



# BOARD OF OPEN SCHOOLING AND SKILL EDUCATION

Near Indira Bypass, NH-10, Gangtok, East Sikkim- 737102

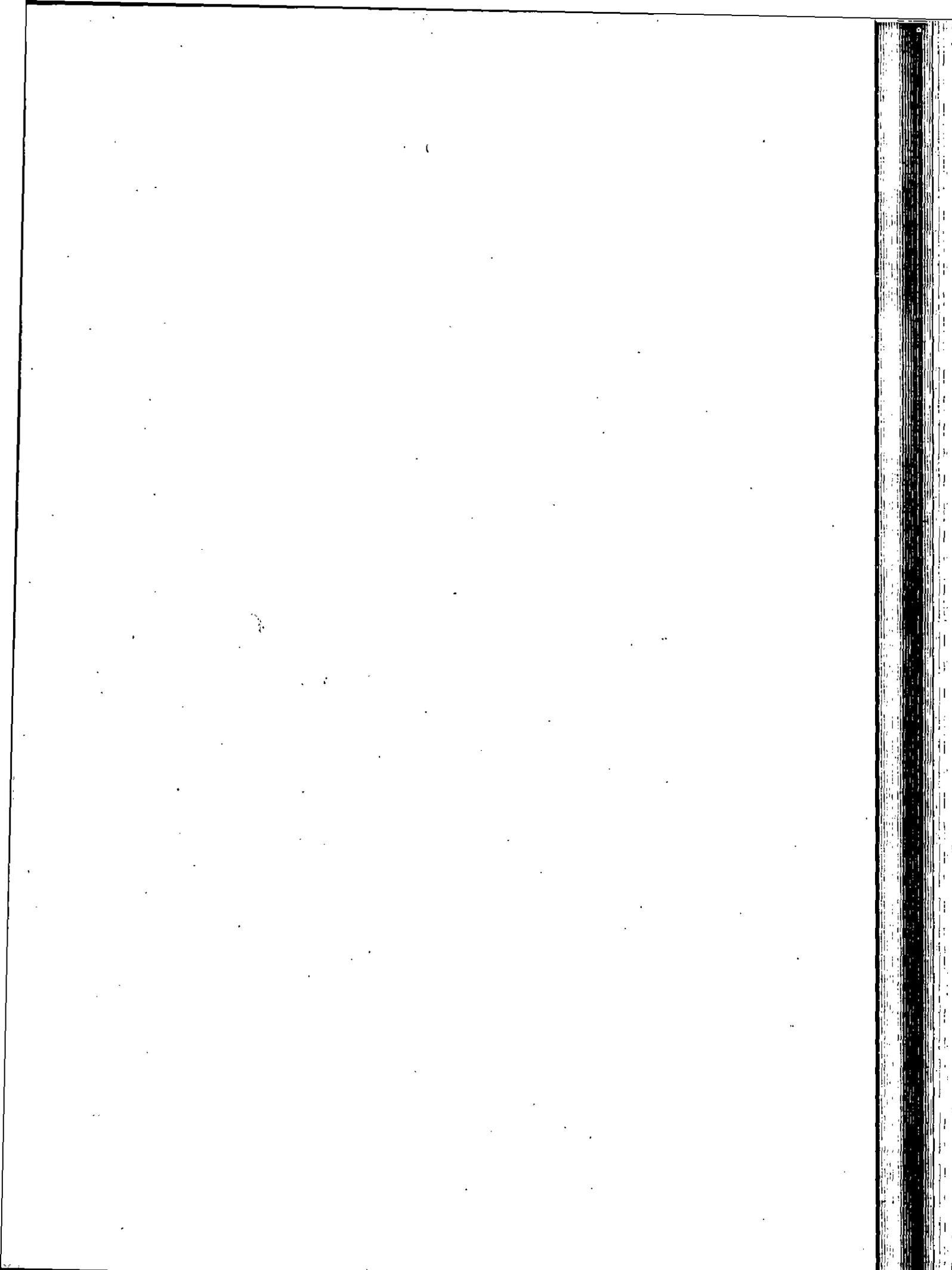
Telephone : 03592-295335, 94066 46682 Email : bosse.org.in



## The Pathways To Higher Studies

# History

Class-XII





**HISTORY**  
**CLASS 12**

Developed & Published by:  
**Board of Open Schooling and Skill Education**

**Copyright:**  
**Board of Open Schooling and Skill Education**

**Warning**

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted, in any form or by any means, without the prior permissions of the publishers

**Note:**

While writing and printing the book every attention has been given to make it free from all sorts of errors. However, no such assurance can be given that no errors creep. In case of any error and consequently any loss should not be a matter of liability for the publisher, the author or any concern person.



Notes

# 1

## INTRODUCTION

### Objective of the module

This module acquaints the learner with the past evidences, archaeological sources and traditions, which help in understanding past history. It gives an overview of the development of the historical process in India from prehistoric times to around 750 A.D. It traces the social, political, economic, religious and cultural development in ancient period. It highlights the importance of Harappan and Vedic Age in the growth of later trends and developments.

### Sources of ancient Indian history

There are many sources available regarding the history of India, some sources are quite reliable and scientific, and others are based on beliefs. The main sources of information regarding the history of ancient India can be divided into 3 parts, the following 3 sources are:

- Archaeological source
- Literary source
- Foreign source

#### (i) Archaeological Sources

Archaeological sources are related to ancient records, coins, monuments, buildings, sculptures and paintings, these instruments are quite reliable. With the help of these sources, very accurate information about various human activities of ancient times is available. The inventors who studied such ancient sources are called archaeologists.

#### Inscriptions

The location of records is very important in relation to Indian history, much important information about Indian history has been obtained from the records of many rulers of ancient times. These inscriptions have been found carved on stone, pillar, and metal strip and clay objects. The study of these ancient inscriptions is called epigraphy, while the study of the script of these inscriptions is called Paleology. While the study of records is called Epigraphy. Records are commonly used by rulers to disseminate their orders.



These inscriptions are usually found on places or objects with solid surfaces, they are written on solid surfaces to make long-lasting indelible. Such inscriptions are found on the walls, pillars, stupas, seals and copper plates etc. of the temple. These inscriptions are written in different languages, the main languages being Sanskrit, Pali and Sanskrit, many of the languages of South India have also been found.

The oldest records related to the history of India have been obtained from the Indus Valley Civilization; these records are on an average date to 2500 BCE. Due to the script of the Indus Valley Civilization not yet decoded, the essence of these inscriptions has not yet been known. Symbols have been used in the Indus Valley Civilization script, and the script has not yet been decoded.

Many ancient inscriptions have also been found from a place called Bogazkoi in West Asia or Asia Minor, although this inscription is not as old as that of the Indus Valley civilization. The special thing about these records is that in these records, mention of Vedic deities Indra, Mitra, Varuna and Nasya is found. Ancient inscriptions Naqsh-e-Rustam have also been received from Iran; these records give a description of India and West Asia in ancient times. These records are very important in the study of the ancient history of India; it shows the economy, trade etc. of ancient India.

Kassite inscriptions have been found in Iran, while Aryan names have been described in the Mittani inscription of Syria. The Mauryan emperor Ashoka established many records during his reign. The British archaeologist James Prinsep first decoded Ashoka's inscriptions in 1837. These inscriptions were engraved in the Brahmi script by Emperor Ashoka. The main purpose of engraving the records was used by the rulers to convey their orders to the general public.

Apart from Emperor Ashoka, other rulers also got inscriptions engraved; these inscriptions were engraved by the emperor on the conquest of a region or other important occasion. Some important inscriptions related to ancient India are as follows - Hathigumpha inscription at Kharavel in Odisha, Junagadh inscription engraved by Rudradaman, the inscription of Satavahana ruler Gautamiputra Shatakarni in a cave in Nasik, Prayagastambha inscription of Samudragupta, Junagadh inscription of Skandagupta, Mandsaur inscription of Yashovarman, Aihole inscription of Pulakeshin II, Pratihara emperor Bhoj Gwalior inscription and Devpara inscription of Vijayasena.

Prakrit language has been used in most of the ancient inscriptions; the inscriptions were generally carved in the prevalent language of that time. Many inscriptions have inscriptions in the Sanskrit language as well. The use of Sanskrit is visible in inscriptions in the second century BCE, the first evidence of Sanskrit inscription is found in the Junagadh inscription, this inscription was written in the Sanskrit language. The Junagadh inscription was engraved by the Saka emperor Rudradaman in 150 AD. Rudradaman's reign was between 135 AD to 150 AD.

### Coins

Coins came into circulation in ancient times after the barter system used for transactions. These coins were made from various metals like gold, copper, silver



etc. A peculiarity of ancient Indian coins is that they do not have inscriptions. Marks have been commonly found on ancient coins. Thus coins are called Aahat coins. These coins belong to the 5th century BCE. After that there was a slight change in the coins, in these coins pictures of dates, kings and deities began to be printed. The oldest deposits of Aahat coins have been found from eastern Uttar Pradesh and Magadha. Gold-currency was first issued by the Indo-Greek rulers in India, and these rulers used the "dye method" to make coins. The gold currencies issued by the Kushan rulers were the purest. While the highest number of gold currencies were issued by the Gupta rulers. The Satavahana rulers issued lead currencies.

### Other useful archaeological sources for information about ancient India

Records and coins provide very accurate information regarding ancient times. But apart from inscriptions and coins, there are other important sources which provide useful information regarding ancient times, among these sources, are buildings, temples, monuments, statues, pottery and painting.

Buildings such as temples and buildings are very useful sources for the information of ancient architecture. Along with the knowledge of architecture, these buildings also provide information about the social, economic and religious system of the time.

**The monument** is very important in relation to the information of ancient India, these monuments can be divided into two parts - native and foreign monuments. Among the native monuments are Harappa, Mohenjodaro, Nalanda, Hastinapur. Among the foreign monuments are the Angkor Wat Temple in Cambodia, the Borobudur Temple in Java in Indonesia and statues from Bali. Some dates are inscribed in the sculptures from the Makran of Borneo; these dates are quite useful in explaining the chronology. These sources provide important information regarding the architectural style of ancient times.

Due to the emergence and development of many religions in India, religious idols have been quite popular. Idols are an important means of getting information about the religious system, culture and art of ancient times. Sarnath, Bharhut, Bodh Gaya and Amravati were the main centres of sculpture in ancient India. Gandhara art and Mathura art predominate in various sculptural styles.

The type of pottery changed over time, red pottery in the Indus Valley Civilization, grey pottery painted in the later Vedic period, while black polished pottery was prevalent in the Mauryan period. Novelty and progress in the type and form of pottery occurred at different times.

The painting provides various information about the society and systems of ancient times. Through pictures, information about the life, culture and art of ancient people is available. The picture of Bhimbetka caves located in Madhya Pradesh shows the cultural diversity of ancient times.



## (ii) Literary sources

In the context of the history of India, most sources are literary sources. Books were written by hand in ancient times, these books written by hand are called manuscripts. The manuscripts were written on palm leaves and bhojpatras. This ancient literature can be divided into 2 parts:

### 1-Religious literature

In India, three main religions Hindu, Buddhist and Jainism emerged in ancient times. Along with the expansion of these religions, many religious books were composed by various philosophers, scholars and Dharmacharyas. These works provide important information regarding the society, culture, architecture, lifestyle and economy of ancient India, etc. Following are the major works of religious literature:

#### Literature related to Hinduism

Hinduism is one of the oldest religions in the world. Due to its emergence in ancient India, detailed information of ancient Indian society is available from books related to Hindu religion. Many texts, books and epics etc. have been composed in Hinduism, the major works among them are - Vedas, Vedang, Upanishads, Smrtiyaan, Puranas, Ramayana and Mahabharata. The Rigveda is the oldest among them. These religious texts provide detailed information about the polity, religion, culture and social system of ancient India.

#### Veda

Vedas are very important literature in Hinduism, the total number of Vedas is four. Rigveda, Yajurveda, Samaveda and Atharvaveda are the 4 Vedas. The Rig Veda is one of the oldest books in the world, composed in the period around 1500-1000 BC. Whereas Yajurveda, Samaveda and Atharvaveda were composed in the period of about 1000-500 BC. The Rigveda contains the praises of the deities. The Yajurveda is related to the rules of Yajna and other religious laws. Samaveda is related to the mantras of Yajna. Whereas in Atharvaveda, religion, medicine and disease prevention etc. have been written.

#### Brahmin

The Brahmin scripture is the section of the Vedas, the holiest and highest scripture of Hinduism, in prose. The Brahmanagrantha is the second part of the Vedic poetry in order of preference, in which mystical interpretation of the gods and yajna are given in prose form and the commentary is also given on the mantras. Their language is Vedic Sanskrit. Every Veda has one or more Brahmin texts (each Veda has its own separate branch). These are the Brahmins available today with different Vedas: - An example of Brahmin texts. Left Outer Code; in which there is both a mantra (in bold letters) and a Brahmin, while in the right part a fraction of Aitareya Brahman.



## Aranyak

The word Aranyak is derived from 'Aranya', which literally means "forest". Aranyakas are those scriptures written by sages in the forest. Spiritualism and philosophy are described in Aranyak texts, their content is quite esoteric. The Aranyaka was composed after the texts and is attached to different Vedas, but the Atharvaveda is not associated with any Aranyaka.

## Vedang

The Vedang, as the name suggests, are parts of the Vedas. The deep knowledge of Veda is written in simple language in Vedang. Shiksha (Education), Kalpa, Vyaakaran(grammar), Nirukta, Chaand(verses) and Jyotish(astrology) are 6 Vedangs in total.

## Upanishads

The theme of the Upanishads is philosophical; it is the last part of the texts. Therefore they are also called Vedanta. The topic of spirituality and philosophy has been discussed through the questionnaire in the Upanishads. It is one of the oldest books of Indian philosophy. The total number of Upanishads is 108. Vrihadaranyak, Kath, Ken Aitareya, Isha, Mundaka and Chandogya are some of the prominent Upanishads.

## Sutra literature

Sutras are related to the behaviour of human beings, in which there is a description of human duties, varnasrama system and social rules. There are 3 sutras, Shrot Sutra, Griha Sutra and Dharma Sutra.

## Smrtiyaan

The entire works of human life have been discussed in the smrtiyaan, they are also called Dharmashastra.

These are less complicated than the Vedas. It contains a compilation of stories and sermons. They were composed after the sutras. Manusmriti and Yajnavalkya Smriti are the most ancient smrtiyaan. Meghthithi, Govindaraj and Kullukabhata have commented on Manusmriti. While Yajnavalkya Smriti has commented on Vishwaroop, Vigyaneshwar and Aparark. During the British rule, the Governor-General of Bengal, Warren Hastings, got Manusmriti translated into English, in English; it was named "The Gentoo Code". Initially, smrtiyaan were forwarded only orally, the word Smriti means "the power to remember".

## Ramayana

Maharishi Valmiki composed the Ramayana. There were 6,000 verses in the Ramayana at the time of creation, but it increased with time. The number of shlokas first increased to 12,000 and after that, the number reached 24,000. Ramayana is also



known as ChaturvishtiSahasri Samhita due to having 24,000 verses. Ramayana is divided into a total of 7 sections - Balkand, Ayodhyakand, Aranyakand, Kishkindhand, Sundarakand, Yudhkand and Uttarkhand.

### **Mahabharata**

Mahabharata is one of the world's largest epics, composed by Maharishi Ved Vyas. It is a poetic book. It is also called the fifth Veda. It is much larger than the famous Greek texts Iliad and Odyssey.

At the time of the composition, it had 8,800 verses, due to which it was called Jayasanhita. Later, the number of shlokas increased to 24,000, due to which it was called Bharat. In the Gupta period, it was called Mahabharata when the number of shlokas was 1 lakh. Mahabharata is divided into 18 parts - Adi, Sabha, Van, Virat, Udyog, Bhishma, Drona, Karna, Salya, Saptik, Stree, Shanti, Anushashan(Discipline), Ashwamedha, Ashramwasi, Mausala, Mahaprasthanik and Svargārōha.

### **Puran**

The Puranas describe the creation, ancient sages and kings. The total number of Puranas is 18; they are called Puranas due to the description of ancient stories. They were probably composed in the fifth century BCE. Vishnu Purana, MatsyaPuran, Vayu Purana, Brahmanda Purana and Bhagavata Purana are very important Puranas, these Puranas describe the genealogies of various kings. Therefore, these Puranas are historically very important.

In the Puranas, various gods and goddesses have been described as the centre of sin and virtue, religious work etc. The Matsya Purana describes the Satavahana dynasty while the Vayu Purana describes the Gupta dynasty. There is a description of Goddess Durga in Markandeya Purana, there is also mention of Durga Saptati. Ganesha Puja is described in Agni Purana. The names of the 18 Puranas are as follows - Brahma, Markandeya, Skanda, Padma, Agni, Vamana, Vishnu, Bhavishya, Kurma, Shiva, Brahmavarta, Matsya, Bhagavata, Linga, Garuda, Narada, Varaha and Brahmanda Purana.

Vishnu, Vayu, Matsya and Bhagavata Purana contain genealogies of kings, these brief genealogies provide information regarding various rulers of ancient India and their tenure.

### **Literature related to Buddhism**

Along with the promotion of Buddhism, its literature also increased, the main parts of Buddhist literature are the Jataka and Pitaka. The Jataka describes the former births of Mahatma Buddha. These stories are there, it gives information about the society of ancient India. Tripitaka is the oldest book of Buddhist literature; Tripitaka was composed after Nirvana of Mahatma Buddha. It is composed in Pali language.

There are three parts of Tripitaka - Sutpitaka, Vinayapitaka and Abhidhammapitaka. Tripitaka has an idea of the social and religious system of ancient India. There are 5 bodies of Sutpitaka - Dighnikaya, Majjhimnikaya, Sanyuktnikaya, Anguttarnikaya



and Khudkanikaya. Vinaya Pitaka describes the rules of the Buddhist Sangha, it has four parts - Suttavibhangu, Khandaka, Patimokkh and Family Text. The theme of Abhidhammapitaka is philosophical; it describes the philosophical teaching of Mahatma Buddha. There are 7 story texts connected with the Abhidhammapitaka.

### Literature related to Jainism

The ancient Jain texts are called the purv. It describes the principles propounded by Mahavira. It is written in the Prakrit language. Agama is very important in Jainism literature, it has 12 Ang, 12 upang, 10 prakirna and 6 Chhed sutras. It was composed by the Acharyas of the Shvetambara sect of Jainism. They have been composed in Prakrit, Sanskrit and Apabhramsa. Jainism texts were compiled by Vallabhi Nagar of Gujarat in the 6th century. Other main Jain texts are Acharangasutra, Bhagwati Sutra, Parishishtaparvan and Bhadrabahucharit.

## 2. Non-religious literature

Literature other than religion is called non-religious literature. This includes historical books, biographies, accounts etc. The works of scholars and diplomats are prominent in non-religious literature. This literature is relatively accurate. It provides useful information about the existing polity, economy, lifestyle of the people and the society of the time.

Panini was the famous Sanskrit scholar in the 6th century. "Ashtadhyayi" is a Sanskrit grammar composed by Panini; it highlights the society of 5th century BC. In the Mauryan period, Kautilya's book "Arthashastra" provides important information about governance. There is a lot of information about the Mauryan period from "Mudrarakshas" composed by Visakhadatta, "Kathasaritsagara" composed by Somdev and "Vrihatkathamajari" by Kshemedr. All aspects of the religious, economic and social system are known in these books.

The history of the Sunga dynasty is known from "Mahabhashya" composed by Patanjali and "Malavikagnimitra" composed by Kalidasa. The "Mruthakatikam" by Shudraka and "Daskumarcharit" by Dandi throw light on the social system of the Gupta period. Harshavardhana's biography "Harshcharita", written by Banabhatta, praises Emperor Harshavardhana. Whereas the "Gaudvaho" composed by Vakapati commemorates the achievements of Yashovarman, the ruler of Kannauj and the "Vikramankadevacharit" of Vilhan in Chalukya ruler VikramadityaSastha of Kalyani.

Sandhyakaranandi's 'Ramcharitmanas' describes the achievements of Pala King Rampal. The "Dwaashraya Kavya" composed by Hemachandra commemorates the achievements of Kumarapal, the ruler of Gujarat. Padmagupta's "Navasahsankachhirat" describes Parmar dynasty and Jayanaka's "Prithviraj Vijay" describes Prithviraj Chauhan. "Rajatarangini" written by Kalhan is a very important book for the chronology of Indian history. In this, the genealogies of various states are described in detail. This book was written by Kalhan in the 12th century.

Information about the **history of South India** is obtained from Sangam literature. This literature is mostly in Tamil and Sanskrit. There is a detailed description



of the social system, economy and culture of Chola, Chera and Pandya reign in Sangam literature. After that, information is received from Nandikkalambakkam, Kalingatuparni, Cholcharit etc.

### **(iii) Foreign sources**

Foreign literature also gives a lot of information about the ancient history of India. This foreign writer came to India with foreign kings or visited India, after which he described the social, economic and geographical system of India. Foreign literary sources can be divided into 3 parts -

- Greek and Roman writers
- Chinese writers
- Arabic writers.

### **Roman and Greek writer**

The description of Herodotus and Tisius is the oldest of the Greek writers. Herodotus wrote a book called "Historical", this book highlights the relationship between India and Persia, Herodotus is also called the father of history.

The Greek ruler Alexander came to India with many Greek writers, among them Nearchus, Anasikratus, Aristobulus. Aristobulus wrote a book called "History of the War", while Anasikratus wrote a biography of Alexander. After Alexander, the contribution of Megasthenes, Dymecus and Dionysius is also important. The famous book **Indica** of Megasthenes describes the Mauryakalen society, administration and culture. Pliny's book «Natural Historica» mentions India's trade, animals and minerals, as well as trade relations between India and Italy. «Geography» composed by Ptolemy and books by Plutarch and Strabo also give details of various aspects of India.

### **Chinese writer**

The Chinese came to India primarily for the purpose of religious travel. He came to India mainly for the purpose of studying Buddhism. Fahyan, Hwangsang and Etsing are the main travellers coming from China to India. Fahyan came to India during the reign of Chandragupta II, he has described Indian society, politics and culture in his book "Pho-Kyon-ki". Hewtsang came to India during the reign of Harshavardhana, he highlighted the economic and social situation of India in his travelogue. Tibetan writer Taranath has highlighted Indian history in his book "Kangyur" "Tangyur".

### **Arabic writer**

Arabic writers came to India with Muslim invaders. Arab rulers started attacking India in the eighth century. Writers and poets also came to India along with Arab rulers. Suleman came to India in the 9th century, he has written about the Pala and Pratihara kings. Almasudi has written an account of the Rashtrakuta kings. While Alberuni has written about the post-Gupta society in his book "Tehkiq-e-Hind"

## SUMMARY

CLASS-12

History



Notes

### Summary of the chapter

India has a rich cultural heritage and Ancient India is a glorious epoch in Indian history. However, as we go back in time, we suffered great lack of written sources to reconstruct its history. Thus, very few written sources are there at our disposal. They were mostly of religious nature and, should be used with caution, either for they were written by a small group of people or, for, they were basically the guidelines for the society-and don't depict actual facts. However, we also find written sources of great literary merit, like, epics, anthology, dramas, etc. There were also treaties on science like politics, astrology, astronomy, medicines, irrigations, architecture etc. The architectural and evidences of art also help us to understand Ancient India. Another group of sources is archaeological sources. For understanding India before the beginning of literacy and to understand life-ways of common man, and to date scientifically, such archaeological remains help us a lot.

## EXERCISE

### Multiple choice Questions

- Which of the following statement (s) is/are associated with archaeological sources?
  - It includes structures and objects found in excavation, inscriptions and numismatic sources.
  - Our knowledge of pre-historic times and the Harappan culture is exclusively based on the sources obtained from excavation.

Select the correct option

- |                |                     |
|----------------|---------------------|
| A. Only I      | B. Only II          |
| C. Both I & II | D. Neither I nor II |

Ans: C

- Who among the following was the first Surveyor General of the Archaeological Survey of India?
  - James Burgess
  - Alexander Cunningham
  - James Prinsep
  - James Fergusson

Ans: B

- Which is/are types of inscriptions?
  - Cave Inscription
  - Pillars Inscription
  - Rocks Inscriptions
  - All of the above

Ans: D





Notes

## 2

**THE HARAPPAN CULTURE:  
BRONZE AGE CIVILIZATION****Objective of the chapter**

The main objective of this chapter is to make student understand about the Harappan culture including its town planning, Agriculture, technology and trade.

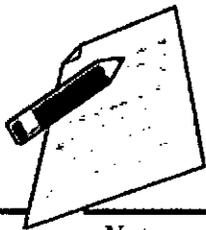
**Introduction**

THE INDUS or the Harappan culture is older than the chalcolithic cultures which have been treated earlier, but it is far more developed than these cultures. It arose in the north-western part of the Indian subcontinent. It is called Harappan because this civilization was discovered first in 1921 at the modern site of Harappa situated in the province of West Punjab in Pakistan. It extended from Jammu in the north to the Naramada estuary in the south, and from the Makran coast of Baluchistan in the west to Meerut in the north-east. The area formed a triangle and accounted for about 1,299,600 square kilometres.

Nearly 1500 Harappan sites are known so far in the subcontinent. Of these, the two most important cities were Harappa in Punjab and Mohenjo-Daro (literally the mound of the dead) in Sindh, both forming parts of Pakistan. Situated at a distance of 483 kilometres they were linked together by the Indus. A third city lay at Chanhudaro about 130 km south of Mohenjo-Daro in Sindh, and a fourth at Lothal in Gujarat at the head of the Gulf of Cambay.

A fifth city lay at Kalibangan, which means black bangles, in northern Rajasthan. A sixth called Banawali is situated in Hissar district in Haryana. It saw two cultural phases, pre-Harappan and Harappan, similar to that of Kalibangan. The Harappan culture is noticeable in its mature and flourishing stage at all these six places. It is also found in its mature phase in the coastal cities of Sutkagendor and Surkotada, each one of which is marked by a citadel.

The later Harappan phase is found in Rangpur and Rojdi in the Kathiawar peninsula in Gujarat. In addition to these, Dholavira lying in the Kutch area of Gujarat shows Harappan fortification and all the three phases of the Harappan culture. These phases also appear in Rakhigarhi which is situated on the Ghaggar in Haryana and is much bigger than Dholavira.



## Town Planning and Structures

The Harappan culture was distinguished by its system of town planning. Harappa and Mohenjo-Daro each had its own citadel in each city lay a lower town containing brick houses, which were inhabited by the common people. The remarkable thing about the arrangement of the houses in the cities is that they followed the grid system. According to it, roads cut across one another almost at right angles, and the city was divided into so many blocks. This is true of almost all Indus settlements.

The most important public place of Mohenjo-Daro seems to be the Great Bath, comprising the tank which is situated in the citadel mound. It is an example of beautiful brickwork. It measures 11.88 x 7.01 meters and 2.43 meters deep. Flights of steps at either end lead to the surface. There are side rooms for changing clothes. The floor of the Bath was made of burnt bricks. It is suggested that the Great Bath served ritual bathing, which has been so vital to any religious ceremony in India.

In Mohenjo-Daro the largest building is a granary, which is 45.71 metres long and 15.23 metres wide. But in the citadel of Harappa, we find as many as six granaries. We come across a series of brick plat forms which formed the basis for two rows of six granaries. Each granary measured 15.23 x 6.03 metres and lay within a few metres of the river bank. The combined floor space of the twelve units would be about 838 square metres. Approximately it had the same area as the Great Granary at Mohenjo-Daro. Harappa also shows two-roomed barracks, which possibly accommodated labours.

At Kalibangan also we notice in the southern part brick platforms, which may have been used for granaries. Thus, it would appear that granaries constituted an important part of the Harappan cities.

The use of burnt bricks in the Harappan cities is remarkable, because in the contemporary buildings of Egypt mainly dried bricks were used. We find the use of baked bricks in contemporary Mesopotamia, but they were used to a much larger extent in the Harappan cities. The drainage system of Mohenjo-Daro was very impressive. In Almost all cities every big or small house had its own courtyard and bathroom. In Kalibangan many houses had their wells. Water flowed from the house to the streets which had drains. Sometimes these drains were covered with bricks and sometimes with stone slabs. The street drains were equipped with manholes. Perhaps no other Bronze Age civilization gave so much attention to health and cleanliness as the Harappan did.

## Agriculture

The Indus people produced wheat, barley, rai, peas, etc. They produced two types of wheat and barley. A good quantity of barley has been discovered at Banawali. In addition to this they produced sesame and mustard. As 1800 B.C., the people of Lothal used rice whose remains have been found. Food grains were stored in huge granaries in both Mohenjo-Daro and Harappa and possibly in Kalibangan. Probably, cereals were received as taxes from peasants and stored in granaries for the payment of wages as well as for use during emergencies. This can be said on the analogy of



Mesopotamian cities where wages were paid in barley. The Indus people were the earliest people to produce cotton. Because cotton was first produced in this area Greeks called it sindon, which is derived from Sindh.

### Domestication of Animals

Although the Harappans practiced agriculture, animals were kept on a large scale. Ox, buffaloes, goats, sheep and pigs were domesticated. The humped bulls were favoured by the Harappans. From the very beginning dogs were regarded as pets. Cats were also domesticated, and signs of the feet of both dogs and cats have been noticed.

They also kept asses and camels, which were obviously used as beasts of burden. Evidence of the horse comes from a superficial level of Mohenjo-Daro and from a doubtful terracotta figuring from Lothal. The remains of the horse are reported from Sutkotada, situated in west Gujarat, and belong to around B.C. but it is doubtful. In any case the Harappan culture was not horse-centered. Neither the bones of horse nor its representations appear in early and mature Harappan culture. Elephants were well known to the Harappans, who were also acquainted with the rhinoceros.

### Technology and Crafts

The Harappan culture belongs to the Bronze Age. The people of Harappa used many tools and implements of stone, but they were well acquainted with the manufacture and use of bronze. Ordinarily bronze was made by the smiths by mixing tin with copper mines of Rajasthan, although it could also be brought from Baluchistan. Tin was possibly brought with difficulty from Afghanistan. The bronze tools and weapons recovered from the Harappan sites; contain a smaller percentage of tin. However, the kit of bronze goods left by the Harappans is considerable, which suggests that the bronze smiths constituted an important group of artisans in the Harappan society. They produced not only images and utensils but also various tools and weapons such as axes, saws, knives and spears. Several other important crafts flourished in the Harappan towns. A piece of woven cotton has been recovered from Mohenjo-Daro, and textile impressions found on several objects. Spindle whorls were used for spinning. Weavers wove cloth of wool and cotton. Huge brick structures suggest that brick-laying was an important craft. They also attest the existence of a class of masons. The Harappans also practiced boat-making the goldsmiths made jewellery of silver, gold and precious stones; the first two may have (been obtained from Afghanistan and the last from south India. The Harappans were also experts in bead-making. The potter's wheel was in full use, and the Harappans produced their own characteristic pottery, which was made glossy and shining.

### Trade

Trade was important in the life of the Indus people. The Harappans carried on considerable trade in stone, metal, shell, etc., within the Indus culture zone. However, their cities did not possess the necessary raw material for the commodities they

## CLASS-12

### History



#### Notes

produced. They did not use metal money. Most probably they carried on all exchanges through barter. In return for finished goods and possibly food grains, they procured metals from the neighbouring area by boats and bullock-carts. They practiced navigation of the coast of the Arabian Sea. They knew the use of wheel, and carts with solid wheels were in use in Harappa. The Harappa had commercial links with one area of Rajasthan, and also with Afghanistan and Iran. They had set up a trading colony in northern Afghanistan which evidently facilitated trade with Central Asia. Their cities also carried commerce with those in the land of the Tigris and the Euphrates. Many Harappan seals have been discovered in Mesopotamia, and it seems that the Harappans imitated some cosmetics used by the urban people of Mesopotamia.

The Mesopotamia records from about 2350 B.C. onwards refer to trade relations with Meluha, which was the ancient name given to the Indus region. The Mesopotamian texts speak of two intermediate trading stations called Dilmun and Makan, which lay between Mesopotamia and Meluha. Dilmun can probably be identified with Bahrain on the Persian Gulf.

### Political Organization

We have no clear idea about the political organization of the Harappans. But if we take into account the cultural homogeneity of the Indus civilization it can be said that this cultural homogeneity would not have been possible to achieve without a central authority.

If the Harappan cultural zone is considered identical with the political zone the subcontinent did not witness such a large political unit until the rise of the Maurya Empire; the remarkable stability of this unit is demonstrated by its continuity for nearly 600 years.

### Religions Practices

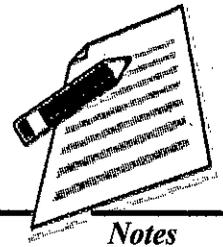
In Harappa numerous terracotta figures of women have been found. Probably the image represents the goddess of earth. The Harappans, looked upon the earth as a fertility goddess and worshipped her.

### The Male Deity in the Indus Valley

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

### The Harappan Script

The Harappan invented the art of writing like the people of ancient Mesopotamia. Although the earliest specimen of Harappan script was noticed in 1853 and the complete script discovered by 1923, it has not been deciphered so far.



There are nearly 4,000 specimens of Harappan writing on stone seals and other objects. Unlike the Egyptians and Mesopotamians, the Harappans did not write long inscriptions. Most inscriptions were recorded on seals, and contain only a few words. Altogether we have about 250 to 400 pictographs, and in the form of a picture each letter stands for some sound, idea or object the Harappan script is not alphabetical but mainly pictographic.

### **Weights and Measures**

Numerous articles used for weights have been found. They show that in weighing mostly 16 or its multiples were used- for instance, 16, 64, 160, 320 and 640 interestingly the tradition of 16 has continued in India till modern times and till recently 16 annas made one rupee. The harappans also knew the art of measurement. We have come across sticks inscribed with measure marks; one of these is made of bronze.

### **Harappan Pottery**

The Harappans were great experts in the Use of the potter's wheel. We come across numerous pots painted in various designs Harappan pots were generally decorated with the designs of trees and circles. The images of men also appear on some pottery fragments.

**Seals:** The greatest artistic creations of the Harappan culture are the seals. About 2000 seals have been found, and of these great impurities carry short inscriptions with pictures of the one-horned bull, the buffalo he tiger, the rhinoceros, the goat and the Elephant.

**Images:** The Harappan artisans made beautiful images of metal. A woman dancer made of bronze is the best specimen. Except 3r a necklace she is naked. We get a few pieces of Harappan stone sculptures. One steatite statue wears an ornamented robe over the left shoulder under the right arm, and its short locks at the back of the head are kept tidy by a woven fillet.

### **Origin, Maturity and End**

The mature Harappan culture, broadly speaking, existed between 2550 B.C. and 1900 B.C. Throughout the period of its existence it seems to have retained the same kind of tools, weapons and houses. The whole style of life appears to be uniform. We notice the same town-planning, the same seals, the same terracotta works, and the same long Chert blades. But the view stressing changelessness cannot be pushed too far. We do notice changelessness cannot be pushed too far. We do notice changes in the pottery of Mohenjo-Daro over a period of time. By the nineteenth century B.C., the two important cities of the Harappan culture, Harappa and Mohenjo-Daro, disappeared but the Harappan culture at other sites faded out gradually and continued in its degenerate phase in the outlying fringes in Gujarat, Rajasthan, Haryana and western Uttar Pradesh.



While the ancient cultures of Mesopotamia continued to exist even after 1900 B.C., the urban Harappan culture disappeared at about that time. Various causes have been suggested. It is held that the amount of rainfall in the Indus region slightly increased around 3000 B.C. and then decreased in the earlier part of the second millennium B.C. This may have adversely affected agriculture and stockbreeding. Some describe the decline to the decreasing fertility on account of the increasing salinity of the soil caused by the expansion of the neighbouring desert. Others attribute it to a sudden subsidence or uplift of the land which caused floods. Earthquakes caused changes in the course of the Indus which led to the inundation of the hinterland of Mohenjo-Daro. And still others point out that the Harappan culture was destroyed by the Aryans, but there is very little evidence for this.

The consequences of the disintegration of the largest Bronze Age cultural entity are still to be clarified. We do not know whether the urban eclipse led to the migration of merchants and craftsmen, and the dissemination of the elements of Harappan technology and way of life in the countryside. Something is known about the post-urban situation in Sindh, Punjab and Haryana. We find agricultural settlements inside the Indus region, but their connection with the preceding culture is not clear. We need clear and adequate information.

## **ADVENT OF THE ARYANS AND THE AGE OF THE RIG VEDA**

### **Original Home and Identity**

It is difficult to say that all the earliest Aryans belonged to one race, but their culture was more or less of the same type. They were distinguished by their common language. They spoke the Indo-European languages, which are current in changed forms all over Europe, Iran and the greater part of the Indian subcontinent. Originally the Aryans seem to have lived somewhere in the steppes stretching from southern Russia to Central

Asia. Their earliest life seems to have been mainly pastoral, agriculture being a secondary occupation. Although the Aryans used several animals, the horse played the most significant role in their life. Its swiftness enabled them and some allied people to make successful inroads on West Asia from about 2000 B.C. onwards.

On their way to India the Aryans first appeared in Central Asia and Iran, where the Indo-Iranians lived for a long time. We know about the Aryans in India from the Rig Veda. The term Arya occurs 36 times in this text, and generally indicates a cultural community. The Rig Veda is the earliest text of the Indo-European languages. It is a collection of prayers offered to Agni, Indra, Mitra, Varun and other gods by various families of poets or sages. It consists of ten mandalas or books, of which Books II to VII form its earliest portions. Books I and X seem to have been the latest additions.

The Rig Veda has many things in common with the Avesta, which is the boldest text in the Iranian language. The two texts use the same names for several gods and even for social classes. But the earliest specimen of the Indo-European language is found in an inscription of about 2200 B.C. from Iraq. Later such specimens occur



in Hittite inscriptions in Anatolia (Turkey) from the nineteenth to the seventeenth centuries B.C. Aryan names appear in Kassite inscriptions of about 1600 B.C. from Iraq and in Mitanni inscriptions of the fourteenth century B.C. from the Aryans appeared in India. The earliest Aryans lived in the geographical area covered by eastern Afghanistan, North-West Frontier Province, Punjab and fringes of western Uttar Pradesh. Some rivers of Afghanistan such as the river Kubha, and the river Indus and its five branches, are mentioned in the Rig Veda. The Sindhu, identical with the Indus, is the river par excellence of the Aryans, and it is repeatedly mentioned. Another river, the Saraswati, is called naditama or the best of the rivers in the Rig Veda. The whole region in which the Aryans first settled in Indian subcontinent is called the Land of the Seven Rivers.

### Tribal Conflicts

We hear of many defeats inflicted by Indra on the enemies of the Aryans. In the Rig Veda Indra is called Purandara which means that he was the breaker of forts. The Aryans succeeded everywhere because they possessed chariots driven by horses, and introduced them for the first time into West Asia and India. The Aryan soldiers were probably equipped also with coats of mail (vaiman) and better arms.

According to tradition, the Aryans were divided into five tribespanchajana but there might have been other tribes also. The Bharatas and the Tritsu were the ruling Aryan clans, and they were supported by priest Vasisththa. The country Bharata varsha was eventually named after the tribe Bharata, which appears first in the Rig Veda. The Bharata ruling clan was opposed by a host of ten chiefs, five of whom were heads of Aryan tribes and the remaining five of non-Aryan people. The battle that was fought between the Bharatas on the one hand, and the host of ten chiefs on the other is known as the Battle of Ten Kings. This battle was fought on the river Parushni, identical with the river Ravi and it gave victory to Sudas and established the supremacy of the Bharatas. Of the defeated tribes, the most important was that of the Purus. Subsequently the Bharatas joined hands with the Purus and formed a new ruling tribe called the Kurus. The Kurus combined with the Panchalas, and they together established their rule in the upper Gangetic basin where they played an important part in later Vedic times.

### Material Life

The Rig Vedic people possessed better knowledge of agriculture. Ploughshare is mentioned in the earliest part of the Rig Veda though some consider it an interpolation. Possibly this ploughshare was made of wood. They were acquainted with sowing, harvesting and threshing, and knew about the different seasons.

In spite of all this there are so many references to the cow and the bull in the Rig Veda that the Rig Vedic Aryans can be called predominantly a pastoral people. Most of their wars were fought for the sake of cows. The terms for war in the Rig Veda is gavishthi or search for cows. The cow seems to have been the most important form,



of wealth. The Rig Veda, mentions such artisans as the carpenter, the chariot-maker, the weaver, the leather worker, the potter, etc.

This indicates that they practiced all these crafts. The term aryas used for copper or bronze show that metal-working was known. But we have no clear evidence of the existence of regular trade. The Aryans or the Vedic people were acquainted more with land routes because the word samudra mentioned in the Rig Veda mainly denotes a collection of water. We may, therefore, this of a pre- iron phase of the PGW which coincided with the Rig Vedic phase.

### **Tribal Polity**

The administrative machinery of the Aryans in the Rig period worked with the tribal chief in the centre, because of his successful leadership in war. He was called rajan. It seems that in the Rig Vedic period the king's post had become hereditary. We have tracer of election of the king by the tribal assemble called the samiti. The king was called the protector of his tribe.

Several tribal or the clan-based assemblies such as the sabha, samiti, vidatha, gana are mentioned in the Rig Veda. They exercised deliberative, military and religious functions. Even women attended the sabha and vidatha in Rig Vedic times. But the two most important assemblies were the sabha and the samiti. These two were so important that the chiefs or the kings showed eagerness to win their-support.

In the day-to-day administration, the king was assisted by a few functionaries. The most important functionary seems to have been the purohita. The two priests who played a major part in the time of Rig Veda are Vasishta and Vishvamitra. Vishvamitra composed the gayatri mantra to widen the Aryan world. The next important functionary seems to be the senani, who used spears, axes, swords, etc. We do not come across any officer concerned with the collection of taxes. Probably the chiefs received from the people voluntary offerings called bnali. Presents and spoils of war were perhaps distributed in some Vedic assemblies. The Rig Veda does not mention any officer for administering justice. Spies were employed to keep an eye on such unsocial activities.

The officer who enjoyed authority over a large land or pasture ground is called Vrajapati. He led heads of the families called kulapas, or the heads of the fighting hordes called gramanis, to battle. In the beginning, the gramani was just the head of a small tribal fighting unit. But when the unit settled, the gramani became the head of the village, and in course of time he became identical with the Vrajapati. The king did not maintain any regular or standing army, but in times of war he mustered a militia whose military functions were performed by different tribal groups called vrata, gana, grama, sardlia. By and large it was a tribal system of government in which the military element was strong.

### **Tribe and Family**

Kinship was the basis of social structure, and a man was identified by the clan to which he belonged. People gave their primary loyalty to the tribe, which was called



Jana. The term jana occurs at about 275 places in the Rig Veda, and the term janapada or territory is not used even once. The people were attached to the tribe, since the territory or the kingdom, was not yet established.

Another important term which stands for the tribe in the Rig Veda is *vis* is mentioned 170 times in that text. Probably the *vis* was divided into *grama* or smaller tribal units meant for fighting. When the *gramas* clashed with one another it caused *samgrama*. The most numerous *varna* of *varishya* arose out of the *vis* or the mass of the tribal people.

The term for family (*kula*) is mentioned rarely in the Rig Veda. It comprised not only mother, father, sons, slaves, etc., but many more people also. It seems that family in early Vedic phase was indicated by the term *griha*, which frequently occurs in this text. In the earliest Indo-European languages one word is used for nephew, grandson, cousin, etc. It seems that several generations of the family lived under the same roof. Because it was a patriarchal society, the birth of a son was desired again and again, and especially people prayed to the gods for brave sons to fight the wars. In the Rig Veda no desire is expressed for daughters, though the desire for children and cattle is a recurrent theme in the hymns. Women could attend assemblies. They could offer sacrifices along with their husbands. We have an instance of five women who composed hymns although the later texts mention 20 such women.

We also notice the practice of levirate and widow remarriage in the Rig Veda. There are no examples of child-marriage, and the marriageable age in the Rig Veda seems to have been 16 to 17

## Social Divisions

The Rig Veda mentions *arya varna* and *dasa varna*. The tribal chiefs and the priests acquired a larger share of the booty, and they naturally grew at the cost of their kinsmen, which created social inequalities in the tribe. Gradually the tribal society was divided into three groups - warriors, priests and the people - on the same pattern as in Iran. The fourth division called the *schudras* appeared towards the end of the Rig Vedic period, because it is mentioned for the first time in the tenth Book of the Rig Veda, which is the latest addition.

In the age of the Rig Veda differentiation based on occupations had started. But this division was not very sharp. We hear of a family in which a member says: «I am a poet, my father is a physician, and my mother is a grinder. Earning livelihood through different means we live together...» We hear of gifts of cattle, chariots, horses, slaves, etc. Unequal distribution of the spoils of war created social inequalities, and this helped the rise of princes and priests at the cost of the common tribal people. But since economy was mainly pastoral and not food-producing, the scope for collecting regular tributes from the people was very limited. We do not find gifts of land and even those of cereals are rare. We find Domestic slaves but not the wage-earners. Tribal elements in society were stronger and social divisions based on collection of taxes or accumulation of landed property were absent. The society was still tribal and largely egalitarian.



## Rig Vedic Gods

The most important divinity in the Rig Veda is Indra, who is called Purandara or breaker of forts. Indra played the role of a warlord, leading the Aryan solidi to victory against the demons. Two hundred and fifty hymns are devoted to him. He is considered to be the rain god and thought to be responsible for causing rainfall.

The second position is held by Agni (fire god) to whom 200 hymns are devoted. Fire played a significant part in the life of primitive people because of its use in burning forests, cooking, etc.

The cult of fire occupied a central place not only in India but also in Iran. In Vedic times Agni acted as a king of intermediary between the gods on the one hand, and the people on the other. The third important position is occupied by Varuna who personified water. Varuna was supposed uphold the natural order, and whatever happened in the world was thought to be the reflection of his desires. Soma was considered to be the god of plants and intoxicating drinks named after him. The maruts personify the storm.

This we have a large number of gods. Who represent the different forces of nature in one form or another, but are also assigned human activities. We also find some female divinities such as Aditi, and Ushas who represented the appearance of the dawn. But they were not prominent in the time of the Rig Veda; in the set-up of the period the male gods were far more important than the female.

The dominant mode of worshipping the gods was through the recitation of prayers and offering of sacrifices. Prayers played an important part in Rig Vedic times. Both collective and individual prayers were made. Originally every tribe or clan was the votary of a special god. It seems that prayers were offered to gods in chorus by the members of a whole tribe. This also happened in the case of sacrifices. Agni and Indra were invited to partake of sacrifices made by the whole tribe (dana). Offerings of vegetables, barley, etc. were made to gods. But in Rig Vedic times the process was not accompanied by any ritual or sacrificial formulae. They asked mainly for *praja* (children), *pashu* (cattle), food, wealth, health, etc.

## SUMMARY

### Summary of the chapter

The Harappan civilization was the first urban civilization of the Indian subcontinent. Archaeological discoveries show that this culture evolved from the earlier rural communities. Harappa, Mohenjodaro, Chanhudaro, Kalibangan, Lothal, Banawali, Rakhigarhi and Dholavira were some of the important sites of the Harappan civilization. Well-planned towns can be observed at some Harappan centres.

These towns were characterised by two broad divisions—a citadel on a higher mound and the lower town. Burnt bricks were used for building houses. The towns had good drainage system. Some major buildings at the Harappan towns were the



Great Bath at Mohenjodaro, a granary at Harappa, and a dockyard at Lothal. The Harappans practised agriculture along with pastoralism. Though there were skilled craftsmen who worked in copper and other metals, the stone tools were still in common use. They produced beads, terracotta figurines, potteries and seals of various kinds. The Harappans carried out trade, both internal and external. They had commercial links with Mesopotamian cities through Oman and Bahrain in the Persian Gulf. The merchants traded in various commodities of import and export.

The Harappan society seems to have been matriarchal in nature. The people followed different professions such as those of priests, physicians, warriors, peasants, traders and artisans. Though the Harappans wore simple clothes made of cotton and wool, they were fond of decorating themselves with various kinds of ornaments. The Harappans worshipped the mother goddess, Pashupati (ProtoShiva), trees and animals.

They also followed different kinds of burial practices and rituals associated with them. The Harappans were literate and their script is in the form of ideograms. However, the script has not been deciphered so far. Once it is deciphered, we will be able to know more about the Harappan culture. Scholars have suggested various factors such as natural calamities, increased aridity, and the Aryan invasion for the decline of the culture. The archaeological evidence suggests that this civilization did not face a sudden collapse but had a gradual decline. The archaeological sources reflect that the non-Harappan Chalcolithic cultures were characterized by regional variations.

The use of stone and copper (Chalcolithic) tools was the distinct feature of these cultures. The distribution pattern of the sites suggests hierarchy of settlements. Some settlements were large in size with elaborate structures, indicating that these were important centres. The Chalcolithic cultures outside the orbit of the Harappan culture did not possess Harappan traits of urbanity and prosperity. These were non-urban cultures with certain elements of their own such as the housing pattern, pottery types, tool types, religious practices, etc. They still subsisted on agriculture and hunting-gathering economy combined with pastoralism.

## EXERCISE

### Multiple choice Questions

1. The site of Harappa is located on the bank of river?
 

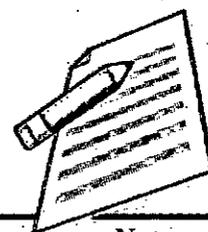
a) Saraswati.	b) Indus.
c) Beas.	d) Ravi.
2. Which one among the following cities was known for water management?
 

a) Lothal.	b) Mohenjodaro.
c) Harappa	d) Dholavira

Answer: (d)

Answer: (d)





Notes

## 3

**VEDIC CIVILIZATION****Objective of the chapter**

The main objective of this chapter is to make student understand about the Vedic Civilization including its town planning, Agriculture, technology and trade.

**Introduction**

The Vedic Civilization was the culture and traditions of the society prevalent during the Vedic age (1500- 600 BCE). In various examinations which have a section of general studies, often ask a question or two about the Vedic civilization. This chapter of the history study material & notes is meant to cover the essential and exam-worthy details of the ancient Vedic period.

It should be noted here that after the decline of Indus Valley civilization by 1500 BCE, the next wave of civilization began to take shape in form of Aryan occupation of Indo-Gangetic plain.

**The Aryans:**

- Typically, the age of Aryans is known as the Vedic age because the four major Vedas were created in this time.
- The word Aryan is derived from the Sanskrit word “arya” which means noble, not ordinary.
- They arrived from Russian steppes, as is believed and agreed to by majority historians.
- But various scholars voice different opinion about their origin. Bal Gangadhar Tilak argued that Aryans came from the Arctic region following their astronomical calculations.
- It is generally agreed that they spoke Indo-Aryan Language, Sanskrit.
- They were semi-nomadic, pastoral people, who led a rural life as compared to the urban Harappans.

**Vedic Literature:**

- The term Veda means “superior knowledge” in Sanskrit.
- Four major Vedas constitute the vedic literature. They are – Rig Veda, Yajur Veda, Sam Veda, and Atharva Veda.
  1. **Rig Veda** – Earliest veda. Has 1028 hymns in praise Gods.
  2. **Yajur Veda** – Has details of rules to be followed during sacrifices.
  3. **Sam Veda** – Has a collection of songs. The origins of Indian music are traced to it.
  4. **Atharva Veda** – has a collection of spells and charms.
- Besides these Vedas, there were Brahmanas, Upnishads, Aryankas, and epics – Ramayana and Mahabharata.
- **Brahmanas** – Prose about vedic hymns, rituals and philosophies.
- **Aryankas** – Deal with mysticism, rites and rituals.
- **Upnishads** – Philosophical texts dealing with soul, mysteries of nature.
- **Ramayana** was authored by Valmiki.
- **Mahabharata** was written by Ved Vyasa.

**Classification of Vedic Period:**

The period of Vedic Civilization (1500-500 BCE) is divided into two broad parts –

1. Early Vedic Period (1500-1000 BC), also known as Rig Vedic Period.
2. Later Vedic Period (1000- 600 BC).

We will study the following features of the Vedic Civilization under these two periods.

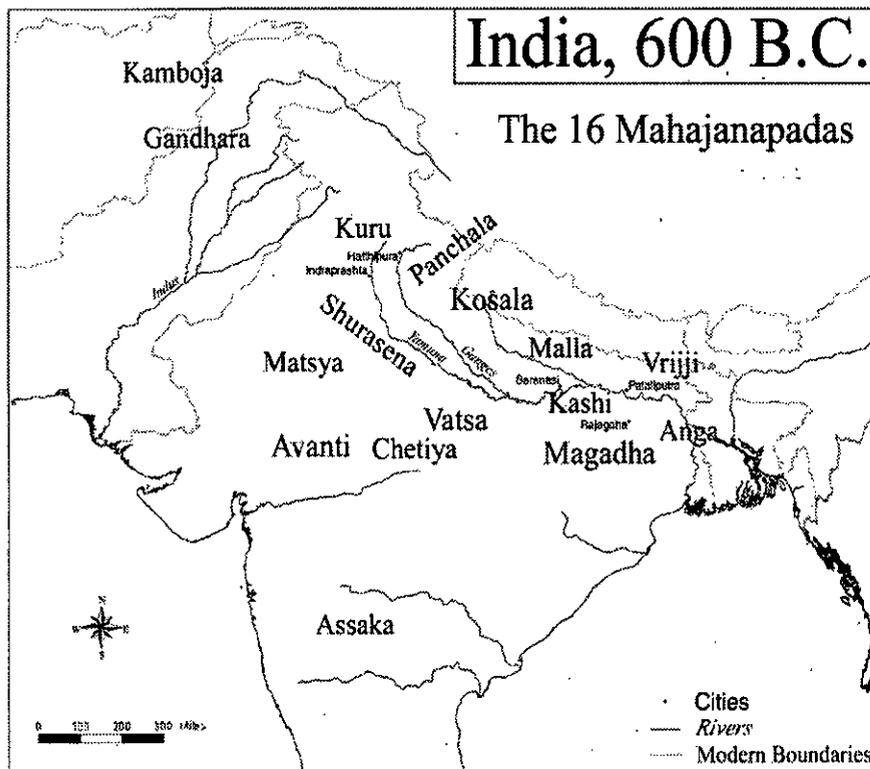
**Political Organisation in Vedic Age:**

In Early Vedic Age:

- ‘Kula’ was the basic unit of political organization.
- Multiple families together of kinship formed a ‘grama’.
- Leader of ‘grama’ was ‘Gramani’.
- Group of villages were called ‘visu’, headed by ‘vishayapati’.
- The highest political and administrative unit was ‘jana’ or tribe.
- There were several such tribal kingdoms – Bharatas, Matsyas, Yadus and Purus.
- The head of kingdom was ‘Rajan’ or king.
- The Rig Vedic polity was hereditary monarchy normally.
- There were two bodies- Sabha(council of elders) and Samiti(general assembly of people).



Notes



### In Later Vedic Age:

- Larger kingdoms by amalgamation formed '**Mahajanapadas or rashtras**'.
- Therefore, the power of king increased and he performed various rituals and sacrifices to make his position strong like Rajasuya (consecration ceremony), Asvamedha (horse sacrifice) and Vajpeya (chariot race).
- The kings assumed titles of Rajavisvajanan, Ahilabhuvanapathi (lord of all earth), Ekrat and Samrat (sole ruler).
- But, importance of the Samiti and the Sabha diminished.

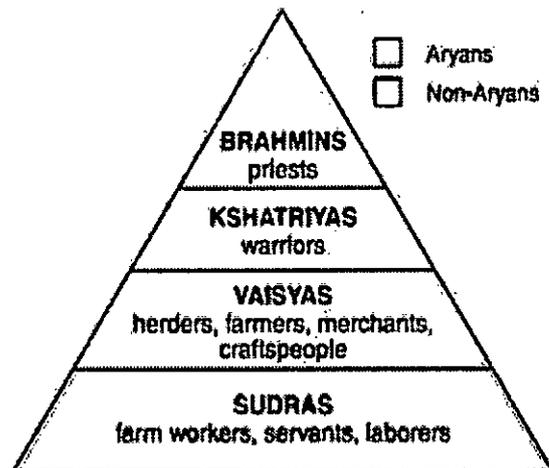
### Society in Vedic Civilization:

#### In Early Vedic Age:

- The Rig Vedic society was basically **patriarchal**.
- The basic unit of society was 'griha' or family, its head was called as 'grihapathi'.
- **Monogamy** was practiced while polygamy among royal and noble families was observed.
- Women had equal opportunities as men for their spiritual and intellectual development. Apala, Viswavara, Ghosa and Lopamudra were women poets.
- Women could attend the popular assemblies.
- No child marriage, sati practice.



- Social divisions were not rigid.



In Later Vedic Age:

- The Varna system became prevalent- four divisions of society :**Brahmins, Kshatriyas, Vaisyas and Sudras**.
- A Brahmin and Kshatriyas occupied a higher position than others.
- Various sub-castes on the basis of occupation emerged.
- Women were considered inferior and subordinate to men now and also lost their political rights of attending assemblies.
- Child marriages became common.

### **Economic Conditions in Vedic Civilization:**

In Early Vedic Age:

- The Rig Vedic Aryans were **pastoral, cattle rearing** people.
- After they permanently settled in North India they began agriculture.
- Carpenters produced chariots and ploughs.
- A variety of articles with copper, bronze and iron were made by workers.
- Spinning was an important occupation – cotton and woolen fabrics.
- Goldsmiths made ornaments.
- The potters made different kinds of vessels for domestic use.
- Trade was conducted by barter system in beginning but later shifted to use of gold coins called '**nishka**' for large transactions.
- Rivers acted as means of transport.

**In Later Vedic Age:**

- More land was put under cultivation by clearing forests. Knowledge of manure saw development.
- Hence, Agriculture became the chief occupation of people growing barley, rice and wheat.



- Industrial activity became specialized with metal work, leather work, carpentry and pottery advancement.
- Internal trade as well as foreign trade also became extensive (they traded with Babylon through sea).
- Hereditary merchants (vaniya) came into existence as a different class.
- Vaisyas indulged in trade and commerce organized themselves into guilds known as 'ganas'.
- Coins: Besides 'nishka', 'satamana' – gold coins and 'krishnala' – silver coins were also used as a media of exchange.

### Religion in Vedic Period:

#### In Early Vedic Age:

- Rig Vedic Aryans worshiped natural forces like earth, fire, wind, rain and thunder by personifying them into many gods.
- Some important Rig Vedic gods
  - **Prithvi** (Earth), **Agni** (Fire), **Vayu** (Wind), **Varuna** (Rain) and **Indra** (Thunder). And 'Indra' was most popular. Next came 'Agni' – an intermediary between the gods and the people.
- 'Varuna' – the upholder of natural order.
- Female Gods – 'Aditi' and 'Ushas'.
- No temples and no idol worship.
- Prayers were offered to gods for rewards.

#### In Later Vedic Age:

- Indra and Agni lost their importance.
- **Prajapathi** (the creator), **Vishnu** (the protector) and **Rudra** (the destroyer) became.
- Sacrifices and the rituals became more elaborate.
- But the importance of prayers declined.
- Priesthood became a hereditary profession. They dictated the rules for these rituals and sacrifices.
- Therefore, by the end of this period there was a strong reaction against this priestly domination (also against elaborate sacrifices and rituals). This led to the rise of Buddhism and Jainism.

## SUMMARY

### Summary of the chapter

After the decline of the Harappan urbanism, we witness the coming of a new kind of people on the north western horizon of India. These people were animal herders and

## CLASS-12

### History



Notes

spread out in groups from the Southern Russia to different parts of the world. Many such groups reached India through Afghanistan at different periods. Their language, known as Indo-Aryan or Sanskrit became predominant with borrowings from the local languages. Their earliest compositions are known as the Rigveda and many more compositions followed subsequently. We get to know about the culture of these people from these collections known as the Vedas. The Aryans initially lived in the region drained by seven rivers Septa Sindhu roughly covering the modern states of Punjab, and Haryana.

Subsequently they also occupied the region drained by Ganga, Yamuna, Sarayu, Ghaghra, and Gandaka roughly covering the modern states of eastern Uttar Pradesh and western Bihar. The Aryans, who were mainly cattle herders, became agriculturists later, and assisted by the knowledge of iron technology they were able to establish larger settlements in the Ganga- Yamuna doab region. This is shown by the PGW archaeology and the contents of the Later Vedic literature. This change precipitated a series of changes in the other spheres of life. From an egalitarian, tribal socio-political set up during the Early Vedic period it was transformed into a varna divided territorially based set up by the end of the Vedic period. The position of the tribal chiefs became hereditary and the emerging officials usurped the role of the popular assemblies. The growing number of yajnas shows the importance of the king as well as of the brahmanas. Similarly, the gods who were important earlier lost their significance and gave way to new deities. All these changes ultimately resulted in the rise of janapadas and mahajanapadas i.e., bigger territorial states in the sixth century BC.

## EXERCISE

### Multiple choice Questions

1. Which one of the following contains the gayatri mantra?

- (A) Rig-Veda (B) Yajur-veda  
(C) Upanishad (D) Sama-veda

**Answer- Rig-Veda**

2. Iron came to be used by the vedic people in around?

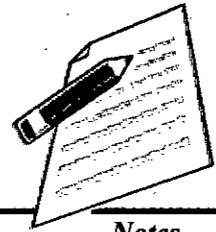
- (A) 200 B.C (B) 500 B.C  
(C) 800 B.C (D) 1000 B.C

**Answer-(D) 1000 B.C**

3. Which god lost his importance as the first deity during the later vedic period?

- (A) Varuna (B) Agni  
(C) Indra (D) Rudra

**Answer- (A) Varuna**



4. Which is the most important divinity of rig-veda?  
(A) Marut (B) Agni  
(C) Shakti (D) Varuna

**Answer-(D) Varuna**

5. The vedic deity Indra was the god of?  
(A) Wind (B) Eternity  
(C) Rain the thunder (D) Fire

**Answer-(C) Rain the thunder**

6. The god not worshipped during the time of Rig-Vedic Aryans was?  
(A) Indra (B) Agni  
(C) Marut (D) Shiva

**Answer-(D) Shiva**

7. Which among the following was the chief feature of rig-vedic religion?  
(A) Performance of sacrifices  
(B) Worship of images  
(C) Belief in existence of life after death  
(D) Predominance of female goddesses.

**Answer-(A) Performance of sacrifices**

8. The world is god and god is my soul is the philosophy contained in the?  
(A) Vedas (B) Puranas  
(C) Brahamanas (D) Upanishads

**Answer-(D) Upanishads**

### **Review Questions**

1. Who were the Aryans? Where did they spread out from?
2. Indicate the geographical location of the Early Vedic people.
3. Describe the main cultural traits of the Aryans.
4. Explain the changes in the economic pattern of the Aryans during the Later Vedic period.
5. How did the knowledge of iron technology help in the expansion of agriculture?
6. What kind of disabilities were imposed on women in the Later Vedic period?
7. How did the brahmanas become important in the Later Vedic period?
8. Describe the functions of the popular assemblies during the Early Vedic period.



Notes

## 4

## FROM JANPADAS TO EMPIRE

**Objective of the chapter**

The main objective of this chapter is to make student understand about the Janpadas the concept of Mahajanapadas has also been explained in this chapter.

**Introduction**

In the last chapter we studied how later Vedic people started agriculture in the Ganga basin and settled down in permanent villages. In this chapter, we will discuss how increased agricultural activity and settled life led to the rise of sixteen Mahajanapadas (large territorial states) in north India in sixth century BC. We will also examine the factors, which enabled Magadh one of these states to defeat all others to rise to the status of an empire later under the Mauryas.

The Mauryan period was one of great economic and cultural progress. However, the Mauryan Empire collapsed within fifty years of the death of Ashoka. We will analyse the factors responsible for this decline. This period (6th century BC) is also known for the rise of many new religions like Buddhism and Jainism. We will be looking at the factors responsible for the emergence of these religions and also inform you about their main doctrines.

**THE EMERGENCE OF NEW RELIGIONS**

In this period, the centre of economic and political activity shifted from Haryana and western UP to Eastern UP and Bihar, which had more rainfall and better fertility of land. As it was now easier to exploit the iron ore resources of Bihar and adjoining regions, people started using more and more iron tools and ploughshare to clear thick forest cover and cultivate the hard soil of this area.

The evidence of the growth of agriculture comes from the archaeological and literary sources of this period. In fact, a ploughshare dated to around 500 BC has been found from Jakhera in Etah district in western U.P. Many other important pieces of evidence of the use of iron in this period come from Rajghat, Kaushambi, Vaishali and Sonpur. The Buddhist texts tell us how cultivation of paddy, sugarcane and mustard required utmost care and several rounds of ploughing.

Expansion of agriculture resulted in improved food supply and helped in the development of craft production, trade and urban centres. The sixth century BC is



known as an era of 'Second Urbanisation' in the Indian Subcontinent. After the decline of the Harappan Towns urban centres now emerge again after a gap of more than a thousand years. However, this time towns developed in the middle Ganga basin and not in the Indus plain. It is said that more than sixty towns and cities such as Pataliputra, Rajagriha, Sravasti, Varanasi, Vaishali, Champa, Kaushambi and Ujjaini developed between 600 and 300 BC.

These cities became centre of craft production and trade, and were inhabited by a large number of artisans and merchants. The goods produced by artisans like textile, silk, jewellery, pottery etc, were carried by merchants to other towns. Varanasi was a major centre of trade connected with Sravasti and Kaushambi. Sravasti was also connected with Vaishali through Kapilavastu and Kusinara. Jataka stories tell us that traders travelled from Magadh and Kosala via Mathura to Taxila. Mathura was the transit point for travel to Ujjain and coastal areas of Gujarat also. Development of trade is reflected in the discovery of thousands of coins known as punch marked coins (PMC). Various kind of marks such as crescent, fish, trees, hill etc. are punched on these coins, they are therefore called Punched Marked Coins. Numismatists have identified nearly 550 types of such coins, made mainly of silver and sometimes copper. The improvement in agriculture and development of trade, money and urbanisation had an impact on the society as well. Indeed, due to these changes traditional equality and brotherhood gave way to inequality and social conflict.

People wanted some kind of reprieve from new social problems like violence, cruelty, theft, hatred, and falsehood. Therefore, when new religions such as Jainism and Buddhism preached the concept of peace and social equality, people welcomed it. These religions emphasised that true happiness does not lie in material prosperity or performance of rituals but in charity, frugality, non-violence, and good social conduct.

Besides, the general economic progress had led to the rise of vaisyas and other mercantile groups, who wanted better social position than what brahmanas gave them. Therefore, they preferred to patronise non-vedic religions like Buddhism and Jainism through substantial donations. Buddhism and Jainism were not the only religions, which challenged brahmanical dominance. According to the Buddhist sources, more than 62 sects and philosophies flourished in this period.

One of these sects was known as Ajivika, which was founded by Makkhali Goshal. Ajivakas were very popular in Magadh in the third century BC and Mauryan kings donated several caves in the honour of Ajivaka monks.

## **JAINISM AND BUDDHISM**

### **Introduction**

The complex rituals and sacrifices of the Brahmins in the later Vedic period weren't acceptable to the common people. The sacrifices and rituals were too expensive and mantras and superstitions confused the people. The teachings of the Upanishads were philosophical in nature and weren't easily understood. The common man needed



*Notes*

simple, short and intelligible ways to salvation. The religious teachings should be in a language known to them. **Jainism and Buddhism fulfilled this need.**

∴ The rigid caste system was also another reason that the new religions were accepted easily. The varna system gave highest status to Brahmins. This caused resentment in kshatriyas. The merchant class i.e. vaishyas wanted to improve their status in society as they were economically and socially more forward. The varna system didn't allow this. **It should be noted that this merchant class embraced these new religions.**

Jainism had 24 tirthankars, 1st was Rishabdev, 23rd Parshvanath.

### **Vardhaman Mahavir**

He is the 24th tirthankar of Jainism. His original birth was in a kshatriya family. He was married with a daughter. At age of 30 he gave up his old life and became an ascetic. After 12 years of wandering in the 13th year he attained salvation or highest spiritual level known as kevalgnana. His followers called him Mahavir or Jina. They became the Jains. Mahavir preached for 30 years and died at 72 yrs. at Pavna.

**Triratnas of Mahavir:** Right faith, right conduct and right knowledge.

**Mahavir believed in five vows:** truth, ahimsa, no stealing, no owning property and immoral life. **He rejected the Vedas and Vedic rituals.**

Jainism believes that there is no god and world is without a creator. All objects have a soul and feel pain and possess life. The universe functions on a law.

Mahavir organised sangha to spread his teachings. The growth of Jainism is due to the work of Sangha. In

Bihar there was a famine and Bhadrabagu and Chandra Gupta Maurya came to SravanaBelgola in Karnataka. The monks who remained were led by Sthulabagu. This created two sects in Jainism: Svetambar [white clad] and Digambar [sky clad or naked].

The first Jain council was held at Patliputra and held by Sthulabagu the leader of Svetambar. The second Jain council was held at Vallabhi and the final compilation of 12 angas of Jain literature was done.

- Reality in Jainism is composed on **Anekatva** or plurality of mindset or multisededness. This is beyond the scope of finite minds i.e. to know all aspects of our living.
- All our judgments are necessarily relative. There is no certainty in any knowledge and Syad Vada is the wisest course to follow. There can be no absolute judgment on any issue.
- Jainism views the universe as passing through a series of cosmic waves of progress and declines. It functions according to an eternal law.
- Jains believe in the dualistic principle of **Jiva (eternal soul)** and **Ajiva (eternal element)** everywhere. The jiva acts and is affected by acts, it is a knowing self, the Ajiva is atomic and unconscious. Every object is an agglomeration of Ajiva with at least one jiva enmeshed in it. Thus, even stones and metals have souls.



- The notion of jivas is further extended to a scheme of classification which varies somewhat in different texts.
- Inanimate objects have 1 jiva. Plants and fruits have two jivas. Living animals have three jivas. Jains are permitted to eat things that have two jivas. Eating things with three jivas is forbidden.
- Mahavir preached in **Magadhi**, the language spoken by the common people. His teachings were confined to the Gangetic valley. Though in later years they spread to different parts of the subcontinent. The main champions of the teachings were the trading communities.
- Jain teachings were preserved through oral traditions but in the 3rd Century BC at a council convened at Patliputra it was collected and recorded. The final version was edited in 5th Century AD. The Jains were divided in two sects Svetambar and Digambar. The Digambara refused to accept the rearranged version of the 12 Anugas in the 5th Century AD as valid.
- Jainism was not able to spread as fast as Buddhism did. One reason could be lack of patronage from kings as much as Buddhism enjoyed. The Jain monks were active in spreading their religion and they travelled extensively even up to Ujjain on the west coast. Bhadrabahu who was a Jain monk and a contemporary of Chandragupta Maurya travelled to Shravanbelgoala and settled there. Jainism then spread to different parts of the Andhra region and Tamil country.
- Jains also travelled to Kharavela kingdom where they enjoyed patronage for a short while. The caves in Udaygiri hills were given to Jain monks for living.
- Like Buddhism Jainism too developed image worship. Several well carved Jain images and tablets of Jain figures were discovered at Mathura.

### Buddhism:

The founder of Buddhism, Gautam Buddha was born in Lumbini. He too was of kshatriya clan. He was married with a son. But he left home to become an ascetic. He wandered for 7 years and under different teachers but couldn't get enlightenment. Finally, under the Bodhi tree in Bodhi Gaya on banks of Niranjana river after deep penance he attained enlightenment.

He became Buddha or the enlightened one. Buddha means "A person who knows good, bad and suffering".

He gave his first sermon at Sarnath at deer park. He died at 80 in Kusinagara. There are 29 Buddhas, Gautam is 28th and Maitreya was 29th.

The kings Bimbisara and Ajatashatru became his disciples. Buddha visited places like Benares, Rajagriha, Sravasti, Vaisali, Nalanda, Pataligrama and also Magadha too meet Bindusara.

Buddhist **Chaityas** are places of worship. **Viharas** are monastery and **Sangharam** are monastery or school.

**Bodhisattvas** are yet to attain enlightenment. **Stupas** are dome shaped structures where mortal remains of monks are kept.



**Four noble truths:**

1. World is full of sufferings
2. Desire is cause of all sufferings
3. Remove desire and remove sufferings
4. Desire can be removed from eight-fold path

Buddha didn't accept or reject god. He was a rationalist and didn't believe in blind faith. He never dealt with metaphysical questions like god, soul but focused on problems concerning man. He believed karma. He was against any caste distinctions.

Buddha organised the religious disciples into sanghas. The work of these sanghas made Buddhism into a large religion. Two hundred years after Buddha's death Emperor Ashok embraced Buddhism and through missionary efforts spread it to west Asia and Ceylon. Thus Buddhism became a world religion.

- The existence of god is irrelevant to Buddhism. In Buddhism nothing is left to divine intervention. Buddhism doesn't believe that god can be the creator of the world. Otherwise, he would also be responsible for the miseries in this world.
- Buddhism believes that soul is not immortal and dies with the body. There is no transmigration of the soul.
- Buddha just like Mahavir also laid down Shilas or Codes of conduct which a person must follow in his life. Practically, Buddhism took shape in the form of Viharas (monasteries) or Sanghas (church or assemblies) which were used to bring together monks and laymen.
- Although initially Hinayan Buddhism was popular but at the time of Kanishka, Mahayan Buddhism rose and became the more popular. Initial growth of Mahayan Buddhism was hindered due to opposition from Orthodox Brahmins. The most popular exponent of Mahayana Buddhism was Nagarjuna - it was with him that Mahayan Buddhism gained popularity.
- Mahayana Buddhism held firm to the spirit of Buddhist teachings and Hinayan to the actual words of Buddhist teachings.
- Hinayan considered the sangam at the center of all activities, but Mahayan Buddhism considered the individual to be at the center. Hinayan sculptures are mainly written in Pali and founded on Tripitakas and Mahayana are in Sanskrit and founded in Sutras
- Hinayan developed around the acts of Buddha, Mahayan around the symbolism and his life. Hinayan gave importance to laws of karma and Mahayan considered laws of Karuna or compassion to be above all. Hinayan considers Arhat (one who strives for his own redemption) as the ideal. Mahayan upholds the ideal of Bodhisattva or savior i.e. one who delays own salvation in the favor of others. Hinayan also regards Buddha as a man but with extraordinary knowledge and intuition. They only revere but do not worship Buddha. However, Mahayan Buddhism consider Buddha to be a savior god, a being of supreme love and compassion. Buddha was worshipped as a god with elaborate rituals and traditions. Bodhisattva too were important as

compassionate beings that were savior of humanity. The idea of Maitreya buddha also emerged that envisioned a tenth incarnation of buddha that shall come to save mankind. A line of bodhisattvas too emerged and gained prominence. Buddhist symbols declined and a personal image of buddha emerged which was worshipped. Doctrine of bhakti too became important in mahayanabuddhism. However elaborate rituals and traditions replaced simple ideas like faith in god.

### **Buddhist councils:**

1. First Buddhist council was Convened by Ajatashatru at rajgir
2. Second Buddhist council was Convened at Vaisali
3. Third Buddhist council was convened at Patliputra by Emperor Ashok. The Tri-Pitakas [Sutta, Vinaya and Abhidhamma] were compiled.
4. Fourth Buddhist council was convened by Kanishka at Kashmir. Here a second sect of Buddhism emerged called Mahayana Buddhism.

**The Buddhism preached by Buddha and propagated by Ashok was Hinayana.**

### **Causes of decline of Buddhism:**

1. Revival of brahminism and the rise of bhagavatism
2. Adoption of Sanskrit in place of pali by monks
3. Increase in sacrifice and idol worship due to advent of Mahayana led to lowering of moral values
4. Destruction of Buddhist monuments by Huns and the Turkish invaders.

### **Contributions of Buddhism to Indian culture:**

1. Creation of chaityas and viharas in different areas of the country. Stupa's too were beautiful peice of art.
2. Concept of ahimsa became popular. It was the chief contribution. It later became one of our nations cherished values.
3. Promotion of education through residential universities like nalanda, vikramshila and taxila.
4. Language of pali and other local languages developed through Buddhas teachings.

### **Caves:**

1. Ajanta caves were discovered by british. They had carvings of buddhas life. Jataka tales inscribed.
2. Ellora caves: Hindu, Buddhist and Jain paintings.
3. Bhimbetka: stone Age paintings.
4. Elephanta: Shiva, Parvati deities





## Beginning of Hinduism

Most of the vedic gods and goddesses passed into oblivion. This was also a time when Brahmanical religion assumed new features which today are known as Hinduism popularly. The newer gods that came to the forefront were Brahma, Vishnu and Shiva. Soon however only Vishnu and Shiva remained at the fore and Brahma declined in importance. The followers became of two types Shaivaites and Vaishnavaites. Both believed that the equation between god and the devotee should be of bhakti or devotion. Rituals declined and there was a shift towards bhakti.

Shiva became the god of destruction and sexuality. He is considered to have origins in the Tamil god Murugan or the Rudra of the Harappan age. The Shiva Linga and Yoni are the male and female reproductive organs and they symbolise Shiva. Sangam age regarded Shiva as the most beloved although they praised him as Murugan. Satavahana kings also worshipped Shiva. He had a female consort Parvati and two sons the elder Karthik and the younger Ganesha.

Vishnu was the god who preserved and he had a female consort Lakshmi the goddess of wealth and a vehicle of Naga. The various forms or avatars of Vishnu came to the earth when there was strife. Out of these Rama and Krishna were the most revered.

## 16 Mahajanapadas

Anguttara Nikaya, a Buddhist scripture mentions 16 great kingdoms or Mahajanapadas at the beginning of the 6th century BC in India.

They emerged during the Vedic Age. The history of the emergence of Mahajanapadas can be linked to the development of eastern Uttar Pradesh (Bihar) during the 6th to 4th century BCE where agriculture flourished due to the availability of fertile lands and iron production increased due to availability of iron ore in large quantities.

This resulted in the expansion of the territories of the Janapadas and later addressed as 16 highly developed regions or the Mahajanapadas.

### Emergence of Mahajanapadas from Janapadas

The Janapadas were the major kingdoms of Vedic India. During that period, Aryans were the most powerful tribes and were called as 'Janas'.

This gave rise to the term Janapada where Jana means 'people' and Pada means 'foot'.

By the 6th century B.C., there were approximately 22 different Janapadas. Socio-economic developments chiefly due to the use of iron tools in agriculture and military, along with religious and political developments led to the rise of the Mahajanapadas from small kingdoms or Janapadas.

During that period, the political centre shifted from the west of the Indo-Gangetic plains to the eastern side of it.

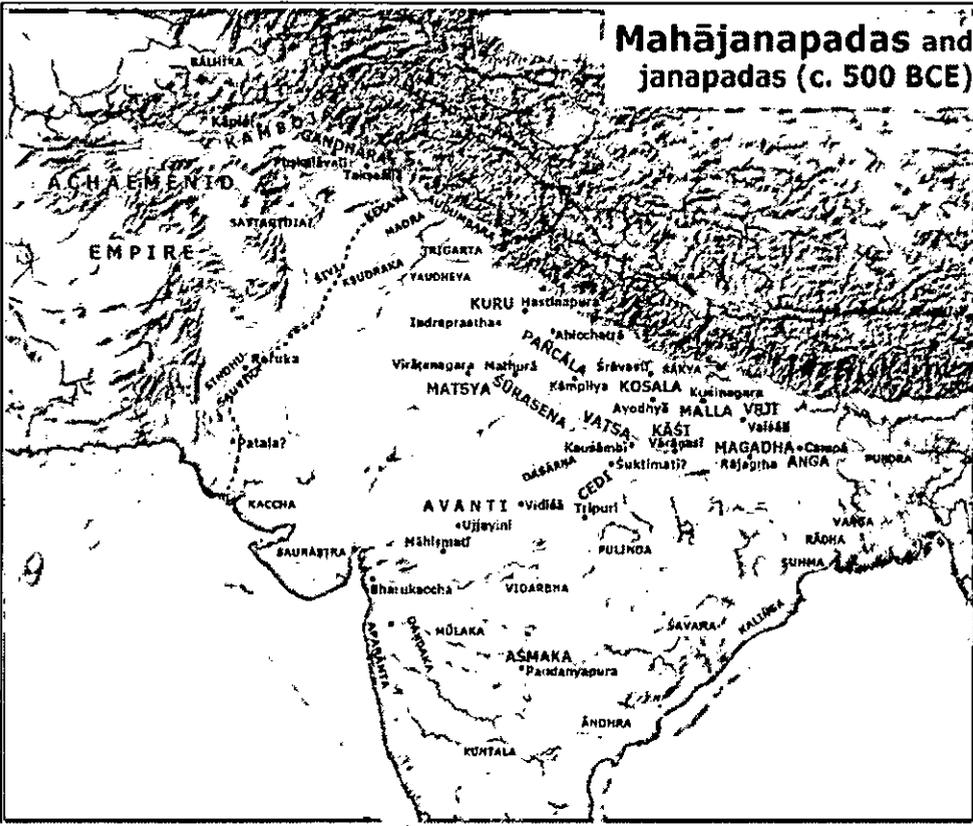
This was due to better fertility of the land because of more rainfall and rivers. Also, this region was closer to iron production centres.

Which were the 16 Mahajanapadas



Notes

List of 16 Mahajanapadas that arose before the rise of Buddhism in India:



The list below provides you with the names of 16 Mahajanapadas:

1. Kasi
2. Kosala
3. Anga
4. Magadha
5. Vajji
6. Malla
7. Chedi
8. Vatsa
9. Kuru
10. Panchala
11. Matsya
12. Surasena
13. Assaka
14. Avanti
15. Gandhara
16. Kamboja

## CLASS-12

### History



Notes

#### Political Structure of the Mahajanapadas

- Most of the states were monarchies but some were republics known as Ganas or Sanghas. These Ganasanghas were oligarchies where the king was elected and he ruled with the help of a council. Vajji was an important Mahajanapada with a Sangha form of government.
- The founders of Jainism and Buddhism came from republican states.
- Each Mahajanapada had a capital city.
- Most of them had forts built around them for protection from other kings.
- Regular armies were maintained by these new kings or Rajas.
- They also collected taxes from the people. Usually, the tax on crops was 1/6th of the produce. This was known as Bhaga or share.
- Even craftsmen, herders, hunters and traders were taxed.

### EXERCISE

#### Multiple choice Questions

1. The India king who opposed Alexander was?
  - A. Ambhi
  - B. Porus
  - C. Dhanananda
  - D. Chandragupta
  - E. None of these

Answer - B (Porus)

2. The ancient name of North Bihar was
  - A. Vajji
  - B. Vatsa
  - C. Surasena
  - D. Avanti

Answer - A (Vajji)

3. In ancient India, the earliest capital of Magadha kingdom was at-
  - A. Pataliputra
  - B. Rajgir
  - C. Vaishali
  - D. Varanasi
  - E. None of these

Answer - B (Rajgir)

4. When Alexander invaded India, who were the rulers of Magadha?
  - A. Haryankas
  - B. Shishinagas

- C. Nandas
- D. Mauryas
- E. None of these

Answer - C (Nandas)

5. Which one of the following rulers of Magadha was the contemporary of Alexander the great?
- A. Mahapadmananda
  - B. Dhanananda
  - C. Sukalp
  - D. Chandragupta Maurya
  - E. None of these

Answer - B (Dhanananda)

### Review Questions

1. Name any four mahajanapadas of the sixth century BC.
2. How Ganasangha different from monarchies?
3. Which was the most important ganasangha state in the 6th century BC?





## 5

## POST MAURYA DEVELOPMENTS

### Objective of the chapter

The main objective of this chapter is to make student understand about the Post Maurya Developments like development of literature and religion.

### Introduction

#### NORTH INDIA

##### 1. Political Background

As the maps suggest, many kingdoms came up in North India. Despite being foreign rulers, they were assimilated in our culture and influenced it in many ways. The 3 most important among them were

##### 1. Sunga Empire (185BCE–73 BCE) – East India

They succeeded the Mauryan Empire in Magadha. Pushyamitra Sunga was the first king of this dynasty.

##### 2. Indo-Greek Kingdom (180BCE – 010AD) – North West India

The Greeks were the first foreign power in the sub-continent. After Alexander left, his generals stayed back. Hence the term Indo-Greek. They brought the Greek culture. Menander (165-145 BC) was the most important king in this time. In Pali Literature he is known as Milinda.

##### 3. Indo-Scythian or Sakas (200 BC–400 AD) – West India

Sakas or Scythians were nomadic Central Asian tribes who destroyed the Indo-Greek rule in north-western India. They were pushed out from Central Asia and came to India. The Sakas were divided in five branches. Around 100AD, they give rise to Kushana Empire and Western Kshatrapas.

SL No.	Early	Later (100AD)
1	Afghanistan	Kushanas (60AD–240 AD)
2	Punjab (Taxila)	
3	Mathura	



4	Maharashtra + Saurashtra	Western Kshatrapa (27 independent) (35AD-405AD)
5	Central India (Ujjain)	

**Kanishka** is the most celebrated king of Kushana empire. At its peak, his empire extended from Khotan in the northwest to Benaras in the east and Kashmir in north to Saurashtra and Malwa in the south. The capital of his empire was Purushapur i.e. modern Peshawar.

## II. Literature

Many important works of literature happened in this era.

Work	Author	Theme	Patronage
Junagarh Rock inscription	<b>Rudradaman I</b> from the Western Kshatrapa	He's credited to have issued the 1st long inscription in chaste Sanskrit. It mentions the repairs he undertook to improve the Sudershana Lake. Junagarh Rock also contains inscriptions from Ashoka and Skandgupta (from the Gupta Period almost 800 years later).	Rudradaman I
Milindapanho	Nagasena	Menander asked Nagasena many questions related to philosophy and Buddhism, which together with Nagasena's answers are recorded in Milindapanho or the Questions of Milinda.	Milinda
Saundarananda, Buddhacharita, Vajrasuchi	Ashvaghosh	Buddhacharita is a complete life of Buddha written in the form of Mahakavya. It is the first Buddhist book written in Sanskrit.	Kanishka

## CLASS-12

### History



Notes

Charaka-Samhita	Charaka	Extends Ayurveda and lays down the concept of balance of 3 doshas called Vata, Pitta and Kapha.	
Sushruta-Samhita	Sushruta(Father of Surgery)	He mentions more than 120 instruments	



Junagarh Rock inscription.

### III. Religion

#### 1. Hinduism

**Vaishnavism** – There were 3 streams centered around worship of Vishnu or Bhagawat

1. Vishnu as a minor god in Vedic times. Was worshipped as the Sun and fertility cult.
2. Narayana was a non-vedic tribal god. He was also called bhagavat.
3. Vishnu came to be identified as the hero of the vrishni tribe known as Krishna-Vasudeva.

By 200BC all these 3 streams merged into one and led to the creation of **Bhagvatism**. By the end of late Gupta Period, it's assimilated into **Vaishnavism** and was commonly referred by the latter.

#### 2. Buddhism

Buddhism continued to receive royal patronage. Many kings of this era were Buddhists. Kanishka's court was adorned by the presence of such scholars as Parsva, Vasumitra, Ashvaghosha, Charaka, and Nagarjuna.

A major development in Buddhism was its splitting up in to two sects –The Hinayana and the Mahayana. Kanishka organized the 4th Buddhist council where this split happened.



<b>Hinayana</b>	<b>Mahayana</b>
Also known as Lesser Vehicle	Greater Vehicle
Treat Buddha has a guide (Since Buddha never said he was God)	Treat Buddha as a God
Worshipped only in form of symbols that represent various stages in the life of Buddha	Worshipped in human form, Bodhisattvas.
Literature only in Pali	Sanskrit

This phase also witnessed the spreading of Mahayana Buddhism to south and south east Asia.

#### **IV. Architecture**

##### **1. Stupas**

The Sungas were great patrons of art and architecture. They contributed to the expansion of Bharut and Sanchi Stupas.

##### **Bharhut and Sanchi**

	Bharut	Sanchi
Time Period	100 BC is the accepted date for Bharut. Slightly earlier than Sanchi and Ajanta. Said to have been started by Ashoka but much of its work has been done in the time of the Sungas.	100 BC. Said to have been started by Ashoka but much of its work has been done in the time of the Sungas. The decorated gateways with lavish carvings were done by Satavahanas.
Location	Satna District of MP. Was on a major trade route from western coastal regions to Pataliputra.	A very large complex 13-14km from Vidisha, the capital of Mauryan Empire. Vidisha was a very important trading town. It was on the Dakshinapath – an offshoot of the Uttarapath, which connected Taxila to Pataliputra and further east.
Stupa	Has been reconstructed in Indian Museum Calcutta	There are 3 stupas Stupa 1- The Great Stupa. Largest of them. It has 4 gates with Toranas. Stupa 2 – This is the earliest stupa. Same time as Bharut but simpler. Stupa 3 –Has only 1 Torana.

## CLASS-12

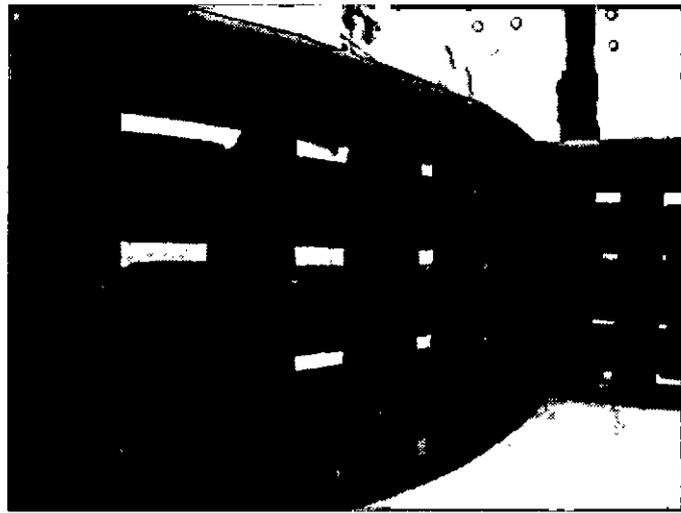
### History



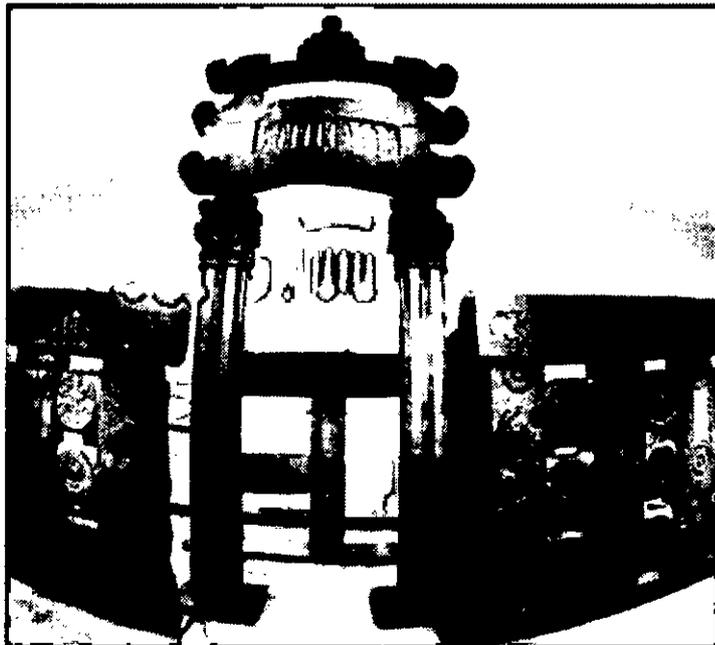
Notes

## Bharut : Themes Represented

Discovered by Cunningham. Has been reconstructed in Indian Museum Calcutta. Stone Architecture. Surrounded by Vedika roughly 3 feet.



Only 1 Torana has been found but it is suspected that there would've been 4.



As evident, the Vedika and Torana have beautiful carvings. They are 5 elements –

### 1. Visual narratives about the life of Buddha

Buddha is represented in his iconic form – feet, bodhi tree, dharmachakra, empty seat and not the human form (symbolizing the Theravadin/ Hinayana Buddhism).

### 2. Jataka Kathas

Jatakas Stories like the Kaka Jataka (Monoscentic), Ruru Jataka



### 3. Yakshas and Yakshis

These gods of local cults start assimilating into Buddhism. It is believed that Yakshis were made through the contributions of women.

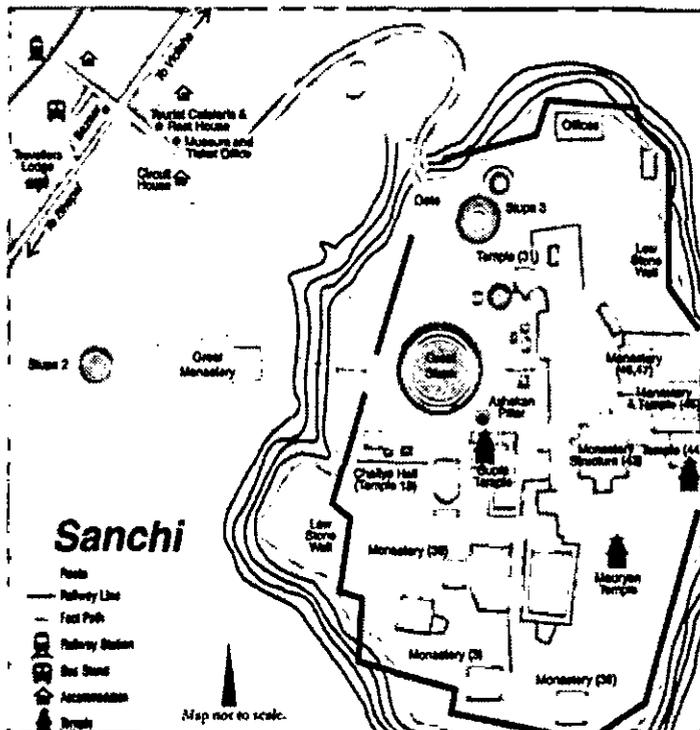
### 4. Medallions

There are also medallions like the one shown below. They represent the sun god, various bodhisattvas, etc.



### Sanchi: Themes Represented

Sanchi Complex has 3 stupas. Follow the Map below.

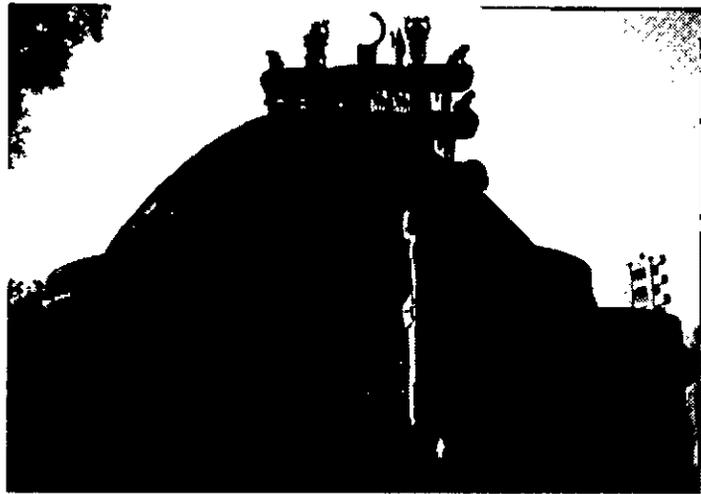


Stupa No. 1 is the largest and is called the Great Stupa. It has 4 gates with Toranas. In the pic, you see the Northern Gate.

**CLASS-12**  
*History*



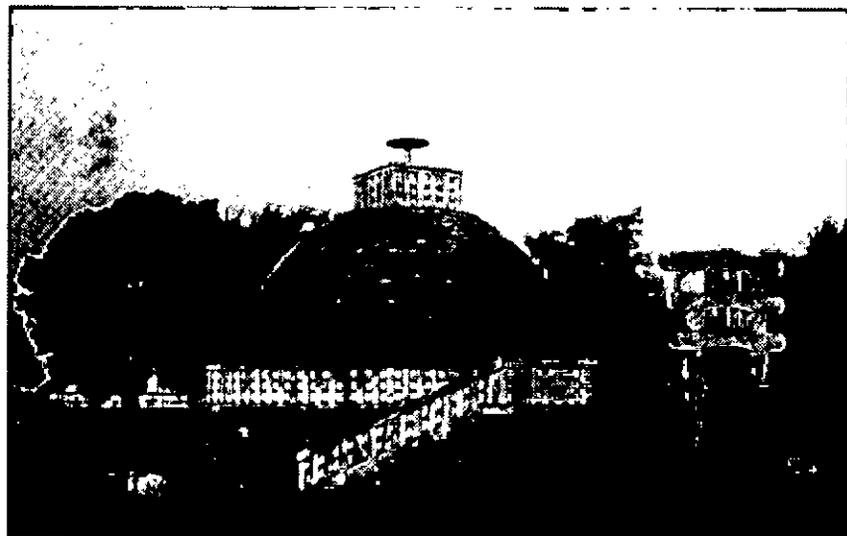
*Notes*



There are extensive carvings on the Torana. The themes are similar to those of Bharut.  
Stupa 2 – This is the earliest stupa. Same time as Bharut but simpler.



Stupa 3 –Has only 1 Torana.



## 2. Pillars

### 1. Heliodorus Pillar



- Stone column erected by Heliodorus, Greek ambassador to the court of the Shunga king Bhagabhadra, around 150BC
- In honor of Vasudeva.

## V. Independent Art

### A. Sunga Art

- Standing sculptures of Yakshas and Yakshis, discovered from Gwalior and Mathura
- Dwarfish Yaksha from the Pithalkhora caves in Central India

### B. The Gandhara School and the Mathura School of Art

This period saw the emergence to two very important schools of art – one in Gandhara, North West Frontier Province and the other in Mathura.

The Gandhara Art received patronage from various dynasties – Indo-Greek, Indo Scythian and Kushan Kings. It was during Kanishka's reign that both these centers flourished.

Gandhara	Mathura
Strong Greek influence and was based on Greco-Roman norms encapsulating foreign techniques and an alien spirit. It is also known as Graeco-Buddhist School of art. Assimilating various traits of Acamenian, Parthian and Bactrian traditions into the local tradition is a hallmark of the Gandhara style.	No foreign Influence, however, later it cross fertilized with the Gandhara School. Its development took place indigenously. Initially inspired by Yaksha Images
Blue-grey Mica / Grey Sandstone.	Spotted Red Sandstone



## CLASS-12

### History



#### Notes

Rendering of drapery with sharp flowing folds similar to those shown in Roman togas. Finer details and realistic images. Buddha carved out in various Mudras. Wavy curled hair.	Early period: Light volume having fleshy body. Later Period: Flashiness reduced. Not much attention to detailed sculpting.
Halo not decorated. Images are very expressive.	The halo around the head of Buddha was profusely decorated. Images less expressive.
Mainly Buddhism	All religions – Hinduism, Buddhism, Jainism

### Mathura School – Themes represented

The Buddhist religion greatly flourished under the patronage of Kushan emperors, and several images of the Buddha and Bodhisattavas were produced after the earlier Yaksha types.

The first purely Indian Style art and sculptures were produced here. Mathura Art is famous for its iconographic traits – identification of particular deities based on the postures, attributes, vehicles.

Common Facial Features – Oval/ Roundish faces, open eyes, thick lips and sharp nose.

Fleshy full-body figures in a number of postures. Female figures are voluptuous, heavy round breasts, narrow waist. Male figures are shown with a slight V shape.

#### i. Buddhism

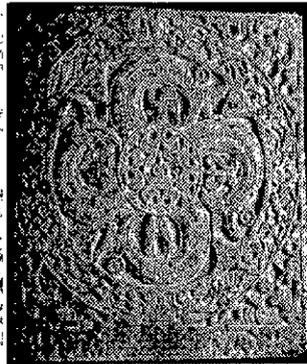


Buddha seen in Abhaya mudra with one hand rose.

#### ii. Jainism

Mathura also becomes an important center of Jainism. A new kind of worshipping develops in this era – that of the Ayagapattas. The Jains produced votive tablets

called ayagapattas that contain auspicious marks of worship such as fish couple or matsyayugala, the swastika, etc.

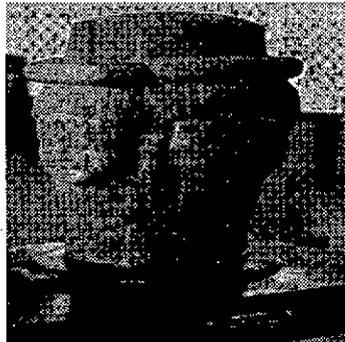


Jain Ayagapattas with a Tirthankara at the middle.

### iii. Shaivism

Various Shaiva images have been found from the region though their numbers are limited.

- Chaturmukhalinga.



- Karttikeya-Skanda



## CLASS-12

### History



Notes

#### iv. Vaishnavism

- Balarama is shown with a snake canopy. Sometimes he carries a lion-staff plough.



#### v. Local Cults

Naga Cult is very prominent. A lot of Naga Temples have been found in/around this area.

#### vi. Statue of Kanishka

Last but not the least, we have the statue of Kanishka.



### SOUTH INDIA

#### I. Political Background

In the south, the Sangam Period starts (circa 300BC – 300AD). We see the emergence for 3 main kingdoms

1. Cholas – Kaveri Delta
2. Cheras – Kaveri Karoor
3. Pandya – Vagai, Madhurai



In the Deccan, the **Satvahanas** declare themselves as independent after the fall of the Mauryan Empire and emerge as a powerful force. Their kingdom is centered around Aurangabad.

Their 3rd king, **Satakarni I** seems to have performed two Ashvamedhayajna. His achievements are described in detail in the Nanaghat Inscription. Referred to as lord of Dakshinapatha.

The strongest Satvahana ruler – **GautamiputraSatakarni** carried out expeditions against the Saka rulers and drove them out of Maharashtra. His achievements are recorded in Nasik inscription. By 225 AD, the Satvahanas are replaced by **Ikshwaku** (refer map).

## II. Literature

### A. Sangam Literature

South sees the emergence of Tamil Language. For the first time we come to know of life in South India using literature. Sangam means assembly of scholars. Each Sangam consisted of a number of distinguished poets and erudite scholars who selected the best ones from amongst the works submitted to them. Many female authors seem to have contributed.

The Sangam classics, consisting of 18 works (8 anthologies of lyrics and 10 long poems), are well known for their directness of expression. The eight anthologies called the **Ettuttogai** are considered to be the earliest work belonging to the BC 300. The 10 poems called **Pattupattu**. They are divided in to

- 1) Aham deals purely with the subjective emotions of the lover.
- 2) Puram deals with objective emotions, mainly the valour and glory of kings, good and evil.

Some important works Sangam works are as follows –

Name	Author	Notes
Thirukkural	Thiruvalluvar	Serves as a manual of precepts to guide one to noble living
Agattiyam	Agathiyar	The first known book on Tamil grammar, believed to be lost beyond redemption.
Tolkāppiyam	Tolkappiyar	Work on the grammar of the Tamil language and the earliest extant work of Tamil Literature and Linguistics. It talks of Thinai(explained below)



Notes

**Thinai** : Another fascinating aspect of Sangam literature is its reference to landscapes(eco-zones) and people associated with them known as Thinai. 5

Ecozone as mentioned in Sangam Literature	Refers to	Associated human settlement
Marudam	Agricultural lands, Plains	Peasants, farmers
Mullai	Forest	Pastoral people
Palai	Desert Lands	Bandits, Travellers
Kurunji	Mountains/Hilly Areas	Hill tribes
Neydhal	Coastal Areas	Fishermen

### B. Tamil Epics outside the Sangam Literature

We have 5 great epics.

No	Name	Author	Notes
1	Silappatikāram	Ilango Adigal	Love story between Kovalan who prefers the courtesan Madhavi of Kaveripattinam over his wife Kannagi.
2	Manimekalai	Cattan	Story of the daughter, Manimekalai, born out of love of Kovalan and Madhavi. There is also an elaborate exposition of the doctrines of Buddhism.
3			Adopted from Sanskrit Mahapurana, is predominantly sensuous, though Jain philosophy is brought to practical aspects of life
4	Valayapathi		
5	Kundalakēci		

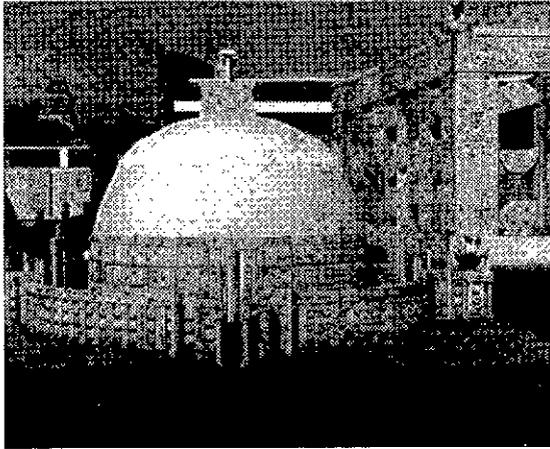
### III. Religion

We see no specific adherence to religion. The Sangam texts were secular in nature(one main reason how they differed from the Vedas)

## IV. Architecture

### A. Stupas

#### 1. The Amaravati Stupa



Covered with locally available white limestone.

5 pillars at each gateway. These 5 pillars represent the 5 milestones of the life of Buddha (discussed earlier)

Use this tool to explore further – <http://www.ancientindia.co.uk/buddha/explore/intro.html>.

#### 2. Nagarjunakonda Stupa

Built by the successor of Satvahanas, the Ikshwakus. They continued the great art traditions of Satvahanas.

### B. Rock-cut caves

#### 1. Karle caves & Bhaja caves

Both caves belong to Hinayana Buddhism.

Karla Cave is the largest Hinayana Buddhist Chaitya in India built during Satavahana's rule. Karla is the best example of rock-cut architecture, which is believed to carve out from a living rock. Some of its 2000-year-old wooden beams are still alive.

Bhaja caves are also mainly Viharas and Chaityas.

- Noteworthy are the Dampati and the Mithuna figures as also the pairs riding the magnificent elephant crowning the pillars forming imposing colonnades.
- The figures are more than life size and are represented with powerful and muscular physique.

#### 2. Ajanta caves

The earliest group of caves consists of caves 9, 10, 12, 13 and 15A. They were made during the period 100 BCE to 100 CE, probably under the patronage of the Satavahanas who ruled the region.

Check out our Case Study on Ajanta and Ellora to explore more.





## V. Independent Art

### A. The Amaravati School of Art

- Sculptural form in this area is characterised by intense emotions.
- Figures are slender, have a lot of movement, bodies are shown with three bents (i.e. tribhanga), and the sculptural composition is more complex than at Sanchi.
- White Marble was used in this art and the themes were Buddha's life and Jatakas tales. The curly hairs of Buddha is a feature that is influenced by the Greeks.
- In this school, the Kings, Princes, Palaces etc. have got prominence.

A relief medallion from Amravati belonging to the 2 century A.D. is a masterly representation of a scene showing the subjugation or taming of Nalagiri, a mad elephant let loose on the Buddha.



Carving on outer wall of Amaravati Stupa



A famous carving depicts the adoration of the feet of the Buddha by four women and belongs to the 2nd century A.D. from Amravati.





Three-dimensional space in the relief sculpture is devised by using pronounced volume, angular bodies and complex overlapping.

## SUMMARY

### Summary of the chapter

In the post – Mauryan Period, Shungas succeeded the Mauryas in north India. After them the Kushans created a big empire extending from central Asia to Varanasi after defeating the Shakas and the Pahlavas. Kanishka was the most famous of the Kushan rulers. He was a great patron of Buddhism. He convened the fourth Buddhist Council and patronized Gandhara and Mathura Schools of Art. Internal and external trade grew as a result of his vast empire. In the Deccan, the Satavahanas established a kingdom between the river Krishna and Godavari with their capital at Pratishthana, near Aurangabad. Trade and Commerce reached its heights in pennisular India because of the profitable Indo-Roman trade. The Amravati School of Art flourished in the region of Andhra Pradesh under them. The Neolithic phase in south India was followed by the Megalithic cultures dated between 1200 BC–300 BC. The Megalithic graves have yielded iron objects and black and red pottery. Megalithic people followed agro-pastoral activities for their livelihood. The Sangam literature belonging to the period from 300 BC to 300 AD throws light on early history of south India. It deals with the activities of three important chieftains of south India viz the Cholas, the Cheras and the Pandyas. It presents a vivid description of the contemporary society, economy and culture of the Tamil region.

## EXERCISE

### Multiple choice Question

1. Yavanika (Curtain) was introduced in India theater by which of the following?

- |                  |              |
|------------------|--------------|
| A. Sakas         | B. Parthians |
| C. Greeks        | D. Kushans   |
| E. None of these |              |

Answer - C (Greeks)

2. Who started the Saka Era which is still used by the Government of India?

- |                  |                 |
|------------------|-----------------|
| A. Kanishka      | B. Vikramaditya |
| C. Samudragupta  | D. Ashoka       |
| E. None of these |                 |

Answer - A (Kanishka)

## CLASS-12

### History



Notes

3. Who were the first kings to issue gold coins in India?
- A. Maurya
  - B. Indo-Greeks
  - C. Guptas
  - D. Kushans
  - E. None of these

Answer - B (Indo-Greeks)

4. Who among the following were contemporaries of Kanishka?
- A. Nagarjuna, Ashvaghosha, Vasumitra
  - B. Kamban, Banabhatta, Ashvaghosha
  - C. Ashvaghosha, Kalidasa, Banabhatta
  - D. Kalidasa, Kamban, Vasumitra
  - E. None of these

Answer - A (Nagarjuna, Ashvaghosha, Vasumitra)

5. The Greatest development in the Kushana period was in the field of
- A. Religion
  - B. Art
  - C. Literature
  - D. Architecture
  - E. None of these

Answer - B (Art)

### Review Questions

1. Discuss the major political developments in north India after the Mauryas.
2. Who were the Kushanas? How would you assess their contribution to India?
3. Briefly discuss India's contact with central Asia during the early centuries of the Christian era.
4. Write a short note on the achievements of Gautamiputra Satakarni.
5. Discuss the salient features of India's overseas trade.
6. Write an essay on the various schools of sculptural art that emerged after the Mauryan empire.
7. What does the Sangam literature tell us about the political and social structure of Tamilaham during the early centuries of the Christian era?



Notes

# 6 GUPTA EMPIRE

## Objective of the chapter

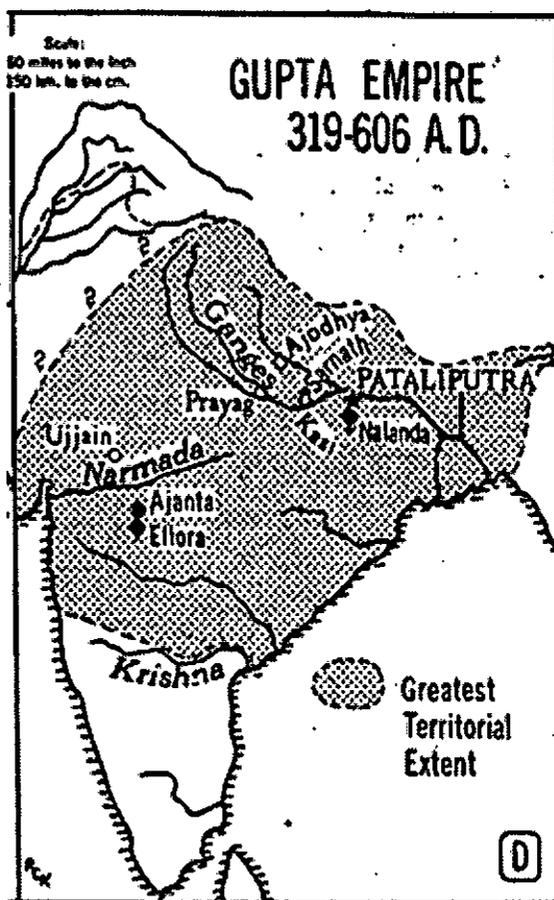
The main objective of this chapter is to make student understand about the Gupta Empire and its expansion.

## Introduction

- Both Satvahana and Kushan empires came to an end in the middle of the third century A D and on the ruins of the Kushan empire arose a new empire, which established its sway over a good part of the former dominions of both the Kushans and Satavahanas.
- Although the Gupta empire was not as large as the Maurya empire, it kept north India politically united for more than a century, from 335 to 455 A.D.
- The original kingdom of the Guptas comprised Uttar Pradesh and Bihar at the end of the third century A.D.
- Uttar Pradesh seems to have been a more important province for the Guptas than Bihar, because early Gupta coins and inscriptions have been mainly found in that state.
- The Guptas enjoyed certain material advantages.

The centre of their operations lay in the fertile land of Madhyadesa covering Bihar and Uttar Pradesh. They could exploit the iron ores of central India and south Bihar.

- Further, they took advantage of their proximity to the areas in north India which carried on silk trade with the Eastern Roman empire, also known as the Byzantine empire.
- On account above mentioned favourable factors the Guptas set up their rule over Anuganga (the middle Gangetic basin), Prayag (modern Allahabad), Saketa (modern Ayodhya) and Magadha.



### Sources

- There source materials to reconstruct the history of the Gupta period include literary, epigraphical and numismatic sources.
- The Puranas throw light on the royal genealogy of the Gupta kings.
- Contemporary literary works like the Devichandraguptam and the Mudhrakshasam written by Visakadatta provide information regarding the rise of the Guptas.
- The Chinese traveller Fahien, who visited India during the reign of Chandragupta II, has left a valuable account of the social, economic and religious conditions of the Gupta empire.
- Apart from these literary sources, there are inscriptions like the Meherauli Iron Pillar Inscription and the Allahabad Pillar inscription. Meherauli Iron Pillar Inscription refers to the achievements of Chandragupta II.
- The most important source for the reign of Samudragupta is the Allahabad Pillar inscription. It describes his personality and achievements. This inscription is engraved on an Ashokan pillar. It is written in classical Sanskrit, using the Nagari script. It consists of 33 lines composed by Harisena. It describes the circumstances of Samudragupta's accession, his military campaigns in north India and the Deccan, his relationship with other contemporary rulers, and his accomplishments as a poet and scholar.



- The coins issued by Gupta kings contain legends and figures. These coins provide interesting details about the titles and sacrifices performed by the Gupta monarchs.

## GUPTA EMPIRE CHRONOLOGY

### Chandragupta I (320 – 330 A.D.)

- The founder of the Gupta dynasty was Sri Gupta.
- The first important king of the Gupta dynasty was Chandragupta I.
- He married a Lichchhavi princess from Nepal, which strengthened his position.
- The Guptas were possibly vaisyas, and hence marriage in a kshatriya family gave them prestige. Chandragupta I can be regarded as a ruler of considerable importance because he started the Gupta era in A.D. 319-20, which marked the date of his accession.
- Later many inscriptions came to be dated in the Gupta era.

### Samudragupta (330-380 A.D.)

- Samudragupta called the 'Napoleon of India' by Vincent Smith, was the greatest of the rulers of the Gupta dynasty.
- The Gupta kingdom was enlarged enormously by Chandragupta I's son and successor Samudragupta.
- His court poet Harishena wrote a glowing account of the military exploits of his patron.
- The inscription is engraved at Allahabad on the same pillar as carries an inscription of the peace-loving Ashoka.
- The Allahabad Pillar inscription contains a long list of states, kings and tribes which were conquered and brought under various degrees of subjugation.
- This list can be divided into four categories.
  - The first one includes the 12 states of Dakshinapaths with the names of their kings, who were captured and then liberated and reinstated. They were Kosala, Pistapura, Kanchi, Vengi, Erandapalli, Devarashtra, Avamukta, Dusthalapura, Mahakantara, Kurala, Kothura and Palakka.
  - The second one contains the names of the eight kings of Aryavarta who were exterminated.
  - The third one consists of the rulers of forest states who were reduced to servitude and the chiefs of the five pratyantas or border states, and also nine tribal republics, that were forced to pay all kinds of taxes, obey his orders and come to perform obeisance. The five border states were Samtata (East Bengal), Davaka (Assam), Kamarupa (Assam), Nepal, and Kartipura (Kashmir). The nine tribal republics were the Malavas, Arjunayanas, Yaudheyas, Madrakas, Abhiras, Prarjunas, Sarakinakas, Kavas, and Kharaparikas.

## CLASS-12

### History



Notes

- The fourth one includes the DaivaputraShahanushahs (Kushanas), Saka Murundas and the dwellers of Sinhala and all other islands who offered their own person for service to Samudragupta.
- After these military victories, Samudragupta performed the asvamedha sacrifice.
- He issued gold and silver coins with the legend 'restorer of the asvamedha'.
- It is because of his military achievements Samudragupta was hailed as 'Indian Napoleon'.

### Extent of Samudragupta's Empire

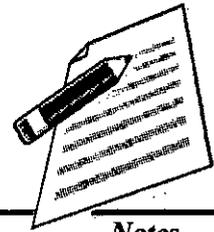
- After these conquests, Samudragupta's rule extended over the upper Gangetic valley, the greater part of modern U.P., a portion of central India and the south-western part of Bengal.
- Above mentioned territories were directly administered by him.
- In the south there were tributary states.
- The Saka and Kushana principalities on the west and north-west were within the sphere of his influence.
- The kingdoms on the east coast of the Deccan, as far as the Pallava Kingdom, acknowledged his suzerainty.

### Estimate of Samudragupta

- Samudragupta's military achievements remain remarkable in the annals of history and was equally great in his other personal accomplishments.
- The Allahabad Pillar inscription speaks of his magnanimity to his foes, his polished intellect, his poetic skill and his proficiency in music. It calls him Kaviraja because of his ability in composing verses.
- His image depicting him with Veena is found in the coins issued by him. It is the proof of his proficiency and interest in music.
- He was also a patron of many poets and scholars, one of whom was Harisena.
- Thus he must be credited with a share in the promotion of Sanskrit literature and learning, characteristic of his dynasty.
- He was an ardent follower of Vaishnavism but was tolerant of other creeds.
- He evinced keen interest in Buddhism and was the patron of the great Buddhist scholar Vasubandu.
- He granted permission to Buddhist king of Cylon, Meghavarman to build a monastery at Bodh Gaya; so, he was called 'Anukampavav'.

### Chandragupta II (380-415 A.D.)

- Samudragupta was succeeded by his son Chandragupta II Vikramaditya.
- But according to some scholars, the immediate successor of Samudragupta was Ramagupta, the elder brother of Chandragupta II, but there is little historical proof for this.



- The reign of Chandragupta II saw the high watermark of the Gupta empire.
- Chandragupta II inherited the military genius of his father and extended the Gupta Empire by a judicious combination of the policy of diplomacy and warfare.
- Through matrimonial alliances he strengthened his political power. He married Kuberanaga, a Naga princess of central India.
- He gave his daughter Prabhavati in marriage to the Vakataka prince Rudrasena II. The political importance of this marriage lies in the fact that the Vakatakas occupied a geographically strategic position in the Deccan.
- When the Vatakas prince died, then he was succeeded by his young son. So Prabhavati became the virtual ruler. As shown by some of her land charters, she managed the affairs of her kingdom with the help of an official sent by her father Chandragupta. Thus Chandragupta exercised indirect control over the Vakataka kingdom in central India. This afforded a great advantage to him.
- Passing through this area Chandragupta II conquered western Malwa and Gujarat, which had been under the rule of the Sakas for about four centuries by that time.

### Conquest of Chandragupta II in Western India

- The greatest of the military achievements of Chandragupta II was his war against the Saka satraps of western India.
- Rudrasimha III, the last ruler of the Saka satrap was defeated, dethroned and killed. His territories in western Malwa and the Kathiawar Peninsula were annexed into the Gupta Empire.
- After victory over Rudrasimha III, Chandragupta II performed the horse sacrifice and assumed the title Sakari, meaning, 'destroyer of Sakas'.
- He also took the title of Vikramaditya.
- As a result of the conquest of western India, the western boundary of the Empire reached to the Arabian Sea gaining access to Broach, Sopara, Cambay and other sea ports which enabled the Gupta empire to control trade with the western countries.
- Ujjain became an important commercial city and soon became the alternative capital of the Guptas.
- The fine cotton clothes of Bengal, Indigo from Bihar, silk from Banaras, the scents of the Himalayas and the sandal and species from the south were brought to the ports without any interference.
- The western traders poured Roman gold into India in return for Indian products.
- The great wealth of the Gupta Empire was manifest in the variety of gold coins issued by Chandragupta II.

### Other Conquests

- Chandragupta II defeated a confederacy of enemy chiefs in Vanga.

*Notes*

- In the northwest Chandragupta II kingdom extended beyond the Hindukush up to Bactria. He crossed the river Sindh and conquered Bactria and the Kushanas ruling in this region were subdued by him.
- The Gupta empire extended in the west as far as western Malwa, Gujarat and Kathiawar.
- In the east, it included even eastern Bengal and in the south the Narmada river formed the boundary.
- The exploits of a king called Chandra are glorified in an iron pillar inscription fixed near QutbMinar in Delhi. If Chandra is considered to be identical with Chandragupta II, it appears that he established Gupta authority in north-western India and in a good portion of Bengal.
- Chandragupta II adopted the title of Vikramaditya, which had been first used by an Ujjain ruler in 58 B.C. as a mark of victory over the Sakas.
- The court of Chandragupta II at Ujjain was adorned by numerous scholars including Kalidasa and Amarashnha.

### **Estimate of Chandragupta II**

- The power and glory of Gupta empire reached its peak under the rule of Chandragupta II Vikramaditya.
- He also contributed to the general cultural progress of the age and patronized great literary figures like Kalidasa.
- He promoted artistic activity.
- Because of the high level of cultural progress that was achieved during this period, the Gupta period is generally referred to as a golden age.

#### **Fahien's Visit**

- The famous Chinese pilgrim, Fahien (399-414) visited India during the reign of Chandragupta II and wrote an elaborate account of the life of its people.
- He came to India by the land route through Khotan, Kashgar, Gandhara and Punjab.
- He visited Peshawar, Mathura, Kanauj, Sravasti, Kapilavastu, Kusinagara, Pataliputra, Kasi and Bodh Gaya among other places.
- He returned by the sea route, visiting on the way Ceylon and Java.
- The main purpose of his visit was to see the land of the Buddha and to collect Buddhist manuscripts from India.
- He stayed in Pataliputra years studying Sanskrit and copying Buddhist texts.
- Fahien provides valuable information on the religious, social and economic condition of the Gupta empire.
- According to him, Buddhism was in a flourishing condition in the northwestern India but in the Gangetic valley it was in a state of neglect.
- He refers to the Gangetic valley as the 'land of Brahmanism'.



- Fahien mentions the unsatisfactory state of some of the Buddhist holy places like Kapilavastu and Kusinagara.
- According to him the economic condition of the empire was prosperous.
- Although his account is valuable in many respects, he did not mention the name of Chandragupta II.
- He was not interested in political affairs and his interest was primarily religion.
- He assessed everything from the Buddhist angle and his observations on social conditions are found to be exaggerated. Yet, his accounts are useful to know the general condition of the country.

## Successors of Chandragupta II

- Kumaragupta was the son and successor of Chandragupta II and his reign was marked by general peace and prosperity.
- He issued a number of coins and his inscriptions are found all over the Gupta empire.
- He also performed an asvamedha sacrifice.
- Most importantly, he laid the foundation of the Nalanda University which emerged as an institution of international reputation.
- At the end of his reign, a powerful wealthy tribe called the 'Pushyamitras' defeated the Gupta army.
- A branch of the Huns from Central Asia made attempts to cross the Hindukush mountains and invade India.
- But it was his successor Skandagupta who really faced the Hun invasion. He fought successfully against the Huns and saved the empire. The war with Huns must have been a great strain on the government's resources.
- After Skandagupta's death, many of his successors like Purugupta, Narasimhagupta, Buddhagupta and Baladitya could not save the Gupta empire from the Huns.
- Ultimately, the Gupta power totally disappeared due to the Hun invasions and later by the rise of Yasodharman in Malwa.

### Few Other Important Dynasties in the post-Gupta period

- The Maitraka kings of Valabhi had initially been under the overlordship of the Imperial Guptas and they gradually established their own supremacy.
- The founder of the Gurjara kingdom was Harichandra whose three successors ruled till about 640.
- The region of north and north-west of Bengal was ruled by Sasanka, a contemporary and archrival of Harshavardhana, as an independent kingdom in the early seventh century AD.
- The Prayagprasasti recording the achievements of the Gupta ruler Samudragupta refers to two kingdoms in Assam: Kamarupa and Davaka.
- Kamarupa became an important political region in northeastern India from the middle of the fourth century AD. Pushyavarman probably founded, around this date, the first historical royal family of Assam. This family ruled for twelve generations till the time of Bhaskaravarman who was a contemporary and an ally of Harshavardhana of Kanauj and ruled in the first half of the seventh century AD.

## CLASS-12

### History



Notes

Although there is evidence that some local rulers of Orissa owed allegiance to Imperial Gupta rulers towards the end of Gupta rule, two autonomous kingdoms emerged in Orissa in the second half of the sixth century AD.

One was the Mana kingdom which extended from Balasore to Puri district and the other was the kingdom of the Sailodbhavas of Kongoda, which extended from Chilka lake to Mahendragiri mountains in Ganjam district. Both kingdoms suffered setbacks because of the rise of Sasanka of Bengal and Harshavardhana of Kanauj.

### Gupta Administration

- The various inscriptions mention the following titles as usual for Guptas: Paraniadvaita, Paramabhattacharaka, Maharajadhiraja, Prithvipala, Paramesvara, Samrat, Ekadhiraja and Chakravartin.
- The king was assisted in his administration by a chief minister called mantri or sachiva.
- Pratiharas and Mahapratihars were important officers in the royal court, though they did not participate in the administration.
- Among the important military officers are mentioned Senapati, Mahasenapati, Baladhyaksha; Mahabaladhyaksha, Baladhikrita and Mahabaladhikrita who perhaps represented different grades.
- There were two other high military officers – the Bhatasvapati, commander of the infantry and cavalry and the Katuka, commander of the elephant corps.
- Another important official mentioned in the Basarh seals was Ranabhandagaradhikarana, chief of the treasury of the war office.
- One more high officer, mentioned for the first time in the Gupta records, was Sandhivigrahika or Mahasandhivigrahika, a sort of foreign minister.
- One of the inscriptions mentions Sarvadyakshas, superintendents of all, but it is not clear whether they were central or provincial officers.
- Numerous inscriptions mention Dutaka or Duty who communicated royal commands to officers and people concerned.
- Dandapasadhikarana represented the chief of the police.
- Ordinary police officials were known as Dandapasika, Chatas, Bhatas, Dandika (chastiser), and Chauoddharanika (officer apprehending thieves).
- The king maintained a close contact with the provincial administration through a class of officials called Kumaramatyas and Ayuktas.
- Provinces in the Gupta Empire were known as Bhuktis and provincial governors as Uparikas. They were mostly chosen from among the princes.
- Bhuktis were subdivided into Vishyas or districts. They were governed by Vishyapatis.
- Nagara Sreshtis were the officers looking after the city administration.
- The villages in the district were under the control of Gramikas.
- Fahien's account characterises the Gupta administration as mild and benevolent. There were no restrictions on people's movements and they enjoyed a large



degree of personal freedom. There was no state interference in the individual's life. Punishments were not severe. Imposing a fine was a common punishment. The administration was so efficient that the roads were kept safe for travelers, and there was no fear of thieves. He mentioned that people were generally prosperous and the crimes were negligible.

- Fahien had also appreciated the efficiency of the Gupta administration as he was able to travel without any fear throughout the Gangetic valley.
- On the whole the administration was more liberal than that of the Mauryas.

### Central Administration

- **Maha Mantri (Chief minister)** : stood at the head of civil administration.
- **Maha-baladhikrta** : commander-in-chief
- **Sandhivgrahika** : the foreign minister
- **Maha-dandanayaka** : Chief justice
- **Maha-asvapati** : commander of the cavalry
- **Maha-pilupati** : commander of elephant
- **Maha-ranabhandagarika** : Master general of military stores

### The Maukharis

- The Maukharis, as a political entity, have been mentioned in Patanjali's work and in other early documents.
- The Maukharis must have started gaining political power towards the end of 5th century AD as the Harsha inscription of 554 AD mentions the rise of Yagnavarman from Gaya during this period.
- There are names of three Maukhari kings mentioned in the Nagarjuna inscriptions who ruled in Gaya, about 150 years earlier than their successors at Kanauj.
- The first three Maukhari kings were Yagnavarman, Sardulavarman and Anantavarman. Some of these kings held simply the title of samanta which indicates that they were acting as kings under the overlordship of the Guptas.
- From the Asirgarh copper seal we get the names of (1) Harivarman, (2) Adityavarman, (3) Isvaravarman, (4) Isanavarman (5) Sarvarman, who had ruled over Kanauj in UP. The first three kings had the title of maharaja whereas Sarvarman is called maharajadhiraja.
- It was perhaps Isanavarman who set up an independent kingdom.
- The early Maukhari kings had established family ties with the later Guptas.
- However, Isanavarman's declaration of his independence must have spoiled the relations between the Later Guptas and the Maukharis for the Apsad inscription tells of the victory of Kumaragupta, the fourth king of the later Gupta family of Magadha, over Isanavarman. But the dynasty seems to have continued its rule.



*Notes*

- Sarvavarman, the second son of Isanavannan, was successful in retrieving the lost prestige of the Maukharis by defeating Damodaragupta of the Later Gupta dynasty.
- The last of the Maukhari kings was Grahavarman who was married to Rajyasri, the daughter of Prabhakaravardhan of Thaneshwar and sister of the famous ruler Harshavardhana.
- The Malaya king, Devagupta attacked Kanauj and killed Grahvarman bringing the Maukhari kingdom to an end.
- The Maukhari held sway over modern UP and parts of Magadha, however, the innumerable wars which they lost and won kept changing their boundaries.

### **Later Guptas**

- From around the middle of sixth century AD, till about 675, the kings who ruled Magadha were known as Magadha Guptas or Later Guptas. However, it is not clear what connection they had with the Imperial Guptas of the earlier period.
- The Apsad inscription from Gaya gives the names of eight-Gupta Monarchs Krishnagupta, Harshagupta, Jivitagupta, Kumaragupta, Damodaragupta, Mahasenagupta, Madhavagupta.
- The Later Guptas entered into matrimonial alliances with other contemporary ruling families.
- For example, Harshagupta married his sister to a Maukhari king.
- Throughout this period, the Later Guptas remained engaged in battle with one enemy or the other.
- For example, Harashagupta had to fight the Hunas; his son Jivitagupta fought against Lichchhavis of Nepal and Gaudas of Bengal; and Jivitagupta's successor Kumaragupta defeated Maukhari king Isanarvarman.
- The next king Damodaragupta, son of Kumaragupta, was defeated and killed by Maukhari king Sarvavannan and lost a portion of Magadha.
- For some time, the successors of Damodaragupta retreated to Malwa because of the Maukharis but they again established their supremacy in Magadha.
- Their most powerful ruler was Adityasena, who ruled in Magadha in 672, a date which seems to occur in one of his inscriptions.
- The Later Gupta power survived the empire of Harshavardhana and Adityasena signalled his accession to power by the performance of a horse sacrifice.
- According to the Apsad inscription, Adityasena empire included Magadha, Anga and Bengal. It is just possible that his kingdom included a portion of eastern Uttar Pradesh.
- Adityasena was a Parama-Bhagavata and got a temple of Vishnu constructed.
- The Later Gupta line came to an end with the expansion of the power of the Gaudas of Bengal westward.
- But the Gaudas themselves were subdued by Yasovarman of Kanauj.

## Social Life

- The pre-Gupta period in India witnessed a series of foreign invasions.
- Indian society had given way to those foreigners who had become permanent residents here.
- But during the Gupta period, the caste system became rigid.
- The Brahmins occupied the top ladder of the society.
- Land grants to the brahmanas on a large scale suggest that the brahmana supremacy continued in Gupta times.
- The Guptas who were originally vaisyas came to be looked upon as kshatriyas by the brahmanas.
- The brahmanas represented the Gupta kings as possessing the attributes of gods, and the Gupta princes became great supporters of the brahmanical order.
- The brahmanas accumulated wealth on account of numerous land grants and claimed many privileges, which are listed in the law-book of Narada.
- The practice of untouchability had slowly begun during this period.
- Fahien mentions that Chandalas were segregated from the society. Their miserable condition was elaborated by the Chinese traveler.
- The position of women had also become miserable during the Gupta period.
- Women were prohibited from studying the religious texts like the Puranas.
- The subjection of women to men was thoroughly regularized, but it was insisted that they should be protected and generously treated by men.
- The practice of Swyamvara was given up and the Manusmriti suggested the early marriage for girls.
- In the sphere of religion, Brahmanism reigned supreme during the Gupta period. It had two branches – Vaishnavism and Saivism.
- Most of the Gupta kings were Vaishnavites.
- The worship of images and celebration of religious festivals with elaborate rituals made these two religions popular.
- Religious literature like the Puranas was composed during this period.
- The progress of Brahmanism led to the neglect of Buddhism and Jainism.
- Fahien refers to the decline of Buddhism in the Gangetic valley.
- But a few Buddhist scholars like Vasubandhu were patronized by Gupta kings.
- In western and southern India Jainism flourished.

CLASS-12

History



Notes



## 7

## INDIA BETWEEN AD 750-1200

**Objective of the chapter**

The main objective of this chapter is to make student understand about the event taken place in India Between AD 750-1200

**Introduction****EARLY MEDIEVAL INDIA (800 - 1200 AD)****Political condition (800-1200 AD)**

1. This period is known for political fragmentation with the absence of one strong empire which could encompass a significant portion of India.
2. This period was dominated by the Rajputs. Colonel Tames Todd asserts that Rajputs were descendants of the Hunas who were later absorbed into Indian society. G.S. Ojha believes that the Rajputs originated from the ancient Kshatriya clan. Romila Thapar, D.N. jha agree that the Rajputs were of mixed origin from both indigenous and foreign elements.
3. Every state attempted to grow at the expense of the other leading to mutual rivalries and hostilities.
4. The king's position was generally hereditary. He was supported by many feudal lords and wars were frequent between kings on the one hand, and kings and feudal lords on the other hand.
5. The Rajputs and feudal lords tended to prepare attractive genealogies connecting themselves to solar and lunar lineages.
6. Kingdoms were divided into Bhuktis (provinces) which in turn were divided into Visaya (districts) District government was properly organised. The governor of a bhukti (province) was called 'Uparika' and the head of a visaya (district) was called 'visayapati'. The Uparika and Visayapati were expected to collect land revenue and maintain law and order in his jurisdiction. However in the Rashtrakuta Kingdom, the province was called as 'Rushtra' ruled by a 'Rashtrapati', the visaya was a district and the bhukti was a smaller unit than a visaya.
7. Below these territorial divisions was the village which 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 land. The village headman was often helped in his duties by the village elder called grama-mahajana.
8. 'Nan-gavundas' or 'Desa-gramakutas' were hereditary revenue officers of the Deccan, they appear to have discharged the same functions as the deshmukh and deshpande of later times in Maharashtra.
  9. Khasa refers to Assam and Lata refers to South Gujarat.
  10. Tilak was the name of Hindu general who commanded the Ghaznavid armies in which Hindu soldiers were also recruited.
  11. The Pala kings patronized a brahmana family which supplied four successive Chief ministers to Dharmapala and his successors.
  12. The revenue assignment (bhoga) granted by a ruler to his officers and supporters were temporary in theory and were liable to be resumed whenever the ruler wanted, but this was rarely done in practice.

### **Trade and Commerce (800 – 1200 AD)**

1. In northern India there was decline in trade and commerce between the 7th to 10th century which led to decline of towns and town life in the region. The setback to trade and commerce was due to collapse of Roman empire in the west and the collapse of Sassanid (Iranian) empire countries contributing for the remarkable paucity of gold and silver coins in north India between the 7th to the 10th century.
2. The situation in northern India gradually changed with the rise of powerful and extensive empire of Arabs in west Asia and Africa. the Arabs being a sea faring people came to western sea ports in India and traded in Indian fabrics, spices and incenses and brought in gold which led to revival of trade and commerce in northern India gradually from the 10th century onwards the chief beneficiaries of which were Gujarat and Malwa. Many new towns such as Champaner and Anhilwara in Gujarat can be traced back to this period.
3. Harisena's 'Brihatatha' which contains the stories about the many adventures of Indian merchants in the seas became the basis of the well-known story Sindbad or Sinbad the sailor.
4. The chief port for sailing to South –East Asia was Tamralipti in Bengal. The Palas and the Senas in Bengal and the Pallavas and Cholas in the south actively promoted Eastern trade. The Chola emperor Rajendra I, sent a naval expedition against the Saillendra rulers of Sumatra to overcome their interference in trade with China. He also sent an embassy to China. Thus while India's trade with the western areas declined, trade with South-East Asia grew steadily till the 12th century which contributed to the material prosperity of Bengal and South India.
5. Vastupal and Tejpal were ministers under the Chalukyas of Gujarat who were reputed to have been the richest merchants of their times.

**Society (800 – 12 AD)**

1. The caste system formed the basis of the society.
2. The Smriti writers exalt the privileges of the brahmanas.
3. Rajput claimed Kshatriya status. The basis of Rajput society was the clan. They traced their origin to a common ancestor and dominated a compact territory based on writs of 12 or 24 or 48 or 84 villages. Attachment to land, family and honour was a characteristic of the Rajputs. Though there was a sense of brotherhood and egalitarianism among the Rajputs, they were not prepared to extend the sense of brotherhood to non- Rajputs.
4. Vaishyas were generally engaged in trade and banking activities. Some merchants such as Vatupala and Tejpala also served as ministers under the Chalukyos such as vastupala and Tejpala also served as ministers under the Chalukyos of Gujarat. Alberuni mentions that the Vaishyas were not permitted to study Vedas and had status as Sudras.
5. The Smriti writers surpass the previous writers in emphasizing the social and religious disabilities of the Sudras. The Sudras were engaged in different activities such as agriculture, crafts cattle rearing and even trade Agriculture though was the main occupation of the Sudras it is significant that the Smriti writers of the period regarded handicrafts as low occupations.
6. Kayasthas who included various caste groups who worked in royal establishments, got the status of a Full-fledged for the first time in Vyasa Smriti.
7. The jajmani system appeared in a fully developed form.
8. The position of women was mixed one. Women were considered mentally inferior to males and were expected to serve their husbands. The Matsya Purana even authorized the husband to beat his erring wife. Women were denied the right to study the Vedas. Their marriageable age was lowered, thus destroying their opportunities for higher education.
9. Chinese writer Chau-ju-Kua (Zhao Rugua), said that, in Gujarat both men and women had double ear-rings and wore close fitting clothes, with hoods on their heads as well as red-coloured shoes on their feet.
10. According to Kalhana's Rajatarangini, Harsha introduced into Kashmir, A general dress befitting a king which included the long coat.

**Education, Science and Learning (800 – 1200 AD)**

1. Education continued as in the earlier period with not much change. There was no idea of mass education at that time. People Learnt what they felt was needed for their livelihood. Reading and writing was confined to a small section. Mostly brahmins and some sections of the upper classes. Sometimes temples made arrangements for higher education as well. the main subjects studied were the various branches of the Vedas and grammar.



2. Secular education of a formal kind was taught in Universities in Bihar such as Nalanda, Bihar and Uddandapura (Odantapuri) which attracted students even from Tibet. These universities were patronized by the pala rulers of Bengal and Bihar.
3. The growth of science slowed down to such an extent that India was no longer regarded as a leading country in the field of science. Surgery declined and became a profession of barbers. Astronomy was gradually pushed into the background by astrology. However some advance was made in the field of Mathematics. The Lilawati of Bhaskara II which was written during this period remained a standard maths text for a long time.
4. Pampa, Ponna and Ranna were regarded as three gems of the Kannada poetry.
5. Nanniah started work on the telegu version of Mahabharata, later completed by Tikkana and Yerrapragada.

### Political Development

The political development of this period can be better understood if we divide this period into 2 parts – 750 AD to 1000 AD and 1000 AD to 1200 AD.

The first phase was marked by the growth of three important political powers in India – Palas in eastern India, Gurjara Pratiharas in northern India, and Rashtrakutas in south India. These three powers were constantly fighting with each other with an aim to set up their control on Gangetic region in northern India. This armed conflict among these three powers is known as Tripartite Struggle.

In the second phase we notice the breakup of these three powers. It resulted in the rise of many smaller kingdoms all over the country. For example, in the northern India, the disintegration of the Pratiharas brought to the forefront various Rajput states under the control of different Rajput dynasties such as Chauhans, Chandellas, Paramaras, etc. These were the states that fought and resisted the Turkish attacks from north-west India led by Mahmud Ghaznavi and Mohammad Ghori in the 11th and 12th century AD.

### Tripartite Struggle

The Gurjara Pratiharyunasty was founded by Nagabhata I, a Rajput, in the Malwa region in the eight century AD. Later one of his successor Vatsaraja extended his rule over almost whole of north India and made Kanauji his capital. Vatsaraja's policy of expansion brought him in conflict with Dharmapala, the Pala king of eastern India. Soon the Rashtrakuta king Dhruva from south India jumped into the fight and thus begin the Tripartite Struggle, i.e. struggle for supremacy among the three powers. It continued for about the next 150 years under various succeeding kings. The GurjaraPratiharas however, could maintain its hold over most of the north India for long as well as continued with Kannauj as capital.



## **The Imperial Cholas**

In south India, the Cholas Kings founded a mighty empire during AD 1000 and AD 1200. They came to power after overthrowing the Pallavas. The empire was founded by Vijayalaya but the real architects were Rajaraja I (985-1014 AD) and his son Rajendra I (1014 – 1044 AD). Their empire extended from River Tungabhadra in north to Kanyakumari in south. The Cholas made successful use of their navy and conquered not only Maldives, Lakshadweep Islands, Sri Lanka but also Malaya, Java and Sumatra.

Both Rajaraja I and his successor son Rajendra I were both patrons of learning and architecture. The Rajarajeshwara Temple dedicated to Shiva at Tanjore was made by Rajaraja I and many more. Rajendra I made a new capital city Gangaikondacholapuram to mark his win over the Pala king Mahipala. The last important Chola king was Kullotunga (1070 AD – 1122 AD). Under him the Chola empire started integrating and shrunk to much smaller area.

### **Nature of Polity**

The state structure in this period has often been described as 'decentralized' political system, a system in which there is a king at the top, who shares his rule with other small chiefs called feudatories or the 'Samantas'. These 'Samantas' were actually the defeated kings who were restored to their former kingdom but under the King. They were given some sort of administrative freedom and in return were supposed to pay the king annual tribute in cash and kind, and also supply the military assistance at time of war. But these chiefs were a constant threat to the king. So whenever a weak king succeeded the empire, some of these strongest Samantas used to arise in rebellion. This exactly happened during the last days of the Pratihara empire that led to the disintegration of the empire.

Another aspect the decentralized polity was characterized was the practice of making land grants to Brahmanas and others. The practice was initiated by Satavahana kings, but after the Guptas it had become a normal practice all over the country. Not only the Brahmanas, but also the officials of the empire were given land grants. Since these land grants were too many and were tax free, so there was a time when the whole country had many pockets of these free land run by the one who was gifted without any imperial controls,

### **Economy**

Economically the first phase AD 750 – AD 1000 was of decline evident from the absence of coins for exchange and the decayed condition of towns in northern India. But in the second phase after 1000AD we notice a revival of trade activities. There seems to be two reasons for this. One, there was increase in agricultural activities on account of land grants in fresh areas, leading to production of surplus for exchange. And second the Arab traders had emerged on the coastal areas of India as important players in international sea trade.



## Cultural Developments

The new regional kingdoms led to the emergence of new regional cultural zones such as Bengal and Orissa in the north, Gujarat and Maharashtra in central India, as well as Andhra, Karnataka and Tamil Nadu in the south. The various art forms, languages, literature, etc. that form an important part of our regional cultures today, took their shape around this period. Most of the modern Indian languages like Bengali, Assamese, Oriya, Marathi etc developed in this time period, removing the monopoly of Sanskrit. However, Sanskrit continued and retained the place of importance among the elites as a language of learning.

Another activity that received royal patronage was that of temple building. The three types of temple architecture which evolved during the period are known as Nagara, Dravida and Vesara styles during this period.

## SUMMARY

### Summary of the chapter

The period between AD 750–AD 1200 is no more treated as a 'dark phase' of Indian history. It was marked by various political, social and cultural activities. Politically, the period between AD 750–AD 1200 is early Medieval period with the rise of numerous regional states. In North India Gurjara-Pratiharas, Palas in east & Rashtrakutes in South India rose to power in early years (750–1000) while in later years (1000–1200) Rajput states in North & Cholas in South fetched power from previous rulers. The nature of state is a decentralized political system wherein the king at the top is assisted by small chiefs or Samantas. Land grants become very common to religious people & to state officials in lieu of salary. Sabha (Brahman predominant village), Ur (non brahminical settlements) were local administering authorities in South India. It is a period of economic decline due to diminishing overseas trade. During this period several tribes gave up hunting, start tilling lands, and subsequently included into brahminical society. This period is of robust cultural development. Regional languages & Regional literature developed around this time. Nagara, Dravida & Vesara style of temple architecture evolved during this period. Cultural contacts with South east Asia (Java, Sumatra, Malay, Cambodia, Thailand, Vietnam, Indonesia), though developed on settling of Indian traders on these regions.

## EXERCISE

### Review Question

1. Name the dynasty that rose to great heights in the history of south India between the 10th and 12th centuries. List some of the important achievements of the rulers of this dynasty.

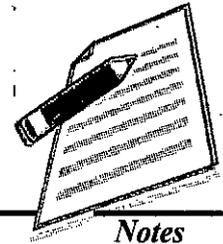
## CLASS-12

### History



Notes

2. Name any three dynasties which were involved in the Tripartite Struggle.
3. Why did the Rajputs need to seek ways of legitimizing their royal authority in the eyes of the subject population?
4. Trace the process that led to the 'samantas' becoming an integral feature of the political structures of kingdoms in the early medieval period.
5. Examine the changes that occurred in the society and economy during the early medieval period.
6. Trace the major cultural achievements during the early medieval period.



## 1

## EARLY MUSLIM INVASIONS

**Objective of the Module**

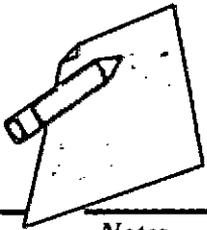
This module is designed to highlight the factors and forces responsible for the advent of the Turkish and Mughals in India. It traces the efforts made by the Mughals towards political integration of India and the development of a composite culture due to the assimilation of various cultures. It acquaints the students with the new trends in polity, economy, society and culture. It makes an attempt to analyse various opinions about the 18th century leading to an understanding of the period. It also identifies the forces that led to the disintegration of the Mughal rule and emergence of independent states in India

**INTRODCUTION****The Arab Conquest of Sind**

- By the 8th Century AD, the Arabs had acquired a core position from Spain to India, connecting the trade of Mediterranean and the Indian Ocean.
- During the early years of the 8th Century, the Umayyads reached the height of their power and created the largest ever-Muslim state that existed.
- Arabs were also attracted by the wealth of India.
- However, the reason for the invasion of Sindh was to avenge the plunder of Arab Ships by pirates of Debol. King Dahir refused to punish the pirates.
- Hajjaj the governor of Iraq despatched an army under Muhammad Bin Qasim.
- At Rawar, in AD 712 Muhammad Bin Qasim attacked Dahir who was defeated. Dahir was caught and killed.
- Muhammad Bin Qasim now proceeded forward and within a short span he conquered various important places in Sind including Brahmanabad.
- Muhammad Bin Qasim conquered the major portion of Sind up to the lower Punjab.
- Many Arabs settled down in Sind and established relations with the local population. The Arab influence continued for a long period with pockets of Muslim influence established in various parts of Sind.

## CLASS-12

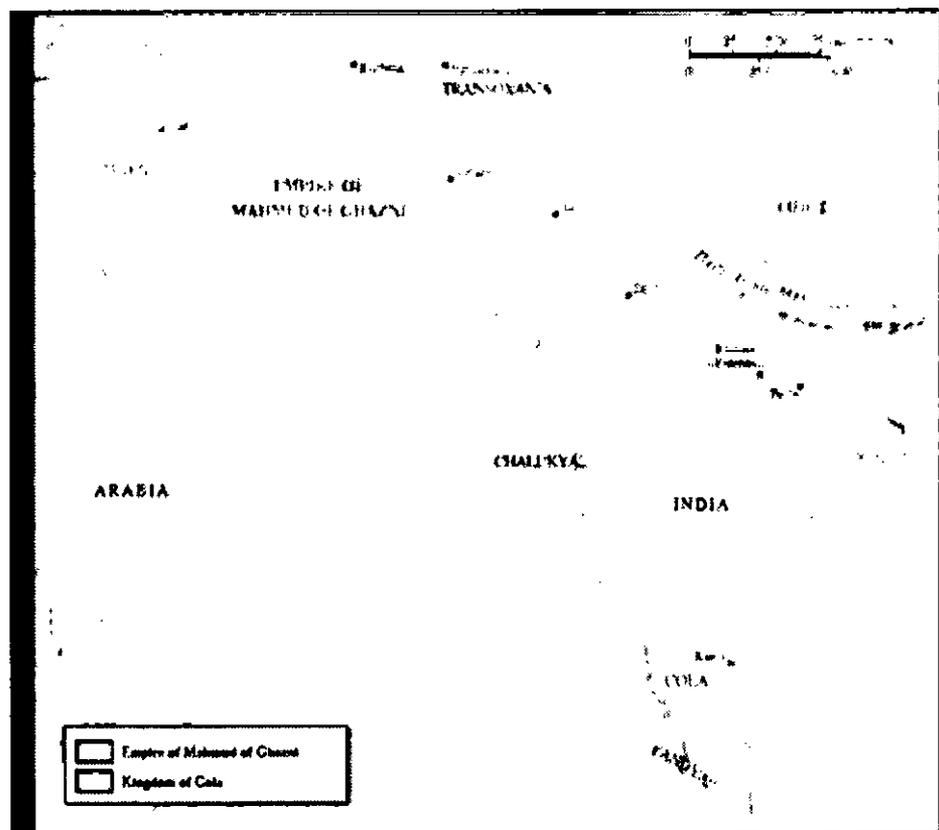
### History



Notes

## Mahmūd of Ghazni

- In all Mahmud Ghazni invaded India 17 times during AD 1000-1026.
- Mahmud Ghazni was Son of Sabuktigin, the founder of Ghazni dynasty & Turkish slave commander.
- Mahmud himself claimed descent from the Iranian legendary king Afrasiyab.
- He was the first Muslim ruler to penetrate deep into India.
- He led 17 expeditions in all into India from A.D. 1000 to A.D. 1027. The initial raids were directed against the Hindusahi rulers who at the time held Peshawar and the Punjab.
- The chief motive of Mahmud invasions in India was the desire to secure its wealth.
- On the north-western frontier of India there were three principal kingdoms.
- The Brahmana dynasty of the Shahiyas ruled over a wide territory, extending from Kashmir to Multan and from Lambhan to Sarhind.
- To the south of it lay the Shia kingdom of Multan, and the principality of Mansura where the Arab dynasty held authority.
- Mahmud attacks on India were an attempt to fulfil his ambition to make Ghazni the formidable power in the politics of Central Asia.
- Mahmud's raids into India were only to acquire the famous wealth of India which would help him to consolidate his vast rule in Central Asia.
- The Ghaznavids had their control on parts of Punjab and Sind which continued till AD 1135.





- Firddausi, who wrote Shah Nama in which he glorified the ancient Iranian heroes, was the poet laureate of Mahmud.
- Alberuni, who wrote 'Kitabul-Hind or An Enquiry Into India' had accompanied him to India along with his corps of army.
- The Ghaznavid conquest of the Punjab and Multan completely changed the political situation in north India.
- Mahmud's invasions exposed the weak defence of Indian kingdoms and opened possibility of attacks in future by the Turks.

### Muhammad Ghori

- Towards the middle of the twelfth century two new powers rose to prominence – the Khwarizmi empire based in Iran and the Ghurid empire based in Ghur in north-west Afghanistan.
- The power of the Ghurids increased under Sultan Alauddin who earned the title of 'Jahanzoz' or the 'world burner'. He ravaged Ghazni and burnt it to the ground.
- In A.D. 1173, Shahabuddin Muhammad also known as Muizzuddin Muhammad bin Sam (called Muhammed Ghori) ascended the throne of Ghazni.
- Muhammad Ghori conquered Multan and Uchh from Karmatia rulers in A.D. 1175.
- In A.D. 1178, he tried to penetrate into Gujarat but was defeated and completely routed by the Chalukya ruler of Gujarat, Mularaja II, near Mount Abu.
- After that Muhammad Ghori attacked Punjab using Khybar pass. Peshawar was occupied in A.D. 1179-80. By A.D.1182, the whole of Sind was subdued.
- Next he captured Lahore, deposed Khusru Malik, the Ghaznavid prince, and annexed Punjab to his dominions.
- With Lahore as the base, he first thoroughly consolidated his position in the Punjab.
- Muhammad Ghori's possession of Punjab and his attempt to advance into the Gangetic Doab brought him into direct conflict with the Rajput ruler Prithivaraja Chauhan.
- The conflict started with claims of Bhatinda.
- In the first battle fought at Tarain in AD 1191, Ghori's army was routed and he narrowly escaped death.
- Prithviraj conquered Bhatinda but he made no efforts to garrison it effectively. This gave Ghori an opportunity to re-assemble his forces and make preparations for another advance into India.
- The Second Battle of Tarain (AD 1192) is regarded as one of the turning points in Indian History. The Indian forces were more in number but Turkish forces were well organised with swift moving cavalry and the bulky Indian forces were no match against the superior organisation, skill and speed of the Turkish cavalry.
- The Turkish cavalry was using two superior techniques.

## CLASS-12

### History



Notes

- The first was the horse shoe which gave their horses a long life and protected their hooves.
- The second was, the use of iron stirrup which gave a good hold to the horse rider and a better striking power in the battle.
- Prithviraj tried to escape but was captured near Sarsuti.
- After Tarain, Ghori returned to Ghazni, leaving the affairs of India in the hand of his trusted slave general Qutbuddin Aibak.
- In AD 1194 Muhammad Ghori again returned to India. and gave a crushing defeat to Jai Chand at Chandwar near Kanauj.
- Thus the battle of Tarain and Chandwar laid the foundations of Turkish rule in Northern India.
- On his way to Ghazni, Muhammad Ghuri was killed while encamping at Dhamyak on the Indus.
- His general Qutbuddin Aibak declared himself Sultan at Delhi in A.D. 1206.
- The political achievements of Muhammad Ghori in India were long lasting than those of Mahmud of Ghazni. While Mahmud Ghazni was mainly interested in plundering Muhammad Ghori wanted to establish his political control.

### Delhi Sultanate -

There were Muslim invasions into India resulted in the established from AD 1206 to 1526. There were five dynasties in the Delhi Sultanate, The Slave dynasty, Khalji, Tuglaq, Sayyids and Lodis.

### Slave dynasty of Delhi Sultanate (1206-90):

The Slave dynasty was also known as Mamluk dynasty. They were turkish in origin. Qutub-ud-din-Aibak established the slave dynasty. He was a slave of Mohammad Ghori. Other important rulers of this dynasty were:

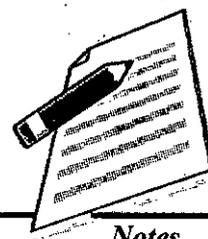
- Iltutmish
- Razia Sultan
- Ghiyassudin Balban

Qutub-ud-din-Aibak constructed 2 mosques, 'Quwat-ul-Islam' at Delhi and 'Adhai din ka Johpra' at Ajmer. He also commissioned the construction of Qutub Minar in honour of Sufi saint Khwaja Qutubuddin Bakhtiyar.

Iltutmish was a slave of Aibak. He belonged to Ilbari tribe. Iltutmish is credited for shifting the capital of his empire to Delhi from Lahore. Iltutmish saved India from Mongol wrath of Chengiz Khan. Iltutmish issued silver Tanka, introducing arabic coinage in India. Various sufi saint Minhaj-us-Siraj, Taj-ud-din, Nizam-ul-mulk, Fakhru-Mulk Isami. Iltutmish completed the construction of Qutb Minar at Delhi.

Raziya was nominated by Iltutmish as his successor. She was the first and only Muslim lady who ever ruled India. In 1240 AD, Razia was defeated and killed.

Ghiyasuddin Balban usurped the throne when the previous Sultan Nasiruddin



Mahmud, his son-in-law. He created a strong centralised army to handle internal disturbances. Balban introduced rigorous court discipline. He introduced the Persian festival of Nauroz. He established a separate military department known as diwan-i-arz.

### **The Khilji Dynasty of Delhi Sultanate (1290-1320 AD)**

The Khilji dynasty was founded of Jalauddin Khilji.

#### **Alauddin Khilji (1296-1316 AD) –**

He killed his father-in-law to usurp the throne. He was the first Turkish Sultan of Delhi who separated religion from the State. He ordered the measurement of land. He established four separate markets in Delhi. There were separate department called Diwani Riyasat was created under an officer known as Naib-i-Riyasat. There were secret agents called munhiyans. He seized Chittor in Rajasthan. His greatest achievement was conquest of Deccan. He patronized poets like Amir Khusrau and Amir Hasan. He built Alai Darwaza and constructed a new capital at Siri.

#### **The Tughlaq Dynasty of Delhi Sultanate (1320-1414):**

Ghiyassudin Tuglaq was the founder of Tugalaq dynasty. He killed Khusrau Khan, the last king of Khilji dynasty.

#### **Muhammad bin Tuglaq(1325-1351):**

He is considered to be ahead of his time. He had relations with China, Egypt, Iran. He was the only Delhi Sultan who had received a comprehensive literary, religious and philosophical education.. Mohhamad-bin-Tuglaq shifted the capital from Delhi to Daulatabad. But then again shifted the capital back to Delhi after two years. He introduced copper based token currency, for the first time in India. But he was not able to prevent forging of the coins and the experiment had to be abandoned. He began the scheme of giving loans to farmers for cultivation known as takkavi loans.

#### **Firoz Shah Tuglaq(1351-1388 AD):**

Under his reign, Jaziya became a separate tax and was strictly imposed on non-Muslims. He built Firozabad near Red Fort, popularly known as Firoz Shah Kota. He established a new department called Diwan-ikhairat to take care of widows and orphans. Firoz Shah was intolerant towards Shia Muslims and Sufis.

**After Firoz Shah:** The Delhi Sultanate disintegrated. The final blow to the Tughlaq dynasty was by invasion of Timur in 1398. Timur sacked and plundered Delhi before returning back to Central Asia. Timur was a Turk who left his nominee to rule.

### **THE SAYYID DYNASTY (1414-1450)**

## CLASS-12

### History



### Notes

#### **Khizr Khan (1414-1421)**

Timur's nominee, Khizr Khan, captured Delhi and was proclaimed the new sultan and the first ruler of the Sayyid dynasty. The dynasty ruled over Delhi and its surrounding districts for about 37 years.

#### **Mubarak Shah (1421-1434)**

Mubarak Shah succeeded Khizr at the throne after successful expeditions against the Mewatis, Katihars and in the Gangetic Doab area. He was killed by the nobles in his own court.

#### **Download Coming of Islam India Study Materials PDF**

#### **Muhammad Shah (1434-1443)**

The nobles who deposed Mubarak Shah put Muhammad Shah on the throne, but he could not survive the infighting among the nobles in the court. He was authorised to rule meagre area of around 30 miles and the rest of the Sultanaic was ruled by the nobles who were never at agreement on any political or social issue. This period marked the first signs of the fall of the Sayyid dynasty.

#### **Alam Shah (1443-1451)**

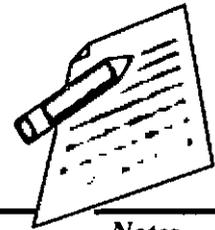
The last Sayyid king descended in favour of Bahlul Lodhi and himself retired. Thus began the Lodhi dynasty, which confined, itself to Delhi and a few surrounding areas.

#### **Download Medieval India History Study Materials PDF**

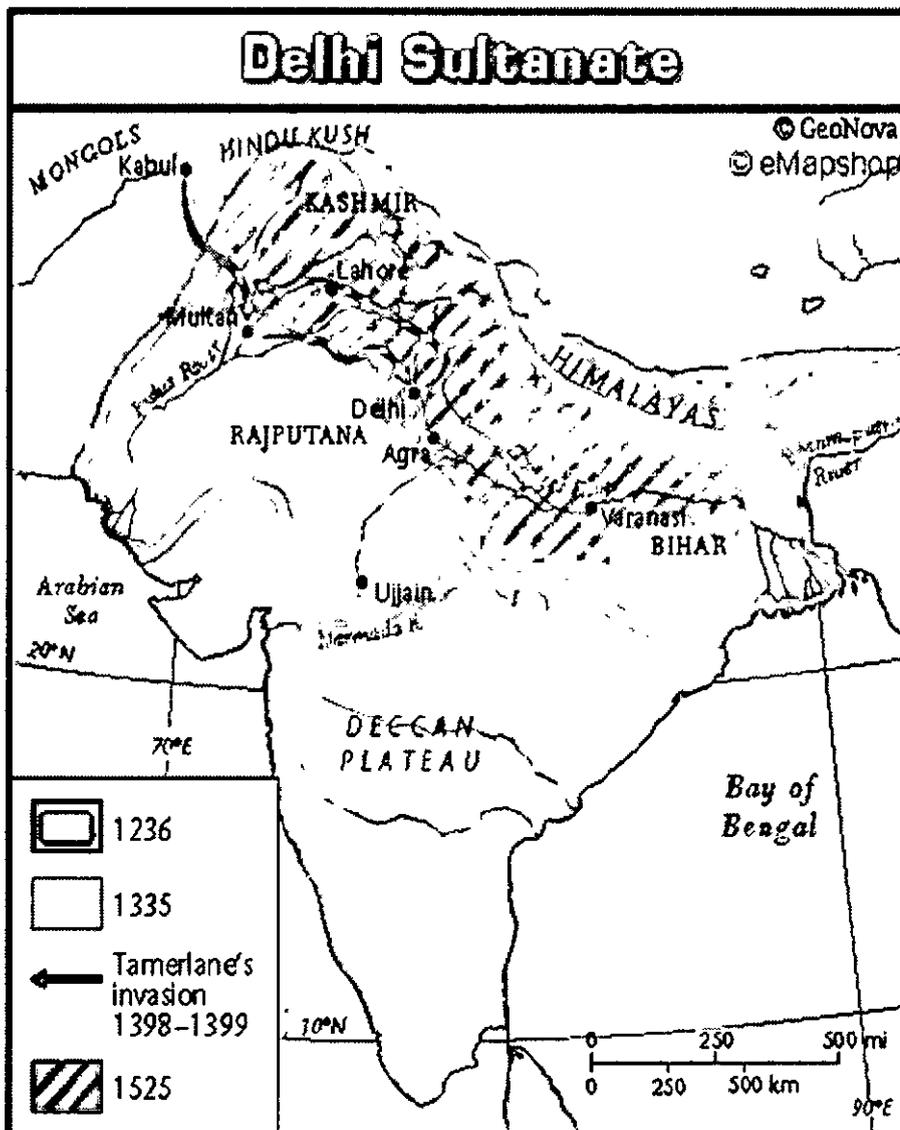
#### **The Arrival of Lodhis**

The Lodhi dynasty was the first and last Afghan dynasty to rule in South Asia, with the exception of Sher Shah Suri, the only other Afghan who ruled this region. The Lodhi elders served in the court of Firuz Shah and Khizr Khan and held positions of responsibility.

Bahlul Lodhi, the founder of the dynasty, was the governor of Sirhind, When the Sayyids became weak, he first occupied the province of Punjab and later captured the throne of Delhi. His coronation was held on 19 April 1451. He took the title of Sultan Abul Muzaffar Bahlul Shah Ghazi.



Notes



**Lodis of Delhi Sultanate (1451-1526 AD):**

The Sayyids and Lodis were the last of the Delhi Sultans. The Sayyids rose to power when Khizr Khan took over the throne of Delhi from Daulat Khan Lodi and established the Sayyid Dynasty. Khizr Khan was Timur's deputy and was stationed in Multan in an administrative capacity. Throughout his reign, Khizr Khan never assumed a royal title nor did he issue coins in his name. Instead, he issued and circulated coins minted in the name of Timur, and after Timur's death, his son, Shah Rukh.

Khizr Khan was succeeded by his son Mubarak Shah. Mubarak Shah was not supported by the nobles. He encountered a lot of rebellion from them throughout his reign as the Sultan of Delhi. Mubarak Shah was succeeded by his nephew, Muhammad Shah, after his assassination. Muhammad also encountered a lot of revolts during his reign. Towards the end of his reign, the kingdom had become politically weak. Upon his death, his son, Alauddin Alam Shah succeeded him. Alauddin ruled till 1511 CE

## CLASS-12

### History



Notes

and then abdicated the throne in favour of Bahlul Khan Lodi and retired to Badaun.

Bahlul Khan Lodi founded the Lodi Dynasty of the Delhi Sultanate. In the history of Lodi Dynasty, he was known to be kind and generous and a patron of learning and art, though he himself was illiterate. His son Sikander Lodi succeeded him. Sikander was known to have ordered the destruction of various temples in the regions under his rule. He was interested in agriculture and introduced the Gazi-Sikandri (Sikander's Yard), a 32-unit measuring system for cultivated fields.

Sikander Lodi was succeeded by his son Ibrahim. Under Ibrahim's rule, trade had declined due to collapse in trade routes. The treasury had also depleted. There was political instability and rebellions. His noble, Daulat Khan, invited Babur to invade Delhi and Ibrahim Lodi was killed in the Battle of Panipat in 1526 CE. This brought about the end of the Delhi Sultanate.

## SUMMARY

### Summary of the chapter

Islam rose in Arabia and spread quickly in different parts of the world under the caliphs. The Arabian armies captured the large parts of central Asia and even attacked India in 712 AD. The next important invasion into India was when Mahmud Ghazni attacked India. His main intention was to carry the wealth of India to Ghazni. In the 12th century India was divided into small kingdoms mostly ruled by Rajput chiefs.

During this time the political condition of central Asia was not good because of which Muhammad Ghori was to look towards India for expansion. In AD 1191 (First battle of Tarain) Muhammad Ghori was defeated by Prithviraj Chauhan. In 1192 (second battle of Tarain) Muhammad Ghori returned and this time Rajput forces were defeated. Thus Delhi passed into the hands of Turks. Muhammad Ghori left his Indian possessions in the hands of his trusted slave – general Qutbuddin Aibak which led to the establishment of Delhi Sultanate. Iltutmish further consolidated the Sultanate by putting down internal rebellions and conciliating the nobility by forming of 'Group of Forty'.

The last powerful Sultan of slave dynasty was Balban who became the Sultan in AD 1266. He ruled in an autocratic manner and worked hard to elevate the position of sultan. After the death of Balban in AD 1287, the Khaljis came to the power in AD 1290. The coming of Khaljis marked a break in the monopoly of Turkish rule. Jalaluddin Khalji laid the foundation of Khalji dynasty. In AD 1296, Alauddin Khalji murdered his uncle and father-in-law Jalaluddin Khalji and crowned himself as Sultan. He restored the prestige of the crown. He suppressed the nobility and ruled as an autocrat.

His able general Alp Khan, Nusrat Khan, Zafar Khan, Ulugh Khan, Malik Kafur won him many victories. Another important measure taken by Alauddin was

the establishment of markets where goods were sold at fixed prices and did not allow any trader to earn more profit. He set up different markets for different commodities in Delhi. The Khalji dynasty was followed by the Tughlaqs. Ghiyasuddin Tughlaq ascended the throne in AD 1320. He was succeeded by Muhammad Tughlaq in AD 1325.

Muhammad Tughlaq is famous for his innovative projects. These projects included the transfer of his capital from Delhi to Daultabad, and introduction of token currency. Following the death of Muhammad Tughlaq, the amirs and ulemas placed Firuz Tughlaq on the throne. During his reign the forces of disintegration were active. In AD 1398 Timur invaded the Delhi Sultanate in order to plunder it. The invasion of Timur gave an opportunity to the provincial Kingdoms to declare their independence from the Sultanate. Malik Sarwar began to rule as a defacto ruler of Jaunpur. Another province Malwa also threw its allegiance to Delhi Sultanate and its ruler Mahmud Khalji expanded the boundaries of Malwa.

Gujarat broke away from the Sultanate when its governor Zafar Khan began ruling as an independent ruler. The most famous ruler of Gujarat was Ahmad Shah who founded Ahmedabad. The most remarkable ruler of the provincial Kingdoms was Zainal Abidin the ruler of Kashmir. Under him Kashmir became a strong and prosperous state. Bengal the Eastern most province of the Sultanate was annexed many times to Delhi Sultanate but repeatedly gained its independence. Haji Ilyas united Bengal which was divided into three administrative divisions by Delhi Sultanate. Timur appointed Khizr Khan as the ruler of Multan, who laid the foundation of Sayyid dynasty. This dynasty was replaced by Afghans as the Lodi dynasty founded by Bahlol Lodi in AD 1451. Bahlol Lodi was a capable ruler who was able to win the support of his nobles. He was followed by Sikander Lodi. The last of the Lodis, Ibrahim Lodi was defeated by Babur in AD 1526 in the battle of Panipat. The Delhi Sultanate which had its birth in AD 1192 breathed its last in AD 1526 thus giving way to the establishment of the Mughal Empire.



### **EXERCISE**

#### **Multiple choice Questions**

1. Which of the following was NOT the king of the Rajput Dynasty?

- |                        |                 |
|------------------------|-----------------|
| (a) Tomaras            | (b) Ananga Pala |
| (c) Prithviraj Chauhan | (d) Bahlul Lodi |

Answer: (d) Bahlul Lodi

2. Which ruler first established his capital at Delhi?

- |                   |                         |
|-------------------|-------------------------|
| (a) Chauhan ruler | (b) Tomara Rajput ruler |
| (c) Turkish ruler | (d) Khalji dynasty      |

Answer: (b) Tomara Rajput ruler

## CLASS-12

### History

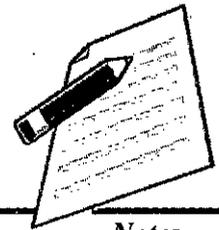


Notes

3. Who was the first slave king of Delhi Sultanate?  
(a) Qutbuddin Aybak (b) Iltutmish  
(c) Raziyya Sultan (d) AlauddinKhalji  
Answer: (a) Qutbuddin Aybak
4. Who was successor of Muhammad-bin Tughluq?  
(a) Ghiyasuddin Tughluq (b) Firuz Shah Tughluq  
(c) Ibn Battuta (d) None of these  
Answer: (b) Firuz Shah Tughluq
5. What was the language of administration under the Delhi Sultans?  
(a) Urdu (b) Persian  
(c) Hindi (d) English  
Answer: (b) Persian
6. The position of standing facing Mecca during namaj is known as  
(a) Khutba (b) Qibla  
(c) Sijdah (d) Kharaj  
Answer: (b) Qibla

### Review Questions

1. Who was Mahmud Ghazni? Why did he invade India?
2. Who were Mamluk Sultans? How did Iltutmish consolidate his position?
3. What measures did Balban take to develop a highly centralized system of governance in Delhi sultanate?
4. Describe briefly the measures undertaken by AlauddinKhalji to control the markets?
5. Describe the transfer of capital and the introduction of token currency by Muhammad Tughlaq?
6. What was the impact of Timur's Invasions on Delhi Sultanate?
7. For what reasons did Bengal remain a problem for the Delhi Sultanate?



Notes

## 2

## EMERGENCE OF THE REGIONAL STATES

### Introduction

There are twenty-eight states in India today. Each of these states has a specific language, geography, food and culture that make the culture of India rich and full of varieties. Have you wondered how these different states and the regional cultures in them developed? Were they like this from time immemorial? When we go back to history, we realise that these states existed in different forms undergoing a constant process of change in different periods of time. In this lesson, you will study the history of various regional states that existed from twelfth to eighteenth century. Some of the regional states of this period are today a part of one single state. For example, Jaipur, Jodhpur, and Udaipur that existed as independent regional states in the medieval period are all today districts of the state of Rajasthan. Some of the regional states are now a part of more than one state. For example, the Vijayanagar Empire (1336–1565AD) is now a part of the modern states of Karnataka, Andhra Pradesh and Tamil Nadu. There are some regional states that had the same names as those of the modern states today, but were different in terms of areas they covered. For example, the modern states of Gujarat, Bengal, Kashmir and Orissa existed from twelfth and eighteenth century under same names, but their respective geography today is different from what it was in the period between twelfth and eighteenth cent

1. From north India, we will look at the history of two regional states one Jaunpur, which is today in Uttar Pradesh and another Kashmir.
2. From south India, we will study the history of the Vijayanagara and Bahamani kingdom. As stated earlier, the Vijayanagar Empire can be found in current states of Karnataka, Andhra Pradesh and Tamil Nadu and the Bahamani kingdom can be found in Karnataka, Andhra Pradesh, and Maharashtra.
3. From west India we will study Gujarat, and the Marathas. Gujarat exists with the same name today, and the Marathas had control over today's Maharashtra, Tamil Nadu and some other parts of India.
4. Finally, from eastern India we will study the history of Bengal

### THE UNDERSTANDING OF THE TERM REGIONAL STATE AND REGIONALISM:

In the history of India, there has been a constant evolution and development of regionalism and regional states. How does one explain the rise of regional states?

## CLASS-12

### History



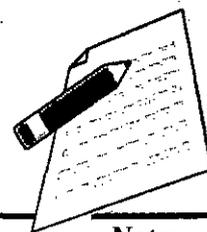
#### Notes

From the seventh century AD onwards, which is the early medieval period till the seventeenth and eighteenth centuries, agriculture and agricultural activities played a very significant role in the development of regional states. Wherever, good agricultural activity took place, it not only fed the population but generated a large surplus that could be sold and wealth could be generated.

Trade and trading activities, overland as well as maritime, also provided an important source of revenue. One finds the rise of powerful sections in the society that controlled the agricultural surplus. Sometimes, some members of this powerful section asserted themselves and acquired political power and became kings and established ruling dynasties. This led to laying the foundation of the states. Sometimes, some groups came from outside and conquered the land, controlled the administration and became powerful. It is true that a large number of regional states after thirteenth century arose due to internal weakness of the Delhi Sultanate. Similarly, with the decline of Mughal Empire, there emerged important states in the eighteenth century. But all these states had a regional history that pre-dated both the Sultanate and the Mughal state.

For example, Bengal was an important regional kingdom in the eighth and the ninth centuries under the Palas and subsequently in the twelfth century under the Senas. It was an important independent state in the thirteenth and fifteenth century and became a powerful provincial kingdom in the eighteenth century too. We all know that Delhi Sultanate and the Mughal Empire ruled over numerous and different cultural zones. Even the regional state of Vijayanagar ruled over different cultural zones. Therefore, it should be remembered that regionalism never disappeared though the regional dynasties gained and lost power and the regions changed their geographical boundaries. What is this regionalism? Apart from political features, like regional ruling dynasties, there are some important characteristics of regionalism which developed, evolved and changed over a period of time in these regional states. Some of the characteristics of regionalism are as follows:

1. One of the important aspects is language. For example, Oriya, Gujarati, Bengali, Tamil, Telugu, Kannada and Marathi and so on Indian languages spoken in various regions of India are referred as regional languages. These languages developed in the early medieval and medieval period and were associated with the specific regions. Though the languages existed in some form or the other, even prior to this but it was primarily from the eleventh and twelfth centuries, that the regional languages came to be used in the official documents. Literary works and local literature came to be written in these languages. In the medieval period, simultaneous with the use of the regional languages, Sanskrit also came to be used in scholastic texts. However, a large number of official documents of the Delhi Sultanate and the Mughal Empire and some regional states were written in Persian.
2. Another characteristic is the presence of the local regional cults and religious affiliations. For instance, the cult of Jagannath in Orissa was regional to Orissa. It became the cult of the state, whereby the rulers adopted it, built a huge temple



for it and celebrated festivals around it every year. Historians say that Jagannath was a tribal god, whose popularity made the rulers adopt this as the state cult. In the next section, we will further elaborate about the relationship between the states and religion.

A large number of sects and the bhakti religion developed in the regions. For example, Namdev, Raidas, Tukaram, Guru Nanak were located in the regional states. Religions also have their own myths, legends and interpretations and religious practices. Did you know that in north India, Kartikeya, the son of Shiva and Parvati, is a bachelor and in the Tamil region he has two wives, Devyani and Valli? Each region had different gods and goddesses, different temple and mosque architectures. Interestingly, despite these regional differences, where each tradition was specific to a region, there were similarities in the regional traditions too. The saints and priests migrated from one region to another. For instance, GesuDaraz, (1321–1422), the Sufi saint, belonged to the ChistiSilsilah that was established in Delhi. He migrated from Delhi to Daultabad in the Deccan region as a child in 1328. Seven years later, in 1335 AD, he came back to Delhi and stayed there for sixty three years. Towards the end of fourteenth century, in 1398, when Timur, a Turkish invader from Central Asia attacked Delhi, GesuDaraz, migrated back to Deccan.

3. The regional states were not closed isolated areas. Apart from religious interaction between the states, there were networks of interaction through trade and commerce and migration of artisans from one region to another. For example, in the fifteenth century, the silk weavers, Pattanulkars migrated from the Gujarat region to the Vijayanagar state. Also, one finds migration of the Africans and Iranians to the Vijayanagar and Bahamani kingdoms.
4. Another characteristic is the development of local and regional art schools like that Bihar, Bengal, Assam, Central India, and Rajasthan and so on. Regional identities were formed as a result of process and there have been changes and they did not exist since time immemorial. The various regional dynasties extended their patronage to art, culture, literature and architecture.

Thus, the presence of numerous regional states did not imply chaos and confusion. These states did wage wars amongst themselves, but provided stability over their respective regions. As discussed above, they had a vibrant culture of their own. The regional states influenced each other in the area of architecture and political culture. For instance, the early Vijayanagar rulers called themselves as Hindu Suratrana, meaning Hindu Sultan, where the term Sultan was borrowed from the Delhi sultanate. Similarly, the iqtadari system of the Delhi Sultanate influenced the administrative systems of the Vijayanagar and Bahamani kingdoms. What is the difference between the regional states and Empire like Delhi Sultanate and the Mughal Empire? Apart from the characteristics mentioned above of language and culture that were specific to one area, the political and military visions of these states were limited by the regional boundaries.



## A Few Case Studies regarding Regional States

**Gujarat:** Gujarat, a prosperous and fertile province, had flourishing seaports and was famous for its handicrafts. It was AlauddinKhalj who became the first Sultan to annex Gujarat to the Delhi Sultanate and since then it remained under the **Turkish** governors of the Sultanate.

One of the important rulers of Gujarat, **Ahmad Shah**, who ruled from 1411 till 1441, founded the city of Ahmadabad and made it his capital in 1413. He also built beautiful buildings like **Jama Masjid** and **Teen Darwaza** and beautified the city with gardens, palaces and *bazaars*. Although he was supposed to be an orthodox Muslim who imposed *jaziya* on Hindus and destroyed several temples, he appointed Hindus to important administrative positions. Ahmad Shah's main enemy were the Muslim rulers of Malwa as is evident from the rivalry between Gujarat and Malwa that had become so bitter that it prevented both the regional States from focusing on larger political gains in north Indian politics.

It was Mahmud Begarha who was perhaps the most important ruler of Gujarat. He was known as Mahmud Begarha as he had captured two powerful *garh* (forts)-Girnar (Junagarh) in Saurashtra and the **fort of Champangar** from the Rajputs in South Gujarat.

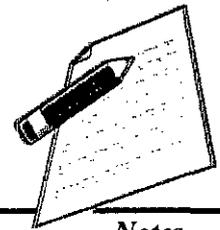
According to another version, he was famous as **Begarha** as his moustaches resembled the horns of a cow (also called *bagarha*). According to a foreign traveller, Duarte Barbosa, Mahmud right from his childhood, was served some poison as his food which made him so poisonous that if a fly settled on his head, it would meet instant death. He was also a great patron of art and literature. During his reign, in his court many works were translated from Arabic to Persian. Udayaraja, a famous poet who composed poetry in Sanskrit, was a court poet of Begarha's court.

### Kashmir

In the eleventh century the rulers of Kashmir, the northern part of India, were **followers of Saivism** and Saivism became the central religion in Kashmir. The famous Arab traveler, Albureni, who visited India during this period has remarked in his work, *Al-Hind*, that no one, not even Hindus from the outside was allowed access to Kashmir. However, in 1339 **Shamsuddin Shah deposed the Saiva ruler** and became the ruler of Kashmir. From this period onwards, Islam influenced the Kashmiri Society. *Rishis*, a group of Sufi saints, propagated a religion that combined both **features of both Hinduism and Islam**. These Sufi saints and refugees migrated from Central Asia to Kashmir and further influenced the society and religion.

ZainulAbidin (1420-1470), one of the greatest rulers of Kashmir, was an enlightened ruler who called back those Hindus who had left the State due to the **prosecution of Sikandar Shah**. He not only abolished *jaziya* but also **prohibited cow slaughter** and gave important state posts to Hindus.

A large number of temples were repaired and scores of new ones were constructed during his reign. According to Abul Fazl, the court historian of the Mughal Empire



Akbar, Kashmir had one hundred and fifty temples. Some scholars have compared him to Akbar by calling him the **Akbar of Kashmir**; he married the daughters of the Hindu raja of Jammu. He was also named the **Bud Shah** the great king Kashmir. Under him Kashmir became a prosperous State and registered its name along with those regional states who defied the power of the centre.

Sultan ZainulAbidin constructed dams and canals that contributed immensely to the development of agriculture. During his reign **agricultural records were properly maintained** and when **State faced famine** or other natural calamities, peasants were provided relief in terms of **loans and grains and fodder**.

With an aim to induct **reforms in currency** Sultan ZainulAbidin introduced market control and fixed prices of the commodities. Merchants and traders were directed to sell their commodities at fixed prices. Apart from importing salt from Ladakh to make up its shortage, he also subsidised the import of the commodities that were scarce; in this way he helped traders in every conceivable way and cemented Kashmir's name in the group of powerful regional states.

Also, a keen observer of the development of handcrafts the Sultan introduced carpet and shawl making which make Kashmir famous till day. Founder of the towns of **Zaingir**, Zainket and Zainpur, Sultan also built islands on the Dal Laka that can be seen even today. The chief engineering achievement during the reign of Sultan ZainulAbidin was the Zaina Lanka, an artificial island in the Woolur Lake on which his palace and mosques were built.

That **Sultan ZainulAbidin** was a man of letters is evident from the fact that he was **well versed in Persian, Sanskrit, Tibetan and Arab Languages** and used to patronize Sanskrit and Persian scholars. It was during his reign and **under his patronage** the **Mahabharata** and Kalhan's **Rajatarangani** were translated into **Persian** and many works of Arabic literature were translated into Hindi. He used to write poetry, too, under the pen name '**Qutb**'. After his death Kashmir Gradually became weak, and was no longer the part of strong regional states, due to the paucity of able kings and was finally conquered by Akbar in 1586 and became a part of the Mughal Empire.

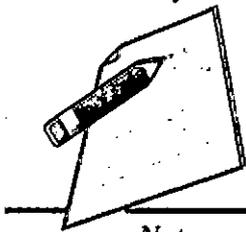
## Bengal

In the eighth century under the Palas and in the twelfth century under the Senas Bengal, was a significant regional kingdom among the powerful regional states. Geographically, it was the easternmost province of the Delhi Sultanate so it was difficult for the Delhi Sultanate to have a proper control over this province because of its long distance from the central power, uncomfortable climate and poor communications. All these factors made it easy for Bengal to assert its independence.

Haji Ilyas Khan, one of the nobles of Bengal, in 1342 united Bengal and became its ruler and acquired the **title of Shams-ud-din Ilyas Shah** and founded the Ilyas Shah dynasty. Ghiyasuddin Azam, one of the important rulers of Bengal, was a learned man and was known for his execution of free and fair justice to people.

## CLASS-12

### History



### Notes

During his reign the **port of Chittagong** was an important Centre for exchange of goods. It's evident from the records that the trade relationship between Bengal and China was prosperous; it is said that on demand from the king of China, Azam also sent Buddhist monks from Bengal. The capitals of Bengal were **Pandua and Gaur**.

Bengal was conquered by Akbar in 1586 and was made a *suba*. Although Bengali continued to develop as a regional language, Persian was the language of administration. With the setting up of Mughal control rose the agrarian settlements in the forested and marshy areas of south-eastern Bengal. The Mughals set-up their capital in centre of the eastern delta at Dhaka.

Another important ruler of Bengal was Alauddin Hussain Shah who was a very efficient ruler; he appointed Hindus on high administrative posts and paid respect to Chaitanya to Vaisnava sect. He had to make peace with Sikandar Lodi with whom he got into a conflict.

### Jaunpur

At present in the Varanasi division in eastern Uttar Pradesh falls Jaunpur on the banks of river Gomati. It was a prosperous province in the eastern part of the Delhi Sultanate. During the reign of Forez Shah Tughlaq, Malik Sarwar, a prominent noble, was the governor of Jaunpur. Taking advantage of a weak political situation, created by the Tmur's invasion and the weakening of Delhi Sultanate, declared himself independent, showing the traits of powerful regional states.

He was succeeded by his son Mubarak Shah Sharqi who stuck coins in his name. The **Shariqi Sultans tried several times to capture Delhi** but they could never be successful. Ibrahim Shah Sharqi, brother of Mubarak Shah, became the Sultan in 1402 and ruled Jaunpur for almost thirty four years.

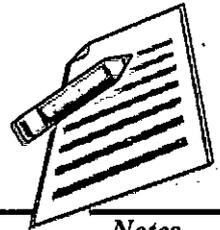
Ibrahim, well versed with **Islamic theology** and law, music and fine arts, was a scholar and a great patron of architecture also. A distinct style of architecture, during his reign, evolved that was called the **Sharqi** style that reflected some Hindu influence. At its pinnacle, the **Sariqi Sultanate** stretched from Aligarh in western Uttar Pradesh to Darbhanga in north Bihar in the east and from Nepal in the north to Bundelkhand in the south.

A prolonged war initiated between Bahlol Lodi and Hussain Shah Sharqi, and after the attack of Bahlol Lodi he had to flee. Finally it took Sikandar Lodi, the successor of Bahlol Lodi, to capture Jaunpur and with the death of Hussain Shah the **Sharqi dynasty** became a part of history.

## SUMMARY

### Summary of the chapter

The rise of regional states from the thirteenth to the eighteenth century is due to internal weakness of Delhi Sultanate and decline of Mughal Empire. An understanding of the nature of these regional powers will help you see the Delhi sultanate and Mughal



Empire in a clear perspective. It will be useful if the regional states of this period are seen in continuation with the regional states from sixth to the twelfth century also. To understand the regional states, one has to first understand the concept of regionalism, which has political features, language, religious affiliations, Art & Culture as developed and evolved over a period of time as discussed in this lesson. There were a large number of such states but we have taken only a few as case studies. Jaunpur, Kashmir, Gujarat, Bengal, Vijayanagr and Bahamani were discussed. It should be remembered that though these states fought with each other, but they also borrowed ideas in the field of art, architecture and religion from each other. Their relationship with the central authority as well as among themselves kept changing from time to time.

### EXERCISE

#### Review Questions

1. Trace the development of regional States from 13th Century to 18th Century in India.
2. How were regional States different from Central Empire?
3. How Bengal was able to assert its independence so easily!?
4. What was unique about Mahmud Begarha and why he is considered an important ruler of Gujarat?
5. Describe Amara – nayaka System of administration?
6. The Vijay Nagar & the Bahamanis were neighbours but were not at peace, why it was so, Discuss?



Notes



## ADMINISTRATIVE SYSTEM OF INSTITUTIONS

### Objective of the chapter

The main objective of this chapter is to make student understand about the Administrative system of Institutions like Iqta system and administration reforms under various dynasty.

### Introduction

It was none other than the Sultan who headed the administrative System during the Delhi Sultanate; and in discharging his duties was supported by various nobles. Although there was, theoretically, a Council of Ministers *Majlisi-Khalwat*, there were various other offices along with the office of the Sultan to help the him.

### The Sultan

In the administrative system of the Delhi Sultanate the central figure was the Sultan. As the head of the civil administration and Supreme Commander of the army he made all appointments and promotions; and not only this he also had the authority to remove anyone from the service. As the head of the judiciary, he also used to cater titles and honours to people. However, apart from the fact that the Sultan had absolute power in his hand, he was always under pressure from the powerful group of nobility and Ulema.

Sultans of Delhi, especially the powerful ones, chose various strategies to keep the powerful groups of nobles under control. In this context the name of Balban crops up quite naturally because he was the first Sultan of the Delhi Sultanate who brought the Sultanate firmly under his control. Thus in the administrative system of the Sultanate, the personality of the Sultan was very significant because under the strong and capable Sultans the administration and the administrative system functioned well and smoothly but inefficient Sultans felt the heat and pressure of the nobility.

### Nobility

As the most important functionaries of the States, the nobles enjoyed high social status. Their importance remained in the fact that in the initial stage they were those commanders who came victorious army. Over a period of time the descendants of these nobles composed the main strength and some Indian groups emerged.



With the enlargement of the Delhi Sultanate there were, on the part of different sections of the society, also attempts to join nobility. Initially it was only Turks who had the monopoly in joining the nobility. It was during the rule of Khalji and Tughlaks that the doors of the nobility were opened to people of diverse backgrounds.

The low caste people, both Hindus and Muslims, joined the nobility and could rise to high positions, especially under Muhammad bin Tughlaq. During Lodi period of the Delhi Sultanate the **Afghan concept of equality** became important when the Sultan was accepted as "**first among equals.**" In this way the nobles enjoyed almost equal status with the Sultan.

## Ulema

The term Ulema refers to the religious intellectual group of Muslims. The main work of the people of this group, **Ulema**, was to manage religious matters and **interpret religious regulations** for Sultan. At various levels they also worked as **qazis** as they were also incharge of judicial matters. As a group it was quite **influential and commanded respect of Sultan** and nobility.

Ulema was such a powerful group that it used to exert pressure on the Sultan to run the Sultanate as a whole as per the **Islamic religious laws**. However, in general the Sultan and nobles tried to run the administrative affairs according to the need of state rather than religious laws. In this context, the name of AlauddinKhalji must be mentioned because he was so courageous a Sultan who had the gumption of ignoring the opinions of Ulema in the matters involving State administration.

## Central Administration of the Delhi Sultanate

Diwan-i-Wizarat, the most important office after Sultan in the hierarchy of the administrative system of the Delhi Sultanate, was headed by Wazir: his was a key position in the royal court as he was one of the four important department heads. Apart from being the **Chief advisor of the Sultan** the main functions of the Wazir were to look after the financial organization of the State, give advice to the Sultan and on some occasions to lead military expeditions at the behest of the Sultan. Wazir also supervised the payment to the army; he also kept a check on **matters related to land revenue collections**, maintained a **record of all the income and expenditure incurred by the state**, handled the charitable donations such as *waqfs*, *Inams* etc. It was also the duty of Wazir to supervise the Mint, the intelligence department, the royal buildings and other bodies which were affiliated to the royal court. In the administrative system Wazir had direct access to the Sultan and the position of the Sultan depended greatly on the Wisdom, sincerity and loyalty of the Wazir.

## Diwan-i-Arz

The department Diwan-i-Arz, as a unit of the administrative system of the Delhi Sultanate, was set up to look after and manage the affairs of the military



organization of the empire. Headed by *Arz-i-Mumalik* who was in charge of the administration of military affairs that included maintaining royal contingent recruiting the soldiers, ensuring the discipline and fitness of the army, inspecting the troops maintained by *Iqta-holders*, examining the horses and branding them with the royal insignia. It was Ariz, during the times of war, which arranged military provisions, transportation and administered the army at war, catered constant supplies and functioned as the custodian of the war booty. It was Alauddinkhalji who for the first time introduced the system of *Dagh* (branding) and *huliya* (description) and cash payment to the soldiers with an aim to strengthen his control and authority over the army.

### Diwan-i-Insha

One of the most important units of the administrative system of the Delhi Sultanate, Diwan-i-Insha that was headed by *Dabir-i-Khas*, looked after the state correspondence. His duty was to draft and dispatch royal orders and receive reports from various officers of the State. The Dabir acted as the formal channel of communication between the central and the other regions of the empire. In fact, he was a sort of private secretary of the Sultan and was responsible for writing *farmans*.

### Diwan-i-Rasalat

One of the most important units of the administrative system of the Delhi Sultanate, the department, Diwan-i-Rasalat, dealt with the administration of justice whose head was *Sadr-us-Sadr*, the highest religious officer who took care of ecclesiastical affairs. It was his duty to appoint the *qazis* (judges) and approve many charitable grants such as *wazifa*, *waqf*, *Idrar*, etc.

### Other Departments

There were a number of smaller departments, apart from the above mentioned important administrative units, at the central to assist in everyday administration of the empire. For example, *Wakil-i-dar* managed the general affairs of the royal household and the personal services of the Sultan. It was the duty of the *Amir-i-Hajir* to look after the affairs of the royal ceremonies. He, *ipso facto*, acted as an intermediary between the Sultan and subordinate officials and between the Sultan and the public.

The *karkhanas* (the Royal workshops) had an important role to play in the administrative system of the Delhi Sultanate because the requirements of the royal houses were met through them. The Karkhanas were of two types: (i) manufactories (ii) store house. In this context the name of Firoz Tughlak automatically comes to mind because it was during his reign there were as many as 36 Karkhanas in the State. Each Karkhana was supervised by a noble with a rank of a Malik or a Khan.



## Iqta system-

The features of this system are as follows:

- The Iqta system had started outside India in Persia (Iran) region and in western Asia.
- **The first Iqta in India**– The region of Hansi (Haryana) given by Muhammad Gauri to Kutubuddin Aibak in the form of an Ikta was the first Iqta.
- After some time, the territory of Uchchh (Sindh) given to **Naseeruddin Kubacha** as an Iqta by **Muhammad Gauri**.
- But the administrative establishment of Iqta was by **Iltutmish**.
- Iltutmish started the Iqta system. Meaning of Iqta is- providing land in the form of salary instead of money.

## Iqta was of two types

- **Big Iqta** – Such areas were given to the important wealthy and the army officers. These Iqtedars used to do military and administrative duties, along with revenue recovery in the land of Iqta.
- **Small Iqta** – These were usually provided to the soldiers in the form of salary. These Iqtedar used to recover only the revenue.

## Requirement of Iqta system

The Iqta system started with the need of early **Turkish Sultans**. Those areas of the Sultanate located away from the capital, which was not easy for the revenue collection, given as an Iqta by the Sultan. These provinces( □□□□□□□□ ) were provided in exchange for the administrative and military service of Sultan.

Thus, by distributing provinces by the Sultan, the influence of the Sultanate was established in the border areas and revenue were also recovered regularly. On the other hand, the concerned officer got an area under his own, in which he could get revenue according to his merit.

**Iltutmish** gave 2000 provinces to rich **Shamsi Turkish** to break the power of Hindu landlords in **Ganga-Yamuna area**.

## Work of Iqtedar

Iqtedar used to fulfill administrative and military operations in his Iqta. He took out his salary and administrative & military expenditures from the revenue received from the Iqta and deposited the remaining amount in the treasury of Sultan. The balance was called **Fawajil**.

Iqtedar used to rule in the name of Sultan in his Iqta, his post was not hereditary. Iqtedar did not even have the right to run coins.

Iqtedar's post was transferable. The Sultan transferred Iqtedars on time to time. Here the Sultan's authority glimpses on Iqtedar. Thus, in the feudal method of the Rajput era, Sultan had more control over his Iqtedars.



**Firoz Tughlaq had made the post of Iqtadar hereditary.**

### The Defect of the Iqtadari system

Iqtadar usually used to corruption in the income and expenditure of Ikta. To prevent this and put control over the Iqtedars, different steps had taken by different sultans, like-

- **Balban** appointed an officer named Khwaja, who used to assess the income of Iqta land.
- **Alauddin** emphasized on the transfer of the Iqtedars and did not keep any Iqtedar more than 3 years in one Iqta. In addition, he stepped up the intervention of the central administration in the Iqta system.
- **Gayasuddin Tughlaq** fixed the personal income of Iqtedar and the salaries of the soldiers under him. **Vasalat-e- Hasham** : Register of the salary of soldiers.
- **Muhammad bin Tugluq** imposed excessive control over the Iqtedars. He appointed an officer equivalent to the Iqtedars named **Amir** in the Iqta region, who used to administer the Iqta, while the right of recovery kept with Iqtedar.
- Similarly, **Muhammad bin Tuglaq** announced the salary in cash from the Central Treasury to the soldiers under Iqtedar.
- Due to this excessive control, Iqtedars did many revolts in the time of Muhammad bin Tugluq.

*Important things related to the Iqta system which have been asked many times in the examinations-*

- In the time of Firoz Tuglaq, the post of the Iqtedars was made hereditary. Hereditary remained till his time. Not later.
- The administrative form of Iqta systems was given by the **Ilutmish**, and he kept the post transferable.
- In Lodi era, Iqtedar was called as **Vajahdaar**

### The reforms of Alauddin Khilji

#### Village Reform of Alauddin Khilji

In the area brought under Khalisa, Alauddin tries to curb the privileges of the Khuts, muqaddams, and cahaudharis who form the rural aristocracy. Their wealth was based on their holdings and the best lands in the village which was under their control. Alauddin not only forces them to pay land revenue. But he also forces for the grazing and house taxes through the system of measurement.

Besides, he ensures that they did not pass the burden of land revenue to the shoulders of others. Further, they are deprived of Khuti charges for collecting land revenue.

According to Barani, this group who had considerable power and priveledges now holds a very low status in the village society. Now, they could not afford to ride



horses, wear fine clothes and are compelled to work in the houses of others for wages.

However, to what extent the privilege of this group has lower is not so very clear. But according to Barani, the fear of punishments made them obedient and they also regularly paid land revenue.

Besides, to what extent the cultivators get benefits from Alauddin Khilji's agrarian policies is also a matter that we are not totally sure of. The cultivators lost a lot to what they had gained. The market reforms also affect them adversely. Most of the time they were led with little or nothing to carry on their cultivation and food requirements.

As per Barani, he says that the fear of punishments would often lead the cultivators to sell even their wives and cattle to pay up the land revenue.

### **REFORMATION OF AGRARIAN SYSTEM**

While reforming the agrarian system Alauddin Khilji also tries to ensure that there was an efficient and honest working machinery of revenue administration. There were a large number of accountants (mutsarrif), collectors (amils) and agents (gumashtas) that were appointed in the extended Khalisa lands.

Alauddin Khilji's also ensures that the account of all these officials was audited strictly by the Naib Wazir and the Sharaf Qazis. If any account books of the village patwaris are not matches, they receive severe punishment. Alauddin was also against bribery and corruption. If any person who takes bribery or corruption also receives punishment.

Thus, Alauddin's market reform policies have limited the privileges of the local chief, accounting, local revenue officials, etc. He also set up a certain standard for the later successors such as Sher Shah and Akbar who tried to emulate the same but to what extent he could reduce the powers of the privilege sections such as those of Khuts and Muqaddama is not very certain.

Perhaps a vital and lasting effect of Alauddin's agrarian reforms was that it helps the growth of the market economy in the villages and brings them closer to the towns. Thus, helps in the process of internal restricting the sultanate.

### **MARKET REFORMS OF ALAUDDIN KHILJI**

Alauddin Khilji's market reforms aim towards administrative and military purposes. His market reforms and their effective functioning were a cause of wonder to his contemporaries. To ensure the fair supply of food grains and reasonable prices are expected from the rulers of the medieval period.

Apart from imposing periodic checks on the traders, very few rulers were able to control the prices effectively for any length of time. It was, however, Alauddin Khilji who was the first ruler who cares about the problem of prices and controls it in a systematic manner. Thus he maintains stable prices for a considerable period of time.

Barani also says that Alauddin Khilji introduces the market reforms because of the repeat Mongol invasions and that he wishes to recruit a large army thus control

*Notes*

of prices was essential.

Barani gives us another reason for the market reforms. He thinks that it was Alauddin's general policy to keep the Hindus control so that they would not rebel against them.

### **ALAUDDIN KHILJI'S SET UP THREE MARKETS**

According to Barani, Alauddin set up three markets in Delhi,

1. The first is for food grains.
2. The second market is for the cloth of all kinds. Besides, clothes, the market sells expensive items such as sugar, ghee, oil, and dry fruits, etc.
3. The third market was for horses, slaves, and cattle.

Besides, details regulations were plan for the control and the administration for all these markets. To control the food prices, Alauddin tries to control not only the supply of the food grains from the village and its transportation to the city by the grain merchants (karawanis or banjaras) but also its proper distribution to the people of India.

### **The FIRST MARKET – TO ENSURE SUFFICIENT FOOD GRAINS**

The first effort was to ensure sufficient stock of food grains with the government so that the prices would not be increased by the traders. For this, Alauddin set up royal storehouses in Delhi. The Karwanis or Banjaras handles the transportation of food grains in their bullock cart and they had to form themselves into an organized body.

Besides, to ensure that there was a regular supply of food grains to the Banjaras, there were a number of regulations. The local officials were strict with the cultivators who sell their food grains for the payment of land revenue.

Also, no one has the permit to sell grains at a higher price than the official one. If anyone violates the order they receive punishment. Thus, they bring all food grain to the markets (mandis). They also sell the food grains only at the official price.

As per Barani, Alauddin had a system of rationing during times of scarcity. Therefore, there was no shortage of food grains even during famines. Besides, Alauddin collects and sells the food grains at prices prevalent before the famine.

### **SECOND MARKET – A MARKET FOR CLOTHES AND EXPENSIVE ITEMS.**

The second market was the cloth market. The market also sells dry fruits, herbs, ghee, oil, etc. The market is called the Sarai-i-Adl (which was the cloth market).

Alauddin orders that all cloth purchases by the merchants from different parts of the country including foreign lands are to be store and sell only in this market at a fixed rate. If anyone sells any commodity even slightly higher than the official price, the commodity will be confiscated and the seller will receive punishment.

To ensure that there was an adequate supply of all commodities, all the merchants need to register. Besides, they sign an agreement, stating that they would bring the

same quantities of commodities at the Sarai-i-Adl every year and sell them at fixed rates. These steps were however not new but, in the measures, taken by Alauddin, there were a lot of rethinking and regulations.

### **THIRD MARKET – IT DEALS WITH HORSES, SLAVES, AND CATTLE.**

The third market deals with horses, cattle, and slaves. The supply of horses of good quality at reasonable prices was important for both the military department and the soldiers. The horse trade was largely a monopoly of the Multanis and the Afghanis.

According to Barani, the rich dallals were as powerful as the officers in the market. They indulge in a lot of corrupt practices. So Alauddin takes harsh measures against such Dallals. Besides, they were sometimes even exile from the town and imprison in forts.

Alauddin also did not allow or permit the rich Dallah and the rich men to go to the horse market. It was only the horse merchants that could sell the horses to the military department (Diwani-i-Arz). However, despite such efforts, Alauddin would not completely eliminate the middlemen.

Besides, there was a set price for the slave boys and girls and of cattle. However, we are not clear why do they need slave or cattle because even the military doesn't require them.

Apparently, the prices are fixed to make the lives easier for nobles, the richer sections including government servants and the soldiers who buy slaves for domestic and personal service.

Likewise, there was a need for animals for meat, transport, milk and milk products. Barani says that the stability of the prices under Alauddin was a case of wonder and it was successful because they follow the rules strictly. The sultan himself kept information of all prices through informers. Sometimes he even sends small boys to the market to ensure that the shopkeeper did not cheat them.

### **CONCLUSION**

Thus, it is obvious that the reforms of Alauddin Khilji have many impacts on the **Delhi Sultanate**.

The measures of market reforms are not to harm any particular community. However, due to the low prices of food grains and high revenue demand, it adversely affects the cultivators.

Barani also says that after the death of Alauddin, people stop to practice his market reforms. Besides, many of the persons who were imprisoned for offenses committed were released and the laws were withdrawn.

Barani also tells us that the market reforms of Alauddin were not applicable to Delhi alone. Many towns and villages also follow his market reform. We are however not too certain of how effective the price control was in the towns outside Delhi.

The regulations of market reforms by Alauddin brought in a lot of control of corruption. Alauddin tried to control the prices of everything and such widespread centralized control was bound to be violated and create a lot of resentment.





Thus, by its very nature, Alauddin Khilji market reforms were temporary and perhaps largely meant to tide over an emergency or a particular situation.

### Administrative Structure under the Mughals

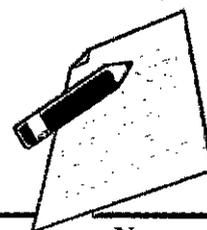
The view that many significant characteristics of the administrative structure under the Mughals were taken directly from the administrative system of the Sultanate and Sher shah get strength from some quite transparent evidences such as the Mughals introduced *suba* in place of Sher shah's *pargana*; the term suggest the meaning of 'a group of villages.'

Under Sher shah, there were administrative units of *Pargana*- a group of villages ; *Sarkar*- a group of parganas; and group of *Sarkars*- somewhat like *Suba* or province- which were placed under specific offices. The Mughals, however, formalized a new territorial unit termed *suba*. The Mughals also set up the institutions of *Jagir* and *Mansab* systems.

Therefore, it can be asserted that the Mughal Administrative structure, characterized by both continuity and change, introduced a high level of centralization in their administrative system.

### Central Administrative Structure (under the Mughals)

- **The Empire:** As the Supreme Head of the administrative structure the Emperor controlled all military and judicial powers. All administrative officers under the Mughals owed their power and position to the Emperor. The Emperor at his pleasure used to appoint, promote, and remove any one; he had no institutional pressure and it was for the sake of smooth functioning of the empire that a few departments were created.
- **Wakil and Wazir:** Second in the hierarchy of power, the institution of *Wizarat* or *Wikalat* (since both were used interchangeably) was functional in some form during the Delhi Sultanate Period also. However, it was during the reign of Afghan rulers in the Delhi Sultanate that the position of Wazir lost its position of pre-eminency which was promptly revived under the Mughals. During the reign of Babur and Humayun, Wizzirs enjoyed great powers; in fact the period of the regency of Bairam Khan witnessed an unprecedented rise of *wakil-wazir* with unlimited powers; perhaps this justifies the determination shown by Akbar in curbing the powers of Wazir; Akbar took away the financial powers from him.
- **Diwan-i-kul:** The Chief diwan was known as *Diwan-i-Kul* in the central administration structure under the Mughals. As the Diwan had the responsibility of managing revenue and finance, Akbar to strengthen the office of Diwan entrusted the revenue powers to him. Since the diwan had under his charge the entire revenue collection and expenditure of the Empire, he used to inspect all transaction and payments in all departments and in addition supervised the provincial diwans. The *Diwa-i-kul* had to report about the status of *sate finance* to the Emperor on daily basis.



- **Mir Bakshi:** As the virtual head of the military administration under the Mughals **Mir Bakshi** used to pass orders of appointment of **mansabdars** and endorse their salary papers. In order to ensure that the mensabdars property maintain the sanctioned size of armed contingents and war equipments **Mir Bakshi kept a strict watch** over them. It was the responsibility and duty of the Mir Bakshi to present new entrants seeking service to the Emperor.
- **Sadr-us Sudur:** The head of the divinely department, **Sadr-us Sudur's** chief duty was to protect the laws of *Shariat*. The **office of Sadr-us Sudur was made very lucrative** during the first twenty five years of Akbar's reign because it was the duty of the office of the *Sadr* to distribute **allowances and stipends** to the religious institutions and eligible persons.  
The power of this officer to regulate **revenue free grants for religious and charitable purposes** was later restricted. To ensure the general observance of the rules of morality officers called *Muhtasibs* (censors of public morals) were appointed; his duty also included the examination of **weights and measures** and enforcement of fair prices, etc.
- **Mir Saman:** The officer in-charge of the **royal Karkhanas**, known as **Mir Saman** was responsible for all types of purchases and their storage for the royal household. His duty also included the supervision of the manufacturing of different articles to be used in the royal household.

### Provincial Administrative Structure Under the Mughals

It was **Akbar** who primarily **divided** the Mughal Empire **into twelve province**, or *Subas* as they were also called, with an intention to ease the functioning of the administration of the Empire as a whole. These twelve provinces were **Allahabad, Agra, Awadh, Ajmer, Ahmadabad, Bihar, Bengal, Delhi, Kabul, Lahore, Malwa, and Multan**; Ahmadnagar, Bearar and Khandesh were added later on. However, with the expansion of the Empire the number of provinces increased to twenty.

An office of *Sibedar*, in each suba was created the provincial head, was responsible for **maintenance of general law and order**. The Subedar, who was directly appointed by the Emperor, encouraged agriculture, trade and commerce and took steps to increase the revenue of the State.

**The Diwan**, the head of the revenue department in the *Suba*, was appointed by the Emperor and was an **independent officer**. His duty included the supervision of the **revenue collection** in the *Suba* and maintain **accounts of all expenditures**. His was also a duty to increase the area under cultivation. It is a matter of record that in many cases *taqavi* (**advanced loans**) were given to peasants through the office of the **Diwan**.

The **Bakshi** in the provincial administrative structure under the Mughal performed the same functions as were performed by *Mir Bakshi* at the centre. And **Sadr** functioned as the representative of the **Central Sadr-us Sudur** at the provincial level. He was essentially responsible for the welfare of those who were engaged in



religious activities and learning. Further, his duty also included the responsibility of looking after the judicial department and in that capacity supervising the works of the *Qazis*.

The other officers at the provincial level were: *Darogai-i-Dak* to maintain the communication channel; *Mervars*— they were the postal runners who were used by Darogai-i-Dak in sending letters to the court of the Emperor; and *Waqainavis and Waqainigars* to provide reports directly to the Emperor.

### Local Administrative Structure under the Mughals

The *Subas* (or provinces) were separated into *Sarkars* and Sarkars that, in turn, were divided into *parganas*. The smallest unit of administration was village.

The *faujdar* and the *Amalguzar* were two important functionaries at the level of *Sarkar*. Sometimes within a Sarkar a number of Fauzdars, who were appointed by the imperial order, existed and at times their jurisdiction spread over two Sarkars even if these belonged to two different *Subas*.

It is important here to comprehend that *Faujdari* was an administrative division whereas *Sarkar* was a territorial and revenue division.

The *Amalguzar* or *amil* was the revenue collector, whose duty was to assess and supervise revenue collection. His responsibilities included among other things the maintenance of all accounts and sending the daily receipt and expenditure report to the provincial Diwan.

At the *Paragana* level, the executive officer was called the *Shiqdar* who assisted the *amils* in the task of revenue collection. The Forts were placed under an officer called *Qiladar* who was in-charge of general administration of the fort and the areas assigned as *Jagir* to him.

### MARATHAS AND ADMINISTRATION UNDER MARATHAS

The Marathas held important positions in the Deccan sultanate. But Shivaji and his father shahaji were responsible for the establishment of Maratha kingdom. The peculiarity of the region like the mountains and the dense forest led them to adopt guerrilla tactics.

#### Raja Shivaji:

He inherited the jagir of Poona from his father. He had initially captured many forts from the Bijapur kingdom. The defeat of Chanda Rao More of Javli gave him domination over the Mavala region.

He attacked the Bijapur kingdom and captured many forts. The sultan sent Afzal khan to capture him but Khan was killed by Shivaji in a daring manner.

The Emperor Aurangzeb watched the growing popularity of Shivaji. He sent Shaista Khan to defeat Shivaji. Shivaji lost Poona to Shaista khan but in a daring raid Shivaji attacked the Mughal camp and killed Shaista khan's son and injured him. Shaista khan was recalled by the emperor.



Shivaji then attacked the Mughal port of Surat and plundered it. This time Aurangzeb sent Mirza Raje Jai Singh to capture Shivaji. In the siege of Purandar fort Shivaji had to negotiate with Jai Singh and signed the treaty of purandar. Shivaji had to give up majority of his forts and owe allegiance to the Mughals.

His minor son Shambaji was given a Mansab.

Shivaji visited Agra but was imprisoned. He escaped by cunning and return to mavala. He started his conquest against the Mughals and recaptured all lost territories.

He crowned himself Chhatrapati in Raigad.

### Maratha Administration:

Shivaji was an able administrator and a great military commander. The king was the pivot in the administration and was assisted by ministers directly responsible to him.

1. Most of the administrative reforms of Shivaji were influenced by the Delhi sultanates.
2. He collected land revenue after surveying land. He appointed his own revenue officials.
3. Chauth and sardeshmukhi were taxes collected in the neighbouring territories of Mughals or sultans. Chauth was one fourth of the land revenue to be paid to avoid raids by Marathas. Sardeshmukhi was an additional levy of 10% on lands Marathas claimed as hereditary rights.
4. The army and navy played an important role in his system. The army of 30000-40000 was maintained. Mavli foot soldiers played an important role here.

Shivaji was a daring soldier and military genius. He captured around 240 forts. He built a navy and hence called Father of the Indian Navy.

## SUMMARY

### Summary of the chapter

You have seen that with the establishment of Delhi Sultanate, new ruling class and some new administrative institutions emerged. The administrative institutions were of mix origin i.e., Arab and Central Asian origin and Indian origin. During the Mughal period some of the institution of the Sultanate period underwent some changes and some new were created. The administration system and institutions contributed in the consolidation of the Sultanate and Mughal empire.

The administrative system was also utilized by the rulers to create social harmony in the society. This was done by including more and more sections of the society in the administrative apparatus. Due to the large extent of the empire the administrative system emerged at three levels i.e., central, provincial and local. The local level administration was left mainly in the hands of village headmen etc.

At provincial level, the administration was carried out through the institution of Iqta during the sultanate period and through the institution of mansab and jagir during



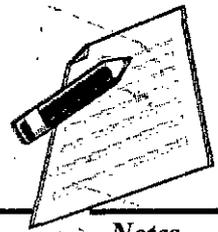
the Mughal period. At the central level the sultan or the emperor had his own system of administration and there were many officers to assist him. There were also various departments to look after certain functions. The rulers at times were challenged by the nobility and the Ulema who tried to exert pressure on them. The administrative system and institutions functioned well under strong and capable ruler but the same were under pressure under weak rulers. The Maratha administrative system developed along the lines of the Mughal and Deccani states.

**EXERCISE****Fill in the blanks:**

1. \_\_\_\_\_ means position or rank.  
**Answer: Mansab**
2. Tax on the \_\_\_\_\_ was the main source of income for the Mughal rulers.  
**Answer: Produce of the peasants**
3. The single term used to describe all intermediaries is \_\_\_\_\_.  
**Answer: Zamindars**
4. Mansabdars received their salaries as revenue assignments called \_\_\_\_\_.  
**Answer: Jagirs**

**Multiple Choice Questions**

1. Grading system was used by the Mughals to fix
  - a. Rank
  - b. Salary
  - c. Military responsibilities
  - d. All of the above**Answer: (d) All of the above**
2. Which of the following are examples of rural elites?
  - a. Headman
  - b. Local chieftain
  - c. Peasant
  - d. Both a and b**Answer: (d) Both a and b**
3. The revenue system followed during Akbar's reign was called \_\_\_\_\_.
  - a. Zamindari system
  - b. Zabt
  - c. Suba
  - d. Diwan**Answer: (b) Zabt**



4. The principle of governance around the idea of sulh-ikul was followed by
- Aurangzeb
  - Shah Jahan
  - Jahangir
  - Both b and c

Answer: (d) Both b and c

### Review Questions

- How did the administrative structure evolve during the Delhi Sultanate?
- Discuss the composition of the nobility during the Delhi Sultanate.
- Mention the functioning of wizarat during the period of Delhi Sultanate.
- Trace the evolution of the Iqta system under the sultanate.
- Discuss the functioning of the local administration under the sultanate.
- Discuss the market reforms of AlauddinKhalji. What measures did he take to implement it?
- Mention duties of Diwan-i-kul and Mir-Bakshi during the Mughal period.
- Discuss the functioning of the local administration under the Mughals.
- Trace the evolution of the mansabdari system from Akbar to Aurangzeb.
- Describe the main features of the Jagirdari system.
- Discuss the main features of the Maratha administration



## 4

## ECONOMY OF MEDIEVAL INDIA

### Objective of the chapter

The main objective of this chapter is to make student understand about the Economy of Medieval India

### Introduction

The people in medieval India pursued diverse range of economic activities to earn their basic livelihood. The sphere of their works varied from agricultural to artisanal production, trade and commerce and associated commercial and financial services. These activities underwent various changes throughout the course of this period

The state mobilized its resources through collection of different types of taxes for its survival and expansion. In this lesson, you will learn about various ways and means of production, mobilization of resources by the state and the trade and commercial activities. In the section on agricultural production, we will discuss extent of cultivation, crop pattern and means and methods of irrigation. Under the taxation system land revenue administration, role of landed intermediaries in the revenue administration and burden on peasantry will be analysed. In the section on non-agricultural production, you will learn about a wide variety of medieval Indian crafts, technologies of production involved therein and organisation of production. You will also learn various aspects of the medieval Indian trade and commerce like commercial classes such as the sarrafs, merchants, brokers etc. and commercial practices, such as, bills of exchange (hundi), brokerage, insurance etc.

### Agricultural Production

Agricultural production constituted the bulk of production during medieval period. The income from agriculture was the main source of state revenue.

#### (i) Extent of Cultivation

Extent of cultivation may be understood in terms of actual area under the plough in relation to the total available cultivable land. It is to be noted that there was a favourable ratio of land to man i.e., availability of land in surplus than the actual land cultivated by peasants. In such a situation an increase in production was sought through expansion of agriculture i.e., bringing newer areas under cultivation.



We are informed, for instance, by the contemporary sources that large tracts of land in even such fertile regions as the Ganga-Yamuna Doab were covered by forests and grasslands during the Sultanate period. Land continued to exist in a favourable ratio to man during the Mughal period as well.

The rulers of this era, therefore, harped on the policy of expansion of agriculture to such areas which were hitherto not under cultivation. Agriculture was introduced to tribal, backward, and outlying areas. Forests were cleared and agricultural wastelands were converted into cultivable lands. Extent of agriculture expanded in good proportions from the Sultanate to Mughal period. By the Mughal period, agriculture was practiced in almost all parts of the empire, yet land still existed in huge surplus than the actual requirement of the Mughal agricultural population. The extent of cultivation significantly increased during the reign of Aurangzeb in comparison to the Akbar's reign. The expansion of cultivation in Bihar, Awadh and parts of Bengal is ascribed to clearance of forest, whereas in Punjab and Sind, to the spread of canal network.

## (ii) Crop Pattern

The medieval Indian peasants produced a variety of food crops, cash crops, vegetables and spices. They were familiar with various advanced techniques of crop cultivation of their times viz., double cropping, three crops harvesting, crop rotation, use of manures and range of devices for irrigation etc.

- a. **Food crops:** The principal food crops produced were rice, wheat, barley, mil-let (jowar, bajra) and a variety of pulses such as gram, arhar, moong, moth, urd, khisari etc.
- b. **Cash crops:** Sugarcane, cotton, indigo (used to extract blue dye), opium, silk etc. were some of the prominent cash crops of medieval India. Making of wine from sugarcane became widespread by the fourteenth century. During the Mughal period, sugarcane was the most widely grown cash crop with Bengal producing the finest quality.

During the Mughal period, Bayana (near Agra) and Sarkhej (near Ahmedabad) produced the best quality Indigo. Sericulture (rearing of silk worms on mulberry plant), which was practised on a modest scale till the Sultanate period, became widespread during the Mughal period. Bengal emerged as the main region of silk production. The Mughal provinces of Bihar and Malwa produced the finest quality of opium. Tobacco cultivation was introduced in India by the Portuguese during the sixteenth century and it became widespread in the subsequent period. Surat and Bihar emerged as major tobacco producing centres. Similarly, from the seventeenth century, cultivation of coffee began on a large scale.

- c. **Fruits and Vegetables:** Fruit crop cultivation developed rapidly during the medieval period. Some of the Delhi sultans actively promoted growing of fruit crops. Firuz Shah Tughlaq, for instance, laid down 1200 orchards in the vicinity of Delhi. Mughal emperors and their nobles also planted lavish orchards.



During the course of the sixteenth and seventeenth centuries, a number of fruits were introduced in India through outside agencies. The Portuguese for instance, introduced pineapple, papaya and cashew nut; etc. Cherry was brought from Kabul. Leechi and guava were also introduced during this period. A wide range of vegetables were also produced by the medieval Indian peasants. Abul Fazl, in his *Ain-i-Akbari*, gives a list of vegetables which were, in use at that time. Potato, Chilies and tomato were introduced during the late medieval period.

- d. **Spices:** Pepper, clove, cardamom, turmeric, saffron, betel-leaf, etc. were some of the important spices produced by the medieval Indian peasants. By the Mughal period, the southern coast of India began exporting in large quantities different kinds of spices to various regions in Asia and Europe.

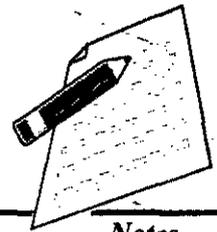
### (iii) Means and Methods of Irrigation

The Indian agriculture has always depended on various sources of water both natural and artificial, for its irrigational requirements, viz – rain, wells, river, tanks, canals, lakes, etc.

Dams, lakes and water reservoirs were some of the important means of irrigation. In south India, the state, local chiefs and temple managements constructed a number of dams over rivers for this purpose. The Madag lake, for instance, was built by the Vijaynagar rulers on the Tungbhadra river to meet the irrigational need of the adjoining territories. Lakes and water reservoirs such as the Dhebar, Udaisagar, Rajasamand and Jaisamand (all in Mewar); Balsan (Marwar) and Mansagar (Amber) etc. served as important sources of irrigation in medieval Rajasthan.

Wells, as a common source of irrigation, were uniformly spread in different parts of the country. A number of artificial devices were used to lift water from wells. Pulleys were employed over wells for this purpose. Another device worked on the lever principle. In this method, fork of an upright beam was kept in a swinging position with its one end tied with a long rope and the other carried a weight heavier than the filled bucket. The Persian wheel which began to be used in India from the Sultanate period, however, was the most advanced water lifting device of this period. In this method, a garland of pots was attached to the rim of a wheel, a gear mechanism was also attached to it, and with the help of animal power this wheel was made to rotate.

The Delhi Sultans, in particular, promoted canal irrigation. Ghiyassuddin Tughlaq (A.D 1320–1325) built a number of canals for this purpose. However, Firuz Shah Tughlaq laid the largest network of canals. Four such canals are frequently mentioned in contemporary sources. These were – (i) from Sutlej to Ghaggar, (ii) Opening from the Nandavi and Simur hills to Arasani, (iii) from Ghaggar, reaching upto the village to HiransiKhera, and (iv) excavated from Yamuna and extended upto Firuzabad. The tradition of Delhi Sultans to construct canals was continued by the Mughal emperors as well. The Nahr Faiz, for instance, built during Shahjahan's reign carried water from Yamuna and irrigated a large area.



## Land Revenue Assessment and Magnitude of the Land Revenue Demand

The medieval state derived the largest share of its income from land revenue. An elaborate mechanism of land revenue administration gradually developed due to efforts of medieval rulers like AlauddinKhalji, Sher Shah Suri and Akbar. In its developed form, the land revenue administration involved well formulated policies. These were: (i) actual measurement of cultivable land for the purpose of assessment of land revenue (ii) classification of land on the basis of the fertility of soil (iii) fixation of rate of the land revenue demand (iv) establishment of elaborate mechanism for its collection, and (v) working out modalities for assessment and collection of land revenue in cash.

During the medieval period different methods of revenue assessment and collection were used. The most simple and basic method was crop sharing or batai. Three types of crop sharing was in practice. These were – first, division of crop at threshing floor after the grain was obtained; second, Khet-batai, i.e. division of field when the crop was standing; and third, the Langbatai in which the crop was cut and stacked in heaps without separating grain. The share of the state was decided in this form. The state fixed a certain ratio of produce as state's share. In this method out of the total produce the state share was collected by designated official. Here the measurement of land had no bearing on revenue collection. The actual produce was the main focus of attention.

In the second method known as Kankut the measurement was important. In this method land was first measured. After measurement the productivity of land was estimated to fix the revenue demand per unit of measured area. Sher Shah improved the method of assessment. For estimating the productivity sample cutting from three types of land i.e. good, middling and bad lands was taken and an average yield was obtained. The State demand was fixed at 1/3rd of the average yield.

Revenue demand per bigha for every crop was declared and was known as rai of Sher Shah. During initial years of Akbar these rates were adopted for the whole empire. Here the state demand was expressed in kind but could be collected/paid in cash after applying prevalent prices on them.

This Third method was called Zabt since the assessment was done on the basis of measurement. After the measurement, the cultivable land was classified, on the basis of the fertility of land, into three categories- good, middling and bad. Land was further classified into four categories viz -polaj, parati, chachar and banjar, on the basis of continuity of cultivation. The Polaj land was one in which two crops were raised every year; Parati land, however, had to be left fallow (uncultivated) for some time, after raising two crops to recover its fertility; the Chachar was an unfertile tract of land which was brought under cultivation once in every three or four years; and the Banjar land which was unfit for cultivation and therefore rarely brought under plough. Based on yields the share of the state was decided. Under Akbar the method was further refined. All the territories were divided into the revenue circles or dasturs. For each dastur circle per bigha revenue rates for different crops in cash based on productivity and prices was worked out.



The problem of compiling fresh rates every year for different localities was overcome through adoption of Ain-i-Dahsala or ten years revenue rates. According to this the average of the rates of last ten years was taken as cash revenue rate for a particular crop. However, these were changed at irregular intervals and not updated every year. In the beginning it was implemented in the provinces of Agra, Allahabad, Awadh, Delhi, Lahore and Malwa. Later it was extended to some other regions.

However, at no point of time all the land in a particular region was measured. That would suggest that even in measured territories some territories remained unmeasured. In such a situation even in the zabti regions other methods of assessment and collection were followed in almost all parts of the country.

The land revenue constituted the bulk of the state's income. The state, therefore, constantly tried to expand the territory under cultivation to maximize its revenue returns. All efforts of the State were also focussed in ensuring maximum realization of revenue from the cultivators.

The Mughal land revenue administration was organised at the pargana level. The task of surveying of land and collection of revenue was entrusted to different officials. Amin was the head of the surveying party whereas the amil was in charge of revenue collections. The amin was assisted by the qanungo who was repository of all revenue records. The chaudhari assisted the amil in this work of revenue collection. At the village level, the records were maintained by the patwari and collections were made by the muqaddam or village headman. There were other officials such as potadar or treasurer and karkun or clerk. The records were maintained both in Persian and languages of the region.

### **Patta and Qabuliat**

Each cultivator was given a document by the state called patta (title deed) which gave all the details of the various categories of land held by the cultivator and rate of land revenue payable by him on different crops. A deed agreement called Qabuliat, according to which the cultivator made a promise to pay a particular amount of land revenue to the state, was taken from the cultivator. In addition to the land revenue, the cultivators were also required to pay certain additional cesses, in order to meet the cost of assessment and collection of revenues.

### **TRADE AND COMMERCE**

India had a fairly developed external and internal trade during the medieval period. The internal trade developed along local, regional and inter-regional levels. Trade relations with regions like China, Arabia, Egypt, Central Asia, Afghanistan were maintained on land routes. It carried its overseas trade with the Persian Gulf, the South China sea, the Mediterranean and the Red sea. The advent of European trading companies - the Portuguese, British, Dutch and French intensified trading activities in the Indian subcontinent. The Asian maritime trade also increased during this period. This period also witnessed proliferation of a variety of new commercial activities such as, money

lending, brokerage, insurance etc. We notice a large number of merchants, sarrafs, brokers etc. playing active role in commercial activities.

### **(i) Inland**

Trade By the Mughal period, inland trade had developed considerably. Every locality had regular markets in nearby towns where people from the surrounding areas could sell and purchase things. Besides, trade at the local level was also conducted through periodic markets known as Hats or Penths, which were held on fixed days in a week. In these local markets, commodities like food grain, salt, wooden and iron equipments, coarse cotton textile etc. were available. These local markets were linked to bigger commercial centres in that particular region. These centres served as markets for products not only from their specific region but also from other regions. Delhi, Agra, Lahore, Multan, Bijapur, Hyderabad, Calicut, Cochin, Patna etc. were some of such trading regions during the Mughal period. A brisk inter-regional trade was conducted in luxury commodities. Ziauddin Barani in his Ta'arikh-i-Firuzshahi shows that Delhi during the Sultanate period received distilled wine from Kol (Aligarh), muslin from Devagiri, stripped cloth from Lakhnauati and ordinary cloth from Awadh. During the Mughal period, Bengal with its important trading centres - Hugli, Dacca, Murshidabad, Satagaon, Patna had well developed inter-regional trade with all parts of India. Similarly, Surat and Ahmadabad in Western India and Agra in North India were some of the important centres with fairly developed inter-regional trade.

### **(ii) Foreign Trade**

India had traditionally been maintaining trade relations with other countries. During the early medieval period (i.e. from the tenth century onward), India carried trade with contemporary China, Arabia and Egypt. India also had high stake in the sea trade between the Persian Gulf and the South China sea. India imported silk, porcelain ware, camphor, cloves, wax, sandalwood etc from China and South Asia and horses from places such as Bahrin, Muscat, Aden, Persia etc. The Indian exports included aromatics and spices, cotton cloth, ivory and precious and semi-precious stones etc. During the Sultanate period, India had trade relations with Central Asia, Afghanistan, the Persian Gulf and the Red sea. India mainly exported food grains, textile, slaves, indigo, precious stones etc. whereas it imported precious metals like gold and silver, horses, brocade and silk stuff etc. India, during the Mughal period, witnessed further intensification of her foreign trade owing to the advent of the European trading companies and their direct participation in the Euro-Asian and Intra-Asian trade. India had trade relations with central Asia, Persia and Europe. Her major export included textiles, saltpetre, sugar, opium and spices. In comparison to her export, her imports were limited to a few select commodities like silver, silk, porcelain, good quality wine, carpets, perfume, glass, watches, silver utensils, horses etc.





Notes

### (iii) The Mercantile Community

Throughout the course of the medieval period in India, the mercantile community played an important role in the contemporary economy and society. During the Sultanate period, Karwanis or Nayakas were merchants, who specialised in carrying grains from the rural areas. The Persian term Karwanis meant those who moved together in large number. These people came to be called banjaras in the later centuries. We also get references of Multani merchant who specialised in long distance trade. They were mostly Hindu merchants. We hear of a number of mercantile classes during the Mughal period. Banjaras have innumerable references in the contemporary literature as a trading group who carried on trade between villages and between village and towns. They generally moved with their families and households in groups. The Multani merchants continued to thrive during this period as well in places such as Delhi, parts of Punjab and Sind. Baniya was another important mercantile community in north India and Deccan. Their counterparts were Khatri in Punjab and Komatis in Golconda. Apart from their involvement in trade, they also acted as moneylenders. The Bohras were another prominent mercantile community during the Mughal period. It had a very strong presence in Gujarat, Ujjain and Burhanpur. Some of the other prominent mercantile groups were Chettis (South India), Kling (along Coromandel coast upto Orissa), Komatis (Telegu speaking merchant group) etc.

### THE CURRENCY SYSTEM

The silver and copper coins were mainly in circulation for cash transactions. Under Sultanate the pure silver tanka with fluctuating proportion of silver was the main coinage. The jital and dang were copper coins. The value of coinage fluctuated with the change in the prices of metals. Under Sher Shah for the first time the purity of metals in coinage of gold, silver and copper was established. The rupaya of silver came to be used as the basic coin for transactions. It was of 178 grains. The same continued under Akbar with minor fluctuation under his successors. The copper dam of the Mughals was 323 grains. The value of silver rupee to copper dam fluctuated as per the availability or scarcity of silver. During Akbar's period 1 silver rupee was equal to 40 copper dams. The gold or ashrafi had a weight of 169 grains. The coins were minted at the royal mints spread in all parts of the kingdom. During Akbar's period Gold coins were issued from 4 mints, silver coins from 14 and copper coins from 42 mints. The number of rupee mints increased to 40 by Aurangzeb's time.

### SUMMARY

#### Summary of the unit

Let's briefly recapitulate the main points of this lesson. Agriculture formed the occupation of the bulk of the people. An increase in agricultural production was sought through expansion of agriculture in newer areas as part of state policy. The



peasants produced a large variety of food crops, cash crops, fruits, vegetables and spices. They practised advanced agricultural techniques such as crop rotation, double cropping, three crop harvesting, fruit grafting etc. Various types of artificial water lifting devices were also used for this purpose. The state derived the largest part of its income from land revenue.

The land revenue administration was streamlined and elaborately developed as a result of some of the pioneering efforts made in this field by rulers like Alauddin Khalji, Sher Shah Suri and Akbar. A powerful group of revenue intermediaries existed in between the state and the peasantry. They enjoyed some hereditary or state granted rights (either as religious grants or grants in lieu of their services) over appropriation of land revenue from the designated areas. These intermediaries assisted the state in the process of land revenue collection. The medieval Indian peasantry was a hard-pressed lot.

The repressive nature of land tax, demand of share in revenue by intermediaries, frequent natural calamities rendered the life of an average peasant dismal and deplorable. Peasant revolts, therefore, were not altogether unknown during this period. Textile, mining and metallurgy, ship-building, construction works, arms and armour manufacturing, were some of the prominent crafts practised during this period. Craft production was organised at various levels of village, towns and the state, wherein state-owned artisanal workshops (royal Karkhanas) produced commodities for the consumption of the ruling elite. In the field of commerce India had trade links with contemporary central Asia, China, South-east Asia and Europe etc. The European trading companies viz., the Portuguese, English, Dutch and French, and their participation in the Indian, Intra-Asian, and Euro-Asian trade influenced Indian commerce. Expansion of trade & commerce along with new commercial practices like brokerage, hundi (bills of exchange) and bima (insurance) helped commercial activities.

## EXERCISE

### Review Questions

1. What was the extent of cultivation in Medieval India?
2. What do you understand by Persian wheel? How did it function?
3. Name some of the canals constructed by Firuz Shah Tuglaq for Irrigation.
4. Identify various stages of land revenue assessment in its most elaborate form.
5. What was Ain-i-Dahsala? How did it function?
6. Name some of the important land revenue officials with their specific functions at the paragona and village levels.
7. What was a Karkhana? How did it function?
8. Name five leading mercantile communities of medieval India.

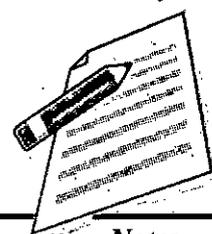
## CLASS-12

### History



#### Notes

9. Who was a Sarraf? What role did he play?
10. What do you understand by the term Hundi? How did it facilitate trade and commerce?
11. Briefly comment on the role of landed intermediaries in revenue collection.
12. Comment briefly on the means of Irrigation during the medieval India.
13. Briefly comment on organization of artisanal production during the medieval period.
14. Discuss in brief, local, regional and inter-regional trade of medieval India.
15. Comment on the currency system of medieval India.



Notes

# 5 CULTURAL DEVELOPMENTS IN MEDIEVAL INDIA

## Introduction

- The coming of the Turks inaugurated a new era in the history of Indian architecture, the Turks brought with them architectural ideas developed in Persia, Arabia and Central Asia.
- They came into contact with the traditions that had already been developed in India. The interaction of these two traditions resulted in a new synthesis of architectural styles. The rulers of the Sultanate were great patrons of architecture and under them the process of synthesis started.
- It continued with many regional variations in the different kingdoms. During the Mughal period the flowering of this synthesis took place and some of the greatest monuments of India were built. Based on the interaction of the two traditions a unique Indian style of architecture was developed in this period.
- One of the greatest contributions of the Muslim rulers was in the domain of architecture. The spirit of synthesis which manifested itself in various other spheres was best expressed in the field of architecture.
- According to Prof. H.K. Sherwani, "Once there was contact between the Perso-Turks and the Hindus, first on the battlefield and then in the bazars of cities, they could not but be impregnated by each other in their culture and their ideals which are so visibly enshriaked in medieval architecture, art and literature."
- For a proper understanding of the architecture of this period, it would be desirable to have an idea about the characteristics of the Muslim architectures as well as the Hindu architectures the Muslim had evolved a architecture which was conditioned by the learning characteristics of Muslim mentality, practical needs of their religion and worship and the geography of their region.
- The salient features of the Muslim architecture were massive and extensive buildings aspiring domes, tall minarets, lofty portals, open courtyards, huge walls all bereft of sculpture. The Hindu architecture on the one hand was characterised by vastness, stability, majesty, magnificence, sublimity, and infinite richness.
- The Hindus extensively decorated their buildings with beautiful flowers, leaves and various deities. When these two diverse cultures and architecture came into contact with each other, a new architecture came into existence which has been described as Indo-Muslim architecture. This architecture was quite different from other architectures prevailing in India like these of Jaunpur, Bengal, Bijapur. Gujarat etc.



**Factors Responsible for the Blending:**

**The factors responsible for the blending of the fusion of the two cultures can be summed up as follows:**

The Muslim rulers who came to India were essentially military adventurers and did not bring any craftsmen or sculptures with them. They had, therefore, to depend on the local craftsmen for the construction of their buildings. The Indian masons who possessed sufficient experience executed these buildings in their own manner and unconsciously introduced Hindu architectural designs in the Muslim buildings.

1. The early Muslim rulers constructed their palaces, mosques and other buildings out of the materials acquired from demolition of Hindu temples and other buildings. A large number of mosques of this period were constructed by destroying certain portions of Hindu temples and making the necessary changes in the buildings according to the Islamic requirements. The Muslim rulers, particularly dismantled the Sikhars and roofs and erected domes and lofty minars.
2. In addition, the spirit of toleration and harmony was also to a large extent responsible for the synthesis of the two architectures.

**Difference between Hindu and Muslim Architecture:**

1. For a proper understanding of the Indo-Islamic architecture, which was involved as a result of the synthesis of the Hindu and Islamic architecture, it is desirable to have an idea about these two systems of architecture. The Hindu art was decorative and gorgeous, while the Islamic art was characterised by simplicity.
2. The Hindu art was decorative which meant that they used rows of pillars and long beams to span the spaces. The Muslim art was arcuate, which means they used arches to bridge the spaces and erected graceful domes. Another outstanding feature of the Hindu architecture was its solidity and beauty. The Hindu temples had lofty shikhars.
3. The Hindu architecture possessed infinite richness and variety of sculpture. They conveyed meaning by iconography and carved figures on the buildings. Usually their monuments were enriched with rich idols of divinities.
4. In short, the Hindu buildings possessed richness of ornaments and variety of moulding. The Muslim buildings on the other hand were simple and spacious, their walls were plain and smooth faced. As Muslims were iconoclast, they did not represent any figures on the walls for the ornamentation of the walls. They only used colours and other ingenious geometric patterns.

**Indo-Islamic Architecture:**

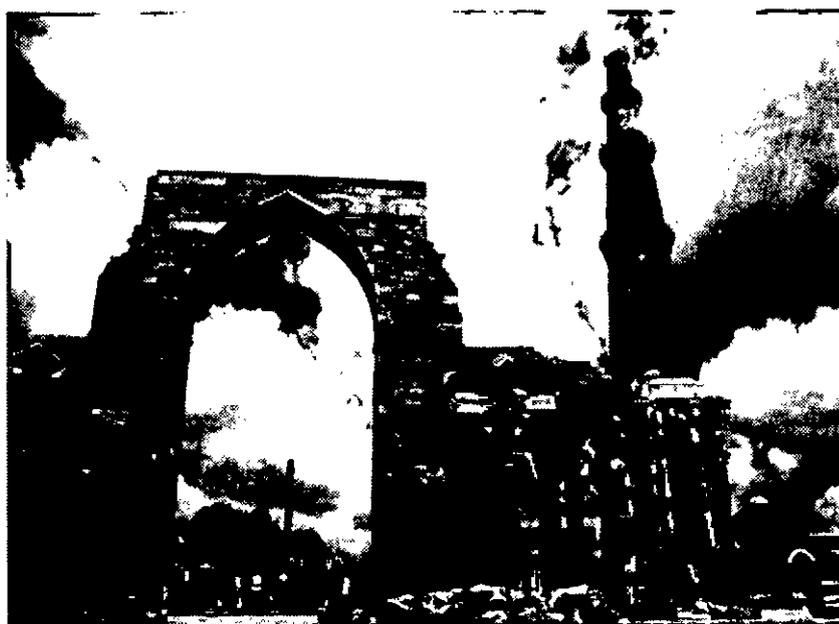
- Though the Hindu and the Muslim architecture possessed the distinct features of their own, the mingling of the two led to the rise of a new school of architecture sometimes designated as "Indo-Islamic architecture".



- Certain scholars have described it as “Indo Saracenic” or “Pathan”. However, scholars like Sir John Marshall and Dr. R.C. Majumdar hold that the Indo-Islamic art was neither merely a local variety of Islamic art nor a modified art of Hindu architecture.
- It represented a blend of Brahmanical, Buddhist and Jain styles with those of western and central Asia and northern African styles which the Muslims brought with them to India. It is very difficult to ascertain how much this architecture owed to the Hindu style and how much to the Islamic system.
- The historians have not been able to arrive at any agreed conclusion whether the Hindu art or the Muslim art dominated in this synthesis. While Prof. Havell holds that the Hindu influence was abundant and rich in the medieval art. Ferguson and Smith hold the view that the Hindu influence was negative.
- Sir John Marshall has best brought out the influence of the two architectures in these words, “Indo-Islamic architecture derives its character from both sources though not always in equal degree.” He further says that the Muslim art is indebted to Hindu art for its grace and strength.

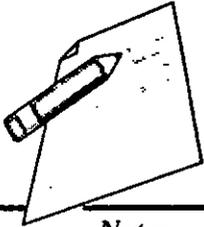
### Delhi style of architecture:

- Though in the beginning the Muslim architecture was light and graceful, in course of time it became heavy and solid. The Muslim buildings erected during the times of Qutb-ud-Din Aibak are an example of this type of architecture. This style was used in Delhi and in its vicinity and that is why it is also known as “**Delhi style of architecture**”.
- The first famous building built by Qutb-ud-Din was the famous Quwwat-ul- Islam mosque at Qila-i-Rai Pithaura in Delhi, which was completed in 1199 A.D. It was completed on the plinth of Hindu temple out of the materials of 27 Hindu and Jain shrines which were demolished by the invaders.



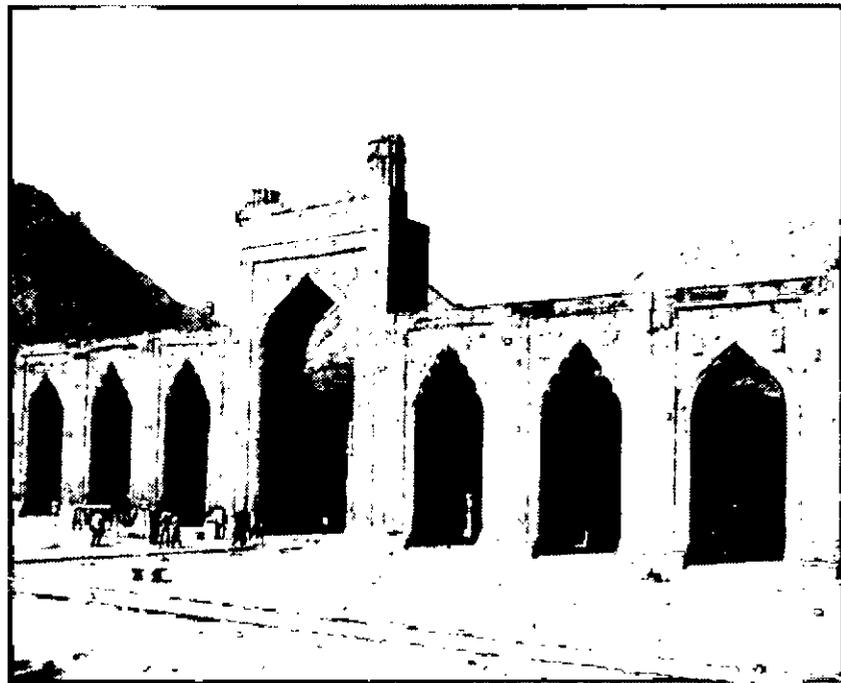
## CLASS-12

### History



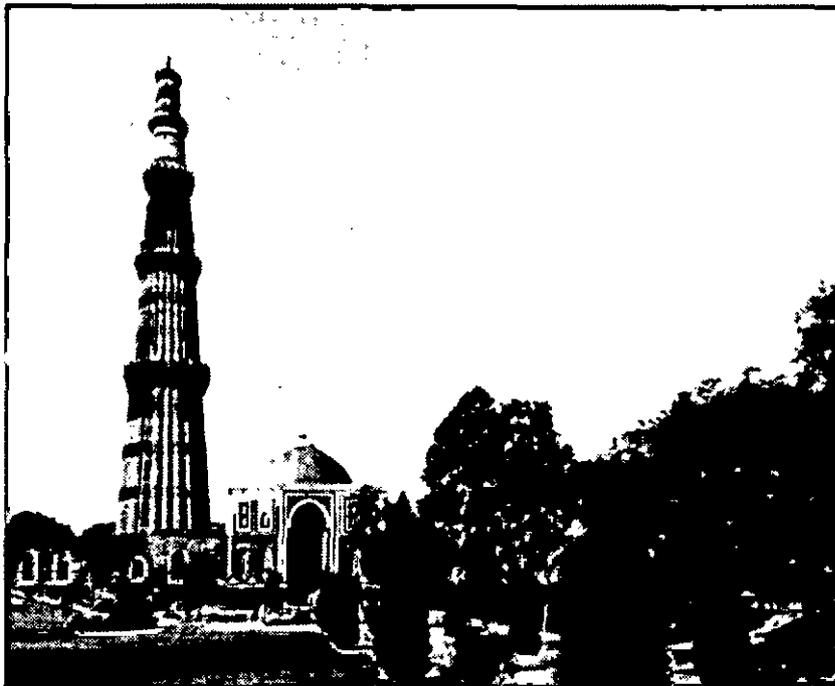
Notes

- The major part of this mosque was retained in original with some modification which were ended to make it a “Muslim House of prayer”. The images and carving were either defaced or concealed. Certain Muslim designs and ornaments and calligraphic reproduction from the Quranic texts are other features of this monuments.
- The subsequent Sultans made many additions and modifications to this mosque. For example, Iltutmish enlarged the Quadrangle and made it almost double in size. The additions made by him were more Islamic than Indian. Similarly, Ala-ud-Din Khilji added a prayer Chamber to the mosque, and started the construction of a minar, a rival to the Qutab Minar, but could not complete the project due to his death,
- **Dhai Din Ka Jhompara** at Ajmer built by Qutb-ud-Din Aibak in 1200 A.D is another building of this style. It was also built with the material of demolished temples and is more spacious and dignified than Quwwat-ul-Islam mosque at Rai Pithaura, Delhi. This Jhompara was a Sanskrit college and a Jain temple before its conversion.



- The legend that it was built in two and half days is a myth and such a magnificent building could not have been built in such a short period. Prof. S.K. Saraswati says, “Magnificent as it was it is a perfect example of mathematical precision and technic call skill; but there are many features in it that sufficiently betray a certain limitation on the part of the designer in respect of imagination as well as of artistic vision; on no account can it be regarded as an artistic triumph.”

Another important building which was originally intended to be a place for Muazzin (to call the faithful to the prayer) and popularly known as **Qutab Minar** was started by Qutab-ud-Din Aibak on behalf of Mohammad of Ghur.

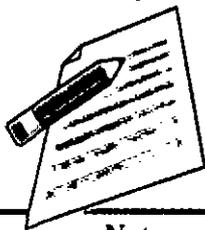


However, he completed only one storey and the building was completed by Iltutmish. Subsequently, Firoze Tughlaq also made certain modifications. Sikander Lodi is also said to have carried out some repairs in the upper storeys. The Minar is nearly 238 feet high.

- Each of the five storeys, “is surmounted by a projecting gallery encircling the tower, supported by large stone brackets, decorated with lovely comb-work, the finish and elaboration of which is not surpassed by the base and twenty yards at the top. Inside there is a circular staircase. It is tapering upward in convex fluting, made solid and earthbound by four circular balconies and blunt peak. The Qutab Minar is one of the highest stone towers in the world.”
- Some scholars are of the opinion that Qutab Minar is of Hindu origin and the Muslims only re-carved on its outer surface. This view seems to be based on the fact that certain Devnagari inscriptions are present on the tower.
- It is probable that the stones bearing these inscriptions might have come from certain other Hindu places. Sir John Marshall does not agree with this view and holds that, “the whole conception of the minar and almost every detail of its construction and decoration is essentially Islamic. Towers of this kind are unknown to the Indians, but to the Muhammedans they had long been familiar, whether as ma’zinas attached to mosques or as free-standing towers like those at Ghazni”.
- Percy Brown says that the Qutab Minar “as a whole is a most impressive conception, the vivid colour of its red sandstone, the changing texture of its fluted storeys with their overlay of inscriptional bands, the contrast between the alternating spaces of plain masonry and rich carving, the shimmer of the shadows under the balconies, all combine to produce an effect of marked vitality.”
- According to Will Durant, “The Qutab Minar exemplifies the transition. It was

## CLASS-12

### History



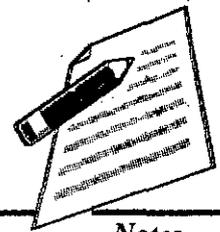
Notes

part of a mosque begun at old Delhi by Qutbuddin Aibak; it commemorated the victories of that bloody Sultan over the Hindus, and twenty seven Hindu temples were dismembered to provide material for the mosque and the tower." It was intended for the muazzin and also it was to serve the purpose of memorial of the conqueror's triumph.

- According to an inscription carved on its surface, this grand tower was raised to cast "the shadow of God over the East and over the West." Prof Vincent Smith also says, "All things considered, there is no reason to doubt the statement that the Qutab Minar was designed by a Muhammedan architect and built by Hindu craftsmen."
- Another prominent building of this period is the **tomb at Mulkapur** about three miles from Qutab Minar. This mausoleum of Iltutmish's eldest son, Nasir-ud-Din Mahmud, called Sultan Ghari was built by Iltutmish and decoration is done purely in Hindu style.
- Though arches and domes have been used prominently but they seem to have been built on the Hindu corbel principle. Yet another notable building of the early Sultanate period is the tomb of Iltutmish built of red stone.
- This is a grey Quartzite. Though this building has certain Hindu decorative features. It is a beautiful example of nearly Persian art. The tomb bears Saracenic, arabesques and Quranic inscriptions and the walls are sumptuously sculptured. It is perhaps the first important monument in which use of squinch arches has been made.
- Thus we find that from the times of Iltutmish there was a marked increase in the Islamic elements in the construction of buildings. The other important building constructed by Iltutmish are Bauzi-Shamsi, Shamri-Idgah and the Jami- Masjid.
- There was a comparative lull in the building activities for some time after the death of Iltutmish. This was probably due to the political confusion prevailing in the country. The only building which came up during this period was tomb of Balban situated in South East of Qila-i-Rai Pithaura which is now in ruins. The chief significance of this building is that its arches are built on the pattern of radiating voussoirs.

### Bhakti Movement

An important landmark in the cultural history of medieval India was the silent revolution in society brought about by a galaxy of socio-religious reformers, a revolution known as the Bhakti Movement. This movement was responsible for many rites and rituals associated with the worship of God by Hindus, Muslims and Sikhs of Indian subcontinent. For example, Kirtan at a Hindu Temple, Qawaali at a Dargah (by Muslims), and singing of Gurbani at a Gurdwara are all derived from the Bhakti movement of medieval India (800-1700). The leader of this Hindu revivalist movement was Shankaracharya, a great thinker and a distinguished philosopher. And this movement was propounded by Chaitanya Mahaprabhu, Namadeva, Tukaram, Jayadeva. The movement's major achievement was its abolition of idol worship.



The leader of the bhakti movement focusing on the Lord as Rama was Ramananda. Very little is known about him, but he is believed to have lived in the first half of the 15th century. He taught that Lord Rama is the supreme Lord, and that salvation could be attained only through love for and devotion to him, and through the repetition of his sacred name.

Chaitanya Mahaprabhu was an ascetic Hindu monk and social reformer in 16th century Bengal. A great proponent of loving devotion for God, bhakti yoga, Chaitanya worshiped the Lord in the form of Krishna.

Sri Ramanuja Acharya was an Indian philosopher and is recognized as the most important saint of Sri Vaishnavism. Ramananda brought to North India what Ramanuja did in South India. He raised his voice against the increasing formalism of the orthodox cult and founded a new school of Vaishnavism based on the gospel of love and devotion. His most outstanding contribution is the abolition of distinctions of caste among his followers.

Followers of Bhakti movement in 12th and 13th Century included saints such as Bhagat Namdev, and Saint Kabir Das, who insisted on the devotional singing of praises of lord through their own compositions.

Guru Nanak, the first Sikh Guru and founder of the Sikhism, too was a Nirguna Bhakti Saint and social reformer. He was opposed to all distinctions of caste as well as the religious rivalries and rituals. He preached the unity of God and condemned formalism and ritualism of both Islam and Hinduism. Guru Nanak's gospel was for all men. He proclaimed their equality in all respects.

The sixteenth and seventeenth centuries continued to witness the rise of many religious reformers. The exponent of the Rama cult and the Krishna cult among the Vaishnavas branched off into a number of sects and creeds. The leading light of the Rama cult was saint-poet Tulsidas. He was a very great scholar and had made a profound study of Indian philosophy and literature. His great poem, 'Ramacharitamansa', popularly called Tulsi-krita Ramayana is very popular among the Hindu devotees. He set before the people the image of Sri Rama as all virtuous, all powerful, the Lord of the World, and the very embodiment of the Supreme Reality (Parabrahma).

The followers of the Krishna cult founded the Radha Ballabhi sect under Hari Vamsa in 1585 A.D. Sur Das wrote 'Sursagar' in Brajhasha, which is full of verses of the charm of Lord Krishna and his beloved Radha.

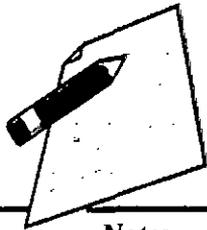
### Sufism

The terms Sufi, Wali, Darvesh and Faqir are used for Muslim saints who attempted to achieve development of their intuitive faculties through ascetic exercises, contemplation, renunciation and self-denial. By the 12th century A.D., Sufism had become a universal aspect of Islamic social life as its influence extended over almost the entire Muslim community.

Sufism represents the inward or esoteric side of Islam or the mystical dimension

## CLASS-12

### History



Notes

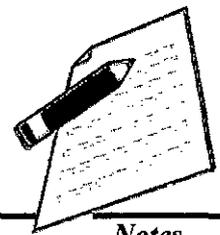
of Muslim religion. However, the Sufi saints transcending all religious and communal distinctions, worked for promoting the interest of humanity at large. The Sufis were a class of philosophers remarkable for their religious catholicity. Sufis regarded God as the supreme beauty and believed that one must admire it, take delight in His thought and concentrate his attention on Him only. They believed that God is 'Mashuq' and Sufis are the 'Ashiqs'.

Sufism crystallized itself into various 'Silsilahs' or orders. The 4 most popular among these were Chistis, Suhrawardis, Qadiriyaahs and Naqshbandis.

Sufism took roots in both rural and urban areas and exercised a deep social, political and cultural influence on the masses. It rebelled against all forms of religious formalism, orthodoxy, falsehood and hypocrisy and endeavoured to create a new world order in which spiritual bliss was the only and the ultimate goal. At a time when struggle for political power was the prevailing madness, the Sufi saints reminded men of their moral obligations. To a world torn by strife and conflict they tried to bring peace and harmony. The most important contribution of Sufism is that it helped to blunt the edge of Hindu-Muslim prejudices by forging the feelings of solidarity and brotherhood between these two religious communities.

### SIKHISM

The teachings and philosophy of Guru Nanak form an important part of Indian philosophical thought. His philosophy consists of three basic elements: a leading charismatic personality (the Guru), ideology (Shabad) and Organization (Sangat). Nanak evaluated and criticized the prevailing religious beliefs and attempted to establish a true religion, which could lead to salvation. He repudiated idol worship and did not favour pilgrimage nor accept the theory of incarnation. He condemned formalism and ritualism. He laid emphasis on having a true Guru for revelation. He advised people to follow the principles of conduct and worship: sach (truth), halal (lawful earning), khair (wishing well of others), niyat (right intention) and service to the lord. He denounced the caste system and the inequality it caused. He argued that the caste and honour should be judged by the acts or the deeds of individuals. He laid stress on concepts of justice, righteousness and liberty. His verses mainly consist of two basic concepts, Sach (truth) and Nam (name). The bases of the divine expression for him were formed by, the Sabad (the word), Guru (the divine precept) and Hukam (the divine order). He introduced the concept of Langar (a community kitchen). Guru Nanak identifies himself with the people or the ruled. Though the Sikh guru's stressed on equality the social differentiation among the followers continued. It was only towards the end of the 17th century that Guru Gobind Singh reasserted the idea of equality. In 1699 Guru Gobind Singh attempted to resolve the differences among the various Sikh groups and created the Khalsa. This institution removed the masands as intermediaries. Thereafter every Sikh was to have a direct link with the Guru. To create a sense of unity among the Sikhs the Guru started some practices which were to be followed by Sikhs. These were initiation through the baptism of the double edged sword, wearing uncut hair, carrying arms, adopting the epithet



Singh as part of the name. The idea of Guru Panth was another institutional idea that emerged during this period. It sanctified the collective authority of the Khalsa Panth, which equated the Panth with the Guru. Guru Nanak in his last days had nominated a successor and paid homage to him, this gave rise to the idea that the Guru and the Sikh were interchangeable. This created a problem for the institution of the Sangat (that was a collective body of the Sikhs) in which God was said to be present. When Guru Gobind Singh created the Khalsa he chose the panjpiyare (the five beloved) and requested them to administer the pahul (amritchakha) to him. With this the difference between the Guru and the Khalsa was symbolically removed. Guru Gobind Singh is believed to have said that the Khalsa is his own roop (form). Guru Nanak was from the Khatri mercantile caste whereas his followers were mostly rural Jats. It was Guru Gobind Singh who inaugurated the Khalsa among the Sikhs. Guru Arjan compiled the Guru Granth Sahib. After the death of Guru Gobind Singh the tenth Guru the tradition of guru ended. It was believed that the spirit of the guru did not pass onto any successor but instead remained within "Shri Gurugranth Sahib".

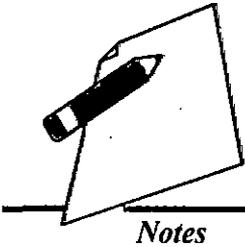
## LITERATURE AND LANGUAGES

### Sanskrit literature

The medieval period witnessed the growth of a rich corpus of literature that accompanied the development of new languages. The conventional view among historians was that the patronage of the Sanskrit language had declined because the establishment of the Delhi Sultanate led to the patronage of Persian. But this period witnessed the growth of a rich corpus of Sanskrit literature. This period is marked with composition of poetical works called the Kavya (poetical narrative) and the texts that codified laws called the Dhramashastras. During the first half of the medieval period Sanskrit received patronage from the numerous smaller political establishments in central and south India. In western India Hemachandra Suri was an important Jain scholar who composed works in Sanskrit, as was Chaitanya. There were also many dramas written during this period. A new style of writing called the champu also emerged during this period. It was a form that mixed both prose and poetry. Among the Sanskrit works that were written with the patronage of the Rajput kings were their family histories like the Prithvirajavijaya and the Hammirmahakavya. Among the historical poems of the period was the Rajavinoda that was a biography of Sultan Mahmud Begarha of Gujarat written by his court poet, Udayaraja. Another important work was Kalhan's Rajtarangini, which presented a history of the kings of Kashmir. It was written in the 12th century A.D. The second Rajtaranginni was written by Jonaraja who wrote the history of the kings of Kashmir from Jayasimha to Sultan ZainulAbidin and the third was written by Srivara who wrote the history of the region till 1486. Apart from these there were the prabandhas which were semi historical texts written during the period. After the 15th century the patronage of the Sanskrit language was maintained in the southern courts of the rulers of Vijayanagar, Nayakas of Tanjor and the chiefs of Travancore and Cochin. The various genres of

## CLASS-12

### History



Notes

Sanskrit literature like Mahakavyas, Slesh Kavyas, Champu Kavyas, Natakas and the historical Kavyas continued. Among the important writers of this period were GovindaDikshita (Sahitya Sudha and Sangitsudhanidhi being among his important works); AppayaDikshita (in the court of the Nayaka ruler of Vellore); Nilanatha Dikshit (who was a minister in the court of the Nayaka of Madurai); Chakrakavi (who was patronized by the rulers of Kozhikode). The historical Kavyas gave a glimpse not just of the exploits of the various rulers but also a glimpse of the social perception of the writers. Some of the Mughals like Dara Shukoh also came to be mentioned in these Kavyas. The Mughal prince is also credited with the composition of a prasasti in honour of Nrisimha Sarasvati of Benaras. There were also a few works composed in the courts of the rulers of Bijapur and Golconda, but Sanskrit literature during this period began to decline.

### Persian literature

With the establishment of the Delhi sultanate a new language and literary style was introduced into the sub-continent. The development of Persian literature in the sub-continent entered a new era in the writings of Amir Khusrau. He was a poet born in a family of Turkish immigrants and began as a poet in the reign of Sultan Balban. He was a disciple of Nizamuddin Auliya and was patronized in the courts of JalaluddinKhalji, AlauddinKhalji and Ghiyasuddin Tughluq. He is said to have composed ninety-nine works on different themes and numerous verses of poetry. His poetry was written in the different forms of lyric, ode, epic and elegy. His writing style represents the first instance of Persian styles being composed in the Indian context. This came to be known as the Sabaq-i-Hindi (the Indian style). Among the important works composed by him are, Mutla-ul-Anwar, Shirin Khusrau, Laila Majnun and Ayina-I-Sikandari, these works were dedicated to AlauddinKhalji. Among his five Diwans (Ghazals) are Tuhfat-us-Sigar, BaqiyaNaqiya and Nihayat-ul-Kamal. He also wrote masnavis (narrative poems), which have been of great historical and literary value. Among these are the Qiran-us Sa'dain, Miftah-ul Futuh (dealing with the military success of JalauddinKhalji), Tughluq Nama (describing Ghiyasuddin Tughluq's rise to power) and the Khazain-ul Futuh (giving an account of AlauddinKhalji's conquest of the South). Among the other important Persian poets was Shaikh Najmuddin Hasan who was also one of the poets in the court of AlauddinKhalji. His ghazals earned him the title, S'aid of Hindustan. The court chronicles were an important feature of the literature during the period of the Delhi Sultanate. Some important of these were, the Tabaqat-I-Nasiri by Minaj-us Siraj, Futuh-us Salatin by Isami and the Futuhat-I Firozshahi by Feroz Shah Tughluq. Ziauddin Barani made the most important contribution to Persian literature during this period. The Tarikh-I Firozshahi and the Fatwa-I Jahandari are his important works. The Sufi literature of the period developed a new form called the malfuzat that was in the form of a dialogue of the Sufi saints. The most famous of these was the Fawaid-ul Fu'ad written by Amir Hassan Sijzi containing the anecdotes of the Shaikh Nizamuddin Auliya and Khair-ul-Majalis containing the anecdotes of Sheik Nasiruddin Mahmud. During this period



there were many works that were translated into Persian. The Tuti Nama (book of the parrot) by Zia Nakshabi was the first Persian translation of Sanskrit stories. The Mahabharatha and the Rajtarangini were also translated into Persian during this period. The number of translations of Sanskrit works into Persian grew during the reigns of Feroz Tughluq and Sikandar Lodi. Like that of the sultanate, Persian also continued as the official language of the Mughal court. The Mughal rulers and princes also maintained a tradition of writing. The first Mughal emperor Babur, himself a literary figure, wrote his memoirs in Turkish which was subsequently translated into Persian by Abdur Rahim Khan Khanan. Humayun composed a Persian diwan. Prince Dara Shukoh wrote a biographical account of the Sufi saint Miya Mir and his disciples in the SakinatulAuliya. He also wrote the Majm'aul Bahrain (Mingling of two Oceans). There was a new genre of Persian literature known as the Sabaq-i-Hindi (the Indian style) created during this period by the Persian poets visiting and living in the sub continent. Writers like Faizi, Urfi, Talib, Ghani Kashmiri and Bedil were among those who benefited from the patronage they received from the Mughals. Among the important works of Faizi was Tabashir al Sabh. He also authored many translations of Hindu religious books. Abdur Rahim Khan Khana a talented scholar and poet lived during the reign of Akbar and Jahangir. Akbar patronized great scholar historian Abul Fazl. He is said to have maintained a library of more than four thousand books. He is known for the patronage he extended to many writers of the period. The poets Ali Quli Salem and Abu Talib Kalim were important poets during the reign of Shah Jahan. The latter is said to have authored the Padshahnama. Persian literature in the south received patronage from the Adil Shahi rulers of Bijapur, here Malik Qummi and Mulla Zuhuri were regarded as important Persian poets. The Qutab Shahis of Golconda patronized poets like Muhammad Hussain Tabrezi. The development of Persian literature in the Mughal court played an important role and influenced the development and growth of regional literature. Languages like Punjabi, Pushtu, Sindhi and Kashmiri were strongly influenced by Persian.

### Hindi and Urdu

Regional dialects like Brajbhasa, Haryanvi and other dialects spoken in regions around Delhi and Punjab influenced the development of Urdu during its formative stage. The basic structure of the language consisted of Khari Boli (a mixture of various dialects spoken in the region mentioned above). The language adopted the Persian script and literary tradition. The word Urdu is of Turkish origin referring to an army or camp. It seems to have been a language that emerged from the dialect spoken in the Turkish camp between officials and the soldiers. Hindivi is said to be the language out of which Urdu and Hindi eventually developed. The works of Amir Khusrau are regarded to have laid the foundations of this language. The use of this language in the Deccan from the 14th century onwards led to a literary speech called the Dakhni. The major centres of this language were Gujarat, Bijapur, Golconda, Bidar and Aurangabad. The oldest writer of this tradition was Sayyid Banda Nawaz Gesudaraz who was an important Sufi in the Bahmani kingdom. The sultan of Bijapur, Ibrahim Adil Shah



He himself was a great patron and author of a book on music in the Dakhni language. Hindi evolved during the Apabhraṅsa stage between the 7th – 8th centuries and the 14th century. It was characterized as Veergatha Kala (age of heroic poetry) or the Adi Kala (early Period). The various Rajput rulers patronized these poems written in the rajasthani dialect of Hindi and that glorified chivalry and bravery. Among the famous works are the PrithvirajaRaso of Chand Bardai, and other poems like the VisaldevaRaso and HammirRaso. The authenticity of many of these works is doubted because of the various interpolations made to the original draft. There are other works of Buddhists and Jains that can be ascribed to this period. The development of the Hindi language underwent another transformation during the 14th and the 15th centuries with the increasing use of the language in expressing Bhakti traditions and ideas. Kabir adopted a style called the ultabasi, which consisted of paradoxes and enigmas. While bhakti saints like Tulsidas used the Awadhi dialect of Hindi others like Mira Bai used the Marwari dialect of Rajasthan and Surdas used Braj bhasha. The Sufi saints also used the development of the new dialects as a medium to reach out to a larger audience. While the Chishti saints used Hindi while composing and singing their devotional music.

### **Asamese and Oriya**

The 13th century works of Hema Sarasvati Prahlaḍacharita and Hara Gauri Samyada are regarded as the first works in Assamese. The literature in Assam also developed in response to the bhakti movement. Shankaradeva who introduced Vaisnavism in Assam also helped stimulate the growth of Assamese poetry. His disciple, Madhavadas wrote the Bhakti-ratnvali dealing with aspects of bhakti and the Baragitas that depicted the life of Krishna in Vrindavan. There were also translations of the Puranas into Assamese. In Orissa the works of Saraladasa are regarded as the first works of Oriya literature. There were numerous kavyas composed on Puranic themes by Madhusudana, Bhima and Sasasiva. The Rasa Kallol written during this period also deals on the theme of the love between Radha and Krishna. Other important works are the Ushabhilasa of SisusankaraDasa and the Rukminibibha of Kartik Dasa. The works of Upendra Bhanja (1670–1720) were important as they ushered a new era of Oriya literature in the succeeding period.

### **Architecture in Medieval period in India**

#### **The architecture of the Delhi Sultanate**

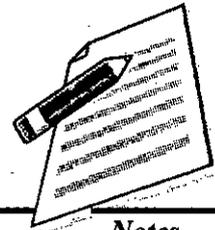
The arch and dome were new architectural additions.

Using lime-mortar in building and residential design altered building techniques.

True arch construction was a significant feature of the period architectural style.

A four-centered arch design was introduced in their buildings by the Tughluqs in the 14th century.

Stone has been used abundantly in the masonry work of this period.



The material for plastering buildings was **gypsum**.

Lime-plaster was reserved for areas to be protected against water leakage as in walls, canals, and drains.

In the later period, gypsum mortar became popular in buildings.

Monuments like the **Quwwatul Islam mosque** (1198), **Qutab Minar** (1199–1235), **Adhai Din Ka Jhonpra** (1200) and **Iltutmish's tomb** represent the early forms of **Indo-Islamic architecture**.

The early buildings show signs of being worked upon by local craftsmen while the later buildings show the development or the maturing of the Indo-Islamic style.

In these monuments, one can see the dome's gradual creation and true arch.

The closest examples are Iltutmish (1233–34) and Balban (1287–88).

The Qutub Complex **Alai Darwaza** (1305) and the **Nizamuddin JamatKhana Masjid** (1325) are examples of the **Khalji era**.

The new architectural style of the Tughluq period:

- the stone rubble was used as the principal building material
- the battering of walls and bastions
- the four-centered arch
- pointed dome
- an octagonal plan of tomb building.
- the "batter" or sloping walls

### In eastern India:

There was the development of two distinctive schools in Bengal and in Jaunpur.

These schools introduced two important features.

The first was the 'drop arch', which had a span greater than its radius and centers at the import level.

The second was the method of raising the roof in a system of arched bays where small domes supported by diagonally arranged brick pendentives that helped transition from a square to a circular base.

The best examples of Jaunpur's architectural styles are the mosques.

The styles here closely resemble the Tughlaq style.

Using arch and beam is notable in this style.

### In western India:

Regional architectural styles developed in Gujarat in the 14th century.

Large-scale use of demolished temple building material.

There is a modern style in which the mosque architecture copied the temple architectural imprint.

In central India, the development of new art forms is visible in the Malwa region; Dhar and Mandu cities illustrate this style.

*Notes*

Another important region that developed its distinctive style was the Deccan where the Bahmani kingdom created a very different architectural style as compared to the northern architectural forms.

The Deccan style developed with the fusion of the Tughlaq style from the north and the Iranian style.

The architectural style growth here correlates with the move of the capital of the kingdom from Gulbarga (1347) to Bidar (1425) and finally to Golconda (1512).

During Gulbarga's first step, the architectural style represents a distinctive Islamic architecture that followed the Tughlaq style.

In the second phase, the Iranian style of architecture is adapted, followed by a shift in a dome shape and the use of colored tiles, wall paintings.

Vijayanagara art was another significant regional creation in the Deccan.

The distinctive style is best demonstrated using Hampi's architectural forms.

The city also had an extensive network of waterworks and public buildings, such as the elephant stables and the Lotus Mahal, besides palaces and temples.

The distinctive characteristics of this style are architectural and decorative use of pillars.

The shrines on Hemakuta hill, Virupaksha temple, and the Hazara Rama temple are examples of Vijayanagara temple architecture.

The Architecture of the Mughal Empire

The Mughal Emperor Akbar initiated the grand projects that symbolize this period.

Among the early structures of this period are the two mosques built by Babur at Sambhal and Panipat in 1526.

Babur also built gardens at Dholpur and at Agra at Ram Bagh and Zahra Bagh.

Two mosques belong to the reign of the second Mughal emperor Humayun, one at Agra and the other at Hissar.

Mughal architecture's grandness started with the building of the Tomb of Humayun and its creation by Persian Mirak Mirza Ghiyas.

This tomb is the earliest specimen of a garden enclosure and is raised on an arcaded sandstone platform.

The Jahangir Mahal is a blend of Hindu and Islamic constructions.

Mughal architecture under Akbar entered a new phase with Fatehpur Sikri's building.

This town-palace was constructed from 1571 to 1585 entirely of red sandstone.

The important buildings of the reigns of Jahangir include the Tomb of Akbar at Sikandara and the tomb of ItmadUdDaula.

Among the important monuments of the reign of Shah Jahan are the Lal Qila (in Delhi), the Moti Masjid (at Agra), the Jami Masjid in Delhi and the Taj Mahal (at Agra).

The Taj Mahal is the grandest project of Shahjahan.

The Taj construction began in 1632 and ended in 1643.

Major examples of Mughal architecture under Aurangzeb are the Moti Masjid at Lal Qila in Delhi, the Badshahi Masjid in Lahore and the mausoleum built for his wife Rabia udDauran at Aurangabad.

The Aurangabad mausoleum had been based on the Taj Mahal.

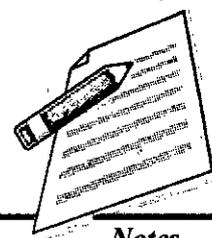
## SUMMARY

### Summary of the chapter

The medieval Indian culture represents the synthesis of Indian and Persian philosophy, literature art and architecture. In religious sphere Sufism and Bhakti tradition influenced each other. They provided an opportunity for understanding religious traditions of Hindus and Muslims at people's level. The emergence of Urdu as a new language is a best example of interaction and synthesis. The same is visible in the area of Music and Painting. In the field of architecture, the form, style and decoration take a lot from each other. The medieval period thus represents an important era of dramatic change in the world of religion and art in South Asia. The growing popularity of Sufism played an important role in the popular acceptability of Islam and in the course establishing unique Islamic tradition in the sub-continent.

The Bhakti movement played a similar role in the development of Hinduism. On one hand it challenged existing religious and social hierarchies and on the other it revived concepts like monotheism in mainstream Hindu tradition. Both the Sufi and Bhakti movements questioned the authority of the established clergy and the relevance of established religious rituals. Importantly while both emerged questioning established religious traditions, they eventually found themselves being integrated into established religious systems. Another important development during the medieval period was the growth in vernacular literature. Growing regional identities helped create new literary and art forms. The growth in regional languages like Bengali, Gujarati, Marathi and Telugu was a very significant development. The popularity of translations further widened readership and helped in the exchange of ideas. The exchange of ideas also ushered new development in music.

The use of the Sitar and new styles of music further enriched the medieval period. In the realm of art, one witnesses the development of new styles of painting associated with the patronage of the Mughal and the Rajput style. There was a change in the character and stylistic representation seen in earlier periods. The synthesis of the medieval period is best seen in the development of new architectural styles. The large number of forts, palaces, temples and Mosques that can be dated to this period are examples of the new styles. The use of decorative motifs and the adaptation of the dome are examples of the architectural traditions of this period.





Notes

## EXERCISE

Multiple choice Questions

1. The Kailasa temple is one of the largest rock-cut ancient Hindu temple located at Ellora was built by?

- A. Krishna Dev Rai                      B. Krishna I  
C. Nandivarman                         D. Rajendra Chola

Answer: B

2. Which Sanskrit poet wrote famous book GeetGovinda?

- A. Jayadeva                                B. Kalidas  
C. Panini                                     D. None of the above

Answer: A

3. Adilabad fort and the city of Jahanpanah was built by?

- A. Alauddin Khilji                        B. Ghiyasuddin Tughlaq  
C. Muhammad bin Tughluq             D. None of the above

Answer: A

4. What is the correct meaning of Khanqah?

- A. A form of music  
B. A form of veena  
C. The place where Sufi Mystics lived  
D. None of the above

Answer: C

5. Who among the following was first initiated disciple of Akbar's Din-i-ilahi?

- A. Todarmal                                B. Tansen  
C. Birbal                                     D. Mansingh

Answer: C

6. Quwwat-ul-Islam mosque was built by which ruler?

- A. Iltutmish  
B. Qutubuddin Aibak  
C. Muhammad bin Tughluq  
D. Aurangzeb

Answer: B

7. Gangaikonda Cholapuram was built during medieval India and was erected as the capital of the Cholas by?

- A. Rajendra Chola I                      B. Gajendra Chola  
C. Vikram Chola                         D. Rajendra Chola III

Answer: A

8. Who among the following was named as ZindaPir or Living Saint in Mughal period?

- A. Babur  
B. Akbar  
C. Jahangir  
D. Aurangzeb

Answer: D

9. Bishandas a famous portrait painter was resided in the court of?

- A. Babur  
B. Humayun  
C. Jahangir  
D. Aurangzeb

Answer: C

### Review Questions

1. Discuss some of the important aspects of Sufi teachings?
2. Name the Sufi Order founded by KhwajaBahauddin Naqshbandi – What were the important teachings of their Silsilah?
3. What were the similarities in the teachings of various Bhakti Saints?
4. What were the important developments in the Bhakti Movement in Bengal/ Maharashtra?
5. Highlight the important aspects of the teachings of Guru Nanak?
6. Highlight the development of new trends in Sanskrit literature during the medieval Period?
7. Who was Amir Khusrau? Highlight his contribution to the development of Persian literature?
8. What were the important features in the new painting styles that emerged under the Mughals?
9. Examine the important Architectural features and style of the Sultanate period?

**CLASS-12**

*History*



*Notes*



## 1

ESTABLISHMENT OF BRITISH  
RULE IN INDIA TILL 1857**Objective of the Module**

This module describes the advent of the British and establishment of British in India. The module is designed to promote a critical approach towards the British policies which transformed a trading company into a sovereign power and to study the impact of modern western ideas on the Indian society which contributed to the social awakening and religious reform movements. It also highlights the cumulative effect of the British rule in the form of popular resistance movements culminating in the revolt of 1857

**Introduction****European trade in India:**

From time immemorial, India had trade relations with countries in the West.

This European trade was carried out by Arab merchants who bought things in India and sold these to European countries.

European merchants were trying to find out a route to India so that they could trade directly with the country.

This indirect trade came to an end with the discovery of a sea-route between Europe and India. Vasco da Gama of Portugal reached Calicut in 1498.

**The Portuguese Trade:**

The Portuguese established their headquarters in Goa, Daman and Diu on the western coast of India and established their monopoly over trade with India. The success of the Portuguese traders prompted other European countries to set up trading companies for trade with India and other parts of Asia and Africa. Thus, Holland, England, France and Denmark set up trading companies. With the arrival of other European companies, the Portuguese lost their predominance over Indian trade.

**The Dutch East India Company:**

The Dutch East India Company was more interested in the profitable spice trade with the islands of the East Indies. They were soon pushed out by the other European companies.



### The English East India Company:

In 1600, a company popularly known as the English East India Company was established by a small group of English merchants. Queen Elizabeth, by a charter, granted them the exclusive right to trade with the East. The East India Company set up its first factory at Surat. A factory, in those days, was not a place where goods were manufactured. It consisted of a warehouse, an office and residential quarters. They were so named as the Company officials, also called 'factors', resided there.

Madras became an important British trading settlement. In 1688, Bombay was transferred to the Company by King Charles II, who had received it as a dowry from the Portuguese at an annual rent of 10 pounds. The company also established trading centre at Fort William in Calcutta. By 1700 the East India Company had established three important factories in Madras, Bombay and Calcutta.



There was in Europe a demand for Indian goods such as indigo (a blue dye), saltpetre (used for gunpowder) and handloom textiles. Indian merchants flocked to the trading centres and the East India Company carried on profitable trade.

### The French East India Company:

The French East India Company, which was formed in 1664, established trade centres at Surat, Pondicherry near Madras, Chandernagar in Bengal and Mahe near Mysore. The French East India Company was founded by the French government and its factories depended on government support.



**The French  
Governor, Dupleix**

By the 18th century, the British and the French East India Companies had emerged as the two major European trading companies in India. So, a conflict between the two companies over trade and power was unavoidable. The French and the English were equally determined to monopolize the flourishing trade with India.

### **Anglo-French Rivalry:**

In Europe, the English and the French were rivals and fought several wars. This political conflict in Europe further aggravated their commercial rivalry for supremacy in India. The conflict between the two East India Companies occurred in the Carnatic region which lies along the Coromandal coast.

### **The First Carnatic War (1742-1748):**

In 1740 war broke out in Europe over the problem of succession to the Austrian throne. In this war France and England fought on opposite sides. Technically, therefore, the British and the French in India were also at war with each other.

### **Events:**

Dupleix, the French Governor in India, captured Madras. The English appealed to Anwar-ud-din, the Nawab of the Carnatic, to save Madras. The Nawab sent an army against the French. A small but disciplined and well-equipped French army completely defeated the large army of the Nawab.

### **Results:**

The War of Austrian Succession ended in 1748. Peace came to India as well. The treaty restored Madras to the English. Thus, ended the First Carnatic War without any territorial gain on either side. The war, however, had raised the prestige of the French. It had also demonstrated the superiority of western method of warfare over that of the Indian. Anwar-ud-din's huge army was defeated by a small French force.



## The Second Carnatic War:

The Second Carnatic War was the result of English and French interference in local politics with a view to making substantial gains. Dupleix had decided to use the army to establish French predominance in the Deccan.

### Causes:

In 1748, the rulers of both Hyderabad and Carnatic died. In Hyderabad, a bitter contest for throne ensued between Nasir Jang and Muzaffar Jang. In the Carnatic, Chanda Sahib contested the claim of Anwar-ud-din to the throne.

### Events:

Dupleix decided to enhance French power by taking sides in these conflicts between rival claimants. His objective was to set up puppet governments that would support the French against the British. He signed two secret treaties with Muzaffar Jang and Chanda Sahib, claimants to the thrones of Hyderabad and the Carnatic respectively.

With Dupleix's help, Muzaffar Jang ascended the throne of Hyderabad. Nasir Jang was killed. Dupleix was handsomely rewarded. A French force under Bussy was stationed in Hyderabad. After Muzaffar Jang's death, Salabat Jang was put on the throne. In return, Salabat Jang gave four districts in the Andhra region known as the Northern Sarkars to the French Company. In the Carnatic also, Chanda Sahib, with Dupleix's assistance, defeated and killed Anwar-ud-din and became the Nawab. Muhammad Ali, the son of Anwar-ud-din, escaped to Trichinopoly. Chanda Sahib rewarded the French with a grant of 80 villages.

The French had achieved tremendous success both in Hyderabad and the Carnatic. French candidates had been put on the thrones of both the places. In addition, the French had got jagirs, huge sums of money and the Northern Sarkars.

The success of Dupleix did not go unnoticed by the English. They decided to install Mohammad Ali on the throne of Arcot. Robert Clive attacked and captured Arcot, the capital of the Carnatic. In the war that followed, Chanda Sahib was defeated, captured and put to death. Mohammad Ali was installed as the ruler.

The French Government initiated peace negotiations. Dupleix was recalled. The Northern Sarkars was the only territorial gain that the French made after the Second Carnatic War.

The Second Carnatic War restored British prestige and established their control over the Carnatic.

## The Third Carnatic War:

### Causes:

In the year 1756, Seven Years War broke out in Europe. With the outbreak of hostilities between England and France in Europe, the Third Carnatic War started in India. The

*Notes*

French Government sent Count de Lally to replace Dupleix. Clive was replaced by Eyre Coote.

**Events:**

In order to strengthen himself, Lally recalled Bussy from Hyderabad. The English at once secured Northern Sarkars from the Nizam of Hyderabad. Lally was finally defeated by Sir Eyre Coote in the Battle of Wandiwash in 1760.

**Results:**

The war in India ended with the end of the war in Europe. The French possessions were restored by the treaty but they were not allowed to fortify them. The French dream of establishing an empire in India was shattered. The Northern Sarkars passed into the hands of the English. The English East India Company emerged as the strongest power in South India. They could now derive political and economic advantages without being challenged by any other foreign power.

**Reasons for English Success:**

1. The English East India Company was a private enterprise owned by British merchants capable of taking risks. The British Government did not interfere in the affairs of the Company. The French East India Company, on the other hand, was a Government concern. The French Government was not willing to finance the Company's heavy war expenses.
2. The English Company was financially much stronger than the French. After the conquest of Bengal, it had huge resources at its command. The French Company suffered from lack of resources.
3. The superior naval strength of the English contributed enormously to their success. A strong English navy helped the Company to bring reinforcement from home. Moreover, their supplies landed at their naval base in Bombay. The French naval base in distant Mauritius caused considerable delay and put them at a disadvantage.
4. The French generals quarrelled among themselves. But the English generals offered united resistance to the French. There was hardly any coordination between the French army and the navy.
5. The recall of Dupleix proved disastrous to the French. Possibly, he alone could have given the leadership which the French Company urgently needed.

**Rise of British Power in Bengal (Conquest of Bengal):**

Bengal was the first kingdom to be occupied by the British in India. It was the most fertile and the richest of India's provinces. The province was also well-known for its textiles, silk and saltpetre. The East India Company carried on profitable trade with this province. The enormous resources of Bengal came in handy for financing the British expansion.



In 1717, the Company had secured from the Mughal Emperor Farrukhsiyar a farman granting it the right to carry on trade in Bengal without paying any duty to the government. The employees of the Company, though permitted to carry on private trade, would have to pay taxes like the Indian merchants.

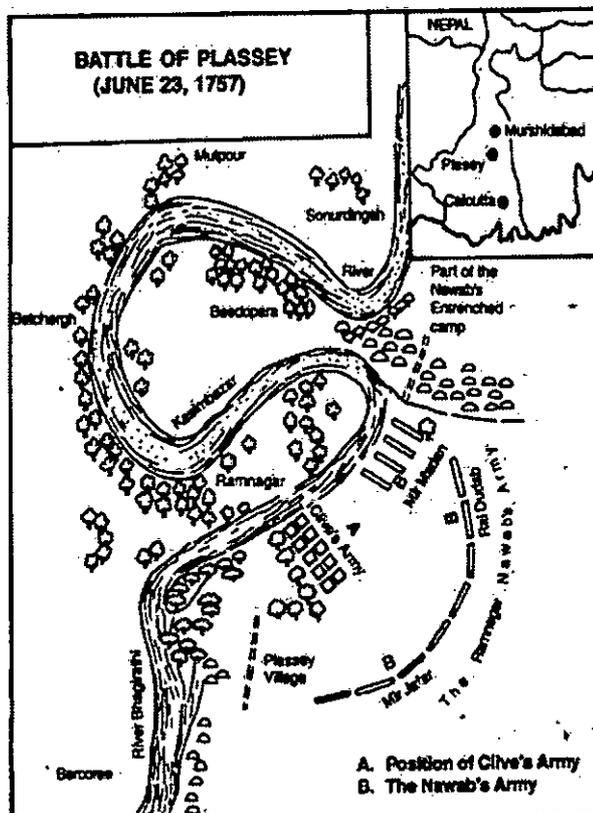
The farman was a perpetual source of conflict between the Company and the Nawab of Bengal. The Nawab lost revenue from trade. More importantly, he protested against the misuse of the dastak or permit by Company's servants who carried on private trade.

**The Battle of Plassey:**

In 1756 Siraj-ud-daula succeeded his grandfather Alivardi Khan as the Nawab of Bengal. The English victory in the Carnatic had already made Siraj-ud-daula apprehensive of the growing power of the East India Company. He wanted to curb their power.

Meanwhile, the English started fortifying Calcutta without obtaining permission from the Nawab. This amounted to ignoring his sovereign power. The infuriated Nawab marched to Calcutta and occupied Fort William in June 1756. Most of the English soldiers fled to Fulta.

Siraj-ud-daula after conquering Calcutta marched back to Murshidabad. Siraj's success, however, was short-lived. Robert Clive arrived with a strong military force and reconquered Calcutta at the beginning of 1757. He compelled the Nawab to concede all the demands of the English including the right to fortify Calcutta.



## CLASS-12

### History



#### Notes

The English, however, were not satisfied. They wanted to install a puppet Nawab on the throne of Bengal. Clive entered into a conspiracy with Mir Jafar, the commander of the Nawab's army, and others to overthrow Siraj-ud-daula. Mir Jafar would be made the Nawab of Bengal in return of a huge sum of money as reward to the Company.

The British now presented the Nawab with an impossible set of demands. Both sides realised that war was inevitable. The two armies met at the field of Plassey, just over 20 miles south of Murshidabad, on 23rd June 1757.

The fateful battle of Plassey was a battle only in name. The major part of the Nawab's army under Mir Jafar took no part in the fighting. The Nawab was forced to flee. But he was captured and put to death by Mir Jafar's son, Miran.

#### Results:

The Battle of Plassey made the English the virtual masters of Bengal. It placed the vast wealth of Bengal in the hands of the British. These resources helped them to win battles in the Carnatic. Mir Jafar was a puppet in the hands of the English. The victory in the battle of Plassey transformed a mere trading company into a political power. It paved the way for the establishment of British rule in India.

Mir Jafar was a weak and inefficient ruler. He had gifted a jagir to Clive and rich presents to others in the Company in return for the Nawab ship. The treasury had become empty and Mir Jafar was unable to meet the ever-increasing demands of the Company and its officials. So Mir Jafar was deposed and his son-in-law Mir Qasim was put on the throne. Mir Qasim handed over the zamindaris of Burdwan, Midnapore and Chittagong as a reward to the Company.

#### Battle of Buxar:

Mir Qasim was the last Nawab of Bengal who endeavoured to reassert royal authority. To consolidate his power, he introduced several reforms and organised a disciplined and well-equipped army trained by Europeans. To improve his finances, he attempted to check the misuse of dastak (or permit) by the Company's servants who carried on duty-free private trade.

This abuse ruined honest Indian traders through unfair competition and deprived the Nawab of large revenue. Mir Qasim took the drastic step of abolishing all duties on internal trade, thus putting English and Indian merchants on the same footing. This made the English furious. They could not accept this big loss and decided to overthrow him.

In 1763, war broke out between Mir Qasim and the English. The Nawab who was defeated escaped to Awadh. Mir Jafar was reinstated on the throne. Mir Qasim formed an alliance with the Nawab of Awadh and Shah Alam II, the Mughal Emperor. The combined army was decisively defeated at the Battle of Buxar in 1764. Mir Qasim fled.

The Battle of Buxar is one of the most decisive battles of Indian history. It finally established the British as masters of Bengal, Bihar and Orissa and gave them control



over Awadh and the Mughal Emperor. The reinstatement of Mir Jafar as the Nawab sealed the fate of independent Nawabship in Bengal.

### **The treaty of Allahabad and grant of the Diwani by Shah Alam:**

In 1765, the Treaty of Allahabad was signed by Clive with Shuja-ud-daula and Shah Alam II. According to the terms of the treaty:

Awadh was restored to Shuja-ud-daula on payment of 50 lakhs of rupees to the Company. The districts of Kora and Allahabad were taken away from Awadh. In return, the Company promised to protect Awadh from external threat.

The districts of Kora and Allahabad were given to the Mughal Emperor. In addition, an annual payment of 26 lakhs of rupees was to be given to the Emperor. In return the Mughal Emperor granted the Diwani of Bengal, Bihar and Orissa to the East India Company. The Diwani gave to the Company the right to collect revenue from these provinces. This marked the first step towards the direct administration of Bengal by the Company. The Company got the legal right to control Bengal.

### **Dual government in Bengal:**

In 1765 a dual government was established in Bengal, Bihar and Orissa. By virtue of the Diwani, the East India Company directly collected revenue from these areas. At the same time the Company enjoyed military power and criminal jurisdiction over these areas.

However, the administration of the kingdom was left in the hands of the Nawab. This arrangement was called 'dual government'. Thus, the Nawab was burdened with the responsibility of administering the country without the resources for running it efficiently.

The Company which had control over the resources had no responsibility of administering the country. Obviously, the Company was unwilling to spend the revenue it collected on the administration and welfare of the people.

This system of dual government resulted in utter misery for the people. The revenue officials extorted money from poor peasants who were forced to starve. The year 1770 witnessed the most severe famine of the century. About one-third of the population perished. At the time of Clive's departure to England, the British were no longer mere traders in Bengal. They were legally the rulers of the province.

### **Economic Impact of the British**

#### **Pre-Colonial Economy of India**

- Indian economy from the beginning has been an agrarian economy with agriculture as the primary occupation of the people. Industries like textiles, jute, sugar, oil were based on it. India played an important part in the spice trade.
- Village economy was the characteristic feature of India. India was a self-sufficient agrarian economy. What was not available within the village could be easily obtained in a nearby village.



- Till the first half of the eighteenth century (till 1750s), in terms of trade, India was superior to any European country. It traded in silk, spices, precious stones, sugar, indigo, sugar, cotton, handicrafts and other luxury products. India herself imported very little.
- India also had a thriving internal trade. India had trade connection with other non-European countries, from Arabia to China and the eastern coast of Africa.

### **Colonial Economy and its Phases**

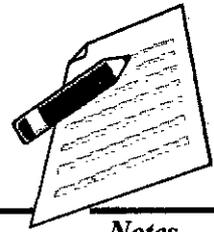
- The state of Indian economy under the Imperial rule has a long history. Its discussion can be traced to 1860's when the moderates or a group of intellectual now known as the economic nationalists led by Dadabhai Naoroji and R.C. Dutt spoke about the apparent lack of growth and development of Indian economy in the colonial period.
- R.C. Dutt's (1901, 1903) work *The Economic History of India*, "Volumes I & II", remain till date the most influential book on the analysis of the Indian colonial economy. He broadly identified three phases of British exploitation of India. This periodisation often overlaps and should not be treated as rigid blocks.

### **Mercantile Phase from 1757 up to 1813**

This phase was marked by direct plunder. The East India Company used its monopoly of trade which functioned through 'investments' of Indian revenues to buy Indian products at low rates. These goods were then exported to Europe and England. So in essence, the East India Company bought Indian products from the revenues they collected mainly from Bengal and then exported them. Taking advantage of the political power the British now could dictate the prices of the goods that they needed to export. The servants of the Company amassed enormous fortunes by engaging in the illegal trade till the time this was banned by Lord Cornwallis. The revenues of Bengal were exploited till the introduction of the Permanent Settlement in 1793.

### **The 2nd phases**

The 2nd phase coincided with the 'Industrial revolution in England (1813- 1858) — It was the age of Free Trade capitalist exploitation. The English manufacturers were given, a boost by the Charter of 1813. Indian markets were opened up for English imports and India became a source of raw materials. It is popularly said that this was the period when 'the home-land of cotton was inundated with cotton (from abroad.)' The cotton manufacturers of Lancashire benefitted the most and in the next 'thirty years' time Indian cotton industry was destroyed. The constant drain was affecting the purchasing power of the Indians and this would have blocked India as the market for English products. To resolve this, commercialization of agriculture was introduced (though this alone was not the reason for commercialization of agriculture) Laying of the railways from 1850s under Lord Dalhousie opened the interior markets of India



Notes

for English products and enhanced the capacity of India as a source of raw materials for the English industries.

### The 3rd phase

The 3rd phase- Finance-Imperialism from the latter half of the nineteenth century onwards- This phase saw export of capital from India and also chains of British-controlled banks, export-import firms and managing agency houses. The manner in which Railways were developed is a fine example of finance imperialism

### Theory of Drain of Wealth

The main gist of the drain of wealth theory was that a large part of India's national wealth or total annual product was exported to England for which the Indians got no adequate economic or material returns. This one way drain of India's wealth was the major cause of her poverty. The colonial government was utilizing Indian resources-revenues, agriculture, and industry not for developing India but for utilization in Britain. And had these resources been utilised within India then they could have been invested and the income of the people would have increased. Ranade opined that one-third of India's national income was being drained away-in one form or the other.

### How was this drain taking place?

- The salaries and pensions of British civil and military officials working in India, interests on loans taken by the Indian Government, profits of British capitalists in India were all being met by the revenues collected in India. This was one way money was being drained away from India.
- The drain took the form of an excess of exports over imports for which India got no economic or material return. This 'excess of export over imports' according to A C Banerjee was possible through three means.
- East India Company also provided military help to the Indian Princes in their fight for power against a rival claimant(s). In this manner in the period of 1761-1771 alone, the Company's Government earned a net amount of £1,190,000 from the Indian princes. Large part of this money went in to the personal pockets of the British. Some of it was used to buy Indian products which were sold across Europe. The profit thus gained went into the pockets of the British.
- The two most important forms of drain were Home Charges and Council Bills, also called invisible charges.
- Home Charges represented the single biggest source of the direct drain of wealth, the expenses in Britain borne by the Indian treasury.
- The drain was not limited to just money or goods: but had wider ramifications for India. The drain frustrated employment opportunities in India and also that of investment.



## **Deindustrialisation**

- It was argued by the early nationalists that under the rule of East India Company and then the British Crown, India underwent a process of de-industrialisation and by the time the British left India, they left behind a legacy of poverty, devastated agricultural and industrial sector with a stunted growth. The three phases of colonial exploitation through their operation left Indian economy in a state of chronic underdevelopment.

## **Commercialisation of Agriculture**

- Commercialisation of agriculture was one of the most notable features of the colonial economy in late eighteenth and the nineteenth centuries even though it was not a colonial innovation. Irfan Habib is of the opinion that the phenomenon of commercialisation of agriculture was not the creation of the British colonialism. It was a continuation from the Sultanate and the Mughal periods. He asserts that a large part of the agricultural production in pre-British India was produced for the market. However, what changed during the British was the transformation of the economy into a new raw material base.
- Commercialisation of agriculture implies increase in the cultivation of cash crops- cotton, indigo, opium, jute, silk, etc for sale in the market or commodity production over and above simple self-consumption or local absorption.

## **British Land Revenue Policy**

- Revenues are an important source of every economy. The basic questions that go into collection and implementation of revenues can be summarized in terms of - How much to collect? Who will collect? When to collect? And how to collect? The land revenue policies followed during colonialism did not materialize overnight but were the results of two odd decades of debates- philosophical and ideological, and experiments.
- The land revenue system emerged as a consequence of experiments. Three main systems of land revenue emerged in different parts of British territory in India - Permanent Settlement (or Zamindari), Ryotwari Settlement and Mahalwari Settlement. But whatever be the legitimising credo, the tax on the land saw a continuous increase. The revenue was exorbitant and left less than subsistence for the farmers

## **Impact of British Land Revenue Policies**

- The overall impact of the land revenues policies was generally that of disruption of the village economy and relations of production. The landlords during colonialism were of a new kind. They were created by the British economic policies and most of them had little direct contact with agriculture. These landlords' interest remained at ensuring collection of revenue rather than improving conditions of agriculture and investing in improvements.

- The three settlements led to general breakdown of the village economy and relations. New classes like those of the traders, middlemen, moneylenders, new landlords rose up and each sought to exploit the ryots.

### **Impact of British on Indian Society and Culture**

The Britishers were instrumental in introducing Western culture, education and scientific techniques. Through those means, they gave traditional Indian life a jolt and galvanized the life and culture of its people.

Undoubtedly, the Seventeenth Century marked the zenith of Indian medieval glory. It gave way to the Eighteenth century which was a spectacle of corruption, misery and chaos leading to political helplessness. Right from 1498 when Vasco da Gamma set his foot on Indian soil, the European powers entered into Indian scene one after another.

The Portuguese power had no comparison to French and English. Ultimately in the conflict between the French and English, the latter became successful and planted the victorious banner of England in India in 1757 with the victory of Robert Clive.

### **Why British Influence was Lasting?**

Western influence became effective in India mainly through the British who were the pioneers of a new technological and industrial civilization. They represented a new historic force which was later to change the world and thus were the torchbearers of a revolutionary change.

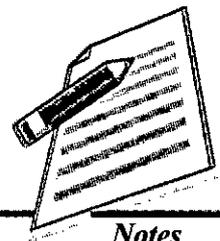
India accepted the suzerainty of the British authority coming under its iron grip. Intellectually indifferent, spiritually subdued and psychologically weak at that time, India had to adopt with the British authorities. That is why the British impact was abiding and lasting on the Indian people.

### **Prompting Religious and Reformation Movement:**

Indian response to Western impact was a first noticed in the field of religion. Of course, Christianity was not a new thing in India before the arrival of the British. During rule of East India Company, the Christian missionary activities in India became wide-spread.

As complications in Vedic religion gave way to the rise of heterodox religion and the impact of Islam had given encouragement to the Bhakti Movement in medieval times, the advent of Western civilization caused the growth of reform movement in modern times.

The first torch-bearer of Indian cultural renaissance was Raja Rammohan Roy. With the foundation of 'Brahmo Samaj', in 1828 began a new chapter in the Indian reformation movement. It was the synthesis of some of the main elements in Hinduism and Christianity. To synthesize the culture of East and West, it encouraged rationalism and social reforms.





Besides a religious reformer, Rammohan was known to all as an ardent social reformer, staunch patriot, pioneer of modern education and above all the father of modern Indian renaissance. He was followed by Keshab Chandra Sen who established 'PratthanaSamaj'.

In the middle of the Nineteenth century, a reaction set in and thoughtful men began to wonder if they stayed too far from the traditions of their ancestors. Swami Dayanand Saraswati, the chief apostle of this new school of thought, founded 'Arya Samaj' and gave a clarion call to all – "Go back to the Vedas".

He advised people not to be influenced by religions like Islam and Christianity but to return to the pure teachings of the Vedas where lies the essence of Indian culture. The religious reaction against surrender to Western and Christian influence was to go still further. Rama Krishna Pramahansa and his great disciple Swami Vivekananda preached the purest form of Hinduism.

Vivekananda was a novel blend of East and West and his words – "Arise, awake and stop not till the goal is reached" definitely instilled nationalism into the nerves of the people. Aurobindo, Vidyasagar, M.G. Ranade etc. were other social reformers. In this way the Western influence was largely felt so far as the religious and social reformation movements were concerned.

### **Rule of Law:**

The political instability of India was put an end to by the establishment of an orderly and centralized government by the British. It demolished the traditional personal rule and later brought about the development of 'Rule of Law'. The multiplicity of governmental functions gave rise to an organised bureaucracy which eclipsed the self-governing village Panchayats.

The new concept of India introduced by the British authorities was 'Equality before Law'. This idea was definitely in variance with the Hindu thought. The insistence of British courts on dealing equally with a Brahmin and an outcaste was at first resented by the Indians and accepted in the long run. A Brahmin, a Muslim, a Christian and a member of any sect – all became equal before the law. A hierarchy of judicial officers was created to impart justice to one and all.

### **Constitutional Development:**

In the sphere of constitution, the idea of human equality, human rights and liberty were the gifts of British influence. It leased a nation coughed, choked and groaned under the British hegemony which got soothing balm in the form of liberty in speech, action, religion and so on and so forth. Even the Indians could criticize the activities of the British government. The Government Acts of 1919 and 1935 were pointers in these directions.

### **Reorganization of Indian Civil Service:**

The Indian Civil Service was carefully built up during the British rule into a powerful and efficient bureaucratic force. In the last decade of Eighteenth Century, Cornwallis

set himself to purity and reorganized the administration and filled all the key posts with men from Britain.

With the gradual march of time, other more specialized services were established and the Public Works Department, Indian Police Service, Indian Forest Service, Indian Medical Service followed each other in succession. Thus, the British authorities undertook the process of converting India into a modern state. The present Indian administrative system is a legacy of the British rule.

### **Social Sphere:**

In the social sphere British impact proved to be beneficial. The prohibition of Sati, abolition of child-marriage, introduction of widow remarriage, checking of infanticide, polygamy, untouchability etc. eradicated age-old social evils from the Indian society.

Further, the undermining of caste and sex distinctions were certain other commendable measures of the British which encouraged the Indians to incorporate all these ideas while framing their constitution. Thus, many social evils had come to their logical end long before India became independent. Thus, catholicity was introduced to Indian society by the British authorities.

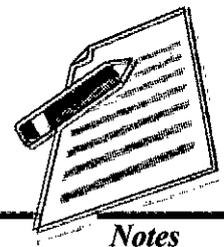
### **Economic Sphere:**

In the economic sphere, the British people were regarded as exploiters from the very beginning. Before the British colonialism, India had a flourishing export trade in silk, cotton, salt, sugar etc. However, the British rule ruined the basic economic structure of India. Indian rural economy was transformed to suit the new modes of industrial Britain.

This altogether changed the community structure and Indian way of life. In industrial sphere, Indian manufacturing skill, in spinning, weaving, ivory, gold and silver works, filigree and luxury goods suffered a setback because of British industrial policy. Indian traditional agriculture was converted to cultivation of cash crops like indigo and tobacco which left stigmas of poverty on Indian peasants.

Besides, the raw materials from India were exported to England what Dada Bhai Naoroji rightly called as 'The Drain of Wealth'. This made India poorer. The other side of the coin is also to be taken into consideration. The inflow of Western capital, development of a modern banking and communication system, the establishment of textile, jute, sugar, cement, glass and other factories led to rapid industrialization in India which brought modern industries into existence.

The growth of modern industry and commerce brought urbanization. Further, the artistic skill of Indians for elegance, balance and beauty increased and it brought refinement in their attitude and taste. The demand of Indian coffee and tea in European countries led to plantation and that legacy India still continues which enables her to meet a great part of her economy.





### Modern Transport and Communication System:

Rapid industrialization brought modern system of transport and communication. During Lord Dalhousie's period, the first railway line was built and the train ran between Bombay and Thane in 1853. Then the Calcutta-Raniganj railway line was built and later on the Madras-Arcot railway. Similarly, right from the time of Lord William Bentinck, the highway building activities were carried on. In 1839, the Grand Trunk Road was built, that connected Delhi and Calcutta. Later on it was connected with Lahore and Peshawar.

Lord Dalhousie also galvanized the activity of Postal Department by introducing Penny Postage System in India. Further, he was instrumental in bringing the telegraph system in India. All these modern systems of transport and communication, all in a sudden, took India to a modern world. The impact of this modernisation was largely felt on every walk of Indian life. This acted as a boomerang for the British authorities in India.

### Education:

The lasting impact of the West on Indian culture was the introduction of English system of education in this country. In the Eighteenth century, India was intellectually stagnant. She was untouched by the new scientific development of the west.

The historic decision taken by Lord Macaulay in 1835 was a turning point in India's history which opened the flood-gates of European thought and literature for Indian intellectuals. This broke the intellectual isolation of the Indian mind and brought it into contact with Western science, literature, philosophy, history and so on. The 'Downward Filtration Theory' of Macaulay, 'Woods Despatch' in 1854 and 'Hunter Commission' in 1882 expanded the intellectual horizons of Indians. It eradicated the spell of mythical geography, legendary history and pseudo science from the Indian mind and acquainted them with new scientific knowledge of the west. This was really a lasting impact of the west on Indian culture.

### Rediscovery of India's Glorious Past:

The British help in rediscovering the glorious past of India is certainly memorable. The distinct contribution of the European scholars to Indian historiography was ideological studies which began with the foundation of the Asiatic Society of Bengal in 1784 by Sir William Jones. Then a band of British scholars were dragged to the research on Indian history and culture.

Sir William Jones, by identifying Chandragupta Maurya with Sandrakottas of the Greek historians established the first fixed point on Indian chronology. James Prinsep, by his careful examination of Asokan inscriptions, was able to decipher it. Other European scholars like V. A. Smith, Macdonell, Elphinstone, Grand Daff, Colonel Tod etc. carried on their research on Indian history and culture.

Their view points were many times contradicted by Indian scholars like Mahamahopadhyaya, H.P. Sastri, R.G. Bhandarkar, K.P. Jayswal, H.C. Raychaudhuri



and several others. In this way research was further carried on Indian history by Western and Indian scholars as well.

Further, the establishment of the Department of Archaeology by Lord Curzon created another milestone for opening of new horizons in 1921 -22 unearthed the remains of a flourishing culture by their excavations at Mohenjo-Daro and Harappa. This changed the course of Indian history.

### **Nationalism:**

The Western impact on Indians was responsible for arousing nationalism in them. By going through the high ideals of "Liberty, Equality and Fraternity" of the French Revolution of 1789, Proletarian Revolution of Russia in 1917, and American War of Independence of 1776... the Indians were surcharged with the spirit of nationalism.

That nationalism, on the other hand, gave birth to Indian National Congress which carried on protracted struggle against the British Raj till it was evacuated from Indian soil. The fairy call of Bal Gangadhar Tilak – 'Freedom is my birth right and I shall have it' inspired millions of Indians to carry on their freedom struggle against the British Raj.

### **Art and Architecture:**

The Western impact had spread into every sphere of Indian life. The same was also extended to the sphere of art and architecture. No doubt, Indian artists retained their traditional value but they could not remain uninfluenced from the British mode of architectural designs.

The British people built many forts, buildings, cathedrals, factories and bungalows. Fort William, St. George, Bombay government office, Lahore railway station, Victoria Memorial in Calcutta were but a few examples of European architectural style. Later on, the Indian artists made a novel blend of Hindu, Mughal and Victorian style which were reflected in their architectural designs.

### **Food, Dress and Style:**

The Western impact on Indian food, dress and style was largely felt. Bread, toast, fruits, mixture, boiled eggs in tiffin what the Europeans were consuming were followed by the educated Indians. The use of tea, coffee, dining tables, bars etc. were imitated by the Indians. Full pants, shirts, shoes, tie etc. were used by the educated Indians too. The modern etiquettes like showing gestures in the form of 'good morning', 'good afternoon', 'good night', 'good bye', 'see you', 'Best of luck', 'ta-ta', 'bye-bye' etc. were the contributions of the West to Indian culture.

### **Literature:**

The impact of Western literature on Indian literature was intensive. The composition of poetry was a Rig Vedic practice. However, with the influence of English literature, novels, short-stories, essays and modern drama Indian writings developed,

*Notes*

Shakespeare became an integral part of Indian study curriculum and his works were translated into several Indian languages.

Similarly, other Western literature, particularly novels were translated into Indian languages. In the light of Western literature, Indians attempted to write and thus Indian literature was enriched by the Western impact.

**Psychological attitude:**

Attitudinal change among the Indians occurred due to Western impact on Indian tradition. Being a self-contained and agricultural community, Indians were conservative, hospitable, tolerant and somewhat fatalist. Coming under the grip of the British rule, they became rebellious, self-reliant and vindictive. With the gradual march of time, they launched their struggle for freedom against the British Raj.

In their psychological attitude, they now became bold enough to face any hindrance that came by their way. Thus, the British rule definitely contributed to transform the psychological attitude of the Indians in a more positive direction.

**Growth of Scientific Spirit of Research:**

The British rule contributed a lot for the growth of scientific spirit of research in the country. The Archaeological Department of India helped a lot in adding new dimension to historical research in the country. The discovery of Ramanujam in the field of mathematics, contribution of S.N. Bose, C.V. Raman and Meghnad Shah in the field of Physics; P.C. Ray, J.C. Ghose and S.S. Bhatnagar in the sphere of chemical science were notable. Philosophers like S. Radhakrishnan and B.N. Seal carved special name for them in the field of philosophy. Thus the spirit of scientific research grew and developed due to Western influence.

**Dance and Music:**

Of course, the two hundred years of British rule in India could not bring any drastic change in her dance and music. Certain changes, however, were noticed in popular music, especially in Indian cinemas. Modern musical compositions adopted Western techniques. Among Indian composers, Akbar Khan occasionally incorporated a certain amount of harmony and Western melodies into his improvisations. In due course of time, Western dance was imitated in Indian cinemas with a very limited extent.

**Negative Aspects of Western Impact:**

If the Western impact brought out the best in Indian society, it also made worst damage to its culture. The policy of 'Divide and Rule' which the British authority adopted on Indian soil brought sharp division among the Hindus and Muslims which finally destroyed the political unity of this country resulting in the creation of India and Pakistan. Next, it created clerical attitude which barred the progress of India for a long time.



Besides, it introduced sophistication in food, dress and manners which buried Indianans to a great extent. In these ways, it cast its ugly shadow over the culture of India. The Western impact produced radical and lasting changes in Indian society and culture. The new technologies, institutions, knowledge, values and temper which the British people had brought with them, transformed the Indian society and culture a lot. Due to Western impact, India was more progressive in out-look and attitude. In every possible way, the Western impact uplifted Indian society and enriched Indian culture.

## SUMMARY

### Summary of the chapter

The British came to India as traders, but also had territorial ambitions. They gradually gained control over the whole of India by using various means like direct conquest, annexation and diplomacy. The Battle of Plassey in 1757 marked the beginning of the political dominance of the British in India. British rule had a deep impact on the political and social life of the Indians. The economic impact of British rule was most far-reaching. It destroyed the traditional economy of India and drained India's wealth to Britain. The economic policies of the British also affected the classes of peasants, artisans very adversely. The discontentment that resulted from British Rule gave rise to a series of resistance movements against the British. The Sanyasi and Fakir uprisings, the Farazi movements, the Wahabi movement and the Santhal rebellion are some examples of resistance to British rule. The war of 1857 had to end in defeat due to the military and political weaknesses of the Indians.

## EXERCISE

### Multiple choice Questions

1. Who among the following finally removed the Maratha Peshwa from his position, captured his territories and sent him off to a distant place?
 

a) Wellesley	b) Cornwallis
c) Dalhousie	d) Hastings

 Answer: (d)
  
2. Who among the following was the first Governor-General of Bengal?
 

a) Robert Clive	b) William Bentick
c) Marquess Wellesley	d) Warren Hastings

 Answer: (d)
  
3. Who succeeded Robert Clive to lead the East India Company?
 

a) Lord Bentick	b) Lord Cornwallis
c) Lord Hastings	d) Lord Wellesley

 Answer: (c)

## CLASS-12

### History



Notes

4. Who among the following Governor-Generals created the Covenanted Civil Service of India which later came to be known as the Indian Civil Service?
- a) Warren Hastings                      b) Wellesley  
c) Cornwallis                                d) William Bentick

Answer: (c)

5. Which among the following states was first annexed by Lord Dalhousie under the Doctrine of Lapse?
- a) Nagpur                                      b) Jhansi  
c) Sambalpur                                d) Satara

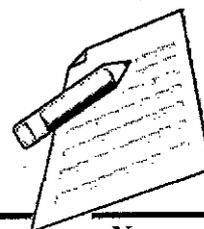
Answer: (d)

6. At a time when empires in Europe were crumbling before the might of Napoleon which among the following Governor-Generals kept the British flag flying high in India?
- a) Warren Hastings                      b) Lord Cornwallis  
c) Lord Wellesley                        d) Lord Hastings

Answer: (d)

### Review Questions

1. How did the land revenue policies of the British affect the life of the peasants?
2. Distinguish between Permanent Settlement and Mahalwari System.
3. How did English education contributed in the rise of nationalism in India?
4. Examine the reasons for the success of the English language in the country?
5. Do you agree with the fact that British impact could be seen even today? If yes, how?



Notes

## 2

## POPULAR RESISTANCE TO COMPANY RULE

### Objective of the chapter

The main objective of this chapter is to make student understand about the Popular resistance to company rule.

### Introduction

#### Peasant Movements with Religious Overtones

- Peasant uprisings were protests against evictions, increase in rents of land, and the moneylenders' greedy ways; and their aim was occupancy rights for peasants among other things.
- They were revolts and rebellions of the peasants themselves though led by local leaders in many cases.
- The peasant movements in India till the outbreak of the Revolt of 1857 (and in its immediate aftermath) are given below.

#### Narkelberia Uprising

- Mir Nithar Ali (1782-1831) or Titu Mir inspired the Muslim tenants in West Bengal to rise against landlords, mainly Hindu, who imposed a beard-tax on the Faraizis, and British indigo planters.
- Often considered the first armed peasant uprising against the British, these revolt soon took on a religious hue. The revolt later merged into the Wahabi movement.

#### The PagalPanthis

- The PagalPanthi, a semi-religious group mainly constituting the Hajong and Garo tribes of Mymensingh district (earlier in Bengal), was founded by Karam Shah.
- But the tribal peasants organised themselves under Karam Shah's son, Tipu, to fight the oppression of the zamindars.
- From 1825 to 1835, the PagalPanthis refused to pay rent above a certain limit and attacked the houses of zamindars.
- The government introduced an equitable arrangement to protect these peasants, but the movement was violently suppressed.

**Faraizi Revolt**

- The Faraizis were the followers of a Muslim sect founded by Haji Shariat-Allah of Faridpur in Eastern Bengal.
- They advocated radical religious, social and political changes.
- Shariat-Allah son of Dadu Mian (1819-60) organised his followers with an aim to expel the English intruders from Bengal.
- The sect also supported the cause of the tenants against the zamindars. The Faraizi disturbances continued from 1838 to 1857.
- Most of the Faraizis joined the Wahabi ranks.

**Moplah Uprisings**

- Hike in revenue demand and reduction of field size, coupled with the oppression of officials, resulted in widespread peasant unrest among the Moplahs of Malabar.
- Twenty-two rebellions took place between 1836 and 1854. None, however, proved successful. (The second Moplah uprising occurred after the Moplahs came to be organised by the Congress and the Khilafat supporters during the Non-cooperation Movement. But Hindu-Muslim differences distanced the Congress and the Moplahs from each other. By 1921, the Moplahs had been subdued.)

**Peasants' Role in the 1857 Revolt**

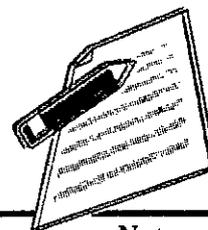
- Peasant participation was active only in some areas affected by the 1857 rebellion, mainly those in western Uttar Pradesh.
- Moreover, the peasants united with the local feudal leaders in many places to fight against foreign rule.
- After the revolt, the plight of the peasants worsened with the British Government's decision to gain the support of the landed classes while ignoring the peasants.
- Occupancy peasants' interests suffered. In Avadh, for instance, land was restored to the taluqdars and they were given revenue and other powers as well, and the peasants could not avail of the provisions of the 1859 Bengal Rent Act.
- As a punishment for their participation in the 1857 revolt, the peasants had to pay an additional cess in some regions.

**Tribal Revolts**

Tribal movements under British rule were the most frequent, militant and violent of all movements.

**Different Causes for Mainland and North-Eastern Tribal Revolts**

- The tribal movements can be analysed better if categorised into mainland tribal revolts and frontier tribal revolts concentrated mainly in the north-eastern part of India.



- The mainland tribal rebellions were sparked off by a number of factors, an important one concerned with the tribal lands or forests.
- The land settlements of the British affected the joint ownership tradition among the tribals and disrupted their social fabric.
- As agriculture was extended in a settled form by the Company government, the tribals lost their land, and there was an influx of non-tribals to these areas.
- Shifting cultivation in forests was curbed and this added to the tribals' problems. The government further extended its control over the forest areas by setting up reserved forests and restricting timber use and grazing.
- This was the result of the increasing demand from the Company for timber—for shipping and the railways.
- Exploitation by the police, traders and money-lenders (most of them 'outsiders') aggravated the tribals' sufferings.
- Some general laws were also abhorred for their intrusive nature as the tribals had their own customs and traditions.
- With the expansion of colonialism, Christian missionaries came to these regions and their efforts interfered with the traditional customs of the tribals.
- The missionaries, perceived as representatives of the alien rule, were resented by the tribals.
- The movements of the tribes of the north-eastern frontier were different from the non-frontier tribal revolts in some aspects.
- For one thing, the tribes which shared tribal and cultural links with countries across the border did not concern themselves much with the nationalist struggle.
- Their revolts were often in favour of political autonomy within the Indian Union or complete independence.
- Secondly, these movements were not forest-based or agrarian revolts as these tribals were generally in control of land and forest area.
- The British entered the north-eastern areas much later than the non-frontier tribal areas.
- Thirdly, the frontier tribal revolts under the British continued for a longer time than the non-frontier tribal movements. De-sanskritisation movements also spread among the frontier tribals.
- The Meiteis organised a movement during Churhand Maharaja's rule (between 1891 and 1941) to denounce the malpractices of the neo-Vaishnavite Brahmins.
- Sanskritisation movements were almost totally absent in the north-east frontier region in the colonial period.

### Characteristics of Tribal Revolts

There were some common characteristics of the tribal uprisings even though they were separated from one another in time and space.

- Tribal identity or ethnic ties lay behind the solidarity shown by these groups. Not all 'outsiders' were, however, seen as enemies: the poor who lived by their



- manual labour or profession and had a socially/economically supportive role in the village were left alone; the violence was directed towards the money-lenders and traders who were seen as extensions of the colonial government.
- A common cause was the resentment against the imposition of laws by the 'foreign government' that was seen as an effort at destroying the tribals' traditional socioeconomic framework.
- Many uprisings were led by messiah-like figures who encouraged their people to revolt and who held out the promise that they could end their suffering brought about by the 'outsiders'.
- The tribal uprisings were doomed from the beginning, given the outdated arms they fought with as against the modern weapons and techniques used by their opponents.

### **Important Tribal Movements of Mainland**

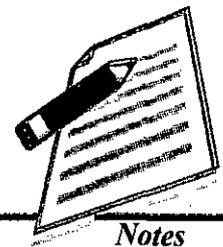
- Some important tribal movements are discussed below. It may be noted that most tribal movements, if we leave out the frontier tribal areas, were concentrated in central India, the west-central region and the south.

#### **Pahariyas' Rebellion**

- The British expansion on their territory led to an uprising by the martial Pahariyas of the Raj Mahal Hills in 1778.
- The British were forced to usher in peace by declaring their territory as damni-kol area.

#### **Chuar Uprising**

- Famine, enhanced land revenue demands and economic distress goaded the Chuar aboriginal tribesmen of the Jungle Mahal of Midnapore district and also of the Bankura district (in Bengal) to take up arms.
- These tribes people were basically farmers and hunters.
- The uprising lasted from 1766 to 1772 and then, again surfaced between 1795 and 1816. The Chuars were prominent in Manbhum and Barabhum, especially in the hills between Barabhum and Ghatsila.
- They held their lands under a kind of feudal tenure, but were not strongly attached to the soil, being always ready to change from farming to hunting, at the bidding of their jungle chiefs or zamindars.
- In 1768, Jagannath Singh, the zamindar of Ghatsila, went up in arms, along with thousands of Chuars. The Company government capitulated.
- In 1771, the Chuar sardars, Shyam Ganjan of Dhadka, Subla Singh of Kaliapal and Dubraj rose in rebellion. This time, however, they were suppressed.
- The most significant uprising was under Durjan (or Durjol) Singh in 1798. Durjan Singh was the zamindar of Raipur from which he was dispossessed owing to the operations of Bengal Regulations.



- In May 1798, his followers, a body of 1,500 Chuars, indulged in violent activities in Raipur to halt the auction of the estate of Raipur.
- The revolt was brutally suppressed by the British. Other leaders of the Chuars were Madhab Singh, the brother of the raja of Barabhum, Raja Mohan Singh, zamindar of Juriah and Lachman Singh of Dulma. (The term 'Chuar' is considered derogatory by some historians who call this the Revolt of the Jungle Mahal, instead.)

### Kol Mutiny (1831)

- The Kols, along with other tribes, are inhabitants of Chhotanagpur. This covered Ranchi, Singhbhum, Hazaribagh, Palamau and the western parts of Manbhum.
- The trouble in 1831 started with large-scale transfers of land from Kol headmen to outsiders like Hindu, Sikh and Muslim farmers and money-lenders who were oppressive and demanded heavy taxes.
- Besides, the British judicial and revenue policies badly affected the traditional social conditions of the Kols.
- The Kols resented this and in 1831, under the leadership of Buddho Bhagat, the Kol rebels killed or burnt about a thousand outsiders. Only after large-scale military operations could order be restored.

### Ho and Munda Uprisings (1820-1837)

- The Raja of Parahat organised his Ho tribals to revolt against the occupation of Singhbhum (now in Jharkhand).
- The revolt continued till 1827 when the Ho tribals were forced to submit. However, later in 1831, they again organised a rebellion, joined by the Mundas of Chotanagpur, to protest against the newly introduced farming revenue policy and the entry of Bengalis into their region.
- Though the revolt was extinguished in 1832, the Ho operations continued till 1837. Nor were the Mundas to be quiet for long.

### The Santhal Rebellion (1855-56)

- Continued oppression of the Santhals, an agricultural people, who had fled to settle in the plains of the Rajmahal hills (Bihar) led to the Santhal rebellion against the zamindars.
- The money-lenders who had the support of the police among others had joined the zamindars to subject the peasants to oppressive exactions and dispossession of lands.
- The rebellion turned into an anti-British movement. Under Sidhu and Kanhu, two brothers, the Santhals proclaimed an end to Company rule, and declared the area between Bhagalpur and Rajmahal as autonomous.
- The rebellion was suppressed by 1856.

**Khond Uprisings (1837-1856)**

- From 1837 to 1856, the Khonds of the hilly tracts extending from Odisha to the Srikakulam and Visakhapatnam districts of Andhra Pradesh revolted against Company rule.
- Chakra Bisnoi, a young raja, led the Khonds who were joined by the Ghumsar, Kalahandi and other tribals to oppose the suppression of human sacrifice, new taxes, and the entry of zamindars into their areas.
- With Chakra Bisnoi's disappearance, the uprising came to an end.

**Koya Revolts**

- The Koyas of the eastern Godavari track (modern Andhra), joined by Khonda Sara chiefs, rebelled in 1803, 1840, 1845, 1858, 1861 and 1862.
- They rose once again in 1879-80 under Tomma Sora. Their complaints were oppression by police and moneylenders, new regulations and denial of their customary rights over forest areas.
- After the death of Tomma Sora, another rebellion was organised in 1886 by Raja Anantayyar.

**Bhil Revolts**

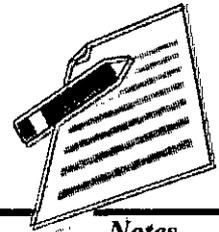
- The Bhils who lived in the Western Ghats controlled the mountain passes between the north and the Deccan.
- They revolted against Company rule in 1817-19, as they had to face famine, economic distress and misgovernment.
- The British used both force and conciliatory efforts to control the uprising. However, the Bhils revolted again in 1825, 1831 and in 1846.
- Later, a reformer, Govind Guru helped the Bhils of south Rajasthan (Banswara, Sunth states) to organise themselves to fight for a Bhil Raj by 1913.

**Koli Risings**

- The Kolis living in the neighbourhood of Bhils rose up in rebellion against the Company's rule in 1829, 1839 and again during 1844-48.
- They resented the imposition of Company's rule which brought with it large-scale unemployment for them and the dismantling of their forts.

**Ramosi Risings**

- The Ramosis, the hill tribes of the Western Ghats, had not reconciled to British rule and the British pattern of administration. They resented the policy of annexation.
- After the annexation of the Maratha territories by the British, the Ramosis, who had been employed by the Maratha administration, lost their means of livelihood.



- They rose under Chittur Singh in 1822 and plundered the country around Satara. Again, there were eruptions in 1825-26 under Umaji Naik of Poona and his supporter Bapu Trimbakji Sawant, and the disturbances continued till 1829.
- The disturbance occurred again in 1839 over deposition and banishment of Raja Pratap Singh of Satara, and disturbances erupted in 1840-41 also.
- Finally, a superior British force restored order in the area. Generally the British followed a pacifist policy towards the Ramosis, and even recruited some of them into the hill police.

### Tribal Movements of the North-East

Some famous tribal movements of the north-east frontier region have been given below.

#### Khasi Uprising

- After having occupied the hilly region between Garo and Jaintia Hills, the East India Company wanted to build a road linking the Brahmaputra Valley with Sylhet.
- For this, a large number of outsiders including Englishmen, Bengalis and the labourers from the plains were brought to these regions.
- The Khasis, Garos, Khamptis and the Singphos organised themselves under Tirath Singh to drive away the strangers from the plains.
- The uprising developed into a popular revolt against British rule in the area. By 1833, the superior English military force had suppressed the revolt.

#### Singphos Rebellion

- The rebellion of the Singphos in Assam in early 1830 was immediately quelled but they continued to organise revolts.
- An uprising in 1839 saw the death of the British political agent. Chief Nirang Phidu led an uprising in 1843, which involved an attack on the British garrison and the death of many soldiers.
- Some of the smaller movements were those of the Mishmis (in 1836); the Khampti rebellion in Assam between 1839 and 1842; the Lushais' revolt in 1842 and 1844, when they attacked villages in Manipur.

#### Sepoy Mutinies

A number of sporadic military uprisings took place before the Great Revolt of 1857 in different parts of the country.



## Causes

There was rising discontent of the sepoys against the British rule due to the following reasons:

- discrimination in payment and promotions;
- mistreatment of the sepoys by the British officials;
- refusal of the government to pay foreign service allowance while fighting in remote regions;
- religious objections of the high caste Hindu sepoys to Lord Canning's General Service Enlistment Act (1856) ordering all recruits to be ready for service both within and outside India.
- Further, the sepoys shared all the discontent and grievances—social, religious and economic—that afflicted the civilian population.
- Over the years, the upper caste sepoys had found their religious beliefs in conflict with their service conditions.
- For example, in 1806, the replacement of the turban by a leather cockade caused a mutiny at Vellore.
- Similarly in 1844, there was a mutinous outbreak of the Bengal army sepoys for being sent to far away Sind and in 1824 the sepoys at Barrackpore rose in revolt when they were asked to go to Burma because crossing the sea would mean loss of caste.

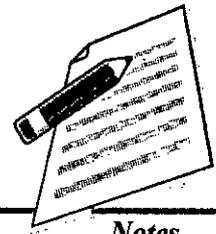
## Important Mutinies

The most important mutinies which broke out during the pre-1857 period are the following:

- The mutiny of the sepoys in Bengal in 1764.
- The Vellore mutiny of 1806 when the sepoys protested against interference in their social and religious practices and raised a banner of revolt unfurling the flag of the ruler of Mysore.
- The mutiny of the sepoys of the 47th Native Infantry Unit in 1824.
- The revolt of the Grenadier Company in Assam in 1825.
- The mutiny of an Indian regiment at Sholapur in 1838.
- The mutinies of the 34th Native Infantry (N.I.), the 22nd N.I., the 66th N.I. and the 37th N.I. in 1844, 1849, 1850 and 1852 respectively.
- However, all these mutinies did not spread beyond their locality and were ruthlessly crushed by the British Indian government, often inflicting terrible violence, executing leaders and disbanding the regiments.
- But the legacy of these revolts proved to be of immense significance later.

## Weaknesses of People's Uprisings

- These uprisings drew a large number of participants but were, in fact, localised and occurred at different times in different regions.



- They mostly arose out of local grievances.
- The leadership was semi-feudal in character, backward looking, traditional in outlook and their resistance did not offer alternatives to the existing social set-up.
- If many of these revolts seemed similar to one another in wanting to oust the alien rule, it was not because of some 'national' impulse or common effort, but because they were protesting against conditions that were common to them.
- These rebellions were centuries-old in form and ideological / cultural content.
- Those who were not so uncooperative or obstinate were pacified through concessions by the authorities.
- The methods and arms used by the fighters in these uprisings were practically obsolete compared to the weapons and strategy—as well as deception and chicanery—employed by their opponent

### **1857 Revolt**

The Indian Mutiny of 1857-59 was a widespread but unsuccessful rebellion against the rule of British East India Company in India which functioned as a sovereign power on behalf of the British crown.

### **The Revolt**

It was the first expression of organised resistance against the British East India Company

It began as a revolt of the sepoy of the British East India Company's army but eventually secured the participation of the masses.

The revolt is known by several names: the Sepoy Mutiny (by the British Historians), the Indian Mutiny, the Great Rebellion (by the Indian Historians), the Revolt of 1857, the Indian Insurrection, and the First War of Independence (by Vinayak Damodar Savarkar).

### **Causes of The Revolt**

#### **Political Cause**

British policy of expansion: The political causes of the revolt were the British policy of expansion through the Doctrine of Lapse and direct annexation.

A large number of Indian rulers and chiefs were dislodged, thus arousing fear in the minds of other ruling families who apprehended a similar fate.

Rani Lakshmi Bai's adopted son was not permitted to sit on the throne of Jhansi.

Satara, Nagpur and Jhansi were annexed under the Doctrine of Lapse.

Jaitpur, Sambalpur and Udaipur were also annexed.

The annexation of Awadh by Lord Dalhousie on the pretext of maladministration left thousands of nobles, officials, retainers and soldiers jobless. This measure converted Awadh, a loyal state, into a hotbed of discontent and intrigue.

**Doctrine of lapse:**

The notable British technique called the Doctrine of Lapse was first perpetrated by Lord Dalhousie in the late 1840s.

It involved the British prohibiting a Hindu ruler without a natural heir from adopting a successor and, after the ruler died or abdicated, annexing his land.

To those problems added the growing discontent of the Brahmans, many of whom had been dispossessed of their revenues or had lost lucrative positions.

**Social and Religious Cause**

The rapidly spreading Western Civilisation in India was alarming concerns all over the country.

An act in 1850 changed the Hindu law of inheritance enabling a Hindu who had converted into Christianity to inherit his ancestral properties.

The people were convinced that the Government was planning to convert Indians to Christianity.

The abolition of practices like sati and female infanticide, and the legislation legalizing widow remarriage, were believed as threats to the established social structure.

Introducing western methods of education was directly challenging the orthodoxy for Hindus as well as Muslims

Even the introduction of the railways and telegraph was viewed with suspicion.

**Economic Cause**

In rural areas, peasants and zamindars were infuriated by the heavy taxes on land and the stringent methods of revenue collection followed by the Company.

Many among these groups were unable to meet the heavy revenue demands and repay their loans to money lenders, eventually losing the lands that they had held for generations.

Large numbers of sepoys belonged to the peasantry class and had family ties in villages, so the grievances of the peasants also affected them.

After the Industrial Revolution in England, there was an influx of British manufactured goods into India, which ruined industries, particularly the textile industry of India.

Indian handicraft industries had to compete with cheap machine-made goods from Britain.

**Military Causes**

The Revolt of 1857 began as a sepoy mutiny:

Indian sepoys formed more than 87% of the British troops in India but were considered inferior to British soldiers.



An Indian sepoy was paid less than a European sepoy of the same rank.

They were required to serve in areas far away from their homes.

In 1856 Lord Canning issued the General Services Enlistment Act which required that the sepoys must be ready to serve even in British land across the sea.

### Lord Canning

Charles John Canning was the statesman and governor general of India during the Indian Mutiny of 1857.

He became the first viceroy of India in 1858.

### The important events during his tenure include:

The Mutiny of 1857, which he was able to suppress successfully

Passing of Indian Councils Act, 1861 which introduced portfolio system in India

Withdrawal of "Doctrine of Lapse" which was one of the main reasons of mutiny of 1858

Introduction of Code of Criminal Procedure

Enactment of Indian High Courts Act

Indian Penal Code (1858)

### Immediate Cause

The Revolt of 1857 eventually broke out over the incident of greased cartridges.

A rumour spread that the cartridges of the new enfield rifles were greased with the fat of cows and pigs.

Before loading these rifles, the sepoys had to bite off the paper on the cartridges.

Both Hindu and Muslim sepoys refused to use them.

Lord Canning tried to make amends for the error and the offending cartridges were withdrawn but the damage had already been done. There was unrest in several places.

In March 1857, Mangal Pandey, a sepoy in Barrackpore, had refused to use the cartridge and attacked his senior officers.

He was hanged to death on 8th April.

On 9th May, 85 soldiers in Meerut refused to use the new rifle and were sentenced to ten years' imprisonment.

### Centres of The Revolt

The revolt spread over the entire area from the neighbourhood of Patna to the borders of Rajasthan. The main centres of revolt in these regions namely Kanpur, Lucknow, Bareilly, Jhansi, Gwalior and Arrah in Bihar.

Lucknow: it was the capital of Awadh. Begum Hazrat Mahal, one of the begums of the ex-king of Awadh, took up the leadership of the revolt.



*Notes*

Kanpur: the revolt was led by Nana Saheb, the adopted son of Peshwa Baji Rao II. He joined the revolt primarily because he was deprived of his pension by the British.

The victory was short-lived. Kanpur was recaptured by the British after fresh reinforcements arrived.

The revolt was suppressed with terrible vengeance.

Nana Saheb escaped but his brilliant commander Tantia Tope continued the struggle.

Tantia Tope was finally defeated, arrested and hanged.

Jhansi: the twenty-two-year-old Rani Lakshmi Bai led the rebels when the British refused to accept the claim of her adopted son to the throne of Jhansi.

She fought gallantly against the British forces but was ultimately defeated by the English.

Gwalior: After Rani Lakshmi Bai escaped, she was joined by Tantia Tope and together they marched to Gwalior and captured it.

Fierce fighting followed where the Rani of Jhansi fought like a tigress but died, fighting to the very end.

**Gwalior was recaptured by the British.**

Bihar: the revolt was led by Kunwar Singh who belonged to a royal house of Jagdispur, Bihar.

**Suppression and The Revolt**

The Revolt of 1857 lasted for more than a year. It was suppressed by the middle of 1858.

On July 8, 1858, fourteen months after the outbreak at Meerut, peace was finally proclaimed by Lord Canning.

Places of Revolt	Indian Leaders	British Officials who suppressed the revolt
Delhi	Bahadur Shah II	John Nicholson
Lucknow	Begum Hazrat Mahal	Henry Lawrence
Kanpur	Nana Saheb	Sir Colin Campbell
Jhansi & Gwalior	Lakshmi Bai & Tantia Tope	General Hugh Rose
Bareilly	Khan Bahadur Khan	Sir Colin Campbell
Allahabad and Banaras	Maulvi Liyakat Ali	Colonel Ocell
Bihar	Kunwar Singh	William Taylor

## Why did the Revolt Fail?

**Limited uprising:** although the revolt was fairly widespread, a large part of the country remained unaffected by it.

The revolt was mainly confined to the Doab region. Sind, Rajputana, Kashmir, most parts of Punjab.

The large princely states, Hyderabad, Mysore, Travancore, and Kashmir, as well as the smaller ones of Rajputana, did not join the rebellion

The southern provinces did not take part in it.

**No effective leadership:** the rebels lacked an effective leader. Although Nana Saheb, Tantia Tope and Rani Lakshmi Bai were brave leaders, they could not offer effective leadership to the movement as a whole.

**Limited resources:** the rebels lacked resources in terms of men and money. The English, on the other hand, received a steady supply of men, money and arms in India.

**No participation of the middle class:** The English educated middle class, the rich merchants, traders and zamindars of Bengal helped the British to suppress the revolt.

### Results of The Revolt

**End of company rule:** the great uprising of 1857 was an important landmark in the history of modern India.

The revolt marked the end of the East India Company's rule in India.

**Direct rule of the British Crown:** India now came under the direct rule of the British Crown.

This was announced by Lord Canning at a Durbar in Allahabad in a proclamation issued on 1 November 1858 in the name of the Queen.

The Indian administration was taken over by Queen Victoria, which, in effect, meant the British Parliament.

The India office was created to handle the governance and the administration of the country.

**Religious tolerance:** it was promised and due attention was paid to the customs and traditions of India.

**Administrative change:** the Governor General's office was replaced by that of the Viceroy.

The rights of Indian rulers were recognised.

The Doctrine of Lapse was abolished.

The right to adopt sons as legal heirs was accepted.

**Military reorganisation:** the ratio of British officers to Indian soldiers increased but the armoury remained in the hands of the English. It was arranged to end the dominance of the Bengal army.



**Conclusion**

The revolt of 1857 was an unprecedented event in the history of British rule in India. It united, though in a limited way, many sections of Indian society for a common cause. Though the revolt failed to achieve the desired goal, it sowed the seeds of Indian nationalism.

**SUMMARY****Summary of the chapter**

In this lesson we have learnt that the establishment of the British rule in India resulted in transformation of India into a colony of the British empire. Rural society was greatly affected by this transformation. Being evicted from their lands, peasants became labourers on their own lands. Different form of taxes made their life more miserable. Whereas those who were engaged in small industries had to close their factories as a result of the import of British manufactured goods. All these changes and unresponsive attitude of the British administration compelled the peasantry to vent their grievances through rebellions. Rebellions were not successful before the organized British armed forces. However, these struggles paved the way for future challenge to the British Raj in India. In this regard, the Revolt of 1857 is unique in a sense that cutting across the caste, community and class barriers, Indian people for the first time put up a unified challenge to the British rule. Though the efforts of the rebels failed, the British government was pressurized to change their policy towards India.

**EXERCISE****Multiple choice Questions**

1. What was the role of Tatia Tope in the 1857 mutiny?
  - A. He was commander-in-chief of the army of Nana Saheb
  - B. He organized Bhils of Panchamahar region against the British
  - C. Both A and B
  - D. Neither A nor B
2. Who was the governor-general during the Revolt of 1857?
  - A. Lord Canning
  - B. Lord Irwin
  - C. Lord Lytton
  - D. Lord Wellington

Ans A



3. Who was the prominent leader in Lucknow during the Revolt of 1857?

- A. Begum Hazrat Mahal
- B. Rani Laxmi Bai
- C. Kuar Singh
- D. Bahadur Shah Zafar

Ans. A

4. Sir Hume Rose described whom as 'the best and bravest military leader of the rebel'?

- A. Begum Hazrat Mahal
- B. Rani Laxmi Bai
- C. Kuwar Singh
- D. Bahadur Shah Zafar

Ans. B

5. Who is the author of the book "The First Indian War of Independence- 1857-59"?

- A. Karl Marx
- B. Syed Ahmad Khan
- C. R. C. Mazumdar
- D. S. N. Sen

Ans. A

6. Consider the following statements related to the cause of the 1857 revolt and select the right one.

- A. It was a great disparity in salaries between the Indian and European soldiers.
- B. The Indian sepoys were treated with contempt by their European officers.
- C. The sepoys were sent to distant parts of the empire but were not paid any extra allowance.
- D. All the above

Ans. D

7. Which of the following is one of the social reasons for 1857 revolt?

- A. The English could not establish any social relationship with the Indians.
- B. The racial arrogance of the British created a difference between the rulers and the ruled.
- C. Both A & B
- D. The company's trade policy destroyed Indian handicrafts.

Ans. C

## CLASS-12

### History



Notes

8. Which of the following leader associated with Barout in Uttar Pradesh during the 1857 revolts?
- A. Shah Mal
  - B. MaulaviAhamadullah Shah
  - C. Taty Tope
  - D. Veer Kuwar Singh

Ans. A

9. Who among the following British Officials suppressed the Revolt of Jhansi?
- A. Colin Campbell,
  - B. Henry Havelock
  - C. Henry Lawrence
  - D. Hugh Rose

Ans. C

### Review Questions

1. Explain the nature of the rebellions earlier to the Revolt of 1857.
2. Discuss the causes of the Revolt of 1857.
3. Explain the significance of the Revolt of 1857.



# 1 NATIONALISM

## Objective of the Module

This module deals with the Indian National Movement and the problems, challenges and developments of contemporary India. It acquaints the students with the different trends of Indian National Movement the non-violent, Satyagraha Movement of Gandhiji. Revolutionary movement and about the national movement organized outside India. It also traces the post-independence reforms and trends. It is desired to make the learner aware about India's relation with other countries of the world.

## Introduction

### NATIONALISM: ORIGIN & MEANING

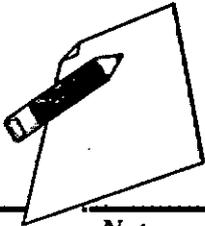
It may surprise you to learn that the history of this idea is not more than 200 years old. Nationalism, in the sense in which we use it today, did not exist in India before the 19th century. It may also surprise you to learn that the roots (origins) of this idea do not lie in the Indian history but in the history of Modern Europe.

In fact, it is possible to talk of Indian nationalism as distinctly different from its European counterpart. In order to know this difference, it is important to have an idea of the circumstances under which nationalism took roots in Europe. In Europe the development of nationalism was the result of the fundamental changes that were taking place in society and economy around the 18th century. The beginning of the industrial revolution produced goods and materials and created wealth at an unprecedented (unprecedented means like never before) level. This led to the need for the creation of a unified and large market where these goods could be sold. The creation of a large market led to a political integration of villages, districts and provinces into a larger state. In this large and complex market different people were required to perform different roles for which they needed to be trained in different skills. But above all they needed to communicate with each other.

This created the need for uniform educational centres with focus on one language. In the pre-modern times majority of the people learnt language and other skills in their local environments which differed from each other. But now, because of the new changes brought about by modern economy, a uniform system of training and schooling came into being.

## CLASS-12

### History



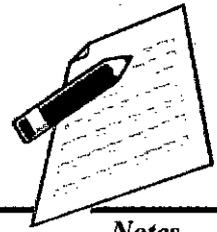
Notes

Thus, modern English language in England, French in France and German in Germany became the dominant language in those countries. Uniformity in communication systems resulted in the creation of a 'national culture' and reinforced national boundaries. People living within those boundaries began to associate themselves with it. Culturally they also began to perceive themselves as one people and as members of one large community, i.e., Englishmen began to identify with each other and with the geographical boundaries of England. Similarly, it happened to German and French people. This was the beginning of the idea of nationalism. Let us understand this differently. Nationalism was the result of the emergence of nations and nation states (large culturally homogenous territories with a uniform political system within) in Europe.

These nation states did not always exist. The early societies, with simpler forms of human organizations and without an elaborate division of labour, could easily manage their affairs without a state or a central authority to enforce law and order. State, as a central authority, came into being after the beginning of organized agriculture. People generally found it difficult to manage their lives without a central authority to regulate their lives. This need for a state became even greater with the onset of industrialization and a modern world economy. An elaborate system of communication and a uniform system of education with focus on one standardized language created conditions for cultural and political uniformity. Thus came into being modern nation states.

These nation states, in order to sustain and perpetuate themselves, needed the allegiance and loyalty of the people residing in their territories. This was the beginning of nationalism. In other words, an identification by a people or community with the boundary of the Nation, state and its high culture gave rise to what we know as nationalism. But this was not how the idea of nationalism developed in India. The conditions in India were very different at a time when the idea of nationalism was taking roots in Europe. Industrialization occurred here at a very limited scale. When Europe was getting rapidly industrialized, India was still largely an agrarian economy. Different people spoke different languages.

Though the feeling of patriotism, (patriotism: love and a feeling of loyalty for one's territory and culture like the one that existed among the Marathas for Marathwara or among the Rajputs for Rajputana) certainly existed in India in pre-modern times. But nationalism as we understand it (unified system of administration, common language, a shared high culture and political integration) did not exist in India until about the middle of the 19th century. Nationalism in India developed primarily as a response to the British rule. British rule, as you know, came to the Indian soil in 1757 with battle of Plassey and gradually established here by defeating the native rulers. As you are aware, the arrival of the British as rulers was resented by many of the native rulers and people also. It was clear that they all wanted to oppose and fight against the British presence in India. But initially they did not do it together or as one people. Different groups had their specific grievances against the British and therefore they fought for the redressal of their specific grievances. For instance, the



native rulers did not want the British to take over their territories, (as it happened to the rulers of Awadh and Jhansi in present day U.P.).

Similarly, peasants, artisans and tribals suffered at the hands of the British rulers and often stood up in revolt against them. (You have read about this in Module 3 of this Book). But merely the opposition to the British rule or a fight against them did not bring about a feeling of nationalism in India.

Although different sections of the population got united because of common exploitation at the hands of the British, a feeling of identification with the entire country and its people did not come about. Even the great revolt of 1857, in which many sections of the population fought together (like native rulers, soldiers, zamindars and peasants) did not produce a feeling of nationalism or an all-India unity. The idea that the people of India, in spite of many differences among themselves, had many things in common amongst them had not, as yet, taken roots. Similarly, the realization that the British rule was foreign and an alien rule which wanted to subjugate the entire people and bring them under its control, had also not occurred.

The essence of nationalism in India, or Indian nationalism, was the realization that all the Indian people had a common nationality and that it was in their collective interests to resist the British rule. To put it simply, a combined opposition to British rule and a desire to achieve national unity lay at the heart of Indian nationalism. The objective conditions for the development of nationalism were indeed fulfilled by the arrival of the colonial rulers and their penetration into Indian society and economy. However, these conditions in themselves, did not create an awareness of nationalism among the people. The consciousness of the idea of nationalism took a long time to mature and made its presence gradually in the fields of culture, economy and politics. In the following section we shall look at them separately.

## CULTURE AND NATIONALISM

It was in the field of culture that the ideas of nationalism were expressed first. This happened at two levels:

- Firstly, it happened in the form of questioning some of the elements of traditional Indian culture and a desire to bring about reforms in it by removing some socially undesirable feature of Indian culture like caste system, religious superstitions, priesthood, discrimination against women etc.
- Secondly, an attempt was also made by the Indians to oppose the British encroachment in the Indian culture.

It is important to remember that the colonial conquest did not just mean the replacement of one kind of rulers by another. Its effect penetrated deep down to the lives of the ordinary people. In a variety of ways, through the efforts of British rulers and their agents, the culture of then colonial rulers began to spread among the Indian people. This spread of colonial culture and language produced two responses among the Indian elites (elite: socially privileged people belonging to high culture and the upper strata of the society). Some of them began to compare the traditional Indian

## CLASS-12

### History



#### Notes

society and culture with the one that existed in Modern England. They thus questioned some of the elements of the Indian culture.

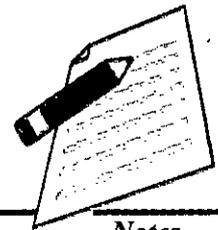
For instance, social reformers like Raja Rammohan Roy and Ishwarachandra Vidyasagar worked hard for the eradication of some of the social evils that were a part of the Indian society. In particular Rammohan Roy attacked the practice of Sati (burning of the widow along with the husband on his death) and Vidyasagar advocated remarriage of widows. Leaders like Jotiba Phule initiated anti-caste movements in Maharashtra.

They also made an appeal to the colonial rulers to intervene in the Indian society and bring about reforms, although they did not believe that the European culture was superior to Indian culture. They did, however, believe that the British rule represented a modernizing force which could help in the development of the Indian society along modern and rational lines. At another level, however, the Indian leaders tried to 'defend' and protect Indian culture against what they thought was an encroachment of the colonial culture into the lives of the Indian people. When attempts were made in the 1850s to impose a European dress and other practices on the Indian people, it was resisted by them. Interestingly this was also true of those social reformers who admired the British rule and hoped that the colonial rule would, through legislation and other means, introduce modernity in India.

Thus, Keshub Chandra Sen, a prominent 19th century reformer and a leader of the Brahmo Samaj (formed by Rammohan Roy in 1828) did not like to wear English dress or eat English food. Similarly, Ishwarachandra Vidyasagar refused to go to a function hosted by the Lt. Governor because he was required to wear European dress. In this approach cultural rights and practices of the people were seen as very important and the colonial rule was defied on the ground that it was trying to impinge upon them. The two approaches mentioned above may seem to you different and also in conflict with each other. The former approach (of questioning the evils of the traditional Indian culture) may look different from the later approach (of resisting any attempt on the part of the colonial rulers to either appropriate or try to change the local Indian cultures). It may appear to you that the first approach invited British intervention in the Indian society whereas the second approach opposed it. But it is very important to remember that, as components of Indian nationalism, both the approaches complemented each other. The idea of cultural nationalism, as it developed in the 19th century was based on a firm rejection of some of the negative features of the traditional Indian culture by, or its integration into, the culture of the colonial rulers. In other words, the 19th century social reformers wanted the Indian culture to become truly modern; but they did not want it to become totally western. In this sense they were opposed to both the traditional culture but also to the modern colonial culture. This was the essence of cultural nationalism as practised in 19th century India.

### ECONOMIC NATIONALISM

You have now understood what is meant by cultural nationalism and what was the relationship between culture and nationalism in India. Let us now try to understand

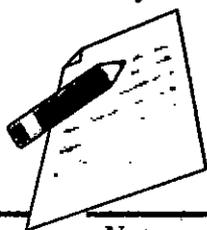


economic nationalism. The origins of economic nationalism can be traced back to the second half of the 19th century when Indian leaders like Dadabhai Naoroji, Mahadev Govind Ranade and Romesh Chandra Dutt among others began realizing that the British rule was economically exploiting India and that it was largely responsible for keeping India under extreme poverty. From this a whole generation of Indian leaders like Gopal Krishna Gokhale, Bal Gangadhar Tilak, G.V. Joshi and many others developed a systematic and comprehensive economic critique of the British rule. Following are some of the features of economic nationalism they propounded and preached through their writings: They emphasized that the colonial rule was economically exploiting India in a variety of ways. Initially this exploitation was confined to heavy taxation of the peasantry and the unequal trade with India. It was an unequal trade because the British East India Company (which was granted a monopoly of trade with India by the British Parliament) bought Indian goods very cheap and sold British manufactured goods to India at a very expensive rate.

This resulted in India's wealth going to England. It also destroyed the traditional handicraft industries of India. However, in the 19th century, whereas this form of economic exploitation continued, new and more complex forms of exploitation came into being. Now the colonial rulers exploited India as a supplier of raw material for their industries and a market where the goods produced in the British industries could be sold. India was made to cultivate those raw materials (like cotton or jute) which were required by British industries. The impact of this was that India's wealth, which could have been utilized for India's industrialization and economic development, was utilized instead for Britain's economic development. The Indian nationalist leaders learnt these vital facts and propagated them at the same time.

- As a part of their understanding about a steady economic exploitation of India, the nationalist leaders, Dadabhai Naoroji in particular, propounded the 'drain theory'. Naoroji, in his famous book *Poverty and the Un-British Rule in India* written in (1901 pub. 1988) argued that India's economic resources were being systematically siphoned off to England through trade, industrialization and high salaries to British officials which were being paid by Indian money. According to their calculations this 'drain' amounted to one half of government revenues and more than one third of India's total savings. It was thus that Britain's enrichment and India's impoverishment were taking place simultaneously.

The early nationalist leaders thus argued that the British colonial rule, in a variety of ways, completely subordinated Indian economy to the economy of Great Britain. In their view the direction of the Indian economy was being geared to suit the needs of British economy. They demanded an end to the flow of Indian wealth to England and the industrialization of India with the help of Indian capital only, so that it would benefit India and Indian people. In order to achieve this, the nationalist leaders demanded self-rule, or self-government or Swaraj for their country. The relevance of economic nationalism, as formulated by the nationalist leaders, was two-fold:



- Firstly, it demolished the notion, generally held by the educated people in the first half of the 19th century, that the British colonial government was a benevolent government and would ultimately lead to India's economic development. Many people had believed that, if the colonial rule would continue for a long time, India would, in the end, become prosperous like Great Britain. The Indian nationalist leaders were able to demonstrate that this was wrong thinking and that the British colonial rule was actually harmful to the interests of the Indian people.
- Secondly, economic nationalism laid the foundation for a powerful nationalist agitation against the British colonial rule which started in the 20th century under the leadership of Mahatma Gandhi and other leaders. These leaders took the ideas of the 'economic nationalism' to the Indian people and thus mobilized them into the national movement. Once the masses of Indian people joined the national movement, it became impossible for the British colonial rule to remain in India.

### RELIGION AND NATIONALISM

Apart from cultural nationalism and economic nationalism, there were other ways also in which the idea of Indian nationalism was being expressed. There came into being, in the second half of the 19th century, a thinking on Indian nationalism which was based on religion. It was leaders like Bankim Chandra Chattopadhyay, Dayanand Saraswati (who founded Arya Samaj in 1875), Vivekanand, and Arbindo Ghosh who made Hindu religion and its ideas the motivating force behind Indian nationalism. They looked upon the British presence in India as an attempt by the Western civilization to dominate the Indian civilization. They were completely opposed to this domination.

These leaders were convinced that although the British had succeeded in conquering India, the Eastern civilization was superior to the Western one. Bankim Chandra argued that although the British had conquered India with the help of military and technological superiority, Indians should not start blindly following it. He argued about the uniqueness of the Indian society where the ideas of Western civilization could not be applied. These leaders understood the Western civilization to be based on the ideas of individualism (rather than spirituality) and found them to be completely unsuitable for India. Vivekanand believed that the Western ideas had to be re-modelled according to the Indian situation. He said: "In Europe, political ideas form the national unity. In Asia religious ideas form the national unit." These leaders derived their inspiration not from the Western texts and other sources but from the traditional Indian texts like Vedas, Upanishads and Gita.

They criticized the British colonial rule mainly on the ground that it was trying to impose an inferior material system on India which was a land rich with spiritual resources. This understanding of nationalism based on religion had a political aspect also. Leaders like Bal Gangadhar Tilak wanted to take the idea of nationalism to the people. They knew that religion was a very important moral force in the Indian society.

Hence, they decided to use religion in the propagation of nationalist ideas. In order to be able to speak to people in their language, i.e. religious language, Tilak



introduced the Ganapati festival in Maharashtra in 1893 to create a religious platform from where nationalist idea could be preached and spread. This understanding of nationalism based on religion led to two different kinds of political mobilizations in the 20th century. On the one hand, leaders like Mahatma Gandhi welcomed the use of religion for nationalist mobilization. But they did not confine this approach only to Hindu religion. They used the symbols and language of Hinduism, Islam and other religions too.

Thus, they tried to bring members of different religious communities into the national movement and also promote unity among them. The second approach was more exclusivist in nature and was reflected in the activities of organizations like Hindu Mahasabha and Muslim League. Whereas the leaders of Hindu Mahasabha confined their activities only to Hindu, those of the Muslim League appealed only to Muslims.

They also did not develop any understanding of Indian nationalism either by contributing to the unity of the Indian people or by engaging in persistent opposition to British colonial rule. In the end it is important for you to understand some aspects of the relationship between various kinds of nationalisms that you have read in this Module. Although they may seem different from each other, they actually had many things in common. They were different from one another only to the extent that they followed different paths so come to the same destination. They were also not opposed to each other in any fundamental sense. They were all opposed to the British colonial rule but their opposition was based on different grounds. The advocates of cultural nationalism believed that the colonial rule had started encroaching into Indian culture which should be resisted.

The profounders of economic nationalism argued that the colonial rule was economically exploiting India and was the main factor in keeping India backward. Similarly leaders like Bankim and Vivekanand opposed the British rule on the ground that it was tempering with the spiritual resources of India. All the three were opposed to the colonial rule because of its impact on the Indian people. Their ideas helped in the building of a powerful anti-colonial Indian national movement in the 20th century which finally defeated and overthrew the colonial rule from India.

## SUMMARY

### Summary of the chapter

In this lesson, the following points are worth mentioning:

- The idea of nationalism first took roots in Europe in the 19th century and was the result of rapid industrialization and the onset of modern industrial economy.
- Indian nationalism was distinctly different from its European counterpart. In India the idea of nationalism emerged only around the second half of the 19th century.
- The idea of Indian nationalism was based on the twin idea of opposition to the British colonial rule and a unity of the Indian people.



- The impact of the British rule was felt first in the realm of culture. It was argued by the Indian leaders that an intrusion of colonial culture into Indian culture was harmful and should be resisted.
- The early nationalist leaders pointed out the economically exploitative nature of the British colonial rule and thus created what came to be known as 'economic nationalism'
- Simultaneously, many other leaders preached Indian nationalism which was based on religion and which was motivated by religious considerations.
- This development of Indian nationalism with many branches resulted, in the 20th century, in the building of a powerful Indian national movement. This Indian national Movement was based on the 19th century ideas of Indian nationalism and was backed up by massive mass participation. The active participation by the masses transformed Indian nationalism into a powerful irresistible force which ultimately forced the British colonial rule to withdraw from India. (You will read about it in the next lesson.

**EXERCISE****Review Question**

1. How did industrialization lead to the development of nationalism in Europe?
2. How was Indian nationalism different from its European counterpart?
3. What was the essence of cultural nationalism?
4. How did leaders like Dādabhai Naoroji and R.C. Dutt contribute to the growth of economic nationalism?
5. What are the various ways in which the British colonial rule subordinated Indian economy to the economy of Great Britain?
6. What was the relationship between religion and nationalism in the perception of leaders like Dayanand Saraswati, Vivekanand and Aurobindo Ghosh?
7. How was the development of Indian nationalism related to the development of the Indian National Movement?



Notes

## 2

## NATIONAL MOVEMENT AND INDIAN DEMOCRACY

### Objective of the chapter

The main objective of this chapter is to make student understand about the National Movement in Indian Democracy

### Introduction

#### Formation of Indian National Congress

Due to various atrocities and racial prejudice inflicted by the British towards Indians, the desire for a powerful political organisation was grew among the elite class of Indians. The atrocities and injustice however sparked a cause of nationalism and everyone felt the need of the Political groups which eventually lead to formation of Indian National Congress.

#### The Pre-History of Formation of Indian National Congress

The **Indian Association** was by far the most important pre-congress nationalist organisation. Its objectives were to create a strong body of public opinion, to integrate the Indian people on a common political program, and to widen the base of organisation. *The Bengalee*, a daily newspaper founded by S N Banerjee, became the chief instrument of spreading and revenue generation of this association. The very first issue it tool up was raising of age limit for ICS examination, so as to improve the prospects of Indian candidates. The Indian Association also raised protests against **Vernacular Press Act** and **The Arms Act** of year 1878.

To voice the protests against the various deeds of British, The Indian Association called an **All-India National Conference** in December 1883. This conference was attended by more than hundred delegates from all over India. This conference is considered as the base point of formation of Indian National Congress.

#### Formation of Indian National Congress

By 1885, the need for the formation of all-India level political organisation had become an common necessity. The aim was to lay down certain basic tasks and objectives before and to struggle incessantly and together. The Indians have to be reinforced together for their own political and economic development. But eventually



The Indian National Congress was formed in December 1885 by the initiative of not Indian but British ex-civilian **Allan Octavian Hume**.

Indian National Congress was created on the *Safety Valve Theory*, given by British Viceroy **Dufferin**. As per this theory the British thought to bring the Indians on a common platform to vent out their anger and discontent and hence they can be tackled in a better way. They thought that by this they can prevent the Indians to rather stop in taking the other revolutionary Terrorism/ Militant Nationalism. The British calculated that the discontent elite class could organise serious rebellion with the support of other educated and general class of people.

Hume's initiative succeeded because he was more acceptable to Indian's as he was free from regional loyalties. Also, the nationalists had an exaggerated idea of Hume's influence on Government. The nationalists on the other hand themselves wanted for the formation of all-India level political groups and by the idea proposed by A O Hume they readily accepted it. A O Hume thus dominated the Indian National Congress till 1892 as its General Secretary.



THE FIRST INDIAN NATIONAL CONGRESS, 1885.

First meeting of Indian National Congress (Image courtesy : Wikipedia.org)

### **First Meeting after Formation of Indian National Congress**

The Indian National Congress met for the first time on 28 Dec, 1885 in hall of Gokuldas Tejpal Sanskrit College, Bombay. W C Banerjee an eminent lawyer, was elected as its first President. this meeting was attended by 72 delegates. The objective of INC were declared as –

- i. Development of close relations between national workers,
- ii. The dissolution of all race, creed and provincial prejudice

- iii. Consolidation of national unity among all,
- iv. Recording of the conclusions on vital Indian problems reached by educated Indians after discussion and outlining of program for the next year.

### **Era of Post- Formation of Indian National Congress**

Since the Indian National Congress was gaining popularity and momentum and also it has the official approval from the British, so there was virtually the role of National Association diminished. Also the elite and educated nationalist class didn't want to have two different powers one in form of INC and other National Association which otherwise result into conflict of interests and other ambiguous situations which may hamper the rise of nationalism in India. Since the two organisations were on same lines, The Indian Association was merged with Indian National Congress in December 1886.

A new political vision and awareness came to light post formation of Indian National Congress which is marked by the rise of major nationalist newspapers which dominated the minds and thinking of Indians till 1918 viz. The Hindu, Tribune, Bengalee, Mahratta, The Kesari and Amrita Bazar Patrika. The amrita Bazar Patrika became an English language newspaper in 1878 itself. The rise of the press as a means of awakening the general masses is thus considered as one of the main important aspects of post formation of Indian National Congress

### **EMERGENCE OF GANDHI**

#### **1. Champaran Movement (1917)**

The Champaran Movement in 1917 was the first Satyagraha movement inspired by Gandhi and a major revolt in the Indian Independence Movement. Farmers of Bihar were protesting against the farming of indigo with barely any payment for it. The farmers oppressed Mahatma Gandhi when he returned to India from South Africa in 1915. They wanted Mahatma Gandhi to use the same methods that he had used in South Africa to organize mass uprisings by people to protest against injustice.

Champaran Movement is the first popular movement which gave direction to India's youth and freedom fighters.

#### **2. Kheda Movement (1918)**

The Kheda Movement of 1918 was a major revolt in the Indian independence movement. The movement was started in the Kheda district of Gujarat by the Mahatma Gandhi during the period of the British Raj. People of Kheda were unable to pay the high taxes levied by the British due to crop failure and a plague epidemic.

Therefore, Mahatma Gandhi organised this movement to support the peasants of Kheda district.



*Notes*

It was the third Satyagraha movement led by Mahatma Gandhi after Champaran Satyagraha and Ahmedabad mill strike.

### **3. Khilafat Movement (1919)**

The Khilafat Movement of 1919 is also known as the Indian Muslim movement (1919–24). The Ottoman Empire, having sided with the Central Powers during World War I, suffered a major military defeat. The Muslims were protesting for the safety of their Ottoman Caliphate. The Muslim Community launched the khilafat movement under the guidance of Mahatma Gandhi to fight against the British government to restore the collapsing status of the Caliph in Turkey.

The success of this movement made Mahatma Gandhi the national leader in no time. He became a notable spokesperson of the All-India Muslim Conference.

### **4. Non-cooperation Movement (1920)**

The Non-cooperation movement was launched on 1 August 1920 by Mahatma Gandhi. Following the Rowlatt Act of 17 March 1919, and the Jallianwala Bagh massacre of 13 April 1919, Indian National Congress withdrew its support for British reforms. Mahatma Gandhi launches the Non-cooperation movement with the aim of self-governance and obtaining full independence. His main motive was to establish non-cooperation, non-violence and made this non-violent movement as his weapons against Britishers.

Through Non-cooperation movement Mahatma Gandhi urged the protestors to boycott Britisher's goods and services and wearing Khadi. Since then the movement became the motto of the Indian freedom movement.

### **5. Salt Satyagraha Movement – Dandi march (1930)**

The Salt March, also known as the Salt Satyagraha, Dandi Satyagraha began with Dandi march in the year 1930. Dandi march was an act of nonviolent civil disobedience in colonial India led by Mohandas Karamchand Gandhi. Mahatma Gandhi started this march with 80 of his trusted volunteers. Walking ten miles a day for 24 days, the march spanned over 240 miles, from Sabarmati Ashram, 240 miles (384 km) to Dandi formerly known as Navsari.

Many people joined them along the way. After reaching Dandi, Gandhi and his followers violated the salt laws by making salt from the salted seawater.

### **6. Quit India Movement (1942)**

The Quit India Movement or the August Movement was launched at the Bombay session of the All-India Congress Committee by Mahatma Gandhi on 8 August 1942, during World War II, demanding an end to British Rule of India. Gandhi made a call to 'Do or Die' in his Quit India speech delivered in Bombay session of the All-India Congress. As a consequence, the entire leadership of the Indian National Congress was imprisoned by the British officials without trial.

## The revolutionary movement in India for the freedom struggle

### The First Case: Chapekar Brothers (1897)

- The first political assassination of a British officer in India post-1857 Revolt.
- Brothers Damodar, Balkrishna and Vasudeo Chapekar shot at WC Rand, ICS, Chairman of the Special Plague Committee in 1897.
- Rand's military escort Lieutenant Ayerst died on the spot whereas Rand died a few days later due to wounds.
- The brothers were against the atrocities committed by the British authorities under Rand during the plague epidemic in Pune.
- The government in order to curb the spread of the epidemic ended up harassing Indians and employing extreme measures.
- All the three brothers were hanged for the assassination.

### Alipore Bomb Conspiracy Case (1908)

- Also called Muraripukur conspiracy or Manicktolla bomb conspiracy.
- Douglas Kingsford was an unpopular British Chief Magistrate who was the target of the bomb thrown at Muzaffarpur (Northern Bihar).
- Unfortunately, the carriage at which the bomb was targeted contained two English ladies and not Kingsford. The two women died in the attack.
- Revolutionaries who threw the bomb were Prafulla Chaki and Khudiram Bose.
- Chaki committed suicide while Bose, then only 18 years of age, was caught and sentenced to death by hanging.
- The other people who were tried in the case were Aurobindo Ghosh and his brother Barin Ghosh, Kanailal Dutt, Satyendranath Bose and more than 30 others.
- They were all members of the Anushilan Samiti in Calcutta.
- Aurobindo Ghosh was acquitted due to lack of evidence and others served varying life-terms in prison.

### Curzon Wyllie's Assassination (1909)

- The India House was an organisation in London involved in the freedom struggle of India mainly engaging Indian students in the UK as its participants.
- Patrons of this organisation included Shyamji Krishna Varma and Bhikaiji Cama.
- India House became the centre of revolutionary activities for Indian independence outside India.
- The organisation was liquidated after the assassination of an army officer Curzon Wyllie by its member Madan Lal Dhingra in 1909.

### Howrah Gang Case (1910)

- Also known as Howrah-Sibpur Conspiracy case.

CLASS-12

History



Notes

## CLASS-12

### History



#### Notes

- In this case, 47 revolutionaries associated with the Anushilan Samiti were arrested and tried for the murder of Inspector Shamsul Alam.
- Alam was investigating the revolutionary activities of the Samiti and was trying to link and consolidate the murders and robberies into a single case.
- The case brought to light the work of revolutionary Jatindranath Mukherjee.
- Despite attempts, the case could not establish the links, mainly due to the decentralised nature of the Samiti.
- Of all the accused, only Jatindranath Mukherjee and Narendranath Bhattacharjee were sentenced to one-year imprisonment.

### Delhi-Lahore Conspiracy Case (1912)

- Also known as the Delhi Conspiracy Case.
- This was an assassination attempt on Lord Hardinge, the then Viceroy of India.
- The revolutionaries were led by Rashbehari Bose.
- A homemade bomb was thrown into the viceroy's howdah (elephant-carriage) during a ceremonial procession in Delhi. The occasion was the transfer of the British capital from Calcutta to Delhi.
- Lord Hardinge was injured while an Indian attendant was killed.
- Bose escaped being caught whereas a few others were convicted for their roles in the conspiracy.

### Kakori Conspiracy (1925)

- This was a case of a train robbery that occurred near Kakori in Uttar Pradesh.
- The attack was led by the youth of the Hindustan Republican Association (later renamed Hindustan Socialist Republican Association) including Ram Prasad Bismil, Ashfaqulla Khan, Chandrashekhara Azad, Rajendra Lahiri, Thakur Roshan Singh and others.
- It was believed that the train carried money bags belonging to the British government.
- One person was killed during the robbery.
- The revolutionaries were arrested and tried in court.
- Bismil, Khan, Lahiri and Roshan Singh were sentenced to death. Others were sentenced to deportation or imprisonment.

### Chittagong Armoury Raid (1930)

- Also known as Chittagong Uprising.
- This was an attempt by revolutionaries to raid the police armoury and the auxiliary forces armoury from Chittagong (now in Bangladesh).
- They were led by Surya Sen. Others involved were Ganesh Ghosh, Lokenath Bal, Pritilata Waddadar, Kalpana Dutta, Ambika Chakraborty, Subodh Roy, etc.

- The raiders were not able to locate any arms but were able to cut telephone and telegraph wires.
- After the raid, Sen hoisted the Indian flag at the police armoury.
- Many of the revolutionaries involved escaped but some were caught and tried.
- The government came down heavily on the revolutionaries. Many were sentenced to imprisonment, deported to the Andaman, and Surya Sen was sentenced to death by hanging. Sen was brutally tortured by the police before he was hanged.

### **Central Assembly Bomb Case (1929) & Lahore Conspiracy Case (1931)**

- Revolutionaries Bhagat Singh and Batukeshwar Dutt sought to draw attention to their revolution by throwing a bomb along with leaflets in the Assembly House at Delhi.
- They did not attempt to escape and were arrested and jailed for the act.
- Their intention was not to hurt anyone but to popularise their revolutionary activities and philosophy.
- Bhagat Singh was re-arrested in connection with the murder of a British police officer, JP Saunders. This case was called the Lahore Conspiracy Case.
- Saunders was killed mistakenly as the real target was another police officer, James Scott, who was responsible for the lathi charge that killed Lala Lajpat Rai.
- Others involved in this killing were Sukhdev, Rajguru and Chandrashekhar Azad.
- They were all members of the Hindustan Socialist Republican Association (HSRA).
- While in prison, Bhagat Singh, Rajguru and Sukhdev along with other political prisoners went on a hunger strike to demand better conditions of prisoners in the jails.
- After the trial, all three were sentenced and executed by hanging in March 1931. Azad was martyred the same year in February in a gun battle with the police in a park in Allahabad.

### **ACHIEVEMENT OF INDEPENDENCE (1935-47)**

The British Government prepared a White Paper in March, 1933. On the basis of this White Paper, a Bill was prepared and introduced in parliament in December, 1934. The Bill was finally passed as the Government of India Act on August 2, 1935. The most conspicuous feature of the Act of 1935 was the concept of an All-India Federation comprising the Provinces of British India and the Princely States. It was compulsory for the Provinces to join the proposed federation. For the Princely States it was voluntary. The members from the provinces were to be elected, while the representatives of the States were to be nominated by the rulers. Only 14 percent of the population in British India had the right to vote. The powers of the Legislature were confined and restricted. It had no control over defence and foreign relations. The Act protected British vested interests, discouraging the emergence of national unity,





rather encouraging separation and communalism. All nationalists, including Nehru and Jinnah, condemned the Act. The Congress session met in Lucknow on 25th April, 1935. Though the Act was condemned, it was decided to contest the elections to resist British imperialism and to end the various regulations, ordinances and Acts, which were initiated against Indian Nationalism. In the 1937 elections the Congress swept the poll. Congress Ministries were formed in seven out of the eleven provinces. On March 18, 1937, the All-India Congress Committee adopted a resolution on Congress policies in the legislatures. It claimed that the Congress had contested the elections "with its objective of independence and its total rejection of the new constitution, and the demand for a Constituent Assembly to frame India's constitution. The declared Congress policy was to combat the New Act and end it". The immediate effect of the coming of the Congress Ministries was a feeling of relief. Political prisoners were released and a large measure of civil liberty was established. Agrarian legislation was also passed and this provided considerable relief to the peasantry. Basic education was intended to be made free and compulsory for every child.

### National Movement during the Second World War

When the Second World War broke out in 1939, the Congress attitude was one of sympathy, though it refused unconditional cooperation. The Congress demanded that "India must be declared an independent union, and present application must be given to this status to the largest possible extent". The British did not agree and as a result all the ministries resigned in protest in 1939. A demand for Provisional National Government at the Centre was made at the instance of C. Rajagopalachari in 1940. It was turned down by the Viceroy Lord Linlithgow. In October, 1940 was launched the Civil Disobedience Campaign. Acharya Vinoba Bhave was the first to offer individual Satyagraha. All India Committee of the Cabinet, with Attlee as Chairperson, was set up and a draft declaration was made. In March, 1942, Sir Stafford Cripps came to India with the draft declaration. It stated the British Government's desire to grant India 'Dominion Status' at the end of the war. Complete Independence was not promised. There was no mention of a national government of the Indian people. The Congress rejected the offer. The Muslim League, opposed to the creation of a single union, found the scheme unacceptable, as it did not unequivocally concede Pakistan. The Cripps Mission failed. The struggle for independence was carried on by Subhash Chandra Bose from abroad. He found the outbreak of the Second World War to be a convenient opportunity to strike a blow for the freedom of India. Bose had been put under house arrest in 1940 but he managed to escape to Berlin on March 28, 1941. The Indian community there acclaimed him as the leader (Netaji). He was greeted with 'Jai Hind' (Salute to the motherland). He tried to raise an Indian army and urge his country people to rise in arms against the British. In 1942, the Indian Independence League was formed and a decision was taken to form the Indian National Army (INA) for the liberation of India. On an invitation from Ras Bihari Bose, Subhash Chandra Bose came to East Asia on June 13, 1943. He was made president of the Indian Independence League and the leader of the INA popularly called 'Azad Hind Fauj'. He



gave the famous battle cry 'Chalo Dilli'. He promised independence to Indians saying, 'tum mujhe khoo do, main tumhe Azadi dunga' (You give me blood, I will give you freedom). In March 1944, the Indian flag was hoisted at Kohima. Unfortunately, after that the movement collapsed. What happened to Netaji remains a mystery. It is said that he lost his life in an air crash in August 1945. But it could not be ascertained. The INA continued to occupy an honored place in India's freedom struggle. The intense patriotism of Bose and the soldiers of the INA proved a tremendous source of inspiration for the Indian people.

### Partition and Independence of India

Differences soon arose between the Congress and the Muslim League concerning the powers of the Constituent Assembly. The League rejected the Cabinet Mission Plan in the middle of 1946. In September 1946, the Congress formed the government at the Centre. The League refused to be a part of it. Muslim League celebrated this day as a 'Direct Action Day' on 16th August 1946 to attain Pakistan. The conflict resulted in widespread communal riots in different parts of India. Thousands were killed in the riots, lakhs of people became homeless. In the mean time, Lord Mountbatten was sent as the Viceroy to India. He put up his plan in June 1947 which included partition of India. In spite of strong opposition by Gandhi, all the parties agreed to the partition and the Indian Independence Act, 1947 came into being. It created two independent states in the Indian sub-continent, i.e. Indian Union and Pakistan. India got its independence on 15th August, 1947. At the stroke of midnight (14th -15th August, 1947), transfer of power took place.

## SUMMARY

### Summary of the chapter

Renaissance, the French Revolution, American Revolution, Russian Revolution had promoted the idea of Nationalism in the world. Anti-colonial movement led to the rise of Nationalism in India in 19th Century.

*The contemporary social and religious reform movements also contributed to the rise of feelings of Nationalism.*

Indian National Congress was founded in 1885 only to communicate with British government on behalf of the Indian people and voice their grievances. In 1905, Lord Curzon announced the partition of Bengal.

The Indians viewed the partition as an attempt by the British to disrupt the growing national movement in Bengal and divide the Hindus and Muslims of the region. In 1906, Muslim League was formed in Dacca with the objective to protect and advance the rights of Muslims in India and represent their needs to the government. Difference in ideas led to split in Congress in 1907.

Two groups i.e. Moderates (Naram Dal) and Radicals (Garam Dal) were formed. In the First World War, Indian leaders agreed to help the British Government on the



condition that the latter would give Constitutional powers to Indians after the war. Gandhiji successfully experimented with the technique of Satyagraha in South Africa as well as Champaran, Kheda and Ahmadabad in India. Gandhiji started the mass movement in India against the British policies.

He was the leader who could encourage and involve all sections of society in this movement. The revolutionaries like Bhagat Singh, Chandrashekhar Azad, Sukhdeo, etc. chose the path of aggressive movement against the British government. The seed of communal divide in India, sowed by the British, led to the future consequence of partition. The struggle for Independence was carried on by Subhash Chandra Bose from abroad.

He became the leader of Indian National Army to liberate India from British. The Quit India movement paved the way for India's freedom.

It was the final call from Gandhiji to 'Do or Die'. Muslim League demanded the formation of Pakistan for Muslims which led to the partition. India got its freedom on 15th August, 1947.

### **EXERCISE**

#### **Multiple choice Questions**

1. Who is the author of 'Unto This Last'?
  - A. John Ruskin
  - B. Ruskin Bond
  - C. Hermann Kallenbach
  - D. Louis Fischer
2. Which of the following, according to Gandhiji, is an essential principle of Satyagraha?
  - A. Infinite capacity for suffering
  - B. Non violence
  - C. Truth
  - D. All the three
3. Gandhiji's "The Story of My Experiments with Truth" was originally written in Gujarati. Who translated it into English?
  - A. Maganlal Gandhi
  - B. Mahadev Desai
  - C. Pyarelalji
  - D. Sushila Nayyar

Ans: B



4. Which one of the following books is the work of Gandhiji?

- A. Light of India
- B. Hind Swaraj
- C. My Experiments with Truth
- D. Both B & C

Ans: D

5. When Ganadhi ji won Nobel peace Prize?

- A. 1937
- B. 1947
- C. 1939
- D. Never

Ans: D

6. Who established the Natal Indian Congress (NIC)?

- A. Vallabhbhai Patel
- B. Sarojini Naidu
- C. Jawaharlal Nehru
- D. None of the above

Ans: D

7. When Gandhi ji returned to India from South Africa?

- A. 1918
- B. 1910
- C. 1915
- D. 1905

Ans: C

8. Book 'The Satyahrah' was originally written in. ....

- A. English
- B. Hindi
- C. Gujarati
- D. Bengali

Ans: C

### Review Questions

1. In the initial years of its existence, what types of demands were put by the Indian National Congress before the British government?
2. Why was Lord Curzon interested in the partition of Bengal?
3. What was the significance of the Satyagrah of Gandhi in Africa? What was the nature of his Satyagraha in India?
4. Do you think that the Non-Cooperation movement was successful in its goal? Give two reasons in support of your argument.

## CLASS-12

### History



Notes

5. Why was the Simon Commission asked to leave India?
6. Why did the Dandi March lead to the arrest of Gandhi?
7. What made the revolutionaries throw a bomb in the Legislative Assembly?
8. Discuss the role of Azad Hind Fauz led by Subhash Chandra Bose in the Indian National Movement.
9. How did the 'Quit India' Movement contribute to the independence of India?
10. Mention three causes that forced the Britishers to give India independence in the twentieth century.



Notes

# 1 INTRODUCTION

## Objective of the module

The module is designed to acquaint the learner with all the major developments of 20th century in order to develop a global perspective for historical development.

## Introduction

When we learn about the past through books, films, television or the stories told by older people, we notice the differences and similarities between other times and our own. We are aware that certain material things and technologies that we use today either did not exist in 1900 or were used only by small numbers of people. Yet in terms of the organization of human life we have much in common with the people of the year 1900. This Unit will discuss how people in various parts of the world lived in 1900.

## STRUCTURE OF WORLD POPULATION: 1900

The study of human populations—their rates of growth and shifting patterns of settlements—is called demography. In 1900 the human population was about 1.5 billion (150crores). China and India were then, as today, the most populous countries. Yet in 1900 Asia contained a smaller portion of the world's population than it does today. Most of the people all over the world were settled agriculturalists in 1900, which cultivated crops and animals and lived in villages. In many parts of the world people existed as nomads, grazing herds of animals, and many were tribal hunter-gatherers, although they formed a smaller number in 1900 than a few hundred years earlier.

A steadily growing section of the world's population lived in cities. Cities had existed since ancient times in many parts of the world, but they were limited in size and population. However capitalist industrialization led to urbanization and faster growth of population in cities. By 1900 Europe has a larger concentration of cities than any other region in the world: more than 100 cities had a population of at least 1, 00,000 people, and there were six European cities with about 10, 00,000 inhabitants. Europe and America had the largest cities, whereas in Asia and Africa large expanses of territory contained few cities and many stagnated and declined compared to hundreds of years earlier. Most of the large cities outside of Europe in 1900 were

*Notes*

only 100 or 200 years old-like Sydney and Chicago-and were inhabited mostly by people of European origin. Some, like Calcutta in Bengal, grew under British rule.

### **THE WORLD IN 1900: THE NINETEENTH CENTURY LEGACY**

In general, human populations of Asia, Africa and South America in 1900 were 75–95% rural, or living in villages and dependent on agriculture. Industrializing Europe, or Americas and Australia where people of European origin had settled, either already had or were close to having 50% urban population, i.e., living in towns and cities.

### **INDUSTRIALISATION AND SOCIAL CLASSES**

The process of industrialization began in Western Europe after about 1700 with bringing together of large number of labourers near areas of energy and resources to produce metals, and to operate machines that turned out finished products at a fast pace. By 1900 when big amounts of money began to be required for industry to operate on a big scale, we see the growth of capitalist industrialization. Capitalism derives from the word capital, meaning accumulated wealth and property, and those people who have capital are called capitalists. Capitalists were directly engaged in industrial production, trading, administration and banking. By 1900 most of Europe, America and Australia had undergone capitalist industrialisation. The wealth and property of capitalists came either from trade and commerce or from expropriating the property of small owners.

On the other hand, were people-men, women and children-who worked in factories and who did not have any property and were dependent for their livelihood on their labour for which they got wages. Between them was a large majority which even in 1900 was not property less wage earners, but which could not be called wealthy. Many were members of the salaried middle classes: teachers, doctors, engineers, clerks, and in other services. Most people by then also believed that the existence of such classes is normal and would continue to remain so, and that the majority of people would accept these inequalities as their situation improved. They saw that the transfer of wealth from colonies would allow some benefits to go to the working people as well in the European countries.

This did happen to some extent by 1900, and most people lived better than their grandparents had. But there were also difficult periods of unemployment. By 1900 Asian and African cities like Bombay Shanghai and Dakar also contained large numbers of businessmen, shopkeepers and other sections of middle classes, as well as industrial wage labourers. But population here was greatly outnumbered by landlords, peasants and agricultural labourers in the surrounding villages. It is important to keep in mind a few other facts about capitalist societies in 1900. Much of the raw materials and markets for European economies came from the colonies, and this relationship was also one of inequality: it was not an equal trading relationship. Within European societies landlords were no longer the dominant class.

### **URBANISM AND KNOWLEDGE**



Another characteristic of industrialization was that production and sharing of knowledge in society became more closely connected than before with urban life. Cities and towns were not only concentrations of industrial wage labourers, they also had growing numbers of people engaged in jobs requiring education and literacy: clerks, managers, teachers, government officials etc. Soon it began to be recognized that even industrial workers with literacy and numeracy contributed to greater efficiency.

Newspapers and magazines contributed to it. Daily production of newspapers in 1900 exceeded one million copies in cities like London, Paris, Berlin and New York. By 1900 most industrial societies required that both boys and girls receive basic education, at least up to the age of thirteen or fourteen. School teaching became one of the modern professions in which women participated in large numbers. There arose a knowledge and cultural gap between urban and rural people. As a whole, adult literacy in some western societies by 1900 was between 60% and 90%, while it was much less in non-western societies.

### **ENERGY AND RESOURCE USE: INDUSTRIAL VERSUS NON-INDUSTRIAL AREAS OF THE WORLD**

In 1900 not only did people in the industrialised and non-industrialised world produce different things, they developed very different patterns of energy use. Most production in the non-industrial world in 1900 was driven by human and animal power. Even on American farms plows and mechanical harvesters were drawn by horses, as were carts, carriages and buses in the towns. Industrial societies required new energy sources to run their factories, light their homes and offices, and power modern means of transport such as railway engines and automobiles.

Thus Britain, France and Germany in 1900 were largely coal powered societies, while Italy had begun to use hydro-electricity. US was relying increasingly on petroleum fuels. By 1915 it was clear that cars would replace horses in transportation. These countries began to realize that their economic and political strength depended on sources of energy, and they began to exploit resources in their colonies. For example, the British were engaged in oil in Assam and Burma; the Dutch were doing the same in Sumatra and the Americans in Mexico. These factors determined their foreign policies.

### **COLONIALISM, ECONOMIC PATTERNS, AND SOCIAL RELATIONS**

Most industrialized nations of the western world in 1900 directly ruled, or controlled economically, territories far beyond their own boundaries. Britain ruled over most of while Holland ruled over the entire area that is now Indonesia. France, Britain, Germany, Italy, Portugal and Belgium had colonies in Africa, Japan, China. These colonial rulers tried to prevent Asians and Africans from acquiring advanced technologies, and carefully controlled railways and telegraph networks in their colonies.

They also came down heavily on aspirations for freedom. They replaced the earlier languages of administration with their own. They also initiated some

## CLASS-12

### History



Notes

educational policies with the aim of assimilating some sections of colonial society with the foreign rule. They also prepared some sections of them for manning the colonial administration at lower levels. They practiced policies of divide and rule, restricted development of modern economic activity and used education for purpose of creating a social gulf between those educated in the colonial languages and those in the local languages.

The impact of colonialism and capitalist penetration altered social relations in the colonies. They altered the pattern of agriculture to shift its priorities towards the cash crops they might trade in. This pattern of production for export was greatly expanded during the nineteenth and early twentieth centuries. For example, Indian peasants produced opium that British entrepreneurs exported to China. Indian merchants too had a hand in this. In other words, both production and trade were geared to the interests of the ruling power.

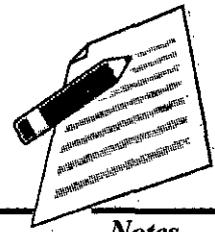
As a result, larger number of people around the world came to produce things that they did not themselves consume, while they consumed things produced elsewhere by others. Such commercial patterns created interdependence but also dependencies because of the hold of the ruling powers. Peasants in many areas lost food sufficiency, with the result that although the total world production of food was higher than ever before in history, the late nineteenth century famines killed millions of people.

### **IDEOLOGIES AND POLITICAL MOBILIZATION IN THE DEVELOPED AND UNDEVELOPED WORLDS**

The world of 1900 saw a tremendous growth of ideas and competing ideologies or various sets of political ideas about life and organization of societies. This was to a large extent the result of economic and social transformations connected with industrialization. The debates became widespread and different ideologies began to have mass following and organizations due to the rise of print culture and other means of communication. By 1900 print media in western countries and in many colonies as well were providing information (and advertising products and services) to large numbers of people, but also shaping their political views.

#### **Liberalism**

Liberalism as a set of ideas began to emerge more than three hundred years ago when nobles and people of substantial property (sometimes joined by poorer people) struggled to regulate or limit the powers of the rulers. Liberals believed that individuals have some 'natural rights' including the right to resist oppression, accumulate property, freedom of religion, right to express their opinions freely and so on. They believed that governments and rulers must be made to respect these rights. They thought formulation of public laws and constitutions were the best method of creating and enforcing these rights. These laws and constitutions were the best safeguard against arbitrary exercise of power by rulers and government machinery. They also objected to state authorities dictating the religious beliefs of their people through national



Notes

churches, as religion was a private matter.

With growth of popular movements liberalism was forced to acknowledge the extension of political and citizenship rights to all members of society and not just the propertied classes. These included rights to form organizations and participate in elections. Liberalism is also connected with certain economic ideas. Liberals saw people as economic agents, as producers and consumers of goods and services. They saw these as important aspects of their personalities and self-expression of individuals. But to them it was not the labourer but the profit seeking merchants, shopkeepers and manufacturers who were the heroes. Adam Smith, one of the major spokespersons of economic liberalism, argued that such people, if allowed to pursue their own self-interest would contribute to common good. Economic activity if left to its own creates its own set of supply and demand and this leads to fairness in society. They argued for free trade. So for economy the best government is that which governs least and leaves everything to the market operations. By 1900 many liberals began to think that governments should intervene in a minimal fashion by introducing some welfare measures for the poorer sections of society—like education and health. But their basic ideas remain till today. They represented mainly the interests of propertied people. Liberals drew their main support from professional and educated people who were dissatisfied with traditional and arbitrary arrangements which ensured privileges on basis of birth (i. e., noble lineage), and of the business and industrial capitalists. They also won support of many working people who liked their arguments about constitutions and individual rights, but did not understand that they were not at all keen on economic equality or economic rights of the working people.

### Conservatism

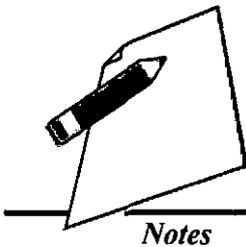
Conservatives came mainly from land owning and other sections of society who did not like the abolition of privileges and restrictions which benefited them. They were from land-owning classes, or merchants and traders who enjoyed state protection and monopolies which were lost due to free trade policies. For them the whole idea of natural rights was disruptive because it destroyed the old traditional order in society, in which each section of society already had its place. To them social order and stability were more important than equality. They felt that while all may be equal before God, it was no desirable that it should be so in the real world as well. They saw the old social order as the best defense against the chaos of the modern world which was causing upheavals and conflicts in society. All the western states had strong conservative political groups who participated in elections, and had influence in the administrative machinery

### Socialism

Socialists also criticized the liberals, but for things very different from the conservatives. The socialists represented the interests of the working people, and argued that in industrialist capitalist societies the old tyranny of the monarchy and the aristocracy had been replaced by that of the propertied capitalist bourgeoisie. Some

## CLASS-12

### History



earlier socialists, such as Louis Blanc and Robert Owen believed that co-operatives of producers would lead to more equal sharing of profits. Others, like Karl Marx, thought that workers would never be fairly rewarded under the capitalist system. This would happen only if all enterprises were commonly owned i. e., if the state owned them for the equal benefit of all. Marx said that in a communist society when all means of production were held in common and were not private property, each person will contribute according to his/her capacity and receive according to his/her needs. Social justice therefore required abolition of private property. Classes would also cease to exist in a society which was equal. According to him the ultimate goal of the socialist movements was the establishment of such a society. Marx also said that since the ruling classes would not co-operate in this, a revolution was necessary. There should be communist parties and strong and committed working class movements. Thus, the Social Democratic (Marxist) Party in 1900 organised millions of workers into labour unions, clubs and associations, participated in elections, and held a huge block of seats in the Reichstag (German parliament). They were able to get passed legislation to improve the lives of the workers. Marxist, socialist and labour parties existed in many parts of the world by 1900, though they were under tremendous surveillance by the governments and police of their countries who wanted to prevent revolutions at all costs. In countries like Russia the socialist organizations were banned and known socialists were imprisoned or exiled (as happened to V.I Lenin, a leader of the Russian revolutionary movement).

### Imperialism

The world of 1900 was one in which the more industrialized states had power over the people and resources of the unindustrialized world. Many inhabitants of the industrialized countries believed that colonialism was beneficial for the countries that were being ruled and that the inhabitants of the 'backward' countries were being 'civilised' by foreign rule. Liberals in the ruling countries were divided over how the dominance of their countries over the colonies should be maintained. Not everyone thought that direct political rule was necessary: but none were willing to let go of the benefits of colonialism and the control over resources in the colonies. In Germany the liberals argued that their country's industrial power depended on taking more colonies. In the US many liberals said that their country had no moral right to rule over Cubans and Filipinos, but hardly any US citizens criticized their government's interventions in Latin America. British, French, German, Belgian and American capitalists invested heavily in economic activities both within and outside the formal empires. They therefore supported as well as influenced the foreign policies of their respective countries and pushed for colonial domination of the rest of the world—countries comprising Africa, Latin America and Asia. The political groups in 1900 that had the most consistent anti-imperialist views were the socialists, who believed that colonialism benefited only the ruling classes everywhere and was not in the interest of the working people anywhere. Therefore, the working classes of all the countries needed to unite to overthrow this imperialist domination by a few countries.



## Nationalism

Nationalism and national liberation ideology was an explosive force in the world of the nineteenth and twentieth centuries. In all parts of the world in 1900 competing nationalisms flourished and became important forms of mobilization of people. Broader notions of civilisational identity competed with nationalism in winning support of the people. Both were important in Asia and Africa. Pan ('All')-Africanism and PanIslamism fueled freedom struggles in the colonies. The Chinese and Indians emphasized their cultural independence as well as opposition to colonial policies in their struggle for freedom. Popular participation in government was also an important aspect of national movements. Protest against colonial policies of the imperialist countries-economic exploitation and denial of self governance-formed the basis for national liberation movements all over the world. Most national freedom struggles of the twentieth century thus engaged with ideas about democracy and also with ideas of how national wealth should be produced and shared.

### SUMMARY

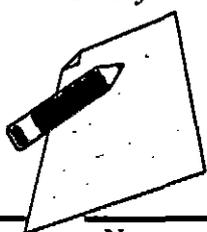
#### Summary of the unit

The century before 1900 was a period of rapid population growth, with the most striking growth occurring in Europe and North America. Population growth in these places occurred in tandem with industrialization. The emergence of industrial society led to the formation and solidification of ideologies – sets of ideas and principles about achievement of the desired social order. By 1900, ideologies were beginning to shape the struggles of people in non-industrial societies for liberation from empires. In particular, nationalism and socialism were to have an explosive impact within 'developed' Europe as well as in the 'undeveloped' colonial world.

### EXERCISE

#### Review Questions

1. In what ways did industrialization alter ancient patterns of human existence?
2. How did industrialization change patterns of global production and trade?
3. How were liberalism and socialism opposed to one another, even though both sought to achieve human liberation?



Notes

## 2

# WORLD WAR I AND THE RUSSIAN REVOLUTION

### Objective of the chapter

The main objective of this chapter is to make student understand about the World War I and the Russian Revolution

### Introduction

World War I and the Russian Revolution of 1917 were consequences of the developments and chain of events in the second half of the nineteenth and the beginning of the twentieth century. Both were very significant experiences involving millions of people: they influenced and shaped the entire 20th century.

### HOW WAS WORLD WAR I DIFFERENT FROM PREVIOUS WARS IN HISTORY

Except for Spain, the Netherlands, the three Scandinavian countries and Switzerland, all the European nations were involved in a war which connected the whole world in its violence and suffering. Troops from other areas-specifically colonies- were also made to fight in this war for countries which ruled over them. For example, Indian soldiers had to fight for Britain outside the territory of India. It is estimated that over three million men came from Canada, Australia, New Zealand, South Africa and India on the side of Britain (Britain ruled over these areas). The regions involved i. e., the territories of the war zones were also widespread: the war engulfed Europe, Asia, Africa and the Pacific. For the first time almost the entire peoples of the world were involved in a war, which they also knew was a world war. There were new technologies used in warfare, not seen in earlier wars: airplanes, tanks and submarines. But it was fought on the ground in the ordinary way as well and most people remembered it that way later because most images of war depicted soldiers fighting in trenches on ground. Sea battles took place in the South Atlantic and the Pacific. USA for the first time got involved on a world scale, with more than 100,000 troops on the side of Britain and her allies. The World War led to huge mobilizations of men as soldiers, while women took on many jobs back in the cities and also as nurses in the battle zones. Governments took many measures to ensure that their own armies do not run short of any supplies. Just as they mobilized men they also mobilized grain for food from peasants. They curtailed workers' rights



Notes

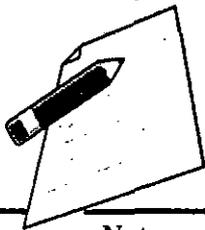
to make them work longer hours and for same wages to meet the needs of army equipment and ammunition. There was a rise in prices of food and articles of daily consumption because major investments were only in industries related to war and other requirements of war. There was a general sense of despair among people. We must also remember that there were 10 million who were killed in war or due to hardships caused by war, another 20 million who were wounded, and millions who became refugees or unemployed as towns and industries were destroyed. Homelessness resulted not just on border areas of countries, but all over. Civilian populations were involved and became casualties for the first time in war history: bombings of civilian areas, and the famines and epidemics caused by war, led to millions of civilian deaths. When it began most people thought the war would be short: it lasted four years. You can imagine what life would have been like for people in countries involved in a war for four whole years. It dismantled quite a few of the existing socio-economic and political structures. It affected the economy of the entire world. Because of the spread and the mobilization of all resources by the warring states on such scale for the first time, it is known as the First World War. For all these reasons the war marked a turning point in world history.

## REASONS FOR WAR

The reasons for World War I are complex, although it was sparked off by a kind of incident which could have happened anywhere at any time. There was hostility between Serbia and Austria during which Arch Duke Franz Ferdinand, heir to throne of Habsburg Empire was murdered at Sarajevo in 1914. This became the event which spiraled into World War I. But why did one incident have such devastating consequences as to finally lead the entire world into a four year war? You have already read about the race for colonies in an earlier lesson, and how in the second half of the nineteenth century there was a full fledged imperialist system in place. For example, in 1876 no more than 10 percent of Africa was under European rule, but by 1900 more than 90 percent was colonized. You have also seen that Germany had been left behind in this race, and now it began to feel that she too wanted her own colonies to rule over. By 1914 these powers were ready to increase their own respective spheres of influence, to bring more areas under each one's control, and to have a larger share in the resources of the world. As most of the world was already divided amongst them, each one could increase its own areas of control, economically or politically, only by 'reordering' the world, or fighting each other to increase their own share at the expense of another. Though none of them thought in terms of a big war, yet potential for conflict was always there. They made short wars for gaining new territories from another country or to protect territories already under their control, and sometimes in order to check a rival they entered into alliance with another power. Bismarck of Germany entered into an alliance with Austria-Hungary in 1879, known as Dual Alliance, which became the Triple Alliance when Italy joined in 1882. On the other side France in 1894 made an alliance with Russia, in 1904 France made an agreement with Britain and in 1907 Britain made an entente with

## CLASS-12

### History



#### Notes

Russia. This came to be known as Triple Entente. The leaders of Europe thought these alliances would prevent war through a balance of power: in fact what happened was that these alliances tied the countries together. When one country went to war the others would have to get involved to help their ally. The rivalries and conflicts among the imperialist countries thus became the underlying causes of the War. Nationalist movements were an important feature of the nineteenth century. By the late nineteenth and early twentieth century nationalism also underwent a transformation. In the advanced capitalist countries it became linked with extending areas of control and increasing one's military strength. The dominating perception was no longer one that came with the French revolution and its ideals of 'Liberty, Equality, and Fraternity'. These countries were also no longer concerned with the idea of popular sovereignty in a nation. On the other hand within multi national empires like Austria-Hungary and the Russian Empire people wanted to free themselves and form independent nations, which all big powers were opposed to. The big powers therefore went in for an unprecedented arms race, and building up of huge armies and navies. Militarism became the main aspect of foreign policy. Domestic policies were aimed at increasing strength vis a vis other powers rather than the welfare of their own citizens. Mass media was made into a major tool: newspapers played an important role in the spread of aggressive nationalism. In 1901 relatively few people were permitted to vote anywhere, and women practically nowhere. Most citizens therefore hardly had an influence on policy making of their governments. The governments were guided by the interests of capitalists and landlords and under their influence they competed among themselves for increasing areas of control under them. Although ordinary people hardly had a stake in this competition, once the war broke out people did come forward with support for their respective countries. The horrors of modern war were still not understood. It was the impact of war that made people reconsider the war and begin to demand peace.

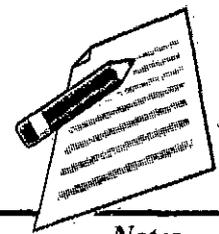
### THE RUSSIAN REVOLUTION, 1917

The Russian Revolution of 1917 was one of the most explosive political events of the twentieth century. The violent revolution marked the end of the Romanov dynasty and centuries of Russian Imperial rule. During the Russian Revolution, the Bolsheviks, led by leftist revolutionary Vladimir Lenin, seized power and destroyed the tradition of tsarist rule. The Bolsheviks would later become the Communist Party of the Soviet Union.

#### When Was the Russian Revolution?

In 1917, two revolutions swept through Russia, ending centuries of imperial rule and setting into motion political and social changes that would lead to the formation of the Soviet Union. While the two revolutionary events took place within a few short months, social unrest in Russia had been simmering for decades.

In the early 1900s, Russia was one of the most impoverished countries in Europe with an enormous peasantry and a growing minority of poor industrial workers.



Much of Western Europe viewed Russia as an undeveloped, backwards society. The Russian Empire practiced serfdom—a form of feudalism in which landless peasants were forced to serve the land-owning nobility—well into the nineteenth century. In contrast, the practice had disappeared in most of Western Europe by the end of the Middle Ages.

In 1861, the Russian Empire finally abolished serfdom. The emancipation of serfs would influence the events leading up to the Russian Revolution by giving peasants more freedom to organize.

### **Russian Revolution of 1905**

Russia industrialized much later than Western Europe and the United States. When it finally did, around the turn of the 20th century, it brought with it immense social and political changes.

Between 1890 and 1910, for example, the population of major Russian cities such as St. Petersburg and Moscow nearly doubled, resulting in overcrowding and *destitute living conditions for a new class of Russian industrial workers.*

A population boom at the end of the 19th century, a harsh growing season due to Russia's northern climate, and a series of costly wars—starting with the Crimean War (1854-1856)—meant *frequent food shortages across the vast empire.*

Large protests by Russian workers against the monarchy led to the Bloody Sunday massacre of 1905. Hundreds of unarmed protesters were killed or wounded by the czar's troops.

The massacre sparked the Russian revolution of 1905, during which angry workers responded with a series of crippling strikes throughout the country.

### **Nicholas II**

After the bloodshed of 1905, Czar Nicholas II promised the formation of a series of representative assemblies, or Dumas, to work toward reform.

Russia entered into World War I in August 1914 in support of the Serbs and their French and British allies. Their involvement in the war would soon prove disastrous for the Russian Empire.

Militarily, imperial Russia was no match for industrialized Germany, and Russian casualties were greater than those sustained by any nation in any previous war. Food and fuel shortages plagued Russia as inflation mounted. The economy was hopelessly disrupted by the costly war effort.

Czar Nicholas left the Russian capital of Petrograd (St. Petersburg) in 1915 to take command of the Russian Army front. (The Russians had renamed the imperial city in 1914, because the name "St. Petersburg" had sounded too German.)

### **Rasputin and the Czarina**

In her husband's absence, Czarina Alexandra—an unpopular woman of German ancestry—began firing elected officials. During this time, her controversial advisor,

## CLASS-12

### History



#### Notes

Grigory Rasputin, increased his influence over Russian politics and the royal Romanov family.

Russian nobles eager to end Rasputin's influence murdered him on December 30, 1916. By then, most Russians had lost faith in the failed leadership of the czar. Government corruption was rampant, the Russian economy remained backward and Nicholas repeatedly dissolved the Duma, the toothless Russian parliament established after the 1905 revolution, when it opposed his will.

Moderates soon joined Russian radical elements in calling for an overthrow of the hapless czar.

### February Revolution

The February Revolution (known as such because of Russia's use of the Julian calendar until February 1918) began on March 8, 1917 (February 23 on the Julian calendar).

Demonstrators clamoring for bread took to the streets of Petrograd. Supported by huge crowds of striking industrial workers, the protesters clashed with police but refused to leave the streets.

On March 11, the troops of the Petrograd army garrison were called out to quell the uprising. In some encounters, the regiments opened fire, killing demonstrators, but the protesters kept to the streets and the troops began to waver.

The Duma formed a provisional government on March 12. A few days later, Czar Nicholas abdicated the throne, ending centuries of Russian Romanov rule.

The leaders of the provisional government, including young Russian lawyer Alexander Kerensky, established a liberal program of rights such as freedom of speech, equality before the law, and the right of unions to organize and strike. They opposed violent social revolution.

As minister of war, Kerensky continued the Russian war effort, even though Russian involvement in World War I was enormously unpopular. This further exacerbated Russia's food supply problems. Unrest continued to grow as peasants looted farms and food riots erupted in the cities.

### Bolshevik Revolution

On November 6 and 7, 1917 (or October 24 and 25 on the Julian calendar, which is why the event is often referred to as the October Revolution), leftist revolutionaries led by Bolshevik Party leader Vladimir Lenin launched a nearly bloodless coup d'état against the Duma's provisional government.

The provisional government had been assembled by a group of leaders from Russia's bourgeois capitalist class. Lenin instead called for a Soviet government that would be ruled directly by councils of soldiers, peasants and workers.

The Bolsheviks and their allies occupied government buildings and other strategic locations in Petrograd, and soon formed a new government with Lenin as its head. Lenin became the dictator of the world's first communist state.

## Russian Civil War

Civil War broke out in Russia in late 1917 after the Bolshevik Revolution. The warring factions included the Red and White Armies.

The Red Army fought for the Lenin's Bolshevik government. The White Army represented a large group of loosely allied forces, including monarchists, capitalists and supporters of democratic socialism.

On July 16, 1918, the Romanovs were executed by the Bolsheviks.

The Russian Civil War ended in 1923 with Lenin's Red Army claiming victory and establishing the Soviet Union.

## Impact of The Russian Revolution

The Russian Revolution paved the way for the rise of communism as an influential political belief system around the world. It set the stage for the rise of the Soviet Union as a world power that would go head-to-head with the United States during the Cold War.

### SUMMARY

#### Summary

World War I was very different from the previous wars in history because it connected the whole world in its violence and suffering. There were new technologies used in warfare, not seen earlier, and it had an impact on all aspects of life. The reasons for the war were immediate as well as long term. The major reasons were the race for colonies, control over the resources of the world. The war continued from 1914 to 1918 and ended with the defeat of Germany and her allies. The Russian Revolution was achieved in 1917, before it ended. The Russian Revolution came about as a result of the strain of war and the conflicts within Russian society. This was the first socialist revolution in history. There were three stages: the 1905 revolution, which was defeated; the February 1917 revolution which resulted in the overthrow of the Autocracy; and the October 1917 revolution led by the Bolsheviks, which established a socialist state. The revolution created a new social and political system, based on social justice. It had a great impact on the rest of the world, including the countries fighting for their national independence.

### EXERCISE

#### Review Questions

1. Describe the political system in Tsarist Russia. Why were peasants dissatisfied with the Autocracy?
2. Why did the different nationalities revolt?



**CLASS-12**

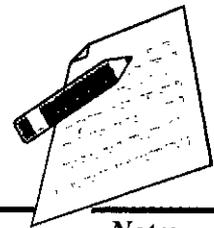
*History*



*Notes*

3. Why was the revolution of 1905 important?
4. What happened in February 1917 in Russia?
5. Give the main changes brought about by the Bolsheviks. Do you think they were in the interest of the Russian people?
6. Write a few lines on the impact of the revolution in India.

W BLO  
8821-7



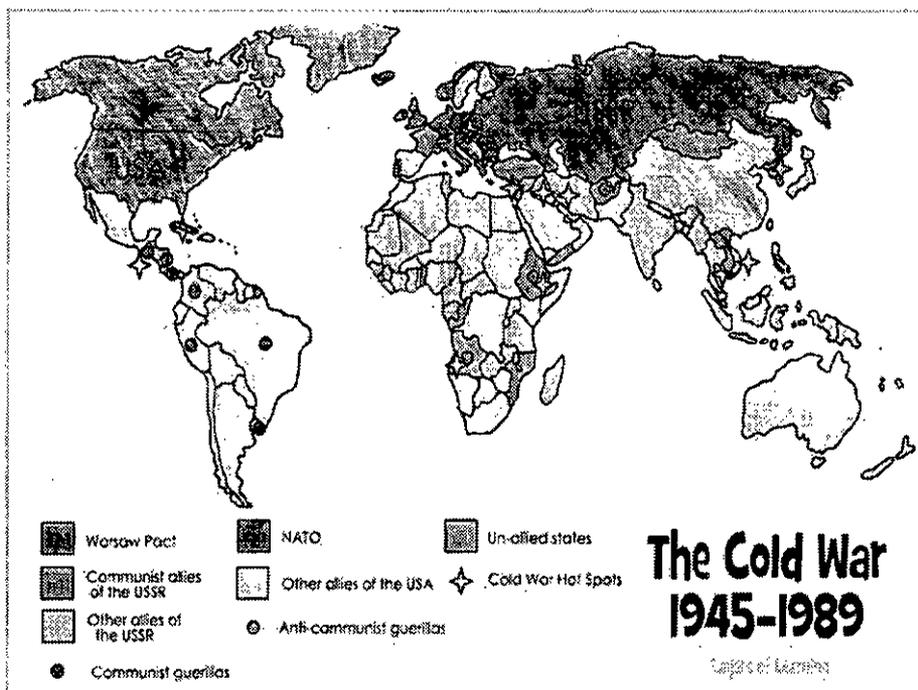
# 3

## COLD WAR AND ITS EFFECTS

### Introduction

### Cold War

Recently, 30th anniversary of the fall of the Berlin Wall (which was brought down on 9/11/1989) was celebrated which had marked a pivotal event in the Cold War Era.



### What is Cold War?

The Cold War was a period (1945-1991) of geopolitical tension between the Soviet Union and its satellite states (the Eastern European countries), and the United States with its allies (the Western European countries) after World War II.

Post-World War II, the world got divided into two power blocs dominated by two superpowers viz. the Soviet Union and the US.

The two superpowers were primarily engaged in an ideological war between the capitalist USA and the communist Soviet Union.

## CLASS-12

### History



### Notes

The term "Cold" is used because there was no large-scale fighting directly between the two sides.

#### Note:

The Cold War was between Allied countries (UK, France etc. who were led by the US) and Soviet Union.

#### Soviet Union

The Soviet Union, officially known as the Union of Soviet Socialist Republics (USSR). It is the world's first Communist state that was established in 1922.

#### Reasons of Cold War

During the World War Allied countries (US, UK and France) and Soviet Union fought together against the Axis powers (Nazi Germany, Japan, Austria). However, this wartime alliance could not work out after World War II, due to multiple factors.

#### Potsdam conference

The Potsdam conference was held at Berlin in 1945 among US, UK and Soviet Union to discuss :

- Immediate administration of defeated Germany.

- Demarcation of boundary of Poland.

- Occupation of Austria.

- Role of the Soviet Union in Eastern Europe.

Soviet Union wanted some portion of Poland (bordering Soviet Union) to be maintained as a buffer zone. However, the USA and UK didn't agree to this demand.

Also, the USA did not inform the Soviet Union about the exact nature of the atomic bomb, dropped on Japan. This created suspicion in Soviet Union about the intentions of western countries, embittering of the alliance.

- This created suspicion in the Soviet leadership.

#### Truman's Doctrine

Truman Doctrine was announced on March 12, 1947, by US President Harry S. Truman.

The Truman Doctrine was a US policy to stop the Soviet Union's communist and imperialist endeavors, through various ways like providing economic aid to other countries.

For example, US appropriated financial aid to support the economies and militaries of Greece and Turkey.

Historians believe that the announcement of this doctrine marked the official declaration of the Cold War.



*Notes*

**Iron Curtain**

Iron Curtain is the political, military, and ideological barrier erected by the Soviet Union after World War II to seal off itself and its dependent eastern and central European allies from open contact with the West and other noncommunist areas.

On the east side of the Iron Curtain were the countries that were connected to or influenced by the Soviet Union, while on the west side were the countries that were allies of the US, UK or nominally neutral.



**Important Events of the Cold War**

**Berlin Blockade 1948**

As the tension between Soviet Union and Allied countries grew, Soviet Union applied Berlin Blockade in 1948.

The Berlin Blockade was an attempt by the Soviet Union to limit the ability of Allied countries to travel to their sectors of Berlin.

Further, on August 13, 1961, the Communist government of the German Democratic Republic began to build a barbed wire and concrete wall (Berlin Wall) between East and West Berlin.

It primarily served the objective of stemming mass emigration from East Berlin to West Berlin.

Except under special circumstances, travellers from East and West Berlin were rarely allowed across the border.

This Berlin Wall served as a symbol of the Cold War (US and Soviet Union), until its fall in 1989.

## CLASS-12

### History



Notes

## History of the Berlin Wall

Allied countries (US, UK, France) and Soviet Union together defeated Nazi Germany in World War II in 1945, after which Yalta and Potsdam conferences (1945) were held between Soviet Union and Allied countries to decide the fate of Germany's territories.

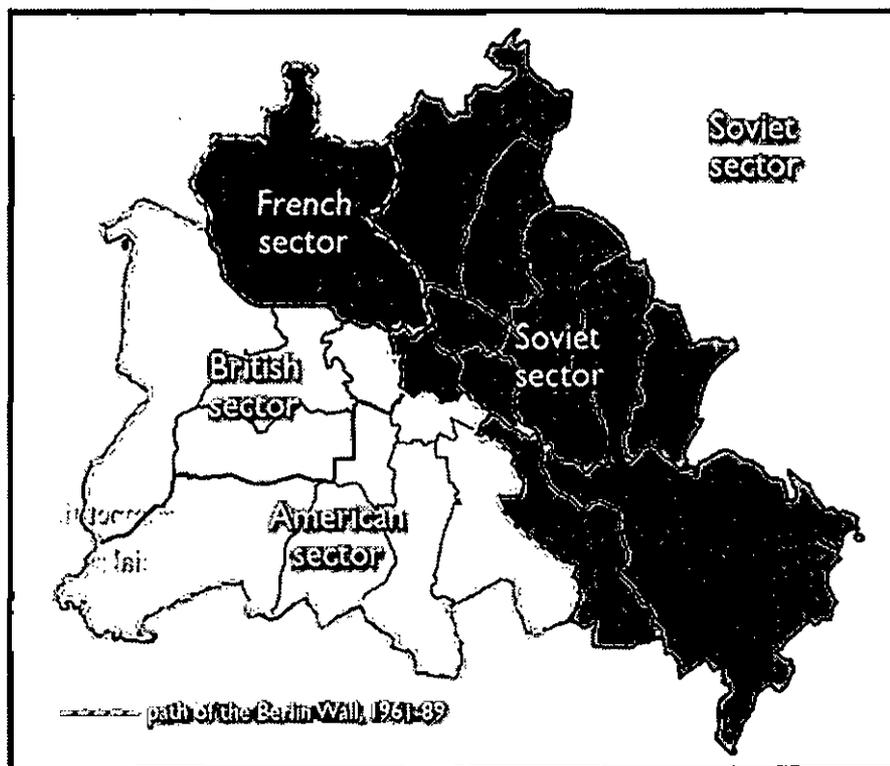
At the conference, Germany was to be divided into zones under Russian, American, British and French influence.

The eastern part of the country went to the Soviet Union, while the western part went to the United States, Great Britain and France.

Berlin, as the capital, was to be likewise split. However, Berlin happened to be in the middle of the Russian zone.

The three Allied zones got merged and became the Federal Republic of Germany (FRG) or West Germany while the former Soviet occupation zone became the German Democratic republic (GDR) or East Germany.

The division of Berlin was the main bone of contention between USSR and Allied countries, as West Berlin became an island within Communist East Germany.



Berlin Wall fell on 9/11/1989, marking a symbolic end to the cold war.

## The Marshall Plan vs The Cominform

### The Marshall Plan

In 1947, American Secretary of State George Marshall, unveiled European Recovery Programme (ERP), which offered economic and financial help wherever it was needed.

One of the aims of the ERP was to promote the economic recovery of Europe. However, this was an economic extension of the Truman Doctrine.

## **The Cominform**

The Soviet Union denounced the whole idea of Marshall Plan as 'dollar imperialism.

Therefore, the Cominform (the Communist Information Bureau) - was launched in 1947, as the Soviet response to the Marshall Plan.

It was an organization to draw together mainly Eastern Europe countries.

NATO vs Warsaw Pact

NATO (North Atlantic Treaty Organization)

The Berlin blockade showed the West's military unreadiness and frightened them into making definite preparations.

Therefore, in 1948, mainly the countries of western Europe signed the Brussels Defence Treaty, promising military collaboration in case of war.

Later on Brussels Defence Treaty was joined by the USA, Canada, Portugal, Denmark, Iceland, Italy and Norway. This led to the formation of the North Atlantic Treaty Organization (NATO) in April 1949.

NATO countries agreed to regard an attack on any one of them as an attack on all of them, and placing their defence forces under a joint command.

## **Warsaw Pact**

The Warsaw Pact (1955) was signed between Russia and her satellite states shortly after West Germany was admitted to NATO.

The Pact was a mutual defense agreement, which the Western countries perceived as a reaction against West Germany's membership of NATO.

## **Space Race**

Space exploration served as another dramatic arena for Cold War competition.

In 1957, Soviet Union launched Sputnik I, the world's first artificial satellite and the first man-made object to be placed into the Earth's orbit.

In 1958, the U.S. launched its own satellite called Explorer I.

However, this space race was won by the US, when it successfully landed, the first man (Neil Armstrong) on the surface of the moon in 1969.

## **Arms Race**

The containment strategy of US provided the rationale for an unprecedented arms buildup in the United States, reciprocated by Soviet Union.

Development of nuclear weapons took place on a massive scale and the world entered into the age of nuclear age.





## **The Cuban Missiles Crisis, 1962**

The Cuba got involved in the Cold War when US broke off its diplomatic relations with Cuba in 1961, and Soviet Union increased their economic aid to Cuba.

In 1961, the USA planned Bay of Pigs invasion of Cuba, intending to overthrow the head of Cuban state (Fidel Castro), who was backed by the Soviet Union. However, the operation failed.

Fidel Castro then appealed to the Soviet Union for military help, to which Soviet Union decided to set up a nuclear missile launcher in Cuba aimed at the USA.

Cuban Missile Crisis, brought two superpowers on the brink of a nuclear war. However, the crisis was averted diplomatically.

## **End of the Cold War**

In 1991, Soviet Union collapsed due to multiple factors which marked the end of the Cold War, as one of the superpowers was weakened.

Reasons of the collapse of the Soviet Union

### **Military reasons**

The space race and the arms race drained a considerable proportion of Soviet Union's resources for military needs.

### **Policies of Mikhail Gorbachev**

In order to kick-start moribund Soviet economy, Gorbachev instituted the policies of glasnost ("openness") and perestroika ("restructuring").

Glasnost was intended for liberalization of the political landscape.

Perestroika intended to introduce quasi free market policies in place of government-run industries.

It allowed more independent actions from various ministries and introduced many market-like reforms.

Rather than sparking a renaissance in Communist thought, these steps opened the floodgates to criticism of the entire Soviet apparatus.

The state lost control of both the media and the public sphere, and democratic reform movements gained steam throughout the Soviet Union.

Also, there was growing disenchantment in the public due to falling economy, poverty, unemployment, etc. This made the people of the Soviet Union attracted to western ideology and way of life.

### **Afghanistan War**

The Soviet-Afghan (1979-89) was another key factor in the breakup of the Soviet Union, as it drained the economic and military resources of Soviet Union.



**Conclusion**

The end of the Cold War marked the victory of the US and the bipolar world order turned into a unipolar.

However, over the last decade, the position of the US as the world's most powerful state has appeared increasingly unstable. The US invasions of Afghanistan and Iraq, non-traditional security threats, global economic instability, the apparent spread of religious fundamentalism, together with the rise of emerging economic powers (like Japan, Australia, India, China etc.) have made the world look more multipolar and has led many to predict the decline of the west and the rise of the rest.

**SUMMARY**

**Summary of the chapter**

The Cold War started immediately after the Second World War, though signs of it had started appearing during the war. In the early phase of the Cold War, there were attempts by the USA and the USSR to spread their areas of influence and ideology. There was suspicion and distrust against each other. During the second phase there was some relaxation in the tension between the two countries. The suspicion and distrust, however, persisted. Immediately after the Detente, a New Cold War started. A new power bloc i.e. the PRC emerged during this period. Only with the collapse of communism in East European countries and in the USSR did the Cold War come to an end.

**EXERCISE**

**Short and MCQ**

1. What is Cold War?

**Ans:** The Cold War was an outcome of the emergence of the two superpowers rival to each other. The Cuban Missile Crisis was a high point of what came to be known as the Cold War. The end of the Second World War was also the beginning of the Cold War.

2. In the decade of 1960s, name the agreements signed by the US and the USSR?

**Ans:**

The agreements signed between US and USSR in the year 1960 are :

The Limited Test Ban Treaty

Nuclear NonProliferation Treaty

The Anti-Ballistic Missile Treaty

..... Advertisement. ....

## CLASS-12

### History



Notes

3. What is meant by "Western Alliance"?

**Ans:** The western alliance, headed by the US, represented the ideology of liberal democracy and capitalism.

4. The Military alliance formed by USA was \_\_\_\_\_.

- (a) Warsaw Pact
- (b) NATA
- (c) NAM
- (d) SEATO

**Ans:** (d) SEATO

5. Mention the two ideologies which were involved in a major conflict during the Cold War era.

**Ans:** The western alliance, headed by the US, represented the ideology of liberal democracy and capitalism while the eastern alliance, headed by the Soviet Union, was committed to the ideology of socialism and communism.

6. Why super powers need alliances with the smaller states.

**Ans:** The smaller states were helpful for the superpowers in gaining access to

- (i) vital resources, such as oil and minerals,
- (ii) territory, from where the superpowers could launch their weapons and troops,
- (iii) locations from where they could spy on each other, and
- (iv) economic support, in that many small allies together could help pay for military expenses.

7. Which among the following statements about the Cold War is wrong?

- a) It was a competition between the US and Soviet Union and their respective allies.
- b) It was an ideological war between the superpowers.
- c) It triggered off an arms race.
- d) the US and USSR were engaged in direct wars.

**Ans:** (d) the US and USSR were engaged in direct wars

8. Which among the following statements does not reflect the objectives of NAM?

- a) Enabling newly decolonised countries to pursue independent policies
- b) No to joining any military alliances
- c) Following a policy of "neutrality" on global issues
- d) Focus on elimination of global economic inequalities

**Ans:** (c) Following a policy of "neutrality" on global issues

### Review Questions

1. What do you understand by Cold War? In what ways was it different from an open war?

2. Mention some of the factors responsible for the Cold War.
3. Discuss the issue of Poland during the first phase of the Cold War.
4. What is meant by Berlin Blockade?
5. Discuss the Suez Canal Crisis during the second phase of the Cold War.
6. Discuss the phase of Detente in the cold war.
7. What is New Cold War? In what ways does it differ from the Cold War?

## CLASS-12

### History



Notes



Notes

## 4

NATIONAL LIBERATION  
MOVEMENTS**Objective of the chapter**

The main objective of this chapter is to make student understand about the National Liberation Movements

**Introduction**

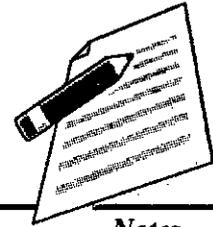
During the twentieth century, millions of people living under colonial rule were directly or indirectly involved in 'national freedom' struggles. Between 1945 and 1980, nearly all the parts of Asia, Africa, Oceania (islands in the western Pacific Ocean) and the Caribbean that had been under European, Japanese and American rule won freedom and organized themselves into new, independent nation-states. During the Second World War (1939-1945), the imperialist and expansionist goals of the defeated powers, ]

Germany and Japan, were thwarted. Even the victorious colonial powers, Great Britain, France and the Netherlands, were unable to keep their imperial commitments, and their leaders faced growing pressure to 'decolonise' – not only from their colonial subjects and national citizens but also from the two new 'superpowers', the U.S.A. and the U.S.S.R. Most of West Africa, the Philippines (an Asian colony of the U.S.A.) and some other places achieved independence without much violence after 1945. In Algeria, Indochina, Malaya, Angola, Mozambique and other places only years of armed struggle by freedom movements led to national independence.

Political independence did not immediately bring all the benefits colonised people had dreamed of. New states faced problems of economic development and modernisation that they needed to solve in order to resist 'neocolonialism'. Standards of living in most of the new independent states did not match those of the 'developed' countries of Western Europe and North America, and many people today argue that forms of colonial domination or old patterns of exploitation still remain in the world of formally independent nation-states.

### MODELS OF NATIONAL LIBERATION AND NATIONAL DEVELOPMENT. BEGINNINGS OF DECOLONISATION

Models Leaders of national liberation struggles of the twentieth century were inspired by earlier examples of national liberation and development which had introduced the



modern idea of citizenship—that all members of a nation should enjoy equal rights and responsibilities. The American war of independence was followed by the emergence of stable, democratic governing institutions in the new United States of America, and the gradual extension of rights of full citizenship to all members of the American nation. Also, the American military remained small and did not often interfere with the working of civil institutions. This was very attractive to people in colonies in Asia and Africa where the military was regularly used to control the population.

The French revolution in 1789 did not begin as a struggle against a foreign power, but the revolutionaries launched a campaign to spread 'universal principles' of Liberty, Equality and Fraternity to other parts of Europe. The French revolution inspired people in Europe and in the French colonies to revolt against French domination—in the name of these principles. Not all of these national revolutionaries believed deeply in democracy or equality, but most believed that 'the people' needed to be mobilised to fight against foreign domination. There were other reasons why people under colonial rule admired the American model of national freedom and development.

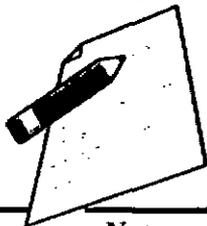
Americans developed the world's largest economy between 1865 and 1950, based on capitalist agriculture, heavy industry and mass consumer spending. Many people around the world believed that the U.S.A. was sincerely committed to self-governance through democracy on a global scale, and that it would act as a force against colonialism, perhaps by directly assisting colonial subjects in their national liberation struggles. The Russian (Bolshevik) Revolution of 1917–1921 had a huge global impact. The Bolsheviks argued that different 'nationalities' all over the world have a right to independence and to decide their own future. The Russian revolution also presented an alternative model of rapid social and economic 'development' different from that of the capitalist Western states.

Many Soviet citizens in 1941 enjoyed a higher material standard of living than had their grandparents. The Soviet leaders gave 'moral' and material support to people of many politically and economically-dominated countries and colonies. Marxist theory taught that small peasants and proletarians around the world shared the same interests and needed to cooperate to defeat the bourgeoisie and the imperialists.

Some colonial nationalists visited or studied in the U.S.S.R. in order to learn to organise national freedom struggles. These included the Vietnamese nationalist Ho Chi Minh, the Chinese nationalist leader Chiang Kai-Shek (1887–1975), and Jawaharlal Nehru, the Indian National Congress leader who believed in democratic socialism and thought that aspects of the Soviet command economy might be imitated by India.

### **Beginnings of decolonization**

Great Britain and France were forced to respond to some of the growing agitations for self-governance and 'home-rule'. As early as 1867, Britain started granting effective home-rule to Australia, New Zealand, South Africa and parts of Canada, regions where Europeans had settled in large numbers since the 1600s, displacing or killing the 'natives'. White, settler colonists in those places were allowed to make



Notes

decisions about 'domestic' affairs through elected legislatures and parliaments, but their relations with other colonies and nation-states were regulated by imperial authorities in London.

After 1910, these colonial states were referred to as Dominions or a British Commonwealth of co-operative nations. Britain also granted commonwealth status to the Union of South Africa (where Europeans were greatly outnumbered by black Africans, but the latter were not allowed to vote, etc.). Like the British and other Westerners, many French people believed that certain 'races' and societies—especially their own—were 'advanced', whereas others were 'primitive'. They argued that it was the moral duty of the "advanced" societies to guide or teach the more primitive societies. After 1914, small numbers of non-French people in the French colonies were allowed to participate in governing their societies by voting for or serving on legislative assemblies.

British, French and Dutch colonial rulers were convinced that people in the colonies would accept this partial independence for sentimental reasons (e.g., appreciation for European culture) or because they might enjoy economic benefits from continued association with the mother country. Many colonies did accept plans of loose federations under European guidance as a first step towards complete national independence. In some colonies, however, for example India, the nationalists continued to agitate and fight for complete independence. We should also know that modifications of colonial rule before 1945 did not really weaken the position of European colonists and benefited only small numbers of 'natives' in the colonies.

### IMPACT OF WORLD WAR II ON ANTI-COLONIAL STRUGGLES

World War II radicalised many people in the colonial world who had earlier been untouched by national freedom movements. In some cases, military struggles of colonised people against new invaders (principally, the Japanese) turned against the Europeans who tried to re-occupy the colonies. Africans and Asians were enlisted in colonial armies to fight the Germans, Italians and Japanese in far corners of the world, and they learned that Europeans were not undefeatable 'lords of the earth'. About five million Indian soldiers served in British-led armies during the war. Asian and African soldiers had contact with people from other colonies and with European and American soldiers and civilians.

Trained to fight German and Japanese 'tyranny', they presented a new kind of threat to their own colonial rulers. During the 1940s in Asia, Africa and the Caribbean, colonial subjects engaged in strikes and mass demonstrations despite attacks by police and soldiers (including their own 'countrymen'). By 1945 many more colonised people than before the war were insisting on full citizenship rights and national liberation, and they were more confident about fighting those who opposed their demands. Before 1939 African intellectuals, professionals and civil servants had formed the basis of nationalist movements. However, after 1945 such leaders faced greater pressure in their own lands from men and women of the peasant and laboring classes to fight for democratic reforms and independence, and to include stronger demands for economic



equality in their national liberation campaign

In French Indochina, Ho Chi Minh tried to spread communist ideas during the 1930s. In 1940-1941, the Japanese expelled the French from Indochina and occupied the region themselves. Ho formed a 'national people's front' (Viet Minh) to throw them out, and when the French were restored as rulers of Indochina in 1945, with British and American consent, Ho and the Viet Minh continued to fight the French, and gained control over much of Indochina by 1954. In that year Vietnam was partitioned into two, nominally independent states –the northern territory controlled by Ho and his allies, and the southern half of Vietnam with a growing American political, military and economic presence.

The conflict cost the lives of more than 50,000 Americans and millions of Vietnamese, but the Vietnamese had forced the biggest imperialist power of the world to retreat in 1975. In India there were mass movements against the British all over the country, under the leadership of the Congress. There were also independent movements of workers and peasants led by the Communists, and also organizations of youth, students, writers, women, lower castes. The British were forced to quit in 1947. Independence came with partition and the formation of two independent states, India and Pakistan

## COLONIAL NATIONALISM, FREEDOM STRUGGLES AND INTERNATIONAL CO-OPERATION

Some colonial nationalist leaders in Asia and Africa after 1945 asked for or received Soviet or American assistance and they hoped for honest negotiations by new international organisations like the United Nations Organisation (based in the U.S.A. from 1945). They also formed regional associations of independent states with similar interests of national freedom and development. Such associations included the Organisation for African Unity (O.A.U.), founded in 1963 to arbitrate conflicts between new states and to pressurise colonial powers to let go of their remaining African dependencies.

Another important development was the emergence of the Non-Aligned Movement (N.A.M.), including China, India, Pakistan, Indonesia, Iran and Egypt, among other states. Leaders of twenty-nine states met in Bandung, Indonesia, in 1955, to condemn imperialism, national aggression, racism and atomic weapons. The non-aligned movement expressed the need for peaceful cooperation of Third World states with one another and with both of the superpowers. Leaders of most participating N.A.M. states wanted to find and follow a middle path that was neither purely communist nor purely capitalist: there was much talk between the 1950s and 1970s of Asian and African 'paths' to socialism and democracy.

Many of the new states of Africa fell quickly into dictatorships following independence, like Zaire (a former Belgian colony) under Mobuto Sese Seko (president, 1965–1997) and Uganda (a former British colony) under Idi Amin Dada (1924–2003, deposed 1979). Some leaders of Saharan Africa (such as Egypt and

## CLASS-12

### History



Notes

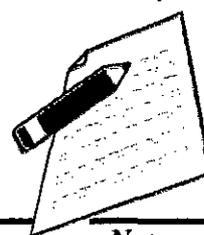
Libya) co-operated with states of the Middle East in economic development matters, and also to force the state of Israel (formerly British Palestine) to end what they saw as an illegal, semi-colonial occupation of Palestinian lands. This was part of the Pan-Arab movement. Leaders of 'Black Africa' through the 1970s and '80s continued to pressurise white-minority regimes in Rhodesia and South Africa to end racism and discrimination against blacks; they gave aid to liberation movements (such as the African National Congress in South Africa) outlawed by white-minority governments. Newly independent states faced difficulties of national independence and development during the Cold War era (1945–1991). Leaders who were sympathetic—or at least not hostile—to communism often won popular support.

But they faced resistance when they tried to weaken the position of the old colonial 'native' elites. In Indonesia, the freedom-fighter Achmed Sukarno (1901–1970) had founded during the 1920s a Nationalist Party of Indonesia (similar to the Indian National Congress). Sukarno proclaimed Five Principles of national liberation: faith in God, humanitarianism, national independence, democracy and social justice, (the latter implying some central economic guidance and redistribution of wealth). Muslims (the majority religious community) agreed to rule by a centralised Indonesian state on the condition that they preserve some local control, especially in matters of religion. During the 1950s, Sukarno also worked with the Chinese-inspired communist people's movement, but in 1959 he established a dictatorship, although he recognised the legality of the communist movement. In 1965 Sukarno's internal enemies (mainly army officers) deposed him and clamped down on the Indonesian communists, killing hundreds of thousands of them. The U.S.S.R. stood aside as this happened, while the Americans gave covert support to the army officers. Indonesia remained a military dictatorship until very recently

### DECOLONISATION AND GLOBAL POLITICS

Thousands of men and women in the colonies suffered punishments for opposing colonialism, such as Habib Bourguiba (1903–2000), a leader of the independence movement in French Tunisia (North Africa), and Kwame Nkrumah (1909–1972), the chief figure in the Ghanaian independence struggle (in British West Africa). However, others lived during the interwar years in the homelands of their colonial rulers, where they learned political ideas and techniques of organisation. Ho Chi Minh (1894–1969) lived in France between 1918 and 1930, where he helped establish the French Communist Party, before he returned to French Indochina to fight for Vietnamese independence.

Léopold Sédar Senghor (1906–2001) was a university professor and poet in France before returning to his native West Africa to lead the Democratic Bloc of Senegal; he became the first president of Senegal, 1960–1980. Decolonisation proceeded rapidly after 1945, in some areas with limited violence and loss of life. For example, French West Africa was divided into independent Senegal, Mauritania, Mali, Ivory Coast, Guinea and other states after 1958, while British West Africa



was divided into the independent nation-states of Ghana, Sierra Leone and Nigeria between 1957 and 1961. The British imprisoned thousands of Indians during the 'Quit India' agitation in 1942, but the Indian independence struggle thereafter involved less violence between Indians and British.

However, millions of South Asians lost their lives or were displaced across borders in the ensuing partition of the subcontinent into India and Pakistan. Independence of some neighboring regions of the former British Raj occurred with less violence—in Ceylon (now Sri Lanka) and Burma (now Myanmar). Morocco and Tunisia in North Africa separated peacefully from France during the 1950s, but neighboring Algeria gained independence (in 1962) only after an eight-year struggle in which hundreds of thousands of Algerians and thousands of French died. The people of present-day Angola and Mozambique (in southern Africa) freed themselves from Portuguese rule after more than a decade of fighting and heavy loss of life among Africans and the occupying Portuguese in 1975. People of present-day Malaysia fought against Japanese occupation during the Second World War; the same Malayan Anti-Japanese People's Army then resisted re-occupation by the British. Over the next ten years, as many as 100,000 British soldiers were present in Malaya at one time to fight what British leaders called a 'communist insurgency'.

Britain had to withdraw its forces in 1957 and recognised the Federation of Malaysia as a semi-independent member of the British Commonwealth. The process of decolonisation had much to do with the politics of the Cold War, that is the hostility after 1945 between the two superpower blocs: the 'First World' led by the U.S.A. and supposedly upholding capitalist democracy, and the 'Second World' system represented by the Soviet Union and emerging socialist states like the People's Republic of China. Some states of the newly decolonized Third World benefited from close alliances with either of the two superpowers. After the expulsion of the Japanese from Korea in 1945, the northern part of the Korean peninsula fell under the influence of the U.S.S.R. and the People's Republic of China, while the southern part became a dependency of the U.S.A.

The Americans poured more than ten billion dollars of 'development assistance' into South Korea between 1953 and 1970. Economists from the 1970s were calling South Korea, Taiwan, Hong Kong and Singapore the 'Little Dragons' of Asia—the 'big dragons' being Japan and the People's Republic of China—because of their rapidly growing economies based on production of industrial goods (e.g., steel, ships, electronic equipment) for export. The Little Dragons all benefited from massive grants and loans as well as trade agreements with developed countries, principally the U.S.A., Japan and Great Britain. In Africa however the European states invested only small amounts in their African possessions for education, health care and other human development needs. Even in Latin America, where there remained few formal colonies by 1900, many people remained nearly as poor, ill-educated and politically powerless as their ancestors had been in the eighteenth and nineteenth centuries.



## CHINA: NATIONAL LIBERATION, TWO STATES

In 1911–1912, the Chinese autocratic system headed by an emperor was formally abolished and replaced by a republic, but the new republic was unable to throw off foreign domination. From the late 1920s, Communists led by Mao Zedong (1893–1976), Zhou Enlai, Deng Xiaoping and others fought against the Chinese Nationalists (Guomindang), and both groups tried to expel the Japanese, who exercised territorial and economic control since the 1890s. Mao believed that Chinese nationalists were unwilling to bring about social and economic changes that would emancipate the Chinese masses, and that they were too corrupt to resist the foreigners.

The Chinese Communists therefore not only forced the Japanese, French and British out of most of the 'national' territory by 1949, but also drove their opponents, the Goumindang, Chinese 'Nationalists', to the island of Formosa—present-day Taiwan—across a narrow strait from mainland China.

Hong Kong was a British Crown Colony until 1997. Their ultimate goal remained to reunify Taiwan with the Chinese mainland, which became a separate state. Since 1945, China has experienced probably the greatest revolution in history, transforming itself from a peasant-majority society dominated by native elites (and by the British, French, British and Americans who controlled much of the country's trade), into a socialist state called the People's Republic of China (P.R.C.).

A socialist state meant state owned industrial enterprises and a policy leading to collectivized agriculture, with land owned collectively. Since the 1980s, however, the C.C.P. leadership has promoted free enterprise in manufacturing and commercial activities. By 1993, less than ten percent of P.R.C. industrial production was under central planning. The P.R.C. since the 1980s has welcomed hundreds of billions of (U.S.A.) dollars in foreign investment from countries that are China's ideological opponents. Some economists estimate that the P.R.C. will have the world's largest economy by 2020, as China did before 1800, but economic liberalisation and relaxing of some government controls have also reversed the trend of 1949–1980, when the goal of the C.C.P. was to make Chinese more equal in every possible way. While the P.R.C. condemned Western aggression and the development of nuclear weapons, it became one of the nuclear-weapon states by the early 1960s. Chinese leaders justified their military build-up by pointing to the fact that American leaders had considered dropping nuclear bombs on the P.R.C. during the Korean War (1950–1953). At the same time, P.R.C.-U.S.S.R. relations worsened during the 1950s as Mao believed Marxism-Leninism needed to be adjusted to Chinese conditions and he and some other leaders feared Soviet domination. During the 1960s and '70s, the Soviets gave military assistance to the Vietnamese communists in their struggle against the U.S.A., but the P.R.C. refused to support the Vietnamese communist movement. In this same period the P.R.C. was assisting pro-communist people's struggles in Africa. Chinese development assistance was extended to many Third World countries.



## PROBLEMS OF 'DEVELOPMENT' IN THE POST-COLONIAL WORLD

During and after the Second World War, leaders of the Great Powers recognised more equitable global distribution of wealth as essential to world peace and stability. After 1945 new global institutions like the U.N.O., the International Monetary Fund (I.M.F.) and the World Bank were established in order to manage conflicts over wealth production and access to trade. The I.M.F. organises loans to states that do not earn enough from their exports to 'balance' their expenditure on imports.

The World Bank loans money to states, often as supplement to 'development assistance', to pay for irrigation and hydroelectric systems, and other infrastructure improvements that are supposed to increase productivity and economic security. Many people have however, argued that these institutions have favored the interests of the countries that were already developed. The I.M.F. has required governments receiving loans to reduce their deficits, which those governments have often had to do by reducing 'social spending' (e.g., funding for health, education, housing).

The I.M.F. has also advised governments to devalue their currencies, which has made their export products cheaper in the world market. The permanent Security Council of the U.N.O. after 1945 consisted of the U.S.S.R., the U.S.A., Nationalist China (until the 1970s), Great Britain, and France. During the Cold War, Britain and France sided with the U.S.A. on about two-thirds of the issues that came up for vote in the Security Council—reinforcing American preferences and decisions about world politics, including economic issues. To some people in Asia, Africa and Latin America, claims by leaders of developed, capitalist societies about freedom and justice often seemed a sham, and the policies designed by them appeared hypocritical.

At the same time, wider exposure of people around the world to 'Western' capitalist lifestyles—through magazines, cinema and television—has led them to acquiesce to Western (especially American) ways of organising economic and other activity. W. W. Rostow, an American economist believed that former colonies could follow the paths taken by early industrial states like Britain and by expanding their agricultural production and following free-trade policies, could accumulate the capital to develop industry, and thus move into economic modernity. This concept of development is known as 'modernisation theory'. While countries like Argentina and later Brazil tried to follow this model and did develop some industry, many other Latin American, African and Asian countries showed signs of 'development crisis' between the 1960s and 1980s: stalled industrialisation, and increasing poverty. Foreign companies in Latin America after 1960 took out far more money (as profits) than they had invested there. Loans from private banks and bodies like the I.M.F. did not improve the situation: during the 1980s,

Latin American states had to make loan repayments totaling more than \$200 billion (U.S.A. dollars). In the early 1990s, more than sixty percent of Latin American households did not earn enough to cover basic needs such as food, clothing and shelter. In Africa, the economic situation was still worse: some African states like Zaire and Burundi experienced 'negative growth' during the 1980s. Economists and political

## CLASS-12

### History



Notes

scientists in Latin America criticised the arguments made by economists like Rostow and the development policies promoted by some Western leaders. This critique is sometimes called 'dependency theory' or 'underdevelopment theory'.

Raul Prebisch and other 'dependency theorists' claimed that centuries of Spanish and Portuguese rule, followed by decades of economic domination by Britain, the U.S.A. and other states, had left most Latin Americans unable to exercise their freedom, especially with regard to material circumstances like employment and use of economic resources. Like Prebisch, Walter Rodney in Africa in the 1970s observed that colonies could not easily pull out of the 'dependency patterns' created during the centuries of colonialism. (See discussion of imperialism in Unit 5.1.) They claimed that agriculture would remain backward until large landowners ceased exploiting the poorer peasants and laborers: large estates (like the zamindari in India) should be broken up and land redistributed to peasantry. Many successful political leaders in the 'Third World', based on experience of Soviet Union and China, have followed economic development strategies based on state ownership or control of enterprises and resources.

They have also tried to prevent mass outflows of profits to foreign investors and states, and to lift up the poor through free education, more affordable health care, and so forth. For example, in Cuba Fidel Castro (1927–) led a nationalist revolution during the late 1950s, and has been following such policies that favour the interests of the Cuban people. The Castro revolution has been popular among some Latin Americans who resent continuing foreign influence and dictatorships of their countries propped up by the U.S.A. Majority of the Cubans enjoy a better standard of living than people in richer countries. Other Latin American leaders after 1960 followed the Cuban example in some respects. Salvador Allende was elected president of Chile in 1970 as a socialist. During his brief rule he tried to 'nationalise' the Chilean mineral resources controlled by foreign corporations. However, he was deposed and killed in 1973 by internal enemies with assistance from the U.S.A. and replaced by a dictator (General Pinochet) until 1990. More recently, Hugo Chavez (1954–), an army officer elected president of Venezuela in 1998, has used revenues from state-owned oil companies to lift Venezuelans out of poverty. Government spending on social programs was increased dramatically during the first years of his presidency, and he has been able to resist the US quite effectively. The rule of Castro in Cuba and the rise of Chavez in Venezuela show the strength in the parts of the developing world of nationalist and pro-people patterns of development.

## SUMMARY

### Summary of the Chapter

The world today is divided into nation-states that are formally free to conduct their own affairs. European states no longer rule territories much larger and more populous than themselves. Hundreds of national freedom struggles, some beginning before

the Second World War, were successful after the war. While there continues to be aggression among nations and 'national' separatist movements (of people wanting to join other nations or form their own nations), there are also transnational institutions and organisations that exist to minimise such conflicts. Some of these organisations were established to help 'develop' former colonies and other poorer regions of the world. Yet more than fifty years after the surge of national freedom struggles, five or six states control more wealth than all of the rest combined: the debate about unequal economic power in the world also continues.



**EXERCISE**

**Review Questions**

1. How did the 'old' modern revolutions (of the USA and France) and the Russian Revolution of 1917 influence national liberation movements of the twentieth century?
2. Identify some leaders of anti-colonial struggles who had lived and worked in the countries of their colonial 'masters'.
3. Which anti colonial/national liberation struggles started from, or grew out of, the second world war?
4. Why is it fair to say that the Chinese revolution of the twentieth century has been the 'greatest' in history?
5. Describe some major (differing strategies) of national development.
6. What international institutions have been invented to supposedly equalize global trade and development?



Notes

## 1

## TOWARDS THE FORMATION OF STATE

**Objective of the module**

The optional modules are designed to give the learner, the flexibility and freedom to choose a topic of his /her choice. The learner has to choose one of the two modules. These modules are designed to give a deeper understanding into a specific area of history and culture: and is expected to inculcate a rational outlook and analytical approach.

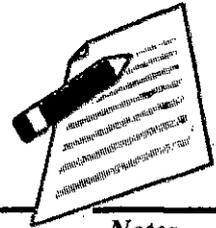
**Introduction**

The state is a term we often take for granted. What exactly do we mean by it? Usually, we associate the state with certain forms of government. These could be monarchies or republics, or in some instances, oligarchis. i.e., the rule of few. These distinctions rest on the way power, i.e. the ability to influence and control the lives of people, is either concentrated in the hands of a few or shared amongst many. Those who control states, whom we identify as rulers, regulate political relations, and function through a variety of institutions. These include administrative services, used for a range of functions such as revenue collection, the army, and judiciary. Rulers also try to convince people that the form of government that they head is ideal. In other words, they try to legitimize the existence of the state. States have developed over a long period of time, and in different ways. In this lesson we will explore some of the earliest trends in the subcontinent.

**THE BACKGROUND**

In earlier lessons you may have studied about the Harappan civilization. This was a very well-developed civilization, with large cities, where people produced a wide variety of things. Some scholars have suggested that there must have been a state organization in the Harappan civilization. This is very likely, but we do not have the evidence to figure out what kind of state this was, and we do not have details about administrative institutions.

(i) **Chiefdoms in Early Vedic Literature** You have read about the Rigveda in earlier lessons (lesson 4). The Rigveda was probably composed between 1800-1000 BC. This is a collection of hymns addressed to various gods, in particular to Agni, Indra and Soma. Generally, the hymns were composed by members of priestly families. They



were usually chanted when sacrifices were performed, and were used to invite the gods to the rituals. Most of the hymns were composed in north – west India, in the region drained by the Indus and its tributaries. The hymns also contain other information. They include lists of things for which people prayed. And they occasionally give us the names of chiefs or important men of those times. Do the hymns provide us the information about the political processes? Well, the answer is a qualified yes. The hymns do not provide us with direct information about political events (except in some rare instances). At the same time, the contents of the hymns can be analyzed to understand how political relations were organized.

**(ii) Rajas with a difference** Generally, when we use the term raja we have an idea that this is a man who lives in a palace, has a large number of servants under his command, is extremely rich, is the head of a large army, and has a court. And we usually think of rajas passing down their power to their sons. Preferably the eldest son. Yet, the term raja did not always have this meaning. In the Rigveda, the term raja is used as an adjective for a number of gods. It is also occasionally used to describe powerful men. These men did not control a vast army or a large administrative system. Their main source of power was probably derived from leadership in warfare. Let us see why battles were fought, and what happened after that.

**Battles** You may remember that the Rigveda indicates that people at that time were primarily farmers. So we find that some battles were fought to acquire pasture land. Usually, the best pasture lands were along rivers. Battles were also fought for water for both people and animals, to capture cattle and land, especially for pasture, and for growing hardy crops that ripened quickly, such as barley. Besides, battles were fought to capture women. Most men took part in these wars. There was no regular army, but there were assemblies where people met and discussed matters of war and peace.

They also choose leaders, brave and skillful warriors. Sometimes, they performed special sacrifices and prayed to the gods for success in battle. What happened if the raja led his people to victory? Lands that were won or water sources to which access was gained were probably held and used in common. Other things, such as cattle and women, were probably distributed amongst the raja's supporters. Some of these were given to priests, who performed sacrifices both to pray for the victory of the raja as well as to thank the gods for supporting their ruler when he was victorious. Who did they fight with? The Rigveda contains the names of a number of tribes. These include the Purus, Yadus, Bharatas, Anus, and Druhus. Sometime these tribes united with one another, but they also fought with one another. Sometimes, these people, who called themselves Aryas, fought with others, whom they called Dasas or Dasyus. We find two terms being used for the common people. One is the word jana, which is often used in Hindi and other languages even today. The other is the term vis. Usually, the raja is referred to as the raja of a jana or a vis. In other words, the raja was not regarded as the raja of a kingdom or a fixed territory, but of a group of people. As we have seen, these rajas are not quite like those we are familiar with. They have often



Notes

been regarded as chiefs rather than kings, and the realm over which they exercised control has been defined as a chiefdom rather than as a kingdom.

### **THE EARLIEST KINGDOMS: JANAPADAS**

Between about 1000 BC and 500 BC, certain important developments took place in north India. We now find a growth in the number of settlements, often associated with the Painted Grey Ware culture about which you have learnt in lesson five. Amongst other things, settled agriculture became more important, there was a growth in population, and iron was increasingly used to make tools and weapons. We also have a very elaborate set of texts, which we refer to as the later Vedic literature.

These texts deal with rituals, explaining them, analyzing them, and describing how they were to be performed. Incidentally, they suggest that a new form of political organization that is often referred to as the janapada was now becoming more important. As is obvious, the term janapada was derived from the word jana, which, as we have seen, referred to people. In fact, janapada means where the jana places its feet and settles down. The land was now named after them. For example, the land where the Kurus settled down was known as Kuru janapada. Another distinctive feature of the janapadas was that the population living in these territories was often classified according to varna, the four-fold social classification about which you learnt in lesson four.

### **NEW WAYS OF BECOMING OF RAJA**

The leader or chief of the janapada continued to be called a raja. But there were important ways in which this raja was different from that of the jana. To start with, we have indications that in some cases at least, the position of the raja was now hereditary. In other words, sons inherited or could legitimately claim the kingdom of their fathers. Secondly, we now find mention of elaborate rituals, of which the rajasuya and the asvamedha are the most well-known. These were long, sometimes lasting for more than a year. Only specially trained priests could perform them. The priests who composed and compiled Vedic literature now stated that whoever was capable of performing these elaborate rituals would be recognized as king. Many people were expected to take part in such sacrifices. These included the raja. This was a major occasion for declaring his power.

His family, especially his wives and sons, had to help him in the sacrifices. His other supporters, including the chariot driver, family priest, (purohita), head of the army, messengers also joined in. The common people, the vis or vaishya, were expected to bring gifts for the raja, which provided much of the wealth needed to perform the sacrifice. Neighbouring rajas were often invited to watch the spectacle. And of course, priests conducted the entire ritual. Could shudras take part in the rituals? Sometimes they were given small roles in the rituals, but very often they were excluded from them.

Even those who participated could only play their own parts. For example, the vaishya could not act as priest, nor could the raja's wife take his place. What did



these rituals entail? In the case of the asvamedha or the horse sacrifice, the sacrificial horse was let loose to wander for a year, accompanied by a group of armed men. All those who allowed the horse to pass through tacitly acknowledged the authority of the owner of the horse. When the horse was brought back, it was sacrificed in an elaborate ritual. Large numbers of people, including other rulers, priests, and common people, were invited to participate in and/or witness the event. There was feasting and story-telling as well. In other words, this was an enormous, expensive ceremony. Any aspiring ruler who wanted to perform such a ritual had to be both powerful and wealthy. The priests were rewarded with large sacrificial fees or daksina. These could include horses, cattle, gold and silver objects, chariots, cloths, and slave men and women, amongst other things.

Thus, by performing the ritual successfully, the raja was able to make a public announcement, as well as a display of this power. Many of these rituals included an abhiseka. This meant a sprinkling of the ruler with purified, holy water. Usually, the first sprinkling was done by the priest, though others, such as the vaisya and the ruler's relatives, could also participate in the process. As you can see, there was now no question of popular assembly choosing a raja. A man could become a raja if he was born into a ruling family, or try to become one if he had adequate military and material resources.

### THE BEGINNINGS OF AN ADMINISTRATIVE SYSTEM

One of the rituals frequently described in later Vedic text is the rajasuya. If you are familiar with the story of the Mahabharat, you may remember that the rajasuya was an important sacrifice that was performed by Udhisthira in order to claim the throne. As part of the rajasuya, there is mention of a ritual known as the ratninamhavimsi. This is a ritual in which the raja was expected to make offerings in the homes of important people, referred to as ratnins, (literally those who possessed jewels). These important people included the wives of the ruler, the leader of the army, the chief priest, the charioteer, and some other, including messengers and those who collected or received gifts on behalf of the ruler. There is no mention of regular salaries being paid to these "officials." However, given their functions, we can suggest that some of them perhaps formed the nucleus from which later administrative system developed.

### RESOURCES FOR THE RAJA

Although the raja who rules over the janapada was in many ways different from the raja as described in the Rigveda, he shared certain features with him as well. We find that even during this period, the main ways in which the raja could acquire resources was through battle, and through gifts. These gifts, often referred to as bali, could be demanded on ritual occasions. For examples, if the raja was performing an asvamedha, he could demand resources from his people. While the term "gift" suggests a voluntary offering. People could be persuaded and perhaps even forced to make gifts. We find that the texts use certain new analogies to describe the relationship between the raja and his people. The raja is described as the cater, or the deer and

*Notes*

the people as the food or the fodder. This does suggest that people were occasionally exploited even though regular taxes were not demanded. At the same time, people may have made offering to the raja in order to win his support, and to ensure that he was both able and willing to protect them from other rulers. Another similarity between the raja of the Rigveda and the raja of the later Vedic tradition was the dependence on a militia for armed support. Can you think about why the ruler may not have been able to maintain a standing army?

## **MAHAJANAPADAS**

By about 500 BC, some janapadas became more powerful than the others and were now known as mahajanpadas. Buddhist and Jaina text provide us with lists of 16 mahajanapadas. For janapadas were particularly important. These were those of Kosala, Avanti, Vajji, and Magadha. Of these, ultimately Magadha became the most powerful janapada. The Mauryan empire, the first known empire in the history of the subcontinent, had its centre in Magadha. The mahajanapadas differed from the janapadas in a way. Let us look at some of these differences.

## **FORTIFIED CITIES**

Almost all the mahajanpads had a capital city. Unlike the settlements in the janapadas many of these were fortified. This means that huge walls of wood, brick or stone were build around them. We have some idea of the people who lived in these cities. These included the rulers and their supporters, and other such as craftsmen, merchants, traders, and small shop keepers. Some of the people who lived in such cities were wealthy men and women. Many of the cities that we know today developed during this period. These include cities like Mathura, Varanasi, Vaishali and Pataliputra. These cities were sustained by developments in agriculture, where, with the use of the iron tools, it now became possible to produce more food. Forts were probably built because some of the people who lived in cities were afraid of attacks and needed protection. It is also likely that some rulers wanted to show how rich and powerful they were building really large, tall, impressive walls around their cities. Building such huge walls required a great deal of planning. Thousands, if not lakh of bricks of stone had to be prepared. This in turn meant enormous labour, provided, possible, by thousands of men, women and children. And of course, money had to be found to pay for all of this.

## **NEW ARMIES**

By about 330 BC, we have evidence to suggest that the armies in some of these mahajanpadas were organized differently. This was the time when Alexander, a ruler of Macadonia, to the north of Greece, decided to embark on an expedition to conquer the world. As may be expected, he did not conquer the world. However, he conquered part of Egypt, West Asia and came to the Indian subcontinent, reaching up to the banks of the Beas. When he wanted to move further eastwards, his soldiers refused. They were scared as they had heard that the rulers of India had vast armies of foot soldiers,



chariots and elephants. These armies were very different from the ones mentioned earlier. Soldiers in the new army were paid regular salaries and maintained by the king throughout the year. We also find elephants being used on a large scale. If we remember that elephants are difficult to capture, tame and train, it becomes evident that now armies have become far more elaborate and well organized than before. And maintaining such large armies would have required far more resources than what was needed for the simple armies of the janapadas. We learn from Buddhist texts that the rulers of Magadha build up on the best armies. They used elephants found in the forests within the state. They also used iron from the mines within their kingdom. This provided the army with strong weapons. A well-equipped army, led by ambitious rulers, meant that the ruler of Magadha could soon overcome most other rulers, and expand control over neighbouring areas. In some cases, the rulers tried to acquire control over routes of communication, both overland and along rivers. In other cases, they tried to acquire control over land, especially over fertile agricultural land, as this was an important means of acquiring more resources

### REGULAR TAXES

As the rulers of the mahajanapadas were building huge forts maintaining big armies, they needed a regular supply of money. So collecting taxes became very important.

- Taxes on crops were the most important. This was because most people were farmers. They often depended on the ruler for protection of their land and crops. Usually, the tax fixed at 1/6th of what was produced on the land. This tax was known as bhaga.
- There were taxes on craft as well. These were usually in the form of labour. So, for example, a weaver or a smith had to work for a day every month for the government. Herders were also expected to pay taxes.
- There were also taxes on goods that were bought and sold, through trade. And of course the king needed many officials to collect taxes and more money to pay their salaries. Some taxes were collected in the form of goods, such as grain, and cattle, or things produced by craftsmen. Sometimes taxes were collected in cash. In fact, some of the earlier coins belong to this period.

### MAGADHA AND ITS RULERS

Magadha became the most important mahajanapada in about two hundred years. This was partly because of the Magadhan army (see above). Besides, Magadha was surrounded by rivers, included the Ganga and Son. This was important for transport, water supplies and fertile land. Magadha had two very powerful rulers, Bimbisara and his son Ajatashatrum who use all possible means to overcome their rivals and conquer other janapadas. Sometimes, they entered into marriage alliances with neighbouring rulers. In other instances, they led armies into and actually conquered neighbouring states. Mahapadma Nanda was another important ruler of Magadha. He extended his control up to the northwest part of the subcontinent. It is likely that



Notes

Alexander's soldiers had heard about his vast army. We do not hear of the rulers of Magadha performing large-scale sacrifices. Can you think of any reasons why they would not have performed these elaborate rituals?

### GANASANGHAS

While many mahajanapada were ruled by individuals rajahs, some were under a different form of government, and were known as ganasanghas. Here there were not one, but many rulers. Interestingly, sometimes even when thousands of men ruled together, each one was known as a raja. These rajahs performed rituals together. These rituals were not like the Vedic sacrifices. They also met in assemblies, and decided what had to be done and how, through discussion and debate. For examples, if they were attacked by enemy, they met in their assembly to discuss what should be done to meet the threat. And instead of standing armies, we find that the rajahs all joined together, with their followers, to form an army as and when required. All the land of the ganasanghas was owned by all the rajahs together (jointly). They usually got slaves and labourers known as dasakarmakaras to cultivate the land. These men and women were given some food, clothing and shelter, but everything else they produced was taken by the rajahs and their relatives. Some of the most well-known ganasanghas were those of the Mallas and the Vajjis. The Vajjigana sangha was regarded as a mahajanapada, with famous city of Vaishali as its capital. Both the Buddha and Mahavira belonged to ganasanghas. Some of the most vivid descriptions of life in the ganasanghas can be found in Buddhist books. So, as you can see, not all mahajanapadas had an identical form of government.

### SUMMARY

#### Summary of the chapter

The formation of the state can be traced to Early Vedic Period where the chiefdoms gradually gave way to formation of kingdom as a result of battle for pasture land. The battles fought used a range from fight among tribes or a group of tribes fighting against other group tribes. The early kingdom called as Janapadas gradually gave way to Mahajanapads characterized by stone walled fojet, large number of servants, huge armies. There were different ways in which the raja or chief was different from the common people called janahs. Gradually the position of the raja became hereditary. He had a large army which required huge expenses to maintain it. These were met through taxes on crops, taxes on craft and goods. An interesting concept was that of GanaSanghas meaning rule of many rulers, each called a raja. These rajahs performed rituals together. They met in assemblies and decided what had to be done? The land of the ganasamaghas was owned by all the rajahs jointly

## EXERCISE

### Review Questions

1. What is Rigveda?
2. Why were the battles fought?
3. Distinguish between 'a chiefdon' and a 'kingdom'?
4. Name any four tribes as described in Rigveda?
5. Explain the new ways of becoming a raja?
6. Explain why collecting taxes was important?

CLASS-12

History





Notes

## 2

## EARLY STATES

**Objective of the chapter**

The main objective of this chapter is to make student understand about the Early States under different dynasty in India.

**Introduction****BACKGROUND**

In the beginning human society had the belief that all human beings are equal and should have same rights, as it was basically a tribal society. Emergence of idea of state was a result of conflicts over control of resources and development of a differentiated economy or the society arranged itself at separate levels. Development of a class-based society was an essential pre-requisite for changing the state system. Growth of population and development of sedentary life were the other factors.

**GROWTH OF IDEA OF KINGSHIP**

The archaeological evidences uncovered a strong centralized authority in Harappa. In the Vedic monarchies, the clan-chief became the king and was gradually invested with a status i.e. equal to being god. Buddhist and Jaina thought ignored the idea of divinity and assumed instead that, in the original state of nature, all needs were effortlessly provided but that slowly a decline set in and man became evil, developing desires, which led to the notions of private property and of family and finally to immoral behaviour. In this condition of chaos, the people gathered together and decided to elect one among them (the mahasammata, or "great elect") in whom they would invest authority to maintain law and order. Thus, gradually the institution of the state came into being. Later theories retained the element of a contract between the ruler and the people. Brahmanic sources held that the gods appointed the ruler and that a contract of dues was concluded between the ruler and the people. Also prevalent was the theory of matsyanyaya, which proposes that in periods of chaos, when there is no ruler, the strong devour the weak, just as in periods of drought, big fish eat little fish. Thus, the need for a ruler was viewed as absolute. The existence of the state was primarily dependent on two factors: danda (authority) and dharma (in its sense of the social order i.e., the preservation of the caste structure). The Artha-sastra, moreover,



refers to the seven limbs (saptanga) of the state as the king, administration, territory, to capital, treasury, forceful authority, and allies. However, the importance of the political notion of the state gradually began to fade, partly because of a decline of the political tradition of the republics and the proportional dominance of the monarchical system, in which loyalty was directed to the king. The emergence of the Mauryan Empire strengthened the political notion of monarchy. The second factor was that the dharma, in the sense of the social order, demanded a far greater loyalty than did the rather blurred idea of the state. The king's duty was to protect dharma, and, as long as the social order remained intact, anarchy would not prevail. Loyalty to the social order, which was a fundamental aspect of Indian civilization, largely accounts for the impressive continuity of the major social institutions over many centuries. However, it also shifted loyalty from the political notion of the state, which might otherwise have permitted more frequent empires and a greater political consciousness. After the decline of the Mauryas, the re-emergence of an empire was to take many centuries.

### INDUS AND VEDIC POLITICAL / OR GOVERNMENTAL ORGANISATIONS:

**PRE-STATE TO STATE** The urban civilization of Indus Valley suggests a complex planning that undertook the region and the people lived up to the standard of the time. Despite a growing body of archaeological evidence, the social and political structures of the Indus "state" remain objects of guess work. The remarkable uniformity of weights and measures throughout the Indus lands, as well as the development of such presumably civic works as the great granaries, implies a strong degree of political and administrative control over a wide area. The Aryans are said to have entered India through the fabled Khyber Pass, around 1500 BC and gave rise to another civilization in Indian history, the Vedic period. The Aryans were divided into tribes, which had settled in different regions of northwestern India. Tribal chieftainship gradually became hereditary, though the chief usually operated with the help of advice from either a committee or the entire tribe. Tribal chiefs bearing the title Raja or king were at first little more than war-lords, and their principal duty was protection of their tribes. The power of the king positioned with the higher authority of the priests. Vedic kingship was the natural outcome of the conditions surrounding the Aryans. A king was the leader of the people in the war of attacking action and defense. He is called the "Protector of the people". A study of the Rigveda shows that the king was no longer merely a leader of a primitive tribe, but occupied a position of preeminence among the people. The protection of the people was the sacred duty of the king. In return, he expected and received loyal obedience from his subjects in the sense of a tribute to the king. The Aryan tribes failed to unite against non-Aryans due to lack of strong political foundation and the unstable nature due to their internal caste system. The weak character of the empire came from the rigid caste system that divided people and created unstable feelings among them. These were some of the reasons due to which the Vedic empire was far less organized than the Indus Valley Civilization. To begin with, during Vedic age there existed political units like jana which later became janapada – mahajanapada. A jana was a region where lived the people of the tribe. These tribes were named after



a particular chieftain. Later, with the extension of territory, there was a change in the nature of political organization. Statecraft art of government evolved as a new system of government following the Vedic period. The solidarity of the tribal state and the political power of best warriors gave rise to a new style of kingship. It aimed at the creation of more professional armies and more dependent upon the king. The statecraft aimed at acquisition of territories rich in natural resources and tax-paying peasants rather than booty or territory for tribal expansion.

### MAHAJANPADAS

The centuries before the establishment of the Mauryan Empire – the period which was the development of the Kosala and Magadha kingdoms – were a period of relatively rapid social and economic change. We find the breaking into small pieces of tribal polities, the development of the caste model and the move to the rice lands of the Eastern Gangetic Valley. In times of the disintegration of old social ties, during the establishment of new ways of being in social and political relationships, we find ideas based on great change. The emergence of Buddhism and Jainism was a result of this upheaval.

From their original settlements in the Punjab region, the Aryans gradually began to penetrate eastward, clearing dense forests and establishing “tribal” settlements along the Ganga and Yamuna (Jamuna) plains between 1500 and ca. 800 B.C. By around 500 B.C., most of northern India was inhabited and had been brought under cultivation, facilitating the increasing knowledge of the use of iron implements, including ox-drawn ploughs, and spurred by the growing population that provided voluntary and forced labor. As river based and inland trade flourished, many towns along the Ganga became centers of trade, culture, and luxurious living. Increasing population and surplus production provided the bases for the emergence of independent states with fluid territorial boundaries over which disputes frequently arose.

The basic administrative system headed by tribal chieftains was transformed by a number of regional republics or hereditary monarchies that devised ways to appropriate revenue and to conscript labor for expanding the areas of settlement and agriculture farther east and south, beyond the Narmada River. These emergent states collected revenue through officials, maintained armies, and built new cities and highways. By 600 B.C., sixteen such territorial powers stretched across the North India plains from modern-day Afghanistan to Bangladesh. The right of a king to his throne, no matter how it was gained, was usually made lawful through elaborate sacrifice rituals and genealogies i.e history of members of a family from past to present concocted by priests who ascribed to the king divine or superhuman origins. In the texts we find references to the emergence of sixteen mahajanapadas. Important among them were Magadha, Kosala, Kasi, Avanti, Vaishali, Lichhavi, etc. Mahajanapadas were of two kinds, as discussed below:

- (i) **Monarchical Mahajanapadas** First, there existed monarchical types, where the king or chieftain was the head of the territory. In this type, the Vedic ceremonies



and brahmanas were given much importance. The kings performed vedic sacrifices in these regions. For instance, Kosala belonged to the category of monarchical mahajanapada. Prasenajit, the king of Kosala was known to have performed several sacrifices.

(ii) **Republican Mahajanpadas** The second type among mahajanapadas was republican or oligarchic which differed from the monarchical states. In this second category, the king was selected from the group of people called rajas. There is reference to assemblies called sabha where the members used to have discussions regarding a particular matter, then the item was put to vote. In one such assembly there is reference to the existence of 7707 rajas who represented the class of rajanyas who owned land that was cultivated by dasa, karmakaras or labourers. The rajas were known for their ability to fight. In this category, Vedic sacrifices were not given much importance and the brahmanas were given number two social status after the kshatriyas. The main source for the study of these mahajanapadas is the Buddhist texts.

(iii) **Conflict between Monarchical Mahajanpadas and Republican Mahajanpadas** The Vriji confederacy (union of several states) near the foot of Himalayas was a powerful oligarchy, which challenged the supremacy of some monarchical states. Monarchical states like Magadha and Lichhavi were in a great state of difficult choice as they were not able to extend their territories. Among the mahajanapadas, there emerged conflict for power and supremacy. Magadha had an ambitious king called Ajatasatru, who decided to conquer the neighboring regions. Due to warfare and marriage alliances he was able to conquer Kosala and Kasi.

## Rise and Growth of Magadha Empire

Jarasanttha and Brihadratha was the founder of Magadha but the growth started under the Haryankas, expansion took place under the Sisungas and Nandas and reached under its zenith point under the Mauryas.

### Haryanka Dynasty

There were three important kings in Haryanaka Dynasty- Bimbisara, Ajatashatru and Udayin. Giriviraja was the earliest capital of Magdha and later shifted to Rajagriha.

### Bimbisara (Soeniya or Sreniya)

1. He was the first king to have standing army and contemporary to the Buddha.
2. He was the first who started **matrimonial alliances** to strengthen its position as a king after defeating Brahamadutta (Anga King).
3. He married to the **Mahakosaladevi** (princes of Koshala and siter of Prasanjit), Licchhavi princes **Chellana** and **Khema** (Princes of Madra clan of Punjab).
4. Marriage relation with the different princely families gave enormous diplomatic prestige and paved the way for the expansion of Magadha western and northward.



5. Pukkusati came into his court who was the ambassador of the Gandhara ruler of Taxila.
6. He sent his personal physician **Jivak**(son of Salavati), to his rival **Chandapradyota Mahasena of Ujjain** to cure him of jaundice.

### **Ajatshatru (Kunika)**

1. He was the son of Chellana and Bimbisara who occupied throne by killing his father.
2. He was a contemporary of both Mahavira and Gautama Buddha.
3. He was also instrumental in convening the **First Buddhist Council at Rajagriha** soon after the death of Buddha.

### **Udayin**

1. Son and successor of Ajatshatru
2. Built the fort on the confluence of the Ganga and the Son river at Patliputra (now Patna)
3. He was murdered at the instigation of the king of Avanti, Palak. He was succeeded by weak successors- **Anuruddha, Munda and Naga-Dasak**.

### **Sisunaga Dynasty**

1. Sisunaga was the minister of the Naga-Dasak and was elected by the people.
2. He destroyed the Pradyota Dynasty of Avanti that ended the 100 years old rivalry between Magadha and Avanti.
3. **Kakasoka** (Kakavarin) succeeded Sisunaga.
4. He transferred the capital from Vaishali to Patliputra and patronized the Second Buddhist Council at Vaishali.

### **The Gupta Empire: A Detailed Summary**

#### **Nanda Dynasty**

It was first non-kshatriya dynasty and

#### **Mahapadmanand**

1. He founded the dynasty.
2. He was also known as **Ekaarat, Eka-Chchhatra** (Sovereign ruler), **Sarvakshatrantaka** or **Ugrasena** (possessor of huge army).
3. According to the Puranas, Mahapadmanada was the son of a Sudra woman but Jain texts and Greek writer Curtius consider him as the son of a Courtesan and a barber.
4. He conquered **Koshala and Kalinga** (from here he brought an image of the Jina as victory trophy).



Notes

## Dhanananda

1. He was the last Nanda ruler.
2. Alexander invaded North-Western India during his reign (326 BC) but his huge army deterred Alexander from advancing towards Gangetic Valley.
3. His name is **Agrammes or Xandrames** according to the Greek texts.

## Reason behind the Rise of Magadha

1. Flourish due to geographical location because both Rajgir and Patliputra located at strategic location.
2. Abundance of natural resources especially iron which made them to equip with effective weapon.
3. Due to agricultural produce because region was situated at fertile gangetic plain.
4. Rise of town and use of metallic money boosted trade and commerce.
5. Unorthodox character of Magadha society.

Magadha was one of the sixteen Mahajanpada in ancient India and roughly corresponds to the modern districts of Bihar and West Bengal.

## THE MAURYAN BUREAUCRACY

The Empire was divided into four provinces, with the royal capital at Pataliputra. From Ashokan edicts, the names of the four provincial capitals are Tosali (in the east), Ujjain (in the west), Suvarnagiri (in the south), and Taxila (in the north). The head of the provincial administration was the Kumara (royal prince), who governed the provinces as king's representative. The kumara was assisted by mahamatyas and council of ministers. This organizational structure was reflected at the imperial level with the Emperor and his Mantriparishad (Council of Ministers).

The bureaucracy was not required to restructure conquered areas to conform to a uniform pattern but to ensure the flow of revenue. At the peak period of the empire, mention is made of a group of officers, basically concerned with revenue administration, who appear to have been centrally appointed and who were required to tour the areas under their jurisdiction and enquire into the well-being of the subjects. Irrigation was considerably decentralized, frequently in small-scale systems drawing water from rivers, pools, wells, springs and artificial ponds called tanks. More elaborate reservoirs and river banks were built with local resources, though the empire assisted irrigation works in newly settled lands. Evidence suggests that irrigation works were locally controlled.

The Mauryans appear to have had interest in gaining revenue from trade. They did not, here, either, however, take an active role in the regulation of trade. This is indicated by the fact that they appear not to have issued metallic money of a distinctive kind. The modest punch-marked coins which have been found may very well have been issued by guilds or other local bodies. The state attempted to maintain control over individual traders and guilds, inspecting their identity, their merchandise



Notes

and their profits. The sale of goods at the place of production was not permitted, presumably because sale in markets was more accessible to revenue collectors. The state collected a series of taxes at various points in the production of goods from raw materials to commodities. Special officers were appointed to ensure standards and prevent fraud as well as to intercept trade in those items which the state had a monopoly such as, weapons, armor, metals, and gems. Commodity production was therefore an independent enterprise geared to a market and trade was a major revenue resource for the state.

Historians theorize that the organization of the empire was in line with the extensive bureaucracy described by Kautilya in the Arthashastra: a sophisticated civil service governed everything from municipal hygiene to international trade. The expansion and defence of the empire was made possible by what appears to have been the largest standing army of its time. According to Megasthenes, the emperor possessed a military of 600,000 infantry, 30,000 cavalry, and 9,000 war elephants. A vast espionage system collected intelligence for both internal and external security purposes. Having renounced offensive warfare and expansionism, Ashoka nevertheless continued to maintain this large army, to protect the Empire and instill stability and peace across West and South Asia.

### **Rise and Growth of the Gupta Empire**

#### **Background:**

After the break-up of the Maurya empire, the Satavahanas and Kushans emerged as the two large powers.

The Satavahanas acted as a stabilizing factor in the Deccan and the south to which they provided political unity and economic prosperity on the strength of their trade with the Roman empire.

The Kushans performed the same role in the north. Both these empires came to an end in the mid-third century.

On the ruins of the Kushan empire arose a new empire that established its sway over a substantial part of the former dominions of the Kushans. This was the empire of the Guptas, who may have been of vaishya origin. Different titles are recommended for the different varnas by the Dharmashastras. The title *sharman* or auspicious is recommended for the brahmana, *varman* or armour for the kshatriya, *gupta* or hidden (also protected) for the vaishya, and *dasa* or servile for the shudra.

Although the Gupta empire was not as large as the Maurya empire, it kept north India politically united for over a century from ad 335 to 455. The original kingdom of the Guptas comprised UP and Bihar at the end of the third century. UP appears to have been a more important province for the Guptas than Bihar, because early Gupta coins and inscriptions are largely found in that state.

If we exclude some feudatories and private individuals whose inscriptions are largely found in MP, UP stands out as the most important area in relation to finds of



Gupta antiquities. UP therefore seems to have been the place from where the Guptas operated and fanned out in different directions. Probably with their centre of power at Prayag, they spread into the neighbouring regions.

The Guptas were possibly feudatories of the Kushans in UP, and seem to have succeeded them without any considerable time-lag. At many places in UP and Bihar, Kushan antiquities are immediately followed by Gupta antiquities. It is likely that the Guptas learnt the use of the saddle, reins, buttoned coats, trousers, and boots from the Kushans. All these gave them mobility and made them excellent horsemen.

In the Kushan scheme of things, horse-chariots and elephants had ceased to be important, horsemen playing the central role. This also seems to have been the case with the Guptas on whose coin's horsemen are represented. Although some Gupta kings are described as excellent and unrivalled chariot warriors, their basic strength lay in the use of horses.

The Guptas enjoyed certain material advantages. The centre of their operations lay in the fertile land of Madhya Pradesh covering Bihar and UP. They were able to exploit the iron ores of central India and south Bihar. Also, they took advantage of their proximity to the areas in north India that conducted the silk trade with the eastern Roman empire, also known as the Byzantine empire.

Given these favourable factors, the Guptas established their rule over Anuganga (along the Ganges in the mid-Gangetic basin), Prayag (modern Allahabad), Saketa (modern Ayodhya), and Magadha. In the course of time, this kingdom became an all-India empire. The Kushan power in north India came to an end around ad 230, and then a substantial part of central India fell under the rule of the Murundas, who were possibly kinsmen of the Kushans. The Murundas continued to rule till ad 250. Twenty-five years later, in about ad 275, the Gupta dynasty came to power.

### **Chandragupta I (AD 319-34):**

The first important king of the Gupta dynasty was Chandragupta I. He married a Lichchhavi princess, in all probability from Nepal, which strengthened his position. The Guptas were probably vaishyas, and hence marriage into a kshatriya family lent them prestige. Chandragupta I seems to have been a ruler of considerable importance because he started the Gupta era in ad 319-20, which marked the date of his accession. Later many inscriptions of the Gupta era came to be dated in this era.

### **Samudragupta (AD 335-80):**

The Gupta kingdom was enlarged enormously by Chandragupta's son and successor Samudragupta (ad 335—80). He was the opposite of Ashoka. Ashoka believed in a policy of peace and non-aggression, but Samudragupta delighted in violence and conquest. His court poet Harishena wrote a glowing account of the military exploits of his patron, and, in a long inscription, the poet enumerates the peoples and countries that were conquered by Samudragupta. The inscription is engraved at Allahabad on the same pillar that carries the inscriptions of the peace-loving Ashoka.



Notes

The places and the countries conquered by Samudragupta can be divided into five groups. Group one includes the princes of the Ganga- Yamuna doab who were defeated and whose kingdoms were incorporated into the Gupta empire. Group two includes the rulers of the eastern Himalayan states and of some frontier states such as Nepal, Assam, and Bengal, which were made to feel the weight of Samudragupta's arms. It also covers some republics of Punjab.

The republics, which flickered on the ruins of the Maurya empire, were finally crushed by Samudragupta. Group three includes the forest kingdoms situated in the Vindhya region and known as Atavikarajyas which Samudragupta brought under his control. Group four includes twelve rulers of the eastern Deccan and south India who were conquered and liberated.

Samudragupta's arms reached as far as Kanchi in Tamil Nadu, where the Pallavas were compelled to recognize his suzerainty. Group five includes the names of the Shakas and Kushans, some of them ruling in Afghanistan. It is said that Samudragupta swept them out of power and received the submission of the rulers of distant lands. The prestige and influence of Samudragupta spread even outside India.

According to a Chinese source, Meghavarman, the ruler of Sri Lanka, sent a missionary to Samudragupta for permission to build a Buddhist temple at Gaya. This was granted, and the temple was developed into a huge monastic establishment. If we are to believe the eulogistic inscription at Allahabad, it would appear that Samudragupta never knew defeat, and because of his bravery and generalship he is called the Napoleon of India. There is no doubt that Samudragupta forcibly unified the greater part of India under him, and his power was felt in a much larger area than that of his predecessors.

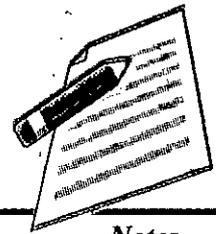
### Chandragupta II (AD 380-412):

The reign of Chandragupta II saw the high watermark of the Gupta empire. He extended the limits of the empire by marriage alliance and conquest. Chandragupta married his daughter Prabhavati to a Vakataka prince of the brahmana caste and ruled in central India. The prince died, and was succeeded by his young son. Prabhavati thus became the virtual ruler.

As testified to by some of her land charters, which betray the influence of the eastern Gupta writing, she promoted the interests of her father Chandragupta. Thus Chandragupta exercised indirect control over the Vakataka kingdom in central India, and this afforded him great advantage. With his great influence in this area, Chandragupta II conquered Mathura from the Kushans.

More importantly, he occupied western Malwa and Gujarat, which had for about four centuries been under the rule of the ShakaKshatrapas. The conquest gave Chandragupta control over the western sea coast, famous for trade and commerce. This contributed to the prosperity of Malwa, and its chief city Ujjain. Ujjain seems to have been made the second capital by Chandragupta II.

The exploits of a king called Chandra are glorified in an iron pillar inscription fixed near QutbMinar in Delhi. If Chandra corresponds to Chandragupta II, it would



appear that he established Gupta authority in north-western India and in a substantial part of Bengal. However, the epigraphic eulogy seems to be exaggerated.

Chandragupta II adopted the title of Vikramaditya, which had been first used by an Ujjain ruler in 58-57 BC as a mark of victory over the Shaka Kshatrapas of western India. This Ujjain ruler is traditionally called Shakari or the enemy of the Shakas. The Vikramasamvat or era was started in 58—57 BC by Shakari. However, Chandragupta II proved to be a greater Shakari and Vikramaditya. The court of Chandragupta II at Ujjain was adorned by numerous scholars including Kalidasa and Amarasimha. It was during Chandragupta's reign that the Chinese pilgrim Fa-hsien (AD 399-414) visited India and wrote an elaborate account of the life of its people.

### Fall of the Empire:

The successors of Chandragupta II had to face an invasion by the Hunas from Central Asia in the second half of the fifth century. Although initially the Gupta king Skandagupta took effective measures to stem the march of the Hunas into India, his successors proved to be weak and were unable to cope with the Hunan invaders who excelled in horsemanship and possibly used stirrups made of metal. They could move quickly, and being excellent archers, they seem to have achieved considerable success not only in Iran but also in India.

By AD 485, the Hunas occupied eastern Malwa and a substantial portion of central India where their inscriptions have been found. The intermediate regions, such as Punjab and Rajasthan, also passed into their hands. This must have drastically reduced the extent of the Gupta empire at the beginning of the sixth century.

Although the Hunan power was soon overthrown by Yashodharman of Malwa who belonged to the Aulikara feudatory family, the Malwa prince successfully challenged the authority of the Guptas and set up in AD 532 a pillar of victory commemorating his conquest of almost the whole of northern India. Yashodharman's rule was short-lived, but it dealt a severe blow to the Gupta empire.

The Gupta empire was further undermined by the rise of the feudatories. The governors appointed by the Gupta kings in north Bengal and their feudatories in Samatata or south-east Bengal tended to declare themselves independent. The later Guptas of Magadha established their power in Bihar.

Alongside them, the Maukharis rose to power in Bihar and UP, and had their capital at Kanauj. It seems that by AD 550, Bihar and UP had passed out of Gupta hands. By the beginning of the sixth century, we find independent princes issuing land grants in their own right in northern MP, though they used the Gupta era in dating their charters.

The rulers of Valabhi established their authority in Gujarat and western Malwa. After the reign of Skandagupta, that is, AD 467, hardly any Gupta coin or inscription has been found in western Malwa and Saurashtra. The loss of western India, which seems to have been complete by the end of the fifth century, must have deprived the Guptas of the rich revenues from trade and commerce and crippled them economically.



In north India, the princes of Thanesar established their power in Haryana and then gradually moved on to Kanauj.

The Gupta state may have found it difficult to maintain a large professional army because of the growing practice of giving land grants for religious and other purposes, which was bound to reduce revenues. Their income may have been also lost by the decline of foreign trade. The migration of a guild of silk-weavers from Gujarat to Malwa in ad 473 and their adoption of non-productive professions show that there was no great demand for the cloth produced by them.

The advantages from Gujarat trade gradually disappeared. After the middle of the fifth century, the Gupta kings made desperate attempts to maintain their gold currency by reducing the content of pure gold in it, but this proved to be of no avail. Although the rule of the imperial Guptas lingered till the sixth century, the imperial glory had vanished a century earlier.

### **THE CHOLA STATE IN SOUTH INDIA**

The Cholas were by far the most important dynasty in the subcontinent at this time, although their activities mainly affected the peninsula and Southeast Asia. The nucleus of Chola power during the reign of Vijayalaya in the late ninth century was Thanjavur, from which the Cholas spread northward, annexing in the tenth century what remained of Pallava territory. To the south they came up against the Pandyas. Chola history can be reconstructed in considerable detail because of the vast number of lengthy inscriptions issued not only by the royal family but also by temple authorities, village councils, and trade guilds. Parantaka I (907–953) laid the foundation of the kingdom.

He took the northern boundary up to Nellore (Andhra Pradesh), where his advance was stopped by a defeat at the hands of the Rashtrakuta king Krishna III. Parantaka was more successful in the south, where he defeated both the Pandyas and the Gangas. He also launched an abortive attack on Sri Lanka. For thirty years after his death, there was a series of overlapping reigns that did not strengthen the Chola position. There then followed two outstanding rulers who rapidly reinstated Chola power and ensured the kingdom its supremacy. These were Rajaraja I and Rajendra. Rajaraja (985–1014) began establishing power with attacks against the Pandyas and Illamandalam (Sri Lanka). Northern Sri Lanka became a province of the Chola kingdom. A campaign against the Gangas and Calukyas extended the Chola boundary north to the Tungabhadra River. On the eastern coast the Cholas battled with the Calukyas for the possession of Vengi. A marriage alliance gave the Cholas an authoritative position, but Vengi remained a bone of contention.

A naval campaign led to the conquest of the Maldiv Islands, the Malabar Coast, and northern Sri Lanka, all of which were essential to the Chola control over trade with Southeast Asia and with Arabia and East Africa. These were the transit areas, ports of call for the Arab traders and ships to Southeast Asia and China, which were the source of the valuable spices sold at a high profit to Europe. Rajaraja I's son Rajendra participated in his father's government from 1012, succeeded him two years



later, and ruled until 1044. To the north he annexed the Raichur Doab and moved into Manyakheta in the heart of Chalukya territory. A revolt against Mahinda V of Sri Lanka gave Rajendra the excuse to conquer southern Sri Lanka as well. In 1021–22 the now-famous northern campaign was launched. The Chola army campaigned along the east coast as far as Bengal and then north to the Ganges River—almost the exact reverse of Samudra Gupta's campaign to Kanchipuram in the 4th century AD. The most spectacular campaign, however, was a naval campaign against the Srivijaya kingdom in Southeast Asia in 1025. The reason for the assault on Srivijaya and neighbouring areas appears to have been the interference with Indian shipping and mercantile interests seeking direct trading connections with South China. The Chola victory reinstated these connections, and throughout the eleventh century Chola trading missions visited China.

## SUMMARY

### Summary of the unit

In the beginning human society had the belief that all humans being are equal and should have same rights, as it was basically a tribal society. Development of a class-based society was an essential pre-requisite for changing the state system. In the vedic monarchies, the clan-chief became the king and was gradually invested with a status i.e., equal to being god. The existence of the state was primarily dependent on two factors: danda (authority) and dharma.

The emergence of the mauryan empire strengthened the political notion of monarchy, however, the decline of the Mauryas, the re-emergence of an empire was to take many centuries. The Aryans are said to have entered India through the fabled Khyber Pass, about 1500 BC and gave rise to another civilization in Indian history—the vedic period. The Aryans were divided into tribes, which had settled in different regions of north-western India. Tribal chiefs bearing the little Raja or king were at first little more than war-lords and their principal duty was protection of their tribes.

The king was called the obedience from his relicts in the reuse of a tribute to the king. Following the conquest of kalings in a major war, Ashoka the great ended the military expansion of the empire. The Mauryan empire was perhaps the greatest empire to rule the Indian sub-continent. Chandragupta's ministers kautilya wrote the Arthashastra, one of the greatest treatises on economics, politics, foreign affairs, administration, military arts, and religion ever produced in the East. The greatest empire in the fourth century AD was the Gupta Empire which referred in the golden age of Indian history. The empire lasted more than two centuries. In the lesson you have also learnt about the bureaucratic systems of mauryas, administration of the gupta dynasty as well as the evolution of chola administration. The activities of the officials of the Chola bureaucracy or administration were under constant audit and security. Revenue officials were responsible for the tax collection.



Notes

**Review Questions**

1. What is meant by kingship? How did the idea of kingship grow?
2. Distinguish between Mahajanpadas and Monarchical Mahajanpadas?
3. Describe the rise of Magadha and Mauryas?
4. How did the Gupta state expand?
5. Assess the evolution of Chola administration?

Q. 1.



# 3

## MEDIEVAL STATES

### Objective of the chapter

The main objective of this chapter is to make student understand about the Medieval States under different dynasty in India.

### Introduction

#### THE BACKGROUND

Since the decline of the Gupta state the Indian polity saw decentralization and rise of various regional states. Transition from early to medieval period saw tripartite struggle among the three regional powers- Palas of Bengal, Pratiharas of northern India and Rashtrakutas of Peninsular India. Very soon northern India saw the emergence of Rajput small kings aspiring to become kingdoms. But the arrival of the Turks from north western direction saw emergence of new process of an extended medieval state.

#### DELHI SULTANATE

##### Ilbari Turks

In the thirteenth century, a new kind of dynastic domain emerged in North India. The Delhi Sultanate had its origin in victories by Muhammad Ghauri, who sacked Ghazni in 1151, and then expelled Ghaznavids to Punjab, in 1157. Muhammad Ghauri marched into the Indus basin to uproot the Ghaznavids in 1186. On the way, his armies conquered Multan (1175), Sind (1182), Peshawar and Lahore (1186). In 1190, he occupied Bhatinda, which triggered battles with the Rajput King Prithviraj Chauhan, whom he finally defeated in 1192.

Having broken the Rajput hold on western routes to the Ganga basin, the Ghaurid armies marched eastward until Bakhtyar Khalji finally defeated Laksmanasena in Bengal, in 1200. Muhammad Ghauri died in 1206. His trusted Mamluk (ex-slave) general, Qutb-ud-din-Aibak, governor of Delhi, then declared an independent rule. This dynasty of Ilbari Turks was the first in a series that became collectively known as the Delhi Sultanate. Later Ghaurid and Ghaznavid efforts to bring Delhi back into their fold were finally defeated by the Delhi Sultan Iltutmish in 1211-1236. Iltutmish must be regarded as the real consolidator of the Turkish conquests in north India.



He gave the new state capital, Delhi, a monarchical form of government and governing class. He introduced Iqta—grant of revenue from a territory in lieu of salary. He maintained a central army and introduced coins of Tanka (silver) and Jital (copper). The famous Qutub Minar was completed during his reign. Iltutmish nominated his daughter Raziya (Raziyyat-ud-Din) to be his successor. Still, the new state had enough internal momentum to survive severe factional disputes during the 10 years following Iltutmish's death, when four of Iltutmish's children or grandchildren were in turn raised to the throne and deposed. This momentum was maintained largely through the efforts of Iltutmish's personal slaves, who came to be known as the Forty (Chihilgan), a political faction whose membership was characterized by talent and by loyalty to the family of Iltutmish.

The political situation had changed by 1246, when Ghiyas-ud-din Balban, a junior member of the Forty, had gained enough power to attain a controlling position within the administration of the newest sultan, Nasir-ud-din Mahmud (reigned 1246–66). Balban, acting first as na'ib (deputy) to the sultan and later as Sultan (reigned 1266–87), was the most important political figure of his time. Balban stressed the special position of Sultan as 'Shadow of God' (Zillal-Allah) on earth. Balban emphasized courtly splendour, decorum and etiquette. He also believed in severe setting example punishments even to the nobles. Balban's immediate successors, however, were unable to manage either the administration or the intergroup conflicts between the old Turkish nobility and the new forces, led by the Khaljis; after a struggle between the two factions, Jalal-ud-din Firuz Khalji assumed the sultanate in 1290.

### The Khaljis

The Khaljis were not recognized by the older nobility as coming from pure Turkish stock (although they were Turks), and their rise to power was aided by impatient outsiders, some of them Indian-born Muslims, who might expect to enhance their positions if the hold of the followers of Balban and the Forty were broken. To some extent, then, the Khalji power seizure was a move toward the recognition of a shifting balance of power, believed to be the result of both to the developments outside the territory of the Delhi Sultanate, in Central Asia and Iran, and to the changes that followed the establishment of Turkish rule in northern India. Under the Khaljis external policy of conquest and internal methods of absolute control were followed through military expeditions and regulations.

The Khaljis used their Afghan descent to win the loyalties of the discontented nobles, who felt that they had been neglected by the earlier sultans. Jalaluddin Khalji (1290 AD – 1296 AD) tried to mitigate some of the harsh aspects of Balban's rule. He was the first ruler to put forward the view that the state should be based on the willing support of the governed and that since the majority of Indians were Hindus, the state cannot be truly Islamic. In 1296 he was assassinated by his ambitious nephew and successor, Ala-ud-Din Khalji. During the reign of Ala-ud-din Khalji (1296–1316), the sultanate briefly assumed the status of an empire. In order to achieve his goals of



centralization and expansion, Ala-ud-din needed money, loyal and reasonably obeying nobility, and an efficient army under his personal control. He had earlier, in 1292, partly solved the problem of money when he conducted a lucrative raid into Bhilsa in central India. Using that success to build his position and a fresh army, he led a brilliant and unauthorized raid on the fabulously wealthy Devagiri (modern Daulatabad), the capital of the Yadavas, in the Deccan early in 1296. The wealth of Devagiri not only financed his usurpation but provided a good foundation of his state-building plans.

Centralization and heavy agrarian taxation were the principal features of Ala-ud-din's rule. The magnitude and mechanism of agrarian taxation enabled the sultan to achieve two important objectives: (1) to ensure supplies at low prices to grain carriers, and (2) to fill the state granaries with a buffer stock, which, linked with his famous price regulations, came as a solution to the critical financial problem of maintaining a large standing army. Within five years after Ala-ud-din's death (1316), the Khaljis lost their power. The succession dispute resulted in the murder of Malik Kafur by the palace guards and in the blinding of Ala-ud-din's six-year-old son by Qutb-ud-din Mubarak shah, the Sultan's third son, who assumed the sultanate (1316–20). He was murdered by his favourite general, a Hindu convert named Khusraw Khan. Opposition to Khusraw's rule arose immediately, led by Ghazi Malik, the warden of the western marches at Deopalpur, and Khusraw was defeated and slain after four months.

### The Tughluqs

Ghazi Malik, who ascended the throne as Ghiyas-ud-din Tughluq (reigned 1320–25), had distinguished himself prior to his accession by his successful defense of the frontier against the Mongols. The Tughluqs also wished to rule the whole of India. Ghiyasuddin's (1320–1325) campaign to Warangal, Orissa and Bengal were directed towards this end. He built the city Tughlaqabad near Delhi. While returning from the Bengal campaign, the Sultan was killed when a wooden shelter collapsed on him at Afghanpur, near Delhi.

The reign (1325–51) of Muhammad bin Tughlaq marked both the high point of the sultanate and the beginning of its decline. The period from 1296 to 1335 can be seen as one of nearly continuous centralization and expansion. In fourteenth century chronicle of Firuz Shah Tughluq's reign in Delhi, contemporary historian Ziauddin Barani said that, "history is the knowledge of the annals i.e. the historical records and traditions of prophets, caliphs, sultans, and great men of religion and government." The Tughlaq dynasty ended soon after the Timur's invasion but sultanage survived, though it was merely a shadow of its former self. Timur's nominee captured Delhi and was proclaimed the new sultan and the first of Sayyid Dynasty (1414 AD – 1451 AD), which was to rule the earlier half of the fifteenth century. Their rule was short-lived and confined to a radius of some 200 miles around Delhi. They kept the machinery going until a more capable dynasty, the Lodhis, took over. The Lodhis were of pure Afghan origin, and brought an eclipse to the Turkish nobility

## CLASS-12

### History



### Notes

## THE MUGHALS

In 1526, Babur from Central Asia established Mughal dynasty in India. Babur claimed descend from both Timur and Genghis Khan. His conquest of Delhi and Ganga basin was before the final step in the rise of warrior power in South Asia. The greatest sultans in South Asia were Mughal emperors who (though part Turk through Babur and Timur) adopted Persian imperial culture and took the Persian title Padshah to lift themselves symbolically above Turks, Afghans, and all other sultans.

Babur was a Chagatai Turk who fled patrimonial lands near Samarkand to escape Uzbek armies. He followed opportunity into the Ganga basin, where he used Uzbek-style fast-horse tightly packed together cavalry equipped with muskets and canon to sweep away the opposition. In 1526, he had conquered sultans from Punjab to Bengal. But opposition survived. Thirteen years later, an Afghan soldier who had fought for the Lodis and for Babur, and who styled himself Sher Shah to demonstrate his Persian education (at Jaunpur), declared a new dynasty in Bengal and Bihar. Sher Shah's armies then beat Babur's son, Humayun, back to Afghanistan, where Humayun raised his own son, Akbar, in exile. The Sur dynasty did not survive the Shah's death, though its lasting accomplishments included administrative innovations and a trunk road from Bengal to Punjab.

Soon after Sher Shah died, Humayun conquered Delhi, in 1555. He died there by accident. His thirteen-year-old son, Akbar, then ascended his throne under his regent, Bairam Khan. Akbar was crowned in 1556, as Bairam Khan conquered strategic fortress cities at Lahore, Delhi, Agra, and Jaunpur. Bairam Khan had also conquered Malwa and Rajasthan before he was ousted as regent and assassinated. Akbar ruled for fifty years (1556- 1605). He continued to conquer to the end. His armies surpassed all before in their size, funding, leadership, technology, and success. At his death, his domains stretched from Kabul, Kashmir, and Punjab to Gujarat, Bengal, and Assam; and they were still increasing in the south and up into mountains on all sides. His mantle was passed to his son, Jahangir (1605-1627) then to his grandson, Shah Jahan (1627-1658), and to his great-grandson, Aurangzeb (1658- 1707), whose death was followed by imperial fragmentation.

Though the dynasty survived until 1858, when it was dethroned by the British. The Mughal Empire at its peak commanded resources unprecedented in Indian history and covered almost the entire subcontinent. From 1556 to 1707, during the hey-day of its fabulous wealth and glory, the Mughal Empire was a fairly efficient and centralized organization, with a vast complex of personnel, money, and information dedicated to the service of the emperor and his nobility. Much of the empire's expansion during this period was attributable to India's growing commercial and cultural contact with the outside world. The sixteenth and seventeenth centuries brought the establishment and expansion of European and non-European trading organizations in the subcontinent, principally for the procurement of Indian goods in demand abroad, Indian regions drew close to each other by means of a dense overland and coastal trading network. Significantly in resining the internal surplus of precious



metals. With expanded connections to the wider world came also new ideologies and technologies to challenge and enrich the imperial edifice. The empire itself, however, was a purely Indian historical experience. Mughal culture blended Perso-Islamic and regional Indian elements into a distinctive but variegated whole. Although by the early eighteenth century, the regions had begun to reassert their independent positions, the Mughal period outlasted imperial central authority. The imperial centre, in fact, came to be controlled by the direction of the Mughal Empire over its first 200 years (1526–1748) thus provides a fascinating illustration of pre-modern state building in the Indian subcontinent

## NATURE OF MEDIEVAL STATE

What did it mean to be a Sultan? In the Quran this Arabic word represent a man with spiritual power. Mahmud of Ghazni was the first man to be styled “Sultan” by contemporaries, which indicates his success in cultivating admirers. The title seems to have been popular first among Turks. Seljuq dynasties in Western and Central Asia were the to use this title of ‘Sultan’ routinely, and later, Ottoman Turks made it famous in Europe. When the Caliph began conferring the title, it spread quickly among Muslim rulers and changed along the way. The Sultans of Delhi acknowledged the sovereignty of Caliph of Baghdad and considered their kingdom as a part of Dar-ul-Islam of which the Caliph was the juridical head. India under the Mughal emperors was governed under the Muslim law Sharia. Even so neither under the Sultans of Delhi nor under the Mughal Emperors did the state confirm absolutely to Islamic ordinances since it had to adapt itself to the realities and often may not be the correct one.

The Turkish and Afghan rulers of India had to treat the Hindus, who formed the vast majority of the population, with consideration and toleration. In fields relating to religion, property and several other non-religious affairs, the non-Muslim population was allowed full freedom to have their cases tried by their own communal courts. The land revenue system under the Sultan and the ceremonies and the procedure at the royal court bear the unmistakable evidence of Indian tradition.

The question arises that whether the medieval Indian state was government by priest? In formal sense the medieval state under the Muslim rule was definitely a theocracy, since it had all its essential elements- the sovereignty of God and government by the direction of the God through priests in accordance with divine laws. The Sultans of Delhi considered themselves as deputies or assistants of the Caliph who was God’s representation. Sher Shah and Islam Shah assumed the title of Caliph and the Mughal Emperors, from Akbar to Aurangzeb, adopted titled like ‘Shawdow of God’, and ‘Agent of God on earth’. The sovereignty of God was unquestioned. The supremacy of the Sharia was always acknowledged, though Akbar added to the Sharia the state laws. However, these rulers did not allow the Muslim divines to dictate the policies of the state. Basically, defence, law and order and collection of revenue were the primary concerns of the Sultanate of Delhi.

*Notes*

In other matters, it generally followed a policy of non-interference, as the welfare of the people was not the primary concern of the sultans. Toleration under the Sultans was the exception rather than the rule. Thus, while claiming to be Islamic the state of Delhi Sultanate was militaristic and aristocratic in character. In contrast the Mughal Empire stood on altogether different ground. Toleration and kindness were the guiding principles of Akbar's government. Akbar considered his subjects as his children and hence held himself responsible for their welfare. The state as conceived by Abul Fazl and established by Akbar was not confined to any particular class and was based on the principle of 'peace with all' (Sulh-iKul). But in spite of Akbar's enlightened policy and its circumstantial continuation by Jahangir and Shah Jahan, the Mughal rule had limited scope in its function.

In spite of imparting charities and kind Monarchs the Mughal state was not a welfare state. Extraction of the land revenue and defence were its main functions. The form of government was a Monarchy which in spite of being hereditary could not develop a well-defined law of succession. Theoretically, the king was the fountainhead of all branches of the government but weak persona of the ruler could provide the opportunity to the nobility and the ulema to exercise effective check on the royal power.

### **THE KINGSHIP**

Whatever his title, a monarch was a man of personal greatness, not only as an army commander but as a spiritual and moral being. A man of civilization, his wars were civilizing, by definition, though what this meant varied and changed. A Sultan's grandeur emerged from the work of people around him. Putting halos on Muslim monarchs was a job for poets, scholars (imams and ulema), architects, chroniclers' biographers, spiritual guides (sufis), and Friday prayer leaders at the Jama Masjid, the great congregational mosque essential in any domain. Skilled service providers and cultural activists competed for the honours to glorify sultans, and in doing so the Sultan's personality thus emerged in context. Experts and allies around him shaped his opinions, policies, and priorities. He cultivated people to secure his success; and his power depended on their power.

Thus, the social institution of a monarch's power extended well beyond the throne. Early Sultans like Mahmud of Ghazni relied entirely on kin and close ethnic allies. As the political landscape became more complex, more complex personalities developed and under the Mughals assumed epic proportions. The Sultan's body, speech, piety, personal habits, hobbies, family. Household, ancestors, wives, son, and in-laws formed the inner core of his public identity; they appeared in public gossip, art, lore, song, and chronicle.

### **THE ROYAL COURT**

A daily dramatization of the Sultan's public self-occurred in his court. At his public Darbar, where he received guests, ambassadors, supplicants, allies, and payers of taxes



and tribute. The institution of the darbar evolved over time. Its early Central Asian home was a regal tent on the battlefield; in later centuries, it acquired architectural grandeur, as at the Mughal fort-cities in Fatehpur Sikri, Agra, and Delhi, whose darbar halls are massive stages for the emperor's performance of power. Many darbars incorporated Hindu and Muslim traditions of display and drama. We have a detailed rendering of darbar scenes in eighteenth century paintings that now accompany the seventeenth century *pardshahanama*, the chronicle of the Mughal emperor Shah Jahan. These illustrations show hanging rugs that recall the darbar's nomadic heritage, and each and every person depicted in the paintings had a specific rank at court and relation to the emperor. The darbar became a place for dramatizing in public all the personal identities that were being defined in relation to sultans. To dramatize all the various personalities of power that comprised his domain, a sultan, took his darbar wherever he went.

A darbar spent considerable time on the move, especially in battle. The ruler's traveling court became an enduring cultural phenomenon; and in later centuries, touring administrators, tax collectors, and politicians effectively became touring sultans of modern times.

## PERSONA OF THE KING

A Sultan's retinue (a group of retainers in attendance), regalia privileges & a king and family symbolized his greatness. Sultans were sticklers for public etiquette and limited protocol, lest subordinates exceed their station. The sultan had to have the biggest, richest, most elaborate, extravagant, valuable things visible on his person, to dramatize his ascendancy constantly. Vijayanagar Rayas styled themselves "Lords of the Eastern and Western Oceans" by adorning their bodies with precious commodities from overseas trade, specifically, perfumes and precious things like Chinese porcelain.

The Sultan's home was a larger version of his own body and dramatized his power to accumulate, command, control, and define wealth, value and taste. The grandiose habits of consumption of the great influencer became an enduring fact of political life in South Asia. Significant features of a Sultan's persona emerged in publicly visible domestic dramas, above all, marriage. Weddings were great events of political life because marriage was the most secure method of political alliance. In the *padshahnama*, warfare and weddings are depicted by the artists most elaborately.

Even the Mughal Empire was at bade a family affair. In the inner secret deep inside area of the palace, family members vied for influence and engaged in the secret plans that often culminated in wars of succession, in which relatives killed one another, as they did in the epic *Mahabharata*. At home, the Sultan's honour rested on the stainless virtue of his mother, wives, daughters, and sisters. Separated from public view women of the palace lived behind a curtain, *pardah*; and women in seclusion, *pardahnasheen*, became the sultan's own virtue. Practices of female seclusion spread among elites who modelled themselves on sultans, Hindus and Muslims alike, at all levels of society.



## THE NOBILITY

The sultans looked different titles that indicate ethnic origins and cultural affiliations in addition to marking personal status. Every Sultan sought to form and organize a group of nobles which would be personally loyal to him.

Thus, not only the Turkan-i- Chihalgani (Group of Forty nobles) tried to capture all privileges and power but groups having personal loyalty to Sultans like Qutbids (loyal to Qutub-ud- din Aibak), Shamsis (loyal to Shamsud-din Iltutmish), Balbanis and Alai amirs remained dominant throughout this period. Almost all the high nobles, including the famous Forty in the thirteenth century, were of Central Asian origin; many of them were slaves purchased from the Central Asian bazaars.

The same phenomenon also led to the destabilization of the core of the Turkish Mamluks. With the Mongol plunder of Central Asia and eastern Iran, many more members of the political and religious elite of these regions were thrown into north India, where they were admitted into various levels of the military and administrative cadre by the Delhi Sultans. Ala-ud-din was one of the first rulers to deliberately expand political participation within the sultanate government. Not only did he partly open the gates to power for the non-Turkish Muslim nobility—some of whom were even converted Hindus within the political world he viewed as legitimate. Both Ala-ud-din and his son married into the families of important Hindu rulers, and several such rulers were received at court and treated with respect. Under the Tughluq, the non-Muslim Indians rose to high and extremely responsible officers, including the governorships of provinces.

Muhammad bin Tughluq was the first Muslim ruler to planned efforts to induct Hindus into administration. Within the first three decades of Akbar's reign, the imperial person of the highest class has grown enormously. As the Central Asian nobles had generally been nurtured on the Turko – Mongol tradition of sharing power with the royalty – an arrangement not in tune with Akbar's ambition of structuring the Mughal Centralism around himself – the emperor's principal goal was to reduce their strength and influence. The emperor encouraged new elements to join his service, and Iranians came to form an important block of the Mughal nobility. Akbar also looked for new men of Indian background. Indian Afghans, being the principal opponents of the Mughals, were obviously to be kept at a distance; but the Sayyids of Baraha, the Bukhari Sayyids, and the Kambus among the Indian Muslims were specially favoured for high military and civil positions. More significant was the recruitment of Hindu Rajput leaders into the Mughal nobility. This was a major step, even if not completely new in Indo – Islamic history, leading to a standard pattern of relationship between the Mughal autocracy and local cruel rulers

## OFFICES AND HIERARCHICAL STRUCTURE

Neither the government of the Delhi Sultanate nor that of the Mughal Empire was slave like. Both the governments were organized bureaucracy with regular gradation of departments and officers. No officers, either civil or military, was hereditary



and thus the officers were appointed, transferred and dismissed by the Monarch at his will and were accountable to him only. Under the Sultanate immediately after Sultan the office of Wazir was there to supervise all affairs of the government. The Mughals called their Prime Minister as Wakil, later on synonymous with wazir or diwan.

The Sultans established the Diwan-i-Arz (the Military Department) Headed by Ariz-i-Mumalik while under the Mughals Mir Bakshi was in-charge of army and general administration of royal establishment. In Sultanate religious affairs and charity were looked after by Diwan-i-Risalat headed by Sadr-us-Sudur (chief sadr). As far as the officer was concerned Mughals continued with the same title. Both the regimes combined the office of Chief Qazi (Chief Justice) with that of sadr. In Sultanate Mushrif-i-Mamalik (Accountant General), Mushaufi-i-Mamalik (Auditor General), Diwan-i-Insha (State Correspondence Department) headed by Dabir-i-Khas and Barid-i-Mumalik (Head of the Intelligence Department) were some important offices and departments.

## PROVINCIAL ADMINISTRATION

Under the Sultanate muqtis or walis were in -change of the provinces. Provinces also had a Sahib-i-diwan assisted by mutasarrifs and karkuns to control income and expenditure in the end of the thirteenth century Shiqq emerged as an administrative division later known as Sarkar as well. For justice courts of the Qazi and the Sadr functioned in the provinces. The Mughal empire was divided into 15 provinces—Allahabad, Agra, Avadh, Ajmer, Ahmadabad, Bihar, Bengal, Delhi, Kabul, Lahore, Multan, Malka, Qhandesh, Berar, and Ahmadnagar. Kashmir and Qandahar were districts of the province of Kabul, Sindh, then known as Thatta, was a district in the province of Multan. Orissa formed a part of Bengal. The provinces were not of uniform area or income.

There were in each province a governor, a dewan (revenue and finance officer), a bakhshi (military commander), a sadr (religious administrator), and qazi (judge) and agents who supplied information to the central government. Separation of powers among the various officials (in particular, between the governor and the diwan) was a significant operating principal in imperial administration. The Mughal provinces were also divided into districts (sarkars). Each district had a faujdar (a military officer whose duties roughly corresponded to those of a collector); a qazi, a bitikchi (head clerk); and a khazanedar (treasurer). Justice was administered by a hierarchy of courts rising from village panchayat to the pargana, sarkar and provincial courts (under the Qazi, Amir-i-Dad and Mir Adl) and finally to the chief sadr cum qazi and ultimately the emperor himself. Both under Sultanate and Mughal, the Kotwal was the enforcer of law at the local level

## IQTA, JAGIR AND MANSAB

Iqta under the Sultanate and Jagir under the Mughals were developed as the officers for the collection of revenue which Iqtadars or jagirdars realized on behalf of the



state with a view to obtain their salary. But their judicial preview over hand depended on the pleasure of the emperor. The muqtis or iqta holders were required to furnish military assistance to the Sultans in times of need, apart from maintaining law and order and collecting the revenue from their iqta. These revenue assignments were generally non-hereditary and transferable. Similarly, the Mansab system was based upon the organization of the public services of the Mughal Empire. It was neither hereditary nor hierarchical. Mansab means literally a rank or a position which was fixed according to the personal merit and status (zat) of the officer and the contingent (sawar) he maintained. Generally, the mansabdars were assigned a territory known as a jagir, whose estimated revenue (Jama) was equal to the pay due for both their zat and sawar mansabs, though some mansabdars were also paid in cash from the imperial treasury.

### **ARMY**

Both the Sultanate and the Mughal state were dependent on army whose main strength was the cavalry. Ariz-i-Mumalik under the Sultans and Mir Bakshi under the Mughal Emperors were the officers in-charge but the ruler himself commanded all the armed forces. Balban was the first one to recruit a regular standing army, this system was further strengthened by Ala-ud-din-Khalji who introduced the branding system (Dagh) of the horses. The royal cavalry in Delhi Sultanate was called Hasham-i-Qalb or Afwaj-i-Qalb. Hasham-i-Atraj was the cavalry posted at provincial level. This army was organized on the basis of decimal system. Mughal army was organized on the basis of mansab system, described above. Ahadis were the royal troopers directly under the command of the emperor. The artillery had developed rapidly in India after the advent of Babur. Apart from siege i.e., the process of surrounding and attacking a fortified place there were heavy guns mounted on forts. The infantry, though numerous, consisted of both fighting and non-fighting classes. The fighting men were mainly matchlock men, called banduqchis. By the time of Akbar, matchlock contingent was also included in the infantry. Both Sultans of Delhi and Mughals used elephants on the battle fields. Navy always remained a weak point of the Indian rulers.

### **CURRENCY SYSTEM**

The standard coin under the Sultans from Iltutmish onwards was the silver tanka weighing 175 grains. The currency system was, however, bimetallic, there being parallel coin in copper, the basic unit of which was the jital. In the fourteenth century, 48 or 50 jitals were held equal in worth to tanka. The Sultans issued bullion coins as well, and gold issues have also survived. The Lodis, who never minted silver, issued a heavy bullion coin 145 grains called bahloli. Sher Shah Suri established a bimetallic system by issuing a rupee of silver and making the tanka a purely copper coin. The Mughals from Akbar onwards continued the same system: their rupee weighed 178 grains (180 under Aurangzeb), and the alloy in these never rose above 4 per cent. In copper they minted dams of 323 grains each, these being originally the

half tanka of Sher Shah. In the last years of Akbar, a rupee fetched 40 dams; and this became subsequently the paper value of the rupee. In fact, the copper price of the rupee declined throughout the seventeenth century. The Mughals also issued gold coins, known as mohur or asharfi, but these were not normally used in the market. The Mughal coinage was of great metallic purity and uniformity. The minting was 'free' in the sense that any one could take bullion to the mint and get it coined at a small charge.



## SUMMARY

### Summary of the chapter

With the decline of the Gupta state, the Indian polity saw decentralization and rise of various regional states. In the 13th century, a new kind of domain emerged in North India. The Delhi Sultanate had its origin in victories by Mohammad Ghauri, who sacked Ghazni in 1151, Ghazni's armies conquered Multan, Sind, Peshawar and Lahore. Later Iltutmish was regarded as the real consolidator of the Turkish conquests in North India. The political situation had changed by 1246 when Ghiyas-ud-din gained enough power and acted first as naib (duty) to the Sultan and later as Sultan (1266-87) was the most important political figure of his time. In 1296 he was assassinated by his ambition's nephew and successor, Ala-ud-Din Khalji. During his reign (1296-1316) the sultanate briefly assumed the status of an empire. However, within five years after Ala-ud-din's death the khaljis lost their power. Ghiyas-ud-din Tughlaq (1320-25) and Mohammad bin Tughlaq marked the high point of the sultanate and wished to rule the whole of India. It was the period of continuous centralization and expansion. In 1526, Babur from central Asia established Mughal dynasty in India. His conquests of Delhi, Ganga basin and later from Punjab to Bengal entitled him to take the persian title of padshah. His son Humayun lost to Sher Shah and retreated to Afghanistan.

After Sher Shah's death Humayun conquered Delhi in 1555 and died by accident. His 13-year old son Akbar ascended the throne and under the guidance of his regent Bairam Khan conquered the strategic fortress cities of Lahore, Agra and Jaunpur. Akbar ruled from, 1556-1605. His domain stretched from Kabul, Kashmir, Punjab to Gujrat, Bengal and Assam. His successors Jahangir (1605-1627) and grandson Shah-Jahan (1627-1658) and great grand-son Aurangzeb (1658-1707).

The Mughal Empire was at its peak, commanded resources unprecedented in Indian history. The 16th and 17th centuries brought the establishment and expansion of European and non-European trading organization in the sub-continent, principally for the procurement of Indian goods in demand abroad. In this lesson you have also learnt about nature of medieval state, kingship, royal court and nobility. Besides you have acquired information about provincial administration, the process of taxation, medieval army and the currency system.



Notes

**EXERCISE**

**Review Questions**

1. Briefly describe the role of Muhammad Ghauri
2. Mention the principal features of the era of Balbans and Khalji's.
3. "The reign of Muhammad bin Tughlaq marked both the high point of the Sultanate and the beginning of its decline". Comment.
4. Assess the rule of the Mughals during the sixteenth and seventeenth centuries.
5. Examine the nature of Medieval state.
6. What is meant by persona of the King?
7. Write a brief note on provincial administration.



# 4 COLONIAL STATES

## Objective of the chapter

The main objective of this chapter is to make student understand about the Colonial States under different dynasty in India.

## Introduction

### THE BACKGROUND

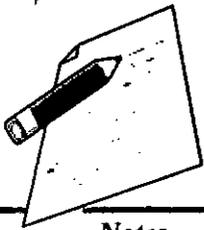
The Mughal Empire declined in the first half of the eighteenth century. The political vacuum was filled by the rise of regional states like Bengal, Hyderabad, Awadh, Punjab and Maratha Kingdom. But these regional powers could not provide political stability resulting into a shameless chance for the British East India Company to establish a territorial empire in India. Now a set of institutions and regulations were required to govern India through colonial machinery.

### (i) Meaning of Colonial State

Prior to the British conquest, relations between regional people and the sovereign power had never been defined wholly by religion. A web of economic and social relationship had survived periods of imperial consolidation, crisis and collapse, to bind the subcontinent into a loosely layered framework of interdependence. Despite a long history of creatively accommodating multiple levels of supreme powers, the renegotiation of the terms for sharing power in an independent India saw the special opportunity of a rigid and massive conception of territorial sovereignty based on a singular and gathering together idea of the 'nation'. The colonial state means the assumption of sovereignty (legally independent power to govern and control) of a country by a foreign political entity. The colonial state has to design a theory of sovereignty in the special context of the imperial-colonial relationship. This is done through a two way process (1) process of legitimization of the colonial state i.e. justification of the legal existence of a foreign entity, which automatically leads to the second process i.e. (2) the subversion of delegitimization of pre-colonial indigenous political authority

### (ii) Nature of Colonial State

The British consolidated their Colonial regime in India according to their ideas of what a colonial state could be and a modern state with some modern characteristics



emerged. As in a modern state, the colonial government had a monopoly of force, a centralized administration for tax – collection, a centralized legal system, a professional staff of administrators and bureaucrats, and clearly defined territorial boundaries. British colonial administrators aimed for a rule based on law, administered according to regulations. At the lowest levels, however, where policy implementation took place, the ties of caste, clan and kinship and patron-client relations played major roles in how the colonial state affected local society. After Independence in 1947, the new nation built its government on institutions inherited from the colonial, with all of their strengths and their weaknesses.

### **(iii) Colonial Objectives in India**

In the course of the 19th century a British royal or imperial ideology emerged in which the British, as the wealthiest and most progressive nation in the world, had a duty to help rest of the world to prosper and improve. The rule of law would create the conditions for civilized living and the creation of wealth. In India the governing ideology was: 1. Indians were not capable of governing themselves. 2. Britain had the duty to supply good government which would be based on the rule of law, without interfering in or attempting to manage Indian economy and society. The main responsibilities of imperial government were seen as: a) Collecting land revenue and b) Execution of legal administration.

The type of revenue settlement which the East India Company made, varied according to the prevailing ideology of how to create wealth in India, according to the Company's security needs and according to experience which the Company gained as new areas came under its control. The colonial state was working with two aims (1) the complete subordination of the Indian colony to needs of British metropolis and (2) economic exploitation of the Indian colony or the appropriation of the colonies economic surplus by the British metropolis. But the nature of the imperial interests in Indian did not remain the same through-out and it changed according to the requirements of the Mother country and in interest of the different social groups in Britain. During the first stage of British rule in India till 1813,

British interests lay mainly in (i) the East India Company's monopoly of trade with India, and the elimination of other European competitors, (ii) the control over financial resources, through taxation. Both these objectives could be fulfilled without having to disturb the existing institutions and administrative apparatus. British rulers at this stage were not very different from that of traditional rulers, interested mainly in receiving agricultural surplus. No attempt was, therefore, made to create a uniform administrative structure or even to renovate the old one at this stage.

No basic changes were introduced in the judicial system and administration. Whatever little changes were made in the field of administration were only made at the top of the revenue collection and were linked to the objective of smooth revenue collection. A modern judicial system or uniform administrative structure for India was not seen as necessary at this stage, since it was not considered relevant for the



fulfillment of British objective during the first stage of British rule in India. This scenario changed considerably after 1813.

The British economy and society were going through a major transformation, caused mainly by the Industrial revolution. The commercial trading corporations were now giving way to industrial ownership which had become the dominant force in the British society. The East India Company was gradually losing its monopoly over Indian trade. The British interests in India no longer represented the interests of the Company but of the industrial capitalist class.

The interest of the British industrialists lay in using India as (a) a market for their manufactured industrial goods, (b) a source of raw material like (jute, cotton etc.) for their industries and food grains, opium etc. for export. All this required much greater penetration into the India economy and society and control over India trade not only with British but with other countries also. India was now expected to play a new role. It was perhaps not possible to perform the new role with the traditional administrative institutions. They had to be changed and transformed to suit the new requirements.

Thus, started the process of transforming Indian administration. Similarly, the entire legal structure had to be overhauled to promote modern business, create a market economy, free commercial relations and to regulate the various economic transactions smoothly with the help of modern laws. British interests were of several kinds. At first the main purpose was to achieve a monopolistic trading position. Later, it was felt that a regime of free trade would make India a major market for British goods and a source of raw materials, but British capitalists who invest in India, or who sold banking or shipping service there, continued effectively to enjoy controlling or dominating privileges. India also provided interesting and lucrative employment for a sizeable portion of the British upper middle class, and the remittances they sent home made an appreciable contribution to Britain's balance of payment and capacity to save. Finally, control of India was a key element in the world power structure, in terms of geography, logistics and military manpower. The British were not averse to India economic development if it increased their markets but refused to help in areas where they felt there was conflict with their own economic interests or political security. Hence, they refused to give protection to the Indian textile industry until its main competitor became Japan rather than Manchester, and they did almost nothing to further technical education. They introduced some British concepts of property, but did not push them too far when they met interests.

### FORMS OF LEGITIMACY

As you know, immediately before the British rule the Indian sovereignty was lying with the Mughal dynasty. Till the early nineteenth century the British did not interfere with the symbols of kingship of the Mughal dynasty.

By 1835 Persian remained the official language and name of the Mughal emperors kept on appearing on coins. The highest gun salute was reserved for the Mughal dynasty only till 1837. Withdrawal of these symbols of sovereignty was a

## CLASS-12

### History



Notes

symbolic act on the part of the British East India Company signifying that it had captured the sovereignty of India. The Prior Presence of the British in the presidency capitals and then in chosen inland locations, meant that the institutions which were to be the shorthand symbols of the empire would also be built in this order.

Thus, the island of Mumbai and some villages of the Hooghly delta became the grand capitals of the company's Bombay Presidency, and then the Indian empire. The advanced, sophisticated heartland of the Mughal Empire became the provincial interior. The re-inscription of centre and periphery was done with the tools of a new architecture. New institutions marked a new power. Buildings were the most corporeal or physical, material, and impressive forms of the new institutions. What was visible in the capital city, say, in Bombay, was exactly what the provincial town lacked in the second half of the nineteenth century. The Company (itself a servant of British crown, running its affair through an Imperial charter) wanted to make the Indian emperor a subordinate.

The terminology of subordination included 'paramountcy', 'Protection', 'subsidiary alliance', 'indirect rule', 'collaboration', drawn mainly from British experience in India. By the beginning of the nineteenth century 'protection' arrangements were established through a series of treaties between the Company and various Indian Princely States. Governor General Lord Wellesely prepared a system which came to be known as Subsidiary Alliance System. This system enlisted in quick succession Hyderabad (1798), the Maratha Peshwa (1802), the Bhonsle of Nagpur the Scindia of Gualior (1803), Jaipur (1803), the Gaekwads of Baroda (1805), Travancore (1805), Cochin (1807), Kota (1817), Jodhpur (1818), Bikaner (1828). The essence of the system was the assurance of the British protection which the native state paid for by or more of the following means (a) cost of maintaining a contingent of Company's troop in cash, (b) cession of the part of the state's territory to the Company, (c) partial or complete demilitarization i.e. doing away with armed force of the state, (d) restriction on relation with other political powers and warfare without the Company's approval, (e) acceptance of the Company's Resident at the court to offer advice and instructions. Once the subjection was achieved through coercion, state practices had to be made visible to all the subjects.

The practices adopted for visibility of the colonial state were like the trial of the last Mughal Emperor Bahadur Shah Zafar in his own palace in 1858 or the Delhi Durbar of 1877 when Indian subordination to the British sovereign was publicly enacted. The symbolic cultural construction of the colonial state for the common masses was done through the remote agencies of the state and everyday experiences- the daroga and constabulary; the patel, the amin, the patwari and the quanungo, in the Collector's cutchery; the new court of law where unknown people wearing black gowns, speaking an unknown language (English) taking decisions in favour of the powerful, the massive colonial monuments making colonial power visible in the cities, the occasional sights of soldiers coming out of the cantonments on flag march and ultimately the sight of the native social superior bowing and bending to members of the white race were few symbols making images of the colonial rule in the Indian mindset.

## BEGINNING OF THE COLONIAL CONTROL

During the Initial phase of colonial control, indigenous civil administrator was continued with. This arrangement worked reasonably well before the conquest of Bengal, but was inefficient as a way of remunerating the officials of a substantial territorial Empire because (a) too much of the profit went into private hands rather than the Company's coffers, and (b) an over greedy short-term policy was damaging to the productive capacity of the economy and likely to drive the local population to revolt, both of which were against the Company's longer-term interests. Clive had operated a 'dual' system, i.e. Company power and a puppet Nawab. Warren Hastings displaced the Nawab and took over direct administration, but retained Indian official

**CLASS-12**

*History*



*Notes*

## BELIEF IDEOLOGY AND IDEOLOGUES OF COLONIALISM

There was a strong streak of Benthamite radicalism in the East India Company administration. James Mill became a senior company official in 1819 after writing a monumental history of India which showed a strong contempt for Indian institutions. From 1831 to 1836 he was the Chief Executive Officer of the East India Company and his son John Stuart Mill worked for the Company from 1823 to 1858. Malthus was professor of economics at Haileybury, and the teaching there for future company officials was strongly influenced by Utilitarianism. Bentham himself was also consulted on the reform of Indian institutions.

The Utilitarians deliberately used India to try out experiments and ideas (e.g. competitive entry for the civil service) which they would have liked to apply in England. The Utilitarians were strong supporters of laissez-faire and hated any kind of state interference to promote economic development. Thus, they tended to rely on market forces to deal with famine problems, they did nothing to stimulate agriculture or protect industry. This laissez-faire tradition was more deeply embedded in the Indian civil service than in the England itself, and persisted very strongly until the late 1920s.

The administration was efficient and non-corrupt, but the state apparatus was of a watchdog character with few development spending was for the military, justice, police and jails, and less than 3 per cent for agriculture. One of the most significant things the British did to Westernize India was to introduce a modified version of English education. Macaulay's 1835 Minute on Education had a decisive impact on British educational policy and is a classic example of a Western rationalist approach to Indian civilization. Before the British took over, the Court language of the Mughals was Persian and the Muslim population used Urdu, a mixture of Persian, Arabic and Sanskrit. Higher education was largely religious and stressed knowledge of Arabic and Sanskrit.

The Company had given some financial support to a Calcutta Madrassa (1718) and a Sanskrit college at Benares (1792), Warren Hastings, as governor general from 1782 to 1795 had himself learned Sanskrit and Persian, and several other Company officials were oriental scholars. One of them, Sir William Jones, had translated a great

## CLASS-12

### History

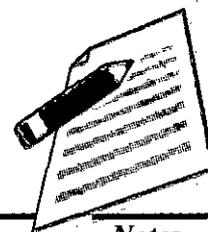


Notes

mass of Sanskrit literature and had founded the Asiatic Society of Bengal in 1785. But Macaulay was strongly opposed to this orientalism, "I believe that the present system tends, not to accelerate the progress of truth, but to delay the natural death of expiring errors. We are a Board for wasting public money, for printing books which are less value than the paper in which they are printed was while it was blank; for giving artificial encouragement to absurd history, absurd metaphysics, absurd physics, absurd theology. .. But I have no knowledge of either Sanskrit or Arabic ... But I have done what I could to form a correct estimate of their value ... Who could deny that a single shelf of a good European library was worth the whole native literature of India and Arabic. .. all the historical information which has been collected from all the books written in the Sanskrit language is less valuable than what may be found in the most paltry abridgements used at preparatory schools in England"? For these reasons Macaulay had no hesitation in deciding in favour of English education, but it was not to be for the masses, "It is impossible for us, with our limited means to attempt to educate the body of the people. We must at present do our best to form a class who may be interpreters between us and the millions whom we govern; a class of persons, Indian in blood and colour, but English in taste, in opinions, in morals, and in mind. To that class we may leave it to refine the local dialects of the country, to enrich those dialects with terms of science borrowed from the Western name, and to render them by degrees, fit vehicles for conveying knowledge to the great mass of the population".

### THE COLONIAL APPARATUS

In 1785, Cornwallis created a professional cadre of Company servants who had generous salaries, had no private trading or production interests in India, enjoyed the prospect of regular promotion and were entitled to pensions. All high-level posts were reserved for the British, and Indians were excluded. Cornwallis appointed British judges, and established British officials as revenue collectors and magistrates in each district of Bengal. From 1806 the Company trained its young recruits in Haileybury College near London. Appointments were still organized on a system of patronage, but after 1833, the Company selected amongst its nominated candidates by competitive examination. After 1853, selection was entirely on merit and the examination was thrown open to any British candidate. The examination system was influenced by the Chinese model, which had worked well for 2,000 years and had a similar emphasis on classical learning and literary competence. The Indian civil service (i) was very highly paid; (ii) it enjoyed political power which no bureaucrat could have had in England. In 1829 the system was strengthened by establishing districts throughout British India small enough to be effectively controlled by an individual British official who henceforth exercised a completely autocratic power, acting as revenue collector, judge and chief of police (functions which had been separate under the Mughal administration). This arrangement later became the cornerstone of imperial administration throughout the British Empire. As the civil service was ultimately



subject to the control of the British parliament, and the British community in India was subject to close mutual surveillance, the administration was virtually incorruptible. The army of the Company was a local mercenary force with 20,000- 30,000 British officers and troops. It was by far the most modern and efficient army in Asia. After the Mutiny in 1857, the size of the British contingent was raised to a third of the total strength and all officers were British until the 1920s when a very small number of Indians were recruited. Normally, the total strength of the army was about 200,000. This army was very much smaller than those of Mughal India, but had better training and equipment, and the railway network (which was constructed partly for military reasons) gave it greater mobility, better logistics and intelligence. The higher ranks of the administration remained almost entirely British until the 1920s when the Indian Civil Services Examinations began to be held in India as well as England. In addition, there was a whole hierarchy of separate bureaucracies in which the higher rank was British, i.e. the revenue, justice, police, education, medical, public works, engineering, postal and railway services as well as provincial civil services,

India thus offered highly-paid careers to an appreciable portion of the British middle and upper classes (particularly for its peripheral members from Scotland and Ireland). From the 1820s to the 1850s the British demonstrated a strong urge to change Indian social institutions, and to westernize India. They stamped out infant killing and ritual burning of widows (sati). They abolished slavery and eliminated dacoits (religious thugs) from the highways. They legalized the remarriage of widows and allowed Hindu converts to Christianity to lay claim to their share of joint family property. They took steps to introduce a penal code (the code was actually introduced in 1861) based in British law, which helped inculcate some ideas of equality. Under the new law, Brahmin and Sudra were liable to the same punishment for the same offence.

Thus, rule of law and equality before law were the new norms. Until 1857 it was possible to entertain the view that the British may eventually destroy traditional Indian society and westernize the country. But activist Westernizing policies and the attempt to extend British rule by taking over native states rulers had left no heirs provokes sections of both the Hindu and Muslim communities into rebellion in the Mutiny of 1857. Although the Mutiny was successfully put down with substantial help from loyal Indian troops including the recently conquered Sikhs, British policy towards Indian institutions and society became much more conservative.

The Crown took over direct responsibility and the East India Company was disbanded. The Indian Civil Service attracted fewer people with innovating ideas than had the East India Company and was more closely controlled from London. The British forged an alliance with the remaining native princes and stopped taking over new territory. Until the end of their rule about a quarter of the Indian population remained in quasi autonomous native states. These had official British residents but were fairly free in internal policy, and the effort of westernization came to a standstill. The education system which developed was a very pale reflection of that in the United

## CLASS-12

### History



Notes

Kingdom. Three universities were set up in 1857 in Calcutta, Madras and Bombay, but they were merely examining bodies and did no teaching. Higher education was carried out in affiliated colleges which gave a two-year B.A. course with heavy emphasis on rote learning and examinations.

Drop-out ratios were always very high. They did little to promote analytic capacity or independent thinking and produced a group of graduates with a half-baked knowledge of English, but sufficiently westernized to be alienated from their own culture. It was not until the 1920s that Indian universities provided teaching facilities and then only for M.A. student. Furthermore, Indian education was of a predominantly literacy character and the provision for technical training was much less than in any European country. Education for girls was almost totally ignored throughout the nineteenth century.

Because higher education was in English, there was no official effort to translate western literature into the local nor was there any standardization of Indian scripts whose variety is a major barrier to multi-lingualism amongst educated Indians. Primary education was not taken very seriously as government obligation and was financed largely by the weak local authorities. As a result, the great mass of the population had no access to education and, at independence in 1947, 88 per cent were illiterate. Progress was accelerated from the 1930s onwards, but at independence only a fifth of children were receiving any primary schooling. Education could have played a major role in encouraging social mobility, eliminating religious superstition, increasing productivity, and uplifting the status of women. Instead it was used to turn tiny elite into imitation Englishmen and somewhat bigger group into government clerks

### CHANGES UNDER COLONIAL STATE

The main changes which the British made in Indian society were at the top. They replaced the wasteful warlord nobility by a bureaucratic-military establishment, carefully designed by practical technocrats, which was very efficient in maintaining law and order. The greater efficiency of government permitted a great reduction in the fiscal burden, and a biggest share of the national product was available for landlords, capitalists and the new professional classes. Some of this upper-class income was sent off to the United Kingdom, but the bulk was spent in India. However, the pattern of consumption changed as the new upper class no longer kept harems and palaces, nor did they wear fine muslins and well decorated swords. This caused some painful readjustments in the traditional handicraft sector. Government itself carried out productive investment in railways and irrigation and as a result there was a growth in both agricultural and industrial output. The new elite established a western life-style using the English language and English schools.

New towns and urban amenities were created with segregated suburbs and housing for them. Their habits were copied by the new professional elite of lawyers, doctors, teachers, journalists and businessmen. Within this group, old caste barriers were eased and social mobility increased. As far as the mass of the population were concerned, colonial rule brought few significant changes. The British educational



effort was very limited. There were no major changes in village society, in the caste system, the position of untouchables, the joint family system, or in the production techniques in agriculture. British impact on economic and social development was, therefore, limited.

Total output and population increased substantially but the gain in per capita output was small or negligible. The British state in India developed its own ethos. The British did not intermarry or eat with the lower (native) classes. The state was maintained not just through the conquests and alliances but also through the development of new institutions which symbolically made the sahibs distinct from the natives. The small creole class of Anglo-Indian were outcastes unable to integrate into Indian or local British society. The British kept to their clubs and bungalows in special suburbs known as cantonments and civil lines. They maintained the Mughal tradition of official pomp, large residences, and a large number of servants. The elite with its classical education and contempt for business were quite happy establishing law order, and keeping 'barbarians' at bay on the frontier of the raj. They developed their own brand of self-righteous arrogance, considering themselves suppliers not of popular but of good government. For them the word 'British' lost its geographic association and became a nickname signifying moral decency to govern the colony of India.

## SUMMARY

### Summary of the chapter

The Mughal Empire declined in the 1st half of the eighteenth Century. The British efforts, through the East India Company to establish a territorial empire in India. The colonial state means the assumption of sovereignty of a country by regime in India according to their ideas of what a colonial state could be. In a modern state, the colonial governments had a monopoly of force, a central administrative and clearly defined territorial boundaries. During the 19th century, British royal or imperial ideology emerged in which the British, as the wealthiest and progressive nation in the world, had a duty to help the rest of the world to prosper and improve. The main responsibilities of imperial government were run as collecting level revenue and execution of legal administration. Once the subjection was achieved through coercion, state practices had to be made visible to all the subjects. During the initial phase of colonial control, indigenous civil administration was continued with. In 1785, Cornwallis created a professional code of Company servants. All high level posts were removed for the British and Indian were enclosed. The army of the Company was local mercenary force with 20,00-30,000 British officers and troops. The high rank of the administration remained almost entirely British until the 1920s when the India Civil Service Examinations a strong age to change Indian social institutions and to westernize India. They stamped out import killing, ritual burning of widows (sati), legalized the remarriage of widows and allowed Hindu converts to Christianity.

## CLASS-12

### History



Notes

Besides three universities were set up in 1857 in Calcutta, Madras, and Bombay. The British kept to their clubs and banglows in special suburbs known as containments and civil lines. However, there were no major changes in village society, in caste system, the position of untouchables, the joint family system or in the production techniques in agriculture.

### EXERCISE

#### Review Questions

1. Describe the meaning and nature of the colonial state.
2. What was the ideology and ideologue of colonialism?
3. Highlight the Colonial Appartus.
4. Mention the changes under Colonial state





# **BOARD OF OPEN SCHOOLING AND SKILL EDUCATION**

**Near Indira Bypass, NH-10, Gangtok, East Sikkim- 737102**

**Telephone : 03592-295335, 94066 46682 Email : [bosse.org.in](mailto:bosse.org.in)**