Ghori led several expeditions over a long period of thirty years. he was an ambitious and capable military general.

Muhammad of Ghori launched expeditions into India, first capturing Multan from a fellow Muslim chief in 1175-76 than three years later he invaded Gujarat and was roundly defeated by the Hindu king.

13.6.1 Muhammad Ghori's Invasions

- In AD 1175, Muhammad Ghori's initial invasions targeted Multan and the fortress of Uch, conquering areas governed by old Ghaznavid Governors.
- In AD 1178, he attacked Anhilwara in Gujarat but faced defeat at the hands of King Bhima II of the Solanki dynasty in the Battle of Kayadara.
- By AD 1190, Muhammad Ghori had conquered Peshawar, Lahore, and Sialkot, poised for further advances towards Delhi and the Gangetic doab.

13.7 FIRST BATTLE OF TARAIN, 1191 CE

The first battle of Tarain between the two ambitious rulers, Muizzuddin Muhammad and Prithviraj was inevitable. The conflict started with rival claims for Tabarhinda.

- Prithviraj marched to Bhatinda and confronted his adversary at Tarain near the historic town of Thaneshwar.
- The battle commenced with the Ghurid army launching cavalry arrows at the Rajput center. Prithviraj's forces counter-attacked from three sides, dominating the battle and compelling the Ghurid army to retreat.
- In the First Battle of Tarain, Prithviraj successfully halted the Ghurid's advance into India.

13.8 SECOND BATTLE OF TERRAIN, 1192 CE

The second battle of Tarain in 1192 is regarded as one of the turning points in Indian history. Muizzuddin Muhammad had made careful preparations for the contest. It is said that he marched with 1,20,000 men, including a force of heavy cavalry, fully equipped with steel coats and armour; and 10,000 mounted archers. As soon as Prithviraj realised the nature of the Ghurid threat, he appealed to all the rajas of northern India for help. We are told many rajas sent contingents to help him, but Jaichandra, the ruler of Kanauj, stayed away.

The Turks established their hold over a huge territory extending up to the borders of Bihar. Thus, the battles of Tarain and Chandawar laid the foundations of the Turkish rule in north India. In AD 1197, Muhammad Bhakhtiyar Khilji, a general under Muhammad Ghori, seized Bihar, and in AD 1202, he captured Bengal. During this conquest, he obliterated the renowned universities of Vikramshila and Nalanda, subsequently becoming the Viceroy of Bihar and Bengal.

13.9 MAJOR CAUSES BEHIND THE INDIAN RULER'S DEFEAT AGAINST THE TURKS

The defeat of Indian rulers against Turkish invasions can be attributed to various key factors:

- ◆ **Political Causes:** Disunity among rulers, the absence of a robust central authority, neglect of frontier regions, and the weakening of royal power due to the feudal system and a lack of political acumen were significant political factors contributing to Indian defeat. The growth of feudalism, i.e., rise of the local landed elements and chiefs had weakened the administrative structure and military organization of the Indian states.
- ◆ **Social Causes:** Hinduism's emphasis on societal fragmentation, Varna System in contrast to Islam's preachings of universal brotherhood, played a crucial role in the social dynamics leading to defeat.

- ◆ Religious Causes: The invaders' commitment to jihad, a crusade to protect and spread Islam, contrasted with the fragmented nature of Hinduism with its diverse sects, contributing to the defeat of the Indian forces.
- ◆ Military Causes: The absence of an organized military structure and a defensive mindset among the Indian forces were notable military factors that led to their defeat against the Turks.
- ◆ Rulers Engaged in Conflict, defensive stance, made Indian Rulers' defeated by the Turks.
- ◆ The gaze of the Rajputs remained fixed on India, and they paid little attention to developments outside, specially to Central Asia which had often played a key-role in shaping the history of India.

13.10 REASONS FOR THE SUCCESS OF TURKS

The social and organizational structure of the Turks also gave them many advantages. The iqta system which grew slowly in West Asia, implied that a Turkish chief was allotted a piece of land as iqta from which he could collect the land revenues and taxes due to the state. The sultan drew revenues directly from pieces of land which were called khalisa. This enabled him to maintain a large standing army. Many of the Turkish officers were slaves, who had been trained for warfare, and grew in the Sultan's service, and on whom the Sultan could place total trust.

13.10.1 ESTABLISHMENT OF THE DELHI SULTANATE:

In 1206, Muhammad Ghori was assassinated, then immediately Qutubuddin Aibak crowned himself as Sultan of Delhi and this led to the establishment of Delhi Sultanate. The Delhi Sultanate had a much longer reign from 1206 to 1526 AD in Delhi than any other dynasty existed further. The boundaries of the state were keep shifting and at different times included Afghanistan and the Deccan India, but the central power was very much with them till the Mughals arrival. The Delhi Sultanate period dominated the Qutub Minar and Mehrauli Area and built four cities in Delhi namely Siri, Tughlaqabad, Jahanpanah and Ferozabad and they called as the Delhi Sultanate, Hindustan.

Hindustan earlier was referred to as the land beyond the Indus River. In the mediaeval period, Babur, in his memoirs called Hindustan, the land beyond Hindu Kush Mountain ranges. At present, the Islamic nations refer Hindustan to the Republic of India.

13.11 THE HISTORY OF DELHI SULTANATE:

Delhi sultanate was founded in 1206 and was running up to 1526. It was an Islamic empire-based government which ruled the large part of the Indian subcontinent for 320 years. The sultanate was ruled by five dynasties, namely:

- The Slave dynasty (1206-1290),
- Khilji dynasty (1290-1320),
- Tughlaq dynasty (1320-1414),
- Sayyid dynasty (1414-1451) and
- Lodi dynasty (1451-1526).

The capitals of Delhi Sultanate were Lahore, Badaun, Delhi, Daulatabad and Agra at different times. The first sultan of Delhi sultanate was Qutubuddin Aibak, and the last sultan was Ibrahim Lodi. The most popular female sultan was Razia Sultana.

13.11.1 The Slave or Mamluk Dynasty(1206-1290)

The Slave or Mamluk Dynasty is also called the Slave Dynasty. Mamluk literally means ‘owned’ and it refers to a powerful military class called Mamluks which originated in the 9th century CE in the Islamic Empire of the Abbasid caliphs.

The Slave dynasty was ruled by

- Qutubuddin Aibak (1206-1210) AD
- Iltutmish (1211-1236) AD
- Raziya Sultan (1236-1240) AD
- Balban (1266-1286) AD

Slave Dynasty Contribution

Qutb-ud-Din Aibak

The Slave Dynasty Sultans made significant contributions to art and architecture during their rule. Qutb-ud-Din Aibak, the founder, initiated the construction of the Quwwat-ul-Islam Mosque in Delhi and also built the Adhai Din Ka Jhonpra in Ajmer. He oversaw the beginning phases of the Qutb Minar’s construction, a towering monument that remains an architectural marvel.

Iltutmish

Under Iltutmish’s reign, the Qutb Minar was completed, marking a pinnacle of architectural achievement. He introduced the Tanka, a new coinage system, which facilitated trade and commerce across the Sultanate. Iltutmish also supported the growth of the Slave dynasty, laying a strong foundation for subsequent rulers.

The Chalisa, or the “Forty,” was a prominent military organization during the Slave dynasty. Comprising elite warriors known as “Chalagans,” they were instrumental in Iltutmish’s governance and military campaigns. Over time, however, their influence waned as they began to exert undue political power, eventually styling themselves as deputies of the Sultan, which contributed to political instability within the dynasty.

13.12 REIGN OF RAZIA SULTANA

Razia Sultan was a brave queen who lived long ago, in the year 1205. She was very special because she became the first woman to be the ruler of the Delhi Sultanate. She was very clever, kind, and independent. During her rule, she made things better for her people by making improvements in arts, education, and the way the country was run. Although Razia Sultan faced many challenges, she inspired people with her courage and determination.

Razia was born to a Turkic slave, Delhi Sultan Shamsuddin Iltutmish. She was named as Raziyyat-ud-din, Razia Begum or Sultana Razia. She was the first and the last woman among the Muslims as well as the Hindus to occupy the throne of Delhi.

- Razia Sultana established legal and total peace in her dominion as a successful ruler, ensuring that everyone observes her rules and regulations.
- She attempted to strengthen the nation’s foundation by improving trade, constructing roadways, and digging wells, among other things.
- She was very interested in the state’s administrative activities. She appointed a number of Iqtadars, commanders, and other officers personally.
- She managed the state’s affairs in an open ‘darbar.’
- She also established schools, institutions, investigation centres, and open libraries to let researchers work on the Quran and Muhammad’s traditions.
- She abandoned conventional Muslim women’s garb, such as the pardah, in lieu of gender-neutral clothing, comparable to that worn by male leaders before her.

Ghiyas-ud-din Balban

Ghiyas-ud-din Balban, known for his administrative acumen, further enhanced the governance structure. Renowned for his regal character and devout faith, he wore traditional attire in the presence of his courtiers, symbolizing his authority and religious dedication. During Balban’s era, poetry and artwork flourished, showcasing cultural richness and creativity fostered under his rule.

13.13 KHILJI DYNASTY (1290-1320)

Khilji Dynasty was the next ruling dynasty of the Delhi Sultanate established by Jalaluddin Firuz Khilji by overthrowing the Slave dynasty. The Khilji Dynasty ruled for around 30 years (1290-1320). The Khilji Dynasty led many successful military campaigns and brought many long-term reforms. Alauddin Khilji was the most powerful ruler of the Khilji dynasty. Khilji's earlier served as the subordinate of the slave dynasty of the Delhi Sultanate.

13.3.1 JALALUDDIN KHILJI (1290-1296)

Jalaluddin Khilji was appointed as the Ariz-i-Mumalik by the Ilbari Sultan Kaikubad. He murdered Kaikubad (the last Mamluk Ruler) during the 'Khilji Revolution' and established the Khilji dynasty. The invasion of Devgiri was one of the most important events of his reign. He was a peace-loving person, but this policy of his is disliked by the Turkic nobels. He was murdered by his son-in-law Alauddin Khilji in 1296.

13.3.2 ALAUDDIN KHILJI (1296-1316)

Alauddin was the most powerful ruler of the Khilji Dynasty. His real name was Ali Gurshasp, and he held the title of Sikandar-e-Sani. His reign marked the rise of Indian Muslims to higher ranks in Delhi. Jalaluddin appointed him the governor of Kara in 1292. Alauddin called himself the deputy of Khalifa and followed the divine theory of kingship. Alauddin was the first Muslim ruler to extend his Empire up to the extreme south of the Indian subcontinent.

Alauddin Khilji was the first Sultan of Delhi who ordered land measurements and tax collection based on land measurements. Land revenue was collected in cash only. Alauddin Khilji also led many successful military campaigns all over India on the back of his able military generals, including Nusrat Khan, Ulugh Khan and Malik Kafur. Alauddin also successfully defended Delhi from Mongolians. Alauddin Khilji died in January 1316. Alauddin's silver tanka contained about one tola or 250 mg of silver, 48 to 50 jitals of copper made a tanka.

13.13.3 ALAUDDIN KHILJI REFORMS

Alauddin Khalji's agrarian and market reforms should be seen both in the context of the efforts at the internal restructuration of the sultanate, and also the need to create a large army to meet the threat of recurrent Mongol invasions.

Agrarian Reforms

The essence of Alauddin Khalji's agrarian reforms was to bring the villages in closer association with the government. The land-revenue was calculated in kind, but demanded in cash. For the purpose,

the cultivators had either to sell the produce to the banjaras, or take it for sale to the local market (mandi).

Collection of a grazing tax (charai) on cattle and ghari on houses. Both these taxes had been levied earlier and were traditional.

Market Reforms

Alauddin Khalji was more or less the first ruler who looked at the problem of price control in a systematic manner, and was able to maintain stable prices for a considerable period. Barani says that Alauddin Khalji instituted the market reforms because after the Mongol siege of Delhi, he wanted to recruit a large army, but all his treasurers would have soon been exhausted if he had to pay them their normal salaries. As a result of price control and the fall in prices, we are told that he was able to recruit a cavalry man with one horse, and pay him 238 tankas annually, and 75 tankas more for one with two horses.

- **Market Control**

- ◆ Establishment of separate markets for different goods, controlled by Diwan-i-Riyasat and Shahna-i-Mandi. Alauddin took strict measures to see that the prices laid down by him were strictly observed. An officer (shehna) with an adequate force was appointed in charge of the market with strict instructions to punish anyone who violated the orders.
- ◆ Registration of merchants with the state.
- ◆ Strict regulations against hoarding and unfair practices.
- ◆ Stockpiling of food grains by the state for emergencies.
- ◆ The second market, the cloth-market, which also sold dry fruits, herbs, ghee, oil etc.
- ◆ which could be kept for a long time was called sarai-i-adl.
- ◆ The third market dealt with horses, cattle and slaves. The supply of horses of good quality at fair prices was important both for the military department and the soldier. The horse trade was more or less a monopolistic trade, the overland trade being monopolised by Multanis and Afghans.

- **Military Reforms**

- ◆ Introduction of cash payment for soldiers.
- ◆ Direct recruitment of soldiers by the military commander, Ariz-e-Mamluk.
- ◆ Implementation of horse branding (Daag) and soldier description (Huliya).

- ♦ Classification of soldiers into three grades based on their equipment and horses:
 - (a) Foot Soldier,
 - (b) Soldiers with one horse (ek-aspa), (c) Soldiers with two horses (do-aspa).

13.14

ART AND ARCHITECTURE

The Khilji dynasty had a distinct architectural style. It was a blend of Persian, Turkish, and Indian influences. The Khilji dynasty's architecture combined Islamic architectural elements with Indian motifs. This resulted in a unique Indo-Islamic style. Alauddin Khilji gave importance to art and architecture. He built a new fort in Delhi called the Siri Fort and enlarged the Qutbi mosque and built a grand gateway. He also built Jamait Khana Masjid and the tomb of Nizamuddin Auliya. Also includes the iconic Alai Darwaza and the Quwwat-ul-Islam Mosque in Delhi. These mosques showcase intricate carvings, domes, and minarets.

The dynasty developed sprawling palace complexes with grand halls, courtyards, and gardens. The most famous among them is the Hauz Khas complex, which includes a royal residence, a mosque, and a water tank. The Khilji architecture laid the foundation for future architectural styles in the region. It influenced the subsequent Sultanate and Mughal periods.

ADMINISTRATION

The administration of the Khilji Dynasty was ahead of its times, and Alauddin Khilji was the chief architect of this scientifically designed administrative structure:

Central Administration

Sultan was the real administrator, and all the powers were centralized in him. The Sultan was considered to be the deputy of God, and it was the duty of the Sultan to enforce the divine laws mentioned in the Holy Quran. The Iqta system was abolished by Alauddin Khilji, who also brought most of the Iqta land back to the Khalis land.

Judicial Department

The highest judicial authority of the Sultanate was the Sultan, although there was a separate judicial department named Diwan-e-Qaza, headed by an officer named Quazi.

Revenue Administration

The taxation policy of the Khilji Dynasty was based on the Hanafi School of thought, which prescribed five kinds of taxes:

- Zakat: Religious tax is paid by Muslims for the benefit and welfare of Muslims. The rate was 2.5% of the income on the property.
- Kharaj: Land revenue tax charged generally at the rate of 1/10 of the agricultural produce payable in cash or kind (Alauddin Khilji only accepted payment in cash)
- Khams: The state's share of the booty acquired during the course of the war. The rate was 1/5 of the war booty.
- Jizya: It was a tax levied on non-Muslims as a security tax.
- Ushar: It was the land tax that was only collected from the Muslim peasants.

13.15 LITERATURE

Persian was the official language of the Khilji dynasty. Court chronicles featuring the stories of Sultans were an important feature of literature during the Sultanate period. Tahkik-i-Alai was written by Amir Khusrou, based on Alauddin Khilji. Khazain-ul-Fatuh was a great work of Amir Khusrou, dealing with the Military conquests of Alauddin Khilji.

Religion

Sultans of the Khilji dynasty were followers of the Sunni Islam religion. Non-Muslims faced oppression and were liable to pay Jizya tax. Indian Muslims also faced discrimination in general, but during the period of the Khilji Dynasty, Indian Muslims and converted Muslims rose to prominent positions.

The Khilji dynasty time period was short termed (1290-1320). But during this short time period, the dynasty left a lasting impact on not only the socio-economic and cultural aspects of India but also on the administrative aspects as well. Alauddin Khilji expanded the territorial boundary of the Sultanate to the southern state of Madurai. Alauddin also introduced various reforms which later on became the backbone of the revenue, market, and military administration of not only the later dynasties of the Delhi Sultanate but also for the Mughal and the Sur empire, along with the other independent regional kingdoms of the Indian Subcontinent.

13.16 THE TUGHLAQ DYNASTY(1320-1413)

Tughlaq Dynasty is also known as Tughluq or Tughluk dynasty. It was a Muslim dynasty of Indo-Turkic origin. It was one of the most important dynasties that ruled over the Delhi Sultanate. It ruled medieval India from 1320 AD to 1414 AD. The Tughlaqs took over the reins from Mubarak Shah, the last ruler of the Khilji Dynasty.

The Tughlaq Dynasty was founded by Ghiyas-ud-din Tughlaq. He founded the city of Tughlaqabad, now known as Tughlaqabad Fort, in 1321 AD. His son Jauna Khan (known as Muhammad-bin-Tughlaq) re-established authority on Warangal and Madurai.

Nasiruddin Mahmud Shah was the last ruler of the Tughlaq dynasty. The establishment of factories, known as karkhanas, hastened economic development, while the presence of irrigated canals enhanced agricultural activities. This led to a surge in both inland and maritime trade, expediting the pace of urbanization. The growth of urban centers was accompanied by the proliferation of schools, mosques, and public buildings.

13.16.1 MUHAMMAD-BIN-TUGHLAQ

Muhammad-bin-Tughlaq was the most famous ruler of the Tughlaq Dynasty. He is credited to be the only sultan to receive literary, religious, and philosophical education. He knew both Arabic and Persian and had comprehensive knowledge of logic, astronomy, philosophy, physical science, and mathematics.

13.16.1 Reforms

- Muhammad-bin-Tughlaq shifted the capital from Delhi to Devagiri and back to Delhi.
- Token currency: One of Muhammad bin Tughlaq's ambition was to reform the coinage. He issued coins of copper and brass which were to exchange as equal with silver and gold. The idea of a token currency is known to everyone in the modern world, but it was a novelty in medieval times.
- Built the Adilabad fort and the city of Jahanpanah. He maintained good relations with foreigners and also received a Chinese envoy.
- The agrarian measures of Muhammad bin Tughlaq, epidemics, and a famine which lasted for six to seven years and affected large parts of the doab and Malwa, created serious public distress, and a widespread peasant uprising.

The failure of these experiments have affected the public reputation of the Sultan, as also his treasury.

13.17 FIROZ TUGHLAQ

Firoz Tughlaq was the son of Ghiyas-ud-din Tughlaq's younger brother. He was of Turko-Indian origins as his mother was a Hindu princess. He is termed as a reluctant and mild ruler but ruled for 37 years.

The long reign of Firuz Tughlaq (1351-88), a cousin of Muhammad Tughlaq, success is a watershed in the history of the Delhi sultanate. Firuz Tughlaq tried to revive the tradition of a state based on benevolence, and the welfare of the people which had been sought to be established by Jalaluddin Khalji. Firuz pursued a policy of conciliation, of trying to win over the sections—nobles, administrators, soldiers, clergymen, peasants etc. which had been alienated by Muhammad bin Tughlaq for one reason or another. After a number of military expeditions, which were not significantly successful, Firuz gave up warfare, and made the state more an instrument of development and welfare.

Firoz Shah Tughlaq worked majorly for the development of infrastructure in his kingdom. Firuz founded the city of Hissar-Firuz (modern Hissar), and decided to dig two canals to bring water to the city from the Sutlaj and the Jamuna. These canals which were about 100 miles long, joined together near Karnal and provided plenty of water to the city of Hissar.

Besides canals, Firuz also built many dams (bunds) for purposes of irrigation. He was also very fond of planting orchards, and is supposed to have planted 1200 gardens around Delhi, after paying the price to those in whose property or tax-free (Inam) lands they lay. The gardens included 30 which had been commenced by Alauddin. We are told that most of the orchards grew black and white grapes and also dry fruits, and that the sultan's income from these was 180,000 tankas.

- Diwan-i-Khairat: Office for charity
- Diwan-i-Bundagan: Department of slave
- Sarais (Rest House): For the benefit of merchants and other travellers
- Four New Towns: Firozabad, Fatehabad, Jaunpur and Hissar
- Firoz Tughlaq constructed many wells and dug irrigation canals.
- He started Diwan-i-Istibqaq to provide financial aid to the poor.
- He also established Diwan-i-Kherat (Marriage Bureau),
- Dar- ul-Shafa (Hospitals), and an Employment Bureau.

Taxes imposed under Firoz Shah Tughlaq:

- Kharaj: Land tax which was equal to one-tenth of the produce of the land
- Zakat: Two and a half percent tax on property realized from Muslims
- Kham: One-fifth of the booty captured (four-fifth was left for the soldiers)
- Other Taxes: The irrigation tax, garden tax, octroi tax and the sales tax

13.18 FALL OF THE TUGHLAQ DYNASTY

After the death of the Firoz Tughlaq in 1388, the Tughlaq empire started disintegrating as the future rulers were minor and also proved to be inefficient in their rule. The Gujarat, Malwa, and Sharqi (Jaunpur) kingdoms broke away from Sultanate. In 1394, Hindus in Lahore demanded independent rule. The then-ruler Muhammed Shah made preparations along with his son Humayun to quell the rebellion. But the emperor died, followed by the assassination of his son.

SAYYID DYNASTY:

Sayyid Dynasty was founded by Khizr Khan in 1414 A.D, and the rule of this dynasty ended when Ala-ud-din Shah was the ruler. The Sayyid Dynasty was founded by Khizr Khan. After the Mamluk, Khilji as well as Tughlaq dynasties, the Sayyid Dynasty was established, and successfully ruled the Delhi Sultanate for 37 years from 1414 to 1451 AD. The Sayyid Dynasty was ruled by a number of four rulers, named Khizr Khan, Mubarak Shah, as well as Muhammad Shah, and the last ruler named Alauddin Alam Shah.

The rulers of the Sayyid Dynasty believed that they had the divine birthright to rule and thus asserted their power to the throne. They claimed to belong from the direct lineage of Islam's founder Prophet Muhammad who belonged to the Quraish Tribe. Since Khizr Khan was a Sayyid, the dynasty is called the Sayyid Dynasty.

The Sayyid Dynasty was succeeded by the Lodi Dynasty which was the last ruling dynasty of Delhi Sultanate. Allegedly, Ala-Ud-Din Alam Shah willingly gave away the kingdom to Bahlol Lodi and went to Budaun where he breathed his last.

13.19 LODI DYNASTY:

Lodi Dynasty was an Afghan dynasty and the fifth and the last dynasty of the Delhi Sultanate in India. It ruled from 1451 to 1526. The founder of Lodi dynasty was founded Bahlul Lodhi, Sikander, and Ibrahim Lodi, last ruler.

BAHLUL LODI (1451-1489 A.D.)

The Lodi Dynasty was founded by Bahlul Lodi. He reigned between 1451 and 1489. Malik Sultan Shah Lodi, the governor of Sirhind in Punjab, India, was his uncle and he was his son-in-law. He was a courageous soldier and a noble Afghan. Bahlul Lodi won over Afghans by giving them Jagir and treating them as friends. He died in 1489 AD. Sikander Lodhi, his son, succeeded to the throne following his death.

SIKANDER LODHI (1489-1517 A.D.)

Sikander Lodhi was the second child of Bahlul Lodi, the oldest child was Barbak Shah. Sikander Lodi ruled between 1489 to 1517 AD. In 1489, he assumed the throne under the name Sikander Shah. In 1504, he established Agra. Sikander Lodi was a generous supporter of music, literature, and the arts. He embellished the city of Agra with magnificent and enormous forts and structures. During his reign, a musical note known as Lahjat-I- Sikander shahi was created. Sikander Lodi passed away in 1517. Ibrahim Lodi, his youngest son, took control of the kingdom.

Works of Sikandar Lodi

- Establishment of Agra City in 1503 AD and shift of capital from Delhi to Agra in 1506 AD.
- He attempted to restore the Delhi Sultanate by establishing authority over the kings of Bengal, Bihar, Chandairi, Awadh, and Bundelkhand.
- Land Measurement Scale: Use of Gaje Sikandari as an authentic scale.
- Several attempts made to capture Gwalior fort and was defeated every time by Raja Mansingh.
- Jaziya Tax: Sikandar Lodi forced Jaziya tax upon the Hindus

IBRAHIM LODHI (1517-1526 A.D.)

Ibrahim Lodi was the youngest son of Sikander Lodi. He ascended the throne of the Lodi dynasty after the death of Sikander Lodhi. He served as the last sultan of Delhi and the Lodi dynasty. Ibrahim Lodi reintroduced the dual system of government after encountering fierce opposition from Afghan lords. Babur's troops routed him and killed him at the first Battle of Panipat, establishing the huge Mughal Empire of India.

QUESTIONS :SHORTS & ESSAY

Short Questions

1. Iqta
2. Khalisa
3. Turk Invasion
4. Qutbuddin Aibak
5. Art and Architecture under Sultans

Essay Questions

1. What is the significance of Tarain Battles? Discuss.
2. . What were the causes of failure of Rajputs during Turkish invasions?
3. What are causes which helped Turks in their success. Elaborate
2. Write on Razia Sultan and her works.
3. Mention different reforms brought by Allauddin Khilji.
4. What were the works of Ferozshah Tughluq? Explain.
5. Focus on the activities of Sayyid and Lodis rule.

CHAPTER 14

BHAKTI AND SUFI MOVEMENTS - COMPOSITE CULTURE

14.1 INTRODUCTION

The establishment of the Sultanate of Delhi and existing dynasties rule coincided with many widespread socio-religious movements in various parts of the country drawing upon the concepts of bhakti and sufism. Bhakti is a religious concept means devotional surrender to a personally conceived supreme God for attaining salvation. The Bhakti movement which stressed mystical union of the individual with God had been at work in India long before the arrival of the Turks.

The idea of the adoration of a personal God seems to have developed with the growing popularity of Buddhism. During the early centuries of the Christian era, under Mahayana Buddhism, the Buddha began to be worshipped in his 'gracious' (avalokita) form.

The Bhakti movement arose due to feudal tyranny and Rajput-Brahmin dominance. The elements of revolutionary opposition to feudalism can be found in the verses of the bhakti saints ranging from Kabir and Nanak to Chaitanya and Tulsidas. It is in this context that often medieval bhakti movements are seen as Indian counterpart of the Protestant Reformation in Europe. The advent of Islam and the establishment of Turkish political hegemony eroded the power and prestige of the Brahmins. Thus the stage was set for the emergence of nonconformist movements with anti-caste and anti-Brahmanical ideology.

14.2 THE OBJECTIVES

- ♦ Understand why Bhakti and Sufi Movement emerged
- ♦ Highlight the preachings
- ♦ Features of Composite culture

14.3 LEARNING OUTCOMES

- ♦ Personal monotheism practice
- ♦ Love and peace is way of life

- ♦ Brotherhood practice
- ♦ Opposed Varna System
- ♦ Developed Syncretic Culture
- ♦ Development of Languages

14.4 BHAKTI MOVEMENT IN SOUTH INDIA:

The development of popular Bhakti took place in south India also between the seventh and the twelfth century. The Saiva Nayanars and the Vaishnavite Alvars disregarded the austerities preached by the Jains and the Buddhists and preached personal devotion to God as a means of salvation. They disregarded the rigidities of the caste system and carried their message of love and personal devotion to God to various parts of south India by using the local languages.

These saint-poets simultaneously resisted the domination of the orthodox Brahmins by making bhakti accessible to all without any caste and sex discrimination. The ideological and social foundations of caste system were not challenged by the South Indian saint poets. As a result, the bhakti movement of the south in the long run strengthened that hierarchical system rather than weakening it.

Ultimately after the movement reached its zenith in the 10th century, it was gradually incorporated by the traditional Brahmanical religion. The growing classes of urban artisans were attracted towards the monotheistic movement because of its egalitarian ideas as they were now not satisfied with the low status accorded to them in traditional Brahmanical hierarchy. The monotheists followed a path which was independent of both dominant religions of the time-Hinduism and Islam.

14.5 BHAKTI MOVEMENT IN NORTH INDIA:

People were no longer satisfied with a religion which only emphasized ceremonies and forms. They wanted a religion which could satisfy both their reason and emotions. It was due to these factors that the Bhakti movement became a popular movement in north India during the fifteenth and sixteenth centuries. The transmission of the ideas of the Bhakti saints from south to north India was a slow and long drawn-out process. From 13th to 15th century many popular socio-religious movements flourished in North and East India and Maharashtra. Emphasis on bhakti and religious equality characterized these movements.

Namadeva is said to have travelled far and wide and engaged in discussions with the Sufi saints at Delhi. Ramananda, who was a follower of Ramanuja, was born at Prayag (Allahabad) and lived there and at Banaras. Namdeva taught his doctrine of Bhakti to all the four varnas, and disregarded the ban on people of different castes cooking together and sharing their meals. He enrolled disciples

from all castes, including the low castes. Thus among his disciples was Ravidas, who was a cobbler by caste; Kabir, who was a weaver; Sena, who was a barber; and Sadhana, who was a butcher. Namadeva was equally broad-minded in enrolling his disciples.

As a modern historian, Dr. Tara Chand, says: 'The mission of Kabir was to preach a religion of love which would unite all castes and creeds. He rejected those features of Hinduism and Islam which were against this spirit and which were of no importance for the real spiritual welfare of the individual.' Kabir strongly denounced the caste system, especially the practice of untouchability, and emphasized the fundamental unity of man. He was opposed to all kinds of discrimination between human beings, whether on the basis of castes, or religion, race, family or wealth. His sympathies were decidedly with the poor with whom he identified himself. However, he was not a social reformer, his emphasis being reform of the individual under the guidance of a true guru or teacher.

Like Kabir, Nanak laid emphasis on the one God, by repeating whose name and dwelling on it with love and devotion one could get salvation without distinction of caste, creed or sect. he strongly denounced idol worship, pilgrimages and other formal observances of the various faiths. He advocated a middle path in which spiritual life could be combined with the duties of the householder. Meerabai was devotee of personal god.

14.6 SUFISM

The Sufis emerged in Islam at a very early stage. Most of them were highly spiritual persons who were disgusted by the vulgar demonstration of wealth and degeneration of morals in the aftermath of Islam's politico-military triumph. The term Sufi originated from the Persian word Suf meaning coarse wool. The Islamic mystics of Central and West Asia used to wear a long garment (khirqa) manufactured by Suf which caused constant pinching.

Sufism was an essentially quietist movement based on love, devotion and contemplation gradually became inclined towards ecstatic love with the potentiality to challenge existing social norms, religious beliefs and practices. Some of the Sufis were fond of musical gatherings (sama) in which a state of ecstasy was created. The Chishti Sufis were amongst earliest Islamic mystic migrants to South Asia. This Sufi Silsilah tried to appropriate various aspects of Indian cultural traditions, such as music, and became extremely popular in the subcontinent. They supported sama.

In the thirteenth century, Delhi emerged as one of the major centres (markaz) of the Chishtis. Now many sufi saints epitomized India's composite culture in the sense that they had Hindu, Sikh and Muslim followers. Many Chisti and Qadiri Sufis believed in the policy of sulh-i-kul or 'peace with all'. Later on, Mughal Emperor Akbar could emerge as a great empire builder largely because of his capacity to translate this concept into practice. So offering patronage to some Sufis implied strengthening of the symbols of multi culturalism, thus many Sultans were able to win the confidence and loyalty of

the subject population who represented diverse linguistic and cultural backgrounds. Territories were divided between different pirs (leading sufis of different orders in such a way that Sufis of various orders could maintain a cordial relationship amongst themselves. The two most prominent Sufi orders in South Asia during the Sultanate period were:

1. The Chishti
2. The Suharwardi.

The Sufis were organized in 12 orders or silsilahs. A silsilah was generally led by a prominent mystic who lived in a khanqah or hospice along with his disciples. The link between the teacher or pir and his disciples or murids was a vital part of the Sufi system. Every pir nominated a successor or wali to carry on his work. The monastic organization of the Sufis, and some of their practices such as penance, fasting and holding the breath are sometimes traced to the Buddhist and yogic influence. Buddhism was widely prevalent in Central Asia before the advent of Islam, and the legend of the Buddha as a saintly man had passed into the Islamic legend.

14.6.1 THE CHISTI SAINTS

The Chishti saints laid emphasis on a life of simplicity, poverty, humility and selfless devotion to God. Many of them were so obsessed with the notion of poverty that they lived in mud covered thatched houses, wore patched clothes and encouraged prolonged fasting. The Chishtis flourished in Delhi and in the surrounding area, including Rajasthan, parts of Punjab and modern Uttar Pradesh, Bengal, Bihar, Malwa, Gujarat and later on the Deccan also experienced the waves of Sufi movement.

The Chishti order was established in India by Khwaja Muinuddin Chishti who came to India around 1192, shortly after the defeat and death of Prithvi Raj Chauhan. After staying for some time in Lahore and Delhi he finally shifted to Ajmer around 1206 A.D which was an important political centre and already had a sizable Muslim population. The most famous of the Chishti saints, however, were Nizamuddin Auliya and Nasiruddin Chiragh-i-Delhi. These early Sufis mingled freely with people of the lower classes, including the Hindus. They led a simple, austere life, and conversed with people in Hindawi, their local dialect.

Nizamuddin Auliya (d.1325A.D.), a chief successor of Baba Farid was the most illustrious Chishti saint of Delhi where he worked for fifty years during a period of great political turmoil characterized by the collapse of Balban's dynasty and the ascendancy of Alauddin Khalji, volatility following the demise of Alauddin Khalji and the rise of the Tughluqs.

The Chishti saints freely interacted with Hindu and Jain yogis and discussed with them various matters, particularly yogic exercises. Once being greatly impressed by the devotion of a group of Hindus, Nizamuddin Auliya remarked before his friend poet Amir Khusrau “Every community has its own path and faith, and its own way of worship.

After the death of Nasiruddin Chiragh-i-Delhi in the middle of the fourteenth century, the Chishtis did not have a commanding figure at Delhi. As a result, the Chishti saints dispersed, and extended their message to the eastern and southern parts of India.

Bijapur in the Deccan flourished as an important centre of the Chishtis from 1300A.D. to 1700A.D. Another important Sufi centre in the Deccan was Gulbarga which was graced by the presence of Bandanawaz Gisudaraz (d.1422A.D.), the famous Chishti saint, who migrated there from Delhi. Bidar also emerged as an important markaz (centre) of the Qadiri silsilah, many of whom were Arab migrants.

14.6.2 THE SUHRAWARDIS

The Suharwardi order entered India at about the same time as the Chishtis, but its activities were confined largely to the Punjab and Multan, Sind. The most well-known saints of the order were Shaikh Shihabuddin Suharwardi and Hamid-ud-Din Nagori.

The Suhrawardis accepted royal grants and believed that money was necessary to help the poor. They also put emphasis on the external forms of religion, i.e. namaz (prayer), roza (fasting), hajj (pilgrimage to Mecca) or zakat (charity).

Bahauddin Zakariya, the founder of the Suhrawardi silsilah in India. The Suhrawardi order had the credit to be the first Sufi order that was introduced to Bengal by Shaikh Jalaluddin Tabrizi (d.1225), a saint of India-wide fame.

Nevertheless, both helped the rulers in their own way by creating a climate of opinion in which people belonging to different sects and religions could live in peace and harmony. While Mecca remained the holy of holies, the rise of popular saints provided a useful point of veneration and devotion to the mass of Muslims within the country.

Thus during medieval era, the Bhakti and the Sufi saints had worked out in a remarkable manner a common platform on which people belonging to various sects and creeds could meet and understand each other. This was the essential background to the ideas of Akbar and his concept of tauhid or unity of all religions.

14.7 COMPOSITE CULTURE

The nature of the Hindu–Muslim relations and the cultural attitudes of the two, developed as composite culture. The term composite culture refers to the culture that developed due to the interaction of the Turks and the Indians. This culture was neither purely Persian nor entirely Indian, but a fusion of the best elements of the two. This culture is also known as Indo-Islamic culture.

Culturally medieval period marks the beginning of new stage in the growth of India's composite culture. It saw the introduction of new features in art and architecture of India and their diffusion to all parts of the country. The architecture that developed during this period was the result of the synthesis of the traditions of Central Asia and Persia with the pre-existing Indian styles.

During this time notable advances were made in the development of languages and literature. Two new languages-Arabic and Persian became a part of India's linguistic heritage. Historical writings for the first time became an important component of Indian literature. Under the influence of Persian, new forms of literature such as the ghazal were introduced. The period saw two great religious movements. The Bhakti and Sufi movement spread throughout the country.

These two movements played a leading role in combating religious exclusiveness and narrow -mindedness and in bringing the people of all communities together. Sikhism began to emerge as a new religion based on the teachings of Guru Nanak and other saints. The growth of a composite culture reached its highest point under the Great Mughals in the 16th and 17th centuries.

QUESTIONS : SHORTS & ESSAY

Short Questions

1. Bhakti
2. Chisti
3. Culture

Essay Questions

1. Write on Bhakti movement in India.
2. Discuss about Sufi movement in India.
3. How Composite culture developed in India? Explain.

CHAPTER 15

FOUNDATION OF MUGHAL DYNASTY AND POWER OF SUR EMPIRE

15.1 INTRODUCTION

The Mughal dynasty established a vast empire by implementing its political policies and increased its sphere of influence through land revenue system, economy, trade, cultural synthesis, social relations, religious policies, marvelous contribution to art and architecture. Thus in the history of medieval India, Mughal era is very significant to study in historical perspective.

15.2 THE OBJECTIVE

- ♦ Know about foundation of Mughal rule in India
- ♦ Rulers and administration
- ♦ Their policies and Tax collection
- ♦ Economy and Trade
- ♦ Contribution to Art and Architecture
- ♦ Cultural synthesis

15.3 LEARNING OUTCOMES

- ♦ Tactics for establishment of power
- ♦ Administration for welfare of state
- ♦ Policies for Generating Revenue
- ♦ Establishing industries and increasing trade
- ♦ Creativity -art and architectural forms
- ♦ Emerging new culture

The most important Mughal Rulers were:

- * Babur 1526 – 1530 CE
- * Humayun 1st Term: 1530 – 1540; (Suri Dynasty: 1540 – 1555) 2nd Term: 1555 – 1556 CE)
- * Akbar 1556 – 1605 CE
- * Jahangir 1605 – 1627 CE
- * Shah Jahan 1627 – 1658 CE
- * Aurangzeb 1658 – 1707 CE

15.4 THE BATTLE OF PANIPAT (20 APRIL 1526) AND THE FOUNDATION OF MUGHAL EMPIRE IN INDIA

The political situation in northwest India was suitable for Babur's entry into India. Sikandar Lodi had died in 1517, and Ibrahim Lodi had succeeded him. Ibrahim's efforts to create a strong, centralized empire had alarmed the Afghan chiefs as well as the Rajputs. One of the most powerful of the Afghan chiefs was Daulat Khan Lodi, the governor of the Punjab, who was almost an independent ruler.

A conflict with Ibrahim Lodi, the ruler of Delhi, was inevitable, and Babur prepared for it by marching towards Delhi. Ibrahim Lodi met Babur at Panipat with a force estimated at 100,000 men and 1000 elephants. Ibrahim Lodi had no idea of the strongly defended position of Babur. Despite these early setbacks, Ibrahim Lodi's army fought valiantly. The battle raged for two or three hours. Ibrahim Lodi fought to the last, with a group of 5000—6000 people around him. It is estimated that besides him, more than 15,000 of his men were killed in the battle.

The battle of Panipat is regarded as one of the decisive battles of Indian history. It broke the back of Lodi power, and brought under Babur's control the entire area up to Delhi and Agra. Thus the Mughal Empire was established after the defeat of Ibrahim Lodi. This ended the Delhi Sultanate rule and gave way to Mughal dynasty rule.

15.5 BABUR (1526 – 1530)

Babur, the first Mughal emperor laid the foundation of Mughal empire in India in 1526. He came to India from present day Uzbekistan and was a descendent of Emperor Timur and Chatgantai Turk. Babur was succeeded by his son Humayun in 1530, who unfortunately fell prey to political unrest, and his life took many unexpected turns. Dethroned by an Afghan, Sher Khan (Sher Shah), Humayun took refuge in the court of the Safavid Persian ruler, Shah Tahmasp.

Babur introduced a new concept of the state which was to be based on the strength and prestige of the Crown, absence of religious and sectarian bigotry, and the careful fostering of culture and the fine arts. He thus provided a precedent and a direction for his successors.

Babur's advent into India was significant from many points of view. For the first time since the downfall of the Kushan empire, Kabul and Qandhar became integral parts of an empire comprising north India. Since these areas had always acted as staging places for an invasion of India, by dominating them Babur and his successors were able to give to India security from external invasions for almost 200 years. Economically also, the control of Kabul and Qandhar strengthened India's foreign trade since these two towns were the starting points for caravans meant for China in the east, and the Mediterranean seaports in the west. Thus, India could take a greater share in the great trans-Asian trade.

Thus, Babur introduced a new concept of the state which was to be based on the strength and prestige of the Crown, absence of religious and sectarian bigotry, and the careful fostering of culture and the fine arts. He thus provided a precedent and a direction for his successors.

15.6 HUMAYUN

Humayun succeeded Babur in December 1530 at the young age of 23. He had to grapple with a number of problems left behind by Babur. The administration had not yet been consolidated, and the finances were precarious. The Afghans had not been subdued, and were nursing the hope of expelling the Mughals from India. Humayun had to deal with the rapid growth of the power of the Afghans in the east, and the growing power and sweep of Bahadur Shah, the ruler of Gujarat. The major cause of Humayun's failure against Sher Khan was his inability to understand the nature of the Afghan power.

Humayun showed himself to be a competent general and politician, till his ill-conceived Bengal campaign. In both the battles with Sher Khan, the latter showed himself to be a superior general. Humayun's life was a romantic one. He went from riches to rags, and again from rags to riches. Humayun spent his time in building a new city at Delhi, which he named Dinpanah.

In 1555, following the breakup of the Sur empire, he was able to recover Delhi. But he did not live long to enjoy the fruits of the victory. He died from a fall from the first floor of the library building in his fort at Delhi. His favourite wife built a magnificent mausoleum for him near the fort. This building marks a new phase in the style of architecture in north India, its most remarkable feature being the magnificent dome of marble.

15.7 SHER SHAH AND THE SUR EMPIRE (1540–55)

Sher Shah ascended the throne of Delhi at the age of 54 in 1540. His original name was Farid and his father was a small jagirdar at Jaunpur. Farid acquired sound administrative experience by looking after the affairs of his father's jagir. Following the defeat and death of Ibrahim Lodi and the confusion in Afghan affairs, he emerged as one of the most important Afghan sardar. The title of Sher Khan was given to him by his patron for killing a tiger (sher) or, for services rendered. Soon, Sher Khan emerged as the right-hand of the ruler of Bihar, and its master in all but name. This was before the death of Babur. The rise of Sher Khan to prominence was, thus, not a sudden one.

As a ruler, Sher Shah ruled the mightiest empire which had come into existence in north India since the time of Muhammad bin Tughlaq. His empire extended from Bengal to the Indus, excluding Kashmir. In the west, he conquered Malwa, and almost the entire Rajasthan. The Sur Empire may be considered in many ways as a continuation and culmination of the Delhi Sultanate, the advent of Babur and Humayun being in the nature of an interregnum. Amongst the foremost contributions of Sher Shah was his re-establishment of law and order across the length and breadth of his empire.

15.7.1 CONTRIBUTION OF SHER SHAH

Amongst the foremost contributions of Sher Shah was his re-establishment of law and order across the length and breadth of his empire. He dealt sternly with robbers and dacoits, and with zamindars who refused to pay land revenue or disobeyed the orders of the government. We are told by Abbas Khan Sarwani, the historian of Sher Shah, that the zamindars were so cowed down that none of them dared to raise the banner of rebellion against him, or to molest the travellers passing through their territories.

Sher Shah paid great attention to the fostering of trade and commerce and the improvement of communications in his kingdom. Sher Shah restored the old imperial road called the Grand Trunk Road, from the river Indus in the west to Sonargaon in Bengal. He also built a road from Agra to Jodhpur and Chittor, evidently linking up with the road to the Gujarat seaports. He built a third road from Lahore to Multan. Multan was at that time the staging point for caravans going to West and Central Asia. For the convenience of travelers, Sher Shah built a sarai at a distance of every two kos (about eight km) on these roads.

Sher Shah built at large, sarais in all according to sources. Some of these still exist, which shows how strong they were. His roads and sarais have been called 'the arteries of the empire'. They helped in quickening trade and commerce in the country. Many of the sarais developed into market-towns (qasbas) to which peasants flocked to sell their produce. The sarais were also used as stages for the news service or dak-chowki.

Sher Shah also introduced other reforms to promote the growth of trade and commerce. In his entire empire, customs duty for goods were paid only at two places: goods produced in Bengal or imported from outside paid customs duty at the border of Bengal and Bihar at Sikrigali, and goods coming from West and Central Asia paid customs duty at the Indus. No one was allowed to levy customs at roads, ferries or towns anywhere else. Duty was paid a second time at the time of sale of goods.

The same law was applied in cases of murders on the roads. It was a barbarous law to make the innocent responsible for the wicked but it seems to have been effective. In the picturesque language of Abbas Sarwani, ‘a decrepit old woman might place a basketful of gold ornaments on her head and go on a journey, and no thief or robber would come near her for fear of the punishment which Sher Shah inflicted.’

The currency reforms of Sher Shah also helped in the growth of commerce and handicrafts. He struck fine coins of gold, silver and copper of uniform standard in place of the earlier debased coins of mixed metal. His silver rupee was so well executed that it remained a standard coin for centuries after him. His attempt to fix standard weights and measures all over the empire were also helpful for trade and commerce.

Sher Shah did not make many changes in the administrative divisions prevailing since the Sultanate period. A number of villages comprised a pargana. The pargana was under the charge of the shiqdar, who looked after law and order and general administration, and the munsif or amil who looked after the collection of land revenue. Accounts were maintained both in Persian and the local languages (Hindavi). Above the pargana was the shiq or sarkar under the charge of the Shiqdar-i-Shiqdaran or faujdar and a Munsif-i-Munsifan. It seems that only the designations of these officers were new since both pargana and sarkar were units of administration.

Sher Shah paid special attention to the land revenue system, the army, and justice. With the help of a capable team of administrators, he toned up the entire system. Sher Shah insisted on measurement of the sown land. A crop rate (called ray) was drawn up, laying down the state’s share of the different types of crops. This could then be converted into cash on the basis of the prevailing market rates in different areas. The share of the state was one-third of the produce.

The lands were divided into good, bad and middling. Their average produce was computed, and one-third of it became the share of the state. The peasants were given the option of paying in cash or kind, though the state preferred cash.

The areas sown, the type of crops cultivated, and the amount each peasant had to pay was written down on a paper called patta and each peasant was informed of it. No one was allowed to charge from the peasants anything extra. Even the rates which the members of the measuring party were to get for their work were laid down. In order to guard against famine and other natural calamities, a cess at the rate of two and a half seers per bigha was also levied.

Sher Shah was very solicitous for the welfare of the peasantry. He used to say, 'The cultivators are blameless, they submit to those in power, and if I oppress them they will abandon their villages, and the country will be ruined and deserted, and it will be a long time before it again becomes prosperous.' Since there was plenty of land available for cultivation in those days, the desertion of villages by the peasants in case of oppression was a real threat and helped in putting a limit on the exploitation of the peasants by the rulers.

Sher Shah set up a strong army in order to administer his vast empire. He dispensed with tribal levies under tribal chiefs, and recruited soldiers directly, after verifying their character. Every soldier had his descriptive roll (chehra) recorded, and his horse branded with the imperial sign so that horses of inferior quality may not be substituted. Sher Shah seems to have borrowed this system, known as the dagh (branding) system, from the military reforms of Alauddin Khalji. The strength of Sher Shah's personal army is put at 1,50,000 cavalry and 25,000 infantry armed with matchlocks or bows, 5,000 elephants and a park of artillery. He set up cantonments in different parts of the empire and a strong garrison was posted in each of them.

Sher Shah placed considerable emphasis on justice. He did not spare oppressors whether they were high nobles, men of his own tribe or near relations. Qazis were appointed at different places for justice but, as before, the village panchayats and zamindars also dealt with civil and criminal cases at the local level.

Sher Shah also built a new city on the bank of the Yamuna near Delhi. The only survivor of this is the Old Fort (Purana Qila) and the fine mosque within it. Sher Shah also patronized the learned men. Some of the finest works in Hindi, such as the Padmavat of Malik Muhammad Jaisi, were completed during his reign. Thus, the state under the Surs remained an Afghan institution based on race and tribe. A fundamental change came about only with the emergence of Akbar.

QUESTIONS : SHORTS & ESSAY

Short Questions

1. First Battle of Panipat
2. Humayun
3. Land Revenue under Sher Shah
4. Currency under Sher Shah

Essay Questions

1. How Mughal Empire established in India? Explain.
2. Write on Administration of Sher Shah.
3. In which way Sher Shah contributed to India? Discuss.

CHAPTER 16

AKBAR AND CONSOLIDATION OF MUGHAL ADMINISTRATION (1556-1605) - JAHANGIR - SHAHJAHAN -AURANGAZEB AND THEIR CONTRIBUTIONS

16.1 INTRODUCTION

The Mughal rule re-established by Akbar and strengthened administration with added policies and activities followed by Jahangir, Shahjahan and Aurangazeb and their contributions in art and architecture which is world famous and become part of UNESCO Heritage.

16.2 THE OBJECTIVES

- ♦ Understanding Re-establishment of Mughal rule
- ♦ Policies and impact
- ♦ Nobles and Zamindars
- ♦ Language, Literature and Music
- ♦ Art and Architectural developments

16.3 LEARNING OUTCOMES

- ♦ Mechanism of consolidation of lost power
- ♦ Strengthening Administration, generating revenue and agrarian policies
- ♦ Deccan and religious policies implementation
- ♦ Musical instruments and ragas
- ♦ Food and Dishes, variety of sweets
- ♦ Paintings - Miniature and
- ♦ Calligraphy - art of writing
- ♦ Architecture - Forts and Marble monuments

16.4 AKBAR (1556-1605)

Akbar (1556-1605), grandson of Babur, pursued innovative policies and became the most outstanding Mughal ruler. Akbar expanded Babur's empire. Akbar was crowned at Kalanaur in 1556 at the young age of thirteen years and four months. Akbar succeeded to a difficult position. The Afghans were still strong beyond Agra, and were regrouping their forces under the leadership of Hemu for final strength.

The threat from the side of Hemu was considered the most serious. The area from Chunar to the border of Bengal was under the domination of Adil Shah, a nephew of Sher Shah. Hemu, who had started life as a superintendent of the markets under Islam Shah, had rapidly risen under Adil Shah. He had not lost a single one of the twenty-two battles in which he had fought.

16.5 SECOND BATTLE OF PANIPAT (5 November 1556)

Adil Shah had appointed Hemu, the wazir with the title of Vikramajit, and entrusted him with the task of expelling the Mughals. Hemu captured Agra, and with an army of 50,000 cavalry, 500 elephants and a strong artillery, he marched upon Delhi.

The battle between the Mughals and the Afghan forces led by Hemu, took place once again at Panipat on (5th November 1556). Although Hemu's artillery had been captured earlier by a Mughal detachment, the tide of battle was in favour of Hemu, but when an arrow hit him in the eye and he fainted. The leaderless Afghan army was defeated, Hemu was captured and executed. Thus, Akbar had virtually to reconquer his empire.

16.6 EXPANSION OF EMPIRE UNDER AKBAR

The territories of Mughal empire expanded under Akbar by including Malwa, Narmada Valley, northern parts of Madhya Pradesh, major part of Rajasthan, Gujrat, Bengal and Bihar.

16.6.1 ADMINISTRATION UNDER AKBAR

Under Akbar administration saw an advancement and it gave way to the consolidation of Mughal empire.

16.6.2 LAND REVENUE ADMINISTRATION.

One of the most important problem faced by Akbar was the system of land revenue administration. After returning from Gujarat (1573), Akbar paid personal attention to the land revenue system. Officials called karoris were appointed all over north India. They were responsible for the

collection of a crore of dams (Rs 2,50,000), and also checked the facts and figures supplied by the qanungos. On the basis of the information provided by them regarding the actual produce, local prices, productivity, etc., in 1580, Akbar instituted a new system called the dahsala.

Under Dahsala system, the average produce of different crops as well as the average prices prevailing over the last ten (dah) years were calculated. One-third of the average produce was the state share. The state demand was, however, stated in cash. This was done by converting the state share into money on the basis of a schedule of average prices over the past ten years. Thus, the producer of a bigha of land under share was given in maunds. But on the basis of average prices, the state demand was fixed in rupees per bigha.

Later, a further improvement was made. Not only were local prices taken into account, parganas having the same type of productivity were grouped into separate assessment circles. Thus, the peasant was required to pay on the basis of local productivity as well as local prices.

16.6.3 ADVANTAGES OF DAHSALA SYSTEM

There were a number of advantages of this system. As soon as the area sown by the peasant had been measured by means of the bamboos linked with iron rings, the peasants as well as the state knew what the dues were. The peasant was given remission in the land revenue if crops failed on account of drought, floods, etc. The system of measurement and the assessment based upon it is called the zabti system. Akbar introduced this system in the area from Lahore to Allahabad, and in Malwa and Gujarat. The dahsala system was a further development of the zabti system.

The zabti system is associated with Raja Todar Mal, and is sometimes called Todar Mal's bandobast. Todar Mal was a brilliant revenue officer who had first served under Sher Shah. But he was only one of a team of brilliant revenue officials who came to the forefront under Akbar. The dahsala system was the result of their combined labours.

A number of other systems of assessment were also followed under Akbar. The most common and, perhaps, the oldest was called batai or ghallabakhshi. The peasants were allowed to choose between zabti and batai under certain conditions. In case of crops such as cotton, indigo, oil seeds, sugarcane, etc., the state demand was invariably in cash. Hence, these were called cash crops.

A third system which was widely used in Akbar's time was nasaq. It was a rough calculation of the amount payable by the peasant on the basis of what he had been paying in the past. The system meant rough appraisal both on the basis of the inspection of the crops and past experience, and thereby fixing the amount to be paid by the village as a whole. It is also called kankut, or estimation.

In fixing the land revenue, continuity of cultivation was taken into account. Land which remained under cultivation almost every year was called polaj. When it remained uncultivated it was called parati (fallow). Parati land paid at the full (polaj) rate when it was cultivated. Land which had been fallow for two to three years was called chachar, and banjar if longer than that.

16.6.4 CULTIVATION IMPROVEMENT UNDER AKBAR

Akbar was deeply interested in the improvement and extension of cultivation. He asked the amil to act like a father to the peasants. He was to advance money by way of loans (taccavi) to the peasants for seeds, implements, animals, etc., in times of need, and to recover them in easy installment. Akbar's settlement remained the basis of the land revenue system of the Mughal empire till the end of the seventeenth century.

16.6.5 MANSABDARI SYSTEM AND THE ARMY

Akbar need to expand his empire and maintain his hold over it and this is possible only with a strong army. For this purpose, it was necessary for him to organize the nobility as well as his army. Akbar realized both these objectives by means of the mansabdari system.

Under this system, every officer was assigned a rank (mansab). The lowest rank was 10, and the highest was 5000 for the nobles. Princes of the blood received higher mansabs. The mansab system under Akbar developed gradually. At first there was only one rank (mansab). From the fortieth year (1594—95), the ranks were divided into two—zat and sawar. The word zat means personal. It fixed the personal status of a person, and also the salary due to him. The sawar rank indicated the number of cavalymen (sawars) a person was required to maintain.

Apart from cavalymen, bowmen, musketeers (bandukchi), sappers and miners were also recruited in the contingents. The horses were classified into six categories, and the elephants into five according to quality, the number and quality of horses and elephants being carefully prescribed. This was so because horses and elephants of high breed were greatly prized and were considered indispensable for an efficient military machine. Cavalry and elephants, in fact, formed the main basis of the army in those days, though the artillery was rapidly becoming more important. The transport corps was vital for making the army more mobile.

16.6.6 ORGANIZATION OF GOVERNMENT

Akbar paid great attention to the organization of the central and provincial governments. Akbar reorganized the central machinery of administration on the basis of the division of power between various departments, and of checks and balances.

Akbar divided the empire into twelve subas in 1580. These were Bengal, Bihar, Allahabad, Awadh, Agra, Delhi, Lahore, Multan, Kabul, Ajmer, Malwa and Gujarat. A governor (subedar), a diwan, a bakhshi, a sadr, a qazi, and a waqia-navis were appointed to each of the provinces. Thus, orderly government based on the principle of checks and balances was extended to the provinces.

16.6.7 AKBAR'S RAJPUT POLICY

Akbar's relations with the Rajputs have to be seen against the wider background of Mughal policy towards the powerful rajas and zamindars of the country. Akbar's Rajput policy was combined with a policy of broad religious toleration. In 1564, he abolished the jizyah which was sometimes used by the ulama to humiliate non-Muslims and was often considered a symbol of Muslim domination and superiority. He had earlier abolished the pilgrim tax, and the practice of forcible conversion of prisoners of war.

Most of the leading Rajput rulers had accepted Akbar's suzerainty and paid personal homage to him. The rulers of Jaisalmer and Bikaner had also entered into matrimonial relations with Akbar. The only state which had steadfastly refused to accept Mughal suzerainty was Mewar. Moreover, by allowing a large measure of autonomy to the Rajput rajas, Akbar established an empire with those Rajput rajas who did not consider harmful to their best interests. The Rajput policy of Akbar proved beneficial to the Mughal state as well as to the Rajputs. The alliance secured to the Mughal empire the services of the bravest warriors in India. Akbar's Rajput policy was continued by his successors, Jahangir and Shah Jahan.

Thus, the political integration of north India had been achieved by the turn of the century, and the Mughals had started the penetration of the Deccan. But what was even more important, the cultural and emotional integration of the people within this vast empire had developed rapidly.

16.6.8 AKBAR'S RELIGIOUS POLICY

Akbar was deeply interested in religion and philosophy. In 1575, Akbar built a hall called Ibadat Khana or the Hall of Prayer at his new capital, Fatehpur Sikri. To this he called selected theologians, mystics and those of his courtiers and nobles who were known for their scholarship and intellectual attainments. Akbar discussed religious and spiritual topics with them.

After Akbar opened the Ibadat Khana to people of all religions— Christians, Zoroastrians, Hindus, Jains, even atheists. This broadened the discussions, and debates began. The debates in the Ibadat Khana had not led to a better understanding between different religions, but led to much bitterness, as the representatives of each religion denounced the others and tried to prove that their religion was superior to others.

Akbar wanted a band of nobles and others who would be personally loyal to him, and support him in his concept of a state based on sulh-i-kul, i-e. equal toleration of and respect to all sections, irrespective of their religious beliefs. Akbar tried to emphasize the concept of sulh-i-kul or peace and harmony among religions in other ways as well.

16.6.9 AKBAR'S SOCIAL REFORMS

Akbar also introduced a number of social reforms. He tried to stop sati, the burning of a widow, unless she herself, of her own free will, persistently desired it. Widow remarriage was also legalized. The age of marriage was raised to 14 for girls and 16 for boys. The sale of wines and spirits was restricted.

16.6.10 AKBAR'S EDUCATIONAL REFORMS

Akbar also revised the educational syllabus, laying more emphasis on moral education and mathematics, and on secular subjects such as agriculture, geometry, astronomy, rules of government, logic, history, etc. He also gave patronage to artists, poets, painters and musicians, so much so that his court became famous for the galaxy of renowned people known as the navaratna. Thus, under Akbar, the state became essentially secular, liberal and enlightened in social matters, and a promoter of cultural integration.

16.7 JAHANGIR (1605–27), SHAH JAHAN (1628–1658) - AND AURANGAZEB (1658 -1707) CE

Jahangir, the eldest son of Akbar, succeeded to the throne. Like Akbar, Jahangir realised that conquest would be lasting on the basis not of force but of securing the goodwill of the people.

By 1622, Jahangir had brought Malik Ambar to heel, patched up the long drawn out tussle with Mewar, and pacified Bengal. Jahangir was still fairly young (51), and a long era of peace seemed to be ahead. But the situation was changed radically by two developments—the Persian conquest of Qandhar which was a blow to Mughal prestige, and the growing failure of Jahangir's health which unleashed the latent struggle for succession among the princes, and led to jockeying for power by the nobles. These developments pitch-forked Nur Jahan into the political arena.

16.7.1 NUR JAHAN

Jahangir's meeting with Nurjahan in the Meena Bazar. Jahangir married Nur Jahan in 1611. Her family was a respectable one, and her father, Itimaduddaula, rose to the office of the chief diwan. Other members of the family also benefited from this alliance, their mansabs being augmented. Itimaduddaula proved to be able, competent and loyal, and wielded considerable influence in the

affairs of the state till his death ten years later. Nur Jahan's brother, Asaf Khan, was also a learned and able man. He was appointed the khan-i-saman, a post reserved for nobles on whom the emperor had full confidence. He married his daughter to Khurram (Shah Jahan). Nur Jahan formed a group or 'junta' known as Nur Jahan, 'junta' which 'managed' Jahangir so that without its backing and support no one could advance in his career.

Coins were issued in Nur Jahan's name, and she was given the title of Badshah Begum. Important nobles used to call on her to apprise her of events, and to secure her intervention with the emperor. She dominated the royal household and set new fashions based on Persian traditions. On account of her position, Persian art and culture acquired great prestige at the court.

Nur Jahan was the constant companion of Jahangir, and even joined him in his hunting expeditions since she was a good rider and a sure shot. As such, she could influence Jahangir, and many people approached her to mediate with the king on their behalf. Under Mughal rule, no woman had reached such an important position earlier.

16.7.2 SHAH JAHAN (1628–58)

Shah Jahan was one of the best rulers of the Mughal dynasty. He had the ability to give the empire a new direction. **Shah Jahan** had remarkable military skills that made him a potential ruler even when he was a prince. He could defeat Mewar, the state of the Rajputs which his grandfather Akbar could not defeat. It needs to be considered that **Shah Jahan** was an able prince who had already governed Bengal, Deccan, Gujrat, Delhi, and Bihar before he succeeded to the throne as a king. He played a significant role in building the military of the empire by providing the soldiers with effective training. He also took the initiative to produce armaments that were required for warfare.

Probing into his personal life, it will be observed that **Shah Jahan** married many times which was the tradition during his time. He loved Arjumnad Banu the most that is popularly known as **Mumtaz Mahal**. Arjana Banu died while giving birth to their child in 1631. Aurangzeb was the son of Shah Jahan, who ruled the Mughal Empire till his downfall in the end which brought an end to the splendor of the Mughal Empire. It is known that Shah Jahan was nursed by the eldest daughter of **Mumtaz Mahal** while she shared confinement with him for 8 long years.

16.7.3 FOREIGN POLICY

Shah Jahan's reign (1628–58) was full of many-sided activities. The most powerful empire in West Asia at the time was that of the Ottoman Turks. The Ottoman threat from the west made the Persians keen to befriend the Mughals, the Mughals were chary of a closer relationship with Turkey

since they were not prepared to countenance the claim to superiority made by the Turkish sultan as successor to the caliph. These were some of the factors which shaped the foreign policy of the Mughals.

Secondly, the Mughals insisted on relations of equality with leading Asian nations of the time, both with the Safavids, who claimed a special position by virtue of their relationship with the Prophet, and with the Ottoman sultans who had assumed the title of Padshah-i-Islam and claimed to be the successors of the caliph of Baghdad.

Thirdly, the Mughals used their foreign policy to promote India's commercial interests. Kabul and Qandhar were the twin gateways of India's trade with Central Asia.

16.7.4 ADMINISTRATION

The administrative machinery and revenue system developed by Akbar was maintained under Jahangir and Shah Jahan with minor modifications. Important changes were, however, effected in the functioning of the mansabdari system.

The Mughals favoured mixed contingents, with men drawn in fixed proportions from Irani and Turani Mughals, Indian Afghans and Rajputs. This was to break the spirit of tribal or ethnic exclusiveness. The mansabdari system of the Mughals was a complex system. Its efficient functioning depended upon a number of factors, including the proper functioning of the *dagh* (branding) system and of the *jagirdari* system.

16.7.5 THE MUGHAL ARMY

The cavalry was the principal arm of the Mughal army and the mansabdars provided the overwhelming proportion of it. In addition to the mansabdars, the Mughal emperors used to entertain individual troopers, called *ahadis*. The *ahadis* have been called gentlemen-troopers and received much higher salaries than other troopers. The emperors maintained a corps of royal bodyguards (*walashahis*) and armed palace guards. They were cavalrymen but served on foot in the citadel and the palace.

The footmen (*piyadgan*) formed a numerous but miscellaneous body. Many of them consisted of matchlock-bearers (*banduqchi*) and received salaries ranging between three and seven rupees a month. This was the infantry proper. But the foot soldiers also included porters, servants, news runners, swordsmen, wrestlers and slaves.

The Mughal emperors had a large stable of war elephants, and also a well organised park of artillery. The artillery consisted of two sections—heavy guns which were used for defending or

assaulting forts; these were often clumsy and difficult to move. The second was the light artillery which was highly mobile and moved with the emperor whenever he wanted.

The Mughals, including the Asian powers, except Turkey and the Sultanate of Oman, were deficient in the naval sphere, particularly in the field of sea-warfare. The army as a whole, particularly the cavalry, was closely linked with the jagirdari system which, in turn, was based on the feudal system of land relations prevalent in the country. Ultimately the strength and efficiency of one depended on the other.

16.8 AURANGZEB (1658-1707)

Aurangzeb ruled for almost 50 years. During his long reign, the Mughal empire reached its territorial climax. At its height, it stretched from Kashmir in the north to Jinji in the south, and from the Hindukush in the west to Chittagong in the east. Aurangzeb proved to be a hardworking ruler, and never spared himself or his subordinates in the tasks of government. His letters show the close attention he paid to all affairs of the state.

16.8.1 AURANGAZEB'S RELIGIOUS POLICY

Aurangzeb's religious policy should be seen in the social, economic and political context. Aurangzeb was orthodox in his outlook and tried to remain broadly within the framework of the Islamic law. But this law had developed outside India under vastly different circumstances, and could hardly be applied rigidly to India. His failure to respect the susceptibilities of his non-Muslim subjects on many occasions, his enunciation of a policy which led to the destruction of many temples of old standing, and re-imposition of jizya as laid down by the Islamic law did not help him to rally the Muslims to his side, or to generate a greater sense of loyalty towards a state based on Islamic law.

16.8.2 AURANGAZEB'S DECCAN POLICY

On coming to the throne, Aurangzeb had two problems in the Deccan: the problem posed by the rising power of Shivaji, and the problem of persuading Bijapur to part with the territories ceded to it by the treaty of 1636. The Mughals virtually marked time in the Deccan between 1668 and 1676. A new factor during the period was the rise to power of Madanna and Akhanna in Golconda.

After the downfall of Bijapur and Golconda, Aurangzeb was able to concentrate all his forces against the Marathas. During the period between 1690 and 1703, Aurangzeb stubbornly refused to negotiate with the Marathas. For five and half years, from 1700 to 1705, Aurangzeb dragged his weary and ailing body from the siege of one fort to another. Floods, disease and the Maratha roving bands took fearful toll of the Mughal army.

By 1706, Aurangzeb was convinced of the futility of his effort to capture all the Maratha forts. He slowly retreated to Aurangabad while an exulting Maratha army hovered around and attacked the stragglers. Thus, when Aurangzeb breathed his last at Aurangabad in 1707, he left behind an empire which was sorely distracted, and in which all the various internal problems were coming to a head.

16.9 DECLINE OF MUGHAL EMPIRE

The decline and downfall of the Mughal empire was due to economic, social, political and institutional factors. The neglect of modern science and technology by the Mughal ruling class was also an important factor.

The Mughal empire declined rapidly after the death of Aurangzeb. The Mughal court became the scene for faction fighting among the nobles, and soon ambitious provincial governors began to behave in an independent manner. The Maratha depredations extended from the Deccan to the heartland of the empire, the Gangetic plains. The weakness of the empire was proclaimed to the world when Nadir Shah imprisoned the Mughal emperor and looted Delhi in 1739.

16.10 ECONOMIC AND SOCIAL LIFE UNDER THE MUGHALS

In the economic and social spheres, the period from the advent of Akbar to the end of the seventeenth century may be treated as one since there were no fundamental changes although there were important social and economic developments.

During the period, many European traders and travellers - Ralph Fitch, De Laet, Nikitin, came to India, and some of them have left accounts about the social and economic conditions of the country. In general, they have emphasized the wealth and prosperity of India and the ostentatious life-style of the ruling classes, on the one hand, and on the other the grinding poverty of the ordinary people—the peasants, the artisans and the labourers.

Regarding food, rice, millet and pulses (what Pelsaert and De Laet called khicheri) formed the staple diet, along with fish in Bengal and the coasts, and meat in the southern peninsula. In north India, chapatis made of wheat or coarse grains, with pulses and green vegetables were common. The ordinary people, it is said, ate their main meal in the evening, and chewed pulse or other parched grain in the day. Ghee and oil were much cheaper than food grains then, and seem to have been a staple part of the poor man's food. But salt and sugar were more expensive.

Unlike many other countries in Asia and Africa, India had a well diversified economy, with the cultivation of a large variety of crops such as wheat, rice, gram, barley, pulses, bajra, etc., as also crops which were used for manufacture and could be processed locally. These were cotton, indigo,

chay (the red dye), sugarcane, oil-seeds, etc. These crops paid land revenue at a higher rate, and had to be paid for in cash. Hence, they are often called cash crops or superior crops.

Thus, Indian agriculture was, on balance, efficient and played a definite role in the growth of the manufacturing sector and trade during the period.

As far as the cities were concerned, the largest section consisted of the poor—the artisans, the servants and slaves, the soldiers, manual workers, etc. The salary of the lowest grade of a servant, according to European travellers, was less than two rupees a month.

16.11 THE RULING CLASSES: THE NOBLES AND ZAMINDARS

The nobility, along with the landed gentry, the zamindars, formed what may be called the ruling class in medieval India. Socially and economically, the Mughal nobility formed a privileged class.

Many kayasthas and khattris were employed at various levels in the central and provincial governments. A few of them were elevated to the position of a noble. Although the Mughal nobles received extremely high salaries, their expenses were also very high. Each noble maintained a large train of servants and attendants, and a large stable of horses, elephants, etc., and transport of all types. Many of them maintained a large harem of women, which was considered normal for a man of status in those times.

16.12 THE MIDDLE STRATA

Middle state' is meant a section whose standard of living was between the rich and the poor, such sections were large in Mughal India. They included the small mansabdars, petty shop-keepers and a small, but important section of master craftsmen. It also included the class of professionals—hakims, leading musicians and artists, historians, scholars, qazis and theologians, and the large class of petty officials or pen-pushers, who ran the large and growing Mughal administrative apparatus. They were drawn from various religious groups and castes.

16.13 ORGANIZATION OF TRADE AND COMMERCE

The Indian trading classes were large in numbers, spread out all over the country, well organized and highly professional. Some specialized in long distance, inter-regional trade, and some in local, retail trade. The former were called seth, bohra or modi, while the latter was called beoparis or banik. In addition to retailing goods, the baniks had their own agents, in the villages and townships, with whose help they purchased foodgrains and cash crops.

There was a special class of traders, the banjaras, who specialized in carrying bulk goods. The banjaras used to move over long distances, sometimes with thousands of oxen carrying foodgrains, pulses, ghee, salt, etc. The more expensive goods, such as textiles, silks, etc., were laden on camels and mules, or in carts.

The trade in food stuffs and a wide range of textile products were the most important components of inter-regional trade during the period. Bengal exported sugar and rice as well as delicate muslin and silk. The coast of Coromandel had become a centre for textile production, and had a brisk trade with Gujarat, both along the coast and across the Deccan.

Taxes were levied on goods at the point of their entry into the empire. Road cess or rahdari was declared illegal, though it continued to be collected by some of the local rajas. The Mughals minted silver rupees of high purity from mints scattered all over the empire. Any trader could carry silver to the royal mint, and have coins in exchange on payment of a batta (discount). The Mughal rupee became a standard coin in India and abroad and thus helped India's trade.

According to Ralph Fitch, Agra and Fatehpur Sikri were larger than London, then one of the biggest towns in Europe. Monserrate, the Jesuit priest who came to Akbar's court, says that Lahore was second to none of the cities in Europe or Asia. Bernier, who wrote in the middle of the seventeenth century, says that Delhi was not less than Paris, and that Agra was bigger than Delhi. During the period, Ahmadnagar and Burhanpur in the west, Multan in the northwest, and Patna, Rajmahal and Dacca in the east grew to become big towns.

16.14 FOREIGN TRADE AND THE EUROPEAN TRADERS

Under Mughals there was brisk trade between India and the outer world was carried on. India supplied food stuffs, such as sugar, rice, etc., to many countries of Southeast and West Asia, and Indian textiles played a very important role in the trade of the region.

The only articles which India needed to import were certain metals, such as tin and copper, production of which was insufficient (tin was used for making bronze), certain spices for food and medicinal purposes, war horses and luxury items (such as ivory). The favourable balance of trade was met by import of gold and silver.

During the sixteenth and seventeenth century, many other European traders, specially the Portuguese, Dutch, the English and later the French came to India for purposes of trade. This enterprise was a direct result of the growth of the European economy consequent upon a rapid expansion in the fields of agriculture and manufactures.

16.15 CULTURAL DEVELOPMENTS UNDER MUGHALS

There was an outburst of many-sided cultural activity in India under the Mughal rule. The traditions in the field of architecture, painting, literature and music created during this period set a norm and deeply influenced the succeeding generations. In this sense, the Mughal period can be called a second classical age following the Mauryan age in northern India. In this cultural development, Indian traditions were amalgamated with the Turko-Iranian culture brought to the country by the Mughals.

16.15.1 ART AND ARCHITECTURE

The Mughals built magnificent forts, palaces, gates, public buildings, mosques, baolis (water tank or well), etc. They also laid out many formal gardens with running water. In fact use of running water even in their palaces and pleasure resorts was a special feature of the Mughals. Babur was very fond of gardens and laid out a few in the neighbourhood of Agra and Lahore. Some of the Mughal gardens, such as the Nishat Bagh in Kashmir, the Shalimar at Lahore, the Pinjore garden in the Punjab foothills, etc., have survived to this day. A new impetus to architecture was given by Sher Shah. His famous mausoleum at Sasaram (Bihar) and his mosque in the old fort at Delhi are considered architectural marvels. They form the climax of the pre-Mughal style of architecture, and the starting point for the new.

In 1572, Akbar commenced a palace-cum-fort complex at Fatehpur Sikri, 36 kilometres from Agra, which he completed in eight years. Built atop a hill, along with a large artificial lake, it included many buildings in the style of Gujarat and Bengal. Towards the end of Jahangir's reign began the practice of putting up buildings entirely of marble and decorating the walls with floral designs made of semi-precious stones. This method of decoration, called *pietra dura*, became even more popular under Shah Jahan who used it on a large scale in the Taj Mahal, justly regarded as a jewel of the builder's art.

The Taj Mahal brought together in a pleasing manner all the architectural forms developed by the Mughals. Humayun's tomb built at Delhi towards the beginning of Akbar's reign, and which had a massive dome of marble, may be considered a precursor of the Taj. Mosque-building also reached its climax under Shah Jahan, the two most noteworthy ones being the Moti Masjid in the Agra fort, built like the Taj entirely in marble, and the other the Jama Masjid at Delhi built in red sandstone. A lofty gate, tall, slender minarets, and a series of domes are a feature of the Jama Masjid at Delhi.

The Mughal architectural traditions based on a combination of Indian and Turko-Iranian forms and decorative designs, continued without a break into the eighteenth and early nineteenth centuries and Mughal traditions influenced the palaces and forts of many provincial and local kingdoms.

16.15.2 PAINTING

The Mughals made distinctive contribution in the field of painting. They introduced new themes depicting the court, battle scenes and the chase, and added new colours and new forms. Mughal painting reached a climax under Jahangir who had a very discriminating eye. It was a fashion in the Mughal school for the faces, bodies and feet of the people in a single picture to be painted by different artists.

Apart from painting hunting, battle and court scenes, under Jahangir special progress was made in portrait painting and paintings of animals. Mansur was the great name in this field. Portrait painting also became fashionable. The Rajasthan style of painting combined the themes and earlier traditions of western India or Jain school of painting with Mughal forms and styles.

16.15.3 LANGUAGE, LITERATURE AND MUSIC

The important role of Persian and Sanskrit as vehicles of thought and government at the all-India level, and the development of regional languages. These trends continued during the sixteenth and seventeenth centuries. By the time of Akbar, knowledge of Persian had become so widespread in north India that he dispensed with the tradition of keeping revenue records in the local language (Hindawi) in addition to Persian.

Regional languages acquired stability and maturity and some of the finest lyrical poetry was produced during this period. Medieval Hindi in the Brij form, that is the dialect spoken in the neighbourhood of Agra, was also patronised by the Mughal emperor and Hindu rulers.

From the time of Akbar, Hindi poets began to be attached to the Mughal court. A leading Mughal noble, Abdur Rahim Khan-i-Khanan, produced a fine blend of Bhakti poetry with Persian ideas of life and human relations. Thus, the Persian and the Hindi literary traditions began to influence each other.

In south India, Malayalam started its literary career as a separate language in its own right. Marathi reached its highest point at the hands of Eknath and Tukaram. Due to the writings of the Sikh gurus, Punjabi received a new life.

16.15.4 MUSIC

Another branch of cultural life in which Indians and Muslims cooperated was music. Akbar patronised Tansen of Gwalior who is credited with composing many new melodies (ragas). Jahangir and Shah Jahan as well as many Mughal nobles followed this example. The most important developments

in the field of music took place later on in the eighteenth century during the reign of Muhammad Shah (1719—48) who was a great patron of music and musicians.

16.16 CONCLUSION

The Mughal era saw important changes in the political, economic and cultural life of the country and also, to a smaller extent, in its social life.

In the field of social life, the caste system continued to dominate, despite the challenge posed to it by Islam and loss of political power by the Rajput rulers who were duty bound to protect dharma which implied, among other things, the upholding of the four-fold division of society (varnashramadharma).

The growth of political integration was paralleled by cultural integration. Indian society was one of the few societies in the world which was able to develop a more or less unified culture despite differences in race, religion and language. This unified culture was reflected in an outburst of creative activity which makes the seventeenth century a second classical age.

India lagged behind the world in the field of science and technology and the Mughal ruling class remained singularly blind to this development. The most of the manufactures remained small in scale, with hardly any machinery, with the workers using the simplest tools.

In consequence, howsoever skilful a craftsman might be, his productivity and efficiency remained low. Nor could the artisans develop into traders and entrepreneurs as in the West, both because of caste and because most artisans had little by way of capital. This was a reflection of the extremely uneven distribution of money and resulted in the domestic market being limited.

This increased production, but made the artisans more and more dependent on the merchants, Indian or foreign. It was in these circumstances that the British were able to conquer India and convert it into a colony, supplying raw materials in place of being the manufactory of the east as it was earlier.

QUESTIONS : SHORTS & ESSAY

Short Questions

1. Zabti System
2. Second Battle of Panipat
3. Din-i-Ilahi
4. Art under Mughals
5. Peoples life during Mughal era
6. Rajput Policy of Akbar
7. Deccan Policy of Aurangazeb

Essay Questions

1. How was Akbar's Administrative Policy? Discuss.
2. Focus on Dahsala system.
3. How was Land Revenue under Mughals? Explain.
4. Mention about architectural advancements under Mughals.
5. Write on Trade and Commerce during Mughal era.
6. Analyze development of languages in India during Mughal period.

CHAPTER 17

THE VIJAYANAGARA EMPIRE— THE BAHMANI KINGDOM - RISE OF SIKH POWER AND MARATHAS

17.1 INTRODUCTION

The establishment of Vijayanagara, Bahamani and Marathas in South India and rise of Sikh power in Punjab become challenge for Mughals. There were many quarrels, wars, battles among them. Their administration, economy, polity, society and culture reflect on people's life.

17.2 THE OBJECTIVES

Understanding of different kingdoms and rulers

Their policies and politics

Contribution to society

Challenges and tactics

17.3 LEARNING OUTCOMES

- ♦ Political conditions and solutions
- ♦ Administration and Ministers
- ♦ Birth of Swaraj and struggle for its achievement
- ♦ Warfare tactics and Victory
- ♦ Patriotism towards Motherland

17.4 THE VIJAYANAGARA EMPIRE

The Vijayanagara kingdom was founded by Harihara and Bukka who belonged to a family of five brothers. The date of Harihara's Coronation is placed at 1336. Bukka succeeded his brother to the throne of Vijayanagara in 1356, and ruled till 1377. The rising power of the Vijayanagara empire brought it into clash with many powers both in the south and to the north. In the south, its main rivals were the sultans of Madurai. The struggle between Vijayanagara and the sultans of Madurai lasted for about four decades.

The Vijayanagara empire then comprised the whole of south India upto Rameshwaram, including the Tamil country as well as that of the Cheras (Kerala). Deva Raya II (1425–1446), who is considered the greatest ruler of the dynasty, ascended the throne at Vijayanagara. In order to strengthen his army, he reorganized his army, incorporating in it many features of the armies of the Delhi Sultanate.

To the north, however, Vijayanagara faced a powerful enemy in the shape of the Bahmani kingdom. The interests of the Vijayanagara rulers and the Bahmani sultans clashed in three separate and distinct areas: in the Tungabhadra doab, in the Krishna—Godavari delta, and in the Marathwada country. Military conflicts between the Vijayanagara and the Bahmani kingdom were almost a regular feature and lasted as long as these kingdoms continued.

17.5 FOREIGN TRAVELLERS VISIT TO VIJAYANAGARA EMPIRE

Under a series of capable rulers, Vijayanagara emerged as the most powerful and wealthy state in the south during the first half of the fifteenth century. The Italian traveller Nicolo Conti who visited Vijayanagara in 1420 had left us a graphic account of it. He says: ‘The circumference of the city is sixty miles, its walls carried up to the mountains, and enclose the valleys at their foot. Ferishta also says: ‘The princes of the house of Bahmani maintained their superiority by valour only; for in power, wealth and the extent of the country, the rayas of Beejanagar (Vijayanagara) greatly exceeded them.’

The Persian traveller Abdur Razzaq, who had travelled widely in and outside India, visited Vijayanagara in the reign of Deva Raya II. He gives a glowing account of the country, saying: ‘This latter prince has in his dominions three hundred ports, each of which is equal to Calicut, and on terra firma his territories comprise a space of three months journey’.

Abdur Razzaq considers Vijayanagara to be one of the most splendid cities anywhere in the world which he had seen or heard of. Describing the city, he says: ‘It is built in such a manner that seven citadels and the same number of walls enclose each other. The seventh fortress, which is placed in the centre of the others, occupies an area ten times larger than the market place of the city of Herat.’

The kings of Vijayanagara were reputed to be very wealthy. Abdur Razzaq mentions the tradition that ‘in the king’s palace are several cell-like basins filled with bullion, forming one mass.’ The hoarding of wealth by a ruler was an ancient tradition. However, such hoarded wealth remained out of circulation, and sometimes invited foreign attack.

There was confusion in the Vijayanagara empire after the death of Deva Raya II (1446). Since the rule of primogeniture was not established in Vijayanagara, there were a series of civil wars among the various contenders to the throne. Many feudatories assumed independence in the process. The ministers became very powerful, and began to exact presents and heavy taxes from the people, causing considerable distress to them.

17.6 KRISHNA DEVA RAYA (1509–30)

The Tuluva dynasty was founded by Krishna Deva. Krishna Deva Raya (1509–30) was the greatest figure of this dynasty. Some historians consider him to be the greatest of all the Vijayanagara rulers. Krishna Deva had not only to re-establish internal law and order, he had also to deal with the old rivals of Vijayanagara, viz., the successor states of the Bahmani kingdom and the state of Orissa which had usurped many Vijayanagara territories. In addition, he had to contend with the Portuguese whose power was slowly growing. Under Krishna Deva, Vijayanagara emerged as the strongest military power in the south.

The conditions in Vijayanagara during this period are described by a number of foreign travellers. Paes, an Italian who spent a number of years at Krishna Deva's court, has given a glowing account of his personality. But he remarks: 'He is a great ruler and a man of much justice, but subject to sudden fits of rage.' He cherished his subjects, and his solicitude for their welfare became proverbial. He also tried to create a more centralized administration by ousting all the nayaks from the Tungbhadra doab, and bringing it under direct administration.

Krishna Deva was also a great builder. He built a new town near Vijayanagara and dug an enormous tank which was also used for irrigation purposes. He was a gifted scholar of Telugu and Sanskrit. Of his many works, only one in Telugu on polity and a drama in Sanskrit are available today. His reign marked a new era in Telugu literature when imitation of Sanskrit works gave place to independent works. He extended his patronage to Telugu, Kannada and Tamil poets alike. Foreign travellers like Barbosa, Paes and Nuniz speak of his efficient administration and the prosperity of the empire under his sway.

After the death of Krishna Deva (1530), there was a struggle for succession among his relations since his sons were all minors. Ultimately, in 1543, Sadashiva Raya ascended the throne and reigned till 1567. But the real power lay in the hands of a triumvirate in which the leading person was Rama Raja.

Rama Raja was able to play off the various Muslim powers against one another. He entered into a commercial treaty with the Portuguese whereby the supply of horses to the Bijapur ruler was stopped. In a series of wars he completely defeated the Bijapur ruler, and also inflicted humiliating defeats on Golconda and Ahmadnagar. It seems that Rama Raja had no larger purpose than to maintain a balance of power favourable to Vijayanagara between these three powers.

At length, they combined to inflict a crushing defeat on Vijayanagara at Bannihatti, near Talikota, in 1565. This is also called the battle of Talikota or the battle of Rakshasa-Tangadi. Rama Raja was surrounded, taken prisoner and immediately executed. It is said that 1,00,000 Hindus were slain

during the battle. Vijayanagara was thoroughly looted and left in ruins. The battle of Bannihatti is generally considered to mark the end of the great age of Vijayanagara.

17.7 ADMINISTRATION

In the Vijayanagara kingdom the king was advised by a council of ministers which consisted of the great nobles of the kingdom. The kingdom was divided into rajyas or mandalam (provinces) below which were nadu (district), sthala (sub-district) and grama (village).

There were many areas in the empire which were under the control of subordinate rulers, i.e., those who had been defeated in war, but whose kingdoms had been restored to them. In the large centrally controlled area, the king granted amaram or territory with a fixed revenue to military chiefs. These chiefs, who were called palaiyagar (palegar) or nayaks, had to maintain a fixed number of foot, soldiers, horses and elephants for the service of the state.

The nayaks or palegars also had to pay a sum of money to the central exchequer. They formed a very powerful section and sometimes it was difficult for the government to control them. These internal weaknesses of the Vijayanagara empire contributed to its defeat in the battle of Bannihatti and its subsequent disintegration. Many of the nayaks, such as those of Tanjore and Madurai, became independent from that time.

17.8 ECONOMIC LIFE OF THE PEOPLE

The economic life of the people remained more or less the same; their houses were mostly thatched with a small door; they generally went about bare-footed and wore little above the waist. People of the upper classes sometimes wore costly shoes and a silk turban on their heads, but did not cover themselves above the waist. All classes of people were fond of ornaments, and wore them 'in their ears, on their necks, on their arms, etc.' According to an inscription, the rates of taxes were as follows:

- ♦ One-third of the produce of kuruvai (a type of rice) during winter
- ♦ One-fourth of sesame, ragi, horsegram, etc
- ♦ One-sixth of millet and other crops cultivated on dry land
- ♦ Thus, the rate varied according to the type of crops, soil, method of irrigation, etc.

In addition to the land tax, there were various other taxes, such as property tax, tax on sale of produce, profession taxes, military contribution (in times of distress), tax on marriage, etc. The sixteenth-century traveller, Nikitin, says: 'The land is overstocked with people, but those in the country are very miserable while the nobles are extremely affluent and delight in luxury.'

Urban life grew under the Vijayanagara empire and trade flourished. Towns grew, many of them around temples. The temples were very large and needed supply of food stuffs and commodities for distribution of prasadam to the pilgrims, service of the god, the priests, etc. The temples were rich and also took active part in trade, both internal and overseas. There was considerable growth of towns and urbanization under Vijayanagara rule.

17.9 THE BAHMANI KINGDOM - ITS EXPANSION AND DISINTEGRATION

The Bahmani kingdom had come into existence in 1347. Its founder was Alauddin Hasan, an Afghan adventurer. He had risen in the service of a Brahman, named Gangu, and is, therefore, known as Hasan Gangu. After his coronation, he assumed the title of Alauddin Hasan Bahman Shah. According to a popular legend mentioned by Ferishta, the word Bahman Shah was meant to be a tribute to his Brahman patron. In any case, it is from this title that the kingdom was called the Bahmani kingdom.

The most remarkable figure in the Bahmani kingdom during the period was Firuz Shah Bahmani (1397–1422). He was well-acquainted with the religious sciences, that is, commentaries on the Quran, jurisprudence, etc., and was particularly fond of the natural sciences such as botany, geometry, logic, etc. He was a good calligraphist and a poet and often composed extempore verses. According to Ferishta, he was well versed not only in Persian, Arabic and Turkish, but also in Telugu, Kannada and Marathi.

The Bahmani kingdom gradually expanded, and reached its height of power and territorial limits during the prime ministership of Mahmud Gawan.

Mahmud Gawan, carried out many internal reforms also. He divided the kingdom into eight provinces or tarafs. Each taraf was governed by a tarafdardar. The salaries and obligations of each noble were fixed. For maintaining a contingent of 500 horses, a noble received a salary of 1,00,000 huns per year. The salary could be paid in cash or by assigning a jagir. Those who were paid by means of a jagir were allowed expenses for the collection of land revenue. In every province, a tract of land (khalisa) was set apart for the expenses of the sultan. Efforts were made to measure the land and to fix the amount to be paid by the cultivator to the state.

Mahmud Gawan was a great patron of arts. He built a magnificent madarasa or college in the capital, Bidar. This fine building, which was decorated with coloured tiles, was three storeys high, and had accommodation for one thousand teachers and students who were given clothes and food free. Some of the most famous scholars of the time belonging to Iran and Iraq came to the madarasa at the instance of Mahmud Gawan.

The various governors became independent. Soon, the Bahmani kingdom was divided into five principalities: Golconda, Bijapur, Ahmadnagar, Berar and Bidar. Of these, the kingdoms of Ahmadnagar, Bijapur and Golconda played a leading role in the Deccan politics till their absorption in the Mughal empire during the seventeenth century.

17.10 RISE OF SIKH POWER

During the late 15th century, Guru Nanak established the Sikh empire, which witnessed the conversion of Jat farmers and individuals from lower castes in Punjab to the Sikh religion. Guru Hargobind played a significant role in transforming the Sikhs into a combative and militant group from 1606 to 1645. However, it was under the leadership of Guru Gobind Singh, the tenth and final Guru of the Sikhs (1664-1708), that they emerged as a prominent political and military force.

17.10.1 GEOGRAPHICAL EXTENT OF THE SIKH EMPIRE

- Based on the Khalsa, Maharaja Ranjit Singh established the Sikh Empire (1801–1849) by uniting several separate Sikh misls into a single political force.
- The empire stretched from the Khyber Pass in the west to Kashmir in the north, Sindh in the south, and Tibet in the east.
- The main geographic footprint of the empire was in the Punjab region.

17.10.2 RISE OF SIKH AS A MILITARY POWER

The rise of the Sikhs as a military power was a result of their strong religious identity, the guidance of their Gurus. Following are the key points on the rise of Sikh as a military power:

- **Guru Hargobind's Initiatives:** Guru Hargobind played a pivotal role in initiating the Sikhs' transformation into a combative and militant group.
- **Guidance of Guru Gobind Singh:** Under the leadership of Guru Gobind Singh, the Sikhs rose to prominence as a political and military power, establishing the brotherhood of Khalsa.
- **Banda Bahadur's Efforts:** Following the death of Guru Gobind Singh, Banda Bahadur emerged as a leader and united lower castes and peasants of Punjab. He engaged in a fierce conflict with the Mughal army but faced opposition from the upper classes and castes as well as the still powerful Mughal center.
- **Aurangzeb's Initial Approach:** Initially, Aurangzeb was not overtly hostile to the Sikhs, but as their influence expanded and challenged Mughal central authority, his attitude shifted.
- **Religious Intolerance and Sikh Resistance:** Religious intolerance under Aurangzeb faced resistance from the Sikhs as they continued to assert their identity.

- **Opportunity for Ascendancy:** Nadir Shah and Ahmad Shah Abdali's invasions disrupted Punjab's governance, providing an opportunity for the Sikhs to rise again.
- **Filling the Political Void:** After Abdali's departure, the Sikhs started to fill the political void, gaining control over Jammu and Punjab between 1765 and 1800, leading to a shift in their source of power.

17.10.3 NATURE OF SIKH ADMINISTRATION

The Sikh Empire, which reached its zenith under the rule of Maharaja Ranjit Singh in the early 19th century, had a distinct nature and administration that reflected the unique characteristics of the Sikh community. A brief account of their administration is given below:

- **Horizontal Organisation:** With the emergence of misls, which were combinations based on familial relationships, lands were held as units, leading to a more horizontally organized society.
- **Ranjit Singh's Centralisation Efforts:** Ranjit Singh, the ruler of the Sukerchakia misl, made attempts to establish a more centralized Sikh state in the late 18th century. However, political power in Punjab remained decentralized and scattered horizontally throughout this entire period.
- **Recognition and Extent of Rule:** Ranjit Singh was acknowledged as the sole sovereign ruler of Punjab by the English through the Treaty of Amritsar in 1809. By the time of his death, his rule was acknowledged in the regions between the Sutlej River and the Hindukush, Karakoram, and Sulaiman mountain ranges.
- **Durbar Politics:** Ranjit Singh maintained a delicate balance between powerful Sikh chiefs, newly recruited military commanders from central Punjab's peasants, and non-Punjabi nobles like Dogra Rajputs from Jammu in the central level of durbar politics.
- **Effective Balancing Game:** This careful balancing act functioned well until Ranjit Singh's death in 1839, ensuring a balanced administration.
- **Distinctive Sikh Identity:** The Khalsa aimed to create a unique Sikh social and political identity by drawing upon cultural resources such as sacred texts and emphasizing initiation and other life-cycle rituals. These efforts were made to bring order to the otherwise chaotic Sikh community of the 18th century.

The rise of the Sikhs between 1799 and 1849 marked a transformative period in their history. From the establishment of the Sikh Empire under Maharaja Ranjit Singh to the consolidation of their political and military power, the Sikhs emerged as a prominent force in Punjab and beyond. With their roots in the teachings of Guru Nanak and the formation of the Khalsa, the Sikhs

showcased resilience, religious identity, and military prowess. The administration under leaders like Ranjit Singh brought a delicate balance to Punjab's governance, while the distinctive Sikh identity was strengthened through cultural resources and rituals. Overall, this era witnessed the rise of the Sikhs as a significant political and military power in the Indian subcontinent.

17.11 THE RISE OF THE MARATHAS

The rise of the Marathas, a warrior community hailing from the western Deccan Plateau, holds great significance in Indian history. Speaking the Marathi language, they emerged as a powerful force by establishing the concept of Hindavi Swarajya, which advocated for self-rule for Indians. Led by Shivaji, the Marathas rebelled against the Adil Shahi dynasty and later challenged the mighty Mughal Empire. Their relentless struggles ultimately resulted in the establishment of a kingdom in the 17th century, with Raigad as its capital. This marked the remarkable rise of the Marathas and their unwavering quest for independence and sovereignty.

Their rise to power was a result of a series of strategic and political developments that shaped the course of their history. Chatrapati Shivaji played a major role.

17.11.1 CHHATRAPATI SHIVAJI MAHARAJ

Chhatrapati Shivaji Maharaj, born on February 19, 1630, in the hill-fort of Shivneri, was a prominent Maratha warrior and the founder of the Maratha Empire in western India. His life and legacy have left an indelible mark on Indian history, embodying the spirit of resistance against the Mughal Empire and the quest for self-governance.

Shivaji was born to Shahaji Bhonsle, a Maratha general, and Jijabai, whose teachings profoundly influenced his early life. Jijabai instilled in him a sense of pride and responsibility towards their land and people. From a young age, Shivaji exhibited exceptional leadership qualities and a strong sense of justice.

By the age of 16, Shivaji had gathered a band of loyal followers and began his campaign to establish a Maratha kingdom. He captured his first fort, Torna, in 1645, marking the beginning of his journey as a leader. Over the next few years, he strategically acquired numerous forts and territories, employing guerrilla warfare tactics that became his trademark.

One of the most significant milestones in Shivaji's life was his coronation as Chhatrapati on June 6, 1674, at Raigad Fort. This event was a declaration of sovereignty and the formal establishment of the Maratha Empire. The coronation ceremony, conducted with great splendor,

, included rituals and rites that asserted his legitimacy as an independent ruler. It was a symbolic moment, representing the Marathas' aspiration for autonomy from Mughal domination.

17.11.2 ADMINISTRATION

The Maratha State replaced Persian with Marathi as the official language and recruited Indians to top positions. They developed their own statecraft dictionary and had three areas of study: central administration, revenue administration, and military administration.

Political Administration:

Shivaji established a sound administrative structure based on Deccan practices. The King was supported by the Ashtapradhan, a group of eight ministers. However, the Maratha state's unique organizational structure hindered its ability to compete with the Mughal empire. Chiefs or Sardars, like the Bhonsles, Gaikwads, Holkars, and Sindhias, shared authority in the confederacy.

Military Administration:

Shivaji built an efficient and disciplined army consisting of infantry, cavalry, and navy. The army served as a tool for enforcing laws, emphasizing speed of movement. Pindaries were allowed to follow the army and collect a portion of the spoils of battle.

Revenue Administration:

Shivaji modified the roles of revenue officials and replaced the Jagirdari System with the Ryotwari System. The Kathi system of Malik Amber, which involved measuring land plots, served as the foundation for the revenue system. Chauth and Sardeshmukhi served as additional revenue sources.

The Fall of the Marathas signaled the end of an era and the emergence of British colonial dominance in India, signaling the decline of a once-powerful empire.

The causes for the fall of Marathas were:

- **Third Battle of Panipat (1761):** Ahmed Shah Abdali routed the Maratha forces led by Sadasiv Rao Bhao in the pivotal Third Battle of Panipat, which signalled the start of the Maratha Empire's decline.
- **Internal Conflict:** Perhaps only the Maratha state could replace the Mughals as a new pan-Indian empire, but due to the Maratha polity's inherent characteristics, that possibility was never completely realised.

- **Lack of Cohesion:** The Maratha Sardars lacked cohesion and the viewpoint and plan required to establish an all-Indian Empire, so they were unable to succeed the Mughals.

The rise of the Marathas in the 17th century, led by Shivaji and his supporters, marked a significant shift in Indian history. Under Shivaji's leadership, the Marathas established a strong and independent state that challenged the authority of the Mughal Empire. Shivaji's vision, military prowess, and administrative skills were instrumental in the Marathas' success. Their rise reshaped the political landscape of early modern India and left a lasting impact on its history. The Marathas' rise stands as an compelling chapter in Indian history, highlighting the power of their empire, the Maratha Confederacy.

QUESTIONS : SHORTS & ESSAY

Short Questions

1. Palegars
2. Economic life of people under Vijayanagara rulers
3. Economic life of people
4. Tax under Vijayanagara rulers
5. Social life of people
6. Administration under Sikh power

Essay Questions

1. Write on Foreign Travellers accounts during Vijayanagar Empire.
2. Estimate the rule of Krishnadeva Raya.
3. How was administration under Vijayanagara rule? Discuss.
4. Analyze the Bahamanis of Deccan.
5. Write on the rise of Sikh power.
6. Estimate the Shivajis Era.

CHAPTER 18

ARRIVAL OF EUROPEANS IN INDIA - AS TRADERS AND CONSOLIDATION OF BRITISH POWER

18.1 INTRODUCTION

During the sixteenth and seventeenth centuries, many European traders came to India, specially the Portuguese, followed by the Dutch, the English and lastly the French for purpose of trade. This enterprise was a direct result of the growth of the European economy but for India it resulted in drain of wealth and lose of political power.

18.2 THE OBJECTIVES

- ♦ Understanding the arrival of Europeans
- ♦ Purpose and politics
- ♦ Products, wealth and trade
- ♦ Exploitation of resources
- ♦ Establishment of British rule
- ♦ British rule impact and legacy

18.3 LEARNING OUTCOMES

- ♦ Europeans and Trade in India
- ♦ Political Power and Colonization
- ♦ Governance and acts
- ♦ Administration and Civil services
- ♦ Establishment of Departments
- ♦ Discoveries and History
- ♦ English language and legacy

“The Prosperous days of India are over; She has been drained of all the wealth, She once possessed”... by F. J. Shore

18.4 ARRIVAL OF PORTUGUESE IN INDIA

The arrival of Portuguese in India was a turning point in the country's history. In the late 15th century, Portugal was a leading naval power in Europe. The Portuguese were keen to establish trade links with India, which was then renowned for its wealth and luxury goods.

In 1498, Vasco da Gama, a Portuguese navigator, set sail from Lisbon with a small fleet of ships. His mission was to find a sea route to India. After a long and arduous journey, Vasco- da-Gama finally reached Calicut (Kozhikode) on the southwest coast of India on 20th May 1498 with the support of few merchants.

The arrival of the Portuguese was met with mixed reactions from the local population. Some Indian rulers saw the Portuguese as potential allies, while others viewed them as a threat. Vasco da Gama quickly realized that the only way to establish a foothold in India was through force. Thus began the rise of Portuguese in India. Vasco-Da-Gama took back with him Black Pepper when he left India, earned a huge amount as profit in Europe.

Portuguese company named as ESTADO-DA-INDIA. They established two factories in 1503 AD AT Cochin and Coonoor for trade and their policy was secret trade and dacoity. In 1661 AD Portuguese Princes married to England Charles the Second and in dowry got Bombay which later given on lease to East India Company of British. The Portuguese power had begun to decline during the second half of the sixteenth century, but their power in Goa and Daman and Diu lasted till 1961 AD.

18.5 ARRIVAL OF DUTCH IN INDIA

Despite Portuguese opposition, the Dutch established themselves at Masulipatam, obtaining a farman from the ruler of Golconda in 1605. They also established themselves in the Spice Islands (Java and Sumatra) so that by 1610 they predominated in the spice trade.

Dutch quickly realized that spices could be obtained most easily in exchange for Indian textiles. The cloth produced on the Coromandel coast was the most acceptable in Southeast Asia, and also cheapest to carry. Hence, the Dutch spread south from Masulipatam to the Coromandel coast, obtaining Pulicat from the local ruler and making it a base of their operations.

18.6 ARRIVAL OF BRITISH IN INDIA

In 1600, a group of English merchants secured a royal charter for purposes of trading in the East Indies. Their venture into India was as traders, but they eventually found it more profitable to rule India. They held dominance and power in India until 1900. In the first 50 years of the 18th century, their only intention was to trade in India and profit. This changed when more of British traders took

over the guards in 1650 and wanted to gain political power to get a free hand of trade in India and keep rival Europeans out.

A Farman from Jahangir confirmed in 1618 helped Sir Thomas Roe to establish a factory at Surat. The English quickly realized the importance of Gujarat as a centre for India's export trade in textiles. They tried to break into India's trade with the Red Sea and the Persian Gulf ports. In 1622, with the help of the Persian forces, they captured Ormuz, the Portuguese base at the head of the Persian Gulf. Thus, by the first quarter of the seventeenth century, the English was well set in the Indian trade, and Portuguese control of the sea was broken forever.

18.7 ARRIVAL OF FRENCH IN INDIA

Among the great European maritime powers of 16th and 17th Centuries, France was the next to enter into the race for commercial communication with India. The Rise of French in India was marked by the arrival of French traders in India in the early 17th century. They established trading posts in the coastal cities of Surat, Masulipatam, and Pondicherry. These early trading posts were not significant, but they laid the groundwork for the later French presence in India. They established a number of colonies and trading posts in India, leading to the rise of French in India. The most significant of these was Pondicherry, which was established in 1674. Other French territories included Karikal, Mahe, Yanam, and Chandernagore. These territories were governed by French officials and were largely self-sufficient.

18.8 INDIAN ECONOMY AND TRADE

India's trade with Europe grew during the second half of the seventeenth and the early part of the eighteenth century, but intra-Asian trade still remained much more profitable. Lahore and Multan were the major centres for India's overland trade.

There were colonies of Indian traders at 'Yarkand and Khotan' who helped in the trade from Punjab via Kashmir and Ladakh to China. The overland trade declined only with the breakup of the Safavid empire, followed by the disintegration of the Mughal empire.

18.8.1 CONSEQUENCES

The growth of India's foreign trade, the influx of gold and silver into the country, and the linking of India more closely with the rapidly expanding European markets had a number of important consequences.

Firstly, while the Indian economy grew, the influx of silver and gold into the country was even faster. As a result, during the first half of the seventeenth century, prices almost doubled. It probably weakened the old, traditional ties in the villages, and made the nobility more money-minded, greedy and demanding.

Secondly, the European nations searched for alternatives to the export of gold and silver to India. One method was to enter the Asian trade network by trying to monopolize the spice trade, and trying to capture the Indian trade in textiles.

Europeans tried to acquire empires in India and its neighbourhood so that they could pay from the revenues of these territories for the goods exported to Europe. The Dutch were able to conquer Java and Sumatra. But the key was India. Both the English and the French competed for the conquest of India and in this competition British emerged as Paramount power.

18.9 BRITISH RULE IN INDIA

British Rule or British Raj in India refers to the period of British colonialism in the Indian subcontinent. The Britishers has direct control over India, from 1757, through the British **East India Company** and from 1858 onwards, the British government directly ruled India. This period also marks the advent of the dissolution of the British East India Company and the subsequent establishment of the British Raj. They ruled from the mid-18th century until India achieved independence in 1947 and become Republic in 1950. The Indian sub-continent was considered to consist of two separate entities; that of British India and that of Princely India.

The establishment of the British Empire was a process of evolution, which passed through several periods marked by significant historical events. The initial phase began with a purely commercial and financial perspective and eventually passed through a more realist class, based on expansion and maintaining power.

Under Robert Clive's leadership Company, firmly established itself and ended French aspirations with the Battle of Plassey in 1757 and their hold on India became firmly established after the defeat of the Mughal Emperor Shah Alam II during the Battle of Buxar (Bihar) in 1764.

18.9.1 ESTABLISHMENT OF BRITISH GOVERNANCE IN INDIA

The establishment of British Governance in India took place with the help of charters, acts, doctrines, and various policies given below:

- Regulating Act, 1773
- Subsidiary Alliance
- Charter Acts
- The Doctrine of Lapse
- Government of India Act of 1858
- Indian Councils Act 1861 & 1892
- Government of India Act 1909

- Government of India Act 1919
- Government of India Act 1935

During British era, Indian laws, literature and sacred texts were translated into English and there was a profound interest in Oriental studies. Macaulay improved education. Social legislation like exclusion of the practice of thuggee, (1830's) infanticide (1836) and Sati (1829) were important.

The British Crown had a number of administrative reforms including the establishment of a centralized system of government, the introduction of modern education. The reign of Queen Victoria coincides approximately with the expansion of the Industrial revolution. This period had a great impact on India in three specific areas; the development of the steamship, the Railways and the telegraph and the construction of infrastructure such as roads, and ports.

18.9.2 IMPACT OF BRITISH RULE ON INDIA

The impact of British rule in India was very deep and far-reaching. It has impacted every aspect of Indian society and culture. It has Positive and Negative impacts:

The positive impacts of British rule in India are:

- Modernization of the Education System
- Infrastructure Development
- Social Reforms
- New Job Opportunities
- Rise of the Modern Middle Class

The negative impacts of British rule in India are:

- Deindustrialization
- Frequent Famines & Poverty
- The Drain of Wealth
- Impoverishment of Peasantry

Thus, the arrival of Europeans as traders in India affected Indian economy and had direct impact on politics. Indian products such as textiles, spices become familiar to Europeans. Britishers took led to consolidate their political power in India.

The era of British rule in India remains a complex and contested issue. Many Indians consider it a period of exploitation and oppression, while others recognize the positive contributions that British rule made to Indian society through infrastructure, reforms and acts.

QUESTIONS : SHORTS & ESSAY

Short Questions

1. Portuguese in India
2. Dutch as traders
3. French in India
4. British as traders

Essay Questions

5. Write on Indian economy and its consequences during Europeans arrival as traders.
6. Evaluate the establishment of British Governance in India.
7. What is the impact of British rule on India? Specify.

CHAPTER 19

PRINCELY STATES OF INDIA

19.1 INTRODUCTION

Before the Republic of India in 1950, during British era, India was divided into hundreds of Princely States, also called Native States across India, which were not part of British India, but were subject to subsidiary alliances. The history of the princely states reflects the rich and colorful diversity of life styles, languages, religions, customs, and political histories on the Indian subcontinent.

19.2 THE OBJECTIVES

- ♦ Knowing about Princely states
- ♦ Rules and their reforms
- ♦ Educational developments
- ♦ Impact of Industrial developments

19.3 LEARNING OUTCOMES

- ♦ Administration, policies and reforms for welfare of the state
- ♦ Their contribution for Modernization
- ♦ Impact on society
- ♦ Advancements of Science and Infrastructural developments
- ♦ Educational developments and establishment of Universities.

19.4 PRICELY STATES

The Princely states varied greatly in size and at one time numbered up to nearly 565 depending on the classification used. At first enjoying lucrative arrangements with Portuguese, French, and British traders, many independent Indian rulers came to hold an ambiguous relationship with the ultimately dominant British East India Company (EIC). The EIC, and its successor from 1858, the British Crown, extracted wealth in return for military assistance and imposed its captians on native rulers. Many princes were In practice, while the states were indeed ruled by potentates with a variety of titles, such

as Maharaja, Raja, Nizam, Raje, Deshmukh, Nawab, Mirza, Baig, Chhatrapati, Khan, Thakur Sahab, Darbar saheb or Jadeja/Samma, the British still had considerable influence. The British were skillful manipulators, who used the number of gun salutes, titles, and awards to give an appearance of power to the princes.

The most important Indian princely states included:

- | | | |
|--------------|-------------------|-----------|
| • Bahawalpur | • Baroda | • Bastar |
| • Bhopal | • Bikaner | • Cochin |
| • Cutch | • Gujarat | • Gwalior |
| • Hyderabad | • Indore | • Jaipur |
| • Jaisalmer | • Jammu & Kashmir | • Jodhpur |
| • Kalat | • Kengtung | • Kharan |
| • Las Bela | • Manipur | • Mysore |
| • Oudh | • Patiala | • Rewa |
| • Sikkim | • Travancore | • Udaipur |

19.5 ADMINISTRATIVE STRUCTURE AND COMMUNAL DEVELOPMENTS IN THE PRINCELY STATES

Most of the Princely states were run as totalitarian autocracies with absolute powers concentrated in the hands of the rulers or their front-runner appointed in the patrimonial administration. The burden of land-tax was generally heavier than in British India. The rulers generally enjoyed Supreme control over the state revenues for personal use, and this often led to showy living. In some states, the Princes shared power with the Jagirdars, who controlled vast areas of land and resources because they were relatives or supporters of the rulers or both.

As there was no institutional check on the arbitrary powers enjoyed by the princes within their own domains, they could freely use whatever little force the British allowed them against their subjects. They could also utilize income from the revenues at their own personal discretion. Even when the “modernizing” princes of Mysore, Baroda, Travancore and Cochin instituted legislative assemblies, they maintained large nominated majorities in them.

Many Princes gave monetary contributions to educational institutions run by their own communities such as the Hindu University at Banaras, the Deccan Educational Society, the Sikh

Khalsa College at Amritsar and the Mohammedan Anglo Oriental College at Aligarh. Support to these type of institutions meant, in the context of communal politics, support for a communal effort to obtain more leverage within the British administrative structure.

Mysore, Cochin and Travancore supported the prominent Hindu institutions in order to maintain a prominent ritual position within their own states. Bhupinder Singh, the Maharaja of Patiala tried to project himself as the leading figure of the Sikh community and patronized the Sikh institutions and even the writing of Sikh history. The Nizam's administration in Hyderabad tried to project itself as a Muslim state, and this process was accelerated after 1927 with the emergence of the Ittehad-ul-Muslimeen, a communal organization that tried to project Nizam as the "Royal Embodiment of Muslim Sovereignty in Deccan". In Travancore, the Maharaja claimed to act as the earthly trustee of a Hindu deity and the state controlled hundreds of temples.

19.6 EARLY MASS MOVEMENTS IN PRINCELY STATES AND INTEGRATION WITH INDIAN UNION

The Movements of the people of these Indian States played a significant role in their final integration with the Indian Union. The origins of these movements could be traced to the numerous spontaneous local peasant uprisings against oppressive taxation in several princely states like Mewar, Kashmir, Travancore, Mysore, Hyderabad, etc., from the beginning of the 20th century. But all these peasant uprisings were violently suppressed by the rulers with the active support of the zamindars and Britishers. However, urban nationalism, in the form of urban middle class "prajaparishads" with nationalistic ideas, began emerging in the 1920s in most of the princely states, with Subjects' Conference (later renamed People's Conference) began to meet annually.

19.6.1 CONTRIBUTIONS OF PRINCELY STATES

1. Railways
2. Industries
3. Airways
4. City Planning
5. Irrigation
6. Agriculture
7. Education - Higher University studies along with primary education
8. Construction of Monuments

9. Legislative Assembly
10. Medical advancements
11. Others

Thus, India during 17th to 19th Centuries divided into different Princely States and geographical boundaries of India were not secure. Due to this the Europeans arrival as traders gave way to political domination by Britishers. It also gave rise to feudalism and landlordism. Many petty zamindars and money lenders exploited peasants, women and mass at large.

Thus, the contributions of Princely ruler were very much at large. They were influenced by Europeans and other Asian countries and modernized their states. Their legacy still continues. But the zamindari system was not in favour of people.

QUESTIONS : SHORTS & ESSAY

Short Questions

1. Princely State
2. Medical Institutes in Hyderabad
3. Educational Institutes during Nizam Era

Essay Questions

4. List the Princely States of India.
5. How was administrative structure of Princely States?
6. Write on Mass movements?
7. In which field the Princely States contributed? List out.

CHAPTER 20

INDIAN RENAISSANCE DURING 19TH AND 20TH CENTURIES IN INDIA

20.1 INTRODUCTION

Renaissance is a French word and it means ‘rebirth’. It is a concept of European civilization and is held to have been characterized by a wave of interest. It means the rise of humanism because it was expressed earliest by the intellectual movement called humanism. It gives a new dimension to culture and art and creates awareness among people. The origin of this process is from Italy and can be found in the period from the 14th to 17th century. Its reflection is seen in India during 19th and 20th centuries during British era.

20.2 THE OBJECTIVE

- ◆ Know about Renaissance and its necessity for Scientific living
- ◆ Understanding different reform, revivalist, and revolutionary movements
- ◆ Indian renaissance and women emancipation
- ◆ Renaissance and people’s awakening towards motherland

20.3 LEARNING OUTCOMES

- ◆ Eradication of socio-religious evil practices
- ◆ Abolition of extreme evil practices implemented on women
- ◆ Removal of social practices such as slavery, bounded labour, etc
- ◆ Preachings of monotheism
- ◆ No Idol worship,
- ◆ Education and Women empowerment-
- ◆ Fight to abolish the caste system
- ◆ Eradication of superstitious beliefs

20.4 THE IDEA OF THE INDIAN RENAISSANCE

After the civilization in Indus Valley, our Indian society faced slowly the religious developments and practices which are based on customs and traditions such as Yagna and sacrifices which led to superstitious beliefs. Our country of highly advanced in agriculture, that is cultivation of food culture moving towards burning of food through yagna. This became very complex and many rituals related to it like animal and even human sacrifice became a part of worship. Also the division of human and society based on work and Varna System led to unhealthy impact on human life. Because of these conditions, society become in very depressing situation. Thus the conditions become very pathetic since thousands of years and continued even in 19th and 20th Centuries during British era and few people came forward to eradicate such socio-religious and economic evil practices from the society.

The idea of the Indian Renaissance began long back 2500 years before itself. The new set of ideas referred as renaissance came into existence during 6th C BCE itself in our country, India brought by reformers and revolutionaries like Vardhamana Mahaveera and Gautama Buddha followed by many other movements like Basava movement in Karnataka, Bhakti and Sufi, Sikhism, Din-I-Ilahi through the ages. This movement of reforms continued during the British era in 19th and 20th centuries, the advancements in Scientific education and knowledge started reaching to the masses there took a revolution famously known as intellectual revolution in the field of science, literature, philosophy, political, social, economy, religious and cultural reforms. Thus, the 19th and 20th centuries socio-Religious movements are known as the Indian renaissance.

The Indian Renaissance is characterized by efforts to change traditional Indian knowledge systems, challenged to social practices like caste discrimination, and given priority to promote modern scientific education among the masses which led to socio-religious reform and revolutionary movements. The social and religious movements in India, preceded the political struggles, and considered a necessary precursor to the coming of nationalism. In the realm of the history of ideas, the intellectual history, is to see in a new light of categories and the re-examination of analytical categories such as caste, class, community, and so on. There were different types of movements during Indian Renaissance era in 19th and 20th centuries.

20.5 TYPES OF REFORM MOVEMENTS

Basically, Indian Renaissance witnessed different kinds of reform movements in the 19th and 20th century in India - (1) Reformist and Revolutionary, and (2) Revivalist movements. Among these movements few major movements are mentioned. They are:

1. REFORMIST AND REVOLUTIONARY MOVEMENTS

The movements responded with the time and scientific temper of the modern era are known as reformist and revolutionary movements.

► BRAHMO SAMAJ

Brahmo Samaj is Founded in Calcutta by pioneer social reformer Raja Ram Mohan Roy (1772 – 1833) in 1828. The encounter between India and West, as well as British reforms, also fostered a Aryan social reform movement and Philosophical renaissance under the Brilliant leadership of the Bengali scholar R M Roy.

After seeing his own sister burn to death on a funeral pyre and concerned about what he saw as the harmful side of customs such as sati and caste divisions, R M Roy began a British-Indian dialogue in hopes of adaptation of certain Western ways to reform and strengthen Vedic religion- Hinduism. The movement fought and attacked prevailing superstitions among Hindus. Such as idol worship, polytheism, caste oppression, unnecessary rituals and other social evils like Sati.

► SATYASHODAK SAMAJ

Satyashodak Samaj was founded by Krantikari Jotirao Phule in Pune, Maharashtra on 24 September 1873. The main purpose is to seek for truth. It advocated for the emancipation of widows, untouchables, and members of lower castes as well as against brahminical rule. The Vedic culture's ideology, the Upanishads, and the primacy of Aryan society were all rejected by the Samaj.

The objectives of Satyashodak Samaj are Education, social rights, and civil liberties for Indians including women, underprivileged people who are regarded by Aryans as lower castes or Shudras were the core aims of the society. It denounced the exploitation of religion and caste. The goal is to free the Shudras and at Shudras from the exploitative policies of the Brahmins. It condemned the exploitation of caste-based and religious systems, polygamy, purdah system, child marriage, etc. Society strove for women's rights like widow remarriage and education of women.

► ALIGARH MOVEMENT

Sayyid Ahmed Khan founded Mohammedan Anglo-Oriental College in Aligarh in 1875. Later, it became Aligarh Muslim University. It offered modern education to Muslims.

► PRARTHANA SAMAJ

Keshub Chandra Sen helped found the Prarthana Samaj in Bombay during 1863. The Prarthana Samaj preached monotheism and denounced priestly domination and caste distinctions. Its activities also spread to South India, through the efforts of the South Indian reformers.

► **SADHU JANA PARIPALANA SANGHAM IN 20TH CENTURY**

Ayyankali founded the Sadhu Jana Paripalana Sangham which propagated education for Dalits. Ayyankali was one of the first social reformers to come from a Dalit family in Kerala. He was born to parents Ayyan and Mala, and belonged to the Pulaya community which was considered ‘untouchable’ in Travancore/Kerala. The society in Kerala at that time was highly caste-ridden and ritualistic. People of the lower castes had no basic civil rights.

Ayyankali defied such restrictions and fought for many rights such as access to public places, right to the dignity of clothing, right to use public roads, right to education, etc. He was also one of the earliest labour leaders from Kerala and fought for the rights of agricultural labourers long before such movements/workers’ organisations came about politically.

► **SELF-RESPECT MOVEMENT**

The Self-Respect Movement was **founded in 1925 by E.V. Ramasamy, also known as Periyar**. Its goal was to challenge social hierarchies, including caste-based oppression and gender inequality. The movement advocated for social reforms such as women’s rights, including equal property rights, widow remarriage, and the right to divorce.

Periyar launched the *Kudi Arasu* **weekly in 1925** to promote these ideas and criticize Brahminical dominance. It contributed to promoting rationalism, social justice, and regional identities in Tamil Nadu.

► **BAHISHKRIT HITKARINI SABHA**

Babasaheb Dr. B.R. Ambedkar, the Chief Architect of Indian Constitution was constructive social reformer and legal philosopher, a scholar par excellence, a visionary, an emancipator and a true nationalist. He led a number of social movements to secure human rights to the oppressed and depressed sections of the society. He stands as a symbol of struggle for social justice.

Dr Ambedkar founded Bahishkrit Hitkarini Sabha (Society for Welfare of the Ostracized) and led social movements such as Mahad Satyagraha in 1927 to demand justice and equal access to public resources for the historically oppressed castes of the Indian society.

► ANNIHILATION OF CASTE

Babasaheb said the Hindus should annihilate the caste which is a big hindrance to social solidarity and to set up a new social order based on the ideals of liberty, equality and fraternity in consonance with the principles of Democracy.

► INDIAN RENAISSANCE AND WOMEN

Indian renaissance which coincided with the rise and growth of Indian nationalism and its culmination in freedom for the country, is singularly marked by the active role of a large number of women. Each of them has in their chosen mission, brought to it all the energy and quality of service and sacrifice which lay within her. They thus not only enriched numerous other lives, but also gave shape to a modern India. The part played by them constituted in itself an epic saga in the political and social history of this country. Many of them had to encounter stonewalling opposition at every level from the household, community, in area of functioning and the alien administration. This band of pioneers who evolved in the late 19th and early 20th century gave direction and purpose to the mass of the deprived women of the nation.

The reformers faced formidable obstacles. Women were historically granted a low standing and were **viewed as inferior to men, lacking their own identity**. They were **living a life-of suppression** owing to traditions such as purdah, early marriage, the prohibition of widow marriage, and sati. Women in both Hinduism and Islam were economically and socially dependent on male relatives and were often denied education. Hindu women lacked the right to inherit property. Muslim women could inherit property, but only half as much as men, and there was no equality between men and women in cases of divorce. Polygamy was widespread among both Hindus and Muslims.

The advancement of women's status in society was seen as critical, and social reformers worked to achieve it. It was well acknowledged that this shift would result in reforming homes and reforming men.

► WOMEN PIONEERS

Shikshika *Savitribai Phule*, women pioneer, the first female teachers of India, hailed as the “Mother of Indian Feminism,” was a social reformer and poet who, along with her husband Jyotirao Phule, championed the cause of women's. She was born on January 3, 1931, in Naigaon village in Maharashtra. she played a vital role in improving women's rights in India.

There were many other women pioneers like Tarabai Shinde, Muktabai, Fatimabi, Pandita Ramabai, Roukhaya Shakawat Hussain fought for women emancipation.

2. REVIVALIST MOVEMENTS

Some of the revivalist movements are discussed below:

► ARYA SAMAJ

The social and religious reform in North India was spearheaded by Swami Dayanand Saraswati (1824-1883) who founded the Arya Samaj in 1875. This society strove against idolatry, polytheism, rituals, priesthood, animal sacrifice, child marriage and the caste system. It also encourages the dissemination of western scientific knowledge. They worked for the improvement in the condition of women, advocated social equality and denounced untouchability and caste rigidities.

► RAMAKRISHNA MISSION

The society was founded near Calcutta (now Kolkata) by Vivekananda in 1897 with a twofold purpose: to spread the teachings of Vedanta as embodied in the life of the Hindu saint Ramakrishna and to improve the social conditions of the Indian people.

► DEOBAND MOVEMENT

The Deoband Movement was a revivalist movement. In 1866, Muhammad Qasim and Rashid Ahmed founded a school in Deoband (Uttar Pradesh, Saharanpur District). Deoband movement focused on uplifting the Muslim community through religious education.

► SIKH SOCIO-RELIGIOUS REFORM MOVEMENTS

Socio-Religious reform movements among Sikhs (Sikh SSRM) began at the end of the nineteenth century with the establishment of the Khalsa College in Amritsar. The Khalsa College was founded in Amritsar in 1892 as a result of the efforts of the Singh Sabhas (1870) and with British assistance. As a result of similar efforts, this college and schools promoted Gurumukhi, Sikh learning, and Punjabi literature in general.

► **RENAISSANCE RESPONSIBLE FOR EMERGENCE OF NATIONAL IDENTITY**

- **Intellectual Awakening and Modernization:** The Indian Renaissance marked a shift from traditional to modern thinking. It emphasized rationality, scientific inquiry, and critical analysis, which helped challenge outdated customs and beliefs.
- **Promotion of Vernacular Languages and Literature:** The Renaissance fostered the growth of vernacular literature and languages, which helped in communicating new ideas and values to a wider audience.
- **Social and Religious Reform:** The Renaissance advocated for social reforms, challenging regressive practices such as sati, child marriage, and caste discrimination.
- **Unity in Diversity:** The Renaissance celebrated India's diverse cultural heritage and sought to integrate regional identities into a broader national consciousness.
- **Political Awareness and National Pride:** The Indian Renaissance sparked discussions on political and social issues, fostering a sense of national pride and the desire for self-governance.
- **Literary and Artistic Contributions:** The Renaissance encouraged literary and artistic expressions that reflected the Indian ethos and depicted the struggles and aspirations of the people.
- **Interaction with Western Ideas:** The Renaissance facilitated the exchange of ideas between Indian and Western thinkers, helping Indians to articulate their own identity in relation to global developments.

Question : Short and Essay

Short Questions

1. Savitribai Phule
2. Brahmo Samaj
3. Annihilation of Caste
4. Periyar

Essay Questions

5. What was the Idea behind the Indian Renaissance?
6. What are reform and revolutionary movements? Explain.
7. Write on Indian Renaissance and Women.
8. Mention the revivalist Movements?
9. How renaissance is responsible for Indian Nationalism? Discuss.

CHAPTER 21

INDIAN FREEDOM STRUGGLE

21.1 INTRODUCTION

The freedom struggle in India is very significant due to its causes, struggle and achievements. Indian masses fought for freedom in all aspect - Such as social freedom, economic freedom, political freedom cultural freedom, religious freedom, and other, since ancient times against foreign invasions.

The movement for freedom is involving many people from almost all the various sections of a society, with the purpose of achieving certain collectively cherished vital national goals in a country.

21.2 THE OBJECTIVES

- ◆ Freedom from any kind of slavery
- ◆ To gain knowledge about freedom - socio-religious, economic, political and cultural freedom
- ◆ Necessity and achievement of freedom and the role of Mass population
- ◆ Emerging leaders for taking lead to start movements and sacrificing their life for freedom

21.3 LEARNING OUTCOMES

- ◆ Significance of Freedom and its struggle for achievement
- ◆ Leaders sincerity towards their movement
- ◆ People's participation and duty to quit from slavery
- ◆ Happiness of Freedom and
- ◆ Living safe and secure life

21.4 HISTORICAL BACKGROUND OF FREEDOM STRUGGLE

India is a land famous for many things to the world. Our country is known for culture, civilization, peace, progress and prosperity. Many foreign invaders came to India and dominated economically as well as politically. They started their domination through colour, religious practices, trade and political power. Many invaders came as traders and others with religious and political ambition.

Thus, from the earliest times, Indians were struggling for freedom from invaders - socially, economically, religiously, politically and culturally. There were Socio-Religious evil practices, practiced by invaders such as Slavery, torture, Bonded Labour, Varna System, women exploitation, Sacrifice, burning of wood, division of labourer, landlord system, political and economic exploitation and many more.

During Aryan era in 6th C, BCE, religious freedom brought by Vardhamana Mahaveera and Gauthama Buddha followed by Kabir, Basava, continued through Indian Renaissance during 19th and 20th Century CE and ended with conversion to Buddhism. During earliest time of Persian and Alexander invasions, there was freedom struggle for United India. Later battle against Parthians, Hunas, Arabs, Turks, and others continued. In Deccan India, Jijabai, Shahji Bhonsle and Shivaji fought for Swaraj against Bahamani Sultans and Mughals. Lastly, for complete freedom and Constitutional Rights against Britishers.

21.5 FREEDOM STRUGGLE IN MODERN INDIA

The spread of modern and scientific education, the emergence of various associations at national, provincial and district levels, the role of the press, improved transport and communication systems etc., accelerated the political consciousness among the people of India and helped in strengthening the National Movement.

The changes introduced by the British in the administrative, judicial, economic and intellectual life of the country also prepared the ground for the rise of a new class of restless and dynamic leaders. The latter gave the needed leadership to the movement. The constitutional agitation gradually yielded place to a demand for political privileges from early twentieth century, and achieved Independence on 15th August, 1947 and Constitutional Rights on 26th January, 1950, Republic of India.

21.6 BRITISH POLICES AND INDIAN FREEDOM STRUGGLE MOVEMENTS

1757 - 1950 Peasant Revolts

1757 - 1950 Tribal Revolts

1857 - Sepoy Mutiny

1864 - Establishment of Scientific Society by Sayyad Ahmed

1878 - Vernacular Press Act

1882 - Hunter Commission

1883 - Ilbert Bill

1885 - Establishment of Indian National Congress and 1st Session at Bombay

1892 - Indian Council Act

1905 - Partition of Bengal

1906 - Foundation of Muslim League

1907 - Surat Split

1909 - Morley- Minto Reforms

1910 - Indian Press Act

1916 - Home Rule League

1916 - Lucknow Pact

1917 - Champaran Satyagraha

1918 - Establishment of Madras Labour Union

1919 - Montagu- Chelmsford Reforms

1919 - South Borough Committee

1919 - Rowlatt Act

1919 - Jallianwala Bagh Massacre

1920 - Mooknayak (the leader of the dumb) - Indian Newspaper

1920 - 22 - Non Cooperation Movement

1922- Chauri - Chaura Incident

1923 - Establishment of Swarajya Party

20 July 1924 - “Bahishkrit Hitkarini Sabaha” at Bombay

1925 - Kakori Robbery

1927 - Establishment of Simon Commission

1927 - Mahad Satyagraha

1928 - Assassination of Saunders by Bhagat Singh

1928 - Calcutta Session of INC

1928 - Nehru Report

1928 - Simon Commission

1929 - Purna Swaraj (Lahore Session)

1929 - Bombing in Central Legislative Assembly by Bhagat Singh

1930 - Civil Disobedience Movement

1930 - Temple Entry Movement

1930 - Dandi March

30th November 1930 1st Round Table Conference (RTC)

5th March 1931 - Gandhi- Irwin Pact

7th September 1931 - 2nd Round Table Conference

1932 - Poona Pact

3rd - Round Table Conference

1935 - Government of India Act

1939 - Establishment of Forward Bloc

18-22 August 1940 - August Offer
1942 - Quit India Movement
11th March 1942 - Cripps Mission
1942 - Establishment of Indian Independence League
1942 - Formation of Azad Hind Fauj (1st september)
1945 - Wavell Plan; Shimla Conference
1946 - Cabinet Mission
june 1947 - Mountbatten Plan
1947 - Indian Independence Act
15th August 1947 - India Achieved Independence
26th January 1950 Constitution of India
26th January 1950 - Republic of India

21.7 WOMEN IN FREEDOM STRUGGLE

Women played an indispensable role in Indian freedom struggle ranging from a figure of common person to lead the Mass movement and such contribution is immeasurable and non-quantifiable. A lot of courageous women raised their voice against the British rule. Many women took to the streets, led processions and held lectures and demonstrations. These women possessed a lot of courage and intense patriotism. The sacrifices made by the women of India occupy a primary place in the annals of Indian history. They fought with real spirit and undeterred bravery and confronted several pains, exploitations, and sufferings to win us freedom.

Women held public meetings for achieving educational and women rights. They also fought against evil practices such as sati, devadasi, widowhood, jogini, polygamy and other issues.

Thus, the Indian freedom struggle participated by women and men. Struggle moved through many hurdles and challenges since ancient times and achieved its goals. We are proud to understand that we are citizens of India. Thus, History from the earliest times till 1950 CE made us to understand our country through the ages.

QUESTIONS : SHORTS & ESSAY

Short Questions

1. Freedom Struggle
2. Movements during 1928
3. 1919 year events

Essay Questions

4. Write on historical background of Freedom Struggle of India.
5. List out freedom struggle between 1757 to 1900.
6. List out freedom struggle between 1901 to 1950.
7. Explain about women participation in freedom struggle.

CHAPTER 22

HISTORY OF TELANGANA - GEOGRAPHICAL FEATURES - SOURCES AND PRE-HISTORIC PERIOD

22.1 INTRODUCTION

The History of Telangana begins in geographical conditions which influenced its history because of physical features like Rivers, soils, climate, flora and fauna, hills, mountains, lakes, ponds, forests, plain lands etc.

To know about history of particular geographical place sources are necessary and Telangana is no exception. There are abundant of sources available to steady its past. Even the pre-history speaks a lot, stone ages tells about how human lived in early stages of life. Human practiced hunting, food gathering and living in forest and with animals. Slowly human added cultivation culture - Agriculture and civilized later.

22.2 THE OBJECTIVE

- ◆ To highlight the geographical conditions in which human lived and survived for a longer time in Telangana
- ◆ To know the sources through which we can understand Telangana and its past very well, so that it can be heritage and referred during required times.
- ◆ To understand Telangana and its pre-historic times, how human lived during stone ages and what were the practices

22.3 LEARNING OUTCOMES

- ◆ Geography has given identity and has deep influence on its history
- ◆ Sources are the proofs to study about past facts
- ◆ Stone ages - hunting and food gathering life and compared with present to understand the development and growth of human life
- ◆ Human was wanderer in early times

22.4 GEOGRAPHICAL FEATURES OF TELANGANA

22.4.1 Geographical location:

Telangana is a part of the Deccan Plateau. Its height ranges between 300 to 730 meters in different areas. It is distinguished by rows of hills, rivers, uneven plains, wide valleys, rocks, mountains, flora and fauna, natural resources. All these features have much influence on the history of Telangana.

Telangana extends between 15°46' N to 19°47' North latitudes and 77° 16' E to 81° 43' Eastern longitudes on the Indian Peninsula. Telangana region forms the main part of the Deccan Plateau. The total area of Telangana is about 1,12,077. km. It makes up 3.41 percent of India's landmass. Telangana is India's eleventh-largest state.

Telangana extends from Godavari and Pranahita Rivers in the north, Krishna and Tungabhadra Rivers in the South. Mountains of Nalgonda and Khammam dividing coastal Andhra in the east, hills of Adilabad, Nizamabad, Medak, Rangareddy districts form the north-western boundary of Telangana region. In terms of political divisions, Andhra Pradesh is on the east and south, Karnataka on the west, Maharashtra and Chhattisgarh on the north. Telangana State emerged as the 29th state in India on 2nd June, 2014. Hyderabad, Secunderabad, Warangal, Karimnagar, Nizamabad, and Khammam are prominent cities in Telangana. At present, there are 33 districts in Telangana.

22.4.2 Topography:

The region features a mix of hilly terrain, forested areas, and fertile plains. Notable hills include the Nallamala Hills and the Deccan Plateau itself, characterized by rugged terrain and rocky outcrops.

22.4.3 Rivers:

Many rivers flow in the Telangana region. Among them are the tributaries of Krishna and Godavari, born at Nasik Triambakeshwar in the Western Ghats, Godavari enters Telangana in the Nizamabad district and forms triveni sangamam at Kandakurti. Godavari connects Manjira, Pranahita and Indravati. It flows into Nirmal, Nizamabad, Manchiryal, Jagityal, Peddapalli, Jayashankar Bhupalapalli, Mulugu, and Bhadrachalam districts and then enters into Andhra Pradesh. The 79 percent of the Godavari basin is in Telangana. It flows for about 560 Km in Telangana. The Krishna River, which originates at Mahabaleswaram in the Western Ghats of Maharashtra, enters Telangana at Tangadi village in Narayanpet district. The 69% of Krishna river basin flows in Telangana which is about 430 km. Krishna river connects rivers like Bhima, Musi, Dindi, Paleru, Munneru, etc. Penganga the river of Berar and Warda and the river of Maharashtra flow together in some areas and merge along with the Wainganga in Telangana.

22.4.4 Lakes:

The rivers of Telangana are in high plateau regions. Due to their over flowing many streams were formed and it became possible to form many Lakes. Construction of lakes started from the time of the Kakatiya period. There are about 5000 large lakes and 15000 small lakes are there in Telangana.

22.4.5 Climate:

Telangana experiences **a tropical climate with hot summers, moderate monsoons, and mild winters.** Summers can reach temperatures above 40°C (104°F), while winters are cooler with temperatures ranging between 15°C and 20°C (59°F to 68°F).

22.4.6 Natural Resources:

The region is rich in resources like coal, limestone, granite, and sandstone, contributing to its industrial development. The **Singareni Collieries Company** operates one of the largest coal reserves in the area.

22.4.7 Soils :

Predominantly red and black soils, suitable for growing crops like cotton, maize, rice, millets, and pulses. The black cotton soil (regur) is particularly fertile and ideal for cotton cultivation.

22.4.8 Biodiversity

Home to a variety of flora and fauna, including forested areas with teak, bamboo, and sandalwood. Wildlife includes species like tigers, leopards, deer, peacocks, and several species of birds. Includes sanctuaries and national parks such as the **Kawal Wildlife Sanctuary, Pakhal Wildlife Sanctuary, Eturnagaram Wildlife Sanctuary, and Mahavir Harina Vanasthali National Park.** These areas are crucial for the conservation of biodiversity.

22.4.9 Agriculture

Agriculture is the primary occupation, with a significant portion of the population engaged in farming. Irrigation projects like the **Nagarjuna Sagar Dam** on the Krishna River and the **Sriram Sagar Project** on the Godavari River support extensive farming activities.

22.5 SOURCES OF TELANGANA

Telangana is one of the popular regions in South India. There are abundant of sources available to study the history of Telangana, just as there are sources for the study of history of India. Sources of the history of Telangana can be mainly classified into two types. A) Literary Sources. B) Archaeological Sources.

22.5.1 Literary Sources:

Written evidence can be divided into indigenous literature and foreign accounts:

Indigenous Sources:

The earliest written evidence of Telangana dates back to the time of the Mahajanapadas. Telangana was part of Mahajanapada and identified as Asmaka, the powerful only janapada of south India. historical texts - Brihatkatha written by Gunadya, Katantravyakarana written by Sarvavarma, Gathasaptashati written by Hala, literary works of Acharya Nagarjuna. The written evidence of the Vishnukundins and Ikshvaka period is rarely available. The Telangana region is known from the writings of the Badami Chalukyas and Kalyani Chalukyas who ruled the Karnataka region and also through the writings of the Rastrakutas. Texts like Prataparudrayasobhushanam, Siddeshwarcharitra, Ganitasaram, Kridabhiramam, Sakala niti sammatham etc. are useful to know the history of Kakatiyas. Nirankusopakhyanam, Sugrivavijayam Yayaticharitra, and Vijayanti Vilasam are tells about the past history. The works of Pandita Tarnath, Mandamula Narsingrao, Madapati Hanumantha Rao, Ravi Narayana Reddy etc. are useful to know about the Nizam's administration.

Foreign Sources:

Megasthenes, the Greek ambassador at Chandragupta Maurya's court, mentioned the Andhras in his Indika book. Telangana is also mentioned in Greek and Roman writings of the early centuries of Christ era. Port towns of the Andhras are described in the works of Pliny and in the book Periplus of the Erythraean Sea, written by an unknown Greek navigator. The history here is also known through the writings of the Italian traveler Marco Polo who visited the Kakatiya kingdom during the time of Rudramba. Information about Telangana is also known through the foreign pilgrims and traders who came during the Vijayanagara kings. The history is also known through the writings of English merchants and English officials during the rule of the East India Company and through the writings of foreign Muslims who visited India during the Delhi Sultanate period and the Mughal period. Many foreign travellers visited during Qutb Shahi times to Hyderabad and left their accounts.

22.5.2 Archaeological Sources.

Many archeological evidences also help to know the history of Telangana. These can be classified into three types.

Monuments:

The history of Telangana can be known due to the buildings built by the various dynasties that ruled Telangana. Buddhist monuments were built during the ancient Telangana. Temples also built by many rulers. The Navabrahma temples built in Alampur in Mahbubnagar district during the Badami Chalukya period show the Badami Chalukya style of architecture. Thousand pillared temple in

Hanumakonda, Ramappa temple in Palampet, Pakala lake and many chain lakes built in Telangana tell the history of Kakatiyas.

Inscriptions:

The history of Telangana is also known through many inscriptions. Ashoka's inscriptions, Nasik inscriptions, Nanaghat inscription of Devinagenika, Hati Gumpa inscription, inscriptions of Rashtrakuta era, Kalyani Chalukya era inscriptions etc. tell the history of Telangana. Recently, Dr. Katkam Murali, Assistant Professor, Government Degree College, Nirmal brought to light the inscriptions of Kalyani Chalukya era at Bainsa and Ummeda in Nizamabad district. Vilasa Inscription, Kaluva Cheruvu Inscription etc. indicate the post-Kakatiya conditions.

Coins:

Coins are also standard for writing history. The figures, titles, symbols etc. on the coins indicate the conditions of that time. Also the economic condition of that time can be known from the minerals used for making the coins.

22.5.3 STONE AGE

“If human evolution is made as a movie then only one minute of it has history, the rest is pre-history” – Gordon Childe. The pre-historic period has no written sources; only archaeological evidence provides us with evidence to form history. The study of a pre-historic period in Telangana was done by Sir Robert Bruce Foote in the mid-19th Century in the Nalgonda District. It give vivid information about the pre-historic period, people used stone weapons based on the stone's sharpness and size, the Stone Age was divided into different phases.

PALEOLITHIC:

Lower Old Stone Age:

Lower Old Stone Age dates back to 3 lakh years till 1.3 lakh years. Sources of this age are found in Krishna river banks, Nallamalla forests, lower Godavari basin, Peddapalli, Ramagundem, Godavarikhani in Karimnagar, Manchiryal, Chennur to Vemanapalli, east Adilabad district, Boath, Pochera banks of Kadam tributary, Swarna river, right banks of Nirmal, Eturnagaram of Warangal district, Palwancha, Charla of Khammam. People of this age use hand axes, chopping tools, which are used in food hunting and gathering. These tools are similar to African Ashyulian tools. Their lifestyles was similar to animals.

Middle old Stone Age:

Middle old Stone Age extends from 1 lakh years to 50,000 years. Their sites are found in valleys of lower old stone ages such as Appapur, Borapur, Chandra Gupthapattam, Saleshwaram, Kadalivanam, Medimankal, Kathyur, Somasheela, Rasarapalle in Mahboobnagar district, Maheshwaram,

Nagarjunakonda in Nalgonda, Ganapuram in Warangal, Asifabad, Pochera, Narsapur, Adilabad, Godhavarikhani, Medipalli, Buchaypalli, Ramagundem, Malkapuram in Karimnagar. Small axes, round axes, chopping tools such as single-sided, double-sided, fringed one side, concave, convex, oblique drills, dwells bores, and shoulder tools.

Upper Old Stone Age:

Upper Old Stone Age is the end of the Pleistocene/last phase of the Pleistocene and called as emergence of the Holocene based on geographical and climatic conditions. This extend from lower valley areas, river basins, such as Vankidi of Adilabad, Cherla, Bornagudem, Laknavaram, Lingavanam, Peravaram, Rayavaram, Veeravaram, Ellavaram of Godavari basin, Pakala, Eturunagaram in Warangal, Eleshwaram, Nagarjuna Konda, Chandragupthapattanam, Kadalivanam, Medimankal in Krishna basin.

22.5.4 MESOLITHIC OR MIDDLE STONE AGE:

Mesolithic or Middle Stone Age is approximately from 8500-3000 B.C.E. is 1st Holocene period due to its climate and temperature. Humans started to use small and micro stone tools. This age marks the last period of humans who used stone weapons.

The advanced age of this period used a mixture of stone and bone metals, backed blades, chopping stones are excavated in central university marks from this period. Caves of this period have nearly 150 pictures and paintings of deer, cats, haina, dogs, foxes, tortoises, etc with red fingerprints on granite, sandstone, caves, etc. Early painting of this period is seen in the Sanganonipalli district of Mahaboobnagar. The large size deer image found in paintings is the dilution of a large size of different colors. Same features are also seen at Duppadutta, Pothanpalli, Maneemkonda, Kokapeta, Ramagundem, Hastalapur, Narsapur and Pandavulagutta.

New Stone Age

Due to the striking of two stones soft stones are formed. This soft Stone Age is known as the New Stone Age. Tools of this age were made up of metals such as copper and bronze with the usage of these metal tools' crops were grown. The process of these growing crops led to three major innovation techniques to grow crops. Agriculture increased and it was known as the food production period. According to Gordon Childe, this age is called as New Stone Age Revolution. Evidences are seen in granite caves, hills, and valleys in Thogarayi, Kadam, Peddabankur, Budigapalli, Palakonda, and Devarapalli.

Rock cut Burials –

People who died between 1500–300 years in Telangana were buried by keeping them in a coffin and large stones were placed around it. Burials were of two kinds based on their type such as

1). Burying immediately after their death.

2). Burying after they were burnt.

Based on Construction they are divided into 4 types,

1). Pit burials - The dead body is kept in a burial box which is made out of granite and this box is placed in the pit and big rocks around it in circular form.

2). Cyst burials – they are buried without whole coverage. Some part is kept open.

3). Dolmen - this is a single megalithic tomb that has vertical megaliths supporting a large flat horizontal table.

4). Rock cut burials - caves were cut and the dead were buried in them.

QUESTIONS : SHORTS & ESSAY

Short Questions

I). Write short answers to the following questions:

1). New Stone Age

2). Rock cut Burials

3). Inscriptions

4). Lower Old Stone Age

Essay Questions

II). Write essay answers to the following questions:

1). Write about Geographical conditions of Telangana.

2). Write about source of Telangana history.

CHAPTER 23

SATAVAHANAS AND IKSHVAKUS

23.1 INTRODUCTION

The Satavahanas and Ikshvakus ruled Telangana for longer times and made contributions in many fields. The architectural remains are contributing to tourism in generating economy for Telangana.

23.2 THE OBJECTIVES

- ♦ To understand how Satavahanas ruled and what were their contributions
- ♦ To gain the knowledge on Telangana under Ikshvakus rule and their contributions
- ♦ Also to know administration, economy, social life, religious and cultural developments

23.3 LEARNING OUTCOMES

- ♦ Gaining knowledge on administration, policies, socio-religious conditions
- ♦ Legacy of Satavahanas and Ikshvakus and its relevance
- ♦ Art and Architecture representation of culture of Telangana and contribution to tourism and economy

23.4 SATAVAHANAS (B.C.E.225 to C.E. 225)

The Satavahanas were the ruling dynasty in South India. They were originally vassals of the Mauryas. They ruled for 450 years from B.C.E. 225 to C.E. 225. They were 30 kings in total. After the Mauryan Empire, the Satavahanas established the largest kingdom in the history of ancient India. They are called Dakshinapatapulu.

According to inscriptions they are Satavahanas. Srimukha was the founder of the Satavahana kingdom. Their capitals were three. The first was Kotilingala which is now situated on the bank of the River Godavari in the Jagityal district of Telangana.

The first Satavahanas traveled westward from Kotilingala and ruled from Pratistanapuram as their center. However, due to the invasions of the Sakas and the decline of trade with the Roman

Empire, they expanded their kingdom from the west to the east and continued trading with the South-East Asian countries with Dhanyakataka as their capital. That is, after establishing the kingdom in Telangana, he expanded the kingdom in Maharashtra and eventually ruled from Amaravati as the center. At this stage the kingdom declined.

Simuka:

Simuka ruled from the center of Kotilingala. He practiced Jainism. His coins were found in Kotilingala. King Kanha ruled after him.

Satakarni-I:

Satakarni-I was the greatest of the first Satavahana kings. He performed yagnas for the first time in South India. He has the title of Dakshinapatapati. His wife was Devi Naganika. After her husband's death, her sons were young, so she ruled with the help of her father, Maharathi Trianakara. An inscription with seven images was inscribed by her at Naneghat.

Satakarni-II:

Satakarni-II ruled for 56 years. He was the longest reigning king in this dynasty. His achievements are engraved on the Sanchi inscription.

Kuntala Satakarni:

Kuntala Satakarni's court there were two poets Gunadya and Sarvavarma. Gunadya wrote the famous book Brihatkatha and Sarvavarma wrote the book Katantra Vyakarana. He was mentioned by Hiuen Tsang.

Hala:

Hala is the 17th king of the Satavahana kings. He has the title of poet. He wrote Gatha Saptasati in Prakrit language. His reign is called Golden Age in Prakrit language. To the South of Badhan kurthi there is a Saptha Godavari, it situated between Nekkonda of Nirmal district on the north bank of Godavari and Vempally Venkatrao pet of Jagityal district on the south bank of Godavari. The famous 9th century poet Kuthuhala in his work Leelavathi (Leelavai) famously mentioned that Hala the famous 17th king of Satavahana killed the local lord and married his daughter at Bheemeshwara temple of Saptha Godavari. According to local people, the Satavahana king Hala is said to have donated the village to the Brahmins as an Agrahara

Pulomavi-I:

During Pulomavi-I reign, the Satavahana empire reached the level of Pan-India. He invaded the kingdom of Magadha and killed the Kanva dynasty king Susharma and ruled Magadha for 10 years.

Gautamiputra Satakarni:

Gautami Putra Satakarni was the greatest of king. During his time the kingdom expanded widely. He extended his kingdom to the three seas and earned the title Tri Samudratoya Peetha Vahana. He attacked the Saka kingdom of Kshaharata in the west and defeated Nahapana and destroyed the Saka clan and took the title Nirava Seshakara of the Kshaharata clan. He took possession of the eight thousand silver coins of Nahapana found at Jugal Thambi and reprinted them. He built a city called Benakataka near Nasik (Govardhana). As per his mother's wish, he built monasteries for Buddhists at Trirasmī. He also has the titles of Eka Brahmin and Agama Nilaya.

Vasishtiputra Pulumayi - Pulumayi-II:

Vasishtiputra Pulumayi - Pulumayi-II was the son of Gautamiputra Satakarni. After the death of Gautamiputra Satakarni, he came to power at an early age. It was during this time that Gautamiputra Satakarni's mother Balasri got the inscription in Nasik. This inscription describes the achievements of the son and the grandson Pulumayi. He has the title Navanagaraswami. During his time, raids were made in North Indian country under Saka. During this period the kingdom of Kura became independent. Trade with the Romans dwindled, so it was during this period that the Satavahanas traveled from Western India to Eastern India. Hence the coins of the late Satavahana kings were found on the east coast. He has the title Nava Nagara Swami. Saka king Rudradama attacked him and defeated him and gave his daughter to his brother in marriage.

Yajnasiri Satakarni:

Yajnasiri Satakarni was the chief among the last kings of Satavahana. Coins with ship marks were found during his time. From this it can be seen that the ship business was extensive during this period. During his time, Acharya Nagarjuna resided on Mount Sri (Nagarjuna hill) and propagated Mahayana Buddhism. He has the title of Three Samudraadeeshvara. Acharya Nagarjuna wrote many treatises on Buddhism. Nagarjuna as chemist is known as the Indian Einstein. After Gautama Buddha's death, he was known as the second Buddha because of his widespread of Buddhism. Sruhallekha is one of the books written by him. He built Paravata Vihara on Nagarjuna hill. According to Kathasaritsagaram, a Satavahana prince killed him. As all the kings who came after him were weak, many kingdoms became independent among them Ikshvakus.

Thus the Satavahanas ruled for 450 years in Deccan India. They expanded their empire till North India occupying Magadha and ruled for ten years. Such an empire fell down in the third century B.C.E. due to constant wars with the Sakas, whose vassal, the Ikshvakus, became independent. The empire fragmented due to the loss of the western coastal areas to the Sakas, the fall of the Roman Empire, and internal strife during the reign of the last Satavahana kings.

23.5 ADMINISTRATION

The Satavahanas were the one of the early rulers to establish an administrative system in Telugu region of South India. As they were vassals of the Mauryas, the Mauryas guided their administration. They continued the administration following Dharma Shastras and rituals.

23.5.1 Central Government:

The king is the supreme authority of the kingdom. He had a council of ministers to assist him. The territory under the control of the king is called Raja Kanketa or Raja Kshetra. There were many employees in the center to assist the king, chief among them were the royals. Among them Hiranyaka, Lekhaka, Mahataraka, Nibandanakara were some employees. Apart from these, there were also employees called Raja Purusha, servants of the king.

23.5.2 State Government:

The Satavahana kingdom divided into states for proper administration. These are called as Aharas, and the head of Ahara is Amatya. Royal family members and relatives were appointed as Amatyas. They had no hereditary rights and were transferred from one place to another when necessary. There were five states during their time.

23.6 THE FEUDAL LORDS:

During the time of Satavahana there were also vassal kingdoms. The chiefs of these are Maharadhika and Maha Bhoja. They had hereditary rights which were higher than the Amatyas. Gaulmikas employees were also appointed for the protection of the border areas and they were given special rights.

The last in administration is the village. The head of this village is Gramika or Gramani. In the cities the Nigam Sabha was responsible for the administration. The members of the Nigam Sabha are known as Shreshti or Grahapati. The corporation also served as the office of the councillors.

23.7 FINANCIAL CONDITIONS:

The main income of Satavahanas was Land Tax. Trade, business was developed. Many coins were in use during their time. Karshapana is an important silver coin. During their time, there was trade with the Roman Empire. Roman coins were found extensively in the kingdom of Satavahana. Many ports were developed during their time. Barygaza (Broach), Sopara and Kalyani were important ports in the west. On the eastern side Machilipatnam, Motupalli and Ghantasala are important.

23.8 RELIGION:

Although the Satavahana kings were Vedic, they embraced Jainism and Buddhism. Yagnas were performed for the first time in South India. Queens and court ladies encouraged Buddhism.

Gautamiputra Satakarni donated the village of Trirasmi to the Buddhist monks as per the wish of his mother. During their time Acharya Nagarjuna propagated Buddhism extensively in South India.

23.9 LITERATURE

The official language of the Satavahanas was Prakrit. Gunadhya, who wrote Brihatkatha and Sharvavarma, who wrote Katantra vyakarana were belonged to this period. king Satavahana Hala was also a poet and he wrote the book Gathasaptasati. He has the title of Kavivatsala. The Nanaghat and Nasik inscriptions were written during the Satavahana period.

23.10 ARCHITECTURE:

Caves like Nasik, Bhoja, Bedsa were carved during the Satavahana period. Viharas, Chaityas and Stupas were built for Buddhists. Amaravati, Nagarjuna Konda, Battiprolu, Jaggayyapet etc. are famous Buddhist sites of their time. Ajanta also has images of their period.

In this way the Satavahanas took over the kingdom for the first time in South India and established harmony between North and South India. They established a specific system of administration and became a guide to the rulers after them. Satavahanas ruled for a longer period of 450 years and carried on trade with the Roman Empire and South-East Asian countries and brought a lot of income to India. Roman coins have been found in many places during their time.

23.11 IKSHVAKUS

The Ikshvakus were the chief among the kingdoms formed in Telangana after the Satavahanas. Temples were built for the first time in the country. They ruled for a total of 100 years. Their capital was Vijayapuri. It is situated on the banks of Krishna river. It is now known as Nagarjunasagar. They were known as Sriparvatias.

Some claim that the rulers of this kingdom belonged to the Kosala kingdom. Because the Ikshvaka clan belonged to the Kosala kingdom. Sugarcane is mostly grown on the banks of Krishna River; the name of the approach is Ikshu. Some people claim that there was a Gana/ clan worshiped here and that's why it got this name. This is also the first clan to marry the daughters of near relations.

23.11.1 Vasistiputa Siri Chantamula:

The discontent during the late period of the Satavahanas led to many religious movements. Based on this dissatisfaction, Vasistiputa Siri Chantamula led a sect for the revival of Vedic religion and established the kingdom of Ikshvaku. He performed Yajna sacrifices for the revival of Vedic

religion. He donated plenty of gold coins, lakhs of cows and lakhs of plough land for agricultural development. He was a devotee of Skanda Kartikeya, Virupaksha Pathi.

23.11.2 Virapurushadatta:

As Virapurushadatta's mother was a Madari, he was known as Sri Veera Purusha Dattu, the son of a Madari. During his time, the queens and court ladies did a lot of charity for the development of Buddhism. Upasika Bodhisiri performed alms. His period was like the golden age of Buddhism. The Mandhata or Nagarjunakonda sculpture, which insults the Vedic religion, dates to this period. At the end of his reign there were revolts. Rudradaman and Abhira Vasusena suddenly attacked king, then the king left the kingdom or died.

23.11.3 Ehuvala Chantamula:

Ehuvala Chantamula is also known as the second Chantamula. From this time Sanskrit became the official language. His son Rudrapurusha Datta built a Shiva temple called Pushpabhadralayam. At the beginning of his period, Vasusena is known to have been in Vijayapuri for 5 years. He came to power with the help of his army chief Elisiri.

23.11.3 Rudrapurushadatta:

Rudrapurushadatta was the last king. He donated some land to Halampura swamy. The Pallava king Simhavarma invaded his kingdom and ended the kingdom of Ikshvaka. This matter is clarified by Manchikallu inscription.

It was during their time that mostly Buddhist pilgrims came from Sri Lanka. Nagarjuna hill flourished as a Buddhist religious and educational center. They divided their kingdom into states. Vedic and Buddhist religions flourished during their time. There were clashes between these two religions. A Buddhist statue of this period found in Adilabad is brought to light through the efforts of Dr. Katkam Murali, Assistant Professor, Bhainsa.

23.12 CONCLUSION

The Ikshvakas were the most important among those who came to power after the Satavahanas. All religions were treated equally in this kingdom.

During Ikshavaka rule, the fields of literature, architecture and achieved remarkable progress. Vedic, Buddhist and Jain religions flourished. Though Prakrit remained the official language, Sanskrit has achieved good patronage and development. Buddhist Stupas, Viharas, Chaityas, Navagraha, Sarvadevalaya Hindu temples are serving as mirror for the styles of architecture and sculpture.

QUESTIONS : SHORTS & ESSAY

I). Write short answers to the following questions:

- 1) Vasistiputa Siri Chantamula
- 2) Virapurusadata
- 3) Satakarni-I
- 4) King Hala
- 5) Yajnasiri Satakarni

II). Write essay answers to the following questions:

- 1) Write brief description of Gautamiputra satakarni and Pulumavi-II.
- 2) Write main administration features of Satavahanas.
- 3) Write brief description of political history of Ikshvakas.

CHAPTER 24

VISHNUKUNDINS AND CHALUKYAS

24.1 INTRODUCTION

The Vishnukundins and Chalukyas rule comes after Ikshavakus. Their rule and contributions made by them are witnessed through the history of Telangana.

24.2 THE OBJECTIVES

- ♦ To understand the rule of Vishnukundins and Chalukyas
- ♦ Their contribution and relevance

24.3 LEARNING OUTCOMES

- ♦ Vemulavada was part of their rule
- ♦ Caves were carved as part of art and architecture
- ♦ Caves are now tourism potentials and generating economy

24.4 VISHNUKUNDINS

After the Ikshvakas, Vishnukundins ruled the Telangana region from 4th to 6th centuries. They ruled the Andhra kingdom between 225 and 615. They were the vassals of the Vakatakas. Along with Kalinga ruled most of the territory of Andhra Pradesh. Mainly they ruled between Narmada River and Krishna Rivers. But the exact information about them is not known. Ten inscriptions tell about them, but these do not give comprehensive information and hence there are many arguments in the history of Vishnukundins.

They have many capital cities. 1). Tummalagudem or Indrapalanagaram. 2). Eleshwaram 3). Vinukonda 4). Sri Parvata-Nagarjunakonda. 5). Keesaragutta 6). Dendalur. The name of the capital cannot be properly written in the inscriptions, the wars and deeds done by them cannot be known.

Inscriptions of Vishnukundins Chikkulla inscription, Tummalagudem inscription, Ramatirtha inscription, Polamuru inscription, Eepuru inscription, Velpur inscription.

The time of their period is not known because the names of the kings are different in each inscription, so it is not known who ruled successively. Their deity is Sriparvatasvami. Some say that Sri Parvatam means Srisailam and some say that it is Nagarjuna Konda. They claimed to be immortal saints of Trikutamalaya. It was during their time that the first Grihalayas were built in South India. Their coins are widely found in Nalgonda, Karimnagar and Medak districts.

Vishnukundi:

Vishnukundi was the founder of the Vishnukundi dynasty, mentions about him in the Ramatirtha inscription of Indravarma II.

Govindavarma:

Govindavarma allied himself with the Sri Prithvimula dynasty south of the Godavari river and married the princess of that dynasty, Parama Mahadevi. The inscription engraved by him is Thummala Gudem Inscription-I. He has the title Priya Putra.

Madhavavarma-II

Madhavavarma-II was the greatest of the kings of Vishnukundins. He was such a great king that in the Middle Ages some dynasties claimed to be descended from Madhava Varma II. He performed 11 Aswa medha sacrifices. He is the only Indian king who performed so many Aswamedha yagas. They were vassals of the Vakatakas invaded the Vakata kingdom during his time and defeated the Vakatakas and occupied the entire Deccan plateau from the Narmada river. He defeated Ramakasyapula dynasty who were ruling from Pistapuram in Kalinga as their capital. Devarashtra i.e. Visakha and East Godavari districts ruled the Vashishti dynasty and stamped their royal symbol conch on his coins. He encouraged human sacrifice. He shifted the capital from Indrapalanagaram to Amaravati and built the Ramalingeshwar temple at Keesaragutta. He carved Purnakumbha in the Undavalli caves.

Indravarma-II:

Indravarma-II was defeated by Ishanavarma, king of Kanauj when he invaded Kanauj kingdom. Ishana Varma states that on one occasion he hide in the caves of the Vindhya mountains

after defeating an Andhra ruler. That king is this second Indravarma. During his time there were four wars. It means fierce battles.

During his time, when the Chalukya King of Badami Pulakesin-I performed the Asvamedha yaga, Kirti Varma and Mangalesh invaded the kingdom of Vishnukundins, but this Indravarma-II defeated them and got the title of Satyasraya. As their vassals, they had the Sarabhapuriya clan ruling the kingdom of the southern Kosas in Orissa. They rejected the authority of Vishnukundins. Then King Indravarma II defeated the Jayavarma. Another vassal kingdom to their south was the Trikuta region. The ruler of this region was Madhavavarma. He joined hands with the Pallavas and attacked King Indravarma II. During the battle Indravarma-II killed Madhavavarma but later on Indravarma-II died in this battle. He built Vedic schools called Ghatikas.

Vikramendravarma-II:

After the death of father, Vikramendravarma-II's at a young age appointed as king, by a council of ministers named Prakriti Mandala and took over the responsibility of taking care of him. He shifted his capital from Amaravati to Dendalur.

Madhavavarma-III:

Madhavavarma-III was great in jurisprudence. During his time, Guna Swami, a poet, wrote Janasraya Chando Vicchitti, an alankara book.

Due to the weakness of the kings after him, correct information is not available. However, Badami Chalukya king Pulakesin-II attacked them and defeated them in the battles of Pishtapura and Kunala.

Their royal emblem was a lion with raised claws. Their official language was Sanskrit. The first Telugu sentence in Telugu is called Vijaya rajya Samvatsarambul, which belongs to this time and it is found in the inscription of Chikkulla inscription. They divided their kingdom into Vishayas. They were appointed as employees of Mahottara. During their time, Amareswara temple, Rameswara temple, Mallikarjuna temple in Indrapalapuram, Ramalingeswara temple in Keesaragutta, Kanakadurga temple on Indrakiladri in Vijayawada etc. were built. Mughalrajapuram Caves, Undavalli Caves and Bhairava Konda Caves were carved during their time. The idol of Anantapadmanabha Swamy was carved in the Undavalli Caves during their time.

Thus, Vishnukundins came to power in Telangana after the Ikshvakas. Although many kings came to power in this clan, their hierarchy is not known. Ten edicts were written during this period, but they do not provide comprehensive information. It is known that there were many capitals during their

period, but there is no specific information about which capital was there during the period of any king. So more specific research is needed about this lineage.

24.5 CHALUKYAS:

After the Vishnukundinas, the Badami Chalukyas ruled the Telangana region with Badami or Vatapi as their capital. There are many inscriptions and temples of their time in Telangana. After the Badami Chalukyas, the Rashtrakutas came to power. Inscriptions belonging to their period were found in Nirmal district. Their capitals were Manyakatakam and Ellora. Dantidurga killed Kirtivarma-II, the last king of the Badami Chalukyas and came to power. He performed the Hiranyagarbha yagam. Kalyani Chalukyas came to power after the Rashtrakutas. Their capital is Kalyani. There are many inscriptions, temples and statues of their time in Telangana also many inscriptions, temples and statues found in Nirmal district too. The inscriptions belonging to their period were recently discovered by Dr. Katkam Murali, Assistant Professor, Government Degree College, Nirmal. One of them is a Jain idol inscription of Suparsvanatha dated 1021 of their time in Bainsa, Telangana state.

24.5.1 VEMULAWADA CHALUKYAS:

During the rule of Eastern Chalukyas on the eastern coast, many small kingdoms were formed after Vishnukundins in Telangana region, among them Vemulawada Chalukyas, Mudigonda Chalukyas and Kakatiyas ruled in different regions. The Vemulawada Chalukyas ruled the Telangana region as vassals of the Rashtrakutas. They are a branch of the Chalukya dynasty. Their progenitor was the Badami Chalukya king Pulakesin-II.

They got the name Vemulawada Chalukyas because they ruled Vemulawada as their capital. Among them the Vemulawada Chalukyas were connected with the Rashtrakutas and the Mudigonda Chalukyas with the Eastern Chalukyas. Their capitals were Bodhan and Vemulawada. Their inscriptions are Kollipara inscription, Parbhani inscription and Vemulawada inscription. The main text about them is Vikramarjuna Vijayam written by the poet Pampa.

Vikramaditya Yuddamalla; 750-780 CE

Dantidurga, the founder of the Rashtrakuta kingdom. Vikramaditya Yuddamalla; 750-780 CE was participated in many wars as a commander of Rashtrakuta dynasty and got success. Dantidurga recognized Vikramaditya Yuddamalla as a vassal by giving him Bodhan area. It helped in overthrowing the power of the Badami Chalukyas.

He was the founder of Vemulawada Chalukya kingdom. He ruled between 750 and 780 C.E. He ruled the country of Sapadalaksha. Today's Karimnagar, Adilabad districts together are known as Sapadalaksha Desam, which means land of appreciation with a revenue of one lakh twenty-five thousand gold coins.

Arikesari-I: 780-800 CE

Arikesari-I is the eldest son of Yuddhamalla. On behalf of Rashtrakuta king Dhruva, he invaded the Eastern Chalukya kingdom and defeated Vishnuvardhana-IV and conquered Vengi and Tri Kalinga. As a result of these victories, the Vemulawada Chalukya Empire expanded eastward and shifted its capital from Bodhan to Vemulawada.

Baddhega: 870-895 CE

Baddhega was a vassal of Rashtrakuta Krishna-II, who also took part in the war between the Eastern Chalukyas and Rashtrakutas. He has the title Soladaganda. It means a hero who fought 42 wars. After Gunagavijayaditya, invaded the kingdom of Vengi and defeated and captured the Chalukya Bhima-I. Later, the Chalukya Bhima-I was freed by the Kusumayodha-III, the Chalukya king of Mudigonda, from the Parbhani inscription. He built Bhimeswara temple in Vemulawada which is also known as Baddegewara temple. It was built in the early Chalukya style.

Narasimha-II: 910-930

Narasimha-II conducted the invasions to North India on behalf of the Rashtrakuta king Indra-III. Lata, Saptamalva conquered and defeated the Pratihara king Mahipala in the battle at Kalapriya, crossed the river Yamuna and reached Kanauj and gave his horses water from the River Ganges. He married Indra-III's sister Jakava.

Arikesari-II: 930-955

Arikesari-II was the greatest of the Vemulawada Chalukya kings. Married Revaka Nirmudi, the daughter of Indra-III. He also married Lokambika, another Rashtrakuta maiden in the harem. The Chalukya princes of Mudigonda were in trouble because of the Rashtrakuta king Govinda-IV and asked Arikesari-II to help him, then he attacked and defeated the Rashtrakuta king Govinda IV. There is a famous Pampa poet in his court, wrote the treatise Vikramarjuna Vijaya, comparing the Arikesari-II with the character of Arjuna in the Mahabharata.

Arikesari-III

Arikesari-III was the last of the Chalukya kings. Rashtrakuta Krishna-III was a contemporary. Somadeva suri, who wrote the book Yasasthilaka champu karta, belonged to his court. He signed the Parbani inscription donating the Subhadhama Jain temple to Somadeva suri.

Many temples were built in Vemulawada during their time. The Rajarajeswara Temple in Vemulawada is very famous. Jina Vallabha who wrote the Karkyala inscription and Malliya Rechana who wrote the book Kavi Janasraya were poets belonging to this period.

Thus, the Chalukyas of Vemulawada who ruled with Bodan and Vemulawada as their capitals were vassals of the Rashtrakutas and participated in many wars on their behalf and showed devotion to the kings. On behalf of the Rashtrakutas, they invaded northern India and spread their influence up to the river Yamuna. Among the Rashtrakuta kings, they also changed emperors to show their dominance when they competed for the throne. But they cannot form an independent state against the Rashtrakutas. The Rajarajeswara temple built during their time is flourishing as a famous temple today.

24.5.2 MUDIGONDA CHALUKYAS

Another dynasty that ruled Telangana during the Rashtrakuta era was the Mudigonda Chalukyas. They were vassals of the Eastern Chalukyas. They got that name because they ruled Mudigonda as their capital. He ruled the area between Kuravi in Warangal to Kondapalli in Krishna district. Their capitals were Mudigonda, Koravi and Bottu. They ruled between 9-13 Centuries C.E.

Kokkiraju:

Kokkiraju married the daughter of Ranmardhu who ruled this region in the 9th century and got this region along with her. He has the title of Pravartanamana.

Kusumayodha-III:

Rashtrakuta Krishna-II and Vemulawada Chalukya Baddega together attacked Vengi and captured Vengi Chalukya king Chalukya Bhima-I. Knowing this, Kusumayodha-III went to Vengi and freed Chalukya Bhima.

Bijayitha:

Bijayitha sought the help of Vemulawada Chalukya, king Arikesari-II as he was attacked by Rashtrakuta king Govinda-IV. Then the second Arikesari attacked the Govind-IV and removed him from the throne. He has the title Niravadyudu.

Bottu Beta:

Bottu Beta along with Miriyala Errabhupati attacked Kakatya Gundyana, a chief of Kakatiya in Koravi region and killed him, then his son Beta-I left the kingdom. He has the title of Vineeta Janashraya.

Kusumayodha-VI:/ Nagabhupala.

Kakatiya Rudradeva attacked him and left the kingdom for 12 years and returned and became the king again. When Ganapati was a captive, he ran away to seashore of Andhra, when he was chased away from Telangana by Recharlarudra due to his encroachment on the hearth. He has the title of Vivekanarayana.

Conclusion:

Thus, the Mudigonda Chalukyas took power in Warangal and Khammam region and were vassals of the neighboring Eastern Chalukyas. Another kingdom contemporary to them in the Telangana region was the Vemulawada Chalukyas. The Vemulawada Chalukyas were vassals of the Rashtrakutas. In this way the two kingdoms formed in Telangana were vassals - one of the Rashtrakutas and the other of the Eastern Chalukyas. These kingdoms used to participate in wars on their behalf. Finally, the Kakatiyas occupied this kingdom.

QUESTIONS : SHORTS & ESSAY

I). Write short answers to the following questions

1. Vikramaditya Yuddamalla
2. Baddhega
3. AriKesari-II
4. Madhavavarma-II
5. Vikramendravarma-II
6. Indravarma -II
7. Capitals of Vishnukundins
8. Kusumayodha-VI

II). Write essay answers to the following questions:

1. Write an essay on political history of Vishnukundins
2. Write political history of Vemulawada Chalukyas
3. Write political history of Mudigonda Chalukyas

CHAPTER 25

KAKATIYAS

25.1 INTRODUCTION

The Kakatiyas were the first to unite and rule the Telugu race and all the Telugu speaking people. As employees of the Rashtrakutas, they took part in the invasions of the Eastern Chalukyas and settled in the Kurivi region. The first inscription that mentions them is the Magallu inscription. They ruled between 11-14 centuries CE. They were first employed by the Rashtrakutas and made vassals by the Chalukyas of Kalyani. Gundiya, Eraya, Betiya, Kakatyagundana were made employees to Rastrakutas, and Beta-I, Prola-I, Beta-II, Prola-II were made vassals to Kalyani Chalukyas. They got the name Kakatiya after the goddess Kakati.

25.2 THE OBJECTIVES

- ◆ - To highlight the history of Kakatiyas and their rule and contributions
- ◆ - Art and Architectural constructions
- ◆ - Understand the legacy of their irrigational developments

25.3 LEARNING OUTCOMES

- ◆ Kakatiyas were one of the major rulers of Medieval Telangana
- ◆ Gave importance to Telugu language
- ◆ Irrigational developments were given priority in Orugallu (Warangal) as water scarcity was absorbed by Kakatiyas.
- ◆ Fort and mahal construction
- ◆ Legacy of Kakatiyas are still in practice
- ◆ Tourism is now taking advantage of their contributions

25.4 KAKATIYAS

Beta-I: 995-1052

Beta-I lost his kingdom after the death of his father Kakatyagundyana, he sought the help of his aunt Miriyala Kamasani. Then she along with her husband Miriyala Errabhupati went to the Kalyani Chalukya king Tailapa-II, and gave the Hanumakonda to the Beta-I. In this way the Kakatiyas began to rule from Hanumakonda.

Prola-I: 1052-1076

Prola-I took part in the Kalyani Chalukya wars and earned the title of Samadhiगतपञ्चमहासब्दा. He remained faithful to the Kalyani Chalukyas and got Hanumakonda from them forever. From now on Kalyani Chalukyas began to adopt the Varaha symbol indicating the vassal status. He has the title Arigaja Kesari. With this title, he started the Kesari tanks.

Beta-II: 1076-1108

Beta-II participated in the Kalyani Chalukya succession conflicts and supported Vikramaditya-VI. It was because of his support that the Vikramaditya-VI who ascended the throne honored him with the titles of Vikrama Chakri and Tribhuvana Malla. He followed the Kalamukha tradition. His teacher was Rameshwara Pandit. He built an area called Sivapuram in Hanmakonda and built Bhetheswara temple on his name and gave it to Pandit Rameswara as gurudakshina.

Prola-II: 1116-1157

Prola-II stayed loyal to the Chalukya kings of Kalyani and suppressed the rebellions against them. Tailapa, who was the regent of Kundurunadu, made an agreement with the neighboring Mantrakuta and Polasa regents to form an independent kingdom and revolted against the Chalukya kings of Kalyani. Jagadeka malla-II, who was then the Chalukya emperor of Kalyani, led an army on behalf of Jagadeka malla and crushed the rebellions and defeated Tailapa. Attacking the Mantra Kuta, he defeated Gundaraju, one of the nobles of Polavasa, removed the head after stamped the Varaha Lanchanam on his chest. In this way Prola-II went to Srisailam to suppress rebellions in Telangana and planted a victory pillar there. These victory journeys later contributed to the establishment of the independent state of Kakatiya.

Rudradeva / Prataparudra-I: 1158-1195

Kakatiya Kingdom became independent during Rudradeva / Prataparudra-I time. He built a thousand-pillared temple and engraved the inscription of Hanumakonda. He sent an army of 2000 to

help Nalagamaraja in the battle of Palanati. His minister was Gangadhara. He himself was a poet and wrote a treatise called Nitisara in Sanskrit. He has the title Vidyabhushan.

During his time, the Chalukya King of Kalyani Tailapa-III was removed and Kalachuri Bijjala came to power. Bijjala sent his son Mailagideva to Rudradeva that Rudradeva in Telangana did not recognize him then all the lords who were enemies of Kakatiyas in Telangana supported Mailagideva. But Rudradeva defeated that alliance and completely occupied the Telangana region between Krishna Godavari rivers and made it independent.

When Kanduriudayachoda tried to establish an independent government in Panagallu, Rudradeva attacked him. But Kanduriudayachoda gave his daughter Padmavati and married him. After the above victories, he erected Hanumakonda inscription in which he mentioned the victories of his father, and his own victories, and built a thousand-pillared temple next door. In 1195, the Yadava king Jaitrapala attacked Rudra, killed Rudra and took his adopted son Ganapati as a captive.

Ganapatideva: 1199-1262

Ganapatideva was the greatest of all Kakatiya kings. The Kakatiya kingdom extended to Kanchi during his time. His soldier Racharlarudra who saved the Kakatiya kingdom when it was held captive by the Yadava kings of Devagiri. When Ganapati was released, he handed over the kingdom of Kakatiya safely to Ganapati and then got the title of Kakatiyarajyabharadaureya. He invaded Divisima and defeated Pinachoda of Ayyavamsa. Then Pinachoda gave his daughters Naramba, Peramba to Ganapati in marriage. He appointed Pinachoda's son Jayapa as the chief of Elephantry of Kakatiya kingdom.

Ganapati invaded Dharani Fort and defeated Kota Rudra and gave his eldest daughter Ganapamba in marriage to his son Beta. He gave his younger daughter Rudramadevi in marriage to Nidadhavolu Virabhadra. He helped the Manumasiddhi kings of Nellore many times. When Madurai king Jatavarman Sundara Pandya invaded Nellore, he supported Nellore and fought against Jatavarman Sundara Pandya and was defeated in the Battle of Muthukur in 1263.

Rudramba 1269-1289

Rudramba 1269-1289 was the first woman to rule the Telugu region. Because of her being a woman, when many surrounding kingdoms invaded the Kakatiya kingdom, the Kakatiya soldiers saved the Kakatiya kingdom. When King Mahadeva of Devagiri invaded the Kakatiya kingdom, he was defeated by Rudramadevi. During Rudramba's time, the Kayasta king Ambadeva rebelled and occupied many areas. Rudramadevi fought with him to defeat him and died in 1289. We know this from the Chandupatla inscription.

Prataparudra II: 1289-1323

Prataparudra II was born to Rudramba's eldest daughter Mummadamma. He was the last king of the Kakatiya dynasty. He created the Nayankara system and divided the kingdom into 77 Nayankaras and appointed trustworthy soldiers. During his time Muslim invasions took place from 1303. During the reign of Delhi Sultan Ghiyas-ud-din Tughluq, his son Juna Khan invaded Warangal via Deogari, and in 1323 defeated Prathaparudra-II and took him captive to Delhi, where Prathaparudra-II jumped into the river Narmada and died.

25.5 ADMINISTRATION OF THE KAKATIYAS:

The Kakatiyas were the first rulers who unified and ruled all the Telugu speaking people. Books such as Nitisara, Nitisara Muktaivali, Purusharthasara etc. tells about their administration.

Central government:

The king is the supreme authority of the kingdom. A council of ministers exists to assist the king. Ministers and Ashtadasha Tirthas advised the king in his administration. Employees were divided into 72 classes and these classes are called Niyogas. The kingdom was divided into Nadus, Nadus into Sthalas, and Sthalas into villages. 20 villages are added together, the Sthala will be formed. There were 12 Ayyagars in each village.

Religion:

All religions flourished during the Kakatiya period. The first Kakatiya kings practiced Jainism. During their time Shaivism developed mostly. Pasupata Shaivism flourished during the time of Ganapati. Golakimata devotees developed this Pasupata Shaiva in the Telugu region. During their time there were many differences between Shaiva and Vaishnavas, therefore the poet Tikkanna dedicated his Mahabharata to Hariharanatha.

Literature:

Their official language was Sanskrit. Literature in Sanskrit and Telugu flourished during their time. In Sanskrit, Rudradeva wrote Nitisara, Vidyanatha wrote Prataparudra Yasobhushan, and Jayapa wrote Nrityaratnavali. Palkuriki Somanatha wrote Basavapuram, Panditaradhya Charitra etc. in Telugu. Yadavakkula annamaiah wrote Sarvesvara Satakam. Mallikarjuna Pandit wrote Shivatattvasaram. Hulakki Bhaskara wrote Bhaskara Ramayana. Gona Buddhareddy wrote Ranganatha Ramayana and Vinukonda Vallabha wrote Kridabhiramam.

Tanks:

During their time many tanks were dug for agricultural development, Kundamamba the tank named Kundasamudram and the Prola-I Kesari tatakam were dig. During the time of Ganapati, the Ramappa tank and Pakala tanks were dig. Apart from this chain link tanks have also been constructed in areas like Nirmal.

Architecture:

Art and architecture developed during their time. Orugallu Fort was built with three defenses, and 77 bastions were built around Orugallu. The famous temples built during their time are Thousand pillar temple, Ramappa temple in Warangal and Mahadeva Temple in Bainsa.

Conclusion:

The Kakatiyas were one of the great kings who ruled in South India. The Thousand pillared temple and Ramappa temple built during this time are now world famous. The ponds built during their time like the Pakala tank, Ramappa tank are still contributing a lot to the development of agriculture. Kunda tatakam, Kesari tatakam, Kesari samudra, Nirmal chain linked tanks, such tanks built in many parts of Telangana state are still alive. During their time the influence of caste increased more. The Kakatiya Empire fell due to a struggle for supremacy between the Velama and the Reddy.

QUESTIONS:SHORTS & ESSAY**I). Write short answers to the following questions:**

- 1) Prataparudra-I
- 2) Rudramba
- 3) Prataparudra II
- 4) Kakatiya Tanks:

II). Write essays answers to the following questions:

- 1) Give a brief description of administration during the period of Kakatiyas.
- 2) What was the contribution of Kakatiyas to Telangana? Identify its significance.

CHAPTER 26

MUSUNURI DYNASTY AND RECHARLA/ PADMANAYAKA / VELAMA DYNASTY

26.1 INTRODUCTION

After the fall of the Kakatiya Kingdom, the entire Telugu region came under Muslim rule. Many liberation struggles took place in the Telugu regions due to the many sufferings experienced during their time. Independent kingdoms were formed in many regions. Musunuri, and Velama were among them.

26.2 THE OBJECTIVE THE LESSON

- ♦ To understand the rule of Musunuri and Velama rulers
- ♦ Any contributions

26.3 LEARNING OUTCOMES

- ♦ Political conditions were difficult
- ♦ Political instability
- ♦ Literature was developed

26.4 MUSUNURI DYNASTY

Prolaya Nayaka:

After the Kakatiyas, Prolaya Nayaka established an independent kingdom centered on Rekhapalli in the Bhadrachalam region against the Muslims who were ruling Orugallu. The Vilasa inscription that he carved reveals about him.

Kapaya Nayaka:

As Prolaya Nayaka had no children, his cousin Kapaya Nayaka came to power. He occupied the Orugallu fort in 1336 and ruled as the center of Orugallu. He has the titles of Andhra Deshadrishwara and Andhra Suratrana. In 1347, when Sultan Ala-ud-din Bahman Shah rebelled against Delhi to

establish an independent kingdom with Daulatabad as its center, Kapaya cooperated with the Bahmani kingdom with the promise of an allied kingdom. But forgetting the help given by Kapaya Nayaka, in 1350 Kaulas fort and Bhuvanagiri fort in 1356 were occupied by Bahmanis. When Kapaya Nayaka's son Vinayak Deo tried to recapture these forts, Bahamani King Muhammad Shah attacked and burned Vinayaka alive. Unable to withstand the attacks of Muhammad Shah-I, Kapaya gave Golconda as gift. Thus Golconda passed permanently into the hands of the Bahamani. At this time, Kapaya Nayaka's companions did not cooperate and Singama Nayidu of Racharla opposed Kapaya Nayaka and established Veluma kingdom as the capital of Amanagallu. Anavotanaidu, who came to power after Recharla Singama Naidu, attacked Kapaya for the expansion of the kingdom and killed him in the battle of Bhimavaram in 1368-69, and captured Orugallu.

Thus, after the fall of the Kakatiya Empire, the Musunuri dynasty was the first to take up the kingdom in Orugallu against the Muslims for the revival of Hinduism. But the trusted companions and the gifted helpers betrayed them and caused the downfall of the Musunuri dynasty. The Vilasa inscription, Kaluvacheruvu inscription, Polavaram inscription etc. made during their time show the conditions of the caste.

26.5 RECHARLA/ PADMANAYAKA / VELAMA DYNASTY

Padmanayaka Kingdom was one of the kingdoms formed against the Muslims in the Telugu region after the Kakatiyas. It is also known as Rachakonda kingdom. It was set up by the Velamas, who are also known as Padma Nayakas. The main source of their history is Velugoti Vamsavali. Their capitals are Amanagallu, Rachakonda and Devarakonda. Betala reddy is the progenitor of the Recharla dynasty.

Recharla Singhama Naidu:1326-61

After the Kakatiyas, Musunuri took part in the struggle for liberation from the Muslims along with the Prolaya Nayaka. After liberation many independent kingdoms were formed in Telugu regions due to selfish politics. Among such, Recharla Singhama Naidu established the kingdom of Veluma in Amanagallu region in Southern Telangana. During the reign of Prataparudra-II of Kakatiya, he participated in the Kanchi wars with his father and showed heroism and received 80 boons from Prataparudra-II and was named Ashitivarala Singamanaidu.

Anavota Naidu 1361-1384

Anavota Naidu is the creator of Rachakonda kingdom. He shifted his capital from Amanagallu to Rachakonda. He attacked the Soma Kshatriyas who were responsible for his father's death and killed them and got the title of Somakula Parasurama. He defeated Anavota reddy and occupied the

lands of Srisaila region. He killed Kapaya Nayaka, the ruler of Orugallu, in the battle of Bhimavaram and occupied Orugallu. For the convenience of administration, he divided his kingdom into two parts and appointed his younger brother Mada Nayaka as the capital of Devarakonda. Thus two Velama kingdoms were formed during his time with Rachakonda and Devarakonda as their capitals.

Singhama Naidu-II 1384-99

Singhama Naidu is a poet himself. He wrote Rasarnavasudhakaram, Sangeetha sudhakaram and Ratnapanchalika. He has the titles Andhra mandaladhiswara, Pratidandabhairava and Khadganarayana. He was praised by poets as Sarvajnachakravarthi and Sarvajnachudamani.

Anavota Naidu-II: 1399-1421

During Anavota Naidu-II time, there were wars with Bahmani kings and Reddy kings.

Madha Naidu: 1421-1430

Madha Naidu wrote a commentary on the Ramayana called Raghaveeyam and dedicated it to Lord Sri Ramachandra. He was a disciple of Ramanujacharya's son Venkatacharya. His wife Nagambika dig a lake called Nagasamudram near Rachakonda in 1429.

Singama Naidu III 1430-1475

Singama Naidu III was known as Sarvajna Singha Bhupalu. He was the last king of the Velama kings of Rachakonda. During his time Bahmani kings made several invasions. Despite the help of the Gajapaths of Orissa, the Velama kingdom perished. Srinatha visited his kingdom. Bammara Potana was a poet of his time. He wrote the Maha Bhagavatam and dedicated it to Lord Rama. He also wrote Bhoginidandaka, Virabhadravijayam and Narayanasatakam. Gaurana who wrote Navnatha Charitra and Koravi Gopiraju who wrote Simhasana Dwatrimasaka belonged to this period. During the time of Velama, the ritual of Ranamukudupu came into use.

26.6 CONCLUSION:

After the Kakatiyas, the Padmanayaka dynasty, which came to power as the capital of Rachakonda, established the kingdom in Telangana. This kingdom ended due to clashes with Vijayanagar kings, Bahamanis and Gajapathis. During their time a terrible custom called Ranamu kudupu came into use. The dish cooked with the blood and flesh of the enemies and rice is called Ranamu Kudupu, which is made as an offering to the Ranadevatas to ghosts.

QUESTIONS : SHORTS & ESSAY

I). Write short answers to the following questions:

- 1) Prolaya Nayaka
- 2) Kapaya Nayaka
- 3) Recharla Singhama Naidu
- 4) Anavota Naidu
- 5) Singama Naid.
- 6) Ranamu kudupu.

II). Write essays answers to the following questions:

- 7) What kind of political conditions after the fall of Kakatiyas? Discuss.
- 8) Write about the political history of Recharla dynasty.

CHAPTER 27

QUTB SHAHIS (1518 -1687)

27.1 INTRODUCTION

The Qutb Shahis ruled from Golconda witnessed a change. They developed socio-political relations, trade, economy, culture. Also contributed to city planning, art and architecture, gardens, lakes, markets, fort, mahal, health, etc.

27.2 THE OBJECTIVE

- ♦ To know about the Qutb Shahis and their rule
- ♦ Administration and economy under Qutb Shahis
- ♦ Contributions in all aspects and legacy

27.3 LEARNING OUTCOMES

- ♦ Qutb Shahis mingled with Telangana local people,
- ♦ Learnt Telugu language and developed literature
- ♦ Their contribution to Economy and trade
- ♦ Their activities such as developing gardens, construction of lakes etc is worth full
- ♦ Their legacy for irrigation is still continued to some extent
- ♦ Fort and other places become major part of tourism potentials and generating economy

27.4 QUTB SHAHIS

In 1347, the Bahmani kingdom was established in South India. Later it split into five kingdoms. Golconda Kingdom is one of them. Qutb Shahis ruled the Telangana region with Golconda as his capital. The Qutb Shahis came from the country of Persia. They belong to the black sheep category. For the first time in history, all the Telugu people came together under the rule of the Qutub Shahis.

They were known as Andhra Sultans. During their time Golconda was known as the second Egypt. They ruled from 1518 to 1687. The Mughal Emperor Aurangzeb conquered this kingdom and incorporated it into the Mughal Empire.

Sultan Quli: 1518-1543

Sultan Quli Qutb was the founder of the Qutb Shahi dynasty. He came from Central Asia to the Bahmani kingdom. He came during the time of Muhammad-III and grew step by step. Participated in many battles and earned the titles of Bawaskhan and Qutb ul Mulk. He was appointed as Taraf dar of Telangana. Finally, he established the independent Qutb Shahi kingdom with Golconda as his capital. Fought wars with Vijayanagara, Reddy and Gajapathi kings. In 1517, he was defeated in the Dhoni war by Sri Krishna Deva Raya.

Jamshid: 1543-50

Jamshid killed his father and came to power. He ruled for seven years. He died of cancer in 1550.

Ibrahim Quli Qutub Shah: 1550-80

Fearing for his life because of Jamshid, he fled from Golconda and hid his head in Vijayanagara kingdom. After the death of Jamshid, he came to the Golconda and assumed the kingship. He expanded the kingdom and took up a strong rule. He got the title Malkibharama. He has a good command of Telugu. There were many poets in his court.

Muhammad Quli Qutb Shah: 1580-1612

Muhammad Quli Qutb Shah was the greatest of all the Qutb Shahi kings. He not only expanded his kingdom but also carried on trade with foreign countries. Mughal ambassadors and foreign ambassadors came to his court. During this period, in 1611, a British globe ship under the leadership of Hippon came to Machilipattanam. He is a great architect. It was during his time that the city of Hyderabad was built. Charminar was built in 1595. He built a dam on the Musi River and provided fresh water to the city of Hyderabad. He was poet and wrote many poetry.

Abdullah Qutb Shah: 1626-72

Abdullah Qutb Shah was the longest reigning king in this dynasty. Aurangzeb invaded him. Urdu developed during his time. His reign is called Golden Age in Urdu. Ksetrayya belongs to this period. The Golconda diamond was found during his time.

Abdul Hasan:1672-87

Abdul Hasan was the last of the Qutb Shahi kings. He has the title of Tanisha. He was a Shia. He gave high jobs to Akkanna and Madanna who were Hindus in his court. Aurangzeb invaded and occupied Golconda in 1687. As Aurangzeb did not get the fort in this invasion, he made many conspiracies and gave bribes to capture the fort.

27.5 ADMINISTRATION

Central government:

During the time of Qutb Shahis, the king had all the powers. There was an advisory council to advise the king. Its name is Majlis-e-Diwandari. There was a council of ministers to assist the king. In which the Peshwa is the Prime Minister. There were 12 ministers called wazirs. There were many employees under them.

The kingdom was divided into six parts for the convenience of administration. The head of these is Tarafdar. The parties are divided into Sarkars and the Sarkars into Parganas. The head of the pargana is the Tahsildar. Bhakta Ramadasu was the Tasildar of Palvancho Pargana. Khalil was an employee who saw to carry the king's orders. During their time the port towns were under the control of Havalgars. But the Chief Dock Officer is called Shabandar. The last is the village. Those who have hereditary rights over land are called heirs. During his time there were 12 Ayyagars with mirasi rights, who were called Balutyans or Bara Balwantulu.

Land tax is their main income. Those who sell the right to collect tax in auction, those who buy this right are called mustazirs. This method is called Guttapaddhati. Vadderas were appointed to water the fields to repair the water sources. During their time, Nirmal and Nizamabad were famous for iron industry and Golconda diamonds. The world famous Kohinoor diamond was found in the Kollur mine. Machilipatnam was a big commercial center during their time.

Persian was their official language. Urdu also developed. Meriganti Singanacharya who wrote the Dasharatha raja nandana charitra, Krishnaya Matya who wrote Rajaniti ratnakaram, Kshetraya, Kancharla Gopanna and Vemana belonged to this period. Kandukuri Rudrakavi who wrote Sugriva vijaya, Ponnaganti telganacharya who wrote the Yayati charitra, Addhanki Gangadhara kavi, Feroze and other poets belong to this period.

The city of Hyderabad was built during their time. Rampart of Golconda fort, Ibrahim Bagh, Pool Bagh, Puranapool, Hussain Sagar, Charminar, Jama Masjid, Dadu Mahal etc. were built during his time.

27.6 CONCLUSION

In this way the Qutb Shahis who came to power as the capital of Golconda ruled for 160 years. Except for a few incidents, they ruled in communal harmony. The kings of this clan often toured the kingdom and hence their period is known as the 'walking capital city'. During their time Golconda fort became impregnable to the enemy. When Aurangzeb invaded this kingdom, he was prevented from entering this fort for six months. It was during their time that Bhakta Ramadasu was imprisoned in Golconda Jail.

QUESTIONS :SHORTS & ESSAY

I). Write short answers to the following questions:

- 1) Ibrahim Quli Qutub Shah
- 2) Muhammad Quli Qutb Shah
- 3 Abdul Hasan

II). Write essays answers to the following questions:

- 1) Write about the administration of Qutub Shahis.
- 2) In which way the Qutb Shahis Contributed to Telangana? Highlight.

CHAPTER 28

ASAF JAHIS (1724 -1948)

28.1 INTRODUCTION

After the Qutb Sahis, Asaf Jahis ruled with Hyderabad as their capital. Their rule lasted from 1724 to 1948. They are all together ten rulers, but there were seven people with the title of Asaf Jah. Their contributions in all fields modernized Hyderabad state.

28.2 THE OBJECTIVES

- ◆ To understand Asaf Jahis rule, administration, economy and welfare activities
- ◆ Infrastructural developments under Asaf Jahis
- ◆ Currency during their period
- ◆ Educational and Health developments
- ◆ Irrigational development

28.3 LEARNING OUTCOMES

- ◆ Public welfare activities were given priority
- ◆ Asaf Jahi legacy still continuously in use
- ◆ Salar Jung Museum established
- ◆ Drinking water tanks were constructed
- ◆ Science and Technological developed
- ◆ Currency - Hali Sikka introduced

28.4 ASAF JAHI HUKMRAN

28.4.1 Nizam ul Mulk:1724-48

Nizam ul Mulk real name is Mir Kamruddin. He also has another name Chin Lich Khan. He had the titles of Fatehjung, Nizam-ul-Mulk and Asaf Jah. His father Shihabuddhi was employed in the Mughals. Along with his father, he also started doing the job under the Mughals. In 1691, Aurangzeb gave him the title of Chin Lich Khan for his bravery in the conquest of Adoni. He had an enmity with Zulfikar Khan who was in Delhi during the reign of Mughal Emperor Bahadur Shah. So Zulfikar did not keep him in Deccan and gave him the title of Khan-e-Daria and sent him as Subedari to Ayodhya.

Mughal emperor Farooq Sheyar gave him the titles of Fatehjung and Nizam-ul-Mulk. Mughal Emperor Mohammad Shah appointed him as Prime Minister after the Syed brothers. But he did not like the politics in Delhi and came to Deccan and left for Deccan to establish an independent state but Mubbariz Khan who was the Subedar of Deccan fought against him and the war between them was Shakkar Khed war. This happened in 1724. Nizam ul Mulk was victorious in this battle and established the Nizam kingdom with Aurangabad as its center. Recognizing his authority, Muhammad Shah gave him the title of Asaf Jah and appointed him as a mansab of eight thousand. Later he shifted his capital from Aurangabad to Hyderabad, but issued coins on the name of the Mughal Emperor and declared himself the Subedar of the Deccan.

Chauth, Sardesimukhi fought three wars with the Maharashtrians over taxes and lost. In 1739, when Nadir Shah invaded India, he participated in the Karnal war in support of Muhammad Shah. Earlier, Nadirsha participated in the negotiations on behalf of the Mughal Emperor without invading Delhi but failed and Nadirsha invaded Delhi. But his enemy Nawab of Ayodhya Sadat Khan helped Nadir Shah. Nizam-ul-mulk's son Nazar Jung defeated Maharashtra in 1740 while he was still in Delhi. Knowing this, Nizam ul Mulk went to Deccan and defeated his son Nazar Jung at Daulatabad and imprisoned him. In 1742 he appointed Anwaruddin as his representative. It was during this period that Ahmed Shah Abdali's invasions of India were constantly taking place. He died at Burhanpur in 1748 on the way to Delhi on the invitation of the Mughal Emperor once to face his invasions.

28.4.2 Nasir Jung 1748-51:

He came to power after the death of his father Nizam-ul-Mulk. But Muzaffar Jung, son of his sister Byrunnisa Begum, came to rival him. There was a competition between them for the throne. The French helped Muzaffar Jung and the British helped Nasir Jung. Nasir Jung was victorious in the battle

between them, but the French conspired and killed Nasir Jung with the help of Ruhimmat khan, Nawab of Kurnool.

28.4.3 Muzaffar Jung 1751-1751:

After the death of Nasser Jung, the French Governor Duplex crowned Muzaffar Jung as Subedar of the Deccan in Pondicherry. Muzaffar Jung who was appointed as Deccan Subedar distributed gems and money to the French in Pondicherry. He gave the title Hyder Jung to the French agent in his court. He appointed Duplex as the mansabdar of seven thousand cavalries. Nawab Ruhimmat khan of Kurnool was angry that there was no gain for him even if he killed Nasir Jung and decided to kill Muzaffar Jang. One day Muzaffar Jung was on his way from Pondicherry to Aurangabad when he killed him at Lakkireddypally, 35 km from Kadapa in 1751. Thus he died without ascending the throne and was not a true descendant.

28.4.4 Salabat Jung 1751-1761:

After the death of Muzaffar Jang, Bussi convinced the Sardars and made Salabat Jang the Nizam. When Salabat Jung ascended the throne, he imprisoned the brothers and gave them many gifts to the French. For saving the Maharashtrians from many conspiracies, the French gave them Srikakulam, Eluru, Rajamahendravaram, Mustapha Nagar and Guntur along with the northern sarkars. The ceding of the Northern provinces to the French led to several revolts against the French and Bussy. Among them Tummalapalem war, Bobbili War, Chandurthi war, Kondur war are important.

28.4.5 Nizam Ali Khan 1761-1803:

Nizam Ali Khan was the fourth son of Nizam-ul-Mulk. Salabat captured Nasir Jung and ascended the throne. He bore the title of Asaf Jah the Second. From this time, the kings who ruled Hyderabad used the name of Nizam. He shifted the capital from Aurangabad to Hyderabad in 1770. As soon as he ascended the throne, he sought the help of East India for protection from the Maharashtrians. Jogipantulu's ambassador signed an agreement between the East India Company and the Nizam and the British acquired the northern sarkars in 1766. He was the first Indian ruler to sign the Subsidiary Alliance System. He signed six treaties with the British and gave the northern sarkars and Ceded districts to the British. He established a Gunfoundry in Hyderabad. People called him Musaram. Musaram Bagh was developed in Hyderabad after him. He built the residency building.

28.4.6 Sikander Jah 1803-1826:

Sikander Jah, the third ruler is titled Asaf Jah. Chandulal was appointed as Peshkar to help him. He used to look after the revenue accounts of the government and had control over the treasury. A town called Secunderabad was built in his name. Law and order deteriorated in Hyderabad during

his rule. A new army had to be formed to rectify these conditions, namely Russell's army. Nizam's government is responsible for maintaining this army. This army crushed the Pindaris. British won Maharashtra war in 1818 with the help of this army. Due to this army, the financial conditions completely deteriorated and they had to borrow money from a moneylender named Palmer and company at high interest.

28.4.7 Nasiruddaulah 1829-1857:

Two incidents happened during Nasiruddaulah time. One was Wahabhi movement and the other was Berar adoption.

Wahabhi Movement:

It was started by Abdullah Wahab from Saudi Arabia. Hence it got the name Wahabhi movement. Its main purpose is to purify Islam by eliminating practices that are contrary to the teachings of Prophet Muhammad. It entered politics in India. It was led by Syed Ahmed Brailvi in North India. They fought with the Sikhs in Punjab and the British in India. So the British crushed him and sent him to the Andaman Islands. In South India it was led by Mubariz Uddaula. Kurnool Nawab Ghulam Rasool supported him. They were arrested by the government for spreading propaganda against the British. Mubariz Uddaula was imprisoned in Golconda Jail and Ghulam Rasool in Tiruchunapalli Jail.

Berar Adoption:

By the time Dalhousie arrived as Governor General, the Nizam's government had to pay arrears of 67 lakh rupees to the British. But Nizam found it difficult to pay this due. So, on 21st May 1853, Nizam signed the Treaty of Berar with the British Government. According to this, Berar, Dharashiv and Raichur districts with an income of 41 lakhs were given to the East India Company. Siraj-ul-Mulk, who was Diwan at the time of this treaty, died five days after the treaty. He was succeeded by his nephew Turab Ali Khan who became Diwan with the title of first Salar Jung. Russell attached the brigade to the British Indian Army by making it the Hyderabad Contingent.

28.4.8 Afzal Ud Daula 1857-69

During Afzal Ud Daula time there was a rebellion of sepoys. Rebellions took place under the leadership of Mir Faida Ali in Aurangabad and Turbajkhan in Hyderabad. The Nizam's effective suppression of these resulted in the British awarding him the Star of India and canceling a loan of 50 lakhs. The areas of Sholapur, Raichur, Darashiv and Navadurg were returned to the Nizam.

28.4.9 Mahbub Ali Khan 1869-1911:

At the time of his father's death, Mahbub Ali Khan was three years old, so the first Salar Jung was appointed as his guardian. But he died after a few days. Then the British government gave Mir

Layak ali khan the title of second Salar Jung and appointed him as his guardian. When he came of age, Governor General Rippon came to Hyderabad and gave full powers to the Nizam on 5th February 1884.

28.4.1 Mir Osman Ali Khan: 1911-1948

Mir Osman Ali Khan was the seventh Asaf Jah and the last Nizam. Hyderabad developed a lot during his time. National movement started in India during the time of Osman Ali Khan. With that effect, movements were started in the Hyderabad kingdom as well. Arya Samaj worked for Hindu unity in Hyderabad kingdom. Keshavrao Koratkar, Vamanrao took many initiatives. Andhra Janasangh was formed in 1921 and its meetings were held every year. In 1930, this Andhra Janasangh became Andhra Mahasabha. The meetings of this Andhra Mahasabha were held every year in Hyderabad and all kinds of national leaders attended these meetings. By the year 1944, the importance of the youth in the Andhra Mahasabha had increased and more and more communists also entered, so the Andhra Mahasabha split into two in 1945. A group of youths joined the Communist Party, while a group focused on political reforms formed the Hyderabad State Congress. The Telangana armed struggle took place under the leadership of the Communist Party. They fought against the landlords, the Razakars, the Nizam, and finally the Indian Army. Join India Movement continued under Hyderabad State Congress. India got independence during his time.

After independence, the Princely states were merged into India, but he did not agree to merge the Hyderabad kingdom into India. Razakar's agitations increased. The Communists continued the armed struggle in Telangana. The Nizam continued to strive for a separate nation. Therefore, the central government took Police Action against him between 13th to 17th September, 1948 and merged the Hyderabad kingdom into India.

28.5 DEVELOPMENT ACTIVITIES:

During the Nizams, the kingdom of Hyderabad developed a lot. Salarjung-I, who served as prime minister under three kings during the time, introduced many reforms. The last Nizam Mir Osman Ali Khan introduced many reforms during his reign. Mir Osman Ali Khan founded Osmania University in 1918-19 to promote education which initially taught only in Urdu. The Nizam State Railway Board was established in the Kingdom of Hyderabad and railway lines were laid. In 1878, the first railway line connecting Hyderabad-Wadi was built. During the time of Asafzahi, the Department of Archeology was set up under which the protection of Ajanta, Ellora and Thousand pillar temple was undertaken.

Industries such as Sirpur Paper Mill, Bodan Sugar Factory, Azam Jahi Textile Mill, Charminar Cigarette Factory, Diwan Bahadur Ram Gopal Mill etc. were established. Lakes such as Osman Sagar, Nizamsagar and Himayat Sagar were dig. Hyderabad State Road Transport Corporation has been established and transport facilities have been provided for the convenience of the people. Electricity facilities have been provided under the Hyderabad State Hydro Electricity Board. Mir Osman Ali Khan provided medical facilities to the people of Hyderabad state by starting Osmania Hospital, Nilofar Children's Hospital, Fever Hospital, Bone Hospital etc.

28.5.1 MODERNISATION OF HYDERABAD UNDER SALARJUNG-I

Mir Turab Ali Khan popularly known as Salarjung by his title, is considered as Architect of modern Hyderabad because of his policies and different schemes. When Siraj-ul-mulk a diwan to Nazir-ud-Daula died Salarjung was appointed as Diwan in his uncle's place on 31 May 1953. Salarjung then became Diwan to 3 rulers Nasir-ud-daula, Afzal-ud-daula and Mir Mahboob Ali Khan till 1983. Salarjung also gained support of Britishers for suppressing 1857 Sepoy's revolt and his reforms suited British interest. Dighton a British officer guided Salarjung in forming his reforms.

Administrative reforms:

Hyderabad which earlier had 6 (Hyderabad, Aurangabad, Bidar, Berar, Gulbarga, Khandesh) subas under Nizam-ul-Mulk got decreased to 5 under Salarjung removing Khandesh from status of Suba. He made different Head quarters in the state, Aurangabad for North West, Bidar for West, Gulbarga for South, Patancheru for North, Bhuvanagiri for Eastern part of the state. Each Suba had 2-3 districts headed by Sadar Talukdar, who is assisted by a revenue and a judicial officer. Next unit of administration is District, which was headed by contractors was removed and made Talukdars as their head. By 1880 there are 16 districts. Next unit Taluka, City, Village was headed by Tahasildar, kotwal, Patwari. The whole administration was under the Diwan who was assisted by Deputy Prime Minister, British Resident, Head of department, Finance Minister.

In 1864 he formed Sadar-ul-Mahams which have 4 ministries of Revenue, Judiciary, Police, Public work education and health, by 1881 these departments were increased to 7. From then these ministers are known as Sadar-ul-Miham. In 1865 Salarjung introduced Zillabandi System, dividing each districts into 3 grades based on their revenue extraction. In the same year he introduced Majlis-e-Malguzaris to supervise Tahasildars. Salarjung formed different departments. In 1860 Department of Secretariat, 1863 Judicial secretary, 1864 Customs department, revenue secretariat, police department, in 1868 Sadar-ul-mahams.

Revenue reforms:

Divided state into 4 parts Khalsa/Diwan they are Government land which constitutes nearly 60% of total lands, Sarfekhas which are about 10% allotted for Nizam expenses, Paigah for military nobles, Jagirs for different people given on their merits. In 1864 he formed Revenue Board and in 1867 abolishing revenue board he replaced it with Sadar Mahake-e-malguzari a centre revenue department. He introduced Zamabandi system to check land records every year. In 1865 he introduced Zillabandi system which divided state into 14 zillas. Salarjung introduced Survey Settlement System to fix boundary and maintain land records. Abolished Batai system and introduced Ryotwari system. In 1875 when British government at centre created Inam office Salarjung appointed Talukdars in place of Daftardars for revenue collection.

Economic reforms:

When Salarjung suppressed 1857 revolt, British government cancelled their 50 lakh loan and regained Raichur and Naldurg. He decreased salaries of 1000 heavily paying officers. In 1851 introduced a coin Hali Sikka and established a central mint in Hyderabad for minting of Hali Sicca, 1860 abolished taxes on imports and exports and lived new tax on salt. In 1861 formed Stamp paper office under Munshikhana. In 1867 he formed special forest department. In 1871 he introduced transport services after finding coal in Singareni. In between 1853 to 1881 he increased revenue receipts by 2.5 times.

Police reforms:

Salarjung named police force name as Nizamat, this force has Jamedar, Dafedar, Amin, Naib sadar Mahateem. In 1867 bifurcated police and revenue board. And appointed Sadr Ul Mehatameeh as head of police department. In 1869 he established police department.

Military reforms:

In 1864 a new building for Nizam army was made and it was divided into assistant and secretariat, which had permanent Battilions. In 1869 Mansabdar officers were established under military secretariat. In 1875 government established Daftar-e-nizam jamiyat. In 1876 military secretariat was appointed.

Judicial reforms:

Salarjung formed two special courts Diwani Adalat (civil) and Fouzdari Adalat (criminal). In 1862 Judicial department was established. A district high court was known as Mahakai-e-sadar with chief justice Nasim. He also appointed munsif and Mir Adalat to deal with civil and criminal matters.

In 1869 Sadar-ul-miham adalat was established to supervise judicial matters. In 1872 formed Mahakma-e-murafa-e-agla a court of appeal. In 1877 Law secretariat was appointed to advise government in judicial matters.

Educational reforms:

A series of different schools was formed as part of modernization, they are 1834 ST. Grammar school (1st English medium school in Hyderabad), 1855 Dar-ul-ulum oriental school, 1856 Saint Annconvent, 1860 civil engineering college, 1861 saint ann high school, 1869 secretariat of education department, 1870 city high school and engineers college, 1870 school of engineering college which was converted as Nizam college later, 1872 Chadarghat school, 1873 Madrasa-e-Aulia, 1878 Madrasa-e-Aiza, 1881 Gloria high school, 1884 Mahabooba college. In Salarjung period 162 new schools were established among them 105 in Persian, 34 in Marathi, 4 in English, 19 in Telugu.

Transport and communication:

In 1856 1st electrical telegraph lines were laid to Bombay via Kurnool. 1862 a postal system between Hyderabad district, 1866 grand peninsular railway line was laid between Hyderabad-Mumbai-madras, in 1868 grand trunk road between Hyderabad and Sholapur, in 1869 1st postal stamp was formed at Hyderabad, 1870 Chanda railway scheme agreement was started between British and Indian agreement for Hyderabad and Wadi line on madras to Bombay, 1874 rail line between Wadi and Secundrabad, 1883 Nampally railway station, 1887 Hyderabad mining company.

Industrial reforms:

Various reforms were started by Salarjung to facilitate industrial growth and engage people in employment. In 1856 exhibition started by Dr. Smith, 1869 civil engineering branch, 1873 1st spinning and weaving cloth mill, 1876 cannon factory was established to promote industrial sector.

28.6 CONCLUSION:

Salarjung-I was the greatest of all those who served as diwans during Asaf Jahi's time. The reforms introduced by him greatly contribute to the construction of the modern Hyderabad state. He worked as Diwan under three Nizams under the patronage of the British. He supported the British in the Sepoy Mutiny of 1857 and won their admiration. Based on his reforms, the last Nizam, Osman Ali Khan, further developed Hyderabad.

QUESTIONS: SHORTS & ESSAY

I). Write short answers to the following questions

- 1). Salabat Jung
- 2). Sikander Jah
- 3). Mahbub Ali Khan.

II). Write essays answers to the following questions:

- 1). Write about Nizam-ul-mulk.
- 2). Write about various incidents during the period of Nasiruddin.
- 3). Write about development activities of Mir Osman Ali khan.
- 4). Write about reforms of Salarjung-I

CHAPTER 29

TELANGANA MOVEMENT FOR SEPARATE STATE (1948-2014)

THE IDEA OF TELANGANA (1948-1970)

29.1 INTRODUCTION

People of Telangana to achieve statehood status for Telangana started movement and achieved. The mass including intellectuals, students, doctors, lawyers, and many others played a great role. Therefore this lesson - Telangana movement moved through different phases from early stage till 2014. The movement begins with the idea of Telangana.

29.2 THE OBJECTIVES

- ◆ To gain knowledge on Telangana movement and people's role
- ◆ Role of Babasaheb Dr. B. R. Ambedkar and Constitution of India
- ◆ Role of Committees, elections, agreements, organisations
- ◆ Role of Women and significance of their participation
- ◆ Telangana Praja Samithi

29.3 LEARNING OUTCOMES

- ◆ Political movements played a big role
- ◆ Babasaheb Dr. B. R. Ambedkar's idea of smaller states
- ◆ Mass movements were greatly appreciated
- ◆ TPS plannings cleared the path for the movement

29.4 TELANGANA MOVEMENT

The Historical Narrative of the Telugu people in the unified state of Andhra Pradesh originated in the Coastal Andhra region. However, delving into the historical context of the Telangana movement reveals that the history of the Telugu people unfolded in the Telangana region prior to the Andhra region. Dating back to the 6th century BC, the Asmaka kingdom of Bodhan (Nizamabad) thrived as a prominent

center among the Shodasha Mahajanapadas. Subsequently, the rule of the Satavahanas commenced in Kotilinga, followed by governance by the Ikshvakus, Vishnukundins, Vakatakas, and VemulawadaChalukyas in the Telangana region. During the period spanning the 11th to 14th centuries, the Kakatiyas governed the Orugallu region. Post the Kakatiya era, Velama leaders oversaw the Devarakonda and Rachakonda centers. The rule of the Qutb Shahis and Asaf Jahi's succeeded these dynasties. Following India's independence, Telangana was established in 1956 alongside Andhra-Rayalaseema to form Andhra Pradesh. Over time, Telangana evolved into a distinct separate state in 2014, marking the culmination of numerous struggles against social, economic, political, and cultural disparities.

Telangana, located at approximately 17.36° North latitude and 78.47° East longitude, is situated on the ancient Deccan Plateau, which is over 70 million years old. The region features highly eroded, flat hill rocks and is characterized by a long belt of gneissic rock formations, predominantly developed over gneissic substrates. The state's geological diversity includes granites, metamorphic rocks, and sedimentary formations, all rich in minerals. The climate of Telangana is semi-arid, with hot and dry conditions prevailing throughout the year. The state is drained by two major perennial rivers: the Godavari and the Krishna, along with their tributaries. Telangana's soils are primarily red, black, and lateritic. Being a landlocked state, Telangana shares its borders with Andhra Pradesh to the southeast, Chhattisgarh and Odisha to the north, Maharashtra to the northwest, and Karnataka to the west.

29.5 OPERATION POLO/ POLICE ACTION:

Operation Polo, also known as Police Action, was a significant military intervention by the Indian government aimed at liberating the people from the oppression of the zamindars and razakars under the Nizam's regime. Conducted from September 13-17, 1948, this operation resulted in the integration of the Hyderabad dominion into the Indian Union on September 17, 1948, following Nizam's surrender to the Indian army. At that time, Jawaharlal Nehru served as the Prime Minister, Sardar Vallabhbhai Patel as the Central Home Minister, and Baldev Singh as the Defence Minister.

On January 25, 1950, an agreement was reached between Nizam and PM Nehru, designating Nizam as Rajpramukh (equivalent to the present governor) and entailing compensation for him. Nizam held the position of Rajpramukh until November 1, 1956, when he passed away on February 24, 1967.

J.N. Choudhary's Military Governorship:

Following the police action, Major General J.N. Choudary was appointed as the military Governor of Hyderabad State, serving until December 31, 1949. An Executive Council was

established to aid in the state's administration. Before Nizam's appointment as Rajpramukh on January 26, 1950, the military government functioned under the title of His Exalted Highness Nizam Mir Osman Ali Khan.

In February 1946, J.N. Choudary issued a Farman that abolished Nizam currency, Hali-Sikka, Sarfekhas, the Jagirdari system, and the Fasli calendar. Additionally, the government holiday was shifted from Friday to Sunday, and English replaced Urdu as the official language for government affairs. During the military rule, there were instances of violence against communists and Muslims, prompting the Indian government to appoint a committee led by Pandit Sunderlal to investigate these incidents.

Pandit Sunderlal Committee (1949):

The Pandit Sunderlal Committee conducted a thorough investigation in Hyderabad State in November 1949, engaging with individuals from various backgrounds. The committee's report, submitted on December 21, 1949, highlighted that approximately 27,000 to 40,000 individuals lost their lives during and after the police action. Subsequently, based on the committee's findings, J.N. Chaudhary was replaced by a civilian government headed by M.K. Vellodi.

Vellodi Administration:

The first civilian government in Hyderabad was established on January 26, 1950, with senior ICS officer M.K. Vellodi appointed as the Chief Minister. Following the 1948 police action and until the formation of a democratic government in 1952, the administration was overseen by J.N. Choudhary in a military capacity, while Vellodi managed public administration. Not proficient in Telugu, both officers recruited individuals from Bombay and Madras provinces who were fluent in English. This led to an influx of Andhra people from Madras into Telangana. Exploiting the Mulki rules in Hyderabad, some individuals resorted to producing fake certificates to secure employment.

First Vishalandhra Mahasabha in Warangal:

In November 1949, Ayyadevara Kaleswara Rao established the Visalandhra Mahasabha in Vijayawada. The inaugural meeting of the Visalandhra Mahasabha took place in 1950 in Warangal under the leadership of Hayagrivachary, advocating for the creation of a Visalandhra State with Hyderabad as its capital.

29.6 FIRST GENERAL ELECTIONS:

The nationwide general elections held in February 1952 included elections in Hyderabad state. Burgula Ramakrishna Rao formed the elected government, with Osman Ali Khan serving as the Rajpramukh. The government comprised C.M. Trivedi as Governor, Kasinatha Rao Vaidya as Speaker,

Pampanna Gouda as Deputy Speaker, Protem Speaker M. Narsinga Rao, and V.D. Deshpande as the Opposition Leader.

Mulki Movement of 1952:

In 1952, reports emerged regarding the transfer of around 180 teachers by Divisional Inspector of Schools Parthasarathy in Warangal district, replacing them with non-mulkis. Local leaders Hayagrivachari and Rashid al Hassan raised concerns about Parthasarathy's actions, prompting an investigation by Deputy Director of Public Instruction D. Shendarkar. The movement began in Warangal on June 26, 1952, spreading to Hyderabad via Khammam and Nalgonda districts by August. Slogans such as "idly sambar go back," "Non mulki go back," and "GonguraPachadi go back" characterized the movement. The Telangana Action Committee (TAC) was formed in Warangal, organizing a rally of 4000 students against non-mulki appointments. G. Ramachary publicly supported the movement, establishing the "Hyderabad Hitarakshana Samithi" in August 1952.

City College Incident:

On September 3, 1952, student protests at City College escalated into violence, spreading to other parts of the city. The situation resulted in six fatalities when High Court Judge Abdul Basheer Khan authorized police firing. Thota Ananda Rao led the protest at City College.

Justice Jagan Mohan Reddy Committee:

In response to the events at City College and Osmania Hospital, the Home Department formed a committee led by Justice Jagan Mohan Reddy to investigate the firings. The committee examined approximately one hundred witnesses, including Chief Minister Burgula Ramakrishna Rao. The committee's report suggested that a quicker response from the government to the public's grievances could have prevented the violence. It was believed that peaceful protests by activists would not have led to government intervention.

Cabinet Sub Committee:

A Cabinet subcommittee, consisting of K.V. Ranga Reddy, Nawaz Jung Bahadur, and Dr. Melkote Pulchand Gandhi, was established to review the Mulki rules. They proposed amendments and strategies in consultation with students and other stakeholders. The government received the report from the committee chaired by Justice Pingali Jagan Mohan Reddy, which investigated the police shootings at City College and Osmania Hospital.

29.7 SRC (STATES REORGANISATION COMMISSION-1953) :

Following independence, the Nehru government established the States Reorganisation Commission (SRC) to assess the demands for linguistic states across the country. The SRC, led by Fazal Ali with members H.N. Kunzru and K. M. Panikkar, concluded that the formation of Vishalandhra was not suitable at that time. The issue of unification was to be decided by the Hyderabad state assembly, to be formed after the 1961 elections. If two-thirds of the assembly supported unification, it would proceed.

Ambedkar's Views on Linguistic Basis States:

In his 1955 book "Thoughts on Linguistic States," Ambedkar discussed the concept of states based on linguistic principles. While Ambedkar believed that forming states on linguistic grounds was not ideal, he acknowledged its inevitability.

Hyderabad Pradesh Congress Resolution:

Members of the Hyderabad Pradesh Congress from Telangana, including Burugula Ramakrishna Rao, Marri Chennareddy, J.V. Narasinga Rao, and K.V. Rangareddy, gathered in Hyderabad and unanimously endorsed the creation of a "Separate Telangana State."

Second Vishalandhra Mahasabha, Hyderabad - 1954:

The second Vishalandhra Mahasabha in Hyderabad in 1954 was supported by figures like Srirangam Srinivasa Rao (Sri Sri), Baddam Ella Reddy, Swami Ramananda Thirtha, and Kaloji Narayana Rao.

29.8 GENTLEMEN AGREEMENT - 1956

In 1956, the process of merging Andhra and Telangana was initiated, with Andhra leaders and Communists beginning their efforts. Simultaneously, the people of Telangana were advocating for a separate state. In response to these divergent demands, the Central Government convened a meeting at Hyderabad House in Delhi on February 20, 1956. The meeting, attended by two Congress leaders each from Telangana and Andhra, resulted in the signing of an agreement known as the Gentlemen Agreement. This agreement, comprising 14 points, addressed various issues such as surplus funds, alcohol prohibition, education facilities, surplus employees, employment opportunities, the status of Urdu language, Mulki rules, sale and purchase of land under TRC, the Telangana Regional Council (TRC), the structure and composition of TRC, the nature and terms of TRC, the Council of Ministers

distribution (60:40 between Andhra and Telangana with one Telangana Muslim), the allocation of Chief Minister and Deputy Chief Minister posts between Andhra and Telangana, and the Hyderabad State Congress. The Telangana movement was sparked by the repeated violations of the Gentlemen Agreement.

29.9 FORMATION OF ANDHRA PRADESH STATE:

The formation of Andhra Pradesh State occurred with the separation of Hyderabad state, leading to the merger of the Telangana region with Andhra to form AP. The key officials included Governor Chandulal Madhavlal Trivedi, Chief Minister Neelam Sanjiva Reddy, Speaker Ayyadevara Kaleswara Rao, Chairman of Council Madapati Hanumantha Rao, Deputy Speaker Kalluri Subba Rao, and Leader of Opposition Puchalapalli Sundarayya. In 1957, the Parliament passed the Public Employment (Requirement as to Residence) Act to legitimize the implementation of Mulki rules in Telangana post the creation of Andhra Pradesh. Subsequently, the AP Public Employment Rules of 1959 were issued, and an ad hoc committee chaired by Hayagriva Chary was appointed to investigate service rules and employment issues.

The Telangana Regional Committee (TRC), established as part of the Gentlemen's Agreement, held its presidential elections on March 31, 1958, resulting in K. Achyutha Reddy being elected as the TRC President after defeating Ravi Narayana Reddy. The TRC highlighted discrepancies in fund allocation in Telangana between 1956 and 1959, with surplus funds being utilized for various initiatives from 1961 to 1963.

29.10 VIOLATION OF SAFEGUARDS (1956-69):

During the period of 1956-1969, various violations occurred, including those related to the Telangana Regional Council, the positions of Chief Minister or Deputy Chief Minister of Telangana, the Hyderabad Pradesh Congress Committee, the misuse of the state name "Andhra-Telangana," agricultural lands, employment, the power sector, and irrigation projects. Migration from Andhra and Rayalaseema to Telangana, particularly in Rangareddy and Hyderabad districts, led to decreased local job opportunities and impacted the local culture.

Telangana Pranthiya Samithi (TPS)

The Telangana Pranthiya Samithi (TPS) was established in Yellandu, Khammam district, with the aim of fighting against injustices in the Telangana region. The TPS was founded by Kolishetti Ramadasu and led by Secretary Mutyam Venkanna.

On April 30, 1968, the efforts of K.R. Amos from the Telangana Non-Gazetted Officers' Union (TNGO) led to the government issuing Government Orders (GOs) to eliminate non-mulkis from positions reserved for mulkis. However, several departments did not implement these GOs. In response, KR Amos declared July 10th, 1968 as Telangana Assurances Day (Telangana Hamila Dinam) to safeguard the rights and assurances of Telangana. Subsequently, non-mulki employees were removed from the KTPS, leading to Andhra migrants filing an appeal in the high court. The court ruled that Mulki rules were not applicable to corporations. This decision prompted Ravindranath, a BA student from Khammam, to commence an indefinite fast on January 8, 1969. Strikes in various regions including Warangal, Hanmakonda, Nizamabad, Palvoncha, and Khammam supported Ravindranath's cause.

On January 16, 1969, the agitation for a separate Telangana intensified with students leading an indefinite strike, supported by Communist, Janasangh, and Socialist groups across all Telangana districts. During a second all-party meeting at the Chief Minister's residence, decisions were made to immediately transfer non-mulkis, have a special officer from the Auditor General of India estimate Telangana's surplus funds, bring government corporations under the AP Public Employment Act, and allocate Telangana funds for Telangana projects. Despite these developments, an all-party meeting condemned the demand for Telangana statehood. The Osmania Students Union's Actions Committee decided to continue advocating for a separate Telangana State. Notably, the Kumar Lalit Committee, appointed by the Andhra Pradesh government on January 23, 1969, reported Telangana's surplus funds to be Rs. 34.09 crores by March 1969.

Additionally, various events unfolded in March 1969, including support for a bandh by AR Amos, President of TNGO, and opposition from R. Venkatram Reddy, President of the Student Union of OU, against Mallikarjun of the Students' Joint Action Committee. The Telangana Peoples Convention declared March 17 as Democracy Protection Day, and meetings were organized in different parts of Secunderabad. The Lok Sabha approved a five-year extension of the Mulki regulation, with MP NG Ranga from Andhra expressing support for a separate Telangana. Amidst these developments, the Chief Minister established a high-level committee to safeguard Telangana's promises, and a chief secretary from Telangana was to be appointed. KV Rangareddy emphasized the inevitability of the division of Andhra Pradesh.

29.11 TELANGANA PRAJA SAMITHI (TPS):

In March 1969, the Telangana People's Convention was transformed into the Telangana Praja Samithi (TPS), with Madan Mohan serving as its initial president. Subsequently, Marri Chenna Reddy assumed leadership of the Telangana Praja Samiti. On November 26, 1969, Chenna Reddy announced

a temporary halt to the movement due to student exams and agricultural activities in villages, effectively concluding the 1969 Telangana movement. However, on December 6, 1969, T.N. Sadalakshmi, a leader of the Telangana Praja Samiti, declared the removal of Chenna Reddy as the president, although this decision lacked support from other leaders within the organization. In 1971, Chenna Reddy dissolved the Telangana Praja Samiti, merging it with the Congress party. The party was later re-established in 1983, with Vande Mataram Ramchander Rao as President and Pratap Kishore as General Secretary.

On March 28, 1969, the Supreme Court ruled that Mulki rules were unconstitutional, leading to the annulment of Government Order No. 36 of 1969. This legal development spurred the Telangana movement, prompting the Central government to introduce the Eight-Point Formula. Prime Minister Indira Gandhi presented this formula in the Lok Sabha on April 11, 1969,

1. Establishment of a Committee to Address Surplus Funds
2. Recovery of Misappropriated Surplus Funds
3. Formation of the Telangana Regional Planning Committee under the Chief Minister
4. Creation of the Telangana Development and Planning Committee under the Planning Commission
5. Enhancement of Authority for the Telangana Regional Committee
6. Implementation of Local Employment Reservations and Constitutional Amendments
7. Establishment of a UPSC Committee to Address Employee Matters
8. Regular Review Meetings Led by the Prime Minister Every Six Months

TPS President TS Sadalaxmi rejected the Eight-Point Formula, advocating for a political resolution instead. The TSP called for the observance of Telangana Porata Dinostavam on April 15. Subsequently, the Andhra Pradesh state cabinet formed the Telangana Development Committee and Plan Implementation Committee in alignment with the Eight-Point Formula. Additionally, Prime Minister Indira Gandhi appointed the Wanchoo committee, chaired by former Chief Justice Kedarnath Wanchoo, to oversee the implementation of Mulki rules. Another committee, led by Vasista Bhargava, was tasked with addressing the issue of excess funds.

QUESTIONS : SHORTS & ESSAY

Essay Questions.

1. Trace The Historical and Geographical features of Telangana.
2. Write about Mulki Movement of 1952.
3. Describe the 1969 Telangana movement led by TPS (Telangana Praja Samithi).

Short Questions.

1. Operation Polo / Police Action.
2. City College Incident.
3. Gentlemen Agreement.
4. SRC (State Reorganization Commission – 1953)

CHAPTER 30

MOBILIZATIONAL PHASE (1971-1990)

30.1 INTRODUCTION

During the Mobilizational Phase (1971-1990), the Telangana Praja Samithi (TPS) participated in the 5th General Elections on March 5, 1971, where the Congress (I) emerged victorious with 352 out of 518 Lok Sabha seats. TPS secured 10 out of 14 Lok Sabha seats, except for Khammam, Miryalaguda, Nizamabad, and Adilabad. Eight out of the 10 TPS, MPs supported the Indira Congress. On September 18, 1969, TPS merged with the Congress following Marri Chenna Reddy's conditions for Telangana's protection, leading to the proposal of a five-point scheme by the Center.

30.2 THE OBJECTIVES

- ◆ To understand the Mobilization phase
- ◆ Five and six point formula
- ◆ Telangana Janasabha
- ◆ Educational developments

30.3 LEARNING OUTCOMES

- ◆ Importance of Constitution Amendment Act
- ◆ Congress role in Telangana Movement
- ◆ Mobilizational phase further supported last phase of movement
- ◆ Education and Telangana movement

30.3 FIVE-POINTS FORMULA:

The Five-Points Formula announced by Prime Minister Indira Gandhi on November 27, 1972, included provisions for Mulki reservation in non-gazetted posts, defining the duration of Mulki

Reservation, guidelines for promotions in jobs, procedures for job promotions, and the establishment of educational facilities.

30.5 JAI ANDHRA MOVEMENT:

Jai Andhra movement is a 1972 political movement in support for the creation of Andhra state in the light of injustices felt by the people of the Coastal Andhra and Rayalaseema Regions. This was after the Andhra Pradesh High Court and Supreme Court of India upheld the Mulki rules in existence at the time. This disenfranchised a vast majority of the population of the state from obtaining jobs in their own state capital. In ensuing protests and police firing eight people were killed. Prominent leaders from Andhra Pradesh: Tenneti Viswanadham, Raja Sagi Suryanarayana Raju, Gouthu Latchanna, Jupudi Yegannarayana, N. Srinivasulu Reddy, B. V. Subba Reddy, Kakani Venkataratnam, Vasantha Nageswara Rao, M. Venkaiah Naidu, Nissankarao Ventakaratnam, Chowdary Satyanarayana, prominent student leaders like K. Sreedhar Rao, and Haribabu from Andhra University, M.S. Raju from Andhra Medical College, and many others participated in the agitation. It was a sequel to the 1969 Telangana movement. Over 400 people sacrificed their lives for the movement. One of the main opinions expressed was “Development is seen only in and around Hyderabad and it is time the coastal districts also develop rapidly”.

In 1972, Gouthu Latchanna emerged as a prominent leader in the Jai Andhra movement, which was initiated by students from Andhra University. The movement sought the division of Andhra Pradesh into two separate states—one for the Andhra region and one for Telangana—primarily driven by grievances related to the Mulki rules. These rules had restricted job opportunities in the state capital for residents from other regions, fueling widespread discontent. During the agitation, Latchanna was imprisoned in Mushirabad Central Jail and was released in 1973. Amidst the unrest, all ministers from the Andhra region in the PV Narasimha Rao government resigned and established a parallel government with Vijayawada as its capital. BV Subba Reddy was appointed as the Chief Minister, and Kakani Venkataratnam served as the deputy Chief minister. This parallel government functioned for several months, even after the PV Narasimha Rao government was replaced by President’s rule. The movement began to wane only after Prime Minister Indira Gandhi intervened with the introduction of the 6-point formula, which aimed to address the concerns of all parties involved and resolve the crisis to everyone’s satisfaction.

30.6 SIX POINT FORMULA:

The Six-Point Formula introduced in response to the Supreme Court upholding Telangana’s Mulki rules on October 3, 1972, aimed to address various issues but was criticized for favoring Andhra

over Telangana. The formula included provisions such as the establishment of a State-level Planning Board for the development of backward areas, the creation of a Central University, expansion of educational facilities, preference for locals in job opportunities up to a certain level, setting up an administrative tribunal for recruitment and promotion disputes, and proposing a constitutional amendment to empower the President to ensure the execution of the formula.

To implement and institutionalize the Six-Point Formula, the 32nd Constitution Amendment Act of 1973 was passed. This amendment aimed to provide equal opportunities and amenities in government employment and educational institutions to individuals from diverse areas of Andhra Pradesh.

30.7 PRESIDENTIAL ORDER:

Furthermore, under the authority granted by Article 371 (D), the President of India issued a Presidential Order on October 18, 1975. This order classified the state of Andhra Pradesh into six zones, leading to a significant influx of non-local employees being employed in Telangana due to the exemptions provided in the President's order.

In January 1983, N.T.Rama Rao assumed office as the Chief Minister. During the same year, his government abolished the Patel and Patwari institutions. Additionally, NTR took the decision to dissolve the Telangana Regional Board, which was established through the Six-Point Formula program. From 1983 onwards, the NTR administration successfully managed to offset the expenses of the rice subsidy program by utilizing the revenues generated from the liquor policy known as "Varuni Vahini." Furthermore, NTR initiated the diversion of Krishna water to Madras through the Handriniva and Galeruna Gari (Telugu Ganganga project), redirecting water to the Rayalaseema region. He also implemented lift irrigation to transfer water from the Narjunasagar reservoir to the Rayalaseema area. Moreover, NTR established a medical university in Vijayawada and consolidated all medical colleges in the state under its umbrella, overlooking institutions such as the Hyderabad medical schools, Osmania Medical College, and Osmania University. Consequently, during NTR's tenure, individuals from Andhra, including businesspersons, investors, and political leaders, shifted their focus towards engaging in the real estate sector in Telangana.

30.8 THE JAI BHARAT REDDY COMMITTEE:

The Jai Bharat Reddy Committee, led by Jai Bharat Reddy IAS with members Umapati and Kamal Nath, was tasked with investigating irregularities related to the Six-Point Formula and Presidential order. The committee's findings revealed that 56,962 non-local individuals were unlawfully employed in Telangana between October 18, 1975, and June 30, 1985, contravening presidential

directives. Subsequently, the Sundarshan Committee re-evaluated the Jai Bharat Reddy Committee's report and concurred with its conclusions. Acting on the recommendations of these committees, the NTR government issued GO 610 on December 30, 1985, with a scheduled implementation date of March 31, 1986.

In February 1985, the **Telangana Janasabha** was established under the leadership of Satyanarayana. During this period, Ale Narendra emerged victorious in the Himayat Nagar election against P. Upendra. Motivated Telangana activists convened at the YMCA hall to inaugurate the Telangana Democratic Forum, with Satyanarayana serving as the convener. Furthermore, Telangana activist and journalist Pratap Kishore, accompanied by associates Sher Khan and Shabuddin, embarked on a padyatra from Hyderabad to Delhi on June 6, 1987, advocating for a separate Telangana state. Following his interactions with Rajiv Gandhi and other union ministers, Pratap Kishore and fellow Telanganaists revived the “**Telangana Praja Samithi**,” rejuvenating the organization from 1969. Additionally, the **Telangana Information Trust**, under the leadership of T. Prabhakar, and the **O.U. Forum for Telangana** were established to address the injustices faced by the people of Telangana within the united state. Notably, these initiatives observed significant dates such as September 17 as Telangana Liberation Day and November 1st as Telangana Vidroha Day, organizing awareness seminars at Osmania University and releasing the Telangana Political Map to raise awareness about the cause.

QUESTIONS : SHORTS & ESSAY

Essay Questions.

1. Write about Five Point Formula and Six Point Formula.
2. Jai Andhra Movement.

Short Questions.

1. Jai Bharat Reddy Committee.
2. Presidential Order.
3. Telangana Jana Sabha.

CHAPTER 31

TOWARDS FORMATION OF TELANGANA STATE (1991-2014)

31.1 INTRODUCTION

Between 1991 and 2014, the movement towards the creation of the Telangana state gained momentum. Stemming from the period between 1970 and 1990, the Telangana movement manifested in diverse forms aimed at safeguarding Telangana's distinct identity. This movement arose in response to discrimination experienced in the social, cultural, political, and economic spheres within the Telangana region. Factors contributing to this movement included the Naxalite movement in Telangana, the rise of regional political parties, the advocacy for a Telugu nation, and the evolution of new economic frameworks. Ultimately, the culmination of these factors paved the way for the eventual establishment of the Telangana state.

31.2 THE OBJECTIVES OF THE LESSON

- ◆ To understand and gain knowledge on Last Phase of Movement
- ◆ Movements of people's awakening
- ◆ Formation of TRS party and its role
- ◆ UPA Government on Telangana
- ◆ Role of JAC
- ◆ SKC role
- ◆ Declaration of state to Telangana in Parliament

31.3 LEARNING OUTCOMES

- ◆ Active participation of majority played a significant role in achieving Telangana State
- ◆ Significance of People's awakening
- ◆ Movement by mass for justice get success
- ◆ Historical day - 2nd June 2014 - Telangana achieved state status

31.4 PEOPLE'S AWAKENING

K. Manohar Reddy, a student leader at Osmania University, established the Telangana Liberation Students Organization (TLSO-1992) to oppose the allocation of local employment and university seats to non-locals in Telangana. Additionally, Mechineni Kishanrao, Purushottam Reddy, Madanmohan, Muralidhar Deshpande, CH Lakshmaiah, and others were instrumental in founding the Telangana Mukthi Morcha.

The Telangana Praja Samithi (TPS) organized the Telangana Vidroha Sabha in Warangal, leading to the formation of Telangana Mahasabha and Telangana Praja Party. Meetings such as the one in Nizamabad on October 27, 1996, attended by prominent figures like Kaloji Narayana Rao, Prof. Jayashankar, Konda Laxman Bapuji, Bhupathi Krishnamurthy, Gaddar, and Raghuvveera Rao, demanded a separate Telangana state.

Various conventions and meetings, including the one at Mogalaih Hall in Warangal on November 1, 1996, presided over by Bhupathi Krishna Murthy, featured speeches by Kaloji, Prof. Jadhav, and Prof. Jayashankar advocating for a separate state. The establishment of the Centre for Telangana Studies in 1997 under the leadership of Prof. Jaishankar at Osmania University aimed to conduct scientific studies, publish injustices faced by Telangana, and raise awareness among the populace.

Furthermore, forums like the Forum for Freedom of Expression Meeting in 1997 condemned injustices such as the fake police encounter against journalist Ghulam Rasool Khan. Telangana Pragathi Vedika, formed on July 13, 1997, under Rapolu Ananda Bhaskar's leadership, focused on preserving Telangana's culture during the Batakamma festival. The Telangana Mahasabha meeting in Suryapet on August 11, 1997, led by Maroju Veeranna, highlighted the demand for a separate Telangana state.

The Telangana Ikya Vedika, established on August 16, 1997, under the leadership of Prof. Jayashankar, aimed to consolidate various groups advocating for a separate Telangana. Additionally, the Telangana Sahithya Vedika, founded in 1997, served as a platform for scholars, movement leaders like Maroju Veeranna, and singers like Belli Lalitha to utilize literature for social mobilization and societal development.

In December 28, 1997, the Warangal Declaration marked a significant moment as social activists and various stakeholders united to support the demands of the Telangana people. This collaboration led to the formation of the All-India People's Resistance Forum (AIPRF). At a meeting held in Warangal, Telangana, on the same day, the "Warangal Declaration" was unveiled, outlining 60 demands that reflected the aspirations of the people. This declaration was presented by Kaloji Narayana Rao.

The Telangana Studies Forum, established in 1999 by Gade Innaiah, aimed to raise awareness among the public by producing pamphlets and books on Telangana-related issues. In July 1998, key figures such as Akula Bhumaiah and Gaddar founded the Telangana Janasabha at the Rana Pratap Function Hall in Hyderabad. During this event, Kaloji Narayana Rao launched the “Jana Telangana Monthly Magazine,” which served as an affiliated cultural wing of the Telangana Janasabha, along with the Telangana Kala Samithi.

On November 1, 1998, the Telangana Samskrutika Vedika was established at the Bashirabagh Press Club, with the participation of individuals like Sunkireddy Narayana Reddy, Ambati Surendraraju, Nandini Siddhareddy, Kasula Prathapareddy, and K. Srinivas. The Telangana Development Forum (TDF) was initiated in 1999 by Telangana diaspora Indians following the guidance of Professor Jayashankar.

Furthermore, on August 12, 1999, the Centre for Dalit Studies was inaugurated, with notable personalities such as Mallepalli Laxmaiah, Ramabrahmam, Ivaturi, Madapathi Channa Basavaiah, and Rikka Limbadri actively participating in its activities.

31.5 FORMATION OF TRS PARTY:

K. Chandrashekar Rao (KCR) resigned from the position of deputy speaker and established the Telangana Rashtra Samithi (TRS) on April 27, 2001, with the announcement made from Jaladrusyam, the residence of Konda Laxman Bapuji. KCR swiftly garnered support from the people of Telangana through various initiatives such as Pallebata, Jalasadhana Movement, Telangana Garjana, and a car rally to Delhi. He forged alliances with leaders from small states across the country.

In the village Panchayat elections held in August 2001, TRS secured numerous sarpanch seats, leading to the Election Commission recognizing TRS as a political party. KCR achieved a resounding victory in the re-election to the Siddipet MLA seat (transitioning from TDP to TRS). On November 17, 2001, TRS organized the ‘Khammam PrajaGarjana,’ and the Telangana Sadana Samithi, founded by A. Narendra, merged with the TRS party.

On September 9, 2003, KCR convened a meeting to advocate for the formation of new states in the country. This gathering was attended by prominent figures like Ajith Singh, Banwarlal Purohith, Babulal Tiwari, film actor Raja Bundela, and Sibu Soren, who aimed to pressure the NDA government for the creation of new separate states. Subsequently, the “National Front for New States” was established, with KCR appointed as the convenor. Additionally, on April 27, 2003, the TRS party organized its second annual “Warangal Jayitra Yatra,” with notable guests in attendance.

The TRS conducted various meetings and events, including the formation of the Girglani commission by the Chandrababu Naidu government, the establishment of Telangana Rachaitala Sangam in October 2001, the Revuri Prakash Reddy Committee in 2002, and the cultural platform Dhoom Dam, which aimed to raise awareness about the injustices faced by Telangana.

31.6 UPA GOVERNMENT STAND ON TELANGANA:

In the 2004 General elections, the Telangana Rashtra Samithi (TRS) secured 5 Lok Sabha seats and 26 assembly seats. Congress president Sonia Gandhi affirmed in parliament that the matter of a distinct Telangana state was part of the common minimum programme and was highlighted in the president of India's parliamentary address. The union cabinet incorporated the "separate Telangana issue" in the president of India's parliamentary speech. Subsequently, six TRS MLAs joined the cabinet of YSR, and K. Chandrashekar Rao (KCR) and A. Narendra were appointed to the central cabinet, marking their first roles as government members.

To delve into the Telangana matter, the UPA government established a subcommittee led by Pranab Mukherjee. Eleven parties, including the BJP, the Janata Dal S, the Rastriya Lok Dal, the Forward Bloc, the Sikkim Democratic Front, the NJP (R), and the Congress, expressed support for a separate Telangana state. Despite backing from 36 political parties in favor of Telangana, the Congress refrained from making a definitive decision on the issue.

The **Telangana Cultural Federation** was established in February 2007 by Guda Anjaiah, Andeshree, Gorati Venkanna, VS Rao, and others. Guda Anjaiah served as the president, with Gaddar as the honorary president, and BS Ramulu and Pasham Yadagiri as advisors. In June 2008, Telangana Jagruthi, a socio-cultural organization, was founded by K. Kavitha. On September 21, 2008, the **Telangana Singidi Writers Association** was formed at the Bashirbagh Press Club with the aim of exploring the Telangana identity, culture, history, and literature. Notable participants included Sangishetty Srinivas, Sunkireddy Narayana Reddy, Juliri Gauri Shankar, Mudiganti Sujatha Reddy, and B. Narasinga Rao. **Telangana Vimoshana Samiti (TVS)**, founded by V. Prakash, K. Dileep Kumar, Bellaiah Naik, Dr. Padma, Umakanth, Sridhar Darmasanam, B.S. Ramulu, and others, was formed to oppose YSR's policies perceived as anti-Telangana, the diversion of Krishna water, and to advocate for Telangana statehood.

The Telugu Desam Party (TDP) declared its support for the bifurcation of the state, with Chandrababu Naidu passing a resolution in favor of Telangana on Vijayadashami Day and sending a letter to the Pranab Mukherjee committee. In 2009, the Telangana movement saw the State BJP endorsing the formation of Telangana in an all-party meeting and organizing a "Sankalpa Yatra."

On September 9, 2009, CM YSR's accidental death led to K. Rosaiah assuming office. During Rosaiah's tenure, the Supreme Court ruled Hyderabad a free zone and abolished the 14F provision, triggering protests among employees and students. KCR's hunger strike further escalated tensions, leading to the second phase of the Telangana Movement.

The UdyogulaGarjana Sabha convened on October 21, 2009, in Siddipet, followed by KCR's indefinite hunger strike. CM Roshaiah responded by repealing the 14F provision. Student unions formed a Joint Action Committee (JAC) and protested against the ruling.

KCR's subsequent hunger strike demanding a Telangana bill resulted in his arrest and hospitalization. KasojuSrikantha Chary self-immolated during these protests.

An all-party meeting was convened by the state government, with most parties supporting a separate Telangana bill. On December 9, 2009, Central Home Minister Chidambaram initially announced Telangana's formation, but retracted under pressure.

The Congress called for further consultations and appointed Justice Sri Krishna to head a committee. Eventually, on December 10, 2009, the Samaikya Andhra Movement began in opposition to the state's division.

On December 23, 2009, Chidambaram announced the need for more consultations, and on December 24, 2009, KCR consulted Kodandaram, appointing him as JAC chairman. Leaders from BJP, CPI (ML), New Democracy, and People's Organization met on December 24, 2009, at Kalinga Function Hall to discuss the issue.

31.7 JAC (JOINT ACTION COMMITTEE):

The Joint Action Committee (JAC) was established on December 31, 2009, comprising leaders from various people's organizations and political parties supportive of Telangana. It included all pro-Telangana unions and associations. At Osmania University, the Vidyarthi Garjana Sabha and at Nizam College, the Vidyarthi Ranabheri were organized. Additionally, the TJAC (Telangana Joint Action Committee) conducted a "Manavaharam" (Human Garland) event as part of their protests.

31.8 SRI KRISHNA COMMITTEE:

The Sri Krishna Committee was appointed by the central government on February 3, 2010, under the chairmanship of Justice Sri Krishna, a retired judge of the Supreme Court of India. The committee included members such as Prof. Ranbir Singh (VC, National Law University, Delhi), Dr. Abusaleh Shariff (International Food Policy Research Institute, Delhi), Dr. Ravinder Kaur (Professor, IIT Delhi), and Vinod K. Duggal (former Home Secretary).

The committee presented several recommendations:

1. Maintaining the Status Quo.
2. Dividing Andhra Pradesh into Seemandhra and Telangana, with Hyderabad as a Union Territory.
3. Creating two states: Rayala-Telangana, with Hyderabad as its capital, and coastal Andhra Pradesh.
4. Dividing Andhra Pradesh into Seemandhra and Telangana, with an expanded Hyderabad Metropolitan area as a distinct Union Territory.
5. Dividing the state into Telangana and Seemandhra, with Hyderabad as the capital of Telangana and a new capital for Seemandhra.
6. Keeping the state united and establishing a statutorily empowered Telangana Regional Council for socio-economic and political development.

The recommendations sparked protests from Telangana supporters who felt the report aimed to suppress their movement. Various agitations were organized by the Joint Action Committee (JAC), including sieges of collectorates, non-cooperation movements, and mass marches.

On July 30, 2013, the Congress working committee announced the formation of a 10-district Telangana state with Hyderabad serving as the shared capital for both Telangana and Seemandhra for a period of 10 years. The Polavaram project was granted national status.

Following this, on August 6, 2013, the central government appointed the AK Antony Committee to further discuss the bifurcation of Andhra Pradesh. The committee, chaired by Defence Minister A.K. Antony, included members such as Veerappa Moily (Union Minister), Digvijay Singh (AICC General Secretary), and Ahmed Patel (Sonia Gandhi's political secretary).

Finally, on October 3, 2013, the Union Cabinet, under Prime Minister Manmohan Singh, approved the bifurcation of Andhra Pradesh into the new state of Telangana. Hyderabad was designated as the common capital for both states for a period of 10 years. The new state of Telangana would consist of the current Telangana region's ten districts. A Group of Ministers (GoM) was also appointed to oversee the bifurcation process and related issues.

Appointment of Group of Ministers (GOM):

On October 8, 2013, the central government established a Group of Ministers (GoM) to address the economic issues associated with the formation of the Telangana state. The GoM was chaired by Sushil Kumar Shinde, who was the Minister of Home Affairs at that time. They were tasked with examining 11 specific economic issues related to the bifurcation of Andhra Pradesh.

Various political parties including Congress, BJP, TRS, CPI, and MIM submitted their viewpoints to the GoM. However, parties like TDP, YSRCP, and CPM did not participate in this process.

By December 6, 2013, the Union Home Ministry forwarded the Telangana draft bill, known as the Andhra Pradesh Reorganization Bill, 2013, to the President of India for review and approval.

Subsequently, on February 7, 2014, the Union Cabinet approved the Telangana draft bill with 32 amendments. This approval paved the way for the introduction of the bill in the Parliament of India, initiating the legislative process towards the formation of the new state of Telangana.

31.9 DECLARATION OF TELANGANA STATE IN PARLIAMENT:

On March 4, 2014, the Central Government announced that Telangana would officially be formed as the 29th state of India, with its state formation day set for June 2, 2014. Here's a recap of the events leading up to this historic announcement.

February 13, 2014: Home Minister Sushil Kumar Shinde introduced the Telangana State Recognition Bill in the Lok Sabha. February 18, 2014 Debate on the Telangana Bill commenced in Parliament. Home Minister Shinde delivered a speech during the debate. The Telangana Bill was eventually passed in the Lok Sabha with the support of a casting vote, and Speaker Meira Kumar announced its victory. February 20, 2014: Home Minister Shinde introduced the Telangana Bill in the Rajya Sabha. Again, the bill was passed with the help of a casting vote, and the Deputy Chairman declared "Bill is passed. "March 1, 2014: President Pranab Mukherjee signed the Telangana Bill, formally giving it his assent. March 2, 2014: The Central Government issued the Gazette notification, making the Telangana Bill legally effective in India. March 4, 2014: The Central Government officially announced June 2, 2014, as Telangana's state formation day.

This sequence of events culminated in the creation of Telangana as an independent state, marking a significant milestone in India's political and administrative history.

On March 1, 2014, following the resignation of Chief Minister N. Kiran Kumar Reddy, the state Governor E.S.L. Narasimhan recommended President's Rule in the state of Andhra Pradesh. President's Rule was subsequently imposed under Article 356(1) of the Constitution of India. President's Rule, as per the constitutional provision, allows for the central government to assume direct control over the state's administration when the constitutional machinery in the state fails or is unable to function according to the provisions of the Constitution. This decision was taken after the resignation of the Chief Minister created a situation where the state government was unable to effectively carry out its responsibilities. During President's Rule, the state is governed directly by the President through

the Governor and the administration is run with the assistance of advisors appointed by the central government. This period typically lasts until a new government is formed through fresh elections or other constitutional means, restoring the normal functioning of the state government.

QUESTIONS : SHORTS & ESSAY

Short Questions.

1. JAC (Joint Action Committee).
2. Sri Krishna Committee.

Essay Questions.

1. Explain the Role of different Organizations “People Awakening” for Telangana Movement.
2. Write about Formation and Role of TRS Party in Telangana Movement.
3. Write about Formation of Telangana State

NOTES