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MADURAI KAMARAJ UNIVERSITY

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PRE-FOUNDATION COURSE

HISTORY OF INDIA
(FROM ANCIENT TO MODERN TIMES)



414E

DIRECTORATE OF DISTANCE EDUCATION

HISTORY OF INDIA (From Ancient to Modern Times)

PRE-FOUNDATION COURSE

LESSONS : 1 To 24

MADURAI - KAMARAJ UNIVERSITY

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DEPARTMENT OF HISTORY
(DIRECTORATE OF DISTANCE EDUCATION)

Dear students,

You are most welcome to the Pre-Foundation Course.

This book on the "History of India (From Ancient to Modern Times)" has been written keeping in view of the syllabus in Indian History for the Pre-Foundation course of the Madurai Kamaraj University. In preparing the subject matter adequate attention has been given to the standard and requirements of the Pre-Foundation Course students. Every effort has been made to make the treatment as simple as possible and to furnish all the necessary information. This book is divided into 24 lessons for the convenience of covering the entire syllabus.

With best wishes

PREFOUNDATION COURSE

INDIAN HISTORY

(From Ancient to Modern Times)

SYLLABUS

Pre historic period - The paleolithic or old stone age – The Neolithic or The New Stone Age - Harappans (Indus Valley) Civilisation - The Dravidians and the Aryans

The Epic Age – The Ramayana and the Mahabharata The Mahajana Padas - The Persian (Iranian) invasion–Greek (Macedonian) invasion

Rise of new religions - Jainism and Buddhism - Mauryan Empire North India After the Decline of Mauryan Empire - Ancient Tamilakam

Ancient Deccan - Muslim Rule in India - Delhi Sultanate -Mughal Empire - Development of the Mughal Empire - Later Cholas - The Bhamini Kingdom - Vijayanagar Empire Bhakti movement in South India - Bhakti movement in North India

The rise of Marathas The rise of Sikhs - The establishment of British Rule in India - Impact of British Rule in India - Socio-Religious reform movements in India during 19th and 20th Centuries. Freedom movement - India After Independence

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LESSON 1

PREHISTORIC PERIOD - THE PALEOLITHIC OR OLD STONE AGE AND NEOLITHIC OR NEW STONE AGE

The prehistoric period comprises of the various Stone Ages when man was a nomadic hunter or a " savage ". These Ages are the Eolithic, Paleolithic and Neolithic Ages, meaning Early, Old and New Stone Ages respectively. The existence of Eoliths, or rudely shaped flints in India is a matter of doubt. But Paleolithic remains have been found in various parts of the country. They are mainly rude stones, pieces of quartzite rock, chipped into different shapes. They are seen in many districts of Tamilnadu, Andhra Pradesh and Karnataka States as well as in parts of Maharashtra, Gujarat and Rajasthan. The Chingleput district in Tamil Nadu State was one of the important centres of the Paleolithic man. They used wood, in addition to stone, for making their implements of war. They also made fire and wore garments made out of leaves, barks and skins. They were ignorant of agriculture. We have also no evidence of pottery among them.

The Neolithic Age witnessed some progress in regard to the tools used by man. The Neolithic people made several polished weapons and utensils. They made pottery at first by hand and later on the wheel. They domesticated animals and cultivated land. They lived in caves, built boats and wove cotton and wool. Neolithic graves surrounded by stone circles have been found in some parts of the country. The discovery of these sites shows that, unlike the people of the Paleolithic Age, the Neolithic people buried their dead. The men of the new Stone Age belonged to what is called the Proto Australoid stock. They spoke languages which belonged to the linguistic group called Austric.

The Neolithic Age was followed by the Metal Age. Hundreds of megalithic tombs like dolmens and cists, belonging to this Age have been found in the Deccan and South India. Adichanallur in Tirunelveli district of Tamil Nadu is one of the most important prehistoric sites in South India. Prehistoric caves containing pottery, iron implements etc., have been found in some parts of Kerala as well.

Next to the men of the Proto-Australoid stock, the people who settled in India, belonged to the Mediterranean stock. They were more numerous and more advanced in civilization than their predecessors. The people of this stock spoke the Dravidian languages. The Dravidians were the most civilized people. The foundation of modern Indian culture was laid by them. They were an energetic race of warriors and traders.

They engaged themselves in industry, commerce and agriculture. They knew the use of metals. Originally ruled by petty chiefs, they formed powerful kingdoms in course of time. Their earliest religious ideas were rather crude. They worshipped the earth. The snake was also an object of worship of the early Dravidian folk. Their religion was considerably influenced by the Aryans who came later into India. The Dravidians are now represented by the people of South India, namely, the Tamils, the Malayalees, the Telugus and the Canarese.

Model Question

Essay Type

1. What do you understand by the term "Paleolithic Age"? What were the main features of the early inhabitants of India in this age?
2. What do you understand by the term "Neolithic Age"? Describe the characteristics of the social life and culture of the people of this age.
3. Give an account of the Copper Age in India.

Short Answer type

1. What do you understand by the term "Pre-historic Age"?
2. How did the Neolithic Age differ from the palaeolithic men in India.
3. What were the food habits of the Copper-Stone Age?

LESSON 2

HARAPPAN (INDUS VALLEY) CIVILISATION

A glorious Civilization flourished in the valley of the river Indus long before the Christian era began. It was a wonderful city civilization developed by people who lived in the area before the Aryans came. Some scholars suggest that the Indus Valley civilization was a Dravidian civilization. Our knowledge about this civilization dawned after archaeological discoveries were made at Harappa in the Punjab and Mohenjo Daro in Sind since 1922. The civilization found here is a Chalcolithic civilization, namely, a civilization of a period in which both stone and copper were, in use. The exact date and the actual extent of this civilization are points of dispute. Sir John Marshall, the archaeologist, who conducted excavations there, has assigned this culture to the period 3250-2750 B.C. This view is generally accepted. It was at one time believed that this culture flourished in the valley of the river Indus, However, later researches have proved that it extended to various parts of Northern and Central India. Excavations at Rupar and Bara in the East Punjab, Alamgirpur near Meerut in Uttar Pradesh and Rangpur and Lothal in Saurashtra show that the Indus civilization had come to the frontiers of Gujarat.

More than forty thousand finds were collected from the cities in the Indus Valley. They included pottery works of different kinds; fanciful articles like toys, necklaces, rings, armlets, girdles, ear-rings, anklets, and other ornaments made of gold, silver and ivory; parts of bullock carts, articles of furniture, houses, temples and public baths, many pillars and a large number of seals. Houses of burnt brick, provided with all the amenities such as elaborate drainage arrangements were unearthed from Mohenjo Daro. Women had separate apartments in the house. A hall of twenty brick piers, about 90 feet square, was also found.

The city of Mohenjo Daro was laid out according to a well-defined plan. The most unique structure here was the great public bath (180 feet by 108 feet) with walls of about 8 feet. It was an open quadrangle with verandahs and galleries and rooms on all sides and a swimming pool in the middle. The construction of this bath is clear proof of the skill of the engineers of those days. The other important remains from the place are stone images in *yogic* pose, a dancing girl in bronze, and numerous clay figures of men, women and animals.

At Lothal (meaning "the mound of the dead"), 60 miles from Ahmadabad city, are seen the ruins of an ancient town. A well-planned town, it looks like "a miniature Mohenjo Daro". Relics of a rampart, a cemetery and a dockyard are seen there. The town had well-paved streets with houses on either side. Some had verandahs in front while others had a central courtyard with rooms around. There were also houses made of mud bricks. The town had also a good system of sanitation on the same lines as at Mohenjo Daro. Pottery ware of different kinds, ornaments -made of shell, ivory, terracotta, copper and gold, and figurines in terracotta and copper have also been obtained from Lothal.

These relics reveal an advanced stage of civilization. The Indus Valley culture was a city culture in which the middle class was prosperous. The city life was well developed and well organised. The citizens were provided with all civic amenities. The people of the Indus Valley knew the art of writing. The Indus script consisted of pictures and symbols was written from right to left. The Indus people had also a comparatively advanced type of religion. Their principal deity was the Mother Goddess. The God with three faces in yogic pose surrounded by four animals on a seal is regarded as the prehistoric Siva or Pasupati. The reverence felt by the people for trees and animals and the importance they attached to bathing are also typical of later Hinduism. Hence some scholars discover in the religion of the Indus people "the fountain bed of Hinduism".

The Indus Valley civilization has been regarded by scholars as forming the basis of modern Indian culture. The salient features of the Indus civilization were the following:

- (1) the use of cotton for textiles, not known to the Western world until two or three thousand years later;
- (2) a high standard of urban life as seen in the spacious houses, baths, wells and drainage arrangements meant for the common citizens as well as for the upper classes;
- (3) a high level of achievement in art as indicated in the seals; and
- (4) a religion which is easily recognised as the ancestor of Modern Hinduism in its several important features

Model Question

Essay Type

1. Give brief account of the salient features of the Harappan (Indus) Culture.
2. Give an account of the Harappan (Indus) Culture.

Short Answer Type

1. How did the Harappan (Indus) Culture come to light?
2. Where are Mohanjodaro and Harappa situated?
3. What do you know about the authorship of the Harappan (Indus) Culture?
4. What do you know about the economic life of the Harappan (Indus) people.
5. Pasupathi
6. Indus Script
7. Great Granary.
8. Sketch briefly the main features of the Indus Valley Civilisation.

LESSON 3

THE DRAVIDIANS AND THE ARYANS

DRAVIDIAN CONQUEST OF INDIA

It is said that the Dravidians came to India through the North Western passes like Khyber and Bolan. They occupied the Indo-Gangetic plain and ruled over it for thousands of years. They offered stiff resistance to the Aryan invaders. But they were pushed down the Vindhyas by the Aryans. Since then they remained masters of South India whose supremacy was rarely challenged.

ESSENTIALS OF DRAVIDIAN CIVILIZATION AND CULTURE:

1. **Urban People:** From very remote times as the Tamil tradition records the existence of wealthy cities provided with refinements and luxuries. They constructed houses of brick or stone. They used ornaments of gold, silver and precious stones.
2. **Agriculture:** The main occupation of the Dravidians was agriculture. They constructed dams over rivers and dug canals for irrigation and transport.
3. **Trade and commerce:** They were highly enterprising and adventurous race of people, who were great traders, warriors and sailors. They exported Indian teak, rice, peacocks, precious stones and fine textile goods to countries like *Egypt, Babylonia, Assyria*, etc., and to the countries of East like *China, Burma* etc., as early as 4th millennium B.C.
4. **Industries:** Spinning, weaving, dying were very popular. The textile goods of the South were very popular in the countries of west. Casting of iron and finished and polished pottery were well known.
5. **Amusements:** The people were merry making. They had a number of amusements like dancing, hunting, wrestling, sword play, chariot racing, single stick play etc.

6. **Language and Science:** The mother of all the Dravidian usages was called *Vattilelurtu*, with a distinct alphabet of its own. Astronomy was well developed. Calendar was evolved with a high degree of accuracy.
7. **Religion:** The Dravidians had neither castes or priests. They worshipped Earth as mother Goddess. They had great belief in demons and spirits. They worshipped trees, serpents, the Linga and other forces of nature. They performed sacrifices as an important feature of their worship. But they had a craving or communion with God. Their contact with the Aryans, made them to discard cruel sacrifices which were based on fear and superstition and realise God as a benevolent God.
8. **Disposal of the Dead:** They buried their dead. Though they learnt the practice of burning their dead, they continued their traditional custom of putting the bones of dead in a pot and placing food, clothing and ornaments in it. The belief was that the dead would use them in the other world.

POLITICAL CONDITION

The king was the head of the society and the state. He was the shepherd of the people. He lived in a fort called *Kottai*. The Kottai was surrounded by *Pettai*, the residential quarters of the commoners. Members of each profession lived in separate *Pettais*. The popular assemblies of the people were in existence. The Pandya, Chera, Chola and the South kingdoms represent the Dravidian race.

SOCIETY

The society was Matriarchal as opposed to Patriarchal Aryans. Next to the king, the noble men (Vallal), land owners, merchants (vanigar), working class people and personal servants constitute the social order. The people were further classified according to the nature of the place they lived like deserts, mountains, forests, river-valleys and coastal regions. Different kinds of culture developed in these regions with God suiting their tastes.

ARYO-DRAVIDIAN CONTACT

The Dravidians gave up demon worship and bloody sacrifices and accepted the religion, social organisation and philosophy of the Aryans. The Aryans too adopted some of the Dravidian customs like the worship of Linga, snakes, trees etc. *Ravindranath Tagore* sums up that as a result of the Aryo-Dravidian impact, the Hindu culture is neither Aryan nor Dravidian but an offspring of the happy marriage of Aryan transcendental thought with the Dravidian emotional and creative art.

DRAVIDIAN CONTRIBUTION TO THE INDIAN CULTURE

The immortal, emotional and creative *art in the temple's* of South India, the inclusion of more than 450 *Dravidian words* in Sanskrit, the introduction of *Siva or Rudra* cult with the worship of *Phallus*, the rites and *rituals* of *puja* different from the *homa* and *prayer* of Aryans, the *national costume* of India - the dhoti, the shawl, the turban, the concept of Siva and Rudra, *Pasupati and Mahayogi*, the vast and prosperous sea-borne -trade, the manufacture of fine *muslin cloth goods*, the local self. government in the villages may be cited as the main features of the Dravidian contribution to the Indian culture.

THE ARYAN IMMIGRATION

The Aryan invaders of India belonged to the great Indo-European family of peoples. We cannot be sure about the original home of the Aryans. There are theories locating it in such different parts of the world as the Arctic regions, Hungary, Germany, the lowland plain of Europe extending from Northern France to the Ural mountains and the region to the north of the Black Sea. Some scholars also seek to locate it in India itself. The view which is generally accepted is that the original home of the Aryans was Central Asia. From there one branch of the Aryan race moved into Bactria, Persia and finally into India. The Aryan immigration into India was the whole movement of a people. The Aryans fought with the Dravidians and gradually displaced them. Later they spread themselves out in the fertile plains of North India. Eventhough the Aryans defeated the Dravidians they did not destroy them. A good section of the Dravidians migrated to the south. The ultimate result was that there was a fusion of the two races and their respective cultures. This mingling of Aryan and Dravidian races may be regarded as the first notable instance of cultural and racial synthesis in Indian history.

VEDIC LITERATURE

The early history of North India is mostly derived from the Hindu religious works which form the Vedic literature. The Vedic literature consists of four series or sets of writings, namely, the Vedas, the Brahmanas, the Upanishads and the Sutras. The Vedas are four in number, namely, the Rig Veda, the Yajur Veda, the Sama Veda and the Atharva Veda. The Rig Veda is one of the earliest literary works of mankind. It contains 1,017, hymns addressed to various gods imploring them to send worldly advantages to the people. The Yajur Veda is a collection of hymns relating to performance of sacrifices. The Atharva Veda contains the magical verses which were recited in order to keep away evil spirits and calamities. The Sama Veda is a collection of hymns from the Rig Veda set to music. The Rig Veda is usually dated to the period 1550-1000 B.C. while the later Vedas are dated to the period 1500-800 B.C.

The period 800-600 B.C is called the period of the Brahmanas. It was during this Age that the Aryanisation of South India began. The Brahmanas are attached to each of the Vedas. They explain the significance of rituals and sacrifices. The Brahmanas include the Aranyakas which are among the earliest Vedic prose. The Aranyakas are so called because they contain the meditations to be used by hermits in the forests. They contain the great philosophical speculations called the Upanishads. Above all, there are the Sutras which contain the rules relating to Vedic ritual and customary law. The Epics, the Ramayana and the Mahabharata, belong to the period of the later Sutras. While the Vedic literature in general pictures the Aryanisation of India, the Ramayana throws light on the spread of Aryan culture in South India. The four groups of Vedic literature described above occupy an important place in Hindu thought and philosophy.

ARYAN CULTURE AND CIVILIZATION IN THE RIG VEDIC AGE

The Rig Veda reveals an advanced civilization. It points to a settled people, an organized society and a noble religion. From the mention of certain rivers and mountains in the Rig Veda, we may infer that the Aryans during this period had colonized the country of the Punjab. The Aryan tribes were carrying on war with one another and with the Dravidians whom they called Dasas or Dasyus. The Vedas tell us of the Bharatas won a decisive victory over a confederacy of ten kings.

SOCIETY: The Rig Vedic society consisted of a number of tribes. The tribe consisted of a number of clans and the clan was composed of many families. The head of the family was all-powerful. The Aryan society had its own marriage rules. Polygamy or the practice of having more than one wife was prevalent among the princely classes. But as a general rule, the Aryans followed monogamy, i.e., the practice of having only one wife. A fairly high degree of morality prevailed among them. Marriage was considered a sacred ritual and no divorce was permitted. Child marriage was unknown, and women enjoyed freedom of choice in marriage. Women enjoyed a high social status. The wife was given a place of honour in the house, and she played a part in the religious ceremonies. Some of the scholars of the period were women, e.g., Visvavara and Lopamudra. The Rig Veda knew nothing about the complex caste system of later days. Inter-dining was prevalent. Soma and sura were two favourite drinks of the Age.

Political condition. The Aryan tribe was ruled by a king generally called Rajan. Kingship was normally hereditary, but sometimes the king was also elected. The king led the armies in person in wars of aggression and defence. In return for these services, he received the obedience of his people. The king, was advised by the Purohita who helped him in religious and political matters. There was also a Senani, the general of the army.

The Gramani or Village Headman was a sub-commander. The king and the priest accompanied the army into the field of action. While the king and the nobles rode on chariots, the common soldiers fought on foot. Swords, axes and bows were used, but there is no reference to horse.

The king's autocratic power was limited to some extent by popular bodies called the sabha and the Samiti. These bodies expressed the will of the people on all important matters including the election of the king.

Economic condition : People settled in village communities which were self-sufficient. Agriculture was the chief occupation of the people. Minor irrigation works were undertaken. Land was ploughed with oxen. The chief crops were wheat and barley. The Aryans were especially a pastoral people and cattle-rearing was the common pursuit. Wealth was estimated in herds of cattle.

The Rig Vedic Aryans did not build large cities. Many industries and handicrafts were practiced, e.g. textile manufacture, wood-work, dyeing and smithery. Gold ornaments were made. There was also a trading community, though trade was not on a large scale. Trade was generally conducted by barter; and the standard of value was the cow.

Religion : The religion of the Rig Veda was a kind of nature-worship. The phenomena of nature were worshipped. The main deities of the Rig Veda were Prithvi (Earth), Varuna (the Sky-God), Indra (the God of rain-storm and of war), Rudra (Storm God with Maruts as attendants), Vayu (God of Wind), Ushas (Goddess of Dawn) and Aswinis (Morning and Evening Stars). There were more Gods than Goddesses. There is no reference to temples or idol worship.

Rig Vedic religion was mainly ritualistic. Prayers, chantings and sacrifices played an important part in Hindu worship. During this period sacrifices played an important part in Hindu worship, which were simple and non-violent. Milk, grain, ghee, flesh and Soma were the main offerings. There was no human sacrifice.

Though the Rig Vedic Aryans worshipped many kinds of gods, they believed in the existence of one Supreme Being controlling the whole universe. Some of the Rig Vedic hymns proclaim the idea of the one Creator.

THE PERIOD OF THE LATER VEDAS

In the Later Vedic period important changes had taken place in the political, social and economic fields.

Political condition The Aryan power had expanded over the whole of Northern India. The political and cultural centre of gravity had shifted from the Punjab to the Gangetic plain. With the expansion of Aryan power and old tribes like the Bharatas lost their importance and many new and powerful States came into existence. The chief kingdoms of the period were the Kaurava kingdom of Hastinapura, the Pandava kingdom of Indraprastha, the Ikshwaku kingdom of Kosala and the Brihadratha kingdom of Megadha.

In course of time these kingdoms attempted to expand at the expense of their neighbouring States. They began to engage themselves in a struggle for political supremacy. At the same time, the power of the king had increased and the popular assemblies declined in importance. While the Samiti met less frequently than before, the Sabha seems to have developed into a smaller body with judicial functions. We also find cases of expulsion of kings for reasons of misrule. Further, monarchy became hereditary during this period, and the coronation ceremony became an elaborate affair. The kings still led the armies in war, but minor military operations were conducted by the Senani.

Social condition The Aryan society in the later Vedic period became more rigid and complicated. The tribal organization gave place to the organization based on the caste system. The four castes, i.e., the Brahmins, the Kshatriyas, the Vaisyas and the Sudras gradually took shape. However, the caste system had not become harsh. Instances of inter-marriage and inter-dining are mentioned in the later Vedic literature. In the later Vedic period there was a decline in the status of women. Polygamy was becoming more common among the upper classes.

Economic condition Agriculture was more systematized. There were improved and better methods of cultivation and manuring. Heavy ploughs were in use. Wheat and rice were the grains in common use. Millets and oil seeds were also grown, but not cotton. The Atharva Veda lists a series of spells to prevent famines and secure good harvests. New occupations and crafts had developed. There were barbers, astrologers, weavers, jewelers, dyers, butchers and such other professional classes. Knowledge of the use of metals increased. Iron and silver were known. Houses were made mainly of wood. Embroidery and basket making were arts practiced by women. Commerce had developed and many merchant guilds existed. City life had developed and various cities are mentioned in the later Vedic texts. Barter system had given place to coinage. The Nishka was the common coin.

Meat-eating and drinking were tabooed. Astronomy made notable progress, the nakshatras being known. The art of making bricks and the system of weights were in vogue.

Religion The later Vedic period witnessed the growth of ceremonial religion and priesthood. Ritualism had grown complex and varied. Sacrifices had also increased in number. Some sacrifices required about sixteen to seventeen priests for their performance. Simple non-violent sacrifices had given place to a system of animal sacrifices.

Modern Hinduism was gradually taking shape during the period. Rudra and Vishnu became popular Gods, and were placed high in rank. Mythical heroes like Rama and Krishna began to be worshipped. At the same time, many non-Aryan practices and deities were included in the Aryan religion. The worship of trees and snakes was carried over from the previous Age.

SUMERIAN ORIGIN

Several Scholars believe that the Dravidians were foreign invaders of Western Asia. A tribe in Baluchistan speaks *Brahi* language which closely resembles Tamil. The people of this tribe might be descendents of the invaders who were left over, during their journey to India. Some learned men hold that the existence of Brahi tribe may also prove that the Dravidians left India to civilise Western Asia.

MEDITERRANEAN STOCK

The Dravidians belong to Mediterranean group of races. the builders of pre-Greek civilizations in Crete. The name of the race of that island was *Terimila* The *Lydians* too called themselves *Tremile*. Both these words are found in Tamil.

LIMURIAN ORIGIN

When India Was connected to Africa and Australia by a huge continent called *Lymuria*, the Dravidians entered India from that land. which submerged in the Indian ocean.

ARYAN ORIGIN

Some learned scholars hold that the Dravidians were no other than the first batch of Aryan invaders. Some people among the Aryans called themselves as *Dravidas*.

Central Asian Origin: Dr. Caldwell believed that Dravidians came from Central Asia and related to Seythians in language and culture.

Model Question

Essay Type

1. Give an account of the Dravidian Civilization.
2. What do you know about the origin of the Dravidians?
3. What do you know about the economic condition of Dravidians?
4. Describe the main features of the Dravidian religion.

Write short notes on :

1. Origin of the Dravidians
2. Dravidian Economy.

1. Who were Dravidians? State what you know of them and their contribution to the Indian culture.
2. Give an account of the Later Vedic civilization. How was it different from the Rig Vedic Civilization.

Name the four Vedas and write a short note about each of them.

What do you know about the status of women in the Rig Veda Period. Point out the significance of the religious life of the Aryans in the later Vedic Period.

Describe the social, political, religious and economic life of the Aryans during the Rig Veda age.

Outline the life of Aryans during the period of Later Samhitas or Later Vedic Civilization.

How are the Puranas important for the history of ancient India.

What were the main functions of the Rajas during the Rig Vedic period?

Briefly describe the economic condition of Rig Veda Aryans.

Write short notes on

Rig Veda, Sabha and Samithi.

Religion of Rig Vedic Aryans.

How did the functions of the vaisyas develop during the Later Vedic Period.

Message of the Upanishads.

LESSON 4

THE EPIC AGE – THE RAMAYANA AND THE MAHABHARATA – THE MAHAJANA PADAS

THE RAMAYANA AGE

It is a general belief that Ramayana was originally composed by Rishi Valmiki in Sanskrit. In this book the great deeds of Ramchandra of Ayodhya have been vividly described. The Ramayana in its present form contains about 24,000 verses (Slokas) and has seven cantoes. It is very difficult to say when this great Epic was written and what particular period of history is mentioned in it. The Indians believe that this book was composed about 3000 B.C. but most of the European critics do not agree with this view. According to Winternitz¹, 'this voluminous work is not the result of one age and was most probably written between 400 B.C. to 200 A.D. but one thing is quite certain that though this book may have been composed much later (i.e. 400 B.C. to 200 A.D.) the subject matter mentioned in it refers to much earlier times'. The story mentioned in the Ramayana became so popular that it was translated into many foreign as well as Indian languages. Perhaps the most important of all such works is "Ramcharit Manas" of Goswami Tulsi Das, the immortal poet of the Hindi literature.

THEME OF RAMAYANA

Once in Ayodhya there ruled a king named Dashratha of the Ikshvaku clan. In his old age, the king expressed his desire to install Rama, his eldest son by queen Kaushalya, as heir apparent (or Yuvaraja), after the young prince was married to Sita, the daughter of king Janaka of Videha. But soon the Palace intrigues set in. The jealousy of Kaikeyi, another queen of Dashratha and step-mother of Rama, drove Rama into exile for a period of fourteen years and secured the throne for her son Bharata. Rama went to the forest along with Sita, his beloved wife, and his third brother Lakshmana who voluntarily shared the exile of his brother.

During his wandering Rama came into conflict with Rakshasas. Some of them were closely associated with Ravana, the mighty king of Lanka. As Rama killed a large number of the Rakshasas, Ravana got enraged and in order to avenge his relatives he carried away Sita to Lanka (Ceylon). With the aid of Sugriva, Hanuman and other Vanara chiefs, Rama invaded Lanka, defeated the Rakshasas, killed Ravana and recovered Sita. As the period of fourteen years of exile was now over, Rama returned to Ayodhya and was cordially received by Bharata. Rama was then crowned as king and he reigned prosperously for many years.

The Ramayana thus gives us an excellent picture of the struggle of the Aryans with the Non-Aryans and their extension towards the eastward and southward directions.

Whether the Ramayana is Historical? – To an orthodox Hindu all that is given in the Ramayana is historically true which actually happened thousands of years ago. But the western scholars do not agree to this view. Macdonell and Jacobi, for instance, regard the Ramayana as a poetical and fanciful creation based on mythology. Similarly, Dr. V. A. Smith remarks, "The poem seems to me to be essentially a work of imagination, probably founded on vague traditions of kingdom of Kosala and its capital Ayodhya." But such views of the European scholars are difficult to accept.

MAHABHARATA

Age – The Mahabharata at present contains 100,000 'slokas' or verses and is divided into eighteen books with the "Harivansa" attached to it at the end as supplement. The orthodox people believe that this great work was compiled by one author Rishi Vyasa. Veda Vyasa was the son of a fisher women, a low caste - an untouchable. The difference in language, style and contents would however suggest that Mahabharata cannot be the production of one man and one age. It appears that in the beginning it was not such a voluminous work and many new things might have been added in it later on. Like the Ramayana nothing definite can be said about the age and period of history of the Mahabharata. After a great deal of investigation Winternitz came to the conclusion that the Mahabharata cannot have received its present form earlier than the 4th century B.C. and later 4th century A.D. According to Dr. R.K. Mookerji, the Mahabharata took place near about 1400 B.C.

Story of the Mahabharata -- Long long ago there ruled in Hastinapur a Kuru King by the name of Vichitravira. He had two sons Dhritarashtra and Pandu succeeded to the throne. But he soon died leaving behind his five sons, Yudishthira, Bhimsena, Arjuna, Nakula and Sahadeva. Dhritarashtra, did every possible thing for the betterment of his nephews and gave them high education. He even nominated Yudhisthira, a man of rare abilities as his heir-apparent. This naturally roused the jealousy of his hundred sons and particularly Duryodhana, the eldest, could not tolerate the rising popularity of his cousins. He set afoot various plots one after the other in order to destroy them, but the Pandavas escaped unhurt.

At last the Pandavas, finding their lives quite insecure, left the capital in the guise of Brahamans. During their wanderings they reached the Panchala territory and won the hand of the king's daughter, Draupadi, in a "Swayamvara" where Arjuna won the archery contest. With the help of the Panchala king the Pandavas were able to get a share of their paternal kingdom, they founded a new capital Indraprastha and began to increase their power with a rapid spread. But Duryodhana was ever busy in planning the downfall of the Pandavas. He arranged a gambling match and invited Yudhisthira to play a game of dice where the later staked and lost everything – kingdom, his wife Draupadi, wealth – with the result the Pandavas were forced to go into exile for thirteen years. After the expiry of the period, the Pandavas demanded back their kingdom but Duryodhana gave a blank reply and refused to part with even a particle of earth. This stubbornness on the part of Duryodhana led to the Great War which lasted for eighteen days at Kurukshetra. The war ended with the complete destruction of the Kauravas and their allies though the Pandavas also suffered heavy losses. Thus the victory though complete was won at a very high cost. The Pandavas then performed the horse-sacrifice to celebrate their success. Yudhisthira then became the king but soon he along with his brothers left the kingdom in the hands of Parikshit, Arjuna's grandson, and retired to the Himalayas.

THE MAHAJANAPADAS

The rise of Mahadha and the Process of Political Integration

Chief States of Northern India : In the early Buddhist period there was no paramount power or empire in Northern India. On the other hand there were sixteen States or Mahajanapadas. These States were the following:-

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

Of these sixteen states some were monarchical while others were republic. The chief monarchies were Magadha, Vatsa, Kosala and Avanti. They were engaged in as struggle for supremacy among themselves by the conquest of smaller States in the neighbourhood. Kosala was the most important kingdom in the Buddha's time, but later it merged with Magadha which before long developed into an imperial power.

SAISUNAGAS AND NANDAS

The earliest recorded dynasty of Magadha is that of Brihadratha. His capital was Girivraja. The Bridhadratha dynasty was overthrown by the Saisunaga dynasty. The most important rulers of his dynasty were Bimbisara (525-500 B.C.), and his son Ajatasatru

(500-475 B.C.). the former was a contemporary of the Buddha. He built a new capital at Rajagriha. Bimbisara was the founder of Magadhan Imperialism. He conquered the kingdom of Anga and got Kasi as dowry. Ajatasatru, his son and successor, conquered the Vijjian republic after a long struggle. He was succeeded by his sons Darsaka (475-450 B.C.) and Udayin (450-425 B.C.). It was Udayin who made Pataliputra the capital of Magadha.

Mahanandin, the last ruler of the Saisunaga dynasty, was overthrown by his Sudra son, Mahapadma Nanda. The Nandas were great conquerors, and many scholars think that they laid the foundation for the Mauryan power. According to the Puranas the Nandas were nine in number. The powerful empire beyond the river Beas about which Alexander heard during his invasion must have been the Nanda empire. The Nandas also seem to have conquered Kalinga temporarily and removed a Jain image from there to Northern India. The Nanda empire was overthrown in 321 B.C. by Chandragupta Maurya with the help of Chanakya, and thus the Mauryan dynasty came to power.

Model Question

Essay Type

1. Give a brief description of the life of Aryans during the Age of Ramayana and Mahabharatha.
2. Trace the rise and growth of Mahadha upto the accasion of Chandra Gupta Maurya.
3. How did Magadha grow into a powerful state under Brimbisaka, Ajatasatru and the Nandas.

Short answer type.

1. Which are the two great epics of India? Briefly point out their importance.
2. Battle of Ten Kings.
3. Give a brief account of the Ramayana Story.
4. Give a brief account of the Mahabhatra story.
5. Write a paragraph about any one of the following kingdoms. Kosala, Vatsa, Avantian Magadha.
6. How was reign of Ajatasatru important for Budhism?
7. Nava Nandas or The First Buddhist Council.

LESSON 5

THE PERSIAN.(IRANIAN) INVASION – GREEK (MACEDONIAN) INVASION

INDIA AND PERSIA (IRAN)

The connection between India and Persia can be traced back to very ancient times. The Indo-Aryans and the Iranians belonged to the same race. From the 7th century B.C. onwards brisk trade was carried on between India and Persia. This early cultural and commercial contact led to a military invasion. In the 6th century B.C. Cyrus, the first great ruler of Persia, advanced as far as the borders of India and occupied Bactria. After him, one of his successors, Darius I, turned his attention to India, he annexed Gandhara and the lower Indus Valley. The stone inscriptions of Persepolis bear evidence to the Persian domination over the Indus Valley. About 517 B.C. Darius sent a naval expedition under Skylax, a Greek captain, to explore the Indus. Skylax wrote a book containing valuable information about India.

All the Indian territories were formed by the Persian emperor into a separate province of Satrapi. Herodotus mentions India as the twentieth Satrapi of the Persian empire. It was the richest of the Persian Satrapies and paid a tribute of 360 talents of gold-dust. It continued to be a part of the Persian empire in the days of Xerxes (486-465 B.C). The army which Xerxes led to Greece included Indian contingents of infantry and cavalry. Indian troops also took part in the battle of Arbela (350 B.C) in which Darius III was finally beaten by Alexander. The Persian rule over North-West India continued for two centuries and it must have come to an end before Alexander's invasion of India.

The Persian contact produced certain important results. It revived India's ancient connection with the civilized peoples of Western Asia. It brought India within the scheme of Alexander's conquests. The Persians are supposed to have introduced the Kharoshti script in the Gandhara or north-western region. It is said that Persian workmen, artists and masons were employed by the Mauryan emperors. The great monuments and works of art of the Mauryan period are said to bear traces of Persian influence. Persian customs and ceremonies and Persian political institutions and administrative methods were adopted by the Mauryan emperors. Even the idea of stone inscriptions is said to have been derived from the Persians. Some historians have exaggerated Persian influence on India and called the period of Persian rule over a portion of the country the "Zoroastrian period of Indian History".

THE INDIAN CAMPAIGNS OF ALEXANDER THE GREAT

Alexander the Great was the son of Philip II of Macedonia. It was his ambition to conquer the whole world. He defeated Persia and wished to capture India too. Alexander's invasion of India is one of the most interesting episodes in history. In embarking on his Indian campaign, Alexander was attracted by stories of India's great wealth. He also wanted to achieve military glory and to gain some knowledge about the East.

The political condition of India on the eve of Alexander's invasion helped his designs. Northern India has no political unity. It was divided up into a number of petty principalities and tribal republics which were warring with one another. The kingdom of Takshasila (Taxila) extended from the Indus to the Jhelum. It lay on the high road from Central Asia to the interior of India and was the first Indian State to be reached by Alexander. Beyond the Jhelum lay the kingdom ruled by Paurava or Porus of the Greek writers. The Himalayan districts of the Punjab including Hazara were under a king called Abhisara. The region to the west of the Jhelum was ruled by Saubhuti (Sephites) while the republican tribe of the Kathiaoli ruled between the Jhelum and the Chenab. The Malloi (Malavas) and Oxydrakoi (Kshudrakas) held sway in Southern Punjab to the north and the south of the Ravi near its confluence with the Jhelum. A prince called Mushaka (mousikanos) ruled over the lower Indus. This division of the land into petty principalities helped Alexander in realizing the objectives of his campaign.

Having overthrown the Persian empire, Alexander crossed the Hindukush in 327 B.C. and captured Kabu. Then he crossed the Indus at a place called Ohind and reached the kingdom of Takshasila. Ambhi, the king of Takshasila, was the enemy of Porus, the ruler of the neighbouring kingdom between the Jhelum and the Chenab. Therefore, when Alexander reached Takshasila, Ambhi joined the foreign invader against Porus. The forces of Alexander crossed the Jhelum with great difficulty and confronted the forces of Porus. In the famous battle of the Jhelum, Alexander won a decisive victory. Porus was taken prisoner, but Alexander who was much impressed with his courage restored him to his throne. From the Jhelum, Alexander continued his triumphant march to the Beas, but from the Beas, Alexander retreated instead of marching further eastwards towards Magadha. The retreat of Alexander might have been caused by the unwillingness of his soldiers to continue the fight. Alexander's army returned to the Jhelum, and left for home in three detachments one of which chose the sea-route. The three detachments were reunited at Babylon, but there Alexander passed away in his thirty-third year.

Results, Alexander's invasion of India produced a few indirect political results:

- (1) Alexander came as an explorer and so brought with him many geographers and men of letters. They explored the eastern regions through which they passed. This led to a vast increase of geographical knowledge.
- (2) Alexander's invasion helped to bring about the political unification of Northern India by removing the tribes and petty kingdoms. The local princes and tribes were so weakened that the conquest of the region became easy for the later Mauryan kings.
- (3) Alexander's invasion put an end to the isolation between the East and the West by establishing communication between India and Greece both by land and sea.

However, Alexander's invasion did not immediately produce any great influence on Indian culture. But, it should be noted that the invasion led to cultural and political contacts between India and Greece in later years. The Greeks exercised some influence on Indian art and Indian coinage. The influence of Greek art became most pronounced in the Gandhara region during the Age of Kanishka, and produced a fusion of Indian and Greek ideas of art.

Model Question

Essay Type

1. Give a brief account of the Persian and Greek invasions of India and exam in their effect on Indian History.
2. Describe the invasion of India by Alexander. What were the results?
3. What is the impact of Persian and Greek invasion upon the history of India.

Short answer type

1. Mention the basis for the early connection between India and Iran (Persia)
2. Point out the results of the Persian invasion of North West India.
3. Who was Alexdander? What were the objects of Alexander in invading India?
4. How did the Greeks influence Indian art and coinage?
5. How did Alexander invasion help to increase geographical knowledge?

Write short notes on :

1. The stone inscription of Persepolis.
2. Porus and Alexander.
3. The retreat of Alexander from India.

LESSON 6

RISE OF NEW RELIGIONS: JAINISM AND BUDDHISM

CAUSES FOR THE RISE OF JAINISM AND BUDDHISM

The 6th century B.C. forms an important epoch in the history of world religion and thought. In this century lived Heraclitus, Isaiah, Confucius, Lao Tse and Zoroaster. In India the period saw widespread religious ferment and the rise of two new religions – Jainism founded by Vardhamana Mahavira and Buddhism founded by Gautama Buddha. The causes of the rise of these new religions were mainly three:

1. There were many wars and conquests during the post – Vedic period. The common people, therefore, suffered many hardships and miseries. The wise men of the Age engaged themselves in deep meditation in order to find a solution for the problems of human misery. Jainism and Buddhism were the outcome of such deep meditation.
2. Further, Jainism and Buddhism arose as a reaction against the Vedic religion. During the early Vedic Age the Brahmanical religion was simple and non-violent, but the later Vedic Age saw the growth of rituals and violent sacrifices. The Brahmanical religion sank from its former excellence. The people, therefore, wanted a new religion which would be free from the defects of the Vedic religion. Jainism and Buddhism arose in response to this popular demand.
3. Above all, Jainism and Buddhism were also the outcome of a revolt against the caste system. The existence of the caste system created inequalities in Hindu society and caused dissatisfaction to large sections of the people. Consequently, the people wanted a new society based on the principles of social freedom and equality. Jainism and Buddhism sought to establish such a new social order.

JAINISM

Vardhamana Mahavira is often regarded as the founder of Jainism, though the Jains believe that 23 prophets (Tirthankaras) had preached the faith before him. He was born about 540 B.C. at Kundalagrama, a suburb of Varanasi. He belonged to a Kshatriya family of Videha. Till the age of 30 he led an ordinary life and then became an ascetic. After twelve years of constant meditation, he attained supreme knowledge and found the path to salvation. Then he was called Jina, the Conqueror. The remaining years of his life were spent in preaching and propagating his doctrines. Even during Mahavira's lifetime one of his disciples Gosala set up a rival sect called the Ajivikas. Mahavira died in his 72nd year at Pava, near Rajagriha.

The main doctrines of Jainism are the following:

1. Vedic rituals are useless.
2. God is a myth and therefore there is no need for worship and prayer.
3. Karma is the cause of birth and death, sorrow and suffering. Nirvana is salvation from birth and death, from sorrow, suffering and sin. Salvation is obtained when one's Karma becomes pure.
4. Karma can be made pure by the observance of the three jewels (tri-ratnas) – right knowledge, right belief and right conduct.
5. Salvation can be obtained also by asceticism, self-torture and death by slow starvation.
6. The doctrine of non-violence or ahimsa.

The growth of Jainism was never so widespread as that of Buddhism. However, in the early stages the Jain faith became established in a number of areas in India. The Jains were numerous in Malwa and Kalinga. They had a hold also in the region of Mathura and certain portions of South India. There were many Jain monasteries in the Tamil country. According to Jain tradition a severe famine ravaged North India for about 12 years during the reign of Chandragupta Maurya. The Jains led by their saint, Bhadrabahu, thereupon migrated to South India and settled at Sravana Belgola in Mysore. During the period of Bhadrabahu's absence in the South the Jains gave up their original way of life. When the saint and his followers returned to the North after the famine, they formed a distinct group called **Digambaras** (sky-clad) while the others came to be called **Swetambaras** (white-robed). Thus the Jain community became split up into two sects.

The Jains produced valuable works in religion, grammar, political science and other fields. They also did much to develop various languages like Tamil. Jainism was a casteless and cosmopolitan religion. In other words, it was free from caste barriers and national limitations. Its emphasis on cosmopolitanism is in itself a great contribution to India's cultural heritage.

The decline of Jainism was due to a variety of causes. The division of the Jains into Digambaras and Swetambaras made the community weak. The Jains, unlike the Buddhists, did not do active propaganda work. After Mahavira's death they did not have able leaders. Further, Jainism steadily declined, but it has never completely died out from India. The main reason for this was that Jainism in course of time became partly Hinduised and the Jains began to pass off for Hindus.

BUDDHISM

Gautama was the founder of Buddhism. He was born about 567 B.C. at Lumbini, near Kapilavastu. His father was Suddhodana, the Chief of the Sakyas. Gautama spent his early life in luxury, had a wife called Yasodhara and a son by her, named Rahula. At the age of 30 he renounced his wife and child and left his home in search of the Supreme Truth. He learnt philosophy and practiced severe asceticism. Later, he gave up asceticism and engaged himself in meditation sitting under the Bodhi tree at Gaya. At last, after several days of continuous meditation, the Supreme Truth dawned upon him. He was now called the Buddha, i.e., the enlightened. The next 45 years of his life were spent by him in preaching his principles and he made thousands of recruits to his creed. In his eightieth year the Buddha passed away at Kusinagara.

Doctrines of Buddhism: Gautama taught four fundamental truths known as the 'Noble Fourfold Path'. They are :

1. All earthly life is misery, 2. Desire is the cause of misery, 3. Removal of desire alone can end unhappiness, 4. The noble Eightfold path is the means to suppress desire and get freedom from birth and rebirth. The Eightfold path consists of the following: Right belief, right aim, right speech, right action, living, right aim, right attention and right meditation. The Eightfold path is called the middle path as it was midway between the two extremes of ritualism and asceticism.

The Buddha rejected Vedic ceremonies and ignored the caste system. He laid stress on a life of moral purity. The Eightfold path is also a moral code. The Buddha held that Karma determines man's destiny. So to attain salvation one must purify one's Karma by leading a pure life. Buddha also recommended Ahimsa as a guiding principle of conduct.

Buddhism, like Jainism, was also a cosmopolitan and casteless religion. It preached the message of peace and goodwill. The Buddha organized a universal brotherhood called the Sangha in order to spread his religious teachings. The Buddhist sangha developed into one of the greatest missionary organizations in history. Buddhism grew into a world religion mainly because of the activities of the Buddhist monarchs like Asoka, Kanishka and Harsha.

Buddhism made important contributions to Indian culture. It gave an impetus to the progress of Indian art, architecture and sculpture. The Buddhists preached their doctrines in the languages of the people and not in classical Sanskrit. This helped the growth of local languages. The influence of the Buddhist religion also led to the rise of the concept of the "welfare state" in Ancient India, especially under the great Buddhist emperor Asoka. Thus Buddhism deeply influenced Indian art, society and polity.

DECLINE OF BUDDHISM

Though Buddhism had its days of glory, the religion declined and almost disappeared from India in course of time. It survives today mainly in the Ladakh area. A variety of causes led to its decline. Contacts with foreign races and cultures like the Kushans, the Huns etc., resulted in a fall in the moral standards of the Buddhists. The latter absorbed several superstitions and customs of the foreigners. Buddhism thus lost its original purity. At the same time the religion became split into two sects, viz., Hinayanism and Mahayanism, the followers of the latter began to worship the Buddha himself as a God, thus denying a main tenet of the religion itself. Again, after the Buddha's death the Sangha became a leaderless and ineffective body. Moreover Buddhism fell on evil days also when it lost the royal support which it had enjoyed in the early period of its history. Another major cause of the decline of Buddhism was Hindu reformation and propaganda. Hinduism borrowed some of the good features of Buddhism and made itself attractive to vast sections of people. The vigorous propaganda carried on by Hindu reformers like Sankaracharya also dealt a severe blow to the Buddhist cause. Above all, the decline of Buddhism was brought about by the Hun invasions of the 6th century A.D. and the Muslim invasions of the 12th and 13th centuries. The Huns as well as the Muslims destroyed several important centres of Buddhist culture.

Model Questions

Essay Type

1. Briefly describe the political, social and economic conditions of India in the 6th century B.C.
2. Examine the causes and results of religious unrest in Northern India during the 6th century B.C.
3. Give a brief account of the Hindu Republics of ancient India.
4. Give an account of the life and teachings of Vardhamana Mahavira. Why did Jainism fail to spread widely among the people?
5. Briefly describe the life and teaching of Gautama Buddha.

Short answer type

1. How was the 6th century B.C. an age of universal religious unrest?
2. How did the Vedic religion degenerate by the 6th century?
3. How did the caste system lead to the rise of new religions in India?
4. Give an account of the early life of Mahavira.
5. State why Jainism did not become a very popular religion.

Write short notes on :

Thirthankaras, Triratna, Digambaras, The Four fold paths in Buddhism
The Great Renunciation, The Ashta Marga.

LESSON 7

MAURYAN EMPIRE

The Mauryan period forms one of the most important epochs of Indian history. The Mauryan empire which was founded by Chandragupta Maurya was to reach the zenith of its glory under Asoka the Great. The most important sources of information for the history of the period are the Arthashastra of Kautilya, the Indica of Megasthenes, the Mudrarakshasa of Visakhadatta and the Edicts of Asoka.

A. CHANDRAGUPTA MAURYA

Chandragupta Maurya was the great founder of the dynasty. There were different views regarding the ancestry of Chandragupta. According to Hindu traditions he was the son of Mura, daughter of a Vrishala and mistress of the last Nanda king. The Buddhists trace his ancestry to the Sakya clan which gave birth to the Buddha while Jain tradition depicts him as the son of a daughter of the chief of a village of peacock-breeders (Mayuraposhakas). After seizing the throne of Magadha, Chandragupta started on a career of conquests. He expanded his power over the whole of North India. He expelled the Greek garrisons from the Punjab and annexed the entire Indus valley. He also seems to have ruled over Malwa and Gujarat. Some scholars think that he extended his rule over South India. One other great achievement of Chandragupta was his victory over the Greek ruler, Seleucos Nikator, who invaded India side of the Hindukush. These included the Satrapies of Paropanisadae (Kabul Valley), Aria (Heart), Arachosia (Kandahar) and the eastern part of Gandharia (Baluchistan). Seleucos got in exchange 500 elephants which he badly needed for use in his wars against his other Greek rivals. A matrimonial alliance between the daughter of Seleucos and Chandragupta Maurya of his son Bindusara also seems to have been concluded. Seleucos also sent to the court of Chandragupta the Greek ambassador, Megasthenes, who has left us an account of what he saw and heard in India.

According to Jain tradition, Chandragupta abdicated the throne and became a Jain. Then accompanied by the Jain saint Bhadrabahu he went to Sravana Belgola in Mysore where after living for a few years he died of slow starvation.

B. ASOKA THE GREAT (274-237 B.C)

Asoka, is one of the most outstanding monarchs in the history of the world. He ascended the throne in 274 B.C. we know very little about the first eight years of his reign.

THE KALINGA WAR

In the ninth year Asoka waged the only war of his reign for the conquest of Kalinga. He had already inherited a vast empire from his father. The kingdom of Kalinga alone remained independent. Asoka wished to conquer it in order to complete the conquest of the region. The war was fierce, and it resulted in untold miseries to the people. The country was conquered and made a separate province of the Mauryan empire.

The Kalinga conquest marked an end of Magadhan expansion which was started by Bimbisara and Ajatasatru. The miseries caused by the war brought about a change in Asoka's outlook. He was convinced of the wickedness of worldly conquests and the glory of spiritual triumph. He gave up the old policy of war and adopted the new policy of peace and spiritual service.

ASOKA'S SERVICES TO BUDDHISM

Till the conquest of Kalinga, Asoka was a Hindu. The misery and bloodshed caused by the Kalinga war made him an unhappy man. The Buddhist principle of Ahimsa attracted him to Buddhism. From his inscriptions we learn that he became a Skaya-upasaka (Buddhist lay disciple) about 261 B.C. More than two and a half years later he became a Bhikshu (a monk). In 259 B.C. he gave up hunting, visited Bodh Gaya and organized missions. Having become a staunch follower of the Buddha's faith, Asoka adopted various measures to spread the religion.

1. He gave effect to the principle of Ahimsa in his private and public life. He gave up the practice of hunting and prohibited animal slaughter in the royal kitchen. He preached the need for treating all living beings with kindness. The emperor issued a code for protecting animal life throughout the kingdom.
2. He built many Buddhist monasteries and shrines which served as centres of Buddhist education and propaganda.
3. He also held the Third Buddhist Council at Pataliputra under the presidency of Moggaliputta Tissa. This Council explained the teachings of the Buddha, purified the Sangha and prevented a break in the Buddhist ranks.
4. Asoka also organized a big scheme of missionary activity to spread the teachings of Buddhism. So he sent Buddhist preachers to various countries in the West and the East. Asoka's monks are said to have visited Burma, Ceylon, Syria, Egypt and Greece in the West.

5. **Asoka made Buddhism the State religion of the Mauryan empire just as Constantine made Christianity the State religion of the Roman empire.**
6. Asoka also made use of the machinery of government for spreading his moral and ethical principles. Special officers called Dharmamahamatras were appointed to enforce proper moral standards among the people.
7. Asoka preached the messages of Buddhism through his edicts or royal proclamations. These were inscribed on rocks and pillars spread over the whole empire.

Asoka's efforts produced good results. By his wide-spread missionary efforts he raised Buddhism from a local sect into a world-wide religion. Asoka has therefore been called the "St. Paul of Buddhism". With Asoka's conversion to Buddhism dawned the Golden Age in the history of Buddhism.

C. MAURYAN ADMINISTRATION

The Mauryan Government under Chandragupta Maurya was a highly organized system. We get a clear account of the system from the writings of Kautilya and Megasthenes.

CENTRAL GOVERNMENT: The emperor was the supreme head of the State exercising all powers. Some writers regard the Mauryan emperor as an autocrat who had unlimited powers. But this view is not correct because the power of the king was subject to many moral and religious limitations. It was the king's duty to observe the laws of morality and Dharma, to respect public opinion, and to do only what was beneficial to the people. Moreover, the king was also assisted in his work by a number of ministers called Mantris and by a council called the Mantri parishad.

Provincial and local Administrations : The empire was divided into provinces governed by Viceroys chosen from members of the royal family. The important viceroyalties in the days of Chandragupta were the Punjab with headquarters at Taxila, western and central India with headquarters at Ujjain and the Deccan with headquarters at Suvarnagiri. The viceroys had their own ministers and local government was well-organized. Every province was divided into several districts called Janapadas and each district was under a Sthanika. Each district consisted of a number of villages. The chief village officer was the Gramika and his official superiors were the Gopa in charge of five to ten villages and the Sthanika with a wider jurisdiction. The cities were under nagarakas.

Big cities like Pataliputra were each under a special municipal council consisting of thirty members. The council was divided into six boards of five members each. Each board was in charge of a particular branch of municipal work. The six Municipal Boards of Pataliputra looked after (1) industries, (2) foreigners, (3) census, (4) trade, (5) manufacture and their sale and (6) collection of a 10 per cent tax on the sale of goods. These six boards together acted as a general council to supervise public works and buildings.

Military organization: The Mauryan emperors maintained a huge standing army. The military wings consisted of chariots, elephants, cavalry and infantry. Soldiers were paid and equipped by the State. The art of war was systematic and effective, and ample provision was made for ambulance and nursing.

Judicial Organisation : The punishments given to offenders were very severe. Theft was punished with mutilation and torture. Treason was punished by death. So crimes were rare and Megasthenes tells us that the Indians had no need to look after their houses and there was no danger to travelers on the highways.

Revenue : Land tax was the main source of income. It was one-sixth of the gross produce. In addition to the land tax, there were also customs duties, excise, duties, licence fees for artisans, and income from forests, mines, and irrigation works. Fines from law courts, special taxes and emergency levies also added to the State revenue. Prostitution and gambling were licensed by the State and were subject to an income-tax.

Other activities: Special attention was given to agriculture and irrigation projects. Agriculturists were helped by State loans. There was a special department to look after livestock. Industrial development also received the special attention of the State. The State was in charge of mining, manufacture of salt and sugar, liquor trade, shipping, forests, manufacture of ornaments and textile industry. Prices and markets were controlled and such social evils as profiteering and adulteration were severely punished. There was a well-organised public works department which undertook works of public utility like roads, canals, bridges etc.

Model Questions

Essay Type

1. Give an account of the reign of Chandragupta Maurya
2. Briefly outline the Mauryan System of Administration.
3. Estimate the greatness of Asoka.
4. Explain the causes for the declined downfall of the Mauryan Empire.

Short answer type

1. What do you know about the ancestry of Chandragupta Maurya.
2. Describe the rise of the Mauryan Empire and its extent under Chandragupta Maurya.
3. Who was Seleukos Nikator?
4. Point out the structure of the Mauryan Central Government.
5. Bring out the main features of the Municipal Administration of Pataliputra.
6. Explain the main features of the revenue system of the Mauryan Empire.
7. Explain the Dharma of Asoka. What were the measures adopted by Asoka to spread his Dharma.
8. How did the weakness of the successors of Asoka contribute to the decline of the Mauryan Empire.
9. Briefly point out the major developments in the field of art and architecture in the Mauryan Empire.

Write short notes on:

1. Arthashastra
2. Megasthenes.
3. Seleukos Nikator.
4. The Kalinga war
5. Edicts of Asoka and
6. The Dharma mahamatras.

LESSON 8

THE POST MAURYAN AGE - NORTH INDIA AFTER THE DECLINE OF MAURYAN EMPIRE

A. THE KUSHANAS

The Kushans were a branch of the Yueh-Chi tribes of North-Western China. In the second century B.C., they migrated to Bactria and founded five principalities. At about 20 A.D. these principalities were united by Kadphises I into a single, strong Kushan kingdom. His successor Kadphises II consolidated the Kingdom and began a career of expansion and conquered Kabul. Also he conquered the neighbouring territory from the Parthians as well as the Punjab, Taxila, Mathura and a part of Kashmir.

KANISHKA (78-120 A.D.)

Kadphises II was succeeded in 78 A.D. by Kanishka. It is likely that Kanishka was the founder of the well-known Saka era beginning in 78 A.D. It was called Asoka Nripa-Kala, the era of the Saka king, either because Kanishka was considered to be a Saka or because the era was in the use for a long time among the Saka rulers of Malwa and Gujarat.

CONQUESTS

Kanishka was the greatest of the Kushan kings and under him the Kushan empire reached the zenith of its power. He was a brilliant conqueror. He conquered Kashmir and founded there the city of Kanishkapura. He overran all Western India as far as Benares. According to tradition he even raided Pataliputra and brought to his court from there the Buddhist sage Aswaghosha. Thus he completed the conquest of Upper India. Kanishka also waged war with the Parthians on the West and invaded the Chinese territory across the Pamirs. He subdued the chiefs of Kashgar, Yarkhand and Khotan which were till then subjected to China. Kanishka was, however, defeated by the Chinese general Pan-Chao and his victorious career was checked.

SERVICES TO BUDDHISM

Kanishka's fame rests mainly on his patronage to Buddhism. He has been called "a second Asoka". In his age a new form of Buddhism, was becoming popular. It was called Mahayana Buddhism. Buddha was worshipped as a God in Mahayana and it stated that every man could attain Nirvana. Kanishka became an ardent Buddhist at the beginning of his reign. He held the Buddhist Council at Kundalavana. Vasumitra and Aswaghosha attended this Council. Mahayanism was given official recognition in the Council. Under Kanishka,

Mahayanism became an important religion. Because of his efforts it also began to spread to foreign countries like Tibet and China. Kanishka sent Buddhist missionaries to foreign countries like China in order to spread the Buddhist religion. Though Kanishka was a Buddhist, like Asoka he was tolerant and cosmopolitan in his outlook. His coins show Zoroastrian, Greek and Hindu deities along with the Buddha.

LITERATURE

The Kushan period was a period of great literary activity. There were many eminent scholars at the court and they produced many brilliant literary works. Nagarjuna, Aswaghosha and Vasumitra were among the most famous of these scholars. Nagarjuna was a leading exponent of Mahayanisma and he wrote such works as the Madhyamikasutras and Dharma Samgraha. Aswaghosha wrote the Buddhacharita, the Saundarananda and the Sugtralankara. Vasumitra wrote the Mahavibhasha, the encyclopaedia of Buddhist philosophy, which still survives in a Chinese translation. The world famous Ayurvedic physician and author Charaka was yet another great man in Kanishka's court. Susruta, yet another expert in the field of medicine, is also believed to have flourished in the court of Kanishka. Bharata's Natyasastra is also ascribed to this age.

ART AND ARCHITECTURE

Kanishka's reign saw a great development of art, architecture and sculpture. Like Asoka he was a great builder. He built cities like Kanishkapura as well as many monasteries and stupas. Under him a new school of sculpture known as the Gandhara school developed in the north-Western region. This school represented a blending of Greek and Indian styles of art. It is otherwise called the Graceco-Buddhist school of art. Forms of Greek art were applied to Buddhist subjects and figures of Buddhist relics began to appear like Greek gods. In addition to the Gandhara school there also flourished an indigenous school of art at Mathura and Saranath. This was perhaps a development of the early art of Bharhut and Sanchi.

FOREIGN RELATIONS

The Kushan empire under Kanishka had relations with the Roman empire, China, Burma, Siam and Cambodia. Indian culture, both Buddhist and Hindu, spread to the various countries of South-East Asia. The Kushan empire outside India became a scene of Indian missionary activity. The great Kasyapa Matanga and Dharmaratna were employed for missionary work in Indo-Scythian countries. Beginning with the Kushan period there was a continuous flow of scholars, monks and missionaries to China, of whom the most famous was Kumarajiva (about 400 A.D.) who translated into Chinese the works of Aswaghosha,

Nagarjuna and Vasubandhu. The Kushan empire had also vigorous commercial relations with the Roman empire. The Roman emperor Trajan is said to have sent an embassy to the court of Kanishka. Thus the reign of Kanishka is an epoch of cultural progress in the history of India.

Kanishka was succeeded by Huvishka and then by Vasudeva. After Vasudeva the empire broke up and finally disappeared by the beginning of the third century A.D.

B. IMPERIAL GUPTAS

The Guptas are said to have been descended from Sri Gupta who reigned in Magadha towards the close of the second century A.D. His successors were Ghatotkacha and Chandragupta I.

Chandragupta I ascended the throne in 320 A.D. and assumed the title Maharajadhiraja. It was Chandragupta I who raised the Gupta dynasty to political prominence. He married Kumaradevi, a princess of the Lichchavi tribe, and thereby acquired the useful support of the Lichchavis. Chandragupta I started a new era. The kingdom of Chandragupta included the valley of the Ganga from Allahabad to Pataliputra, including Magadha and Oudh.

SAMUDRAGUPTA (330-380 A.D.)

Chandragupta I was succeeded by Samudragupta who proved himself to be one of the ablest and most talented of Indian kings. He was the real founder of the Gupta empire. His aim was to effect the political unification of India. He made the Guptas an imperial power by series of military expeditions. A detailed account of these is found in his Allahabad Pillar Inscription. The record is in Sanskrit and is inscribed on an Asokan pillar. Samudragupta first won victories in North India, and then turned his attention to the South. It is generally held that he proceeded through the east coast along Orissa, to Kanchi. He defeated twelve kings of the Deccan and South India.

It may be noted that while Samudragupta annexed the small kingdoms in the North, he conciliated the rulers of South India by avoiding the policy of annexation. After his return from the South, he received the submission of many frontier States and tribes. It is because of these successive victories won by Samudragupta that Dr. Smith calls him "the Indian Napoleon".

At the conclusion of his victorious conquests Samudragupta celebrated an Asvamedha sacrifice. His empire included all North India from Brahmaputra right up to the East Punjab. He had also diplomatic relations with Ceylon. Meghavarna, the king of Ceylon (352-379 A.D.), sent an embassy to his court with rich presents of gems seeking permission to build a monastery in Bodh-Gaya for the convenience of Ceylonese pilgrims.

Samudragupta was not merely a conqueror but he was also a great patron of arts and letters. Not only did he support poets, but he was himself one, as is shown by the fact that he assumed the title Kaviraja. His interest in music is illustrated by the coins which show him playing on musical instruments. Though he was a devout Vaishnavite, he supported Buddhists also. He was the patron of the distinguished Buddhist scholar Vasubandhu. He issued several types of coins noted for their technical perfection. The long and eventful reign of Samudragupta saw the beginnings of the "Golden Age of Indian History".

CHANDRAGUPTA II (380-413 A.D.)

Like his father, Chandragupta II was also a strong and vigorous ruler. He continued his father's example of conquest and benevolent rule. His most important achievement was the conquest of the Sakas of Western India. He gave his daughter Prabhavati in marriage to the Vakataka king Rudrasena II and acquired the friendship of the people who occupied a strategic position in mid-India. They were very helpful to him during his campaigns against the Sakas. He attacked and conquered the Saka strongholds in West Malwa, Gujarat and Saurashtra. Chandragupta II celebrated a horse sacrifice (Asvamedha) after his annexation of Western India and his stone horse is still found near Benares with the legend "Chandragu".

After the conquest Ujjain it became a second capital for his empire. Chandragupta II assumed the titles Sakari, Vikramaditya etc., in commemoration of his victories over the Sakas. The conquest of Western India considerably enriched the empire by extending its limits to the Arabian Sea. It also led to direct overseas contact with the Roman empire and increased the commercial importance of Ujjain. The Gupta empire reached its zenith during his reign.

Chandragupta II, like his forefathers, was also a devout follower of Hinduism, and a generous patron of art and literature. He is the legendary Vikramaditya of Ujjain in whose court lived the Navaratnas or the "Nine Gems" of Sanskrit literature. He introduced a currency in silver and copper. He also issued a number of gold coins which testify to the pomp and prosperity of his empire. During his reign, Fa-hien, a Chinese Buddhist pilgrim, came to India with the idea of visiting Buddhist pilgrim centres and collecting Buddhist literature. The accounts he has left behind form a very valuable source of information for the history of the Gupta period. The Chinese pilgrim bears evidence to the peace and prosperity that prevailed in the Gupta empire during the days of Chandragupta II.

KUMARA GUPTA I (413-455 A.D.)

The immediate successor of Chandragupta II was Kumara Gupta I. He had a long reign. His coins and inscriptions are found distributed over a wide area. He seems to have performed the Asvamedha. During the closing years of the reign of Kumara Gupta the empire was attacked by a tribe called the Pushyamitras. Skanda Gupta, the crown prince, beat back these invaders.

SKANDA GUPTA (455-467 A.D.)

He was the last great ruler of the imperial line of the Guptas. He assumed the title Vikramaditya. He took deep interest in the welfare of the people. His Governor Chakrapalita repaired the Sudarsana lake. He was a devotee of Goddess Lakshmi whose image appears in some of his coins. A tolerant monarch Skanda Gupta made endowments for Jain religion as well. During the close of his reign the Huns attacked the Gupta empire. Skanda Gupta passed away in 467 A.D.

GOVERNMENT AND SOCIETY IN THE GUPTA AGE

The accounts given by the Chinese traveler, Fa-hien and the evidence of the Gupta Inscriptions show that the Gupta empire was well-governed and highly prosperous. The Gupta government was a despotism. The king was assisted by ministers whose offices were hereditary. There was a highly organized civil and military service. Officials were paid fixed salaries, and the government was popular and efficient.

The empire was divided into provinces called Bhuktis and they were often presided over by the princes of royal blood. The provinces were divided into districts called Vishayas. The districts were divided into gramas under "gramikas". The village had its own council which looked after village administration and collection of revenue.

From Fa-hien's account it is learnt that crimes were rare. The general security of the kingdom is testified to by the fact that the Chinese pilgrim could travel safely throughout the kingdom. Heavy fines were imposed for offences. There was no secret service as in Mauryan India.

Social condition: The caste system had developed but it was not very rigid or oppressive. Inter-marriage between castes still continued. The ordinary family was monogamous, but in royal families polygamy prevailed. Widow remarriage was not permitted and their legal status became inferior. Fa-hien records that the people in general were temperate and charitable. Pataliputra was provided with an excellent free hospital endowed by the citizens where poor patients were freely fed.

Fa-hien throws light on the fortunes of Buddhism during this period. Some of the great Buddhist centres were in a state of decline. Kapilavastu was almost a wilderness with very few inhabitants. Sravasti and Gaya were also deserted. In spite of the decline of these old centres of Buddhism, the religion itself had not declined. There was strict discipline among the Buddhist monks. The monastery at Pataliputra was a meeting place of Buddhist priests and scholars from all parts of the country. Fa-hien also refers to the pagoda of Nalanda, though he does not give any indication of its importance as a seat of learning. Some Buddhist scholars like Vasubandhu enjoyed the patronage of the Guptas.

Economic condition : We find evident symptoms of economic prosperity. Magadha had some of the largest cities and towns and its people were rich and charitable. Pataliputra was a splendid and thickly populated city. There was extensive trade with countries of the West. Tamralipti was a great port. There was steady industrial progress. Various industries were fostered by guilds. Silk weaving was an important industry and there was a separate guild of silk weavers. The guilds not only encouraged industries but also received deposits. Money was lent on interest and thus banking flourished.

C. HARSHA VARDHANA 606-647

One of the important kingdoms that rose on the ruins of the Gupta empire was the kingdom of Thaneswar in the land of the ancient Kurus. It was founded by Pushyabhuti but it rose into prominence in the latter part of the 6th century A.D. under Prabhakara Vardhana (583-605 A.D.) On his death in 604 A.D. Prabhakara Vardhana was succeeded by his elder son Rajyavardhana. He had to deal with his chief enemy Sasanka, the ruler of Bengal who had defeated and killed his brother-in-law and imprisoned his sister Rajyasri. Though he was successful he was treacherously slain by Sasanka. Rajyavardhana's brother Harshavardhana was now called upon to take up the responsibility of the kingdom and avenge the wrong done to his family by the king of Bengal.

HARSHA (606-647)

Harsha was only a boy when he had to face these grave responsibilities. His first task was to rescue his sister Rajyasri who had escaped from Sasanka and fled to the Vindhyan forests to commit sati. Harsha rescued her when she was on the verge of burning herself. The Maukhari kingdom of Kanouj was annexed to Thaneswar.

CONQUESTS

After this he fought with Sasanka and subdued him. He followed the policy of aggression against his neighbours and extended his frontiers to the banks of the river Narmada. According to Hiuen Tsang, Harsha conquered the "Five Indies" which are said to be the Punjab, Kanouj, Gauda, Mithila and Orissa. According to Bana he reduced Valabhi in the West as well as Cutch, Saurashtra and Sind while the kings of Assam and Nepal sought his friendship and alliance. After having made himself master of Northern India, Harsha turned his attention to the Deccan. But when he attempted to cross over to the Deccan and attack the Western Chalukyan king, Pulakesin II, he was defeated. Thereafter, the southern frontier of his kingdom was the river Narmada. The last known campaign of Harsha took place in Ganjam in 643 A.D. Harsha's empire extended from Brahmaputra to Kathiawar and Cutch and from the Himalayas to the Narmada.

ADMINISTRATION

Harsha's fame in history does not rest on his military conquests alone. In peaceful administrative activities and in the support that he extended to Buddhism his record is comparable to that of Kanishka and Asoka. The great Chinese pilgrim, Hiuen Tsang, visited almost every part of his kingdom, and like his predecessor Fa-hien, he too wrote accounts of what he saw and heard in India. The Chinese pilgrim met the king and became his good friend. He had stated that the administration was honestly carried on, that the burden of taxes was not heavy, and that the punishment that was meted out to offenders was not so cruel as in the days of the Mauryas. The king made frequent tours of inspection to acquaint himself with the conditions of the people. His capital was Kanouj, a very large and populous city.

LITERATURE AND LEARNING

Harsha was a great patron of learning. His court poet Bana wrote his biography "Harshacharita". Bana was a master of prose and he wrote the Kadambari and the drama Parvatiparinaya. Among the other men of letters who flourished in Harsha's court may be mentioned Dharmakirti, the famous logician, Kumaradasa the author of the Janakiharana and Matanga Divakara, the literary figure. The emperor himself was a gifted writer. "Nagananda" and "Ratnavali" were written by him. The University of Nalanda was a famous seat of learning which attracted students from foreign countries. Sanskrit was the language of the educated class.

SERVICES TO BUDDHISM

Harsha was originally a Saivite, but later he became a Buddhist. After his conversion he became a patron of Mahayana Buddhism. He made large gifts to Buddhist monasteries and gave liberal charities to Buddhist monks and others. It was because of his influence that

Hiuen Tsang became a Mahayanist. Like Asoka, Harsha also prohibited animal food and slaughter and built many monasteries and Stupas. He convened a great religious conference at Kanouj which was attended by Hiuen Tsang. However, Harsha was tolerant towards all other faiths and he summoned an assembly at Prayag every fifth year in which he honoured all the Gods and administered charity to the followers of all other faiths. He also enshrined in a big monastery near Kanouj a tooth relic of the Buddha which he brought from Kashmir. Hiuen Tsang himself attended the 6th quinquennial gathering at Prayag. On Harsha's death in 647 A.D. disorder set in North India. He had not left behind him any able successor and numerous tribes began to war against one another. Most of these tribes belonged to the Rajput race.

RELIGION

Hindusim was the major religion in the empire. Vishnu, Siva and Durga were worshipped. Mahayana Buddhism was also flourishing side by side. It was however, fast losing its influence. Hiuen Tsang found several monasteries deserted and falling into decay. The Buddhist centres of Gandhara, Mathura, Gaya and Pataliputra were in a state of decline. There were also internal dissensions among the Buddhists. The pilgrim found about 18 sects of Mahayanists.

SOCIETY

The caste system had become well established. The Brahmins and the Kshatriyas who formed the upper castes led simple and frugal life. The Baisyas were traders and the sundras were agriculturists. Women occupied a high status in society. Though there was early marriage, widow marriage was not permitted. The custom of Sati was prevalent. The standard of education among women was high.

EDUCATION

The Harshan epoch was noted for the remarkable progress of learning and education. Harsha was himself a great patron of learning and he attracted to his court several scholars and men of letters. Every Buddhist monastery was a school of learning and some of the bigger ones were colleges or universities. The most famous institution of higher learning was the University of Nalanda. It was an educational centre of international fame which specialized in post-graduate studies and attracted students from China, Japan, Tibet, Korea, Mongolia and other foreign countries. It had several colleges engaged in teaching different subjects, such as architecture, medicine, agriculture, animal husbandry, arts etc. Admissions to Nalanda were limited to those who had already acquired a high standard of education. Tuition in the University was free and available to all. Further boarding, lodging, clothing etc., were also free. According to Hiuen Tsang there were ten thousand students at Nalanda and discipline among them was strict. In addition to Nalanda, there were also important universities at Taxila, Vikramsila, Ujjain and Benares etc.

D. THE RAJPUTS

After Harsha's death in 647 A.D. confusion once again reigned supreme and a large number of small states rose up on the grave of his empire. From this time onward till the Muhammadan invasion (i.e., 647 to 1192 A.D.) the national unity of the country was completely lost and this whole period was, "a wearisome chronicle of innumerable states which were continually being formed, dissolved and formed again". Most of these states were under the rule of people who are generally called "Rajputs" by the historians. It is because of this fact that the period from the death of Harsha to the Muslim occupation of India (i.e., 647 to 1192 A.D.) is usually called "the Rajput Period in the history of India."

Origin of the Rajputs — Who were these Rajputs. In this connection different historians hold quite divergent views and bring forward their different theories. The term Rajputs, as applied to a social group, has no concern with race, meaning, descent or relationship by blood. It merely denotes a tribe, clan sect or caste of war-like habits, the members of which claimed aristocratic rank and were treated by the Brahmans as representing the Kshatriyas of the old books. The huge group of Rajput clan-castes includes people of the most diverse descent. Many of the clans are descended from the foreigners who entered India during the 5th and 6th centuries, while many others are descended from indigenous tribes now represented. The above theory put forward by Dr. V. A. Smith appears to be more plausible and is now generally accepted by most of the scholars.

Principal Rajput Kingdoms — At the time of Muslim invasions the whole of Northern India was divided into a large number of Rajput Kingdoms, the chief among them were the following:

1. **Delhi** — At the time of Muslim invasion of India, Delhi was under the domination of the Chauhan clan of the Rajputs. Formerly this state was under the rule of the Tomer rulers, but in about 1163 A.D. the Chauhan ruler Vighraha raya conquered it from the Tomer chief Anangpal II. Under Vighraha-raya's nephew and successor, i.e., Prithvi Raj Chauhan, this state of Delhi made a rapid progress. However, in 1192 A.D. this state was conquered by Muhammad Ghori when he defeated Prithvi Raj Chauhan, in the battle of Tarain.
2. **Ajmer** — Ajmer was under the domination of the famous Chauhan dynasty of the Rajputs. The most famous ruler of this dynasty was Prithvi Raj Chauhan, who greatly extended the boundaries of his small kingdom by his conquests. From the powerful Chandellas he conquered the territory of Budelkhand (or Mahoba) and annexed it to his empire. Samyukta, the daughter of his rival Jaichand, the ruler of Kanauj, began to love him. In

1192 A.D. when Muhammad Ghori invaded India Prithvi Raj gave him a crushing defeat at the battle of Tarain and forced him to take to his heels. Next year another battle was fought on the same battle field but this time the Rajput army was completely routed and its leader Prithvi Raj was captured and murdered in cold blood.

3. **Kanauj** – In the beginning of the 9th century A.D. Kanauj came under the domination of the Pratiharas. The most important ruler of this dynasty was Mihir Bhoja (840-90 A.D.) under whose able administration Kanauj became the premier city of India. Several Arab travelers who visited India during his reign remarked “There is no city in India more safe from the robbers.” This dynasty of the Pratiharas received a great setback when Mahmud Ghazni attacked their empire and conquered Kanauj in 1018-19 A.D.
4. **Malwa**-Malwa was under the rule of the Parmara dynasty of the Rajputs. Its capital was Dhara and the important ruler of this dynasty was Munja (974-95 A.D.) who was a great patron of learning and was himself a poet of the highest order. But the most famous ruler of this dynasty was Bhoja (1018-60), who is up to this time remembered as the famous Raja Bhoja of Dhara.
5. **Bundelkhand** – The Chendella dynasty of the Rajputs ruled over Bundelkhand, which was situated between the Jamuna and the Narbada. Its capital was Mahoba, while Kalinjar was its important fort. Dhanga or Ganda (950-998 A.D.) and Kirtivarman were two great rulers of this dynasty.
6. **Mewar**-Mewar was under the domination of the Sisodia dynasty, which continued to rule over this territory up to 1647 A.D. Its capital was Chittor. The founder of this dynasty was Bapa Rawa. However, under Rana Kumbha and his grandson Rana Sanga, Mewar made a great progress.
7. **Chedi**-The state of Chedi was situated between Narbada and Godavari rivers, and was ruled by the Kalachuri dynasty. The capital of this state was Tripuri, near modern Jubbulpore. Like the Chandellas, the Kalachuris were formerly subordinate to the Pratiharas but about the middle of the 10th century A.D. they asserted their independence. Laxmi Karan was an important ruler of this dynasty.
8. **Bihar and Bengal** – At the time of Muhammedan invasion of India, Bihar was ruled by the Pala dynasty, while Bengal was under the rule of Senas. Earlier, both Bihar and Bengal were under the domination of the Pala dynasty but in the beginning of the

12th century (in about 1119 A.D.) the Senas under their ruler Vijayasena declared themselves independent in Bengal. The Pala rulers were Buddhist in their faith while the Sena kings were orthodox Hindus. Towards the end of the 12th century A.D. (1199 A.D.) one of the generals of Muhammad Ghori, Muhammad Bin Bakhtiyar Khilji invaded Bengal and Bihar and annexed them to the Muslim empire.

Why did the Rajputs Fail? Now a question arises as to why the Rajputs failed in establishing a permanent empire in India. The main causes responsible for their failure in establishing a permanent empire may be as follows:

1. Feudal System as a Cause of Disruption
2. Lack of Unity and Existence of numerous States.
3. Mutual Jealousies and Quarrels.
4. Lack of far sightedness and political insight.
5. Absence of any national leader.
6. Love of Tribal Independence and No Ideal of Nationalism.
7. Evil Effects of the Caste-System.
8. Kshatriya, the only Class of Soldiers.
9. Luxurious Life of the Rajput Chiefs.
10. Natural Difficulties; Barren Land; Hot Climate etc.,

Model Questions

Bring out the importance of the Kushan period.

- a) Who were the Kushanas? Describe the extension of the empire of Kanishka.
- b) Discuss the conquests and other achievements of the reign of Kanishka. Evaluate the significance of the rule of Kanishka.
- c) Kanishka was as great to Buddhist as Asoka.
- d) Indicate the main stages in the growth of the Gupta Empire
- e) Give an account of the reign of Chandragupta II
- f) Trace the career and achievements of Harsha Vardhana
- g) How did Harsha Vardhana become a Buddhist
- h) Give a brief account of the principal Rajput Kingdoms of India during the period from 647 A.D. to the end of the 12th century A.D.

LESSON 9

ANCIENT TAMILAKAM

A. AGE OF THE SANGAM

South India had in many respects a history and culture distinct from those of the north. There are references to South India in the Ramayana and Megasthenes had heard of the wealth and power of the Pandyan kingdom. The inscriptions of Asoka also refer to the regions in the south. Patanjali who lived in the second century B.C. knew places like Kanchi.

SANGAM WORKS

The first five centuries of the Christian era are usually referred to as the Sangam in South Indian history. According to tradition a great academy called Sangam flourished at Madurai and it was the function of this academy to reward and preserve the best literary works in Tamil. There are many works classified under Sangam literature. The most important of them are the Kural, the Patittupattu, the Purananuru, the Ahananuru, the Nattinai, the Tolkappiam and the Kuruntokai. The Silappadhikaram and the Manimekhalai which are the works of a later age also give us glimpses into the early history of South India. The information given by the Tamil works is supplemented by the references in the works of classical writers, particularly, Pliny, Ptolemy and the author of the Periplus.

EARLY POLITICAL HISTORY

The Tamil works throw some light on the early political history of South India. The period up to the third century A.D. saw the rise of the supremacy of the early Cholas, the Cheras and the Pandyas. The most notable chola king of the period was Karikala Chola. He defeated his Chera and Pandya contemporaries in the battle of Vennil. His capital was Uraiyur, a suburb of Tiruchirappalli. Kaveripattanam or Puhar was the sea port of his kingdom. Karikala's death was followed by the destruction of the city and sea port of Puhar and a disputed succession to the Chola throne.

With Karikala's death the supremacy among the South Indian States passed on to the Cheras. We know little about the early history of the Cheras. The Patirrupattu and Purananuru give us the names of several Chera rulers of this period. The first Chera monarch was Udayan Cheralatan who is identified with the Chera ruler defeated by Karikala in the battle of Vennil. His successor Nedum Cheralatan waged a successful war against the Chodambas of Bhanavasi and also won a victory over the Yavanas. According to tradition

preserved in the Silappadhikaram the greatest of the early Cheras was Senguttuvan. He was a great warrior and is credited with having conquered vast regions from the Kanyakumari in the south to the Himalayas in the north. He also won naval victories. Senguttuvan was also a great patron of arts and letters. He did much to foster trade and commerce. Foreign ships called at the Chera ports and carried on brisk business during his reign. It may be noted that there is a view that Senguttuvan is a legendary name and that the actual Chera ruler to whom his achievements may be ascribed is Kadalottiya Vel Kelu Kuttuvan who is praised in the Patirrupattu by Paranar, one of the greatest poets of the sangam age.

The capital of the early Cheras was Vanchimutur. Ptolemy speaks of Karoura as the capital of the early Chera empire. Tamil literature and inscriptions refer to it alternatively as Karuvur and Vanchi. Some scholars have sought to locate Vanchi of Karuoura at Karur on the banks of the Amaravati in Tiruchirpalli district while others have located it at Tiruvanchikulam in modern Cranganore. There is also a view that Karoura or Karur might be Karupadanna between Cranganore and Irinjalakuda. In addition to the Chera royal family and Vanchi, two other branches of the Chera imperial line are also said to have ruled from Mantal and Tondi respectively.

The greatest Pandya ruler of the Sangam Age was Nedunjeliyan. He won a decisive victory over a confederacy of the Chera, Chola and five other chieftains at Talaiyalankanam. He is therefore known in Tamil literature as Talaiyalankanathu Pandyan. He was also a generous patron of literature and did much to encourage the Sangam at Madurai. Madurai was the capital and Korkai the chief sea port of the Pandyan kingdom during this period.

POLITY

The principles of administration followed by the South Indian States were liberal and enlightened. There was a well-organized monarchy in each State. It was hereditary in character. The royal court was marked by great splendour and the king lived in pomp. The land tax was the main source of government income and it was paid either in kind or in cash. Customs, tolls and distributes also added to the State revenue. The king was usually helped in his work by a number of officials. There was a Sabha to advise the king in matters of administration. Village affairs were looked after by local assemblies of villagers.

SOCIAL LIFE

Early Tamil literature gives us a clear picture of South Indian society in the early Sangam Age. Caste and communal barriers were not rigid. There was a large measure of social freedom and equality. The Panas, the Kuravas, the Parayas and other toiling classes occupied a high status. They enjoyed the right to full education. Some of the greatest poets of

the Sangam Age like Kapilar and Paranar were Panas. The protection of the Panas was considered to be one of the duties of the kings and the Panas and others had free access to the courts of kings and princes. Though the staple food of the people was rice. The evils of untouchability and unapproachability were unknown. Women enjoyed a high position in the early Sangam society. A high standard of education prevailed among them and the Age produced many a great poetess from among the ranks of the Panas, Vetas etc. The Purananuru alone mentions more than 15 poetesses. Auvaiyar who lived about 500 A.D. was the greatest poetess of the Age. Child marriage and seclusion of women were unknown in the early Sangam Age. Widow marriage was allowed. Marriage was by mutual consent and women had freedom to choose their husbands. Mixed dances in which men and women took part were common. Weaving was the most important of the occupations followed by women. They also engaged themselves in the sale of fish such other produces of the land. They were dressed in the best of clothes and wore pearl ornaments and gold necklaces. Women used not only cotton fabrics but also silk and woolen clothes.

As for their religion, the people followed Dravidian practices of worship. However, they had no objection to worshipping in Jain or Buddhist temples and performing Vedic sacrifices at the same time. Worship of departed heroes was a common practice. The most favourite deity was the war Goddess Korravai (Durga) which was worshipped with elaborate sacrifices. While the majority of the population themselves followed Dravidian practices, a small percentage of the people also followed Hinduism, Jainism and Buddhism.

By the beginning of the 5th century A.D. the Aryans spread over large parts of South India and began to exercise a great influence in society, especially among the upper classes. As a result the caste system took deep root in the soil in the later Sangam Age. The position of the Panas, the Vetas, the Kuravas etc., became miserable and they came to be treated as low castes and subjected to social disabilities. The Sudras were prohibited from undergoing any kind of education. Women also lost their old status. The number of literates among them steadily declined. Child marriage came into vogue. Seclusion of women and ban on widow marriage also came in the wake of these social changes.

ECONOMIC CONDITION

Agriculture was the chief occupation of the people in the Sangam Age. The land was fertile and there was plentiful supply of grain, meat and fish. Agricultural operations like harvesting and drying are vividly described in Sangam works. There was also great industrial activity in the kingdom. Textile manufacture was highly developed and there were different varieties of clothes. Spinning and weaving of silk attained a high level of excellence. There was also a wide network of roads connecting important towns and villages.

ROMAN TRADE

Trade, both inland and foreign, was carried on during the Sangam Age. There were a number of important sea ports. The classical writers like Pliny, Ptolemy and the author of the *Periplus* give detailed descriptions of the ports. The chief ports mentioned in their works are Tyndis (Kadalundi or Ponnani), Muziris (Cranganore), Nelcynda (Kottayam), Bacara (Porakad), Comari (Cape Comorin), Nicama (Nagapatam), Camara (Kaveripattanam), Masalia (Masulipatam) etc. Of these the most important was perhaps Muziris. It was a great emporium of trade. The Phoenicians, the Egyptians, the Greeks and the Romans each in turn carried on brisk trade with Kerala through the port of Muziris. However, till the coming of the Romans, trade with South India was not carried on by the direct route across the open sea. It was with the discovery by Hippalus about 45 A.D. of the existing monsoon winds blowing regularly across the Indian Ocean that foreign ships came direct to Muziris and a new era in the commercial relations of the West with South India began. Thereafter Muziris became a busy port crowded with ships of all kinds and extensive bazaars adjoining it. It became the gate of India and the foremost port of foreign trade. It has even been suggested that there was a temple of Augustus at Muziris and that a force of about 800-1200 Roman soldiers was maintained in the town for the protection of Roman commerce.

The classical writers give a detailed list of the articles of export and import involved in the trade between South India and Rome. The exports from India included animals and animal products, like lions, leopards, monkeys, tigers, peacocks, hides and skins, ghee, musk, conch shells, pearls, ivory etc., agricultural products like pepper, ginger, cardamom, cinnamon, indigo, muslins, raw cotton, teak, rosewood etc., and mineral products like diamond, ruby, various kinds of precious stones etc. Pliny writing in 70 A.D. expressed regret that India obtained large quantities of gold from the Roman empire in return for the many costly luxuries which she sold to Rome. Large numbers of Roman coins have been unearthed from different parts of South India and they testify to the prosperous trade carried on with the Roman empire in the early centuries of the Christian era.

THE PALLAVAS

ORIGIN OF THE PALLAVAS

The Pallavas of Kanchi were one of the most important powers that ruled in South India. There are differences of opinion among scholars regarding their origin. Some scholars have been misled by the identity of the terms Pahlava and Pallaqva and have expressed the view that the Pallavas of South India were the Pahlavas or Parthians who invaded North India and inter migrated to the Kanchi region in the South. There is also a theory connecting them with the Vatatakas while another ascribes to them a Chola-Ceylonese origin. According to another version they were originally officers and governors of the south-eastern

portion of the Satavahana empire who later won an independent status and founded a kingdom of their own. Though the last word on the question of Pallava origin has not yet been said, the theories of foreign origin have not been generally accepted. It seems however clear that the Pallavas of Kanchi rose on the ruins of the Andhra empire.

The Pallava dynasties ruled at Kanchi. The most glorious period in the history of the Pallavas of Kanchi began with the establishment of the third dynasty in 575 A.D. by Simhavishnu, who was a great conqueror. He seems to have defeated the Cholas, the Pandyas and the Kalabhras and started the Pallavas on their career of conquests and expansion.

MAHENDRAVARMAN I

His son and successor Mahendravarman I (600-630 A.D) ruled over an extensive territory. His reign saw the beginning of the rivalry with the Chalukyas in the North and with the Pandyas in the South. It was during his reign that the Chalukya ruler, Pulakesin II, invaded the Northern dominion of the Pallavas and took Vengi for them. Mahendravarman is famous as a patron of art and literature. He built many rock-cut temples. He is regarded as the author of the *Mattavilasa Prahasana* which describes vividly the contemporary religious life in South India. A Jain at first, he was converted to Saivism by Saint Appar. After his conversion, he played a leading part in the Hindu revivalist movement in South India.

NARASIMHAVARMAN

His successor, Narasimharvarman (630-668 A.D.), was the greatest ruler of the dynasty. He continued the policy of expansion. He avenged the defeat sustained by his father Mahendravarman, by declaring war on the Western Chalukyan king, Pulakesin II. He entered the Chalukya territory, defeated Pulakesin II and captured his capital vatapi. Manavarma, the king of Ceylon, who was driven out of his throne, sought the help of Narasimhavarman. The latter sent a naval expedition to Ceylon and restored Manavarma to his throne. This shows that the Pallavas had also developed a good navy. Narasimhavarman founded the sea-port of Mahabalipuram which developed into a great centre of trade. During his reign, Hiuen Tsang visited Kanchi and he was very impressed with the achievements of the Pallava ruler. Narasimhavarman continued his father's work of building cave temples and shrines. Mahabalipuram became a great centre of art and architecture. Narasimhavarman also patronized Hindu religion and literature. This ruler is also known by the name Mahamalla.

The next ruler, mahendravarman II, had a short and uneventful reign. His successor, Parameswaravarman (670-680), was involved in war with the Chalukyas. The next ruler, Rajasimha (680-720) built the shore temple of Mahabalipuram and the Kailasanatha temple at Kanchi. The later Pallava rulers like Nativarman II (739-795), Dantivarman III (845-960) and Nripatungavarman (860-875) were engaged in a series of wars with the neighbouring powers and these wars weakened the Pallava power. Aparajita (875-88) the last of the Pallavas was beaten by the Chola king aditya Chola and with this the Pallava dynasty disappeared.

THE LEGACY OF THE PALLAVAS - GOVERNMENT

The Pallavas of Kanchi have made their valuable contributions to South Indian polity and culture. There was a well-organized system of administration in the Pallava kingdom. The Pallavan inscriptions mention the names of a number of officers. There was an elaborate secretariat to assist the king in his administration. The whole dominion was divided into Mandalas, Valanadus and Nadus. The village was the last unit of administration and village affairs were managed by village assemblies. The town also had their own assemblies.

LEARNING AND LITERATURE

The Pallavas were great patrons of learning. Kanchi was a great centre of Sanskrit learning and studies. There were a large number of educational institutions at Kanchi. Mayurasarman, the founder of the Kadamba dynasty, completed his vedic studies at Kanchi. Dharmapala who presided over the Nalanda university belonged to Kanchi. Appar, Sambandar, Sundar and Manikavasagar-the Saivite saints lived in the Pallavan Age and enriched Tamil literature by the Saivite works-Tevaram and Nalayiraprabandham. These Saivite saints or Nayanmars along with the Vaishnavite Alvars hastened the decline of Buddhism. Bharavi and Dandin lived in the Pallava Age, and composed their famous works. Mahendravarman I himself was a great scholar and he wrote some valuable works. The series of dramas ascribed to Bhasa also seem to have belonged to this period.

ART AND ARCHITECTURE

The Pallava period was a great age of art and architecture. Temple-building received a great impetus. This Pallavas excavated temples out of solid rock. Sculpture reached a high level of perfection. The Pallavan temples were adorned with splendid sculptures. The numerous temples at Kanchi, the shore temple and monolithic Rathas at Mahabalipuram and the works of sculpture at Kudumiyamalai and sittannavasal speak out the glory of the Pallavas even today. The Pallava temples are also distinguished by their lofty towers or 'gopurams'. It may be mentioned that four separate Pallavan architectural styles are

distinguished, named after (a) Mahendravarman I, (2) Mahamalla, (3) Rajasimha and Nandivarman II, and (4) Aparajita. Each of these styles has its special features. The cave paintings of Sittannavasal which include illustrations of dancing show that fine arts like music and painting were also patronized under the Pallavas.

RELIGION

The Pallava period also saw the decline of Buddhism and Jainism on the one hand and the triumph of Hinduism on the other. The great Hindu Reformation was patronized by the Pallava rulers most of whom were ardent Hindus devoted either to Vishnu or Siva. Hence the Pallava period was a period of religious revival. This religious revival was also due to the work of the Saivite Nayanmars and the Vaishnavite saints called Alwars. The Jain and Buddhist teachers of earlier days had lost ground. Hiuen Tsang who visited Kanchi in the time of Narasimhavarman refers to the declining influence of the two religions.

Model Questions

Essay type

1. Describe briefly the political history of the Sangam Age.
2. Bring out the main features of South Indian Civilization during the Sangam Age.

Short answer type

1. Give a brief account of the megalithic culture of South India.
2. What do you understand the term Samgam Age? Point out the names of the major Samgam works.
3. Give a brief account of the reign of Karikala Chola/
4. Point out the Significance of the reign of Senkutuvan Chera in the history of South India.
5. Give an account of the foreign trade of South India during the Sangam Age.
6. What do you know about the social structure of the Sangam Age.
7. What do you know about the religious life of the people of South India.
8. Examine the Socio-economic pattern of the Sangam Tamils.
9. Give an account of the Origin of the Pallavas.
10. Give a brief account of Mahendra Varma I or Narasimha Varma Pallva.
11. Trace briefly the rise of the Pallavas and mention their contribution to South Indian Culture.

Write a short notes on :

1. Sangam literature.
2. Kaveri Pattinam,
3. Puhar,
4. Silappathikaram.

LESSON 10

ANCIENT DECCAN

A. THE SATAVAHANAS

The Andhras (Satavahanas) were historically the earliest dynasty that rose to power in the Deccan. We find references to the Andhras in the Brahmanas, the Epics, the Arthashastra, the Edicts of Asoka, and in a series of foreign works. The Andhras have made their valuable contributions to the civilization and culture of the Deccan. The fact that they were a strong imperial power has been proved by the writings of Pliny and Megasthenes. The Andhra country was one of the provinces of Asoka's empire. On the death of Asoka, the Andhras won their independence. Simukha (235-212 B.C.) was the founder of Andhran independence. He established the Satavahana dynasty with its capital at Srikakulam.

Under Krishna the consolidation and expansion of the Andhra kingdom began. The next important ruler was Sri Satakarni. He conquered Berar, Malwa and Mahrarashtra. He is said to have performed two horse sacrifices in commemoration of his victories. Paithan on the Godavari was his capital. The Andhras also warred with the Sungas and gradually they became an imperial power. Kuntala Satakarni, the thirteenth ruler of the Satavahana line, is mentioned in the Kama Sutra of Vatsyayana. Under him the Andhras seem to have invaded Magadha and destroyed the Kanva dynasty. The next important ruler was Hala. He was the seventeenth king of the Satavahana line and he is identified as the author of the 'Saptasataka', a Prakrit work containing 700 stanzas. According to the Prakrit work Leelavali, Hala made conquests near the mouth of the Godavari.

One of the most important facts of Andhra history is the conflict between the Andhras and the Sakas. In 106 A.D. Gautamiputra Satakarni ascended the throne. He was the greatest of the Andhra kings and was the twenty-third in the line. His reign saw the climax of Andhra power. He waged a war against the Saka ruler Nahapana and conquered parts of Western and Central India. He is recorded to have reigned for 24 years and so must have died in 130 A.D. His successor Vasishtiputra Sri Pulamayi was defeated by the Saka ruler Rudradaman the Great and was forced to give back the regions conquered from the Sakas. But his coins show that he conquered the coastal area of the Andhra country between the Godavari and the Krishna and ruled over a big empire.

The last great Andhra ruler was Yagnasri. He seems to have conquered Western India from the Western Satraps. Yagnasri's successors were weak and incompetent, and under them the Andhra power steadily declined. The dynasty seems to have ended about 225 A.D. Nothing is known about the causes that led to the fall of a power that was strong for nearly five centuries.

CONDITIONS IN THE ANDHRA EMPIRE

The Andhra rule was progressive and benevolent, The Andhra inscriptions reveal a well-ordered administration with a number of officers. The Andhra kingdom was divided into three provinces, each under a hereditary chief, who had vast powers. Most of the empire was divided into districts called ahara under Amatyas who were not hereditary officers. Below the Ahara was the Grama under the headman called Gramika. The towns had municipal corporations called Nigama Śabhas.

Foreign trade flourished and there was brisk trade even with the Roman empire. They had the ship as the emblem on their coins. Strabo and Pliny testify to the great increase in trade with Rome during the days of the Satavahanas. The Periplus mentions Paithon and the sea-ports of Kalyan, Sopara and Barygaza. Ptolemy knew the names of the Andhra kings of his time.

There were numerous craft guilds in the empire and as in medieval Europe, they decided their affairs in an assembly in which each member had a vote. The guilds also acted as banking institutions and received deposits. Gold coins called Suvarnas were in use. Silver and copper coins were also in circulation.

There was great religious activity in the Andhra kingdom. Hinduism and Buddhism flourished side by side. Most of the Andhra kings followed Brahmanism. There was no hostility between the various religions. Nasik was an important centre of Buddhism. Another important Buddhist centre was Amaravati.

Literature also made progress. Early literature was mainly in Prakrit like Hala's Saptasataka. Sanskrit was, however, the language of scholarship. There was also great development in art. Specimens of early Andhra art are seen in the Nasik caves. Nagarjunakond and Amaravati developed into great centres of Buddhist art and architecture.

KHARAVELA OF KALINGA (176-163 B.C.)

Kharavela of the Cheta dynasty ruled over Kalinga in the 2nd century B.C. The Hathigumpha inscription found at Udayagiri near Cuttack narrates the events of the first 13 or 14 years of his reign. The inscription is in Prakrit and is written in the Brahmi script. The record describes the conquests and other achievements of Kharavela since he became king in his 24th year. The king improved his capital and gave entertainments of various kinds to the citizens. He threatened the Mushikas, conquered the Rashtrikas of Maharashtra and the Bhojakas of Berar, sacked Gorathagiri (Gaya district) and attacked Rajagriha. He Defeated Demetrius, the Indo-bactrian ruler and carried out a successful raid of Northern India. He obtained a rich booty from Anga and Magadha whose rulers he humbled and got several

costly presents from the Pandyan king. He also performed the Rajasuya, granted remissions of taxes to his subjects and conferred several privileges on rural and urban corporations. Kharavela was a devout Jain and he made donations to Jain monks and codified the Jain canon. The Hathigumpha inscription calls him the king of Peace, the King of Prosperity, the king of Dharma etc. In spite of his patronage of Jainism he was a tolerant ruler who respected every sect in his kingdom. In short Kharavela of Kalinga was an accomplished ruler of ancient India who distinguished himself both in war and peace.

B. THE CHALUKYAS

In the 6th century A.D. the Chalukyas appeared as a dominant power in the Deccan. The Chalukyas came from North India under the leadership of a military adventurer named Jayasimha, and established their supremacy in the Deccan. Jayasimha conquered Maharashtra from the Rashtrakutas and laid the foundation of the Chalukya kingdom in the Deccan. The dynasty founded by Jayasimha is known as the

Western chalukyas: Pulakesin I, a great Western Chalukyan leader, established himself at Vatapi and made it his capital. During the next two reigns the Western Chalukya territory extended both in the East and in the west.

The Chalukyas became a truly imperial power under Pulakesin II (608-642), son of Kirtivarman and a contemporary of Harshavardhana. Pulakesin II was the greatest of the Chalukya rulers. Pulakesin defeated the Rashtrakutas, a neighbouring power, and made them his vassals. The rulers of Konkan, South Gujarat and Malwa accepted his supremacy.

Pulakesin's conquests were not confined to the Deccan. He followed the path of southward expansion. He captured Vengi from the Pallavas and made it a separate province under a viceroy. Pulakesin II defeated the famous Pallava king Mahendravarman. The greatest exploit of Pulakesin was his triumph over Harsha in the battle of the Narmada. The Persian king is said to have sent an embassy to his court in 625 A.D. Hiuen Tsang, the Chinese pilgrim, who visited his dominion records his high opinion of Pulakesin and his achievements. However, Pulakesin's victorious career ended in defeat. In 624 A.D. the Pallava king, Narasimhavarman, captured Vatapi and destroyed the Western Chalukya power. Pulakesin II himself was killed. The last Chalukya king, Kirtivarman II, was overthrown by Dantidurga, the Rashtrakuta chief. The period of the Western Chalukya supremacy (543-753) thus came to an end. The Chalukyas were to become the dominant power in the Deccan again in the 10th century A.D. Tailapa, a vassal of the Rashtrakutas overthrew the Rashtrakuta king in 973 and regained most of his ancestral territory. He reestablished the Chalukya power with its capital at Kalyani. Tailapa was a brilliant warrior. He defeated and killed Munja, the king of Malwa.

Tailapa's successors were defeated by the Cholas. The bitter war with the Cholas was carried on in the next few reigns. Someswara I defeated and killed the Chola ruler Rajadhiraja I in the battle of Koppam; but he was himself decisively defeated by the Cholas at Kudalsangam. He also beautified his capital kalyani. According to poet Bilhana, Someswara committed suicide by drowning himself in the Thungabhadra.

In 1076 Vikramaditya VI, the greatest of the later Chalukya rulers, ascended the throne. He ruled for over half a century (1076-1127). Vikramaditya VI was a great conqueror. He conquered vengi from Kulottunga Chola. His empire extended from the Narmada in the North to the Tungabhadra in the South. In his court lived the poet Bilhana who wrote the Vikramankadeva Charita praising his master. His court also contained other great writers like Vijnaneswara, the author of the Mitakshara, the great work on Hindu law. Vikramaditya was great patron of art, religion and literature. Many temples were built and schools flourished at religious centres.

CONTRIBUTION OF THE CHALUKYAS

Most of the Chalukyan rulers were devout Hindus and the Hindu religion made great progress. Jainism was also patronized by some rulers. The age of Chalukya supremacy also saw the remarkable progress of painting, sculpture and architecture. Some of the famous cave paintings of Ajanta and Ellora have been assigned to this period. Nasik is the home of some of the best Buddhist cave sculptures. The sculptures of the Narasimha and vamana avatars at Vatapi are equally attractive. Many temples with wonderful sculptures were built at Aihole, Vatapi and other places. The Virupaksha temple with sculptures illustrating scenes from the Ramayana deserves special mention. The period also saw the progress of literature and learning. Ravikirit, the Jain poet, was a contemporary of Pulakesin II while Bilhana and Vijnaneswara lived in the time of Vikramaditya VI.

C. THE RASHTRAKUTAS (753-973)

In the latter half of the 8th century, supremacy in the Deccan passed from the Chalukyas to the Rashtrakutas. The Rashtrakutas are generally regarded as indigenous Rajputs, their original home being Lattaluru (Latur) where the local dialect is vas kannada. It was in 753 A.D. that they became an independent ruling power in the Deccan. Dantidurga was the founder of the dynasty. He established the dominion by overthrowing the Western Chalukyan king Kiritivarman II, and annexing the northern part of the Maharashtra. He also seems to have led an expedition against Malwa. Dantidurga was a devout Hindu and he did much for the religion.

Dantidurga was succeeded by Krishna (750-770) who firmly established Rashtrakuta supremacy. He completed the conquest of the Western Chalukyas and defeated the Eastern Chalukyas of Vengi. Krishna I was an ardent patron of Saivism, and he built the famous Kailasa temple of Ellora.

His son Dhruva (780-794) was a warlike prince. He attacked the Pallavas and inflicted defeat on the Gangas in the east. Dhruva also began a policy of aggression against North India. He defeated Vatsaraja Gurjara and Dharmapala of Bengal and increased the imperial prestige of his dynasty.

Under Govinda III (794-814) the Rashtrakutas attained an imperial status. He defeated the Pallavas and the Eastern Chalukyas. He also invaded north India and defeated Nagabhata II, the Rajput king and Dharmapala of Bengal. As a general and statesman Govinda III enjoyed a unique position in his days both in the north and in the South. The king of Ceylon is said to have sent his own statue to Govinda III as a token of his submission.

His son Amoghavarsha (814-880) was the greatest of the Rashtrakutas. He defeated Vijayaditya III of Vengi and entered into an agreement with the Gujarat branch of the Rashtrakutas as well as with the Western Gangas with whom his relations had not been very friendly. He attained fame not by military victories but by his services to religion and literature. He was a great patron of Jainism and Kannada literature. Amoghavarsha himself composed a kannada work on poetics-kavirajamarga. He is also said to be the author of the Sanskrit work "Ratnamalika". It was also during his reign that the 'Tamil classic "Chudamani Nikhandu" was produced. The Arab merchant Sulaiman visited the Rashtrakuta dominion, and he has described Amoghavarsha as one of the four great kings of the contemporary worlds, the others being the rulers of Baghdad, Constantinople and China.

The successors of Amoghavarsha were weak and under them the Rashtrakuta kingdom began to break up. Karkis II the last of the Rashtrakutas, was overthrown in 973, A.D. by Tailapa and Chalukyan power was re-established.

CONTRIBUTION OF THE RASHTRAKUTAS

The Rashtrakutas have made contributions to religions learning, literature and art. The Rashtrakuta period was the Golden Age of Jainism in the Deccan. At the same time Saivism and Vaishnavism also Ellora were built by the Rashtrakuta kings. The Rashtrakutas patronized Sanskrit literature and also kannada literature. The kannada poets ponna and pampa lived during this period. In the field of architecture and art, the Kailasa temple of Ellora stands forth as a wonderful work of this period. Some ascribe the famous Elephants caves also to the Rashtrakutas.

D. KALINGAS (THE CHEDI DYNASTY)

Kharvela was one of the most illustrious ruler of Kalinga. Kalinga roughly comprised the present Puri and Ganjam districts and parts of the Cuttack districts of Orissa with the adjoining region in the north and the north-west. Emperor Asoka conquered and included Kalinga in the Mauryan empire after a tough battle. It proves that Kalinga was a powerful kingdom at that time though it was forced to submit before Asoka. After the fall of the Mauryas, Kalinga again became independent and also grew up as a powerful kingdom. But the history of Kalinga after the Mauryan conquest is not known much. We do not know when it threw off the yoke of Magadha. Probably, the new dynasty known as the Chedi dynasty established its empire here in the first century B.C. The information about this dynasty is derived mainly from a damaged inscription on the overhanging brow of the Hathigumpha cave in the Udaygiri hill near Bhuvaneswar in Orissa. The inscription is in Prakrit script and gives us the details of first thirteen years of the rule of king Kharvela of Kalinga.

Kharvela has been described as a descendent of the ancient Chedi monarch Vasu. Members of this family claimed themselves as belonging to the Maha – Meghavahana. Maha-Meghavahana therefore, seems to have been the founder of the Chedi royal house of Kalinga. Kharvela, was the third ruler of this dynasty who ascended the throne of Kalinga near about 24 B.C. at the age of twenty-four. He proved himself a conqueror and a remarkable ruler. He assumed the title of Kalingadhipati or Kalinga-Chakravartin. He was a devout Jain and was even called Bhikshuraja, i.e., the monk-king. But he was not a bigot and honoured all religious sects.

Immediately after his accession to the throne, Kharvela started his wars of conquests. He extended his kingdom both towards the North and the South. In the twelfth year of his regime he attacked the Pandya kingdom of the far South and came back with large booty. In the North, he penetrated as far as Magadha and Anga. He defeated the then ruler of Magadha, attacked their city of Rajgriha, conquered Anga, threatened other rulers of the North and caused so much terror in the heart of a Yavana king, probably, the Greek ruler Demetrius that he fled to Mathura. He brought back to Kalinga those Jaina images which were taken by a Nanda ruler of Magadha. Thus, Kharvela proved himself a great conqueror.

Kharvela was a good administrator as well and enhanced the welfare of his subjects. He himself had received good education in various arts and sciences including music, mathematics, law and finance, and arranged for it all amongst his subjects. He was also a great builder. He decorated his capital city with gardens, gates and magnificent palaces and spent large amounts on irrigation and other works of public welfare. He excavated a number of caves to serve as dwellings for Jaina monks in Jahandagiri hills and probably built a

monastery in the neighbourhood. Very little is known about the later period of Kharvela and the history of Kalinga after his death. Probably, his successors continued to rule over Kalinga and the adjoining parts of Andhra Pradesh for some time. But certainly the kingdom of Kalinga was parceled out into small principalities and finally eliminated by its powerful neighbours. The one novelty of Chedi dynasty of Kalinga had been that it helped in spreading Indian culture in foreign lands in South-East Asia during the period of its power.

Model Questions

Essay Type

1. Outline the history of the Satavahanas.
2. Who were the Satavahanas? Mention their achievements in the political and cultural spheres ancient India.
3. What was the social and economic condition of the people under the Satavahanas.
4. Give an account of the rise of the Chalukyas of Badami mentioning the role of Pulikesin II Explain their contributions to the cultural heritage of the Deccan.
5. Give an account of the rise and importance of the Rastrakutas?
6. Write a note on Kharavela of Kalinga.

Short answer Type

1. Why is Gautamputra Satakarni regarded as the greatest among the Satavahana rulers?
2. What do you know about the origin of the Chalukyas?
3. Why is Pulikesin I regarded as the first great ruler of the Chalukya dynasty.
4. What do you know about the origin of the Rashtrakutas?
5. Why is Amoghavarsha regarded as the greatest of the Rashtrakuta monarchs?
6. Point out the cultural contributions of the Rashtrakutas?
7. Point out the historical significance of the Hathigumpha Inscription.

LESSON 11

MUSLIM RULE IN INDIA

THE ARAB CONQUEST OF SIND

The Arabs were the earliest Muslim invaders of India, who came to India by the sea and not by land. In the beginning of the 8th century the Arabs attacked Sind. The invasion was led by Muhammed-Bin-Kasim, a young Arab adventurer. Sind was then under the rule of a Rajput prince called Dahir. The immediate cause of the Arab invasion was the fact that a few Muslim ships were seized by some pirates who were the subjects of Dahir. Muhammad-bin-kasim reached Debal in Sind in 712 and won a series of victories over the natives. Dahir was killed in battle and Sind was conquered. Sind remained as an Arab province till 871.

RESULTS

The Arab conquest of Sind was only a passing episode in the history of India and of Islam-“ a triumph without results.” The Arab were not able to influence Indian life, society and polity. The administration of the conquered region was left largely in the hands of native officials. The Arabs maintained friendly relations with the neighbouring Rajput kingdoms. The Arabs were great traders, and brisk trade was carried on between India and the Arab world. Even though they did not influence Indian culture and society, India exercised a deep influence on Arab culture and society, the Arabs learnt from India, Indian arts, sciences and philosophy and carried this knowledge to the West. They adopted from India the so-called Arab numerals. An Arab astronomer is said to have studied at Benares for 10 years. The Panchatantra and the Charakasamhita were translated into Arabic. There were also several Indian scholars at Baghdad enjoying the patronage of the Caliphs. The court physicians of Harun-Al-Rashid were Indians. In short, the importance of the Arab conquest of Sind arises from the cultural and commercial influence that India was able to exercise on the Arabs and through them on the Western nations.

CAUSE OF ARAB FAILURE

The causes of Arab failure were the following:-

Sind was an unfertile region, and the Arabs therefore lost their interest in retaining their hold on the land. The Arabs chose the wrong part of the country for attack and expansion. Sind was cut off from the rest of India by geographical barriers like the Thar desert and the Aravali mountains. Hence there was no scope for further expansion. There was great disunity among the Arabs who were engaged in the Indian adventure. The Arabs were frequently attacked by the Rajput clans which had been dominant over Western Hindustan.

The support that the Caliph extended to the Arabs in India was not wholehearted. Above all, the Arabs of Sind became degenerated in character and they lost their old religious zeal and war-like qualities.

THE TURKS

The establishment of the permanent Muslim dominion in India was the great work of the Turks. The Turks were at first rude and uncivilized nomads. Later they embraced Islam and came under the civilizing influence of the Arabs. The Caliphs of Baghdad began to employ the Turks in their service in large numbers. They formed a personal bodyguard of Turkish slaves, and these slaves gradually secured for themselves all the chief offices of the State. Military power in the Muslim world passed into the hands of the Turks.

In the 10th century the Caliphate began to decline and many of the Turkish governors became Independent. One Alptigin set up an independent Turkish principality in 962 A.D. with its capital at Ghazni. His successor Sabuktigin defeated Jayapala, the king of the Punjab, and began the policy of Indian invasions.

A. MOHMUD OF GHAZNI

In 998, his eldest son Mahmud succeeded, to the throne of Ghazni, and he continued his father's policy of Indian invasions. His invasions of India began in 1000 A.D. Mohamud invaded and plundered many important cities like Mathura, Nagarkot, Thaneswar and Kanouj. In 1024 he plundered the famous Somanatha temple in Kathiawar.

Mahmud defeated the king of the Punjab thrice and in 1020 annexed his dominions. It may be noted that even though Mahmud led seventeen expeditions to India, the Punjab was the only region he annexed to his empire.

Mahmud is regarded as one of the greatest champions of Islam. He was a pious muslim who spread his religion in the countries he conquered. But in invading India his aims were more political than religious. Mahmud invaded India and plundered her temples and cities not because he was a fanatic but because he was anxious to get India's wealth. It was his aim to conquer Persia and establish a Turko-Persian empire. Only frequent expeditions to India and the plunder of her rich cities and temples could give him enough wealth to equip the expeditions against Persia. This was the real cause of Mahmud's India invasions.'

Mahmud was also a liberal patron of arts and letters in his own dominion. Under him Ghazni became a cultural and educational centre. He built a great mosque, a university and a library at Ghazni. In the court of Mahmud lived Firdausi, the "Persian Homer", Utbi, the historian, and Unsuri, the great poet. Alberuni who was an expert in several branches of knowledge such as astronomy, mathematics, philosophy, geography, etc., also lived in the court of Mahmud of Ghazni. However, Mahmud is not regarded as a great statesman or empire builder. He did not aim to establishing a permanent Indo-Muslim empire. He also did not develop any system of laws or methods of Government, and hence he failed to consolidate his empire. Soon after his death, his dominion broke up.

B. MUHAMMED GHORI

In the middle of the 12th century Muhammed of Ghor became the most prominent ruler in the Afghan area. He too was fired by a desire to invade India but unlike Mahmud of Ghazni, Muhammed Ghor wanted to conquer India, and establish a permanent Muslim empire in Hindustan. India was then in a state of political disunion. There was no paramount power in North India. The numerous Rajput States were engaged in internal quarrels, and Muhammad therefore found it easy to conquer North India.

In 1175 Ghor conquered Sind, and in 1186 the Ghaznavid principality of the Punjab. After this Muhammad Ghor turned his attention toward Prithvi Raj, the Rajput ruler of Delhi and Ajmer. In the first battle of Tarain in 1191, Ghor was defeated, but he won the second battle in 1192 and annexed Delhi and Ajmer. In 1193 Ghor defeated Jayachandra, the king of Kanauj, and annexed his kingdom. Meanwhile, one of his able lieutenants kutbuddin, Alibak conquered Central India and Bundelkhand, while another, Muhammad Bhaktiyar Khilji, invaded and conquered Bihar and Bengal from the Palas and the Senas.

In 1202 Ghor succeeded his brother as the sole ruler of the Ghor empire. But he was not destined to live long. In 1205 Muhammed came on his last expedition to suppress the rebellion of the Khokar tribes in the Punjab, but he was murdered in 1206 by a Khokar tribal man.

Muhammed Ghor is famous in history as the founder of the first Muhammadan empire in India. Unlike Mahmud of Ghazni, he was great a statesman and empire-builder. He aimed at a permanent dominion, but he did not get enough time to organize an administrative system and consolidate his kingdom. Hence, his empire broke up after his death.

CAUSES OF MUSLIM SUCCESS

The success of the Muslims in conquering Northern India does not come as a surprise. It is true that the Rajputs were men of courage and they had numerical superiority over the Muslims. There were also many Rajput rulers of considerable ability and valour. In spite of these advantages the Hindus failed in their fight against the Muslims. This failure was due to a variety of causes. The real causes of Hindu downfall lay in the religion and social unity of the Muslims and the superiority of Muslim military equipment. The Hindu caste system weakened them. They were divided by factions. The Rajput States and clans were quarrelling among themselves and were not therefore in a position to present a united front to the foreign invader. At the same time the military strategy of the Hindus and their military equipment defective. While the Muslims made full use of their cavalry, the Hindus still depended on their elephants in the battle field. The military strategy of the Hindus was also defective. Thus political disunion and inferior military equipment and strategy contributed to the downfall of the Hindus.

Model Questions

Essay Type

1. Trace the course of the Arab conquest of Sind, Point out its results.
2. Give an account of the Indian invasions of Mohmud of Ghazni.
3. Out line the character and achievements of Mohmud Ghazni.
4. Give an account of the invasions of Mohmud Ghor and say how they differ from those of Mohmud of Ghazni.

Short answer type

1. What led to the invasion of Sind by the Arabs? Why did the Arabs fail to expand beyond Sind?
2. Point out the nature of the Arab rule in Sind.
3. What were the cultural results of the Arab occupation of Sind?
4. Who were the Turks? How did they establish independent kingdoms?

LESSON 12

DELHI SULTANATE

The period 1206 to 1526 is known as the Sultanate period. During this period there were five successive dynasties of Turkish origin. They were the Slave, Khilji, Tughlug, Sayyid and Lodi dynasties.

A. THE MAMLUK OR SLAVE DYNASTY (1206-1290)

Muhammed Ghori left his slave and commander Qutb-ud-din Aibak in charge of his Indian Territories. After Muhammad Ghori's death Aibak proclaimed himself 'Sultan', and laid the foundation of the Slave Dynasty in India. The Sultans of this dynasty were also called Mamluk, which means slave or son of a slave.

QUTB-UD-DIN-AIBAK (1206-1210)

Qutb-ud-din Aibak began his career as a humble slave of Muhammad Ghori. Because of his good qualities and loyalty, he soon rose to a high position. As a ruler, Aibak was charitable and just. He made his kingdom strong through matrimonial alliances. He gave large sums of money to both Hindus and Muslims, thus gaining the name 'Lakh baksh', or the giver of lakhs. A great builder, he built two mosques at Delhi and Ajmer. The one at Delhi is called the Quwwat-ul-Islam, and is the first mosque to be built in India. He also began the construction of the famous Qutb Minar but died in 1210 before it could be finished.

Difficulties of the Slave rulers: The sultans after Qutb-ud-din did not have an easy job ruling over the Sultanate. As they were originally slaves and did not belong to any royal dynasty, there were many rival claimants to the throne. The Turkish nobles hatched conspiracies to overthrow the sultans. Secondly, the Rajput rulers of North India frequently revolted against Turkish rule and tried to regain their independence. These revolts and disturbances had to be suppressed. Thirdly, the Mongols under Chinghiz Khan threatened the north-west frontiers of India. The area along the Indus, in fact, came under Mongol domination, which made Punjab very vulnerable to Mongol attacks.

ILTUTMISH (1211-1236)

The next great ruler of the slave dynasty was Iltutmish, who overthrew Aibak's son Aram Shah in 1211 and ascended the throne. Aibak had bought him as a slave in Delhi, and later made him his son-in-law. Iltutmish tried to control his rivals partly by giving them land grants and partly by crushing them. Iltutmish even formed a group of powerful Turkish nobles called 'Chalisa', or "The Forty, who helped him in suppressing his enemies.

Iltutmish's position was endangered by the threat from the north-west. Qabacha, the ruler of Multan, occupied parts of Punjab. The ruler of Ghazni, Tajuddin Yaldoz, also wanted to annex Indian territories to his empire. Iltutmish led an army to Lahor and defeated both Qabacha and Yaldoz, and thus secured the north-west.

While Iltutmish was busy in the north-west, the governors of Punjab, Sind, Bihar and Bengal tried to establish their own independent kingdoms. However, he promptly suppressed them. The Rajput rulers revolted. Iltutmish defeated the Rajput rulers of Ranthambhor and Ujjain, and soon recovered Gwalior, Bayana, Ajmer and Nagor, all of which had revolted against the Turkish rule.

In 1221, Chenghiz Khan drove out Jalaluddin Mangabarant, a ruler from Iran. Jalaluddin fled to the north-west of India to seek shelter. Iltutmish saw that if he gave refuge to an enemy of Chenghiz Khan, the Mongols would surely invade India. He refused the appeal and thus saved India from a Mongol attack.

Achievements: Iltutmish may be regarded as the true architect of Muslim power in India. He suppressed rebellions and consolidated his empire. He organized the army, the land revenue system and the currency of the Sultanate. He completed the construction of Qutb Minar which was begun by Qutb-ud-din Aibak. Iltutmish also built a mosque at Badaun and a tomb of red sandstone at Delhi.

RAZIYYA SULTANA (1236-1240)

Iltutmish died in 1236. On his deathbed he nominated his daughter, Raziyya as his successor over his incapable sons. The Sultana proved to be a very able ruler. An excellent horsewoman, she personally led her army in the battlefield, dressed like a man. The nobles, however, could not accept a woman ruler and plotted against her. She was put to death in 1240.

GHIYAS-UD-DIN BALBAN (1266-1286)

Balban was Iltutmish's slave. He rose to become a member of the 'Chalisa', who were loyal supporters of Iltutmish. He was the chief administrator during the reign of Nasir-ud-din, the youngest son of Iltutmish and the successor of Raziyya. Nasir-ud-din died in 1266 and Balban became the Sultan.

The nobles had become very powerful and even threatened the authority of the Sultan. Balban gradually broke the power of the nobles, The nobles were prohibited from high spending and luxurious living. They were to maintain strict discipline in the court. He introduced the Persian custom of sijdah, or paibos, according to which the nobles had to kneel and touch the ground with their forehead in salutation to the Sultan. Thus he succeeded in making the position of the Sultan all-important.

Balban strengthened the empire but did not try to expand it. He reorganized the army and restored order whenever there were signs of disturbance. Balban suppressed the revolt of Tughril Beg of Bengal. He kept himself well informed of the happenings in his kingdom through an efficient spy system. He had a stern sense of justice, and punished his officers if they were found guilty of oppression.

He strengthened the frontiers against possible Mongol attacks by building a number of new forts and also repairing some old ones. The north-western frontier was manned by strong Afghan troops. He also appointed his son as the governor of Multan, a frontier town.]

Balban died in 1286 and was succeeded by very weak rulers. Balban's grandson, the last ruler of the Slave dynasty, was murdered in 1290. After this the throne passed into the hands of a new line of rulers called the Khaljis.

B. THE KHALJI DYNASTY (1290-1320)

The first rulers of this dynasty was Jalaluddin Firoz. He greatly loved his nephew Ala-ud-din and made him the governor of Allahabad. Jalaluddin then sent Ala-ud-din on a military expedition to Devagiri in the Deccan. Ala-ud-din defeated the ruler of Devagiri and on his return treacherously murdered his uncle. Ala-ud-din proclaimed himself the Sultan in 1296.

ALA-UD-DIN KHALJI (1296-1316)

Ala-ud-din was an ambitious young man who had dreams of becoming a second Alexander and the ruler of a large territory. He had the military genius and administrative skill to do so. To achieve his aim he needed a strong army and a regular source of revenue.

Ala-ud-din is especially remembered for his market-control policy. He regulated and fixed the prices of all the essential commodities. Weights and measures were standardized. Any act of cheating was severely punished. Some records claim that a merchant had to compensate the amount cheated by the same amount of his own flesh. These economic measures benefited the people.

Military expansion At the very beginning of his reign: Ala-ud-din launched his programme of conquests. Gujarat and Malwa were conquered in 1297, Gujarat gave him access to the western sea ports and hence foreign trade. It also ensured control over the supply of horses for the army.

The Rajasthan region was of importance as it was situated between his empire and the new conquests. He also had to suppress the rebellious Rajputs. He carried out successful expeditions against Ranthambhor (1301), Marwar and Mewar. His siege and ultimate victory over Chittor in 1303 has become the theme of many legends. One thing about the Rajputs which impressed Ala-ud-din was the tradition of committing Jauhar by the Rajputs women, who killed themselves rather than submit to the enemy.

Ala-ud-din was the first Sultan to venture into the region south of the Vindhya. He was not interested in bringing the Deccan states under his direct control. He was mainly interested in their fabulous wealth. Malik kafur, a slave-turned-military-commander, led the campaign. One by one, the Deccan states succumbed to the onslaught. The yadavas of Devagiri, the Kakatiyas of Warangal, the Hoysalas of Dwarasamudra, and the pandyas of Madurai were defeated by 1313. No north-Indian army had penetrated so far to the south before. The rulers accepted Ala-ud-din's suzerainty. Malik kafur was appointed the vice-regent of the empire after this. For a brief period, Ala-ud-din ruled almost the whole of India.

Mongol raids : The Mongols raided India several times between 1296 and 1308. To counter the raids, Ala-ud-din repaired old forts and built new ones in Punjab, Multan and Sind. He posted his best generals on the frontiers for short periods. With their constant vigilance the Mongol raids were checked and the raiders were driven back.

Art and architecture: Ala-ud-din was a patron of art and architecture. He built a new city called Siri. He added the Alai Darwaza to the Qutb group of monuments in Mehrauli, Delhi. Two great scholars adorned his court-Amir Khusrau and Amir Hasan. Amir Khusrau is said to have been the court poet of seven Delhi sultans. He was an accomplished poet, musician, historian, naturalist and linguist. He invented the sitar, which was a modification of the veena.

End of the Khalji Dynasty Ala-ud-din Khalji had established a vast empire, almost as large as that of king Ashoka. Towards the end of his life, he was dominated by Malik Kafur. After Ala-ud-din's death in 1316, Malik Kafur placed a minor son of Ala-ud-din on the throne. Mubarak shah, one of Ala-ud-din's son killed Malik Kafur and ascended the throne. Mubarak Shah was murdered in 1320 by his close associate Khusrau Khan and who ascended the throne. Khusrau Khan's reign was however shortlived. Ghazi Malik, the governor of Dipalpur, revolted against him and killed him.

C. TUGHLUQ DYNASTY (1320-1412)

GHIYAS-UD-DIN TUGHLUQ SHAH (1320-1325)

AS you know, the last ruler of the Khalji dynasty was killed by Khusrau Khan, who then ascended the throne. Ghazi Malik, the governor of Dipalpur, revolted against Khusrau Khan and killed him. In 1320, Ghazi Malik ascended the throne and began a new dynasty after assuming the title Ghiyas-ud-din Tughluq Shah.

Ghiyas-ud-din was known to be kind to his subjects. He encouraged cultivation and kept taxes down to a reasonable level. His son Jauna Khan suppressed the Kakatiya ruler of Warangal in 1323 and annexed Telangana to the Sultanate. Ghiyas-ud-din repelled a Mongol invasion at Samana and suppressed a Gujarat rebellion. He then marched to Bengal and suppressed a revolt there. On his way back, a temporary pavilion built in his honour collapsed and he died.

MUHAMMAD-BIN-TUGHLUQ (1325-1351)

Jauna Khan ascended the throne in 1325 and assumed the title Sultan Muhammad-bin-Tughluq. He was the only Delhi sultan to have received, besides military training, literary, religious and philosophical education. He was well acquainted with Persian classics and composed verses in Persian and Arabic. He laid stress on efficiency and did not hesitate to raise people to high positions even though they did not belong to noble origins. This offended a large section of the nobility, who refused co-operative with him. Ibn Batuta, a North African Arab traveler, lived in the Sultan's court and has left behind an interesting account of the reign.

Change of capital : As the empire had spread to the south, Muhammad-bin-Tughluq decided to transfer his capital to the centrally located Devagiri (near Aurangabad). He renamed it as Daulatabad and wanted to transform it into an Islamic centre in the East. Therefore, on his orders the upper classes of Delhi, including religious heads, shifted to Daulatabad in 1328-29. This caused a lot of hardship to them. The Sultan soon realized that it would be difficult for him to control the frontiers of the north from Daulatabad. So, he decided to shift the capital back to Delhi which again caused hardships and resulted in heavy financial losses.

Campaigns : Muhammad-bin-Tughluq wanted to expand his empire. He conquered Kalanaur and Peshawar in the north-west and thus built a wall of defence against the Mongols. He also wanted to conquer Khurasan, for which an army was raised. He, however, had to give up this campaign as his soldiers were tired of continuous wars. Thus, the huge

amount spend on raising the army was wasted. In 1329-30, he sent an army to the Kangra region in the north. After annexing this region, the commander proceeded further into Tibet. This proved to be a disaster, leading to the loss of many lives.'

Token currency : Muhammad-bin-Tughluq had heard about the paper money introduced by Kublai khan of Mongolia. As an experiment, he introduced token coins in bronze which has the same value as gold and silver coins. Token currency would probably have succeeded had Muhammad-bin-Tughluq imposed strict regulations on the minting of bronze coins. Forgery of bronze coins took place on a very large scale. Foreign merchants therefore stopped all business with India. The currency lost all value, and heaps of bronze coins became a familiar sight on the streets of the capital. Finally after four years, the Sultan had to withdraw the token currency and even pay genuine gold coins in exchange for the forged ones. Thus, the experiment casued a heavy loss to the treasury.

Taxation in Doab: To meet the expenses of the army, the Sultan increased the taxes on the farmers of the Doab region. Unfortunately at that time there was famine in the Doab. The farmers rose in rebellion which had to be suppressed. Large areas were laid waste and grain became scarce. The Sultan had to provide six months' supply from the royal granary at cheap rates. Loans were also given to peasants. Thus, the scheme of the Sultan also failed and caused a loss.

Muhammed-bin-Tughluq became very unpopular because of the failure of his schemes. He failed to receive any support from either the nobles or the ulemas, the orthodox scholars of Islamic learning. He never consulted the ulemas and hence when his schemes failed, they did not offer and help. His failed schemes and military exercises, and the re-shifting of the capital lowered the prestige of the Sultan. These were seen as signs of weakness. Thus, revolts broke out in Bengal, Warangal, Gujarat, Sind, Awadh, Multan. Kara and Daulatabad. Two new kingdoms came into existence in the Deccan after the capital shifted back to Delhi. They were the Vijayanagar and the Bahmani kingdoms. The Sultan lost control over the regions south of the Vindhya. His dream of a large empire came to an end. He died in 1351.

FIROZ SHAH TUGHLUQ (1351-1388)

Muhammed-bin-Tughluq had no male heir and thus the throne passed to his cousin Firoz Tughluq. Muhammad-bin-Tughluq had failed to get the support of the nobles and ulemas. Firoz decided to win them over with land grants. This made some nobles and ulemas quite powerful.

Internal reforms: Firoz wrote off a number of loans, reduced the rates of land revenue, dug wells and constructed irrigation canals including the Yamuna Canal. About twenty-four different taxes were abolished. He, however, imposed four new taxes. They were: kharaj-a land tax; jaziya-a tax to be paid by non-Muslims; zakat at the rate of 2.5% on property, and khams or one-fifth of the booty captured in war. Later, he also added an irrigation tax payable for the use of water from state canals. He removed duties on goods moving from one region to another. As a result of these measures, agriculture and commerce improved.

Karkhanas, or manufacturing centres, were established which improved the conditions of artisans. Free medical care was given to the poor. Poor Muslim families were given aid at the time of the marriage of their daughters.

Military record : Because of his military weakness, there were many rebellions which Firoz Shah Tughluq failed to suppress. He did not try to win back the provinces which had declared independence. He also did not try to suppress the revolts in Mewar and Marwar. His attempts to suppress the rebellion in Bengal met with failure.

Firoz as a builder : According to contemporary writers, Firoz built as many as three hundred towns. Some of the important ones are Jaunpur, Firozabad, Firozpur and Hissar-Firoza. In these towns he built hospitals, libraries, mosques and palaces. He brought two Ashoka Pillars, one from Khizirabad and the other from Meerut to decorate his capital, Delhi.

Patron of learning: Firoz had many Sanskrit texts translated into Persian. He built many educational institutions which were attached to mosques.

Firoz died in September 1388. After Firoz's death the Sultanate grew even weaker. Many states declared their independence. The sultans became puppets in the hands of the nobility. The fate of the Tughluq dynasty was sealed when Timur invaded the country at this juncture.

TIMUR'S INVASION

Timur was also called Timur Lang (Timur the Lame) because he was left lame after he was wounded by an arrow. Later, western historians called him Tamerlane. He was the ruler of Balkh in Central Asia and dreamed of establishing a vast empire. His ambition brought him to India in 1398.

Timur reached Delhi in December 1398. He easily routed the army sent to resist him. When the local population resisted, he ordered a massacre. The terror lasted for nearly a fortnight. Timur left Delhi after fifteen days, laden with vast riches. He looted Meerut, Hardwar, Nagarkot and Jammu on his return journey. He took with him skilled artisans, masons and builders to work on monuments in Samarkand. Before his departure from India, Timur entrusted the governance of Multan, Lahore and Dipalpur to Khizr Khan. Timur died in 1405.

The nobles of Delhi invited Mahmud Tughluq, the younger son of Firoz, to reclaim his ancestral throne. Mahmud ascended the throne but died in 1412. Soon afterwards, Khizr Khan occupied Delhi in June 1414. He established the Sayyid dynasty which ruled till 1451.

LODI DYNASTY (1451-1526)

BAHLUL LODI (1451-1489)

The Lodis were an important tribe of Afghanistan. They arrived in large numbers to Delhi, especially during the reign of Muhammad-bin-Tughluq.

Bahlul Lodi rose to prominence under the later Sayyids. He occupied Delhi, and ascended the throne in 1451. He tried to restore the earlier prestige of the Sultanate and maintain friendly relations with the nobles. He suppressed rebellions, and before his death, the Lodi rule was well established from Punjab to the borders of Bihar.

SIKANDAR LODI (1489-1517)

Bahlul was succeeded by his son Sikandar Lodi. He was the most successful ruler of this dynasty. He suppressed rebellions, annexed Jaunpur and Bihar, and made the ruler of Bengal sign a treaty. He was, however, unsuccessful in his attempt at capturing Gwalior and Malwa.

He established a strict code of conduct for the nobility, tightened the spy system and gave even-handed justice. He took keen interest in agriculture and also regulated the market prices. He was a liberal patron of arts and letters. He himself composed Persian verses. He founded the city of Agra and shifted his capital there. He died in 1517 in Agra.

IBRAHIM LODI (1517-1526)

Sikandar Lodi was succeeded by his son Ibrahim Lodi. He was faced with a civil war immediately after his accession. At this time, Rana Sanga, the ruler of Mewar, extended his territories right up to Bayana, near Agra. There was a rebellion in Bihar too.

Ibrahim Lodi replaced old and senior commanders by younger, loyal leaders. This displeased a large section of the nobility. Daulat Khan, the governor of Punjab, realized the need for replacing Ibrahim Lodi. He sought the help of Babur, the ruler of Kabul. Babur invaded India and defeated Ibrahim in 1526 on the battlefield of Panipat.

The Lodis built tombs in the midst of gardens like the Lodi Gardens in Delhi. This style was later adopted by the Mughals. They also used arches, and the outer surface of their buildings were decorated with brightly coloured tiles.

REGIONAL KINGDOMS OF THE NORTH

The Delhi Sultanate showed signs of breaking up even during the reign of Mohammad-bin-Tughluq. Timur's invasion caused political disturbance which made it easier for the various regions of the north to break away. The inability of the Sultanate to maintain effective supervision over the southern provinces led to their breaking away. In the south, Vijayanagar and Bahmani kingdoms were established. You will read about these two in a later chapter. Let us now study about the important regional kingdoms of the north.

Bengal: Because of its distance from the centre the governors of Bengal frequently rose in rebellion and challenged the authority of the Delhi sultans. In 1345, during the reign of Firoz Tughluq, Haji Ilyas Shah declared the independence of Bengal. A number of rulers ruled over Bengal after this. Under them the Chittagong port became active with brisk trade between Bengal and the Far East, including China. Bengali language and literature attained maturity during this period and the epics were translated into Bengali. In 1538, Sher Shah captured Bengal and later in 1576 Akbar annexed it to the Mughal empire.

Jaunpur : Jaunpur, in eastern UP, was founded by Firoz Tughluq in memory of his cousin Jauna, that is, Mohammed-bin-Tughluq. After Timur's invasion in 1398, Malik Sarwar, the Governor of Jaunpur, declared his independence. He started the Sharqui dynasty. The Sharqui rulers were great patrons of learning. Hindi literature was particularly encouraged by them. The great poet Malik Muhammad Jayasi, the author of Padmavat, lived in Jaunpur. The architecture here was influenced by Hindu styles. This resulted in mosques which had no minarets of the usual Islamic type. The Sharqui dynasty came to an end when Bahlul Lodi occupied Jaunpur in 1484.

Gujarat : Gujarat broke away from the Sultanate in 1401. Among the great rulers of Gujarat were Ahmed Shah who founded the city Ahmedabad, Mahmud Begarha and Bahadur Shah. Bahadur Shah conquered Malwa in 1531 and also defeated the Portuguese, who had started harassing Gujarati traders, especially at Cambay. Gujarat was annexed by Akbar in 1578.

The rulers of Gujarat were great builders and patrons of learning. Jama Masjid of Ahmedabad is one of the largest and most beautiful mosques in India. The Sidi Said's mosque is famous for the perforated-stone window screen.

Malwa : Malwa became independent under Dilawar Khan in 1401. Dilawar Khan made Dhar his capital. Hoshang Shah shifted his capital to the beautiful fortress city of Mandu that he had built. The ruler of Malwa were engaged in frequent wars with neighbours like Delhi, Jaunpur, Gujarat and even Orissa. In 1531, Malwa was annexed by Gujarat.

Many beautiful buildings were built by the Malwa rulers in Dhar, Mandu, and Chanderi. Among the important monuments are the Hindola Mahal, the tomb of Hoshang Shah and the Jahaz Mahal.

Mewar : Mewar was ruled by the Sisodia Rajputs. Among its great rulers were Rana Hamir, who recovered Chittor from Alauddin Khilji. And Rana Kumbha who built the famous fort at Kumbolgarh. He also built the Kirti Stambha at Chittor after defeating Malwa, and the Jaya Stambha after defeating Gujarat. But the greatest ruler of Mewar was Rana Sangram Singh, or Rana Sanga, who fought sixteen battles against the Muslim rulers. He dreamt of building a Rajput empire on the ruins of the Sultanate. His dreams were shattered when he was defeated by Babur at the battle of Khanua in 1527.

Marwar: The Rathors of Rajputana founded the kingdom of Marwar (modern Jodhpur) in 1421. They were brave but wasted most of their energies and resources in internal disputes and wars. One of their famous rulers was Maharaja Jodha who built Jodhpur. His son Bika founded the city of Bikaner.

Kashmir : In 1339, an official named Shah Mir overthrew the Hindu rulers of Kashmir and established a new dynasty in the kingdom of Kashmir. One of Shah Mir's successors was Zin-ul -Abedin. He was a benevolent ruler and efficient administrator. He established a strong army and improved agriculture. A great patron of both Sanskrit and Persian learning, he got the Sanskrit epics, the Ramayana and the Mahabharata and Kalhana's Rajatarangini translated into Persian. The distinctive Kashmiri style of architecture developed during this period. Kashmir was brought under the Mughal empire in 1586 by Akbar.

Babur's victory over Ibrahim Lodi led to the foundation of Mughal empire. The various regional kingdoms were gradually, wholly or in parts, absorbed into the Mughal empire.

Model questions

Essay Tye

1. Trace the great of the Delhi Sultanate under Qutab-ud-din and Atumish.
2. Discuss the place of Balban among the Slave kings of Delhi.
3. Explain the military and administrative measures.
4. Give a brief account of the extension of the Delhi Sultanate under Ala-ud-din Khilji.
5. Briefly explain the administrative measures of Ala-ud-din Khilzi.
6. Estimate the career and work of Firoz Tuglaq.
7. How far were Muhammad Tughlaz and the Delhi Sultanate?
8. What were the causes of the decline and downfall of the Sultanate?
9. Describe in brief the invasion of India by Timur.
10. Give a brief account of the reign of Sultan Ibrahim Lodi. What circumstances led to his fall?

Short answer type

1. Why is the first dynasty ruled over the Delhi Sultanate known as the slave dynasty?
2. What was the contribution of Qutb-ud-din Aibak to the establishment of the Delhi Sultanate?
3. What were the problems faced by Iltumish on his accasion to the throne?
4. What were the cuases of the failure of Razia as a ruler?
5. How did Balban suppress the elements of disorder in the State?
6. How did Ala-ud-din Khilji hasten his accession to the throne?
7. What did Ala-ud-din Khilji do to curb the power of the nobles?
8. Point out the measures adopted by Ala-ud-din Khilji to strengthen the army organization of the Sultanate.
9. Expain the significance of the tranfer of capital effected by Muhammad Tughlaq.
10. Why did the token currency reform of Mohammad Tughlaq prove a failure?
11. Bring out the main features of the administrative reforms of Firoz Tughlaq.
12. Give a brief account of Timur's invas of India.

LESSON 13

THE MUGHAL EMPIRE

A. BABUR (1526-1530)

Zahir-ud-din Babur was the founder of the Mughal Empire in India. His ancestors were Timur on his father's side and Chenghiz Khan on his mother's. His descendants were called Mughals because of their Mongol ancestry. He was eleven when he inherited the small principality of Farghana in Central Asia. Babur's dream was to become the master of central Asia. He made many unsuccessful attempts in pursuit of this. He finally turned eastwards and captured Kabul in 1504. He had heard of the immense wealth of India. And began to plan a raid in this direction.

India at that time was ruled by Ibrahim Lodi. He was angered large sections of the nobility. Who now conspired to overthrow him. Daulat Khan Lodi, the governor of Punjab, invited Babur to invade India. Rana Sanga, the ruler of Mewar, wanted to put an end to the Lodi rule. Hence he, too, extended help to Babur. They felt that Babur, after a raid, would return with the loot. Babur occupied parts of Punjab in 1524. Not wanting Babur in India, they now turned against him. Babur went back to Kabul, and returned in 1525. He defeated Daulat Khan's army in the Punjab and advanced towards Delhi.

The first Battle of Panipat : Ibrahim Lodi marched from Delhi with a huge, but unorganized and indisciplined army. He met Babur's small, yet well-trained army at Panipat (about a hundred kilometers west of Delhi) on 21 April, 1526. Projected behind a circular barricade of 700 carts, Babur guided the military operations. Ibrahim was defeated and his army was completely routed. There were many reasons for Babur's success.

He used artillery, which was unknown to Ibrahim's army.

His army, though smaller, consisted of experienced soldiers and trained cavalry.

Babur was a competent general as opposed to Ibrahim Lodi.

Babur soon occupied Delhi and Agra. At Agra, the Gwalior ruling family presented the famous Kohinoor diamond to Babur's son Humayun. With the conquest of Delhi. Babur laid the foundations of the Mughal Empire in 1526. He made Agra his capital.

Battle of Khanua: Babur was confronted by two powerful enemies-the Rajputs under Rana Sanga, and the Afghan chiefs of Bihar and Bengal. A large number of Rajputs chiefs joined Rana Sanga against the Mughals. In the beginning Babur's soldiers were unwilling to

confront the Rajputs because they were war-weary, and feared to face such a large army. They had also heard that an astrologer had predicted Babur's impending defeat. A fine leader of men, Babur raised the morale of his soldiers with a stirring speech. To prove that he was serious in his intentions of defeating his enemies, he renounced wine, broke the silver and gold wineglasses and distributed the pieces among the poor. His soldiers inflicted a crushing defeat on the Rajputs at Khanua in 1527. The Rajputs could not withstand Babur's artillery attacks. Rana Sanga escaped but died of poisoning in 1528. This battle destroyed the prospects of Rajput supremacy in North India. At the same time, it made Babur's position on the Indian throne secure.

Babur next turned against the combined forces of the Afghan rulers of Bengal and Bihar. The battle took place on the banks of the river Ghagra in May 1529. Babur was once again victorious and he now became the ruler of the entire region extending from Oxus (in Afghanistan) to Bihar. He had proved his skills as a warrior, but he could not consolidate his conquests or even stabilise the administration as he died in 1530.

According to some contemporary writers, Babur's eldest son, Humayun, had fallen seriously ill. Babur prayed that his son's life be spared and his own be taken instead. Babur not only fell ill but died, while Humayun recovered. Several years later, Babur's body was carried to Kabul, where it was buried in a beautiful garden.'

Besides being a brilliant military commander, Babur was gifted with literary talents. He was well-versed in both Turkish and Persian languages. He maintained a diary in which he put down his experiences. He wrote *Tuzuk-i-Baburi*, his autobiography. He was a nature lover. He laid down beautiful gardens wherever he went, planted fruit trees from Kabul in India, and dug wells. He loved music and enjoyed playing the game of polo.

B. HUMAYUN (1530-1540 & 1555-1556)

In 1530, Humayun ascended the throne of the four-year-old Mughal Empire. He had the difficult task of keeping his empire intact. The territory of the new empire was very large, and steps to administer it properly had not yet been taken. Other rulers of India considered the Mughals foreigners, and wanted to drive them out. The main powers who challenged him were the Afghan chief Sher Shah (better known as Sher Shah Suri), Bahadur Shah, the ruler of Gujarat, and his own brothers Kamran, Hindal and Askari. In keeping with his father's wishes, Humayun tried to make his brothers happy by giving them the charge of vast territories. But they were not satisfied and refused to cooperate with him even when his empire was in danger.

Wars against Sher Shah and others: In the east, Sher Shah tried to assert his authority over Bengal and Bihar, and overthrow the Mughals. In 1532, Humayun defeated him and captured the fort of Chunar, the stronghold of Sher Shah. Sher Shah prayed for peace and promised not to trouble him again. Humayun then returned to Agra. In 1534, Humayun defeated Bahadur Shah of Gujarat and captured Gujarat and Malwa. However, instead of consolidating his new gains, Humayun wasted time in celebrations.

Sher Shah in the meanwhile attacked Bengal and occupied its capital Gaur. Humayun left Gujarat in the control of his brother Askari, and left for Agra to prepare for an attack on Sher Shah. As soon as he left Gujarat, Bahadur Shah organized his forces and won back his lost territories.

Sher Shah, in a clever move, allowed Humayun to enter Bengal. While Humayun rejoiced at his easy advance and once again wasted time in celebrations, Sher Shah laid siege on Bengal. Meanwhile, there was a conspiracy in Agra led by Humayun's brother Askari to dislodge him. This forced him to hasten towards Agra. Sher Shah took advantage of the situation and his forces attacked the royal army and routed it at Chausa in 1539. Humayun escaped to Agra. However, he was defeated by Sher Shah at Kanauj in 1540.

Humayun thus lost his throne and wandered about, seeking help from his brothers and other chiefs, but none would help. He went to Punjab and then to Sind. While he was in Amarkot, his wife Hamida Begum gave birth to Jalal-ud-din Akbar, who was to become the greatest Mughal Emperor. Humayun finally went to Persia. In 1555, long after the death of Sher Shah, Humayun conquered Kabul and Qandahar with the help of the Persian ruler, with Kabul as his base, he also captured Delhi and Agra. Humayun handed over Qandahar to the ruler of Persia in gratitude. Thus Humayun re-established the Mughal rule in 1555. However, he died in 1556 from a fall down the stairs of the library building in the Purana Quila in Delhi.

A cultured man, Humayun had a love for learning and scholarship. His sister Gulbadan wrote his biography, Humayunnama. Humayun was a competent general and a wise politician, but he was also pleasure-loving. Although Humayun himself could not rule in peace, he succeeded in restoring the Mughal Empire for his son Akbar.

THE SURI SULTANATE (1540-1555)

C. SHER SHAH (1540-1545)

Sher Shah, whose real name was Farid, was the son of Hasan Suri, an Afghan Jagirdar of Sasaram, Bihar. He is unique among the sultans for he rose from being a landholder to become the ruler of Delhi. Being ill-treated by his stepmother, Sher Shah left home and entered the service of the ruler of Bihar. He received the title 'Sher Khan', for killing a tiger single-handedly. Sher Shah entered the service of Babur in 1527, and closely studied the Mughal military techniques. He returned to his father's jagir at Sasaram. He acquired the fort of Chunar through marriage.

Sher Shah became powerful in the region around Bihar and Bengal while Humayun was busy in Gujarat. Sher Shah captured Gaur, the capital of Bengal and thus threw an open challenge to Humayun. Sher Shah defeated Humayun at Chausa in 1539 and later at Kanauj in 1540. Humayun then had to lay down his crown. Sher Shah became the emperor, or 'Shah' of Hindustan. Sher Shah ruled for a short period of five years from 1540 to 1545. During this period he occupied Punjab. He then annexed Sind and Multan. In central India, Sher Shah captured Gwalior, Malwa, Marwar and large areas in Rajasthan. His empire extended from Bengal to the Indus, excluding Kashmir. In May 1545, while assaulting the fort of Kalinjar in Bundelkhand, Sher Shah died when gunpowder exploded on him.

SHER SHAH'S ADMINISTRATION

Sher Shah put in place a sound system of administration. In fact, the later Mughal administration was based on this system. He gave importance to two factors—the well-being of his subjects and personal supervision of administration. He restored peace in the country. A secular ruler, he treated all his subjects equally, irrespective of their religious beliefs.

He directly controlled the administration and went on frequent tours of inspection. He was assisted by a council of ministers, who advised him on all important matters. The most important ministers were those in charge of finance, army, charity and justice.

Sher Shah divided provinces into sarkars or shiqs. These were placed under three main officers—the shiqdar-i-shiqdaran, in charge of finance, law and order, and army; the munsif-i-munsifan who collected revenues; and the qazi, or the chief judge. The sarkars were divided into parganas, which were looked after by the shiqdar and the munsif, or amil. The villages were under officers like muqaddam, kotwal and patwari. These officers were held responsible for any crime or default in payment of revenues. These village officials also took care of the safety of the roads. An improved spy system also helped curb crime.

Land revenue: Land was carefully measured and its yield was assessed. The state's share was fixed at one-third of the produce. The peasants could pay in cash or kind. As proof of the assessment, each peasant was given a document called patta. The dues of the state from the peasant were written in a document called kabuliyat. He did not demand unjustly high taxes from the cultivators. He insisted that officers should be lenient at the time of assessment of the land, but strict at the time of collection of revenue. Sher Shah's land-revenue system could not be effectively implemented due to the short period of his reign. However, it was implemented with some charges during Akbar's time.

Trade and commerce: For the promotion of trade, Sher Shah built an excellent network of roads, which were provided with rest-houses, or sarais, at regular intervals. The roads had trees on either side for shade. The sarais, which were government-controlled, became the centres of trade. Gradually towns and cities developed around these. The sarais were also used as dak chowkies, or postal halts. For the quick delivery of mail, horsemen were posted at these chowkies to carry the mail from one chowki to the next. He restored the Grand Trunk Road, which had been first built by the Mauryas, connecting Gaur in Bengal to Peshawar. He also built a road connecting Agra to Jodhpur and Chittor, and another from Lahore to Multan. These roads also ensured quick movement of troops during war. He abolished all excess duties and thus encouraged trade. Custom duty was levied only at two points-one in the east and the other in the west. The roads were also made safe for travel.

Sher Shah introduced a new silver coin, called the rupia, which still remains the unit of Indian currency. The coins were standardized and hence they helped in the growth of trade and commerce. He also standardized weights and measures.

Military administration Sher Shah maintained a large standing army comprising cavalry, infantry and elephants. He continued Ala-ud-din Khalji's system of branding of horses and maintenance of records of soldiers to check corruption. Sher Shah paid his officials and soldiers regularly in cash. He created cantonments in various parts of the country.

Cultural contributions Sher Shah introduced a new style of architecture which can be seen in the mausoleum at Sasaram, which he built for himself. It is a massive octagonal tomb and rises in three diminishing levels. It has an imposing dome and a number of arches.

Sher Shah believed in the principle that a ruler should rule in the interest of his subjects. He was indeed one of the greatest rulers in Indian history. However, the Suri dynasty established by Sher Shah could not survive beyond 1555. Sher Shah was succeeded

by his son Islam Shah. He tried to strengthen the administration by making government officials responsible for the crimes in the country. After his death in 1552, there was a struggle for power and three weak rulers ascended the throne between 1552 and 1555. This gave Humayun the opportunity to re-establish Mughal rule in India.

Model Questions

1. Who are the two rulers who invited Babur to India. Explain why?
2. Give an account of the First Battle of Panipat – 1526.
3. What difficulties did Humayun face on ascending the throne.
4. What were the measures adopted by Sher Shah to improve military administration?
5. What were the main features adopted by Sher Shah to improve the following?
 - a) Revenue administration
 - b) Trade and Commerce.

LESSON 14

DEVELOPMENT OF THE MUGHAL EMPIRE

A. AKBAR (1556-1605)

Akbar ranks among the greatest rulers of India. Babur had founded the Mughal Empire in India but it was his grandson Akbar, who laid its real foundation. Babur's son Humayun died in 1556, leaving the responsibility of the empire on the shoulders of his thirteen-year-old son Jalal-ud-din Akbar. Akbar, who at that time was at Kalanaur in Punjab, was crowned king there. When Akbar ascended the throne he faced many problems as Humayun did not have the time to consolidate the Mughal power in northern India. In the early days of his reign, Akbar was guided and advised by his tutor Bairam Khan, a trusted officer of Humayun.

CONSOLIDATION AND EXPANSION OF THE EMPIRE

Second Battle of Panipat (1556): Immediately after ascending the throne, Akbar had to face the challenge of Hemu, a general of Muhammad Adil Shah Sur, a descendant of Sher Shah. Hemu had occupied Agra and had advanced into Delhi. Bairam Khan confronted him at Panipat in 1556. In the beginning, Hemu scored a number of victories. The tides turned when Hemu was struck in the eye by an arrow and fell unconscious. He was captured and killed. With the victory at the Second Battle of Panipat, Akbar reoccupied Delhi and Agra.

Removal of Bairam Khan: Bairam Khan was Akbar's regent, that is, he looked after the affairs of the kingdom for the minor king. He remained in this position till 1560 by which time he brought Gwalior, Ajmer and Jaunpur under Mughal control. Bairam Khan was an able but harsh administrator and consequently not popular with the other nobles. Moreover, he was very strict with Akbar as well. Young Akbar, impatient with his regent's domination, wanted to take the reins of the government in his own hands. He persuaded Bairam to go on a pilgrimage of Mecca. On his way, Bairam was killed in Gujarat by an Afghan. Akbar now became the sole ruler of the Mughal Empire in India.

Having established himself at Delhi and Agra, Akbar proceeded to extend Mughal power to other parts of the country. Either through conquests or alliances Akbar brought most of India under his control.

Malwa and Gondwana: In 1561, Akbar conquered Malwa. He next turned his attention to Gondwana in northern Madhya Pradesh. Gondwana was ruled by the regent queen Durgawati on behalf of the minor prince. Durgawati fought bravely but when she anticipated defeat, she committed Jauhar. Gondwana was ruled by independent and tributary chiefs after 1564.

The Rajput states: The most powerful rivals of the mughals in the north were the Rajputs. Akbar wanted to befriend these states instead of subjugating them. Because he valued their bravery and honesty. He adopted all possible measures, like matrimonial alliances and high posts to Rajput chiefs, to make them his allies. He married a number of Rajput princesses including Jodha Bai of Amber. His son Salim, too, married a Rajput princess. Raja Todar Mal was made the diwan. Bhagwan Dass the ruler of Amber, was made the governor of Lahore. His son Man Singh was made the governor of Kabul and later of Bengal and Bihar. Akbar's policy of friendly alliances with the Rajputs made his position stronger. It also gave security to the friendly Rajput states, whose kings remained loyal and helped Akbar expand his kingdom.

There were some Rajput chiefs, however, who resisted Akbar. In 1557, Akbar defeated Uday Singh of Mewar and captured the fort at Chittor. Uday Singh's son Rana Pratap refused to acknowledge defeat. He was, however, defeated at Haldighati in 1576, but he escaped astride his horse Chetak. He continued his resistance throughout his life.

Bengal and Gujarat: The rich and fertile province of Bengal became a part of Mughal Empire in 1576. Akbar succeeded in annexing Gujarat in 1578. After this Akbar brought Orissa and Central India also under his control.

North –West: In the North-West, Akbar conquered Kashmir (1586). Kandahar (1586-87), Kabul (1587), and Sind (1590).

The Deccan Having consolidated his position in the North. Akbar ventured beyond the Vindhyas. Ahmadnagar in northern Deccan was ruled by Chand Bibi who after being defeated, Berar was handed over to the Mughals in 1596. She was treacherously murdered by one of her nobles in 1600. Ahmadnagar was annexed the same year, however, never brought fully under control. Khandesh, another state in northern Deccan, had acknowledged Akbar's overlordship in 1576. It was annexed to the empire in 1601.

Akbar's empire now extended from Himalayas and Kashmir in the north to the Godavari river in the south, and from Kandahar in the west to Bengal in the east.

Akbar died in 1605. He was buried at Sikandra near Agra in a tomb which he had started building for himself. Akbar's last days were unhappy. His son, Murad and Daniyal, died of overdrinking, and Salim revolted against him and had Akbar's close friend Abul Fazl killed. Later, Salim and Akbar settled their differences, and Salim was declared Akbar's successor.

AKBAR'S ADMINISTRATION

General Administration

The political and administrative traditions of Central Asia, India and Persia influenced the administration during Akbar's reign. The details of his administration are available in contemporary writing, the most renowned being Ain-i-Akbari by Abul Fazl.

Central administration: At the helm of all affairs was Emperor Akbar, who was a very benevolent ruler. He was the highest tribunal of justice and gave personal hearings to people's grievances. He held audience in the Diwan-i-Am (hall of public audience) where people could speak to him directly. He went on personal tours, and transferred officers frequently to check corruption and promote efficiency.

The emperor was assisted by a council of ministers. The wazir, or prime minister was also called the diwan, since he was the head of the revenue department.

The wazir was in charge of general administration and revenue administration. The mir bakshi was in charge of military administration. The mir saman took care of the royal household. The qazi was the chief judge and the sadr-i-sadur kept record of charitable grants by the emperor. The king met his officials in the Diwan-i-Khas (hall of special audience).

Provincial administration : The empire was divided into 15 provinces, or subas. Each province was placed under a governor called subedar. The subas were divided into districts, or sarkars. The sarkars were divided into parganas which had a number of villages. The towns were administered by kotwals whose duty was to maintain law and order, apprehend criminals, check weights and measures and maintain a register of the people living in the area. The police stations were called kotwalis, a name still used in North India. At every administrative division, officials were carefully selected and posted. They were paid regular cash salaries and sometimes they even received jagirs, or land grants, for distinguished service.

REVENUE SYSTEM

Land revenue : Land was the chief source of revenue. Akbar's system of land revenue was followed till the coming of the British. The architect of his revenue system was Raja Todar Mal, and this system is called the Todar Mal Bandobast.

Before fixing land revenue, it was necessary to keep in mind that the land's produce varies from place to place and changes with time. Thus an assessment system called the dashala, was introduced under which the average produce and average price prevailing over the previous ten years were calculated. The land was measured and categorized on the basis of its productivity. The state's share was fixed at one-third of the produce and could be paid in cash or kind. Agricultural loans were given and revenue collection was relaxed following floods and famines.

Trade: Akbar built roads to connect the various parts of the empire. Thus trade between provinces was encouraged. He removed those taxes which hampered trade. Trade with China Central Asia and Persia yielded rich revenues. Akbar encouraged traders and trade with Europe increased. In this connection, a number of Europeans visited Akbar's court. The most important items of export from India were spices, textile, Indigo and saltpetre.

ARMY ADMINISTRATION

The army was well organized with a highly trained and well-equipped cavalry, war elephants and artillery. Akbar also had a navy, which was, however, rather weak. The emperor maintained a corps of royal bodyguards and armed palace guards.

Mansabdari system: Most of the troops during wartime were provided by mansabdars. Mansabdari was introduced by Akbar. The officers were graded on the basis of their mansab, or rank. The holder of the mansab was called a mansabdar, which was not a hereditary position. A mansabdar generally entered service in a low rank and then rose through promotion on the basis of his loyalty and service. A mansabdar had to maintain a stipulated number of horsemen. Their rank depended on the number of horsemen which ranged from ten horsemen (dahbashi) to 10,000 horsemen (dah hazari). However, mansabs above 5,000 were reserved for princes. The mansabdar had to maintain fixed number of elephants, camels and carts, too. The troops maintained by the mansabdar could be used by the emperor whenever he wished.

Some mansabdars were paid in cash from the imperial treasury, but generally they received jagirs, or grants of land. The revenue from this land was utilized to meet his personal expenditure and also to maintain the horsemen. The jagirs were transferable, and no mansabdar had a jagir at one place for more than three to four years.

AKBAR'S CULTURAL CONTRIBUTIONS

Akbar was a patron of learning although he had never received formal education. He learnt to be very open-minded from his tutor Bairam Khan, and from the Hindu and Sufi saints. He was open to discussions on any subject and was willing to patronize anybody showing promise in scholarship.

Akbar's court adorned by 'nine gems'- Abul Fazl, Faizi, Todar mal, Bhagwan Das, Daswant, Tansen, Man Singh. Abdur Rahim Khan-i-Khanan and Birbal. Birbal's wit and humour have become part of the Indian folklore. Tansen, the famous musician, enriched the Hindustani style of music by introducing Persian forms to the signing of the ragas. One of India's greatest musicians, he is said to have composed Raga Darbari in Akbar's honour. Abul Fazl and Faizi were the sons of Sheikh Mubarak, another scholar in Akbar's court, Faizi was a poet in Persian language. He translated the Mahabharata and the Ramayana into Persian. Abul Fazl was a dear friend of the emperor and was the author of Akbarnama, a biographical account of Akbar. Ain-i-Akbari is a part of Akbarnama. Bairam Khan's son Rahim (Abdur Rahim Khan-i-Khanan) made his mark in the sphere of poetry, especially dohas (couplets) in Hindi).

Hindi scholars of this time include Vallabhacharya, Keshavdas, Rahim, Surdas and Tulsidas. Tulsidas wrote the Ramacharitamans. Paper, first invented in China, had come into use during Akbar's time. Scholars wrote on paper, and it is said that Akbar's library contained more than four thousand manuscripts. Akbar realized the importance of learning and hence laid great stress on education. He encouraged the study of mathematics, geometry, astronomy, logic, history and also moral education.

AKBAR'S SOCIAL REFORMS

Akbar's liberal views led to his taking action against social evils. He banned the practice of sati. He legalized widow remarriage and raised the marriageable age for girls to fourteen and for boys to sixteen. He also placed some restrictions on sale of liquor.

Religious policy: Akbar believed in the equality of all religions. As the ruler of such a vast empire comprising people of different religions. Akbar understood the importance of a secular outlook. He won over the Rajputs by accepting them as they were, and by observing their religious festivals, especially with his Rajput wives. He entered into matrimonial alliances with them and even granted them high posts. He included people of different religions in his administration. He followed those teachings of different religions which appealed to him. He abolished pilgrim tax and jaziya, the tax payable by non-Muslims.

Akbar wanted his subjects to be secular. He built the Ibadat Khana in Fatehpur Sikri. It was a prayer hall where he invited teachers and priests of all religions for discussions. He was deeply disturbed by the hatred that existed among different religious groups. He realized that all religions preached the same truth of humanity and love. He felt that the good of all the religions could be combined to benefit all. Thus was born a new order called Din-i-Ilahi.

Din-i-Ilahi was introduced in 1582. It imitated the Sufi order, but borrowed ideas from all major religions. Membership was voluntary. Members had to observe certain rules. They had to repeat 'Allah-o-Akbar', or 'God is Great'. In the month of their birth they were to abstain from non-vegetarian food. The idea of sulh-kut, or peace and harmony was an important part of the teaching. There were no sacred books, priestly class and no places of worship. Birbal was the only Hindu to join this order. Most nobles and orthodox Muslim priests accused Akbar of destroying Islam and did not join the new order. Din-i-Ilahi disappeared after Akbar's death.

Its importance lies in the vision of Akbar, who in the sixteenth century had realized the importance of secularism.

B. JAHANGIR

(1605-1627)

Jahangir was Akbar's successor. His mother was Jodha Bai, a Rajput princess. Akbar named him Muhammad Sultan Salim after the famous saint Shaikh Salim Chisti, whose blessings he had sought for the birth of a son. Salim received his education from eminent tutors such as Abdur Rahim Khan-i-Khanan. During the last years of Akbar's rule, Salim had rebelled against him, but soon they reconciled. In 1605, he ascended the throne as Nuruddin Muhammed Jahangir (Conqueror of the World).

Jahangir had some of Akbar's qualities, like love for learning, tolerance and interest in the well-being of his subjects.

Military achievements: Jahangir's reign was not as spectacular as his father's in terms of military achievements. He, however, maintained the empire with care and efficiency. In the first year of his reign, his son Prince Khursrau revolted against him in alliance with Raja Man Singh. The prince was defeated at Lahore. Guru Arjun, the great leader of the Sikhs, was executed for assisting Prince Khursrau. In 1613, Jahangir defeated the ruler of

Mewar, Rana Amar Singh, the son of Rana Pratap. In 1620, he captured Kangra. Jahangir also established his control over Bengal and Awadh. He sent his son Prince Khurram to the Deccan to defeat Malik Ambar, an important minister in the court of the ruler of Ahmadnagar. Although Ahmadnagar was annexed in 1616, Malik Ambar could not be subdued. During Jahangir's reign, the Deccan remained a source of trouble for the Mughals.

When the Persians attacked Qandahar, Jahangir ordered Prince Khurram to defend it. Prince Khurram rebelled as he suspected this order to be a ploy to remove him from the scene before deciding on the succession to the throne. So, he refused to fight the Persians. This enabled the Persians to conquer Qandahar in 1622. The loss of Qandahar was a serious blow to the Mughals.

Nur Jahan: Meherunnisa, also known as Nur Jahan (Light of the World); was the daughter of Itimad-ud-daullah, a noble in Akbar's court, and the widow of Sher Afghan, the governor of Burdwan in Bengal. Attracted by her quick wit, intelligence and beauty, Jahangir married her in 1611. This was an important event of his life. She began to advise Jahangir on state matters. Once during his prolonged illness, she managed the empire very efficiently. Jahangir became increasingly dependent on her. In fact, she became so powerful that some coins were issued in her name. Nur Jahan secured the post of wazir for her father, and her brother Asaf Khan was made the mir saman. As Jahangir became increasingly interested in natural sciences, Nur Jahan ruled the empire through a group of three consisting of herself, her father and Prince Khurram. According to the English ambassador Thomas Roe, all state business depended on her. However, she was not trusted by a section of the nobles who, under the leadership of Mahabat Khan, revolted against her on the eve of Jahangir's death. Nur Jahan retired from court life after her husband's death.

Jahangir, a lover of nature: Jahangir was a lover of nature and spent long hours observing the wonders of nature in his beautifully laid out gardens. He was a man of refined taste. He appreciated good paintings and gave lavish grants to painters like the great genius Mansur, and directed them to record the natural world around them. Their paintings mainly miniatures of turkeys, peacocks, zebra, falcons, etc., are beautifully coloured. Jahangir's literary talents found expression in his memoir, *Tuzuk-i-Jahangiri*.

The English East India company was established in 1600. The English ambassador John Hawkins in 1608, and Thomas Roe in 1615 arrived with requests to the Mughal emperor for trade concessions. Hawkins did not achieve much. Thomas Roe brought Jahangir many gifts from King James I of England. A globe brought by Roe annoyed Jahangir as he saw how small the Mughal empire was, compared to the rest of the world! Jahangir

befriended the English because he needed protection against the Portuguese. However, Jahangir did not grant them too many trade concessions. Thomas Roe, who spent three years in Agra, has left behind a very lively account of life in the Mughal court.

C. SHAH JAHAN (1628-1657)

After Jahangir's death, there was a brief struggle for power. Khurram, his third son, ascended the throne one year after his father's death in 1628, at Agra. He adopted the title Shah Jahan. His reign was on the whole peaceful, and rich contributions were made during this period to art and architecture. Contemporary writers say that Shah Jahan was just and had genuine interest in the well-being of his subjects. In the initial years of his reign, Shah Jahan had to suppress a few regional rebellions-like that of the Rajputs of Bundelkhand and of the Afghan noble Khan-i-Jahan Lodi.

The Deccan: There were renewed conflicts in the Deccan, to which he had to devote most of his attention. The military policy in the Deccan was prompted by three main factors. First, the love of conquest and expansion, secondly, the prospects of acquiring fabulous wealth of the Deccani states and thirdly, religious considerations. While the Bhamini kings were Shias, the Mughals were Sunnis.

After the death of Malik Ambar of Ahmadnagar, his son conspired with the Mughals and killed Ahmadnagar's ruler. The Mughal forces finally annexed Ahmadnagar in 1633. Soon after this, elaborate military preparations were made against the other Deccani states-Bijapur and Golconda. By 1636, they were forced to acknowledge Mughal suzerainty and to pay an annual tribute. Shah Jahan appointed his third son Aurangzeb as viceroy of the Deccan.

North-west: Shah Jahan dreamt of establishing his sway over Badakshan in Central Asia. Although the Mughal forces won some initial successes, they failed to fight prolonged wars in the mountainous and hostile climatic conditions, and suffered heavy losses.

Shah Jahan also failed to recover Qandahar. After a series of confrontations, beginning in 1649 and continuing in 1653. Qandahar was lost to the Persians for ever.

European traders: The Portuguese had been allowed to establish a large factory at Hugli in 1579 during the reign of Akbar. In 1641, they defied imperial authority and fortified Hugli. They even levied customs duty on traders. They protected pirates and helped the king of Arakkan against the Mughals. Shan Jahan besieged Hugli and defeated the Portugueses.

The Dutch East India company was established in 1602,. The company set up its trade outposts at Surat, Ahmedabad, Cochin, Negapatam, Chinsura, Patna and Agra. After this, the English concentrated on their trade in India. The Anglo-Dutch conflict continued in India till about 1667 when the English gave up their claims to the Spice Islands and the Dutch agreed to leave alone the English settlements in India.

Another European nation, Denmark, established its trading station at Tranquebar on the east coast, south of Madras. However, the Danish could not compete with the Dutch and the English in trade. The English trade expanded. In 1633, they established a trading post in Orissa. In 1639, the Raja of Chandragiri granted a small hamlet called Madras on the Coromandel coast to the English East India company. Fort St. George was built here later. In 1651, the English were allowed to trade at Hugli in Bengal.

Art and architecture: Shah Jahan was a patron of literature, music and painting. He is however, known to the world as the prince of architects. His name is synonymous with the marble wonder-Taj Mahal. He built the Taj in memory of his beloved wife Mumtaz Mahal, as her mausoleum. Designed by Ustad Isa Afandi, its construction began in 1632 and was completed after 20 years. It is marvelous blend of Indian, Central Asian and Persian styles of architecture. It is situated in a garden, and its walls bear exquisite pietra dura designs with precious stone laid in marble.

After Mumtaz Mahal's death, Shah Jahan shifted his capital to a site near Delhi which he named Shahjahanabad. It is now a part of Delhi. He built the Red Fort which had a palace, administrative centre, garrison and an arsenal-all in one complex. The construction of the Red Fort began in 1638 and was complete in 1648. Among the buildings within the fort, the most breathtaking is Diwan-i-Khas where Shah Jahan used to meet his ministers. He had installed the famous peacock Throne here. It was so large that he could recline on it with ease. It was made of gold and was studded with large numbers of precious stone. On the pillars of its canopy were peacocks made of jewels, trees bearing diamonds and branches made of rubies. This throne was carried away by the Persian invader. Nadir Shah, in 1739.

To Shah Jahan's credit are also the Moti Masjid (Pear Mosque) in Agra and the Jama Masjid (Friday Mosque) in Delhi. The architectural style continued the tradition begun during Akbar's time of lavish use of domes, arches, minarets, and balconies.

D. AURANGZEB (1658-1707)

Aurangzeb ascended the throne in 1658 after imprisoning his father Shah Jahan. He assumed the title Muhiyuddin Muhammed Alamgir. Under him the empire reached its largest extent, but it also witnessed a series of political disturbances. Which started in the previous reign, now threatened to tear the empire apart.

Aurangzeb's political career can be divided into two phases. He spent the first phase in the north from 1658 to 1681. The second phase drew him to the Deccan where he remained from 1681 till the end of his life in 1707.

NORTH INDIA (1658-1681)

Aurangzeb appointed Mir Jumla as the governor of Bengal with instructions to subjugate the chiefs of the neighbouring areas. Mir Jumla occupied Coochbehar and Assam but could not retain them for a very long period. Aurangzeb next sent Shaista Khan as the governor. Shaista Khan occupied Chittagong and defeated the Arakanese navy.

The Afghan tribes of the north-west became troublesome. When his forces failed to suppress the tribes. Aurangzeb went Peshawar and had to remain there for a whole year till order was restored.

Aurangzeb's religious policy: In his enthusiasm to rule in accordance with Islamic laws, he angered a large section of the population. He doubled customs duties on non-Muslims. He permitted temple destruction because he was against idol worship. In 1679, he imposed jaziya on non-Muslims. Thus, unlike his ancestors, he was intolerant. However, many temples, remained undisturbed, and many Hindu officers were exempted from the jaziya.

REVOLTS IN THE NORTH

Jats, Satnamis and Bundelas: The Jats around Delhi and Mathura were hardy peasants. Harassed by the Mughal officers, they rose in rebellion in 1669 and later in 1685. Both the rebellions were suppressed. The Jat revolt continued till the end of Aurangzeb's reign and beyond till they established their own independent state.

In 1672, another peasant revolt by a sect called Satnamis. They, too, revolted against the oppression of the Mughal officers. Aurangzeb had to march in person to crush it. Then the Rajput clan of Bundelkhand, revolted against Aurangzeb. A strong force was sent to suppress the revolt.

THE DECCAN (1681 – 1707)

Aurangzeb's stay in the South can be divided into two parts. The first part saw the campaigns against the Marathas, who had become a force under the leadership of Shivaji. The next part of Aurangzeb's stay was engaged in territorial expansions in the South.

Shivaji organized the hill tribes into a military force. Rejecting the traditional methods of open warfare on battlegrounds, he taught them the technique called the guerilla style of warfare. He now launched frequent attacks on the Bijapur territories and even captured a few forts.

Aurangzeb, alarmed by Shivaji's military victories, sent a powerful force under Shaista Khan to control Shivaji. Shivaji attacked Shaista Khan at night, wounded him severely and killed his son. Shivaji even plundered Surat, an important Mughal port in 1664. So Aurangzeb sent a crushing defeat on Shivaji, who was forced to sign the treaty of Purandhar in 1665. In 1674 Shivaji proclaimed himself the emperor and adopted the title 'Chatrapati'. Shivaji died in 1680, leaving behind a strong Maratha State.

AURANGZEB AND THE SULTANS OF THE DECCAN

Prince Akbar's flight to the Deccan and his alliance with Shambhaji, the son of Shivaji, proved a serious threat to the Mughal throne. Aurangzeb, thus, marched to the Deccan in 1681. From 1681 to 1685 he tried to capture prince Akbar, who ultimately fled to Persia.

Aurangzeb then annexed Bijapur in 1686. He next turned to Golconda and annexed it in 1687. He then defeated and captured Shambhaji, the Maratha ruler, and executed him in 1689. He overran a large part of the Maratha territories, but had to face stiff resistance from Raja Ram, another son of Shivaji, till 1700. After his death Tara Bai, the widow of Raja Ram continued the struggle. Aurangzeb could not crush the Marathas completely although he occupied Vellore and Gingee.

RELATIONSHIP WITH EAST INDIA COMPANY

The English East India Company had already acquired footholds in Surat, Madras, Hugli, and Kasimbazar. In 1661 Charles II, the king of England, received the island of Bombay as dowry when he married a Portuguese princess. Later, this island was sold to the company, and it developed into a very important commercial centre. Shah Jahan and Aurangzeb had granted the East India company trade concessions because it promoted internal and external trade. The company officials, however, began to misuse their privileges, and soon enough clashed with the Mughals. In 1686, Aurangzeb drove them out of most of their trading posts in Bengal and other regions of India. This brought the Company's servants

to their knees, and they asked for pardon. Their trade concessions were renewed. They were allowed to buy three villages in Bengal-Govindpur, Sutanati and Kalikata. In 1690, Job Charnock laid the foundation of the city of Calcutta here and the Fort William was built. This is how another major centre of the English east India company came into existence during the reign of Aurangzeb.

By the end of seventeenth century, the three major trade centres of the English East India Company were at Bombay, Madras and Calcutta. Thus trade flourished and the Company merchants made enormous profits.

During the reign of Aurangzeb another European power joined the trade race. The French East India Company was founded in 1664. The most important French centres in India were Chandernagore in Bengal and Pondicherry, south of Madras now Chennai. The French and the English had political and trade rivalries in Europe and other parts of the world. Their rivalry in India became very intense, especially by the middle of the eighteenth century. Ultimately, the English emerged victorious and the French faded away.

DECLINE OF THE MUGHAL EMPIRE

CAUSES OF DECLINE

Aurangzeb's policies: Aurangzeb alienated large sections of the people through his policy of religious intolerance. The Rajputs who had always stood by the Mughals now became hostile. The Sikhs became militant. After the death of Aurangzeb, they rose under Banda Bahadur. This ultimately led to the establishment of an independent state of Punjab under Ranjit Singh towards the end of the eighteenth century. By the middle of the eighteenth century, the Maratha power became a serious contender for political power in the North as well. Aurangzeb's long absence from the North allowed nobles and governors to become more powerful. Slowly, they started breaking away from the empire.

Wars of succession: The Mughal dynasty did not have clear rules of succession. This caused bloody conflicts even during the reign of Great Mughals.

Weak central authority: The weakness of the central authority during the reign of the later Mughals attracted invaders. Nadir Shah's invasion was followed by a series of invasions by Ahmad Shah Abdali. These invasions not only devastated the military strength and economy of the empire, but also made the north-west insecure.

Oppression and maladministration: As the empire became poorer, it oppressed the peasantry to extract more revenue. The nobles also started fleecing the peasantry and even the zamindars. This led to revolts.

Negative role of the nobles: After Akbar, the mansabdari system became hereditary. The mansabdars became powerful and ignored imperial authority.

Rise of the Europeans: The Europeans who had come to India kept a low profile during the period of the Great Mughals. With the decline of the Mughal power, they began to assert themselves. They gradually assumed control over trade and annexed territories. They had the advantage of naval power and thus had the monopoly on overseas trade. Their armies were small but well-trained. The Mughals did not have a navy and the Mughal army was large and unwieldy. Their once famous artillery had not been modernized, and was no match for the quick-moving European forces.

Model Questions

1. Who was Hemu? How did he meet his end?
2. Who was Bairam Khan? How did he die?
3. What did Akbar do to win over the Rajaputs?
4. How did the empire gain from the annexation of Bengal and Gujarat.
5. How did Akbar promote trade.
6. Describe the main features of Akbar's Central Administration.
7. What were the main features of provincial administration under Akbar?

Short answers:

1. Describe the main features of Akbar's Central or Provincial administration.
2. What do you understand by mansabdari system? Explain its main features.
3. Explain the important features of Din-I-Ilahi. Was it successful?
4. How did Jahangir try to make himself accessible to his people.
5. Explain Nur Jahan's role during Jahangir's reign.
6. Give an account of Aurangzeb's religious policy and its consequences.
7. Describe the relation of the Sikhs with the Mughals.
8. Mention the important features of Shivaji's military administration.
9. What were the sources of revenue of the Maratha State?
10. Why was Aurangzeb responsible for the decline of the Mughal Empire.
11. When did Nadir Shah invade India? What was its outcome.
12. Describe the factors which led to the decline of the Mughal empire.

LESSON 15

LATER CHOLAS AND THE PANDIAS

A. THE CHOLAS

The Cholas may be regarded as the most important of the South Indian powers. The Cholas country included the Coromandel Coast from Nellore to Pudukottai. But it also sometimes extended up to the borders of Coorg. The Cholas are mentioned in the Mahabharata, the Edicts of Asoka and a series of foreign works. We learn about the early Cholas only from Sangam literature.

As we have already seen, Karikala Chola who lived in the later half of the 1st century A.D. defeated the Cheras and the Pandyas and a number of local chiefs, and founded Chola supremacy in South India. Kaveripattinam was his capital and port. He is also said to have led a successful expedition to Ceylon. After the death of Karikala, the Chola power declined for the time being.

But after the decline of the Pallavas, Vijayalaya (850-871 A.D.) revived Chola power in the 9th century. He took Tanjore in 850 A.D. and established a kingdom with Tanjore as capital. To this dynasty belonged the rulers Aditya Chola (871-907 A.D.) and Parantaka (907-955 A.D.). They were engaged in a series of wars with the neighbouring powers, and the Chola kingdom grew in size during the period. The period 955-985 saw the brief reigns of five minor rulers who succeeded Parantaka. These rulers were engaged in a desperate struggle for existence with the Rashtrakutas.

RAJA RAJA THE GREAT

The epoch of the Chola imperialism began with the accession of Raja Raja the Great (985-1014). Raja Raja made a series of conquests. He defeated the Chera king at Kandalur and captured Kollam (Quilon). He also subdued the Pandyas and the Eastern Chalukyas. He gave his daughter in marriage to Vimaladitya, the king of the Eastern Chalukyas. He also conquered a part of Ceylon as well as the Laccadives and Maldives. His empire included modern Tamil Nadu, Andhra, Mysore and a part of Ceylon.

Raja Raja I was a famous builder. The most famous of his structures was the great temple of Tanjore which is even today one of the finest pieces of Dravidian architecture. Raja Raja was a Saivite; yet he was tolerant, and he allowed a Buddhist monastery to be built at Nagapattinam by a king of Java.

RAJENDRA CHOLA

Raja Raja the Great was succeeded by Rajendra I (1014-1045). He continued his father's work of expansion. He took the Raichur, Doab and Banavasi from the people called the Gangas. Like his father, he also gave his daughter in marriage to the Eastern Chalukyan king. He also invaded Hindustan and defeated Maheepala, the king of Bengal. It was after this successful invasion that he assumed the title "Gangaikonda Chola", and built the city of Gangaikonda-cholapuram in commemoration of the great victory. Like Raja Raja I, Rajendra I also made a series of conquests beyond the seas. He completed the conquest of Ceylon and took over its government. He sent a successful naval expedition against the powerful maritime State of Sri Vijaya which ruled the Malayan Peninsula, Sumatra, Java and the neighbouring islands and controlled the sea-routes from India to China. The city of Kadaram in the Malayan Peninsula and the capital of Sri Vijaya itself were sacked, and the king was taken prisoner. Sri Vijaya acknowledged Chola suzerainty. In 1033 Rajendra sent an embassy to China which was partly diplomatic and partly commercial. In Rajendra's time the Chola empire reached its zenith. He was greatly interested in learning and he provided for a theological college. He also executed a series of irrigation works.

Rajendra I was succeeded by a series of minor king like Rajendra II and Veerarajendra I. under them the empire remained intact and successful wars were fought with the Chalukyas. On Veerarajendra's death, Rajendra, the Eastern Chalukyan king, ascended the throne (1070). He was the grandson of the Chola Rajendra I. Rajendra assumed the title Kulottunga. He was a very able ruler. One of his great achievements was his Kalinga campaign. The reign, however, saw several losses of territory. Kulottunga took a keen interest in matters of administration. He abolished all unnecessary tolls and assumed the title "Sungam Tavirtha Cholan". He conducted an elaborate land revenue survey of his empire in 1086.

With Kulottunga's death in 1122 the disintegration of the Chola kingdom began. Kulottunga III (1178-1182 A.D.) was the last Chola king who could check the advance of his enemies to some extent, but his successors were too weak to check the process of disintegration. The empire broke up into pieces by the beginning of the 14th century.

CHOLA ADMINISTRATION AND CULTURE

The Cholas had an elaborately organized system of administration. The head of the government was the king. He was assisted by a council of ministers, and a highly organised Civil Service. The first important officer was called Olainayakam, the private secretary of the king. There were also frequent royal tours to supervise the efficiency of the government.

Land tax was the main source of income to the government and it was one-sixth of the gross produce received in money or in kind. There were also periodical land surveys for the assessment of revenue.

Justice was administered popularly and efficiently. Civil justice was administered by royal officers while criminal justice was administered by the village community. The jury system seems to have been widely prevalent in criminal cases under the Cholas.

The Chola maintained a big standing army which consisted of elephants, cavalry and infantry. There was also a well-developed navy which went into action against Andamans, Nicobar, Laccadives, Sumatra and other places.

The Chola empire was divided into Manadalams, Valanadus and Nadus for administrative purposes. The unique feature of the Chola administrative system was village self-government. The village administration was carried on entirely by popular assemblies.

There were two kinds of village assemblies. The assembly of the ordinary village was the 'Ur' while that of the Brahmin village was called the 'Mahasabha'. These assemblies consisted of almost all the inhabitants of the village and they elected various committee called Variams to look after various matters. The members of the committees were chosen by lot from among the members of the assembly. The village assembly was supreme in the management of all local affairs. It attended to such matters as the reclamation of forest and waste lands, assessment and collection of land revenue, settlement of disputes about land revenue, remission of taxes etc. The village officers detected the criminals and the members of the judicial committee called Nyayattars settled the disputes and pronounced judgement.

ECONOMIC CONDITION

Agriculture was the chief occupation of the people and the government bestowed special attention on irrigation works. Rajendra I dug the Mudikondan lake. Extensive trade flourished in the empire and it was supervised by merchant guilds. One of the guilds had international contacts. There was active commercial intercourse between the Chola kingdom and China, Sumatra, Java, Arabia and other countries around the Persian Gulf. Three embassies were sent to China in 1015, 1033 and 1077. Gold and silver were used in currency. There was a great development of industry. The metal workers of the age were noted for their skill. Kanchi was a great centre of the weaving industry. Salt was manufactured on a large scale at Cape Comorin and other places on the coast.

RELIGION

The Chola period was one of great religious activity. The Cholas were Saivites and they patronized Saivism. Many temples were built. The temple played a significant part in the life of the Chola village. It was a centre of learning and the meeting place of the village assembly. In spite of the occasional outbursts of intolerance, Jainism still continued to occupy an important position and the Jains made remarkable contributions to Tamil literature. Though Buddhism was not prominent in the Chola empire it had still some hold in Kanchi and Nagapattinam.

LITERATURE AND ART

There was remarkable literary and artistic activity. The Cholas patronized Sanskrit and Tamil literature. In this period flourished great poets like Jayankondar and Kampan as well as many Vaishnavite and Saivite saints. Jayankondar is the author of the Kalingattupparani, the earliest of the war-poems in Tamil, and Kampan is the famous author of the Tamil Ramanyana. Nimbi Andar Nambi, the compiler of the Saiva Canon, lived in the 11th century. Pugalendi wrote the Nalavenba, a great poem with the story of Nala as its theme. Ottakuttan was another prominent literary figure of the Chola period. Sekkilar, the author of the Periyapuram, also lived in the Chola kingdom. The Cholas built huge temples which were decorated with elaborate sculptures. Metal sculpture of good workmanship flourished and the favourite figure was Nataraja. Painting and dancing also received great encouragement.

EDUCATION

The Chola period is noted for the progress of education. There were schools in almost every village. Lectures on the Epics and the Puranas were delivered in temples and other places. There were also special theological colleges in important centres. At Ennayiram in South Arcot district was a college where there were 340 students and 14 teachers learning Vedas, Grammar, Meemamsa, etc. There was a similar college at Tribhuvani near Pondicherry where there were 260 students and 12 teachers. Tirumukkudal (Chingleput district) and Tiruvadutturai (Tanjore district) were centres of medical studies.

B. THE PANDYAS

The Pandyan kingdom included the modern districts of Madurai and Tirunelveli and extended often to south Travancore. The capital of the kingdom was Madurai. The Pandyas were an ancient people. The Ramayana and the Arthasastra speak of the enormous wealth of the Pandya kingdom. Megasthenes and Asoka make mention of the Pandyas. The history of the ancient Pandyas is lost in confusion.

The greatest of the early Pandya rulers was Neduncheliyan. He is assigned to the end of the 2nd century A.D. He had a long and glorious reign. He defeated his Chola and Chera contemporaries, and performed an Asvamedha sacrifice. He also distinguished himself as a patron of learning.

After him the Pandya power declined and the Pallavas established their sway in the South. However, during the Pallava Age the Pandyas continued to enjoy independence within their own territory. By the 7th century, the Pandyan power revived in the South under a prince called Kadunkon, a contemporary of Simhavishnu Pallava. The Pandya rulers Rajasimha I (740-765) and Varaguna I (765-815) extended the frontiers of the kingdom to south Travancore, and Salem, Coimbatore, Tanjore and Tiruchirappalli districts. The next ruler Srimaran successfully invaded the frontiers of the kingdom to South Travancore, and Salem, Coimbatore, Tanjore and Tiruchirappalli districts. The next ruler Srimaran successfully invaded Ceylon, but he was defeated by the Pallavas. His son Varaguna II was also not very successful in his campaigns against the Pallavas. In the meantime, the Cholas emerged as the dominated power in the South, and the Pandyas were forced to acknowledge their supremacy. But the Pandyan power was not extinct, and it continued to give much trouble to the Cholas during their period of ascendancy.

However, with the decline of Chola power, the Pandyan power began to revive. The revival began from the time of Kulottunga. Maravarman Sundara Pandya I, (1216-1238) tried to effect the permanent conquest and occupation of the Chola country, but he was defeated by the Chola ruler Raja Raja III with the help of the Hoysalas ruler Narasimha II. But in 1251, there came to the Pandyan throne the greatest of the later Pandyas, Jatavarman Sundara Pandya I (1251-1268). He defeated the Hoysalas and enlarged his kingdom. The Pandyan power reached the height of its expansion. It extended over the whole of South India up to Nellore. The next ruler Maravarman Kulasekhara (1268-1311) continued the work of expansion. He completely expelled the Hoysalas from his territory. He welcomed Arab merchants. Macro Polo, the famous European traveler, visited him in 1293, and he refers to the great wealth and prosperity of the kingdom.

The death of Maravarman Kulasekhara was followed by a civil war between his two sons Vira Malik Kafur, the General of the Delhi Sultan, Alauddin Khilji, to invade the Pandya kingdom and capture Madurai. Taking advantage of the confusion prevailing in South India following Malik Kafur's invasion (1311), Ravi Varma Kulasekhara (1299-1313), the great king of Venad who ruled with Quilon as capital, invaded the Pandya country. Ravi Varma

engaged the forces of Vira Pandya in battle and routed him. He succeeded in establishing his authority over all the domains which were once under the Pandyas from the days of Jatavarman Sundara Pandya. Ravi Varma Kulasekhara then continued his march northwards up to Kanchipuram and celebrated his coronation as Emperor of South India in 1313 on the banks of the Vegavati in his 46th year of age. The Pandyas never recovered from these fatal blows even though they continued to rule as minor chieftains in the South till the 18th century.

CONDITIONS IN THE PANDYA KINGDOM

The Pandya administration was not much different from that of the Cholas and the Pallavas. As in the Chola and Pallava kingdoms, village assemblies functioned effectively in the Pandya kingdom also. The Pandyas patronised literature and art. Tamil literature made great progress under the patronage of the Tamil Sangam which had its headquarters at Madurai. The Pandyas also built a number of temples for Vishnu and Siva like the Vishnu temple at Perur in Coimbatore district. The Pandyan kings gave all kinds of facilities to foreign traders, especially to the Arab merchants. The great economic prosperity of the Pandya kingdom is referred to in the writing of Marco Polo and the Arab writer, Wassaf.

Model Questions

1. What were the conquests made by Rajaraja the Great?
2. Describe the achievements – political, military and administrative of the Chola kings
Rajaraja the Great and Rajendra I
3. Give an account of the Chola administrative system.
4. Why do you consider the glory of the Pandyas reached its zenith under Jatavarman Sundara Pandya?

LESSON 16

THE BAHMANI AND THE VIJAYANAGAR KINGDOMS

When the control of the Tughluqs began to weaken, a number of kingdoms came up in the Deccan and the South. These included Orissa, Khandesh, Bahmani and Vijayanagar. In this lesson we will study the Bahmani and the Vijayanagar kingdoms.

A. THE BAHMANI KINGDOM

The Bahmani kingdom was established in 1347 during the reign of Muhammad-bin-Tughluq. It was founded by one of his officers Hasan Gangu, also called Ala-ud-din Bahman Shah. He made Gulbarga his capital. He controlled the rebellious nobles, established peace, promoted trade, and also laid the foundation for an efficient administration. He divided his kingdom into four provinces, each under a governor. There were altogether eighteen rulers who rule during the period 1347 – 1527.

Firoz Shan Bahmani (1397 – 1422): Firoz Shah Bahmani was the grandson of Ala-ud-din Bahman Shah. He was the eighth ruler of the dynasty. A brave warrior, he fought three wars against the Vijayanagar kings. Successful in the first two wars, he lost the third in 1420. He was later forced to abdicate in favour of his brother.

Ahmad Shah (1422 – 1435) Ahmad Shah avenged his brother's defeat by sacking Vijayanagar. He transferred his capital from Gulbarga to Bidar. During his time a struggle for supremacy raged between the Deccan nobles of the sunni sect and the Persian nobles of the shia sect. This conflict considerably weakened the kingdom.

Mahmud Gawan: Mahmud Gawan was the loyal and able minister of Muhammad Shah III (1463-1482) the thirteenth Bahmani sultan. In fact, the entire administration was carried out by Gawan. He defeated the ruler of Konkan (1469) and Orissa (1478), and captured Dhabol and Goa from Vijayanagar. The capture of Goa, an important port, led to overseas trade with Iran and Iraq. Gawan also defeated the ruler of Warangal.

Mahmud Gawan was an efficient administrator and introduced many changes. He divided the kingdom into eight provinces, or tarafs, each under a tarafdar. He set aside land for the expenses of the Sultan which were called khalisa. He reorganized the revenue system. So that there would be enough money for maintaining a strong army. He built a madarsa or institution for Islamic learning, in Bidar.

The Bahmani court had local Deccan nobles and nobles of foreign descent like Gawan. There was rivalry between these two groups, and Gawan was naturally disliked by the Deccan nobles. They conspired against him and succeeded in convincing the Sultan of Gawan's disloyalty. Gawan was executed in 1481.

THE NEW KINGDOMS

The kingdom soon broke up as the rulers that followed were weak, and five independent kingdoms came into existence. They were Berar, Bijapur, Ahmadnagar, Golconda and Bidar. The last Bahmani ruler was overthrown in 1527 by Amir Ali Barid, who established the kingdom of Bidar. The five kingdoms were engaged most of the time either in wars among themselves or with the Vijayanagar Empire. Berar was later annexed by Ahmadnagar, and Bidar by Bijapur. The three kingdoms that were left were annexed one by one to the Mughal Empire. These kingdoms made some notable contributions to architecture. The Gol Gumbaz at Bijapur is the tomb of a Bijapur ruler. It has a 53.4-metre-high dome and also a whispering gallery. The rulers of Golconda built the Charminar at Hyderabad as a gateway leading to their palace.

CONTRIBUTIONS OF THE BAHMANI KINGDOM

The Bahmani rulers were enlightened, and patronized language, literature, music, art and architecture. The Urdu language developed under their patronage. Firoz Shah Bahmani wanted to make the Deccan the cultural centre of India, and hence invited scholars from various parts of India and also from Iran and Iraq.

Many monuments were built by the Bahmani rulers and the rulers of the five new kingdoms. Chief among these is the madarsa built by Mahmud Gawan at Bidar. It was decorated with coloured tiles. A three-storeyed building. It could accommodate a thousand students. Students were given free food and clothes, and scholars from Iran and Iraq visited the institution. The other monuments are the Jama Masjid at Gulbarga, the tomb of Ahmad Shah in Bidar, the Gol gumbaz, the forts of Golconda and Daulatabad and the Charminar at Hyderabad.

B. THE VIJAYANAGAR EMPIRE

The Vijayanagar Empire came into existence when Muhammad-bin-Tughluq's control over the Deccan weakened. It was founded by Harihara and Bukka. They were the sons of Sangama, who served as an officer of the Hoysalas of Mysore. The dynasty after their father. They founded the city of Vijayanagar on the banks of the Tungabhadra river in Karnataka. The city is today called Hampi. The Vijayanagar Empire lasted from 1336, the

year of Harhara's coronation, to 1565. During this period, Vijayanagar was the largest and the most powerful kingdom of the south. Three dynasties ruled over Vijayanagar the Sangama (1336 – 1486), Saluva (1486-1505) and Taluva (1505-1565).

Harihara, followed by Bukka, expanded the kingdom and laid firm foundation of the empire. The most important ruler of the Sangama dynasty was Deva Raya II (1422 – 1446). He was both a great conqueror and an able administrator. Industry and overseas trade flourished under him. The Sangama dynasty was overthrown by the Saluva dynasty which in turn was overthrown by the Taluva dynasty.

Krishnadeva Raya (1509 – 1530) Krishnadeva Raya was the greatest ruler of the Taulva dynasty and of the Vijayanagar Empire. Vijayanagar emerged as a very strong military power under Krishnadeva Raya. He suppressed the feudatory chiefs and conquered the Raichur Doab (the region between the Tungabhadra and the Krishna rivers). He defeated Pratap Rudra, the ruler of Orissa, and took Udaygiri in 1514. He compelled the ruler of Orissa to give Vijayanagar all the territories up to the river Krishna. He next defeated the king of Bijapur in 1520 and destroyed the fortress at Gulbarga. He had also to contend with the Portuguese, whose power was slowly growing along the Malabar coast. In a clever move, Krishnadeva established friendly relations with the Portuguese and even allowed them to establish themselves at Bhatkal and fortify it. His friendly relations with the Portuguest helped trade and industry and led to economic prosperity. However, Krishnadeva Raya failed to develop a strong navy, which alone could have ensured him a direct control on foreign trade.

Conflict between Vijayanagar and Bahmani: Throughout the existence of the two kingdoms, a bitter struggle raged for the control over the following regions :

The Raichur Doab : The fertile region between the Tungabhadra and the Krishna.

The Krishna – Godavari delta : It was coveted not only for its fertile land but also for its ports which controlled foreign trade.

Konkan : Konkan, or the narrow strip of land between the Western Ghats and the sea, included the port of Goa. Goa was important because the kingdoms were dependent on the high-breed horses which were imported from Iran and Iraq through Goa. Moreover, it was an important port for foreign trade.

ADMINISTRATION

The king was the central authority and the highest court of justice. He was assisted by a council of ministers, who in turn were assisted by many officials. The Portuguese traveller Domingo Paes visited Krishnadeva Raya's court and marveled at its magnificence. It was attended by several distinguished scholars, artists and foreign visitors.

Land revenue was the main source of the state's income. It was fixed between one-third and one-sixth of the produce depending on the quality of land. To increase food production and therefore land revenue, Krishnadeva had a number of dams and tanks built. These were used to hold water for irrigation. Other sources of revenue were customs duties, grazing tax, marriage tax, etc.

The king maintained a large army consisting of infantry, cavalry and elephants. Great stress was laid on cavalry for which good – quality horses were imported. The empire was divided into provinces, each under a governor called naik. The provinces were further divided into nadus, or kottams, which in turn were divided into villages. The naiks exercised both military and judicial powers. They had to pay a fixed amount to the king and also provide troops.

ECONOMIC CONDITIONS

The kings patronized industries like textiles, mining, metallurgy and perfumery. Vijayanagar had trade relations with Arabia, Persia and Africa in the west, and China, South-East Asia, Burma and Sri Lanka in the east. They made their own ships which carried rice, iron, sandalwood, sugar and spices to other countries. The chief items of import were ivory, horses, elephants, silk and velvet. For trading, a number of towns came up, especially along the coastal areas. Inland trade also flourished. Economic prosperity of Vijayanagar is evident from the large number of gold and silver coins issued by the kings.

SOCIAL CONDITIONS

Society was divided into three main classes : nobles, middle class and the common people. The nobles lived a life of luxury. The middle class comprised traders, businessmen, etc. They lived in and around the cities. The lot of the common people was quite miserable and they were burdened with heavy taxes.

Women enjoyed respect and some even held high positions, and participated in political and literary activities. Some trained in martial arts and wrestling and even wielded swords. Polygamy was common among the upper classes. Child marriage, dowry system and sati existed. Though the rulers were Hindus, they were tolerant towards other religions as well. The Brahmins were held in high esteem and they performed ceremonies, rituals and sacrifices.

Cultural contributions: The Vijayanagar rulers built several temples, the most outstanding being the Vitthalswami and the Hazara Rama temples. These were adorned with exquisite sculptures. They also repaired the temples built by the Cholas.

Domingo Paes marvelled at the grandeur of the Vijayanagar city. It was surrounded by seven walls which covered about 96 kilometers. It is said to have included beautiful palaces, temples and buildings.

The kings were great patrons of art and literature. Telugu, Kannada and Sanskrit received special encouragement. Krishnadeva Raya was a great scholar and wrote both in Telugu and Sanskrit. He was the author of the great work *Amuktamalyada* in which he explains how a king should rule. His court was adorned by eight Telugu scholars who were called *ashtadiggajā* (eight elephants). Peddana, the great Telugu poet, and Sanskrit scholars like Madhava and Sayana were members of the *ashtadiggaja*.

The Vijayanagar rulers encouraged the Bhakti cult and patronized saints like Jnandeva and Namadeva. The Vijayanagar Empire had immense importance as a centre of learning, art and culture during the fifteenth and sixteenth centuries, especially under Krishnadeva Raya.

Decline of the Vijayanagar Empire: Krishnadeva Raya's successors were weak and were soon dominated by corrupt, arrogant ministers and provincial governors. Continuous wars with the kingdoms of Bijapur, Golconda and Ahmednagar drained its resources and weakened it. Finally, these three kingdoms launched a combined attack on Vijayanagar and defeated its ruler at Talikota in 1565. The ruler of Vijayanagar was captured and executed. The city of Vijayanagar was plundered and destroyed, and a large number of people were massacred. Thus, a magnificent empire came to an end.

Model Questions

1. Trace briefly the history of the Bhamini Kingdom of the death of Mohamud Gawan. What led to its fall later on?
2. Describe the services of Mohmud Gawan towards the Bhamini Sultanate and account for his downfall.
3. Give a brief survey of the five independent off shorts of the Bhamini Kingdom.
4. Write brief notes on the kingdoms of Bidar, Ahmad nagar and Golkunda.
5. What were the cuases of the downfall of Bhamini kingdom?
6. Give an overall estimate of the Bhamini dynasty.
7. Trace briefly the history of Vijaya nagar Empire.
What were the achievements of the Vijayanagar rulers in the domain of administration, a art and literatue.

Short essay

1. Give a brief account of the social, economic and cultural conditions of Vijayanagar Kingdom.
2. Who founded the Bhamini Kingdom? Which cities served as its capital.
3. Mention two contribution of the Vijayanagar rulers in the sphere of architecture.
4. Why is Mohmud Gawan considered to be an outstanding minister of the Bhamini Kingdom.

LESSON 17

BHAKTI MOVEMENT IN SOUTH INDIA

TAMIL BHAKTI MOVEMENT

The Pallava period saw the decline of Buddhism and Jainism on the one hand and the triumph of Hinduism on the other. The great Hindu reformation was patronized by the Pallava rulers most of whom were ardent Hindus devoted either to Vishnu or Siva. Hence the Pallava period was a period of Hindu religious revival. The Jain and Buddhist teachers of earlier days had lost ground. Hiuen Tsang who visited Kanchi in the time of Narasimhavarman refers to the declining influence of the two religions. The great religious renaissance in favour of Hinduism as against Buddhism and Jainism owes its success to the efforts of the great religious leaders, particularly the Nayanmars (Saivite saints) and the Alvars (Vaishnavite saints).

A. ADI SHANKARA

Shivaguru and Aryamba, performed great Tapas after their marriage. The Lord blessed them with a brilliant child. Thus, Shankara was born into a pious and devout family in a village called Veliyanad near Kalady in Kerala State. At the mere age of six, the child had accomplished the phenomenal task of composing his first book. Even at this tender age, kings and great men sought to converse with him. When he was young, Shankara asked permission from his mother to take up sannyas which he obtained with much difficulty. The determined child traveled alone from Kerala to Madhyapradesh on foot, not knowing where or when his next meal would be. He met his guru, Govindapada at Narmadeshwar.

Upon completion of his studies, Shankara with the blessings of his Guru, took upon himself the monumental task of writing Bhaasyas (commentaries) on the Vedantic texts such as the Bhagawad Gita, Upanishads and Brahma Sutras. Shankara's commentaries on the above texts, is an authority to all seekers of freedom (Moksha). He then went to compose inspiring original works such as Bhaja Govindam, Atma Bodh, Tatva Bodh, Dakshinamoorthy stotram and Vivekanandamani etc.

He traveled across the country 4 times convincing people with his clarity on Vedanta through discussions, debates etc. he was orator par excellence. He established spiritual centres and formed teams to continue his work across the country. The vision of Shankara was such that, some of the establishments he set up and the temples he renovated are by borders of the nation. Thus, the cultural heritage was preserved. His followers included kings, scholars, thinkers, etc. By the time he was 32 years old, Shankara had single handedly revived the Hindu culture and brought 75 different schools of thought under his Advaita philosophy and at 32, he had completed his mission life. Shankara was not just a mere personality he was an institution.

B. NAYANMARS

It is necessary in this context to refer to the life and work of some of the most outstanding saints who played a significant role in the movement for Hindu reformation. They developed the Bhakti cult by preaching the supreme need for the worship of a personal God like Siva or Vishnu in physical form. The Nayanmars and the Alvars were learned devotees or Bhaktas who freely moved about the country singing the hymns and verses composed by them in the simple dialect of the masses. They came from all classes and castes – Kings, Princes, Brahmins, Low castes, Businessmen, Traders, Hunters, Fishermen etc. Their activities created a great wave of enthusiasm among all sections of the people and in all parts of South India. There were sixty-three Nayanmars and twelve Alvars.

The lives and activities of the Nayanmars and their hymns are described in Sekkilar's Periyapuram in about 4,000 stanzas. They flourished between the 6th and 9th centuries and included a woman and saint Nandanaar a low caste. Among the early Nayanmars were Tirumular, Karaikkal Ammai and Aiyadikal Kadavarkon. Appar, Sambandar and Sundarar were the great trio of the Pallava age. Their hymns have been collected in the Tevaram (Garland of Hymns for God). Appar, at first a Jain, became a convert to Saivism and converted Mahendravarman I from Jainism. Sambandar, his contemporary, worked in the Pandya kingdom and converted its ruler to Saivism, Sundarar, who lived more than a century later, composed thousands of hymns. A hundred hymns have survived and they form the seventh book of the Saiva canon. Cheraman Perumal Nayanar and Viralminda Nayanar who belonged to Kerala were the contemporaries of Sundarar. Manikkavasagar who lived in the latter half of the 9th century carried on debates with the Buddhists. He composed 51 hymns called Tiruvachakam.

C. ALWARS

The Alvars flourished from 500 to 850 A.D. Peyaki, Pudam and Peyalwar seem to have been the earliest Vaishnava saints. Thirumangai Alwar (8th Century) and Periyalwar (9th century) composed hymns noted for their high quality. Andal, the "Mirabai of South India" and Tiruppan, an untouchable, are among the notable Alvars. Kulasekhara Alwar, the Kerala king, composed Mukundamala in Sanskrit and Perumal Tirumozhi in Tamil, both devotional poems of great charm. Nammalwar, also called Satakopa, was another of the famous Alvars. In his Tiruvaimozhi he also sings the glories of the Vaishnava shrines of Kerala. The Vaishnava hymns, about 4,000 in number, composed by the Alvars have been preserved in the Nalayiraprabandham.

The immediate outcome of the work of the Nayanmars and the Alvars was the rise of the Saiva or Vaishnava shrines to an important place in the religious and social life of the people of South India. Hindu religion progressed as a result of the spread of the Bhakti cult and Buddhism and Jainism declined. The social contradictions existed in Indian society were ideologically justified and explained away through literature.

In the meantime, another school of thought attacked Buddhism and Jainism on the philosophical plane. Kumarila Bhatta (8th century) opposed the Buddhists in public debates. He expounded the Mimamsa theory stressing the ritual side of the religion. Prabhakara Guru who belonged to Kerala was also a famous Mimamsaka of the age. The Hindu reformation movement got a still further fillip at the hands of Sankaracharya (788-820 A.D). A Namboothiri Brahmin, born at Kaladi in Kerala.

D. RAMANUJA

Ramanuja was born in a small town near Madras in 1166 A.D. He preached the Bhakti cult in south India. He was a believer of Vaishnavism and taught his followers to worship Vishnu the incarnation of God with total devotion. He condemned caste distinctions and useless rituals as well as external ceremonies prevalent in the Hindu religion of the time. He preached in the local language so that all people could understand the meaning of dharma,

Ramananda was a follower of Ramanuja. He was born in Allahabad and preached in Hindi. Low caste people flocked to follow him. Among his disciple were Rayidas who was a cobbler, Kabir who was a weaver, Sadha butcher, and seria a bariber.

E. MADHWACHARYA

One day, a majestic looking monk with his disciples was boldly crossing the swirling Ganga which was the border of a muslim king. 'The kings guards saw them and were about to attack them. The head monk said in a loud voice, "we are only coming to see your king and not to fight". The king who noticed this, questioned 'how could they dare to enter his land.

The monk daringly said 'the Supreme God who protects you, me and others is there. For you he is Allah and, for me he is Narayana. We are citizens of his kingdom'. That was Acharya madhwa.

Madhawa preached Dwaita philosophy when the caste system was stubbornly practiced in the Indian society. "This universe is a playful creation of God. Let us not try to diminish it by denouncing it' preached Madhwa. He said one should realize his limitation and surrender to the Lord. He also said real duty is helping others who suffer more than you.

Madhwa was born in a small village near Udipi on a Vijayadasami day in 1238 AD. He was initiated into sanyas at the age of 12, his whole life was devoted to the propagation of Vedic philosophy. He urged the mankind to be mentally and physically strong.

He wrote commentaries on the Prastana Traya – the Bhagawat Gits, 10 Upanishads and Brahma Sutras and he dedicated his work Gita Bashya to Veda Vyasa. He lived the life of a dynamic sanyasi and had a reassuring effect on all who came to him.

Acharya Madhwa took leave of his disciples and left for Badri in 1317 A.D. None saw him after that.

Model Questions

1. Outline briefly the history of the rise of Bhakthi movement in South India.
 2. Give a brief account of contributions made by the Alwars of South India.
 3. Why is Bhakthi movement in South India considered as a Landmark in the History of South India.
 4. What was the contribution of Adi Sanakara to Hindu religion.
 5. Explain briefly the Teaching of Mathuva.
 6. Through light on the life and teachings of Ramanuja or Adi Sankara.
- (a) Adi Sankara, (b) Nayanmars, (c) Alwars (d) Ramanuja,
(e) Mathuva

LESSON 18

THE BHAKTI MOVEMENT IN NORTH INDIA

The world bhakti means devotion to God. Such devotion involves a total surrender of oneself to personal God. The Bhakti cult was a reform movement in Hinduism. It stressed the unity of God and common brotherhood of man without any consideration for caste, creed or race distinctions. The Bhakti cult began in South India in the 8th century A.D. Its purpose then was to bridge the gap between the two sects of Hinduism of the time the vaishnavas and the Shaivas. Swami Shankaracharya is said to have been the first main exponents of the philosophy of the Bhakti cult.

The Bhakti cult became popular in the 11th and 12th centuries. The basis of this cult has been traced to the Upanishads, the Puranas and the Bhagawad Gita.

SPREAD OF THE 'BHAKTI' CULT

Various causes led to the rise of the Bhakti cult in the 11th and 12th centuries. One of them was the establishment of the Islamic State in India and the propagation of the Islamic religion. Islam was a simple democratic religion that did not believe in caste distinctions, nor did it insist on wasteful rituals and costly sacrifices. A large number of low caste Hindus were attracted to this new movement which could give them equal status in the new society.

The Hindu thinkers then felt the need to reinterpret their scriptures removing the evil practices that had crept into the Hindu society. The Bhakti cult, therefore, was a reformist movement which aimed at purifying the Hindu religion. Like the Sufis, the Bhakti saints preached the unity of godhead, love of mankind, religious tolerance and importance of good deeds. gradually, Sufism and the Bhakti cult became popular and created an atmosphere of mutual trust and peaceful co-existence between the Hindus and the Muslims.

SALIENT FEATURES OF THE 'BHAKTI' CULT

The followers of the Bhakti movement came from all parts of India.

These men spoke the common language of the people and their teachings helped to propagate the vernacular languages.

They preached that God was one. Men should worship him with love and devotion.

Bhakti or devotion is superior to knowledge and karma (action).

Devotion to God leads the soul to salvation.

Religious rites, rituals and sacrifices are not of much value. Man must surrender himself to God to obtain salvation.

All people are same before God, irrespective of their caste, creed or status in life.

A true religious teacher can lead a person to God. Therefore, the Bhakti cult laid emphasis on the importance of the religious teacher.

SAINTS OF THE 'BHAKTI' MOVEMENT

Ramanuja, Ramananda, Kabir, Namdeo, Chaitanya Mahaprabhu, Guru nanak and Meera Bai were the great saints of the Bhakti cult. All of them preached the salient features of the Bhakti cult.

IMPACT OF THE 'BHAKTI' MOVEMENT

The Bhakti movement helped to establish a personal human approach to the problem of religion. The Bhakti saints discarded the caste system and this helped the process of evolving the idea of universal brotherhood, irrespective of one's caste or creed. It also reduced the influence of Brahmin priests as the Bhakti cult condemned rituals and sacrifices.

The teaching of Kabir and Nanak brought Hindus and Muslims nearer to each other. Their message of religious tolerance influenced many rulers (like Akbar) in India. Many Muslim rulers allowed religious freedom to their subjects. Ala-ud-din Khilji and Firozshah Tughlaq honoured Hindu saints. The preachers of Sufism took inters in Sanskrit and other vernacular languages. Malik Mohammed Jayasi, a Sufi poet, composed his works in Hindi. The Bhakti saints too preached in the common language of the people. This fact helped in developing regional languages such as Hindi, Gujarati, Marathi and Bengali. In short, the Sufi and Bhakti movements helped to establish communal harmony and to lay the foundation of a composite Indian culture which was the synthesis of what was valuable from both the Hindu and Islamic cultures.

A. CHAITANYA MAHAPRABHU

Chaitanya (1485 – 1531) who was popularly known as Mahaprabhu was the moving spirit behind the Krishna cult in Bengal. He was born in 1485 in Nadia in Bengal. At the age of 25 he rounced the world and popularized kirtan (musical gathering) in praise of Krishna. He preached that through devotional music and dance one could lose oneself and experience the presence of God. Like other Bhakti teachers, he preached universal brotherhood of man and rejected pointless rituals as well as caste – distinction. His devotional songs had a great

appeal for common people in Bengal and Eastern India. His followers believed that Chaitanya was an incarnation of Krishna and, therefore, called him Chaitanya Mahaprabhu. Unlike Kabir and Nanak, he believed in idol worship and in pilgrimage to sacred places such as Gokul and Brindavan.

His teachings are contained in Chaitanya Charitamrita, a biography of the saint written by Krishnadasa Kaviraj. Millions have been touched by his religious teachings in Bengal and Eastern India.

B. GURU NANAK

Guru Nanak was a great teacher of the Bhakti cult. He was born in 1469 at Talwandi in Punjab. He preached universal brotherhood, unity of God and religious tolerance. He also condemned caste distinctions, idol worship and meaningless rituals. He composed hymns which he sang with the accompaniment of rabab played by his Muslim attendant Mardana, and a Hindu companion, named Bala. His disciples were called 'sikhs' (Shishyas). Subsequently, Sikhism became a new religion.

KRISHNA CULT IN 'BHAKTI' MOVEMENT

Krishna Leela, that is the childhood escapades of Krishna, was the main theme of the religious hymns (bhajans) of the saints.

Chaitanya of Bengal, Meera Bai of Rajasthan, Surdas of Agra and Narsi Mehta of Gujarat were some of the outstanding saints of the Krishna cult.

C. SAINT KABIR

Kabir was the greatest among the Bhakti saints. It is said that he was born of a Brahmin widow but had been brought up by a childless Muslim couple Neema and Neru. Kabir was a poet. His dohas or couplets, pregnant with ideas, are recited till today by the Hindus and the Muslims alike. He had condemned caste pride, idol worship, supremacy of the priestly caste, baseless ceremonies and empty rituals. He believed in one God, equality of all human beings and brotherhood of mankind. He said Hindus and Muslims are "pots made out of the same clay" and there is no distinction between Ram and Rahim and between the Purana and the Quran.

We do not know much of Kabir's early life, except that he had a spiritual bent of mind and he adopted Ramananda as his spiritual leader. Later on he preached his own ideas. He lived either towards the end of the 14th century or in the beginning of the 15th century. His

teachings are recorded in Bijak (The Seed Book). He condemned pilgrimages to holy places. He said, "pilgrimage to holy places like Mecca and bathing in the Ganga alone cannot lead to the union of soul with god".

The following dohas (couplets) of Kabir contain some important aspects of his teaching :

O seeker, where dost thou seek me;

Lo, I am beside thee

I am neither in temple nor in mosque;

I am neither in Kaaba nor in Kailasha;

Neither am I in rites and ceremonies,

Nor in yoga and renunciation.

If thou art a true seeker, thou shalt at once see me;

Thou shalt see me in a moment of time.

Kabir says, "O Sadhu, god is beneath all breaths".

Model Questions

Essay Type

1. Give a brief account of the Bhakti Movement. What were its social and religious effects?
2. Write in brief about Chaitanya Mahaprabhu or Gurunank.
3. Examine the relevance of Kabir's teaching.

THE RISE OF THE MARATHAS AND THE SIKHS

At the time of the Mughal empire two powerful groups emerged, one in the Deccan and one in the north. These were the Marathas and the Sikhs, who gradually made themselves independent.

A. SHIVAJI AND THE MARATHAS

In the five kingdoms formed on the break up of the Bahmani empire, many Hindus rose to high positions. Among them were the Marathas. The Marathas lived in the Deccan, in the region of present Maharashtra and north Karnataka. They were not of any particular group, but they all spoke the same language, Marathi. Marathas had been employed even in the Bahmani kingdom. Bijapur had 30,00 Maratha troops.

Shivaji, a Maratha, inherited a jagir near Pune from his father Shaji in 1647. He also conquered some neighbouring forts. He took over many areas from the kingdom of Bijapur. He managed to kill Afzal Khan of Bijapur who went to capture him. Shaista Khan, the Mughal governor of the Deccan, was sent to defeat Shivaji, Shivaji attacked Shaista Khan's camp at night, wounded him and killed his son.

A VISIT TO AURANGZEB

Aurangzeb then sent Raja Jai Singh to defeat him. Raja Jai Singh made a treaty with Shivaji. Shivaji agreed to go to Aurangzeb's court. But he felt insulted because Aurangzeb ignored him. Shivaji refused to become a mansabdar and so he was put into prison. But according to a popular story, though he was heavily guarded, he thought of a plan to escape. Every evening he sent baskets of fruit and sweets to Brahmanas to give thanks for his recovery from a pretended illness. When the guards had got used to this and stopped checking the baskets, he and his son hid in two empty baskets and thus escaped.

FAMOUS AND POPULAR

Many stories were told about Shivaji in Maratha houses. There were stories about his courage and bravery, his ability to defeat anyone, and his cleverness. Some said he had magical powers. A number of people came to join his army including some Afghans. In 1674 Shivaji crowned himself king at Raigarh. Before Shivaji, Maratha chiefs had had some powers in their local jagirs (lands). But no Maratha had a large territory. Shivaji now made even more conquests. The Qutb Shah ruler of Hyderabad gave him troops and money.

Shivaji conquered Jinji and Vellore from Bijapur, and took over the territories of his half-brother Ekoji. Shivaji died in 1680 after an illness. He had a good system of administration, organized the revenue collection, and built up an efficient army. He constructed more than 250 forts. He called himself the protector of the Hindus, but he was tolerant of all religions and employed many Muslims. He was popular with the people. His biography, written by Sabhasad in Marathi in 1694, tell us a lot about him.

SHAMBHAJI

Shivaji's son Shambhaji was not so efficient. He gave shelter to Aurangzeb's son Akbar, but did not help him to fight against Aurangzeb. In 1689 Shambhaji was killed by the Mughals. Rajaram, Shambhaji's younger brother, was crowned king. He was attacked by the Mughals and besieged at Jinji. Jinji was conquered by the Mughals but Rajaram escaped. He managed to reconquer many forts. After Rajaram's death in 1700, his widow Tara Bai and Shambhaji's son Shahu, fought for power.

SHAHU AND THE PESHWAS

Under Shahu, the peshwas or the prime ministers became powerful. Peshwa Baji Rao (1702 – 1740) plundered territories up to Delhi. He received Malwa and a large sum of money from the Mughal emperor. Soon the peshwas extended their control from Malwa and Gujarat to Bundelkhand. By 1752, in the time of Peshwa Balaji Baji Rao, the Marathas had captured territory all over India. They entered into a treaty with the Mughal emperor, Ahmad Shah. They had the right to collect taxes (chauth and sardeshmukhi) from all over India. In return, they would help the Mughals in times of need.

THE THIRD BATTLE OF PANIPAT

In the mean time, Ahmad Shah Abdali of Afghanistan invaded India many times. A group of nobles supported him. The Marathas fought a battle with Abdali at Panipat in 1761. The Marathas could not get the support of the Rajputs, or other north Indian rulers. All felt threatened by the Marathas. Maratha chiefs were also not united. Abdali defeated the Marathas in what came to be known as the Third Battle of Panipat. Maratha power was reduced. This too helped the rise of the British.

B. THE RISE OF THE SIKH POWER

The founder of the Sikh religion was Guru Nanak (1469 – 1538). The Sikh movement originally began as part of the general religious revival which took place in India in the 15th and 16th centuries. Nanak was interested only in the purification of Hindu religion and reformation of Hindu society and not in any political agitation. Like the other great leaders of

the Bhakti cult, he preached the worship of the one God, condemned idol worship and ritualism, and opposed the caste system. He called his followers Sikhs or Disciples and his faith came to be called Sikhism. Nanak laid stress on a life of moral purity. He forbade the use of wine and tobacco by his followers, and also condemned sati.

The cause of the Sikh religion was ably served by the successors of Nanak all of whom possessed great organising ability. Nanak nominated as his successor Angad, one of his disciples (1538-52), and it was Guru Angad who adapted from Sanskrit the gurmukhi script which is used by the Sikhs. The third Guru, Amardas (1552-74), composed several hymns. The fourth Guru, Ram Das (1574-81), founded Amritsar which grew into the central place of pilgrimage for the Sikhs. Guru Arjun (1581-1606), the fifth Guru, strengthened the foundations of the Sikh religion by organizing its finances and compiling the Granth Sahib which is the sacred book of the Sikhs. Thus under the successors of Guru Nanak, the Sikh movement began to take definite shape and the Sikhs under their Guru became a strong factor in the social and political life of the Punjab.

The period of Guru Arjun's leadership marked an important stage in the history of the Sikh community. Guru Arjun was accused by Jahangir of complicity in Khusru's rebellion, and subsequently executed on the order of the emperor. This incident had a great share in shaping the later history of the Punjab. Before the execution of Guru Arjun the Sikhs were a peaceful sect of peasants but the Mughal policy of religious persecution compelled them to take up arms in self-defence.

Har Govind (1606-45), the sixth Guru, made significant changes in the character of the Guruship. He encouraged the spirit of adventure and fostered the warlike qualities of the Sikhs. The followers presents to the Guru were to consist thereafter of arms, horses and other warlike equipments. The mode of living of the Guru also underwent a great change. The Guru was no longer a mere religious leader but he was to be the political leader of the community as well. He came to be called the Sachcha Padsha and his assembly the Durbar. Har Govind also organized a little army of his own as a measure of self-defence. He called upon his followers to take up arms and defend their religion against the attacks of their enemies. Har Govind was, in fact, the first Guru who entered upon a military career and at the time of his death the peaceful Sikh sect was already becoming a military order.

The seventh and eighth Gurus, Har Rai and Har Krishna, were not important. The latter seems to have helped Dara Shikoh in the War of Succession. The ninth Guru was Tegh Bahadur (1664-75) and under him the Sikhs suffered persecution at the hands of Aurangzeb. Tegh Bahadur was executed on the orders of the emperor. From this time the Sikhs became the most uncompromising enemies of the Mughal empire and of the Muslim religion, and there began open war between the forces of Islam and Sikhism.

On Tegh Bahadur's death his famous son Guru Govind Singh (1675-1708) became the Guru. He was determined to avenge the wrongs done to his father and his community. His aim was to build up the scattered Sikh community into a strong military power in order to destroy Mughal rule. He introduced certain social reforms in order to foster a sense of common brotherhood among the Sikhs. All Sikhs were to add the title 'Singh' to their names. Certain rules were framed in order to regulate their dress, food and mode of worship. The brotherhood thus organized was called the 'Khalsa'. Khalsa meaning pure. The most famous five Khalsas – 1. Kesh (un cut hair), 2. Kangha (Comb), 3. Kirpan (dagger), 4. Kara (Steel Bangle), 5. Kachcha (short under wear). Guru Govind asked his followers to look upon the Granth Sahib as their Guru after his death, and he refused to appoint any successor to himself. The Sikhs under Guru Govind Singh fought against their enemies with a crusading spirit. Guru Govind, the tenth and last of the Gurus, was murdered, but the Sikhs had already become a great military power at the time of his death.

On Guru Govind's death, his follower Banda Bahadur continued to lead the struggle of the Sikhs against the Mughals. But in 1716 Banda was defeated and killed by the Sayyid brothers. The rising spirit of the Khalsa could not however be crushed. At the time of the invasion of Nadir Shah the Sikhs took full advantage of the political situation in the Punjab and consolidated their power. They occupied Lahore in 1764 and controlled all the territory between the Jhelum and the Chenab. About a dozen of the prominent Sikh chieftains divided the Central Punjab among themselves. All of them were defeated by Ranjit Singh before the close of the first quarter of the 19th century, and a single and compact Sikh State was founded in the Punjab. This kingdom was later on annexed to their Indian empire by the British after the Anglo-Sikh wars.

Model Questions

1. What forces and causes were responsible for the rise of the Maratha nation under Shivaji in the 17th century.
 2. Discuss the contribution of Shivaji towards the establishment of Maratha State.
 3. Give a brief account of the civil and military administration of Shivaji.
 4. Form an estimate of the character and achievement of Shivaji.
 5. Give a brief account of the rise of the Maratha power under the Peshwas.
 6. Briefly describe the causes and effects of the third battle of Panipat.
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1. Throw light on the life and teachings of Guru Nanak.
 2. Write a short sketch of the career of Guru Govind Singh bringing out clearly his contribution to the rise of Sikh power in Punjab.

LESSON 20

THE ESTABLISHMENT OF BRITISH RULE IN INDIA

In the year 1600, Queen Elizabeth I of England gave a charter, or a written statement granting rights, to a company formed by English merchants to carry out trade with the East. The company was named the company of Merchants Trading with the East Indies and was referred to as the East India Company. The Queen was keenly interested in this trade because it brought in huge profits and she was entitled to a share. The company exchanged mainly gold and silver for Eastern goods. These goods were then sold in European markets at much higher prices, and hence earned the merchants enormous profits.

To succeed in India, the Company first had to achieve the following :

1. Rival European companies, like the Portuguese and the Dutch, who were already trading with India had to be eliminated.
2. To do the first, the company had to establish its supremacy on the seas.
3. The company had to find 'safe' areas where it could set up its permanent trading centres.

By the middle of the seventeenth century, the first two tasks were achieved. The third took time, as India was under the Great Mughals at that time and trade was severely restricted.

THE ENGLISH FACTORIES

The King of England sent envoys, John Hawkins in 1608 and Thomas Roe in 1615, to the court of the Mughal ruler Jahangir to seek trade concessions. Being granted permission to trade, the Company set up first settlement, or 'factory', at Surat. The 'factory' was not a place of manufacture, but consisted of a warehouse, or godown, for goods, an office for maintaining records and residential quarters for the servants of the company.

In those days, the people who joined the company's services belonged to the poorest sections of the British society and were mainly destitutes or unemployed. Venturing out on such long voyages was a matter of high risk, not willingly undertaken by the wealthier people.

FOUNDATION OF THE PRESIDENCY TOWNS

Surat as a trading outpost was very insecure as it was frequently attacked by the Marathas and the Mughals. In 1639, Madras, on the eastern coast was granted to the company by a local ruler. A factory built there was fortified and named Fort St George. Gradually, the company's influence extended, and in 1650 it was allowed to have a trading post on the banks of the Hugli river in Bengal on the West coast, Charles II gave the island of Bombay, which he had received on his marriage to the Portuguese princess Catherine of Braganza, to the Company for a very nominal rent of £ 10 in 1668. Bombay soon replaced Surat as the main port on the western coast. Thus Madras and Bombay became two important British trade settlements.

In Bengal, the company's servants grew in confidence as their trade expanded. Hostility between Shaista Khan, the Subedar of Bengal and Sir Josiah Child, the governor of the East India Company, culminated in a war. The company had underestimated the strength of the Mughal army, and openly flouted the rules of trade laid down by the Mughal ruler. In retaliation, Aurangzeb declared war in 1686 and completely routed them. The Company's servants realized their mistake and sought pardon. Aurangzeb recognized the importance of the Company's trade to the Mughal economy and was aware of its naval might which the Mughals were in no position to challenge. He restored all the trading rights of the Company in 1691 and permitted the Company to purchase the three villages of Govindpur, Sutanati and Kalikata. In 1690, Job Charnock had laid the foundation of Calcutta at Sutanati by building a factory there. It was fortified and was called Fort William.

Madras, Bombay and Calcutta became the headquarters from where the other settlements were supervised. Patna, Kasimbazar and Dacca were under Calcutta. Cuddalore, and Vizagapatnam were under Madras and Gujarat and Malabar were under Bombay. Each headquarters was under a president and his council. The president was later called the governor. The profits of the company increased enormously. Other trading companies in England now staked their claim to trade with India as well. By the beginning of the eighteenth century, all the these companies were amalgamated, and the East India company grew larger and stronger.

CONQUEST OF BENGAL

Alivardi Khan, the Nawab of Bengal, died in 1756, and was succeeded by his hot-headed grandson, Siraj-ud-daulah. His succession led to conflicts and discontent in his court. This instability and unrest gave the British just the opportunity they needed to interfere in the affairs of Bengal. On becoming the nawab, Siraj-ud-daulah got into frequent conflicts with the British merchants over the misuse of trading privileges. They refused to pay the duties and taxes which were payable by both Indian and foreign traders. Siraj ordered the discontinuation of the fortifications, which was not heeded to by the British. The Calcutta fortifications, in fact, were further extended. Angered by their insolence, Siraj led a force against the Company and occupied Kasimbazar and later, Calcutta by June 1756. Many British officials fled to Fulta, near Calcutta, where they took shelter in a small dungeon where some died of suffocation. This incident was highlighted later by the British as the Black Hole tragedy. When the news of the British defeat reached Madras, Clive was sent to Calcutta with Admiral Watson and his fleet. They won back Calcutta. Siraj had to sign a treaty with Clive in February 1757. By this he conceded to the Company the right to fortifications and also to issue currency.

Recognizing the weakness of the political structure in Bengal, Clive now conspired with some of the corrupt and ambitious members of the court, like Mir Jafar, the commander-in-chief of the forces, Jagat Seth, the richest banker of Bengal, and Omi Chand, the treasurer, to overthrow the Nawab. It was agreed that Mir Jafar would be made the nawab after deposing Siraj-ud-daulah in return for a large sum and trade facilities.

A. BATTLE OF PLASSEY (1757)

Robert Clive led the British forces to Plassey, a place very close to Murshidabad in Bengal, and confronted the Nawab's forces on 23 June 1757. The battle itself was of no significance as Siraj's officers had already been bought over by the British and refused to fight. Betrayed and easily defeated, Siraj fled but was captured and put to death. Mir Jafar became the new nawab. He paid rupees one crore and also gave the Twenty-four Parganas to the Company, besides substantial gifts to the Company's officers including Clive. The Company's officers including Clive. The Company's merchants were exempted from the payment of many taxes, and the Company got undisputed rights to free trade.

The victory at Plassey (1757) is indeed a turning point in the history of India. It marked the establishment of British rule in India. In one stroke it transformed a mere trading company into a political power. It exposed the Indian political system, and placed the vast resources of Bengal at the disposal of the British, which helped them win the Third Carnatic war.

Meanwhile, many events occurred in North India between 1757 and 1760 which increased the political importance of the British. The Mughal Emperor Alamgir was under the control of his wazir. The Emperor was murdered in 1759, and his son fled to Allahabad, where he was proclaimed Emperor Shah Alam II. He had to remain in Allahabad as he feared the wazir. Shah Alam II wanted to revive his prestige by gaining control over Bihar and Bengal, and laid siege on Patna in 1759. Shah Alam II was defeated by Mir Jafar's forces backed by the Company's troops, and was forced to retire to Awadh. Alarmed by the British successes, the Dutch at Chinsura decided to overthrow them. They launched an attack, but were successfully resisted by Clive. Henceforth, the Dutch confined themselves to commercial activities alone. In Bengal, the treasury had been emptied by the heavy demands of the British. In fact, there was no money to even pay the troops. This led to some internal revolts against Mir Jafar, which were suppressed by Clive. Clive thus, further secured the British position by overcoming all the three dangers : Shah Alam II, the Dutch and the internal revolts.

Mir Jafar was reduced to a mere puppet in the hands of the Company. He ruled for three years during which the Company's servants extorted money from the Nawab and emptied his treasury. They even fleeced the peasants and traders by forcing them to sell their goods at very cheap rates. Mir Jafar, with his treasury emptied and harassed by the British, began to turn against them. In 1760, after Clive left Calcutta for England, Mir Jafar's son-in-law, Mir Qasim, entered into a deal with the Company. He agreed to hand over the zamindaris of Burdwan, Midnapore and Chittagong along with gifts, in return for the office of the Nawab. The British deposed Mir Jafar and made Mir Qasim the new Nawab of Bengal.

The Nawab's revenue had decreased as the company's servants misused trade privileges. Mir Qasim increased the trade tax to nine percent, and the Company refused to pay more than two and a half per cent. The Nawab retaliated by abolishing the duties altogether for both British and Indian merchants. By this step he not only tried to assert his authority but also placed all merchants at par. As this was not tolerated by the Company, a war broke out. The Nawab's forces were defeated in four battles in 1763. Mir Qasim fled to Awadh and sought the help of Shuja-ud-daulah, the Nawab of Awadh. Shah Alam II, who was waiting to take his revenge on the British, threw his forces with Mir Qasim and Shuja. Their combined forces met the company's troops in the battle at Buxar in October 1764. It was an easy victory for the British. Mir Qasim fled and soon died. This event established the British as the undisputed authority in Bengal and also gave them political influence over Awadh and the Mughal Emperor. Clive returned for his second tenure as Governor of Bengal in 1765.

B. THE CARNATIC WARS (1744-1763)

The British and the French were traditional rivals in Europe. Their rivalry spread to India when their trading interests clashed. To further their own interests, they exploited the political conflicts in the Deccan. Till 1760, the main rival powers in the Deccan were the Nizam of Hyderabad, the Marathas and the Nawab of Carnatic. The influence of the Marathas extended over regions like Vellore, Jinji and Tanjore. Dost Ali, the Nawab of Carnatic, who wanted to bring Tanjore under his control, went to war with the Marathas. He was killed in the battle. His son-in-law and heir apparent, Chanda Saheb, was taken prisoner by the Marathas. The Nizam used this opportunity to install his own nominee. Anwar-ud-din, as the Nawab of Carnatic.

In Hyderabad, controversies raged about the successor to the elderly Nizam, Asaf Jah. These were the disturbed and unstable circumstances in the Deccan which provided the much-awaited opportunity to the European companies to interfere in the local affairs. But in the meanwhile, a war broke out in Europe in 1740 which had its effects in India.

THE FIRST CARNATIC WAR (1744 – 1748)

The Austrian War of Succession broke out in Europe between Austria, under Maria Theresa, and Prussia, under Frederick. The latter had forcefully occupied Silesia, which rightfully belonged to Austria. This provoked the war. Britain and France found themselves on opposite sides, and they rallied behind Austria and Prussia respectively. Thus technically, the British and the French on Indian soil were also at war.

Dupleix, the French governor in India, did not want to enter into a military confrontation with the British. The British governor at Madras, on the other hand, asked for reinforcements as he wanted to drive the French out of South India. Dupleix then sought the help of the French naval fleet at Mauritius. With the help of the naval fleet, the French besieged and captured Madras. However, the French naval commander returned Madras to the British for a bribe. Dupleix now sought the help of Anwar-ud-din, the Nawab of Carnatic, and promised to hand over Madras to him if he helped Dupleix recapture Madras. With Anwar-ud-din's help, Dupleix retook Madras, and he even made an unsuccessful attempt to drive the British out of Fort St David. Dupleix, however, failed to keep his promise to Anwar-ud-din.

Anwar-ud-din wanted to teach the French a lesson. The two forces confronted each other in a battle near Adyar in Madras. Anwar-ud-din was defeated. The small, disciplined, better equipped and organized French army defeated the large but weak forces of the Nawab. The French prestige had reached new heights, and the English company was forced to bow before the French in the first round of the Anglo-French struggle.

The Austrian war of Succession ended in 1748 with the signing of a treaty. According to one of the terms of the treaty, the French exchanged Madras for a place called Louisburg in America. Thus, control over a part of Indian territory(Madras) came to be controlled by European politics.

THE SECOND CARNATIC WAR (1748 – 1754)

The First Carnatic War was soon followed by the Second Carnatic War. This time it was provoked by the rivalry between the British and the French, who were trying to make substantial gains by interfering in local conflicts. Dupleix, in fact, was the mastermind behind the policy of using local alliances for political gains. The local conflicts in Hyderabad and Carnatic were over the question of succession.

In 1748, Nizam Asaf Jah of Hyderabad died and his throne was fiercely contested by his son Nasir Jung and grandson Muzaffar Jung. The French supported Muzaffar Jung.

The Marathas had released Chanda Saheb, the son-in-law of Dost Ali, the late ruler of Carnatic. He wanted to become the Nawab and sought the support of Dupleix. The French helped him to defeat Anwar-ud-din, the Nawab of Carnatic, at the Battle of Ambur in 1749. Anwar-ud-din was killed and Chanda Saheb was installed as the Nawab of Carnatic.

The British joined forces with Nasir Jung, and they defeated Muzaffar Jung in 1750. Nasir Jung was, however, deserted by his troops and killed. Muzaffar Jung, with Dupleix's help became the Nizam. Dupleix sent French troops to support and protect the new Nizam. For the help given, Dupleix was given a large grant as gift by Muzaffar Jung. The latter was, however, killed soon after, and the French helped another son of Asaf Jah, Salabat Jung, to ascend the throne. In return, the French were granted the Northern Sarkars. The revenue received from this region was utilized by the French to maintain their troops.

So far, Dupleix's policies were proving to be very successful. The only obstacles in their path were the British in Madras and Muhammad Ali, the son of the late Nawab Anwar-ud-din of Carnatic. The French sent troops to besiege Trichinopoly, where Muhammad Ali had taken refuge after his father's death. The growing influence of the French threatened British trade in the Carnatic and so they decided to support Muhammad Ali. The British forces were led by Robert Clive. He decided to divide the enemy's forces by laying siege on Arcot, the capital of Carnatic. A part of the French and the Carnatic Nawab Chanda Saheb's troops had to be withdrawn from Trichinopoly and sent to Arcot. The siege of Trichinopoly had to be given up. Chanda Saheb was defeated and later executed. Muhammad Ali was made the Nawab of Carnatic and the British were now in total control of Carnatic.

Dupleix tried to recover his lost position but failed. In 1754, the French government recalled Dupleix. The Treaty of Pondicherry was signed in which the British and the French restored territories captured from each other. It was agreed that a French officer would be stationed at Hyderabad. Thus, at the end of the second Carnatic War, the British regained lost prestige and the French advantage was reduced.

THE THIRD CARNATIC WAR (1756 – 1763)

The Third Carnatic War was once again an echo of a European war. The Seven Years war which broke out in 1756. Austria wished to recover Silesia, and hence went to war against Prussia. Britain and France were once again aligned on opposite sides. In India, the French and the British were in no position to carry on the rivalry in Europe. While the French waited for fresh supplies, Clive was engaged in the Battle of Plassey against the Nawab of Bengal. Clive's victory at the battle helped the British as they could now utilize the rich resources of the Bengal to finance their wars in the Carnatic.

The French government sent Count de Lally as Dupleix's replacement. Lally, however, failed to get the cooperation from his subordinates. Although Lally succeeded in capturing Fort St. David, he failed to besiege Madras at the opportune moment. He also made a tactical blunder by recalling the French office stationed at Hyderabad. Immediately, a British officer was sent by Clive to offer protection in return for the Northern Sarkars. The gains made in the Second Carnatic War by the French were, thus, wiped away and the Northern Sarkars passed over to the British.

Lally was defeated by the British army under Sir Eyre Coote at Wandiwash in 1760. Lally defended Pondicherry bravely but finally surrendered on 16 January 1761. The Seven Years War concluded in 1763 with the Treaty of Paris. Under the terms of this treaty, Pondicherry was restored to the French, but as an open town, that is, the French were not allowed to fortify it and could use it only as a centre of trade. With this, the French ceased to be a political force in India.

CAUSES OF THE BRITISH SUCCESS

The English East India Company was a private enterprise, and the British government did not interface in its affairs in India as long as it paid its annual dues. The French company, on the other hand, was a mere extension of the French government, and had very little freedom to make policy decisions even in India.

The British government was progressive, and it gave full support to the Company. The French government was still feudal in nature and corrupt, and did not provide similar support.

British supremacy on the seas, which was necessary for the steady supply of arms and resources was instrumental in their success.

The British supplies landed practically at their doorsteps at the Bombay harbour. The French received their supplies from Mauritius, which caused delay.

The British possessions in India were more advantageously located than those of the French. They had trade centres at Madras, Bombay and Calcutta, and hence, their volume of trade was far greater than that of the French. Moreover, the victory at Plassey enabled the British to use revenue from Bengal during the last Carnatic war.

The British were united in their efforts against the French. The French officers were constantly quarrelling among themselves, and failed to put up a united front. Dupleix and Lally did not get cooperation from their subordinates.

The British generals were far more efficient. Duplex was an able general but lacked leadership qualities. Lally committed a tactical mistake by recalling the French officer from Hyderabad. This cost the French the Northern Sarkars.

C. SUBJUGATION OF MYSORE (MYSORE WARS)

By 1765, the English East India Company stood at par with the native powers in terms of political force. It had eliminated its French rivals from the Carnatic, and had made substantial gains in Bengal. The Company had to consolidate its position in the Deccan, where a triangular contest for supremacy was surfacing between the Marathas, the Nizam of Hyderabad and Hyder Ali of Mysore. Hyder Ali, who posed to be the greatest danger to the British, had extended his territories at the cost of his neighbours. The Company entered into an alliance with the Marathas and the Nizam with the sole purpose of crushing Hyder Ali. Alliances at this time were made and broken with great rapidity, and were only matters of political and military convenience. During a span of thirty-two years from 1767 to 1799, the Company fought four wars to crush Mysore.

FIRST MYSORE WAR (1767 – 1769)

Hyder Ali had a very strong army, and he also had very good relations with the French. There was every possibility of Hyder Ali emerging as the predominant power in the south. The British entered into an alliance with the Nizam of Hyderabad and the Marathas to check his growing stature. Hyder Ali successfully resisted the attack of the joint forces in 1767 and won over the Nizam and the Marathas through diplomatic alliances. Hyder Ali and his son Tipu then routed the British and besieged Madras, which forced the British to appeal for peace. The Treaty of Madras, signed in 1769, was virtually dictated by Hyder Ali. Neither of the parties made any territorial gains. Hyder extracted a promise from the Company that it would come to his aid if he was attacked by a third party-the Marathas.

SECOND MYSORE WAR (1779-1784)

Before the outbreak of the Second Mysore War, the Anglo-French rivalry was renewed owing to their opposing stands in the American War of Independence (1775 – 1783). The French supported the colonists in North America and Mysore in India. Relations between the British and Hyder Ali were strained because the British had failed to help Hyder as promised when the Marathas had invaded Mysore in 1771. Hyder Ali was further outraged when Mahe, the French port on the west coast, was occupied by the British in 1779. This port, which was close to Mysore, was its only outlet to European trade.

Hyder Ali attacked the Carnatic and defeated the British armies. He occupied Arcot, the capital of the Carnatic. The British, however, defeated Hyder in 1781. Hyder Ali continued to put up a brave fight, and might have succeeded as a French fleet had appeared in the Indian Ocean. However, Hyder Ali died in 1782, and the war was continued by his son Tipu Sultan.

By this time, the American War of Independence had come to an end and Britain and France had signed a peace treaty. The French, therefore, withdrew their support to Mysore, which strengthened the British position. Tipu's capital Seringapatam was threatened. The war, however, ended when the Governor of Madras offered peace and signed the Treaty of Mangalore in 1784. All conquered territories were returned, and prisoners were mutually exchanged.

THIRD MYSORE WAR (1790- 1792)

Lord Cornwallis, the Governor – General at the time, was instructed by the authorities in England to refrain from wars and to follow a policy of non-intervention, which meant not interfering in the internal matters of India. The situation in the south, however, forced Lord

Cornwallis to violate the instruction. Tipu had stopped the export of spices from the ports on the Malabar Coast, and once again established very friendly ties with the French. The English became apprehensive of Tipu's designs and Lord Cornwallis entered into an alliance with the Nizam of Hyderabad and the Marathas. In 1789, Tipu attacked Travancore, an ally of the British and their only source of pepper. This was provocation enough for Lord Cornwallis to attack Tipu with the help of the forces of the Nizam and the Marathas. Tipu was defeated. When his capital was endangered, he sued for peace, and the Treaty of Seringapatam was signed in 1792. The terms of treaty, entirely dictated by the British, were :

Half of Tipu's territories had to be surrendered, which was then shared between the British, the Nizam and the Marathas.

Tipu had to pay a huge fine of Rs.3.3 Crore.

Tipu had to send two of his sons as hostages to the British camp.

FOURTH MYSORE WAR (1799)

Lord Wellesley became the Governor - General in 1798. He introduced the system of subsidiary alliance. By this, a native state acknowledged British authority and functioned entirely on British terms. The Nizam of Hyderabad was the first to sign the subsidiary treaty.

Tipu tried to get external help to oust the British, and therefore sent emissaries to Kabul, Persia, Arabia, Constantinople and Mauritius. He was impressed by revolutionary ideas. He tried to correspond with Napoleon, the ruler of France. The French generals were appointed to train his army. Wellesley pressured Tipu to accept subsidiary alliance. When Tipu refused, war was declared in 1799. the Nizam joined the British. Tipu fought bravely but was defeated. He died fighting on the ramparts of Seringapatam. The results were :

The Kingdom of Mysore was restored to a child of the Hindu royal family which had been overthrown by Hyder Ali. The new ruler accepted subsidiary alliance.

The British annexed large parts of Mysore. Mysore was now surrounded on all sides by British territories.

The Nizam was given a share of Mysore territories.

Tipu's family was exiled to Vellore.

D. SUBJUGATION OF THE MARATHAS

(MARATHA WARS)

It took forty-three years (1775-1818) and three wars to bring the Marathas under British control. The Marathas had revived from the defeat of 1761 at the hands of Ahmad Shah Abdali under the able leadership of Peshwa Madhav Rao I and Mahadji Sindhia of Gwalior. The Marathas soon emerged as a possible alternative to the Mughals, but were divided among themselves. The Peshwa's power had declined. Four other centres of Maratha influence had come into existence under different chiefs. The Gaekwad family established itself in Gujarat with its capital at Baroda, the Bhonsle family at Nagpur with its influence extending to Orissa, the Sindhia was dominant in the north with headquarters at Gwalior, and the Holkar family had its capital at Indore and contested with the Sindhia for supremacy over the north.

FIRST ANGLO – MARATHA WAR (1775-1782)

Peshwa Madhav Rao I died in 1772. His brother Narayan Rao succeeded him, but was murdered. A civil war broke out over succession. The British backed the Peshwa's uncle Raghoba, and the Marathas supported Narayan Rao's son, Madhav Rao II. The Marathas, led by Nana Phadnavis, fought unitedly against Raghoba and his British allies. The war was indecisive, and the British were keen to conclude it as they had become involved in a war with Mysore. The Treaty of Salbai was signed in 1782. Madhav Rao II was recognized by the British as the Peshwa. The Marathas ceded Salsette in return. The treaty ensured peace between the British and the Marathas for the next twenty years.

SECOND ANGLO – MARATHA WAR (1803-1806)

Peshwa Madhav Rao II died in 1796 and was succeeded by Bajirao II. As the Peshwa's powers declined, the Maratha chiefs tried to increase their influence at Pune. Sindhia joined Peshwa Bajirao II against Holkar, who defeated their combined forces in 1802. Bajirao II fled to Bassein and signed the Treaty of Bassein in 1803 with the British. The British installed him at Pune and drove out Holkar. The British thus got a legitimate right to interfere in Maratha affairs.

Wellesley now planned to subjugate all the Maratha chiefs. Gaekwad had also signed a subsidiary treaty. Alarmed by the growing power of the British, Bhonsle and Sindhia buried their differences and combined against the British. The British launched a two-pronged attack, one in the north and the other in the Deccan. In the north, Sindhia's forces were

defeated at many places. He was forced to sign a treaty by which he ceded the Ganga – Yamuna Doab, Ahmednagar and Broach, and accepted all the terms of subsidiary alliance. Bhonsle signed the Treaty of Deogaon in 1803. He gave up claims on Cuttack, Balasore and parts of Madhya Pradesh. Holkar also was defeated at Deeg in 1804, and his capital Indore captured. Holkar himself sought refuge in the court of the Sikh ruler Ranjit Singh of Punjab.

Wellesley's policy of wars and expansion was disapproved by the government in England as the wars were proving to be too expensive, and he was recalled. The next Governor – General, George Barlow, signed a treaty with Holkar in 1806 by which Holkar's territories were restored. Similarly, the British revised the treaties made with Bhonsle and Sindhia and gave back their territories to them. The British once again went back to the policy of non-intervention.

DEVELOPMENT BEFORE THE THIRD ANGLO – MARATHA WAR

Before the outbreak of the Third Anglo – Maratha War in 1817, certain important developments had taken place. Singapore was occupied and the British position in Malaya was also strengthened. Thus, the entire trade of South – East Asia came under British Control as the British had become the supreme naval power in this region. In 1809, the Treaty of Amritsar was concluded between the British and Ranjit Singh. It ensured the neutrality of the Sikhs. The Marquis of Hastings, or Lord Hastings, arrived as the Governor – General in 1813. He consolidated and strengthened the position of the Company, and in a way completed the work begun by Wellesley.

THIRD ANGLO – MARATHA WAR (1817-1818)

Peshwa Baji Rao II felt restricted under the terms of subsidiary alliance. He tried to form an alliance of all the Maratha chiefs disgruntled with the British domination. Lord Hastings, who came to know of these secret plans, forced the Peshwa to sign the Treaty of Pune (1817) by which the Peshwa had to renounce the leadership of the Marathas and had to cede the Konkan. Likewise, Sindhia was forced to sign the Treaty of Gwalior (1817) and had to agree to help the British against the Pindaris. Bhonsle had already signed the Treaty of Nagpur in 1816.

In spite of signing the Treaty of Pune, the Peshwa made preparations for war. He attacked and burnt the Residency at Kirkee near Pune. He was, however, soon defeated. Bhonsle and Holkar were also defeated. The Marathas were now completely subjugated.

Peshwa Baji Rao II was deposed and deported to Bithur near Kanpur. He was granted a pension of Rs 8 Lakh a year. His territories were annexed. The British carved out a small state of Satara from the Peshwa's territories and installed a descendant of Shivaji on the throne. Bhonsle ceded the districts north of the Narmada. Holkar surrendered all territories south of the Narmada and accepted subsidiary alliance.

CAUSES OF THE MARATHA FAILURE

The British took advantage of the frequent bickering among the Maratha chiefs, who failed to unite even in times of crises.

The Marathas had lost some of their most able leaders by the end of the eighteenth century.

Most of the Maratha energies were devoted to warfare, and no effort was made to establish a sound system of administration. Another weakness was their inability to win the support of the other Indian states.

The Marathas extorted chauth and sardeshmukhi in the regions they conquered. This made them extremely unpopular and deprived them of the loyalties of the conquered people.

Their methods of warfare were outmoded, and the Marathas failed to adopt western military techniques. Their guerrilla tactics did not suit the plains of the north.

The British were far better organized and were equipped with the best military equipment. The British generals were better informed and their actions were well planned out and coordinated.

E. ANNEXATION OF PUNJAB - SIKH WARS

Ranjit Singh had emerged as a dynamic leader of the Sikh State of Punjab in 1792. He made Lahore his capital. He expanded his empire but could proceed no further than the Satluj in the east as he was checked by the British. He had to sign the Treaty of Amritsar in 1809 by which he promised not to expand east of the Satluj. The Sikh states east of the Satluj, also called the Cis-Satluj, remained under British protection. Ranjit Singh brought Peshawar, Multan, Kangra and Kashmir under his control. As a tolerant and efficient administrator, he laid the foundations of a strong state.

FIRST SIKH WAR (1845 – 1846)

After Ranjit Singh's death in 1839, there was a period of political instability as there were many claimants to the throne. In 1843, Dalip Singh, the youngest and the only surviving son of Ranjit Singh, became the ruler under the protection of his mother, Rani Jindan, who

became the queen regent. The Khalsa army had become very powerful and had begun to assume the role of kingmakers. Queen Jindan wanted to weaken them. She encouraged the Khalsa to annex territories in the Cis-Satluj region and thus bring about a direct confrontation with the British forces. She was sure the Khalsa would thereby be weakened.

This led to the First Sikh War (1845-1846). The Khalsas were completely defeated. The British army crossed the Satluj and occupied Lahore. The Treaty of Lahore was dictated to the Sikhs in 1846 by which the British occupied the Jalandhar Doab, that is, the land between the rivers Satluj and Beas. The territories west of the Satluj were ceded to the British. The Sikh army was reduced in size. Dalip Singh was recognized as Maharaja but Rani Jindan continued as the queen regent. Besides paying a heavy fine, the Sikhs handed over Kashmir to the British, who sold it to Raja Gulab Singh of Jammu for £ 1,000,000.

The treaty caused a lot of resentment among the Sikhs. They rose in revolt but were suppressed. A new treaty was signed by which the Sikh state was to be ruled by a council consisting of a British resident and 8 Sikh sardars. The British army continued to stay in Lahore and the Sikhs had to pay for its maintenance.

SECOND SIKH WAR (1848-1849)

The British had removed Rani Jindan as they accused her of anti-British activities. There was widespread discontent, and the entire Sikh state rose in revolt. The Governor-General Lord Dalhousie declared war on the Sikhs. This came to be called the Second Sikh War. The Sikhs surrendered. Through a proclamation, Dalhousie annexed Punjab to the British Empire in 1849. The administration of Punjab was entrusted to a board of three members. Dalip Singh was pensioned off and sent to England. Gulab Singh was recognised as the Maharaja of Jammu and Kashmir. In 1853, the board was replaced by a chief commissioner. Many administrative measures were introduced in Punjab to ensure its progress and prosperity.

F. SUBSIDIARY ALLIANCE

Lord Wellesley introduced the subsidiary alliance system to secure British supremacy in India. This he thought was necessary especially because the French were reviving their interest in the East, and Napoleon was already there in Egypt. The subsidiary system was practically forced on a ruler who was in constant threat from other states. By signing a subsidiary alliance treaty, the ruler had to accept the following terms :

British troops were to be provided to the ruler for his protection.

The ruler had to pay for the maintenance of the troops.

British approval was required for any alliance with other Indian states.

The ruler had to expel all foreigners other than Englishmen from his state.

A British resident was to be stationed at the court of the ruler.

The British reserved the right to depose a ruler if they were dissatisfied with the administration.

The effect of this alliance on Indian rulers was disastrous. By signing the treaty, they practically signed away their sovereignty. As they became secure from external attacks, they neglected their armed forces, and hence lost the ability of self – defence. The British resident interfered in all internal matters, and made the rulers completely subservient to the British. To meet the cost of maintenance of the British troops, the rulers had to extract exorbitant revenues and even disband their own troops. They did not even have enough funds to employ civilians to run their administration. This collapse of administration caused widespread distress among the common people.

G. DOCTRINE OF LAPSE

Dalhousie introduced the Doctrine of Lapse by which any dependent state whose ruler died without a natural heir would automatically pass into the hands of the British. It prevented adopted children from inheriting the throne, a right they had enjoyed under both Hindu and Islamic traditions. Satara (1848), Sambalpur (1850), Jhansi(1854) and Nagpur(1853) were all annexed under this policy.

OTHER POLICIES

Dalhousie also introduced the policy of abolishing titles and pensions of childless Indian rulers upon their death. Their territories were then annexed. Thus, Arcot and Tanjore were annexed to the British Empire. When Peshwa Baji Rao II died, pension was not given to his adopted son Nana sahib. The imperial title of the Mughal Emperor was discontinued after Bahadur Shah II.

Maladministration was another pretext for annexation. The Nawabs of Awadh had become totally dependent on the British government. They neglected their administration and the welfare of their subjects. Since the time of Warren Hastings, the British had been constantly interfering in the affairs of Awadh and this was one of the reasons for misrule in the kingdom. Dalhousie annexed Awadh in 1856 under this policy. A portion of Sikkim was annexed by Dalhousie in 1850 because the ruler had ill-treated the Company's servants. The Nizam of Hyderabad was also compelled to surrender the province of Berar to the Company because he had failed to meet some financial obligations. Thus, Dalhousie annexed vast territories under one pretext or the other.

CAUSES OF THE BRITISH SUCCESS

The period between 1767 and 1857 witnessed the political subjugation of a major part of Indian territories. The causes of the British success are as follows :

The British scored easy victories over the Indian armies on account of their superior military organization and firepower.

The entire colonial system which was imposed on India was under a unified chain of command and was well coordinated.

The Company's administration was very systematic and purposeful.

The Company's forces comprised a band of very committed officers and soldiers who had to choose between success and annihilation. Therefore, they put in their best to win, and win they did.

The political system in India had degenerated and there was absolutely no unity among the Indian rulers. This factor was exploited by the British fully to their advantage.

Model Questions

1. Explain the circumstances that led to the battle of Plassey. Also estimate its importance in the history of India.
2. Briefly describe the causes, main events and results of the Battle of Buxar (1764)
3. Briefly describe the story of the British conquest of Bengal.
4. Give a brief account of the First Maratha War or Second Mysore War?
5. Describe the causes of the downfall of the Maratha Power.
6. Briefly describe the causes, main events and results of the First and the Second Sikh Wars.
7. What do you understand by the Subsidiary Act? How did it work under Lord Wellesley? What were its advantages and disadvantages?
8. What is meant by 'the doctrine of Lapse'? How did it function under Lord Dalhousie and with what results.
9. What led to the annexation of Punjab by the British?

IMPACT OF BRITISH RULE IN INDIA

A. LAND REVENUE ADMINISTRATION

During the 18th century, the British East India Company adopted various methods in the revenue administration. Before the introduction of a permanent revenue system they looked into the applicability and abuses of the Jagirdari, Amuldari, Mahalwari (village), Mirasdari and Zamindari systems. As these systems had in them many abuses and evils, the English Company miserably failed in its revenue administration. When the third Mysore war was over by 1792 Lord Cornwallis invited Captain Read to take up the organisation of the revenue of the newly conquered district of the Barahmahals (Salem). In the Zamindari system of Bengal, Bengal the landholders themselves were treated as tillers of the soil. The problem before the English was how to collect the revenue from these land holders. The Ryotwari system which was the work of the joint endeavours of Captain Read and Thomas Munroe and the other lieutenants associated with them was the direct opposite of the system so far tried by the Company's government. This system came out effectively not only because of the ideas of Read and Munroe, but also because of the uselessness of the Zamindari system. The assessment was very severe in Salem in Tamil Nadu and nearly half of the produce was to be paid to the government. 1807 Munroe proposed to reduce the assessment to one-third but failed. Thus it was modified and two thirds of the produce in cash or in kind was assessed.

A number of historians have suggested that the Ryotwari system, the inventions of Read and Munroe, as English feudalism is said to have been due to Spemian. Whatever may be the origins of the system it came to be adopted as the ordinary revenue system of two provinces of India, of Madras first and later of Bombay. Accordingly, it was introduced in 1814 and was vigorous pursued during the administration of Governor Munroe (1821-27). Accordingly this system was eventually adopted in all non-permanently settled villages. Thomas Munroe re-introduced the system in the Madras Presidency and reduced the assessment to one-third of the produce. Ramesh Dutt says that during the time of famines, droughts and floods, the Ryotwari system burdened the people and even in that critical times the government received the amount without fail.

The general features of the system were:

- 1) The farmer (tenant) or lease holder got the law directly without the help of the Zamindar. He was directly responsible to the Company. No mediator was allowed.
- 2) A farmer can use his land at his will- self, land on lease or mortgage. As long as he paid the assessment and the revenue he cannot be terminated from his rights.
- 3) The farmer can increase or decrease: the area under cultivation.
- 4) The farmer can lease out partly or wholly his land to somebody else. No written understanding between tenants and subtenants was followed. Therefore subtenants left the lands uncared.
- 5) If the tenant failed to pay the assessment the government can lease out it.
- 6) Assessment and the defaulted dues would be collected from the producer. The land income was called 'less' amount but not as 'tax' and
- 7) Procurement was allowed for 20 or 30 years. Therefore the government became the landlord of the ryots.

Before the land could be made to pay any revenue under the Ryotwari system, it had to be surveyed, the boundaries of the holdings individual claimants fixed, the area of each holding ascertained. The Madras survey ordered in 1855-56 was delayed for a time and was resumed in 1858. The Act of 1860 amended in 1884 provided for the demarcation of villages and fields, for the settlement of boundary disputes and the preservation of survey and boundary marks. But the Bombay survey differed from Madras survey, in that the mechanical portion of the survey operation was made under the general control of settlement officers.

After the survey officers had finished their operation on the land came the settlement officers to settle the revenue due from each holding. First came the classifiers to classify the soils and after the classification of land into wet, dry or garden land an enumeration of the incidental surroundings and particulars of the villages, the forts, suburbs, courtyards of houses, the number and species of trees, the tanks, rivers, ravine nullahs, ravine's hillocks, roads, barren lands, wells, topes or groves. In regard to settlement also the Madras system differed from that prevalent elsewhere. The settlement was confined to a separate

département. There were a number of settlement parties, about five or six, a party consisting of a Deputy Commissioner or settlement Office, his assistant and office establishment with a field establishment of four head classifiers and 30 classifiers of the soil. the whole department, being under a member of the Board of Revenue called the Commissioner of Revenue Settlement.

The settlement having been made the work of collecting the dues for each holding is the proper and the most important work of the revenue department. The principal revenue officer was assisted by the subordinate official of the subdivision on taluk, the tahsildar in Madras, the Malabar and in Bombay. With the account books and registers kept by the village officers, the village headman and the accountant, amount due for each holding and each riot was ascertained and determined. This process was necessarily annual for under the Ryotwari system the ryot is free to add or to relinquish his original holdings, reduction having to be made for certain incidents. The jamabandi it was operated in 1885 in Madras had come down with its essentials to our times.

All these works of surveys, settlement and jamabandi had at the beginning as in the present day made the revenue administration laborious and detailed. This work started when cultivation began and the headmen of the village ascertained the wishes of the ryots for the cultivation. This village officials had to keep a large number of voluminous records. They had to keep registers and accounts of almost every occurrence, of every change connected with the revenue, the occupation, the cultivation, the produce of lands, the names of every ryot, the quality and actual state of every field and of their various and ever varying crops, of the extent and particulars of waste as well as of cultivated lands, the boundaries of private lands and of village the number and classes of trees, the number and condition of wells, tanks and embarkments, together with lists of working tools, machines, ploughs, oxen, buffaloes-in short the minutest particulars connected with land and the revenue from the land.

The detailed and elaborate system of revenue administration which affected the individual and social life of the people was brought under its jurisdiction to a remarkable extent. Every stage in the Ryotwari revenue process, came through it. Under the acts of 1860 and 1884 it was said in Madras government that the cost of survey marks in the boundaries of unoccupied field were to be borne by the land owners; in the Ryotwari system the officers were not guide to over assessment or for over taxation. The Ryotwari system by imposing

more details, by causing a more direct and more constant communication between revenue officials and the ryot has easily led to the dejection of it and to the means of correcting it and in practice to more lenient enforcement of the Government dues.

And as for the ordinary day to day administration of the revenue, the Ryotwari system threw the government and the ryot into frequent contact with each other. This contact did not always or altogether conduct to pleasure of the smaller body. Numerous opportunities were given to the subordinate officers of the revenue establishment for the exercise of oppression and tyranny towards the ryots. "In Madras Presidency a collector in Company days could not arrest defaulter without application to the civil court and could not sell his land except by recourse to the same tribunal whereas in other parts of India a revenue officer, could on his own authority, cause a defaulter to be arrested or should that process all sell his personal property or his land for the recovery of the arrears without reference to any court of law". The collection in the Ryotwari system being necessarily in the hands of subordinates whose livelihood and prospects depended on collection being made without arrears and in time for the collection of revenue officers and as they had no legal means of compelling punctual payment they had necessarily led to petty violence to ensure full and prompt collection. But distraint of property and imprisonment of the person of the ryots were not excluded from the Madras Revenue System as Munroe complained in 1824. The very practice of remissions so much a part of the Ryotwari system gave the subordinate officials opportunities for oppression.

Early in the first decade of the 19th century, the fear was expressed in official papers that the Ryotwari system tended to keep alive and perpetuate a spirit of intrigue, connivance and corruption not only by native officials but also by European collectors having placed before them the strongest temptation to corrupt practice. In 1829 an official critic of the Ryotwari system had noted that by opening the door to the frauds on the pay of the peasant and corruption on the part of the public officer when the superintendence was defective, the system had a tendency unfavourable to the morals of the people. Sir Thomas Munroe himself had realised the possibilities which the Ryotwari system threw open to the officials for the practice of bribery and corruption.

The extent possibilities of bribery and speculation under Ryotwari system were illustrated by the celebrated case of Casee Chetty of Coimbatore. His frauds, it has been said, have been uparalled even in the revenue history of India. Remedies for the cure of this disease of bribery and corruption were advocated even as soon as they were detected. The

organisation of education for the native servants increasing the emolument of revenue officials, the establishment of a personal fund for superannuated servants were recommended by the Board of Revenue as early 1815.

The Ryotwari system has from the beginning required a numerous revenue service. An office of the Ryotwari system required the agency of numerous officers who were all considerate, intelligent and incorruptible. Certain practices of Ryotwari land revenue administration have helped to swell the number of revenue officials. For instance in Madras Presidency the practice of levying faisal jasti, the charge made for government water used to irrigate and for a second crop grown on such land registered as a single crop land, required inspection by revenue officers an account of the fluctuation in charges. An army of 1000 revenue inspectors were required in Madras for inspecting crops, boundary mark relinquishments, encroachment, and cowles and acquisitions, irrigation, conduct of village officers and petitions of all kinds, sale of ryots holdings under Estates, Land Act, survey, stone maintenance and sub divisions of holdings. Minor irrigation works which till 1837 were in charge of the Revenue Department then transferred to the public work department and in 1878 replaced under Revenue department.

The numbers, the character and the opportunities of the subordinate revenue establishment required that they should be subject to strict and constant control. Check and control of the subordinates by the superior revenue officials has ever been a characteristic, feature of the Ryotwari revenue administration. In Ryotwari tracts the control and check of the collector and the superior revenue officials was even more necessary. It was to the efficient control and check from the collector and his office that the revenue authorities of the early days looked to the reformation of the evils of bribery and corruption in the revenue service. In 1855 it was calculated that in Coimbatore in the Madras (Tamil Nadu) Presidency 2,44,011 persons paid their revenue direct to the collector, that even if the Collector worked day and night throughout the year and never did anything else he would have been able to give little more than 2 minutes to each case of annual settlement. Neither the Collector nor his Assistant nor his Tahsildar could attend to all or even a considerable portion of the ryots of his district. In the 19th century the annual settlement was the duty of Karnams and accounts of the karnams could not thoroughly be tested.

The Revenue Service under Ryotwari had not only to be numerous, it had to be native. As early as 1809 the very great number of natives who must be employed in the execution of this system was realized by the court of Directors. Long before, Lord William Bentinck took effective steps to increase the native proportion in the civil services of India, experienced Ryotwari officers felt the need for increasing that element in the revenue administration. Thomas Munroe noted with satisfaction that the court of Directors had authorised "the employment of the natives on higher salaries in more important offices". At that moment the Bombay officers also followed the Madras system except for a few Zamindari tracts, native officers were found in public employment in the revenue administration in larger numbers than they had been before. The Board of Revenue also needed a large number of native assistance. Munroe urged that the Madras Board of Revenue required the same sort of aid in the preparation of accounts and advice in all matters connected with taxation and the improvement of the revenue which a collector obtained by means of his native assistance. The need of a collector obtained by means of his native assistance. The need of expert native guidance in the Board of Revenue was so great that the appointment of a native member of the Board of Revenue was advocated by a distinguished Madras official as early as 1881.

The district administration of India was created by the Revenue Board and the divisions of the provinces of India into district was made on account of it. In 1826 Munroe, prepared a consolidation of districts being placed under principal collectors as at Bellary, with subordinate collectors in charge of Junior centres. In 1873, the average area of a district in Madras Presidency was 6,919 square miles with a population of 15,44,000 whereas in Bengal it was 2,325 square miles with a population of 10,93,379. The district government, not merely the collection of revenue, was in the hands of the revenue officials. The evolution of the office of the collector and his assistance in the revenue administration shows what the revenue administration did for the district governments. In Madras, Bombay, and other provinces the collector has not been only the collector but also magistrate and judge in revenue matters. In Madras Presidency the collector had higher responsibilities and more substantial power than both the collector of the district and the commissioner of the division put together in Bombay. In 1888, in the Madras Presidency the collector was relieved from the work of the head quarters division and a Deputy collector was appointed in that position. Revenue inspectors, subordinates to the tashildars were given the charge of supervising the village revenue administration and they formed the link between the village and the taluk office.

In Madras the collector office was named as cutcherry, the name as well as the institution was perhaps taken from the Mughal administrative system. The Ryotwari system made from the collectors, cutcherry still more formidable than in the Zamindari area. The Madras collector's cutcherry consisted of about the same kind of officials as its Bengal counterpart. The need for a second office in the collector's cutcherry was felt in Madras and Bengal and it was placed in 1802 in charge of two natives to be styled as the keeper of the revenue records in native languages. By 1860 the Madras practice had crystallized to give all the collectorates a uniform office staff except in Madras city and the Nilgiri. The Ryotwari system allowed the collector's cutcherry to operate not only at the headquarters of the district but in the lower ranges of district administration.

The sheristadar, in the time of Warren Hastings, was the keeper sherista of the superintendent of the native revenue accounts and keeper of all the rules, forms and ordinances in the native administration and collection of revenue. In Madras Presidency the position of the sheristadar was considered to be anomalous and even dangerous as he possessed great powers and no responsibility. "He was also given certain judicial powers in 1882 to try cases under Regulation XI of 1882 and also claims to allowances and inam lands". The influence of sheristadar in the Madras collector's cutcherry underwent some reduction after 1858. On the one hand the increased number of competent assistant collectors relieved the collector from much of his work. The amount of work in the collectorate was considerably reduced. A proposal made in 1858 to abolish the office of the sheristadar in Madras was countered by the argument of the Madras government that one of the causes of the collector of the currents of popular opinion in Northern Indian collectorates which had no sheristadar. "Whoever regulates the assessment of the land" said Sir Thomas Munroe, "holds the mainspring of the country". If the collector is the mainspring of the district the Huzur Sheristadar is its hairspring.

The Indian districts have had to be divided into smaller divisions. The smaller divisions were the taluks in South India while tashils in Northern India. Prior to 1861 there were about 210 taluks in Madras. In 1902 there were 158. What was said of the Madras tashildar in the 1902 applied to periods before and after that it is on the tashildar the government must largely depend for that accuracy in all the details of every village which makes the Ryotwari administration equitable and satisfactory.

The different system of land Revenue had given rise to different kinds of village administration. The Ryotwari system helped the Government to insinuate itself into the life on the village. The Ryotwari system sucked the life of the village into orbit of the influence of the government. The heads and traditional officers and servants of the village were brought under the jurisdiction and control of the government.

The inexperience and ignorance of the higher officials of the government require that every village should have a village establishment. The village Patel or Munsiff and the Karnam were the officials which the Ryotwari system needed. The karnams were to keep registers of lands, accounts of fees, monthly registers of prices of grains, accounts showing the actual venue and charge of other village.

Merits

1. Unlike feudalism, the Ryotwari system paved the way or direct relations between government and the tenant. Under this system every registered holder of land is recognized as its proprietor and pays the revenue direct to the Government.
2. The tenant (lease holder) had the power to lease out the land to another sub-tenant. As long as he paid the regulation payment he could not be terminated. He can sell, mortgage or do anything with his land.

Defects

1. Land was leased not only to tenants but also to others, Landless tenants increased in number.
2. According to Percival Spear it was of no use to the villagers instead it ruined them.
3. The landlords became Zamindars within a short span. The number of renters increased in the places where the system was operated. Landlords had the right to confiscate the land within a few months time. The tenants left the land uncared and they were careless and carefree.

The lease was collected by civil servants who were paid very meager salary, 'these' servants were known for corruption, decoit and hypocrisy.

The possession of large land-holding in the hands of non-agriculturists and the increase of the number of landless labourers undermined the advantages.

Ramesh Dutt says "Madras was, for thirty years, the home of all sorts of evils of the landlords. There was no example to the degeneration of the tenants or farmers in other parts of India.

Bellary collector's report of 1845 says that all the tenants became debtors in Rajamundri; there was a famine which made the ryots to suffer a lot.

In Nellore the goods were taken from tenants at a low price and it reduced the ryot to poverty.

In north Arcot the condition of the ryots was pitiable. In Coimbatore out of ten harvests nine were not applaudable. In Madurai, Tiruchirapalli and Salem the cooli of farmers had never increased in proportion to the export of cotton.

Land Revenue Administration after Independence

On the eve of independence, Tamilnadu experienced the evil, of both the Zamindari and Ryotwari System of Revenue Administration. The Zamindari system introduced in Bengal by Lord Cornwallis in 1793 and elsewhere in the Madras presidency later created a set of vested interest in land and a privileged and royal class in the British Government. Here the revenue collectors were raised to the status of land owners. In the Zamindari system the permanent and temporary settlements were in force. In the case of temporary Zamindari settlement land revenue was assessed for a period ranging between 20 to 40 years in various states. The land revenue therefore, was subject to the revision. According to the British the Zamindars represented the most enlightened section of the rural population. When complications became unconfounded the landlord charged very heavy rents on the tenants. Zamindari system supposedly introduced to foster progressive agriculture, degenerated into absentee landlordism. The landlords were known for their extravagance on women, wine and vices. Thus North Madras was divided between absentee owners and non-owner cultivators. The absentee owners exploited the actual tillers. Absence of state interference of any type gave a free hand to exploiting class to indulge in rack-renting evictions and other social events.

The Ryotwari system, the product of Hindu tradition introduced the major parts of the Madras Presidency in 1792 and 1844 worked with evils unredressed. Even in these areas of the Ryotwari system sub-letting and rack renting became a common characteristics. To quote Mr. Venkatasubbiah, "If Lord Cornwallis and Sir Thomas Munroe, the respective protagonists of the Zamindari and the Ryotwari, were to look at the system in 1940 they would recognize them as such". The co-existence of Zamindari and Ryotwari led to intermixing of characteristics.

After independence the Madras Presidency legislated to abolish intermediaries between the 'tiller and the State', and introduced other reforms such as tenancy legislation i.e., regulation of rent, security of tenure for tenants and conferment of ownership of them, ceilings on holdings and co-operative farming. But those laws equated the intermediaries with Zamindaris. Consequently it left a class of rent receivers and absentee landlords under Ryotwari untouched. The State Government emphasized in curtailing the power of the non-Zamindari renter only at a subsequent stage of their agrarian policy.

With the enactment of legislation in Madras in 1948 the actual abolition of intermediaries started. A few minor tenures and areas in Madras were left untouched. In 1849 and 1950 Madras Government effected legislation to the abolition of intermediaries followed by other states. As a result of the conferment of rights, lakhs of tenants and sharecroppers acquired ownership right over their cultivated lands. Forced eviction took place on a massive scale on the phase of resumption and cultivation and tenants were reduced to the position of sharecroppers. The intermediaries were equitably compensated, either in cash or in bonds and redeemed in equal instalments spread over a long period ranging between 10 to 30 years in the state.

Model Questions:

1. Briefly describe the circumstances that led to the introduction of Ryotwari system in the Madras Presidency.
2. The Ryotwari System was one of no use to the villagers instead it ruined them". (Percival Spear) – Discuss.

B. Judiciary

The evolution of modern judiciary formed part of the then Madras Presidency, falls into four distinct periods. The first period extends from 1600 A.D. to 1800, the second period is from 1801 to 1862; the third period is from 1820 to 1947; the fourth period is from independence onwards. The first period was essentially one of the practical experiments and that period was not without its own drawbacks. The English East India Company, which initially one of the practical experiments and that period was not without its own drawbacks. The English East India Company, which initially came to India as a trading concern, had to tackle the problem of administering justice in the growing settlement of Madras. But by the time that the second period started the East India Company had become a political power in India. The Company had to shoulder the responsibility of dispensing justice in the territories where it had established its rule. The third period started with the establishment of the High Court of Madras in 1862. By that time the Crown had assumed the responsibility of administering British India. By then Britain had become a world power with a mighty navy. Her power and prestige were at its zenith when the High Court was established, and hence the third period presents a somewhat inflexible and rigid picture of unity. The last period is the saga of independent India.

The Charter granted by Queen Elizabeth I to the East India Company bestowed on it the authority to punish offenders. This was confirmed by a subsequent charter of James I issued in 1609. So when the Fort St. George was established by the Company in 1640, the Agent and Council at Madras were deemed to possess the power to punish criminals. By another charter of James I issued in 1622, the Company was empowered to chastise and correct all English persons committing any misdemeanor in the East Indies. A court started functioning in Madras very soon after the founding of the settlement and it was called the Choultry Court. It tried petty cases, civil or criminal. But the general attitude of the Agent and Council in Madras was that the administration of justice was a function to be avoided, as much as possible. But the Company officials could not indefinitely continue to avoid judicial work and responsibility. They were forced to come to grips in the due enforcement of law.

A Charter issued by Charles II in 1661, specifically authorized the Agent or Governor and Council to judge all persons (whites as well as natives) living under their power according to the English law and to punish offenders. As a consequence the Choultry Court was reorganized by increasing the number of justices by the governor of Madras, Streynsham

Master. He directed the justices to sit in court every Tuesday and Friday to dispense justices. But soon the Choultry Court was found insufficient to meet the rapidly rising needs of Madras. Therefore Streynsham Master made a wise decision to establish the first Court of Judicature which came into existence in 1678.

The efficient exercise of judicial functions very much depended on the knowledge of law and procedure that the authorities possessed. Lack of legal knowledge resulted in difficulties in Judicial administration. Therefore a Charter granted by Charles II in 1683. Emphasized the qualification of the persons to preside over the court. The new presiding officer was designated as the Judge-Advocate. The first legally qualified person to hold the post judge-Advocate was a lawyer named Sir John Biggs, who had served in England as Recorder of Plymouth.

In 1687 the Company constituted another court called the Mayors' Court comprising the Mayor and Alderman. It was given power and authority to try and award judgment in criminal as well as civil cases. In civil cases where the value of the fine was less than three pagodas the decision of the Mayor's Court was final. If the fine was above three pagodas the aggrieved party was given the liberty to go in appeal to the Supreme Court of Judicature. In all criminal cases whenever death sentence was given by the Mayor's Court the accused was given the right to appeal. The Mayors' Court sat once a for night.

In view of the increase in volume of work the Court of Judicature was reorganised and expanded to have five judges instead of one judge Advocate. In the first list of judges it is interesting to find the name of an Indian, one Allingal Pillai. It was also felt that the judicial administration was becoming more and more complex. The judges felt the need for a competent legal adviser who could devote his full time to the study of the legal aspects of all questions, and could give competent advice. This led to the appointment of an Attorney-General for the first time as Madras, whose duty was to conduct prosecutions for murder and other grave offences before the Sessions. Daniel Bu Bois was appointed the first Attorney-General in Madras.

At the beginning of the eighteenth century, there were four different courts functioning in Madras. First there was the Mayor's Court which had come into existence after the birth of the Corporation in 1688. Secondly, there was the old Choultry Court. Fourthly, there was the President or Governor in Council, which heard appeals from decisions of the lower courts.

The Crown from London Issued a Charter in 1726 with a view to remodel the Corporation and as a result the New Mayor's Court came into existence. The office of Sheriff was also created. The reorganisation of the Mayor's Court accordingly took place in 1727 in a colourful ceremony. At about the same time a new court of Small Causes was also created. The Sheriff was empowered to sit as a Small Cause Judge and decided without appeal on his decision on all matters not exceeding the value of five pagoda. His total jurisdiction was limited to twenty pagodas; the accused were allowed the right of appeal to the Mayor's Court. The new Sheriff's Court had short life and it was abolished in 1729.

The Judicial organs of Madras had brief but ride interruption in the middle of the eighteenth century when Madras was captured by the French. When the place was handed back to the English steps were taken for formal re-establishment of the Mayor's Court in 1753. The newly constituted Mayor's court, which was a Court with Civil powers, had no jurisdiction over natives unless they voluntarily agreed to submit their cases to it. The Mayor's court re-established in 1753 continued to function till the Court of the Recorder of Madras was established in 1798.

During the second half of the eighteenth century great changes took place in the constitution of the East India Company. The politicians and the public in England became aware of the vastness of wealth and territory held by the Company in India. So they began to show more concern in the affairs of the Company. The British Government began to check and control to supervise and control the British possessions in the East. The fact that Company had become a political power (from a commercial power) in the East, was recognized in England.

The administration of justice had been going on in Madras in a haphazard manner for over two centuries. The Judicial arrangement had been over flexible thereby revealing some weakness in the basis. With assumption of political power over entire Tamil districts (and most of Southern India) the Company could not longer avoid assumption of a responsibility over the natives. Ruling the country naturally meant the maintenance of law and order. Therefore the administration of Justice should be laid on solid foundations.

With the establishment of the Court of the Recorder at Madras in 1793, a new age may be said to have begun in judiciary in Madras. All the Indian inhabitants of the Town of Madras were brought within its grasp. There was much concentration of power in the hands of the Recorder. The Recorder was required to be "a Barrister of England or Ireland" with at least five years of experience. The Court of the Recorder was authorized to admit and enroll bonafied practitioners of law as Advocates and Attorneys. It was clearly stated that no one else shall be allowed to appear and plead in the court on behalf of suitors. When the Recorder's Court was opened in November 1798, about a dozen persons were admitted and enrolled as Advocates and Attorneys of the Court. These men constituted the bar of Madras. But the Court of the Recorder at Madras was a shortlived one. It was abolished in 1800 when major changes were introduced in judiciary.

Second phase of development

At the turn of the century, a Supreme Court of Judicature was established at Fort St. George in 1801. The new Supreme Court was to be a Court of Recorder, and it consisted of a Chief Justice and two other judges. The Court was to have a seal, bearing his Majesty's Arms which was under the custody of the Chief Justice. The Salary of the Chief Justice was fixed at six thousand pounds a year; each of the other Judge was to receive five thousand pounds year. The first Chief Justice was Sir Thomas Strange whose portrait painting could be seen on the wall of the Chief Justice's Court.

The British possession in India expanded in extent as years passed on and it came to include different communities of citizens such as Britishers, other-Europeans, Hindus, Muhammadans. Christians and half-castes or illegitimate children of British by native mothers. To administer justice to these classes of people in the Madras Presidency there evolved two sects of law courts. There were courts established under charters granted by Royal authority of East India Company. The Courts of Royal authority served the Town of Madras in a special manner, while the Courts of the Company administered justice in the Mofussil. During the Governorship of Lord Edward Clive (1798-1803), the son of Clive of the siege of Arcot fame, the judicial administration of the Madras Presidency was reformed on the Bengal model.

In 1802 the new system was introduced through what are known as Regulation. For the administration of civil justice the following hierarchy of courts were organized:

1. Native Commissions (to try cases not exceeding in value of Rs.80)
2. Zillah Courts (Rs.200) presided over by a Registrar.
3. Zillah Judge (Rs.1000)
4. Final appeal to the Provincial Courts of appeal four in number.
5. Further appeal to the Governor in Council (Sadder Adalut where the amount in dispute did not exceed Rs.5000)
6. Further appeal to the Governor-General in Council (suits of the value of Rs.40,000)

For the administration of criminal justice the following hierarchy of courts were set up.

1. Magistrates and Assistant Magistrates.
2. Four Courts of Circuit.
3. Foujdary Adult of Chief Criminal Court consisting of the Governor and members of the Council.

From time to time a few alterations were made on the above systems of administration of justice. The Supreme Court at Madras and the Adult system of administration in the districts built up the judicial pattern for the future. The reputation of the supreme Court grew because of the succession of truly able and efficient Chief justices who presided over it.

The East India Company received a rude shock in the political career in India in 1857. The events of that year put an end to Company's rule and led to the assumption of direct rule by the Crown.

Model question

Assess the role of judiciary during the British East India Company.

C. Development of Local Government

The history of local-self government in India dates back to very ancient times. The research of a number of Indian historians has brought out the fact that there was in ancient India a well settled and more or less highly developed system of local government. The village communities of early times, the Sabha and the Samiti, the two popular assemblies, and village panchayats in the medieval and Mughal period existed as units of local self government with a considerably amount of autonomy. Though local government institutions have existed in India since ancient times, these institutions in the modern sense never existed before the advent of the British. These institutions acquired representative character only during the British Period.

The development of local government may be studied under different stages. The first stage covers from 1882 to 1884: the second stage begins in 1882 and ends in 1919: the third stage is the development under Diarchy: the fourth stage is the development under provincial Autonomy and the last stage is since the commencement of the Constitution in 1950.

Municipal Government was first introduced in India in the last quarter of the 17th century in the Presidency town of Madras. In 1687 the Court of Directors of the East India Company ordered that a corporation composed of Europeans and Indian members modeled on the charter Borough of Portsmouth should be formed for purposes of local taxation. This venture had a brief and unsuccessful trial. A Royal Charter of 1726 established a Mayor's Court in each of the three presidency towns of Madras, Bombay and Calcutta. These courts were more judicial than administrative bodies. For the next 50 years no further mention of municipal legislation is to be found in any presidency.

The Regulating Act 1773 empowered the Governor-General in Council to appoint the Justices of Peace for the Presidency town. From among covenanted civilians and other British subjects, who were in turn invested with authority to provide for the sanitation and protection of Madras, Bombay and Calcutta. They were empowered to impose taxes on houses and lands to provide sanitation etc. But the principle of election was not recognized until 1845 in Bombay and 1847 in Calcutta. Act VI of 1845 established a Board of Conservancy in Bombay and empowered the Justices of Peace to elect 5 members. For Calcutta, Act XVI of 1847 set up a Board of 7 Commissioners for the improvement of the city of whom four were to be elected in accordance with a scheme agreed upon by the rate-payers and approved by

the Government. In Madras no step towards the recognition of the elective principle was taken at this period. Two Acts XIV and XXV passed in 1856 and applied to all the three presidency towns, proscribed for them a uniform system of administration and defined the functions of civic administration.

But between 1856 and 1858 the elective principle suffered a set-back. Acts were passed which created in each of the three presidency towns a body corporate consisting of 3 nominated salaried members in whose hands all municipal functions were concentrated; only in Bombay the J.Ps were allowed to retain power to elect representatives, but the number was reduced from 5 to 2. Each presidency Government took advantage of the local legislative independence granted by the Indian Councils Act of 1861 to remodel the system of municipal administration in three presidency towns, but Madras also took power (which was never acted on) to allow election by rate-payers.

The history of municipal Government in urban areas outside the three presidency towns did not begin until the forties of the 19th century. Acts were passed for Bongal in 1842 (Act X of 1842) and for the whole of British India in 1850 (Act XXVI of 1850) permitting the formation on the application of the inhabitants of local committees to make better provision for purposes connected with public health and convenience and to raise taxes in pursuance of the this object. The Bengal Act failed completely. The Act of 1850 worked with some success in the N.W.Province and in Bombay. It had no effect in Madras and Bengal.

In short, between the years 1842 and 1868 a series of legislative enactments was passed for the setting up of municipal institutions in moffusil towns. In the first place the inhabitants of municipal areas were given the option of instituting of municipal councils, and later when little advantage had been taken of this, the provincial Governments were empowered to do so of their own motion. During this period, although the principle of election as actually recognized, it was little applied except in the Central provinces. As a measure of local self-government these Acts did not proceed far, but they were of considerable service in improving these sanitary conditions of the towns. By 1870 there were 200 municipalities in Bombay; 44 in Madras; 65 in Bengal; 67 in N.W.Province, 127 in Punjab and 40 in Central Provinces.

However, real progress in this field was made only during the time of Lord Mayo. Lord Mayo's Resolution of 1870 made provision for a scheme of local self government. The Resolution declared, "Local interest, supervision and care are necessary to success in the management of funds devoted to education, sanitation, medical relief and public works. The operation of this Resolution in its full meaning and integrity will afford opportunities for the development of self-government, for strengthening municipal institutions and for the association of Natives and Europeans to a greater extent than heretofore the administration of affairs,".

Outside presidency towns the Resolution was responsible for inclusion of election in the municipal law of province where the system was not already recognized. In Madras power was taken under Act III of 1871 to allow the rate-payers to elect non-official members. In Bombay, by Act VI of 1873 the elective system was made permissive in regard to the 23rds of the body of commissioners in the larger municipalities which were designated "City, Municipalities" Bengal Act II of 1873 empowered the Government to authorize rate-payers to elect municipal commissioners in the larger towns in which the Act of 1864 was in force. Punjab Act of 1873 made election permissive.

Based on the Resolutions, a series of Municipal Acts were passed for the various provinces. Though Lord Mayo branded his measure as an attempt to introduce local self-government with the object of associating Indians, it was purely a financial measure. He wanted to relieve the imperial finances from the burden of local expenditure. His Scheme for the development of local self-government and association of Indians did not yield the desired results. It is significant to note that during the first stage, the British government instituted the systems of local government to give life to the central exchequer. The British had packed these local bodies with nominate members and thus the local people had very little say in the matter.

The second stage of development begins in 1882 when Lord Ripon, a successor of Lord Mayo, issued the famous resolution of local self-government in 1882. On the 18th May, 1882, Lord Ripon's Government issued then historic resolution of local self-government. The mechanical objects of the policy laid down in the resolution were two-fold.

1. It was desired that local (provincial) government should apply to their financial relations with local bodies under the on principle of financial decentralization which Lord Moyo had introduced; and
2. It became necessary to consider what steps were necessary to render local bodies ore efficient and better suited to discharge the duties with which it was proposed to entrust them.

But the main object was to make local self-government “an instrument of political and popular education”. It is not primarily with a view to improvement in administration that this measure is put forward and supported. It is chiefly designed as an instrument of political and popular education.”

Three broad principles were laid down for the guidance of provincial governments.

- a. that they should maintain and extend throughout the country a net work of local government institutions.
- b. That they should introduce into these bodies a large preponderance of non-official members-the number of official members being not more than $1/3^{\text{rd}}$ of the whole; and
- c. They should exercise control over these bodies from without and not from within i.e they should revise and cheek their acts rather hand dictate to them. The wish was accordingly expressed that, wherever practicable, these bodies should have non-official chairman.

As regards the method of choosing members. Lord Ripon's Government preferred election wherever possible and a variety of system of election to rigid uniformity. It authorized the provincial governments to set up District and Taluk Boards charged with certain duties and entrusted with appropriate funds. The scheme provided great scope for the development of rural self-government. Under the new scheme, the local boards got control over the administration of roads, education, sanitation etc. The powers of the Municipalities were increased and they looked after sanitation, water supply, primary education etc. Provision was made for the election of the chairman. All these reforms were intended for the extension of local self-government primarily as an instrument of political and popular education.

The main purpose of Ripon's resolution was to train the Indians in the art of self-government and leave affairs to be managed by local bodies on smooth and efficient lines. The resolution richly deserves to be called the Magna Carta of Local self-government as the scope of scheme was much wider. The resolution was not free from defects. For instance, the official control remained stronger and the Boards and Municipalities were not provide with sufficient funds to carry out their schemes. In spite of these defects, the resolution was really a landmark in the history of local self-government in India. Ripon is rightly called the "Father of local self-government".

During the period 1880-1 to 1890-2 the percentage of elected members rose from 22.5. to 53.1; municipal income shot up from Rs. 1.28 crores to Rs.203 crores while expenditure increased from Rs.1.26 crores to Rs.2.06 crores. These figure register impressive progress. The number of municipalities showed a slight increase from 722 to 739 and so did the incidence of taxation from Rs.0-13-9 to Rs.014-4 over this period.

Lord Curzon's Viceroyalty (1899-1904) market a reverse gear in municipal government policy. His three fold creed was : administrative efficiency, officialization and centralization. Lord Ripon's ideal was to secure, by slow degrees, autonomy for the Indian people. Lord Curzon's Viceroyalty (1899-1904) marked a reverse gear in municipal government policy. His three fold creed was: administrative efficiency, officialization and centralization, "Lord Ripon's ideal was to secure, by slow degrees, autonomy for the Indian Government". Lord Curzon in fact believed that Lord Ripon's reform was premature the time, and for more than a quarter of a century was attended in India with only most sparse success. He did not believe as Lord Ripon did in educating Indians for local self-government. His policy attenuated further Lord Ripon's policy of political and popular education' and buttressed the position of the Deputy Commissioner, of district officers and departmental experts. Illustratively, the number of municipalities rose from 739 in 1890-1 to 742 in 1900-1 but the percentage of elected members dropped from 53.1 to 50.4 over the same period.

In 1907, a Royal Commission on decentralization under the chairmanship or Sir Charles Hobhouse was appointed to submit a report on the progress made in the field of local self-government. The Commission submitted its report in 1909.

This Royal Commission for the first time put forward a powerful plea for revival of the village panchayats. Immediate effect was not given to its recommendations. But attempts were made to establish informal village authorities.

The recommendations of this Commission may be grouped under the following heads.

1. Village Organization

2. Rural Boards

3. Municipalities

1. Village Organization: The Commission has Recommended:

- (a) To constitute village panchayats for the administration of certain local affairs within the village.
- (b) The Panchayat should be a small body of about five members and the headman of the village should be the ex-officio chairman of the village panchayat.
- (c) The functions of the panchayats must be largely determined by the local circumstances and experience.
- (d) It should not be concomitant with any new form of local taxation. It should receive a portion of the landless.
- (e) There is no need to retain artificial local agencies like village unions and sanitary committees.
- (f) Panchayats should not be placed under the control of District or District Boards.

2. Rural Board

- (a) Sub-District Boards should be established and they should be the principal agencies in rural boards administration.
- (b) Sub-District Boards should be established for each Taluk.
- (c) District Boards need not be abolished.
- (d) Sub-District Boards should have the charge of minor work.
- (e) Minor works may be entrusted in the hands of the District Boards.

- (f) The government should plan rural boards on a sounder financial footing.
- (g) Sub-District Boards and District Boards should contain a substantial majority of elected members.
- (h) The Collector should be the President of the District Board and the Tahsildar or Sub-divisional officer should be the President of the sub-district board.
- (i) Rural Boards should have powers to delegate administrative functions to committees.
- (j) The proceedings of the Sub-District Boards should be in vernacular and those of all rural Board should be published in vernacular.
- (k) The Commissioner should be able to direct a Board to perform any specific act or duty imposed on it by law.
- (l) The right of rural Board works and properties now given to Commissioners and Collectors should remain.

3. Municipalities

- (a) Municipalities should have the same full powers like the rural boards.
- (b) They should have full powers in regard to taxation within the limits of the laws under which they work.
- (c) Government control over municipal borrowing should continue.
- (d) Municipal councils should ordinarily contain a substantial elective majority, and should usually elect their own chairman.
- (e) In some of the larger cities it is desirable to entrust the executive administration in the hands of a full time nominated official, apart from the chairman of the municipal council.
- (f) Municipal councils should be able to delegate any of their administrative functions to committees.
- (g) The general outside control of the local government and to the Commissioner and Collector, should be of the same character as in the case of rural Boards.

The recommendations of the Commission were not implemented due to the outbreak of the world war in 1914.

At the end of the war, in the changed atmosphere, the Government of India issued a resolution which more or less repeated the resolution of the Royal Commission. The following recommendations were in the resolution.

1. It was required that in all Municipal Committees or Rural Boards the elected members should constitute a substantial majority. The principle of nomination was, however to be retained so as to give representation to minorities.
2. It was laid down that the Chairman of local bodies should be elected non-officials.
3. To give a more representative outlook, it recommended the enlargement of the franchise to the maximum extent possible;
4. It recommended the appointment of special executive officers in large Municipalities and District Boards;
5. The local bodies should have absolute freedom to impose and collect taxes within the limits prescribed by law;
6. The service conditions of the permanent officers of the local boards should be determined by the Indian government, and
7. The establishment of Panchayats throughout the country.

This resolution brings to a close in 1919 the second stage of development of local government.

The government of India Act 1919 is a turning point in the field of local government. It established Dyarchy. Under the system of Dyarchy, local self-government came under the "Transferred Subjects". The Governor-in Council administered the "Reserved Subjects" and the Governor acting with Indian Ministers administered the Transferred subjects. The former body was responsible to the Central Government and the latter responsible to the provincial legislature. Paucity of funds stood as a stumbling block in the way of the Minister. The finance department was under the Reserved Subjects. The Minister was forced to depend on

it for funds. When large requisitions were made, only fractions were granted. This system continued until the enforcement of the provincial part of the Government of India Act 1935 in 1937.

The working of municipal bodies during period of Dyarchy presents neither a picture of un-relieved failure nor of unqualified success. "In every province, while a few local bodies have discharged their responsibilities with undoubted success and others have been equally conspicuous failures, the bulk lies between these extremes".

Increase of non-official membership and control resulted in a quickening of civic consciousness as witnessed in a steady growth of the percentage of voters who cast their votes in contested elections. Illustratively: in Madras, the figure was 58.3% in 1920-21 while in 1925-26 it was over 70%. In North Barrackpore (Bengal) the percentage of voters going to polls, the in 1925-26 was 85. The same year in the Punjab general elections were held in 16 municipalities and about 70% of the electorate participated. The psychological faults of the electorates were loyalty to caste rather than conviction and allegiance to caprice rather than reason. On the whole questions of administration played little part in the elections and communal caste and personal considerations furnished in the majority of cases the motive power which took the elector to the polling booth and deciding the casting of his vote.

The Government of India Act 1935 established provincial autonomy. In the light of the new set up, work went ahead to improve the composition and functions of local bodies. In many of the nominated element in local bodies was completely discarded. Under the new set up the Governor was required to carry on the administration on the advice of the ministers. The sweeping powers enjoyed by the Governor. Governor-General and above all the British parliament made the operation of provincial Autonomy a veritable farce. So progress was slow in all departments. In spite of the fact that the congress, ministers came to power in 1937, no progress was achieved in the field of local self-government due to the resignation of the ministers in 1939 and the out break of World War II. Above all the country was engulfed in the wave of the national movement.

The last stage of evolution begins in 1950 when the constitution of India came into operation. The constitution has made local government a State subject and the principle of local government was linked with local development. In order to eradicate poverty,

ignorance, illiteracy and disease the Government of India initiated the Community Development Programme. In the initial stage it was gradually expanded. This programme aimed at an all round development of rural life. As this programme has failed to achieve the expected result, a Study Team under the leadership of Shri Balwantrao Mehta was appointed in January 1957, to study the working of the Community Development Projects and the National Extension Service. The Study Team submitted its report in November 1957. The study team has recommended a three-tier system of local government for rural areas: The Village Panchayats at the bottom, the panchayat Samitis at the block level and the Zilla Parishad at the top. The recommendations were accepted by the National Development Council in the year 1958.

The Government of Rajasthan at once took necessary steps and put the scheme into operation on October 2, 1959. Prime Minister Pandit Jawaharlal Nehru who inaugurated it conferred on it the indigenous name Panchayati Raj. A beginning was thus made, and it was followed by Andhra Pradesh, Punjab and other States.

The Government of the composite State of Bombay did not accept the entire proposals. It sought to get the whole issue re-examined in the light of its own local conditions. In the meantime, the State was divided into Maharashtra and Gujarat. The two States appointed their own committees to study the proposals. The Naik Committee of Maharashtra recommended a directly elected, strong Zilla Parishad and likewise accorded to the Panchayat Samiti a secondary role. The Gujarat model sought to work out a compromise between the Balwantrao Mehta Team and the Naik Committee proposals. The two governments accepted their respective reports and put them into operation. Today, the Panchayati Raj system is in operation in almost all the state of India.

Model question for guidance

Trace the historical development of local government of India.

D. Western Education

Education showed great progress in Tamil Nadu from days immemorial. Poets, scholars and educationists were encouraged and patronized by the kings and nobles during the ancient and medieval periods. Education was imparted through the Ghatikas and Salas. Gurukula system was also in vogue during those days. The rapid social changes and the

exploding population proved these old setup of educational institutions to be insufficient. They could not do justice to all people who wanted to have education. Gurukula system became an outdated one. Education ceased to be an asset of any one of the classes in society. It became the birth right of the masses. Education was thus liberalized and made available to the poor masses since the beginning of the rule of the East India Company in the Karnataka. Many a Britisher who had a thirst for social uplift, took active part in this epoch making attempt in India during the 19th century.

The British who entered into India as traders, considered it is their duty to spread Christianity and propagate the teachings of Lord Jesus Christ - The Creator among Indians. They found education to be the most suitable media to achieve this goal. The missionaries assisted by the company financially and materially started many educational institutions in various parts of India. It resulted in the sprouting up of a few problems too. The company, in view of the commercial progress, suspended these activities. Later in 1717 the first school in modern sense, was started from the Government sector by the company in the erstwhile Madras Presidency at Cuddalore. This paved the way for the opening of many such schools. Schools, to teach English, were started in Tanjore, Sivaganga and Ramnad before the close of the 18th century. The dawn of the next century marked an increase in the domination of the Company. The Company in turn evinced keen interest in the education of its subjects. It planned to start public schools with a view to wipe away illiteracy that prevailed among the people and to impart education to them. Though it failed to achieve it forthwith, it did not lose heart in dissemination English education.

The Charter Act of 1813 and Education

The company's Charter act of 1813 marked a mile stone in the history of Indian education. Accordingly a sum of a lakh of rupees was set apart for the education of the people under the British rule. Missionaries were permitted to run schools and take up missionary activities. The Company had to shoulder the responsibility of offering education to Indians. But it is surprising to not that the money earmarked for education was not fully utilized at that time.

Formerly text books for schools and colleges were published by the missionary. Government of Madras felt that those were not up to the mark. So they constituted "School Book Society." In 1819 for the purpose of publishing secular books sir Thomas Munroe

(1820 -27) the Governor of Madras, set apart a sum of Rs.700/- for his School Book Society. He was keenly interested in education. He submitted a report on education to the Board of Directors. He pleaded that higher education should be made available, though not for all, atleast to the affluent people. The government had to take up a decision on the type and medium of education in 1830. It was during this period, we see, that there was controversy among the British officers in India over the type of education to be imparted to Indians. H.D.Princep and H.H.Willson devoted their sincere attention towards Indian education. Their argument was that the Company should follow the native system of education. But this was opposed by Lord Bentinck, the Governor General of India and Charles Trevelyan who preferred an English oriented modern education. Lord Macaula too was for English education to be given to Indians.

In 1835 the Government decided that the study of European literature and science was suitable for the uplift of the Indians. Accordingly the Government of Madras had to switch over to English medium of higher studies. Apart from this gave due importance to the regional Languages also. This act of the Provincial Government led to a friction between her and the Central Government. The Madras Government did not pay heed to the suggestion put forth by the Centre to open colleges to impart higher studies. Such a state of affairs prolonged till 1838.

Lord Elphinstone became the Governor of Madras in 1838. He evinced a keen interest in the higher education of Indians. The elite of Madras too, having realised the importance of higher education, extended their supporting hand to the government. They all gathered under the Presidentship of Lord Norton, then the advocate general and submitted a memorandum signed by more than 70,000 to the Governor, requesting the government to start a college at Madras to impart English education. The Governor having acceded to this request, planned to establish an Institute of Collegiate Education. It was further decided that it should be more on the line of a university. A University Board was constituted to govern the institute with a Chairman and 14 other Directors of which seven were Indians from Madras Province. Thus the Institute on the line of a University came into existence with two sections, the first was a high school to teach English literature, regional languages, philosophy and science and the second one was a college to impart higher education on literature, philosophy and science.

Following this plan, the Board of University was started in 1840 with George Norton as its president. The first section of the University Board, namely the High School was started in 1841 in a rental building at Egmore with Eyer Barton Powell as the headmaster.

Consequently four government schools were started in four districts in Madras Province. The medium of instruction in these schools was English. A basic knowledge of English was considered to be the most required qualification for admission into these schools. Many primary schools were also started with a view to develop a knowledge among students in English language.

Sir Henry Pottinger, who became the Governor of Madras in 1848 revealed his desire for the promotion of higher education in the Madras Presidency. He modified the University Board in 1852. College course were also run from 1863 onwards. Thus teaching was upgraded from high school level to University level.

Wood's Report (1854)

The renewal of the Charter of East India Trading Company was due in 1853. Sir Charles Wood was the Chairman of the Board of Control. He released a report in 1854 after having deeply studied the progress of education in India. This report was called the Report of Wood on Education after him. It occupies a significant position and is a mile stone in the annals of the History of Education in India.

Recommendation as per Wood's Report

Wood in his report, had recommended that a department of education be created in every Province under the Company's rule and schools, colleges and the teachers training schools be established. He further suggested that private sector should be encouraged to run educational institutions and thereby the financial losses could considerably be adjusted. Universities should be founded on the lines of London University at Bombay, Calcutta and Madras. The Chancellors; Vice-Chancellors and the members of the governing Council were to be appointed by the government. Native schools were to be run in-the Provinces. Middle schools and high schools would fall next in ladder of education. At a still higher level the university and the colleges affiliated to it would function.

Britain stood in following grant in aid code. The Company wanted to follow the same grant in aid code in Madras Province too. The report further suggested that inspectors could be appointed to inspect periodically whether the grants had fully been drawn and the grant so drawn had properly been utilized for the said purpose. It suggested that the grants should be assessed without any partiality. Though the grant in aid codes were, as they were, the missionaries received major grants and were benefited more from, majority of the schools under private sector were run by these missionaries.

This report formulated a clear cut policy as to the medium of instruction too. It never insisted that English alone should be the medium of instruction. It made it clear that English medium should be followed wherever it is essentially needed, in other words it accepted the English medium should be followed only at the level of higher studies. But practically English was used as the medium of instruction even at the primary school level as employment opportunities in the government were thrown open only to English knowing people. Education at the early stage was not intended to gain general knowledge, it was rather to produce English knowing clerks who would simplify to carry out the work of the Company. This was the ultimate motive of lord Macaulay too.

Consequent on the Report of Wood preliminaries were made to start Universities at Madras and Calcutta. The former University Board High School became Madras University in 1857. The Indian Constitutional Council passed an Act to this effect. The High School formerly under the governance of the University Board was shifted to the department of public Instruction and renamed as the Presidency college. The new University was confined to conducting the examination and governing the colleges affiliated to it. At the initial stage no professors were appointed for teaching.

After the 1857 Revolt, the government was very strict towards the missionaries who had been running schools, etc. A still stricter yard stick was used in assessing grant-in-aid to such institutions. It paved the way for the progress of educational institutions under private sector, which were paid a liberal grant by the government. The deficiency of finance on the part of the missionary institution affected them seriously.

Madras University functioned in a portion of the Presidency College till 1873. The first matriculation examinations were conducted in 1857. Examinations for B.A Degree were first conducted in 1858. The first two students appeared for the Degree Examination were from Jaffna. It was during this period that the Madras Medical College, the Engineering college and the law colleges started functioning. Hence holding examinations for these professional courses too found, a part of the responsibility of the University.

Number of educational institutions increased during the period between 1857 and 1871. The high school in Kumbakonam was upgraded into a college. The Madras Christian College was started under private management. Colleges were established by the Christian Missionaries at Madras, Nagapattinam and Coimbatore. There were 12 colleges in Madras, Presidency in the year 1871. The number doubled within a decade. E.P.Powell was the first principal of the Presidency College.

The twenty five years following the publication of the Report of Wood, marked the enormous growth of education in the Madras Presidency. But there was one striking defect also in the system followed then. The Madras Presidency did not show equal importance or allot equal financial assistance to primary education on par with higher education. There was a heart burning among the missionaries too who felt that they were not given any liberal benefits. Another Education Commission was constituted with W.W.Hunter as its chairman. The Commission in its findings while appreciating the meritorious services of Madras University for the cause of education also criticized that it did not attach so much of importance to regional languages as it did in the case of English. Further it insisted on the key role to be played by private sector in the field of education and recommended the offering of higher education by the government educational institutions and that administration of such institutions be shifted to the local boards. Also it recommended that the schools of regional languages, which would form a part of the common education, should be encouraged.

The last quarter of the 12th century recorded a rapid growth of education. Colleges increased to 62 in number in 1904 as against 24 in 1881. Technical schools to increased from three to six, when in turn resulted in an increased student strength. Training to teachers too was elevated on par with legal studies in 1885. Board of studies were formed in the University, to look after the syllabus research and examination. Many colleges were shifted to the administration of the local boards in accordance with the recommendations of the Education commission (1882).

Woman's Education: Ancient Indians, in general and Tamils in particular interested in the spread of women's education. But they failed to show so much of importance to it during the medieval period and in the early years of the present country. The Reports of 1854 and 1859 on Education too had simply left the subject. It was during 1868 that a beginning was made towards this, by way of the Central Government sanctioning a grant for Rs.12000 to

every province to start educational institutions for women. Mrs. Brandu was appointed the inspectors of Girl's Schools in the Madras Presidency. Her services for the uplift of women's education in the Presidency is worth mentioning. There were 34 girl's high schools and 3 women's colleges in the province at the close of the 19th century.

Physical Education: The educationists, the government and the people too were collectively responsible for their slackness in realizing the importance of physical education. The year 1878 marked the dawn of physical education in province when a grant for physical education was earmarked for the first time. Gymnasiums and playgrounds were raised in government schools in 1878. It was followed by the appointment of physical education teachers in schools the succeeding year. It was 1885 that a greater interest was showed on physical education, that too was confined only to the students of Madras city and was almost neglected at the district level.

Growth of Education during the 20th Century

The dawn of the 20th century marked a political awakening among Indians. Such a 'renaissance' could be noticed in the field of education also. Educationists tried to improve the standard of education. A committee of experts was constituted in 1902 with the view to improve the standard to collegiate education. The recommendations of this committee were included in the Comprehensive bill on Universities formed by the Government of India. The rules for grant-in-aid to the high schools were amended in 1906 with the result the old system of assessing grants to the schools based upon the old system of assessing grants to the schools based upon the results they produced, was given up.

In 1910, G.K.Gokhale strained every nerve for uplift of primary education. Though his resolution was defeated in the Central Assembly, the government came forward to extend financial assistance for opening primary schools in such of those villages, with a population of more than 500. A sum Rs.50 lakhs was set apart for the local boards to spend on it. A notable change was effected in collegiate education, the same year. F.A.(Fellow of Arts) system was followed at the collegiate level. The three year B.A (Hons) course was also introduced. The University of Madras began to devote attention towards researches, apart from its usual routine to holding examinations.

The Madras Education Act was passed in 1921. This Act enabled the government to impose a new price on education and to utilize the money so collected for the cause of education. Such a facility on the part of province was made possible in 1921 in response to the long cherished desire of the public for the transfer of the Department of Education to the Indian ministers. This change was profoundly welcomed by the people.

The Calcutta University Commission headed by Sir Shetir, appointed in 1917, considered the various problems related to the school and collegiate education and presented its report in 1919. This report was pertaining not only to Calcutta but to India as a whole was resolved in the convention of Universities, 1824, to find an Inter-University Board.

Education and Mont-Ford Reform

The system of diarchy in the Provinces was an offspring of the Mont-Ford Reforms of 1919. It brought education under state list. The department of education was assigned to a minister elected by the representatives. The Indian minister, thereafter, spared no effort towards the reformation and growth of education. The Provincial Government began to spread education by granting aid to the education institutions. Primary education was left under the care of local boards and that in turn increased the responsibilities of the latter.

There were many obstacles in the utilization of the many sources of income, to the growth of education. The chief among them was that the portfolio of 'Finance' was under the 'reserved' list and the English minister did not earmark considerable funds for the cause of education. The subsidy from the central government to the provincial governors, was stopped. Enormous powers vested with the provincial governments led to their negligence of education. Further, the Indians thought that the 1919 Act was purely to deceive them. The representative Ministers too were dissatisfied. The 'centre-state' relations got strained.

LESSON 22

SOCIO – RELIGIOUS REFORM MOVEMENTS IN INDIA DURING 19th AND 20th CENTURIES

The 19th century, can be rightly called the period of 'Renaissance' in Indian's history. During this period Indian society suffered from religious, moral, social and political degradation. The Christian missionaries vehemently condemned the unscientific caste system and other socio-religions practices of the Hindus. This gave rise to such reform movements like, the Brahmo Samaj, the Arya Samaj and the Rama Krishna Mission and so on.

A. RAJARAM MOHAN ROY -

THE BRAHMO SAMAJ (THE SOCIETY OF GOD)

Raja Rammohan Roy was born in 1774 in Radha Nagar in Bengal in a Brahman family. He was a great scholar and well-versed in Bengali, Sanskrit, Persian, English and Hindi. He had great love for the study of other religions. He studied Christianity and came to the conclusion that the Hindu Society needed reform and India could learn a lot from the west. He founded the Brahmo Samaj or the Society of God in 1828, with a view to reform Hindu Society from the existing evils. Raja Ram Mohan Roy was under the employment of the British East India Company for many years. He always opposed the unjust policies and actions of the British Government in India. He had to struggle very hard when he attempted to reform the existing evils of the Hindu Society. The Hindus turned his bitter enemies. He was considered pro-Christian. But he proved himself a strong social and religious reformer, an educationalist and a political leader. He strongly pleaded for the freedom of the Press. He fought and pleaded for women's emancipation. He advocated for the widow re-marriage, the abolition of Sati and modernization of educational system. He vehemently condemned the caste system, child marriage and infanticide which he considered as fetters in the path of progress of the country.

Rabinder Nath Tagore remarked "Raja Ram Mohan Roy inaugurated the modern age in India. He was the father of India Renaissance and the prophet of Indian nationalism." He encouraged women's education so that they may be given better social status. Sati was an ancient Hindu custom. After the death of her husband, the widow was forced to burn herself alive at the funeral pyre. Raja Rammohan Roy was the first Indian who protested against this

foolish and sinful custom, but he was opposed by the barbarious and uncultured Hindus. In 1828 when Lord William Bentick became the Governor General who passed a law under which the practice of Sati became illegal and punishable crime and culpable homicide.

Raja Rammohan Roy 'The Great' favoured western education and even learning English. Mr. David Hare, a missionary was helped by Raja Rammohan Roy in starting schools where the Indian children could learn English. He started the Hindu college which developed into the presidency college in Calcutta. On the basis of his knowledge of the Vedas and Upanishads he discouraged the Indian to imitate the west. He found that the Vedantic philosophy and Christian humanism has much in common, and it would help in reforming the Indian society, more specially social reforms. For this he always strived in focusing the attention of the British Government to take lawful and legal course in making reforms. His social reforms made him as "the first modern man", in India and he stood for social equality and social justice.

The great Raja Ram Mohan Roy always fought for human rights and he was much concerned wherever they were violated. It was because he considered the whole world as a family. He was indeed the greatest reformer of the 19th century. India For this reason he was called the "Morning star of the Indian Renaissance".

Ideals of Brahmo Samaj- They were based on the common philosophy of the Vedic religion and Christian humanism. He was extremely inspired by the practical life of Lord Jesus Christ, who was a teacher, a preacher and a healer the world has ever known. The Brahmo Samaj has its origin from this truth which Raja Rammohan Roy discovered.

The Brahmo Samaj believes that there is only one God. He is omnipresent, and is without form and shape. Any person can have communion with God only through intense devotion and love. The idea of purity – pollution and Varnashrama served as a instrument of legitimizing an oppressive system.

It advocated brotherhood of man without any distinction of caste, colour, creed, religion or language. Raja Rammohan Roy started a magazine entitled, "Samwasd Kaumudi" the purpose of which was to create the feeling of brotherhood among the people.

It supported the education of girls, and remarriage of the widows.

It condemned evils like untouchability, caste system, child marriage and burning of widows (Sati)

It encouraged the learning of the English. Raja Rammohan Roy believed that the learning of English Language would serve as a window through which an Indian could see the light outside. He also fought for the freedom of the Press. Raja Rammohan Roy went to England in 1805 to plead the case of the Mughal Emperor, Akbar II for an increase in his allowances. He succeeded in his mission, so the Mughal Emperor conferred upon him the title of 'Raja' from that time onwards he was Raja Rammohan Roy. Raja Rammohan Roy died in 1883 at Bristol and the leadership of his reform movement, the Brahmo Samaj passed into the hands of Devender Nath Tagore (Father of Rabindra Nath Tagore) and Keshab Chandra Sen.

Besides reforming the Hindu society the Brahmo Samaj became the fore-runner of the other reform movement's such as the Arya Samaj, the Ramakrishana Mission, and the Prasathana Samaj (in Maharashtra).

B. DAYANANDHA SARASWATHI

THE ARYA SAMAJ

Swami Dayanand Saraswati was the founder of the Arya Samaj. He was a Hindu revivalist. He was born in an orthodox Brahmin family of Gujarat in 1824. He was a scholar of the Vedas and Sanskrit. In his opinion the only true religion in the world was Vedic religion. He thought he would be able to revive the old Vedic religion by removing all corrupt practices from it. He wrote a book entitled 'Satyarth Prakash' in Hindi. It contains his basic teachings. Swami Dayanand Saraswati gave the slogan, "India for the Indians". He sowed the seed of Swadeshi, which bore its fruit during the Indian National Movement.

He died in 1883 and his work was carried on by such great men like Mahatma Lakh Raj, Swami Shradhanand, Mahatma Hans Raj and Lala Lajpat Rai. Like Raja Rammohan Roy he also wanted to reform the Hindu Religion by reinforcing Vedantic principles. He formed an organization in 1875 and called it the Arya Samaj. Through this reform movement he propagated his philosophy of the Arya Samaj, which instilled the feeling of pride among the people for their inheritance of Indian culture. This religious and national pride paved the way for the rise of the national movement against the British rule in India.

TEACHING AND PRINCIPLES OF ARYA SAMAJ

Arya Samaj, like Brahmo Samaj, also condemned idol worship, foolish caste system and belief in superstitions are illegitimate historical traditions.

It also believed that there is only one God, who is omnipresent and omnipotent-all powerful.

The destiny of India lies in the revival of Vedic religion.

The Arya Samaj established Dayananda Anglo Vedic (DAV) schools and colleges in North India to import western sciences and Sanskrit. The first DAV college was established at Lahore in 1866. Today DAV schools or colleges are found in every big city of north India.

C. VIVEKANANDA

Vivekananda was the disciple of Rama Krishna Paramahansa. He started Rama Krishna Mission in 1896 to spread the message of his Guru. Rama Krishna Paramahansa was the high priest of the Kali Temple at Dakshineswar near Calcutta. Being a Sanskrit scholar, he put his best endeavour to explain the Hindu religion in the Vedantic spirit. He preached and propagated his views that all religions according to Vedantic philosophy, were different paths leading to the same god. The aim of all religions was the realization of God, the supreme power. He believed that every man was an embodiment of God and therefore, the service to man was the service to God. He explained the similarities of different faiths, for which he made critical comparative study of all different religions. Strange to say that he even practiced different religions to show that all religions equally lead to God.

Swami Vivekananda was a disciple of Rama Krishna Paramahansa. The real name of Vivekananda was Narendranath Dutta. He was born in 1863. He was the founder of the Rama Krishna mission after the name of his Guru Rama Krishna Paramahansa. Vivekananda was a graduate of Calcutta University. As a student he critically made comparative study of Indian and western philosophy. Swami Vivekananda's wonderful personality and rich learning soon attracted a band of followers from all walks of life. There were princes, farmers and traders as well. With their co-operation he established several centres of the Rama Krishna Mission. He believed that Indian Philosophy and spirituality were the best in the world. Like Raja Rammohan Roy, Swami Vivekananda also believed that the synthesis of the Vedic religion and the western humanism could solve India's problems. He also believed in the equality of all religions.

Vivekananda attended the Parliament of world Religions in 1894 held at Chicago in the United States of America. In that conference he represented the Hindu Religion, and made a deep impression on the delegates by his eloquence and soon many Rama Krishna Mission's centres were opened in United States of America. In a few years this mission spread to many other European Countries. The Rama Krishna Mission has many ardent followers all over the world.

The Rama Krishna Mission has the following objectives-

To establish the inborn divinity and spirituality in an individual.

To endeavour to build the bridges of understand and harmonious living among various faiths, since all religions show different patterns of reaching the same goal, that is to reach god.

To organize social service to mankind, Vivekananda organized an order (Rama Krishna Mission) in order to achieve the objective set before them. Near Calcutta, we have Belur Math as the centre for these activities. Later on such centres were opened in Sri Lanka, Burma, Malaysia, America and other European countries.

PHILOSOPHY OF THE RAMA KRISHNA MISSION

All religions are the different paths to reach the same goal which is realization of God.

It condemned the caste system, superstitions, empty rituals and sati.

Since every man and woman is the embodiment of God, therefore service to man is service to god. With this belief the Rama Krishna Mission runs hospitals, and social service centres just like Christian mission. The Mission believes that right education is the greatest service to mankind. Therefore it has many schools and colleges and libraries all over.

It attaches great importance to western culture but at the same time it gives importance to ancient Indian Culture too.

It endeavors to integrate scientific knowledge and humanitarianism of the west with the spiritualism of the East.

D. VEERESALINGAM BANDALU

Kandukuri Veeresalingam Bandalu: A very prominent social reformer of South India was Kandumuri Veeresalingam, who was born into an orthodox Brahman family of Andhra Pradesh. He was deeply disturbed by the deplorable condition of women in general and of widows in particular. He was influenced by the work of the Prarthana Samaj of Maharashtra, and founded the Rajahmundry Association in 1878. He was a leading advocate of widow remarriage, which earned him the title of 'Vidyasagar of South India'. In 1891, he established the Widow Remarriage Association and simultaneously widows' home at Rajahmundry. A similar widows' home was also established in Madras.

E. RAMABAI RANADE

Ramabai Ranade was a dedicated social reformer who was a champion of women's rights. A scholarly woman ahead of her times, she had received her education in England and the USA. She was known as Panditta Ramabai. In 1890, she established the Sharada Sandan in Pune to provide accommodation and help to Hindu widows.

F. SRI NARAYANA GURU

Sri Narayana Guru: A reform movement was started in Malabar under Sri Narayana Guru, who was born into an Ezhava family of Travancore in 1854. On his own he mastered Sanskrit, so far a prerogative of only the Brahmin upper castes. He launched a campaign against the oppression of the Ezhavas, who were considered to be outcastes, and other oppressed people. In 1903, he established the Sri Narayana Dharma Paripalan (SNDP) Yogam. This organization carried on a crusade to allow untouchables to worship in Hindu temples. Narayana Guru advocated "one caste, one God and one religion" for all. He started establishing temples in which gods or their images had no place. His first temple had a stone from a nearby stream, instead of an idol. This stone carried a simple message on it: "Here is the place where all people live in fraternity without caste distinctions and religious rivalry". The influence of the SNDP spread over the entire Malayalam-speaking region, and became a powerful political force of South India in the early twentieth century.

Many reformers in South India fought actively to end certain discriminatory practices followed in Hindu temples. Entry was barred to the untouchable not only in the temples but sometimes even in the roads adjoining them. Many of these temples were very wealthy, but this wealth was controlled by the Brahmin priests. The reformers wanted public control over these funds. The reformers of South India campaigned against the devadasi system also. Young girls were dedicated to temples, and were eventually made victims of sexual exploitation. The reformer's attempts to put an end to temple malpractices did not meet with complete success, but they definitely increased social awareness about the prevailing evils in Hindu temples and Hindu society.

G. MAHATMA GANDHI (1869-1948)

Mahatma Gandhi, the Father of our Nation combined in himself the highest ideal expounded in the lore of Vedic and Upanishadic doctrines and was acclaimed as a saint among the politicians. He perfected the doctrine of Truth and Non-Violence and by systematic application sought to conquer the enemy through love rather than hatred. In this respect his ethical teachings have wider significance than political applications of them. For him the life was a constant experiment with truth and his passion for equality and justice outweighed the narrow domains of even nationalism and independence. A firm believer in God, he always sought the help of Higher Power in the direction of events and though many differed with him for his mixing of religion with politics, none questioned his sincerity. His apprenticeship in politics was completed with fight against the South African government over the inhuman treatment accorded by the latter towards the Negroes and Indians. By revolutionising the politics with the concept of combating violence through love and self suffering and firmly believing that evil cannot be retaliated or conquered with brutal strength alone, he attracted the imagination of the people in India when stalwarts of the old time were disappearing from the scene. He assumed the unquestionable leadership of the freedom struggle from 1920 onwards and this phase in India's struggle for independence has been rightly called the Gandhian Era.

Gandhiji's versatile mind not only busied itself with politics and religion but dealt with social reforms, personal health and hygienic, economic life of the people and above all moral values which are necessary to restore dignity to the individuals. It is a tribute to his conviction that he did not preach anything which he did not practice himself. It is this practical synthesis of the ideal and the pragmatism that endeared him to the masses who saw in the embodiment of perfection and personification of high ideals. His concern with the miserable economic plight of the masses was not superficial sympathy and by discarding garments of western form and by encouraging the home spun cloth he pointed out way to practical elevation of economic conditions. The Charka for the spinning wheel was the road to economic uplift and he saw in it an instrument towards self sufficiency. Devoid of personal ambitions, benefit, of vanity, undeterred by opposition from the same quarters for which he was pivoting all energies, Gandhiji was singularly free from fear and malice. It is in this respect that he has often been compared with the greatest religious teachers and social servants. His concern for even freedom was secondary to the concern for the cause of Harijan uplift and Hindu Muslim unity. A firm disciplinarian and untiring worker he also demanded the same complete dedication from his followers towards any task that they undertook. Not

for him any half-hearted attempt to salvage the situation on pondering to the feelings of the masses. Many have expressed that his teaching of civil disobedience and boycott of established institutions of the government would lead to dangerous results in future but he saw in those movements the only method for an unarmed people towards victory. His mission was a failure in the Hindu-Muslim unity and united India could not be realized in the closing years of his life. But in the larger perspective of communal harmony and emancipation of the down trodden his work provided a framework which should provide guidelines for the present to emulate and succeeded.

H. DR. MUTHULAKSHMI REDDY

A MULTIFACETED personality, Dr. Muthulakshmi Reddy (1886-1968) was one of the outstanding Indian women of her time. She had several firsts to her credit; she was the one of the first woman doctors of the country (1912), the first woman member of the Madras Legislative Council, the first woman to be elected as its Deputy Chairperson, the first president of the Women's India Association, and the first woman to be elected as alderman of the madras (now Chennai) corporation.

Muthulakshmi Reddy was concerned about the plight of women and deeply interested in liberating them. She fought for their upliftment in several fields. When one of her cousins died of cancer, she took an interest in cancer studies and pursued it at the Royal Cancer Hospital in the united Kingdom. She was instrumental in starting the Cancer Institute in Adyar, Chennai, and founded the Avvai Home for the benefit of destitute women.

At the top of these achievements, she is known for her political activism in respect of social issues. First she rose in revolt against child marriage and the devadasi system. (Under this system, parents "marrie" off a daughter to a deity or a temple before she attained puberty. These girls became dancers and musicians and performed at temple festivals and served as a temple prostitute.

In 1930, Muthulakshmi Reddy introduced in the Madras Legislative Council a Bill on the "prevention of the dedication of women to Hindu temples in the presidency of Madras". The Bill, which later became the Devadasi Abolition Act, declared the "pottukattu ceremony" in the precincts of Hindu temples or any other place of worship unlawful, gave legal sanction to devadasis to contract marriage, and prescribed a minimum punishment of five years' imprisonment for those found guilty of aiding and abetting the devadasi system. The Bill had to wait, for over 15 years to become an Act.

While progressive persons supported the abolition of the system, many conservative nationalists opposed it. While the then Tamil Nadu Congress Committee president C. Rajagopalachari, in the words of Muthulakshmi Reddy, "was not very much in favour of abolition of the pernicious practice", another congress veteran, S. Satyamurthy, argued that the devadasi system needed to be protected because it was essentially a part of the indigenous Hindu/national culture.

The Bill, introduced by a nationalist, was blocked by nationalists themselves for one reason or another until E.V. Ramasamy 'periyar', leader of the Self-Respect Movement and later the Dravida Kazhagam and one of the progressive nationalists when the Bill was introduced, and Moovalur Ramamirtham Ammaiyar, another veteran of the self-Respect Movement, campaigned actively among the people for the passage of the Bill.

Muthulakshmi Reddy could not get the support of a section of nationalist leaders in spite of the fact that she got an endorsement from Mahatma Gandhi "for liberating the women". Her perseverance, unmindful of the resentment of some of the influential leaders of the time, earned her laurels from progressive intellectuals.

I. DR. B.R. AMBEDKAR (1891 – 1956) **(AMBEDKAR, BHIM RAO RAMJI)**

India has not seen a revolutionary and an ideologue greater than Dr. Babasaheb Ambedkar whose thoughts are today shining every part of this country. The 21st century therefore will naturally belong to Ambedkar. Born on April 14, 1891 at Mhow, Maharashtra, he studied at Bombay University, Columbia University, USA, London University and Bonn University, Germany. He was called to Bar at Lincoln's Inn, London, and later practiced law in the Bombay High Court. He was appointed Principal, Govt. Law College Bombay. Struggled for the civic and political rights of the Dalits (untouchables) of India, attended the Round Table Conferences and not content with the demand for Home Rule, demanded full independence of the country with safeguards for the Dalits in Free India. M.K. Gandhi opposed the "Communal Award" and went on "fast unto death" to scuttle the political rights secured by Ambedkar for the Dalits. Ambedkar signed the agreement to save the life of Gandhi. Appointed as Member, Viceroy's Executive Council. Secured reservation in the services for the Dalits. Arranged to send students and factory workers to UK to undergo training in technical trades under Bevin Training Scheme. Initiated River Valley Schemes and Labour Welfare Laws. Got Mahar Regiment remounted which under his advice was posted to riot-affected areas in Punjab to save the Hindus. Established, the Scheduled Castes

Federation, a political organization to organize Dalits under one flag. Immediately after the adoption of the Constitution, he thought of setting up an independent organization on secular lines. Founded Sidharth College under the auspices of the People's Education Society and later on five more colleges were opened in Aurangabad from Bengal in 1946. Appointed Law Minister and Chairman of the Drafting Committee to draft the Constitution of India. To give Hindus a uniform Code of Law and equal rights to women, he piloted the Hindu Code Bill. As he could not get the promised help from Prime Minister Nehru in getting the bill passed, with millions of his followers and thus became the greatest religious revivalist leader of Buddhism after Asoka. Devoted his life for the emancipation of the exploited masses, oppressed women of India and struggled for the unity, reconstruction and liberation of India. Wrote 17 world-famous books. He was found dead in his bed on the morning of Dec. 6, 1956 at 26, Allpore Road, New Delhi.

J. E.V. RAMASWAMY PERIYAR

E.V. RamaswamyNaicker was born on 17th September 1879 at Erode, as the son of Venkatappa Naicker and Chinnathai Ammal in a wealthy family. His parents were pious Hindus. He studied in a local School and entered into business. When he was 19, he was married to a 13 year old Nagammai. E.V. Ramaswamy displayed an uncommon interest in the lot of the poor. He went to North India to know the truth of life as a Sanyasi but was insulted by the Brahmins. He returned back and launched various social reform movements. He began his career as an exponent of social equality and a crusader against untouchability because he himself was put to shame and treated as a untouchable. Elected to the Erode Municipal council, he became its Chairman. He came under the influence of P. radha Rajulu Naidu and V.O. Chaidambaram Pillai and drifted into freedom struggle. Rajaji invited him to Congress and Periyar joined in the Congress.

As a nationalist, he made liberal contribution to the party funds, drew the common people to its fold, led the Non-Co-Operation Movement in 1920 and courted arrest. In 1922, Ramaswamy was elected president of the Madras Congress Committee, piloted by the Brahmin leadership, deprived him of his victory. Because of the opposition by the Brahmin leadership of the party to the active role that he played in the Vaikkam Satyagraha, longed for the removal of restrictions imposed upon the Harijans of Travancore and also his steps for ending the discrimination like the untouchable against the Non-Brahmin members of the Congress-run Gurukula at Seramadevi in Tirunelveli and to his demand for reservation of offices in the administration and seats in the legislature for the backward communities, he resigned from the party and walked out the Congress session at Kanchi.

In 1925, EVR launched the Self-Respect Movement is an attempt to safeguard the interest of the downtrodden communities. In 1931, he visited Russia and Europe. This led him to the conclusion that materialism and not Spiritualism was the answer to the problems of the starving millions of the country.

Stand up and fight not one step back, fight it out whatever comes said Periyar. In 1937, he led the first anti-Hindi agitation for which he was elected president of the Justice party. In 1944, he reorganized the Justice party as the Dravida Kazhagam and announced it at Kanchi. In 1949, a section of his parted men led by C.N. Annadurai left the part apparently in protest against Naicker's marriage with the 28 year old party worker Maniammai after the death of his wife. But Periyar carried out his message and continued his social work.

What actually inspired E.V.R. to public service and made him to dedicate his long life to it was man's inhumanity to another man. He wanted to replace caste system of Hindusim by rationalism. He said that Hindu caste system gives social status and often it becomes a source of power and authority to the Brahmin. The social contradictions existing in Indian society were ideologically justified and explained away through religious literature. So he decided to destroy it. E.V. wanted to achieve political freedom from the British imperialism, Economic freedom and social freedom from Brahmanism. Periyar intensified his propaganda not only by public party meetings, and actual door-or-door campaigns, but also by his harsh words through editorials and newspapers.

Periyar wanted to create awareness among the people against the evil nature of casteism. He condemned caste system, which is associated with religion, rituals and superstitious beliefs. He insisted his followers and the non-brahmins to abandon the Brahmin priests to conduct the marriages. He called such marriages as self-respect marriages. He encouraged inter caste marriage and widow re-marriage. Being a staunch supporter of Women's upliftment, he supported for their education. He believed that only by education women could come forward in the society. Social evils could be eradicated only by convening women's conferences. He passed a resolution stating that only women teachers should be appointed in the elementary schools (1929 Salem Conference). He also emphasized that youngsters should come forward to marry young widows. He was against dowry system. E.V.R's opposition to Rajajis caste based occupational education scheme contributed to the establishment to the Kamaraj Ministry in Madras in 1953.

Removal or tarring of caste name boards on hotels, cutting off the tuft and even the holy thread of the Brahmins, beating of deities with chappals and breaking of idols were some of the non-conventional methods followed by EVR to bring a sudden social changes.

In meeting that he addressed and denounced Hinduism as an instrument of Brahmin control, the laws of Manu as inhuman, the Puranas as fairy tales. He told that the superstitions of Hinduism should not be mended but only ended.

He condemned the constitution of India as an instrument of Aryan oppression on the South. He also called for the reform of the Tamil language.

In his bid to propagate his message of rationalism, he toured the country, staged dramas, organized demonstrations, led agitations and instituted the self-respect marriages.

Periyar wrote numerous pamphlets and he published journals like Kudiyarasu, Puratchi, Pakuttarivu, Viduthalai etc.

K. MOTHER TERESA

Wrinkled face, loving eyes, shivering hands, a motivating smile, and a short, frail body clad in a blue-bordered white sari. This figure is more popular, than any Hindi film actress, in the slums of Calcutta. Mother Teresa, to the people for whom she worked, was much more than an angel.

Born August 26, 1910 in Skopje (now in Macedonia), as Agnes Gonxha Bojaxhiu, she had always been a kind and helpful human being. By the age of 12, she had already decided to spend her life aiding the downtrodden. At 18, she joined a community of Irish nuns, and came to India. For nearly seventeen years, she worked as the principal in St. Mary's High School, Calcutta. However, in 1946 her life changed forever. Mother Teresa found a leper woman "half eaten by maggots and rats" lying in front of a Calcutta hospital. The diminutive nun sat with the woman until she died. Soon after, she began a campaign for a shelter for people to die with dignity. That was when the thought of Missionaries of Charity came to her.

Later she had set up a home for the destitute called Nirmal Hridaya, and was working vivaciously in the slums. There she was called "Mother Teresa". Soon, she created a global network of homes for the poor, from the hovels of Calcutta to the ghettos of New York.

including one of the first homes for AIDS victims. Whether it was in Ethiopia tending to the hungry or in the squalid townships of South Africa, Calcutta's "angel of mercy" was there. In 1982, at the height of the siege in Beirut, the frail nun rescued 37 children trapped in a front line hospital by brokering a temporary cease-fire between the Israeli army and Palestinian guerillas. For Mother Teresa, earthly sufferers were nothing less than Christ in "distressing disguise",

In 1979, she won the Nobel Peace Prize. Mother Teresa accepted the award in the name of the "Unwanted, unloved and uncared for". Indian Government has bestowed upon her the "Bharat Ratna". Mother Teresa breathed her last on September 5 1997.

Model Questions

1. When and by whom the Brahmo Samaj Founded? Describe the role and activities of Brahmo Samaj after Rammohan Ray.
2. What were to main religious and social evils against which it was directed?
3. What were to teachings of Sri Narayana Guru?
4. In what respects did the teachins of Swami Dayananda Saraswati differ from the popular Hinduism prevalent at that time.
5. What were the achievements of Arya Samaj in religious and social reform.

Describe the role of Mahatma Gandhi in the Modernisation of the Hindu Community.

Describe the role of Dr. B.R. Ambedkar in the modernisation of the Hindu Community.

Discuss the steps taken by Dr. Muthulakhsmi Reddy for the emancipation of women.

LESSON 23

FREEDOM MOVEMENT

A. SOUTH INDIAN REBELLION

The British who came to India for commercial purpose turned themselves as conquerors and colonial settlers. As per the provisions of Queen Elizabeth's Charter of A.D. 1600 the British made a bid for power in India and established a company rule whose saddle was kept by the Board of Control in London. They annexed many palayams, princely states, dependencies and other organisations in spite of their uprising. They used the Indian economy for the improvement of their own military power. A state without political independence could no more enjoy the confidence of the faith of the natives. In the early years, it kept a strict watch over the affairs of its allies. So various uprisings took place against their policies and their rules. Among the uprisings one such rebellion was the famous South Indian Rebellion. It was treated as a most widespread of all the liberation wars of the pre-congress epoch. The south Indian Rebellion had its causes in the Company's political domination, economic exploitation and a policy of interference in the evils of the society. The formation of regional leagues and the peninsular confederacy against the company rendered possible the out-break of the rebellion, in A.D. 1800-1801. Maruthu Pandyan, Kattobomma Nayak, Gopala Nayak and Kerala Varma - the patriotic leaders top the list and instilled in the minds of the natives a sense of unity and patriotic pervour.

Causes for the Rebellion

Before the advent of the British in South India, there prevailed the system of palayams, princely states, chieftaincies and villages. The administration of the above system remained so insecure. The Poligars occupied a key position in the political structure. The British Government alternatively treated the poligars as "lawless banditry". The poligars enjoyed all constitutional rights and protected their territories and subjects from the aggressive alien powers. The village communities has their own assembles and administrative systems. The village guards were appointed and their duty was to maintain peace in the villages. The village assemblies were not encouraged during the Nayak rule; yet they maintained their individually and decided matters of public interest.

Taking advantage of the diversity that prevailed in the South, the British company actively interfered in the political affairs of the country. The power which had opposed the company's rule and those which had supported the opposition were suppressed and subdued. The company annexed an extensive territory consisting of Dindigul, Salem, Coimbatore, Wynad, Malabar and Kanara. The Mysoreans and the Marathas also fell and perished. Some of the suppressed princely states were not able to maintain their status quo and sought the aid of the British company for their luxurious life. They were used against the aggressive natives. The princely states of Pudukottai, Thanjavur, Travancore, Arcot, Mysore, Poona and Hyderabad agreed to pay for the military expenses of the company.

Muhammed Ali-the Nawab of Arcot sought British aid in order to suppress the axillary powers and by the Treaty of 1787, accepted the British superiority, surrendered his forts, granted to the company the right to dismantle them, contributed funds for military expenses and agreed to pay four fifths of annual revenue for duration of any war conducted by the company in South India. In 1793, the Nawab granted to the company the right of collecting tribute from the poligars directly. This coined the first cause for the uprising.

In 1776, the company restored the throne of Thanjavur to Tuljaji and gained Nagore from him. When Tuljaji died in 1787, his son Serfoji ascended the throne. But he was dethroned and his half brother Amir Singh was elevated by the British. Finally in 1790, the company took over the revenue administration of that country. In 1790, the Maratha Peshwa entered into an alliance with the company and defeated Mysore.

These acts and alliances gave troubles to the people. Corruption and malpractices multiplied. The poligars and chieftains resisted the British policy of revenue administration and military operations which resulted in failure. Freedom was jeopardized and economic progress retarded. By 1790 the British had established their direct authority over an extensive region of South India, coastal Andhra, Chingleput, Malabar, Kanara and its influence extended the entire territory extending from kanyakumari to River Krishna.

The company succeeded in bringing most of the poligars and their palayams into its sway. In 1755, the British subdued the Kallars of Natham and Manaparai. When the company's troops marched towards Triunelveli, they were resisted by the chiefs of Nattukottai, but it proved futile. The poligar of Panjalamkurichi, and Pulithevar the Chief of

Nelcattansevval fought against the alien forces. The aggressive methods of British created an undying hatred against them. Between 1763 and 1767, the company subdued the Poligars of Tirunelveli, and expelled the poligars of Ariyalur and Wodayarpalayam in Tiruchirapalli and annexed Melur. In 1797 the chiefs of Sattur, Sivagiri, Vasudevanallur and Singampatti were brought under the control of the company. In 1790 Virapandaya Kattabomman, the Poligar of Panjalamkurchim was defeated and the latter promised to pay tribute to the company. The company annexed the palayams of Yerrvedoo, and Madoor in Dindigul in the year 1796. In the same year the Palayam of Chennelgudi was annexed. By 1796 almost all Palayam fell.

The company official both civil and military, acted creditors to the Indian debtor princes and chiefs. They lent out their illegally amassed money at a huge rate of interest that no Indian debtor could dream of repayment. The company's military equipments both in India and abroad during 18th and 19th centuries waged a number of wars against their enemies. So they demanded taxes from the Indian Princes and chiefs for the military expenditure. This also made the Indians to oppose the British.

Dindigul, Gudalur, Kambam, Palani and Salem heavily bear the burden of over-taxation. To cite an example, in Mysore, the Company officials enhanced the land tax to a fantastic proportion of 118 percent over Tipu's assessment of 1792. If the village failed or denied to pay off the taxes, the company deprived them of their properly rights on land.

To implement their design, the company followed arbitrary methods and relied upon force. The company sold the right to levy and collect taxes to the highest bidder in public auctions. These intermediaries robbed the people of their riches and suppressed even the legitimate opposition and passed on the body to their foreign masters. No attempt was made to protect the inhabitants against the capacity of the renters and no attention was given to the maintenance of irrigation projects.

The company accepted rewards and presents and elevated one person and degraded the other. Those revenue servants who were relieved of all duties due to misconduct, sought the help of influential figures. The company stationed troops in the princely states and exercised an over-whelming military and political control over South India in general and Tamilaham in particular. The company officials corrupted the princely administration and accepted bribes.

Tamil Nadu was famous for its large resources and inland and foreign trade. Even the pre-historic had commercial contacts with China and the West. They manufactured articles ranged from the primary agricultural implements to fine silk fabrics. They manufactured salt too. Trade in spices and other varieties of goods gave very high profits to the merchants. The company utilized this and ordered the producers of the goods to sell them only to the company and they were paid only a low price. The heavy taxation and suppressive actions of the company kindled the minds of the inhabitants who were already affected by famines and disease. So the Poligars and the natives united together and gave a stubborn resistance to the British Imperialism. Marudu Pandyan, Kattabomman, Gopala Nayak and Kerala Varma, the early insurgents, mostly revolutionize who these movement.

Marudu Pandyan

Vriarapandya Kattabomman, the rebellious leader who headed the poligari league was defeated, handed over by the Raja of Pudukotai to the English and was executed on 17, October 1799 at Kayattar. At this juncture, Oomthurai the brother of Kattabomman and others fled to Sivaganga. Marudu Pandyan, gave protection to them. After that they engaged the enemy in wave after wave of a grim struggle. In May 1800 the confederates raised disturbances in Satyamangalam, Dharapuram, Talamalla and Coimbatore and the rebel formations in the hills portened the spread of the rebellion to vast-regions. But these rebellions were brutally suppressed by the English.

The history of Sivanganga in the second half of the 18th century is an interesting and inspiring story. With its head-quarters at Kalayarkoil, Sivanganga played an impressive role in the liberation movement of the Tamils against the British, Sasivarna Thevar, the ruler of Sivanganga (1730-1750) was fortunate in having Thandavaraya pillai, an astute diplomat as his minister. Thandavarayapillai was solely responsible for the suppression of Khan Sahib's expedition and the organization of the anti-British league.

The slege of Sivanganga was the last phase of the tragic scene of the South Indian Rebellion and the role of the Maraudu Pandyan was just the continuation of that of Kattabomman. He headed the rebellious natives of Tamil Nadu and became a great martyr. With the fall of his stronghold, Siruvayal a centre of rebel activity-his hopes and plans were dashed to the ground, and he became a poor victim to the British system of punishment.

Marudu Pandyan was born in 1753, at Mukkulam, eighteen miles away from Aruppukottai in Ramnad and his parents were Miokka Palaniappan Servai and Ponnathal. He organized revolt against the British. He popularly known as Chinna Marudu for he had an elder brother Vella Marudu or Peria Marudu the two upstarts, who were menial attendant on the deceased Muthu Vadugara. The Marudu brothers had ulterior plans of usurping the Sivaganga throne. So they started playing more complicated tricks. They got Vellachi Nachchiar, the daughter of Muthu Vadugana married to one Periya Udaya Thevar of their choice. The elder of the Marudus gave his daughter in marriage to Periya Udaya Thevar, in the hope that ultimately he could place on the Sivaganga throne a scion of his family. The Nawab of Arcot defeated Sivaganga and captured it in 1772. But later it was recovered and Peria Marudu was enthroned as the ruler of that seemai. Marudu Pandiya acted as his adviser. For the second time Nawab sent an expedition against the region of Sivaganga in which he failed.

In the Struggle for freedom, Tamil Nadu played a vital role by forming the anti-British confederacy. The early reverses in the rebellion created a period of lull in the struggle in TamilNadu. On 31st January, 1801, the rebels attracted and subdued a post set up by the forces of the company near Virudbakshi. In January, for about 200 rebels disguised themselves and went on a pilgrimage to Trichendur with the plan of saving the prisoners from Palayamkottai. In the second attempt they saved the prisoner. The rebels engaged in the reconstruction of the fort of Panjalamkurichi and proclaimed Sevattiah as their ruler. The Rajahs of Thanjavur and Pudukottai had no sympathy for the rebels. On 3rd march, 1801, the rebel parties under the control of Oomathurai advanced to Tutukudi (Tuticorin), a commercial centre of great importance and surrounded the fort. They attempts to capture Tirunelveli and defeated a British force stationed at Abiramam.

On 8th March, Melappan attacked Koneeri and destroyed the massive gates of the citadel. On 27th March 1801; the commander in chief of the Madras Presidency sent an army to Kayattary. The native chiefs attacked the British army at Pasuvanthanai and failed. On 31st March of the British forced attacked the fort of Panjalamkurichi and were driven out by the native forces. After this, the British turned their attention towards Palani and Dindigul. They made continuous efforts and defeated Gopala Nayak of Dindigul and caught him on 4th May.

The centre of gravity of rebellion was then shifted to Madurai, Ramnad, Thanjavur and Sivaganga regions. The rulers of Pudukottai and Thanjavur gave their assistance to the company. The British sent an army to Kovilpatti which proceeded to Panjalamkurchi attacked and stormed the fort with a loss of 600 troops and a total of 1050 patriots died on the spot. Oomathurai and the others fled to Sivagangai. Now the British attention turned towards Sivaganga.

Marudu Pandyan had already made arrangements for an armed struggle. In May 1801, the rebels fought skirmishes against the forces of the company. They succeeded in the battles of Natham and Tirupathur and proceeded to Madurai. Commanded by Oomathurai a column of armed men liberated Palayanad. The rebels reached Tiruchirapalli but were thwarted by Captain Blair. Chinna Marudu confederated himself with sevattiah and having occupied the fort of Tirunelur, Melur and Natham, he plundered the military store, guns and fire locks of the company and sent parties to Ramnad.

In Ramnad the parties scored more victories. Their co-ordinated operations resulted in the liberation of most of Ramnad from the British rule. The administration of the company took refuge in the fort of Ramnad. At Mangud, the rebels were checked by the combined forces of the company and of the Raja of Thanjavur. The rebellion spread to more regions and armed columns assembled at Shili, Wodayarapalyam and Ariyalur and drove off the revenue servants of the company. A party threatened Kumbakonam and the collectors Haris himself fled for safety. In July the confederates were on the offensive every where and the fact was reported to Madras by Agnew. The patriots took full advantage of the gains that they wrested from the powerful enemy. They organized their administration in the liberated territories and revised the working of the liberal traditions instituted by the regimes of the past. Monegars were appointed in the administration of revenue. Public servants were posted in the villages for the promotion of rebel interests.

Agnew's Proclamation

Having come to understand that the rebels of South India placed their sole requests before the people for wholehearted support to suppress the company rule. Agnew, the commander of the company's forces, alerted the people against the rebels by issuing a proclamation on 12th June 1801. It was aimed at undermining the popular image of Marudu Pandyan. Colonel Agnew persuaded Vellai Marudu, the elder brother of Chinna Marudh, to betray his brother Marudu Pandian and join the British rank.

The proclamation read, "China Marudu, the Shenanigan of Sivaganga unmindful of the repeated warning of the company gave asylum and help to the drive away soldiers of Pnajalamkurichi. He extended protection to the rebels of Virupakshi and waged wars against the company.

Marudu Pandyan was condemned for having usurped the throne of Sivaganga. It was with the ideal of saving the lawful heir of Sivagangai. Gowri Vallabha Thevar, an heir to the throne and adopted son of Velu Nachichiyar, the widow of Muthu Vaduganatha, raja of Sivaganga, Since they have no male issue. Colonel Agnew was sent with a force. Those who wished to give a continued support to the company were requested to joint the camp of Colonel Agnew, where they would be given protection. It was said, as soon as the rebels were suppressed the company would restore the lawful heir to the throne of Sivaganga. Therefore, colonel Agnew thought of warning the other claimants to the throne. It also read that Vella Maruthu refused to approve of his brother's wicked conduct. On humanitarian grounds, Agnew was to extend protection to Vella Marudu and his family of the latter would desert Marudu Pandyan. He then warned the people of the severe consequence of a clash with the Company. In the case of a battle, they were warned, they would have to undergo the fate of the people of Panjalamkurichi and Virupakshi.

On 19th June, 1801, the British administration received report of a rebel proclamation. It was issued under the name of Marudu Pandyan. A copy of it was found on the wall of the large open gateway leading to the Nawab's palace in the Fort of Tiruchirapalli. It was addressed to the people of South India. Another copy was found on the wall of the temple of Srirangam. It was the centre of political activity and Srirangam the spiritual centre, these appeared suitable places for the issue of an appeal to all the people of the entire subcontinent.

He proclaimed that Muhammed Ali, the Nawab, was cheated by the company. He continued that the Company has violate its faith and deceived nis inhabitants who were like 'dogs' to them. As India was a land of too many castes, there was no unity among them. That was why they were overpowered by the Company. Therefore, it was their duty to restore the now lost hereditary rights of their old rulers. By and large, there was only one way open to them to drive away the wretches, i.e. to rise in revolt against them using the sophisticated native weapons.

Marudu Pandian wanted everyone to read it and transmit the contents to others. He condemned those people who did not heed to his advice. He used very filthy words to address those supporters of British imperialism in Tmailandu. He called the British as wretches and those Indians who helped them as traitors. The idea of his proclamation spread far and wide and many chiefs joined him. He had thus collected an army of 20,000 men armed with muskets, match locks and spears.

The End of the Rebellion

The rebel attacks and the Company's counter-attacks started on 29 May 1801. Battles were fought at Kamudi, Tiruppuvanam, Tiruppachethi, Manamadurai, Parthibanur, Paramakudi, Chathamaram, Ramnad and Kalayarkoil. On 27 July, the combined forces of Agnew and Innes marched from Okkur to Siruvayal. The town was laid waste and the insurgents fled to Kalayarkoil. Now the tide of events turned in favour of the company. The British sowed the seeds of discord among the rebels by inducing vella Marudhu to go against his brother Chinna Marudu. They installed Wova Thevar, a member of the old royal family, as the Rajah of the State.

On 30 September 1801 the Company attacked Kalayarkoil from all quarters. Though Marudu Pandyan resisted the advance of the British forces, Kalayarkoil fell. The fall of Kalayarkoil broke the patriotic resistance. On 19 October 1801, Marudu Pandyan was caught wounded at Cholapuram. After a determined search, the Company officials took 773 rebels under custody including Oomathurai. The rebel leaders were hanged in different places on different days. The prolonged and protracted skirmishes and battles fought by the patriots of South India for the noble cause of relieving themselves of the foreign control ended in failure. Vira Pandya Kattakbomman, Gopala Nayak, Marudu Pandyan, Kerala Varma, Oomathurai, Khan Jah Khan, Melappan and Sevattiah the rebel patriots gave up their lives. Thus ended the tragic tale of the South Indian Rebellion.

The South Indian Rebellion was the first step towards the long struggle waged by the whole population of India against the oppressive and repressive rule of the British. The South Indian Rebellion was a well planned, prepared and organized revolt against the Company's imperialism which had encroached upon the rights and duties of the natives in the words of

K. Rajayyan, "The best organized, the most extensive and the most violent of the freedom was fought in the subcontinent by the common people against the British Raj, the South Indian Rebellion of 1800-1801, represents a unique endeavour in the country's March towards independence".

B THE GREAT RISING OR THE UPHEAVAL OF 1857

In 1857, a year after the departure of Lord Dalhousie, the great Rebellion broke out. British historians are in the habit of dismissing this rebellion as just a sepoy mutiny. But modern Indian historians reject this view and regard the event as a real war of independence. In fact, the upheaval of 1857 is regarded as the First War of Indian independence. It is significant that in 1957 independent India celebrated the centenary of this uprising and paid homage to the martyrs of 1957.

Causes

The causes of the 1857 Rebellion were political, economic, social and religious. In the course of the century following the Battle of Plassey the Indian people developed a strong hatred of the company's rule. Dalhousie's policy of annexations roused suspicion throughout India.

The annexation of Oudh and the consequent unemployment caused to thousands of people, the adopted the refusal of pension to Nana Sahibson of Baji Rao, the ex-Peshwa, and the suppression of the independent kingdom of Jhansi under Lakshmi Bai-all these events contributed to the increasing discontent in the Empire. The process of annexation produced leaders who had their own grievances against the British Raj and they organized the Revolt of 1857 with a view t overthrowing British power.

Economic distress was also an important cause of the Revolt of 1857. British rule was tyrannical and oppressive. As a result of the British policy of annexation and expansion a large number of officers had been thrown out of employment. They were bent upon overthrowing the foreign the ill-will of the small landowners as it supported more and more the interests of the rich landed aristocracy or the zamindars.

The social aspect of British rule also produced deep suspicion in the minds of the people. The social reforms of Dalhousie deeply offended the sentiments of the people who respected rotten old customs. The introduction of railways and telegraph, prohibition of Sati, legalization of widow remarriage and the grant of inheritance rights to those who become converts to Christianity were resented by the uneducated common people. They came to look upon these measures as part of a deliberate British policy of converting the people of India to Christianity.

The immediate cause of the Revolt was, however, the grievances of the army. The sepoys had been asked to serve abroad, and they resented this order. The disasters of the Afghan war had affected British prestige and caused disaffection in the ranks of the sepoys. Military discipline had become so lax that the British government decided to introduce greased cartridges. The rumour spread that this grease was the fat of cows and pigs, objectionable to the Hindus and Muslims respectively. The army grew panic-stricken and rose in revolt.

Course

On 10th May 1857, the rebellion broke out at Meerut. It spread gradually to Oudh, Rohilkhand, and many parts of Central India. The sepoys occupied Delhi, and Bahadur Shah IInd of the Mughal dynasty was proclaimed emperor. However, the British army soon succeeded in recapturing Delhi. The emperor was taken prisoner and thousands of citizens of Delhi were killed by English soldiers. Fierce fighting took place at Lucknow and Kanpur, and there were heavy casualties on both sides. The operations in Central India were prolonged. Here Rani Lakshmi Bai "the bravest and best of the revolutionary leaders" led the revolt and she was ably assisted by Tantia Topi, a general of Nana Sahib. The Rani died in battle bravely fighting to the last. Tantia Topi was hunted down, captured and sent to the gallows while his master Nana Sahib was driven into the jungle of Nepal. The Mughal emperor was sent a prisoner to Rangoon while his children and grand-children were shot dead. By 1858 the Revolt had been completely suppressed.

Causes for its Failure

- 1) The Revolt did not extend over the whole of India. East Bengal, Sind, Rajputana and Madras were not affected. The majority of the Indian princes were loyal to the English. The Sikhs of the Punjab were indifferent while the rulers of Hyderabad and Nepal even rendered active help to the British. There was no support for the Revolt among the masses.
- 2) The Rebellion was not properly led or Organized. The rebels had no capable leaders except the Rani of Jhansi. They committed serious errors of judgment and had no organization. The lack of proper coordination resulted in a premature outbreak at Meerut on 10th May instead of on 22nd June, the centenary of the Battle of Plassey, and the day fixed for the general rising. The premature outbreak upset the plans of rebels.
- 3) It may also be pointed out that there were rivalries and division of opinion among the rebels and hence there was no unity in their ranks. On the other hand, the British had the advantages of superior equipment, extensive resources and command of the sea. They also fought with undivided loyalty to their Queen.

Result of the Revolt

The Revolt of 1857 produced far-reaching results. (1) It ended the rule of the East India Company, and opened the new period of Crown rule. The transfer of government from the Company to the Crown was affected by the act of 1858. A secretary of State in the British Cabinet took the place of the President of the Board of control. These changes were announced in India by a proclamation of the Queen which was read out on November 1, 1858. The Governor-General was hereafter called also the Viceroy. The proclamation was couched in the most friendly language. It proclaimed religious toleration, and guaranteed the rights of the Indian princes. It also disclaimed all desire on the part of the British for further extension of territory.

(2) The Revolt widened the gulf between the Europeans and the Indian as well as between the Hindus and Muslims. The bitter memories of the events in 1857 inherited by the Indians formed the basis of Indian hostility to British rule in the future. The Muslims seem to have

taken greater hostility to British rule in the future. The Muslims seem to have taken greater interest in the rebellion and they felt a grievance that the Hindus did not play their full part. This feeling developed a split between the two major communities of India which poisoned Indian Public life in later days.

(3) After the Revolt of 1857, the British Government began to pursue reactionary policies in every sphere. The princes and the zamindars rendered great services to the British Raj during the Revolt and the main principle of British policy since 1857 had been to preserve both these elements as the main pillars of the British Empire in India. Moreover, after the Revolt of 1857 the British Government deliberately discouraged all progressive social legislation for some years to come. Thus the Revolt of 1857 produced far-reaching results.

Indian National Congress

Literary Progress and economic factors contributed to the rise of Indian nationalism. One such important factor was the rise of the new middle class consisting of professional people-lawyers, merchants, doctors, etc. The new middle class was professional dissatisfied with the British policy which denied to them opportunities for full development in society. All high posts in the Englishmen while industry was run for the benefit of the British capitalist. The new middle class who wanted to get more and more opportunities for full development in society. The new middle class who wanted to get more and more opportunities found the English putting difficulties in their way. Therefore they decided to organize themselves and agitate for their demands. At the same time the power of Indian capital was also increasing and it also wanted more scope for expansion. It was the various elements of this new middle class determined to organize themselves and agitate for their cause that founded the Indian National Congress in 1885 with the active support of an English sympathizer A.O.Hume.

The first session of the Congress was held in Bombay in December 1885, and it was attended by seventy-two representatives from different part of India. Most of the delegates to the early annual sessions of the Congress were representatives of the new middle class, and were admirers of the British Raj. The workers, the peasants, and the lower middle class had not yet come into this organization. Therefore, all that the Indian National Congress did in its early sessions was to pass resolutions, affirming loyalty to the British, and asking for petty

reforms. It was not interested in the problems of the masses. Nor were the masses interested in the problems situation eventually converted politics. It began to grow in strength year after year. It attracted to its fold some of the extremist elements among the Hindus, but the Muslims at first held aloof from it under the influence of Sir Sayyid Ahmed Khan, their great leader. Among the early leaders of the Congress the names of Dadabhai Naoroji, Lala Lajpat Rai, Gopala Krishna Gokhale, Pheroz Shaah Mehta, Surenderanath Banerji, and Lokamanya Tilak deserve Special mention.

The Partition of Bengal

The Viceroyalty of Lord Curzon (1899-1905) marks an important period in the history of the Indian national movement. Lord Curzon followed a policy of repression in order to crush Indian nationalism and he even predicted the disappearance of the Indian National Congress. As the agitation of the nationalists grew, Curzon decided on the partition of Bengal which was the stronghold of Indian nationalism. The Viceroy defended the partition as a measure of administrative convenience. But, Curzon's action only seemed to produce widespread feelings of hatred against the English, and to provoke the Bengali population. There began an organized agitation against the partition and it was also accompanied by the Swadeshi movement designed to boycott all English goods. It has been rightly said "Out of the travails of Bengal. Indian nationalism was born". The partition was, however, set aside in 1911.

The developments in Bengal affected the fortune of the Congress organization. The outbreak of revolutionary violence in Bengal during the agitation against partition led to a split in the Congress. The moderate elements in the Congress did not like this extremist politics, and in the annual session held at Surat in 1907 there was open split between the "moderates" led by Gokhale and the "extremists" led by Lokamanya Tilak. The extremists were expelled from the Congress. The period also saw the rise of Muslim communalism as a highly disruptive force in Indian politics. Muslims who feared the political domination of the Hindu majority demanded separate representation for their community in the legislature, and the British government conceded this demand. In 1908 the All-India Muslim league was founded to safeguard Muslim interests.

India and World War I

The Great War (1914-18) influenced Indian nationalism most profoundly. The Allis had proclaimed the "Self-determination" of subject nationalities as one of their war aims. In India Mrs. Annie Besant formed the Home Rule League in 1916 with the object of setting up self-government for India under the British Crown. The death of Gokhale in 1915 weakened the moderates, and the Congress was captured by the extremists. During this period the Muslims were also drawn into the national movement as they resented the British attitude towards the Turkish Sultan, whom they regarded as their Khalif. In the Lucknow session of the Congress (1916) the Congress and the Muslim League resolved to co-operate in the common cause. The closing stages of the war witnessed the British adopting a policy of repression in India. The Government passed the Rowlett Act in order to suppress all agitation. The people who had expected the end of the war to bring freedom to India were disappointed by the turn of events.

Mahatma Gandhi and Satyagraha

By this time a new leader appeared on the India political scene. It was Mahatma Gandhi (1869-1948) who had experimented with success his method of non-violent non-cooperation against the South African government which was following an anti-Indian policy. On his return to India from South Africa Mahatma Gandhi began a "passive resistance" or Satyagraha movement against the repressive measure of the British government. But as the people had not yet been properly trained in the new technique of Satyagraha, there were violent disturbances in the Punjab. The Government proclaimed martial law and put down disturbances with an iron hand. It was on this occasion that the British army opened fire at an unarmed crowd which had gathered for a meeting at Jallianwallabagh in Amritsar. The Jallianwallabagh massacre (April 1919) which caused hundreds of casualties caused deep resentment all over India.

Non Co-operation

In 1921 the British government implemented the constitutional reforms jointly worked out by Chelmsford, the Governor-General of India and Montague, the Secretary of State for India. The provisions of the Act did not satisfy the Congress and so under Mahatma Gandhi's leadership there began a movement of non-co-operation and the boycott of the new legislature, law courts and educational institutions. The visit of the prince of Wales to India

in 1921 was boycotted. The Government put down the movement by adopting a policy of repression. In 1922 Mahatma Gandhi was arrested and sentenced to six years imprisonment but he was released within two years. On his release from prison the Mahatma concentrated all attention on his constructive programme which had been designed to improve the moral and social condition of the masses. In the meantime, the Congress under the influence of C.R. Das and Motilal Nehru also decided upon the policy of constitutional struggle by capturing the legislatures and using them to promote the cause of the people. As a result of this policy the congress took to parliamentary politics and began to control a few provincial legislatures. In 1930 at its Lahore session held under the president ship of Pandit Jawaharlal Nehru, the Congress declared Purna Swaraj or complete independence as its goal. There was again clash between the congress and the Government. Gandhiji and other Congress leaders who led the Civil Disobedience Movement were imprisoned.

Round Table Conference and Constitution Reform

In 1929 the Labour party came to power in England and it proposed a Round Table Conference in London to settle the Indian problem. Lord Irwin, the Viceroy, released Gandhi and the Congress leaders. According to the Gandhi – Irwin Pact of March 1931, the Satyagraha movement was suspended and Gandhiji attended the Round Table Conference in London as the sole representative of the Congress. The Conference, however failed because of the demand of the Muslims and the Princes for special safeguards for their position and rights. When Gandhiji returned to India, he found that the Government had again begun to adopt a repressive policy towards the nationalist. The new Viceroy Lord Willington imprisoned Gandhiji and the other congress leaders once, again, with the Government's decision to implement the Government of India Act of 1935, the Congress leaders were released. The Act had provided for a kind of federal Government at the centre and autonomy for the province. The congress the Muslim league and the Princes opposed the federal part of the constitution and therefore the Central Government had to continue as before. But in April 1937 the provincial part of the Act was implemented. The Congress captured the majority of seats in most of the provincial legislatures and on receipt of assurances from the Viceroy that the Governors would not interfere with the administration, the Congress Party formed its own ministries in those provinces where the party had legislative majority.

India and World War II

However, on the outbreak of the Second World War in 1939, the Congress ministries resigned office as a protest against the British Government's action in committing India to the war without the consent of her popular representatives. The allies professed to fight the war for the cause of freedom and democracy. During the war the congress demanded that Great Britain should grant freedom to India and prove the sincerity of her war aims. In 1942 after Japan's entry into the war the danger to Indian territory increased and a Japanese invasion seemed to be imminent. In March 1942 the British Government sent to India Sir Stafford Cripps with certain constitutional proposal, but they were rejected by the Indian leaders. The Congress felt that unless a National Government which would exercise power and responsibility was formed there would be no hope of saving the country from becoming a battleground. On Britain's refusal to comply with the demand, the Congress decided in August 1942 to launch a mass Civil Disobedience Movement to force the English to quit India. However, before any movement could be formally launched the Government arrested and imprisoned Gandhiji and the congress leaders. This was followed by a mass upheaval and political agitation unprecedented in the history of the country. Meanwhile, another chapter in the history of India's freedom movement was being written outside India by Nethaji Subhas Chandra Bose who had joined the side of the Axis powers and organized the Indian National Army for the conquest of India with Japanese assistance. Of course, the attempt of Bose failed, but still the episode is of great importance in the history of the Indian freedom struggle.

Partition and Independence

At the end of the war, the British released Mahatma Gandhi and the Congress leaders, and began discussion with the leaders of Indian political parties for a peaceful settlement of the Indian problem. In 1946, the Labour Party came to power in England, and they sent out a Cabinet Mission to India to discuss with Indian leaders the question of early transfer of power to Indian hands. All attempts to reach agreement failed because of the Muslim League's demand for the partition of the country and the formation of a new Muslim State out of the Muslim Majority areas of India. However, Britain announced that she would quit India by June 1948, and sent out to India Lord Mount Batten to carry out this plan. In the meantime in September 1946, an interim National Government of Indian leaders had already been formed under Pandit Jawaharlal Nehru and the Muslim league after some hesitation joined it. The hostility between the Congress and the League sections in the New Government worsened the

situation. There were violent demonstrations in several parts of India in favour of and against Pakistan. Mountbatten, the new Governor-General entered into negotiations with the Congress and Muslim League representatives and announced his famous award. The Muslim League's demand for a separate Muslim State was conceded. Sind, Baluchistan, N.W. Frontier Province, West Punjab and East Bengal with two districts from Assam were to be separated from India to form the new Muslim State of Pakistan; and the rest of India was to form another State the Indian Union. By the Indian Independence Act of 1947, the British Government transferred power to the India Union and to Pakistan in August 1947. On August 15, 1947, the British rule in India formally ended; and two new and independent States came into existence in the former territory of British India.

Model Questions

1. Explain the causes for the South Indian Rebellion.
2. Briefly describe the causes, main events and results of the South Indian Rebellion.
3. Explain the factors that intensified communalism during the freedom struggle.
4. Describe the factors which hastened the departure of British from India.
5. Explain the factors which reduced caste discrimination during the British rule.
6. Who were the Poligars? Who led their revolt? When was their revolt crushed?
7. What sparked off the revolt of 1857?
8. What was the social causes of the revolt of 1857?
9. Why did the Revolt of 1857 fail.
10. Why were Congress leaders between 1885 and 1905 called moderates?
11. What was the importance of the moderate phase.
12. Explain how radical discrimination and repressive policies led to the rise of Indian Nationalism.

INDIA AFTER INDEPENDENCE

A. ACHIEVEMENTS

Agricultural

India is still an agricultural economy in the sense that nearly 60 percent of the labour force is engaged in agriculture, agriculture contributes nearly 29 percent of the national income and accounts for a large share of the country's exports. Not only does it provide food for the population, it also supplies many of the raw materials required by industries.

Need for agricultural development: Under British colonial rule, agriculture in India suffered from many ills. The methods of cultivation were primitive and productivity was low. Land was concentrated in the hands of a few. A large majority of the farmers were landless or had very small holdings. As the Indian economy was dependent on agriculture, backwardness in agriculture led to overall economic backwardness. The country's food requirements were also growing with the population. Due to these reasons, our leaders realized the urgent need for improving the conditions in agriculture. It was also understood that increase in the productivity of land alone could raise the income of the farmer and, thus, remove widespread rural poverty. Prosperity in the rural areas could create a wider market for industrial goods. Thus, the welfare of the other sectors of the economy depended a lot on the improvements in the agricultural sector.

Planning and Rural Development

The planning commission gave the highest priority to agriculture in the first Five-Year Plan. Land reforms were initiated to modernise agriculture and improve the rural economy. The zamindari system has been abolished. Tenancy laws have allowed tenant farmers to acquire the ownership of land at reasonable payment to the landlords. Besides, large tracts of waste land have been distributed to landless farmers. As a result of these land reforms the percentage of large landholdings of 10 hectares or more, which was nearly 31 in 1970 fell to less than 2 percent in 1990. The percentage of small landholdings of one hectare or less went up from 9 in 1970 to 59 in 1990. The wages of agricultural labourers have also been made more or less uniform.

The Five Year Plans launched the Community Development Program (CDP) in 1952 for the purpose of rural development. Its work was carried out through the local self-government institutions like the panchayats. The CDP covers various aspects to rural life. It has set up cooperative societies to help farmers acquire loans, marketing facilities and know-how regarding new methods of cultivation. The CDP also includes various schemes covering family planning, health, sanitation and literacy. The National Bank for Agriculture and Rural Development (NABARD) was established in 1982 by the Reserve Bank of India to provide credit for the promotion of agriculture. Small scale, cottage and village industries. All these measures have led to integrated rural development.

Green Revolution

For nearly two decades after independence, Indian agriculture suffered from inefficient utilization of land and low productivity. In fact, the country faced a food crisis in 1965 which was averted with American aid. Efforts were then made to induce new life into agriculture and to raise productivity. By the end of the 1960s major breakthroughs were achieved in the methods of farming. The affects were so spectacular that this movement came to be known as the green Revolution.

Agricultural productivity is measured in terms of the yield per hectare of land the Green Revolution raised our agricultural productivity through the use of modern scientific methods of farming. Under the "lab to land" scheme, high-yielding varieties (HYV) of seeds were developed in laboratories and provided to farmers. This was the most important factor that led to an increase in production, especially of wheat and rice. Changes were also introduced in the utilization of land through multiple cropping, better irrigation facilities and use of new machinery and fertilizers. These helped to increase India's agricultural productivity. Wheat production increased seven times and rice three times during this period. The green Revolution was especially successful in the state of Punjab Haryana and UP.

The area under cultivation has not shown any substantial increase since independence. The government initiated measures to encourage farmers to adopt multiple cropping. Earlier, farmers cultivated only a single crop annually. Today, they cultivate two or more crops together in one year. This has not only increased agricultural production but also ensured optimum land utilization.

The primitive methods of cultivation involved the use of the plough and the khurpa many Indian farmers still use them today but they are being encouraged to use agricultural machinery like tractors, trolley threshers, and sowing machines. The use of these machines helps in more thorough cultivation of the land which results in better harvests. Various rural credit societies provide easy loans to the peasants to enable them to purchase the machinery.

Land under natural conditions has limited productivity. Moreover, it gradually loses its fertility with constant farming. Its fertility can be restored and raised by artificial means. Natural manure like cow dung is the commonest fertilizer. In villages, dung is also used as fuel. An alternative to natural manure is chemical fertilizer. The government has set up a number of fertilizer factories at Sindri, Trombay, Nangal, Rourkela, Neyveli, etc. The community Development programme educates the farmers about the methods of using fertilizers. Several kinds of pesticides and insecticides are also available. The use of these has reduced the damage to crops from insects and diseases.

Adequate supply of water is necessary for agriculture. The traditional system of irrigation includes wells, persian wheels, tanks and canals. Many farmers, especially in the remote area of India, still depend on the unpredictable monsoon rains. Monsoons can cause floods by excess rains, and drought by low rainfall. In both the cases, crops suffer tremendous damage.

To overcome the problem of scarcity of water, the government has undertaken several irrigation projects. These multipurpose projects include dams and canals networks of canals help to irrigate thousands of hectares of land. Dams ensure water for irrigation around the year, help in flood control, and in some cases generate electricity as well. This helps in rural electrification, enabling the use of bore wells and the running of agro-industries. The government has also installed tube-wells and facilities for lift irrigation in different parts of the country. In spite of these measures. The cropped area that was irrigated in 1990-91 was only about 33 per cent.

A significant improvement took place in India Agriculture in 1983-84 due to better distribution of seeds, fertilizers and pesticides. The availability of government loans through credit societies and improvements in the communication system gave a boost to agricultural production. This time, the states with relatively low growth rates, like West Bengal, Bihar, Orissa, Madhya Pradesh and Uttar Pradesh benefited. This improvement in productivity is referred to as the Second Green Revolution.

Livestock and Horticulture

Improvements have also been made in the conditions of livestock and horticulture. These are important sources of employment and income in rural areas. A large number of women are employed in dairy farming and horticultural industries.

Livestock contributed about 20 percent of the output from agriculture in 1994-95. The government has set up several cattle-breeding farms which use scientific methods in the breeding of good quality cattle. The animals are also provided with nutritious food. This has increased the production of milk, especially in Gujarat, Punjab, Rajasthan, Tamil Nadu and UP. This improvements has often been called the White Revolution.

Horticulture involves the growing of fruits, flowers and vegetables. India ranks first in the world production of fruits and second in vegetable production. Various methods have been adopted for growing new hybrid varieties of fruits and vegetables. These are also exported, often in canned and preserved form.

These developments in agriculture have been possible due to the contributions made by out agricultural institutes. The apex body in this field is the Indian Agricultural Research Institute of Pusa, Delhi. Most state governments have established agricultural college and universities. One of the leading agricultural universities is the Plant University in UP. The Indian Council of Agricultural Research (ICAR) coordinates the research activities throughout country.

India still lags behind the advanced countries in agricultural productivity. The efforts towards greater agricultural production have to continue with greater vigour if we are to meet the food demands of a growing population.

Industrial

The Indian economy has three main sectors. The Primary Sector deals with agriculture, the secondary sector covers manufacturing, cottage industries, construction, etc., and the tertiary sectors relates to trade and commerce, transport and communication and other services. The growth of all three sectors is essential for economic development. Increase in agricultural productivity alone cannot ensure progress. It has to be accompanied by rapid industrial growth. Industrial development is the key to a higher standard of living.

Immediately after independence, India was weighed down by the problem of food shortages. The First Five-year Plan thus, gave agriculture, or primary sector, the highest priority. From the Second plan onwards, the emphasis has shifted to the secondary and tertiary sectors. Therefore, the share of agriculture in the national income has come down from about 55 per cent in 1950-51 to about 29 percent in 1994-95. This has been accompanied by a rise in the Industrial sector's share in the national income.

Potential for Industrial growth in India: India is richly endowed with the natural resources required for industrial growth. It has a long coastline of about 7,516km, which is dotted with harbours and ports. This ensures a flourishing coastal trade. There are rich mineral resources like coal, iron, bauxite, mica, manganese, etc., although there is shortage of petroleum and non-ferrous metals like copper and tin. The agricultural produce includes a rich yield of cash crops like cotton, tea, jute, oilseeds, and sugar-cane. Besides, India also has a rich network of perennial and rainfed rivers on which hydroelectric power plants have been constructed. India also has a large labour force.

Indian's Industrial Policy

Heavy industries like steel plants, power generation units, railways, cement, petroleum, telecommunication and defense-related industries form the backbone of a nation's industrial system. In capitalist countries like the USA and Japan, these industries are in the hands of private enterprise. In socialist countries like China, these are under state control. India is neither purely capitalist nor is it purely socialist. Our policy-makers have chosen the mixed economy-a combination of both the capitalist and socialist systems. Thus, many of the heavy industries are controlled by the Government, while consumer goods industries are mainly under private enterprise.

Public Sector

When India became Independent, there were very few heavy industries. Heavy industries were essential for rapid industrial development. Large capital investments were required for these industries. The government took up the responsibility of building these in order to build up the country's infrastructure and promote development. Such large-scale government enterprises in which the government invests the capital come under the public sector. The capital invested in this sector actually comes from the taxes paid by the people, some examples of public sector undertakings are Bharat Heavy Electricals Limited (BHEL), Hindustan Machine Tools (HMT), Oil and Natural Gas Corporation (ONGC), National Thermal Power Corporation (NTPC), Steel Authority of India Limited (SAIL), Indian Telephone Industries (ITI), Indian Railway Construction Company, etc.

Private Sector

All industries owned and managed by private entrepreneurs belong to the private sector. At the time of independence, the private sector played a limited role in the heavy Industries sector. In due course, the joint sector came into being in which the government cooperated with the private sector in setting up industries of steel, cement and automobiles. With Industrial development, the standard of living improved. This created a demand for a large number of consumer goods. Thus, industries manufacturing consumer goods increased in number. These are mostly in the private sector. Some of the large consumer goods industries include Hindustan Lever Ltd., Godrej Soaps Ltd., Philips Indian Ltd., Proctor & Gamble India Ltd., etc. As the very survival of the private sector depends on efficiency and profitability, it has always performed better than the public sector. With the opening up of the Indian economy, industrial growth and efficiency have improved.

Small-scale industries are those industries whose investment in setting up their plants, machinery, etc., is less than 3 crore rupees. These limits may be revised by the government from time to time. Small-scale industries generally produce either consumer goods to provide necessary support to larger industries as their ancillary production units. Household goods and objects of daily use like soaps and detergents, hand tools, utensils, hosiery, etc., are mostly produced in small-scale industries. These are actively encouraged by the government, which has set up training centres to train entrepreneurs for these industries. The government also gives incentives to those industries in the form of tax benefits. Small-scale industries provide employment to a large number of people and also help in the development of the backward regions of the country.

Cottage industries are usually set up and run by a family or group of families. Indian has an abundance of such industries, of example, handloom, furniture, plastic goods, leather crafts, et. Usually, cottage industries are based on the raw materials available locally, for example cotton yarn, wool, wood, leather, metals, etc. Their chief advantage is that they require very little capital input, provide enormous employment opportunities and can be set up virtually anywhere. They have the added benefit of providing part-time employment to agricultural workers during their can lean periods. Even today, the cottage and small-scale industries provide nearly 80 per cent of the industrial employment.

Technical Educational and Research

The availability of trained manpower and the latest technology are necessary for industrial growth. Thus, the government has established a large number of research institutes like the Council of Scientific and Industrial Research and the Indian Institute of Technology for this purpose. The private sector has also set up such institutes of research, for example, the Tata Institute of Fundamental Research. The IITs, other engineering colleges and polytechnics in different parts of the country also provide the necessary trained manpower for the Indian industry.

Question

A. Answer the following questions in not more than 40 words.

1. Explain the terms, primary sector, secondary sector and tertiary sector.
2. Differentiate between private sector and public sector. Give two examples of each.
3. Mention some of the conditions necessary for industrial growth which are present in India.
4. From where does India get its trained manpower?

B. Answer the following questions in not more than 100 words.

1. Name a few heavy industries in India. Where are they located?

Explain why they were placed in the public sector.

2. What do you understand by small-scale industries? In what way are they beneficial to the development of the country?
3. What are cottage industries? How are they a boon to a country like India?

B. Problems

Social Evils against women

In the early Vedic times, women of India are said to have enjoyed equality of status with men in social and political matters. Things however changed over the ages. Many Social taboos and religious restrictions were placed on women. This deprived them of any positive role in the social and political life of society.

Hindu religious norms and social traditions sanctioned many social evils against women. The very birth of a girl child was regarded as a bad omen. In Many cases, an unwelcomed girl child was even put death - A practice, called female infanticide. A girl child was deprived of education and was married off at an early age. Widows were mistreated by the other family members. Society encouraged a widow to become a sati by burning herself on the funeral pyre of her dead husband. There was no provision for widow remarriage. The practice of polygamy was also common. Women did not enjoy the right to inheritance of parental property. At the time of marriage, the girl's family had to pay a heavy dowry to the bridegroom's family. Women also had to observe purdah.

Work of Social Reformers and Nationalist

The miserable condition of women shocked the English educated Indians of the nineteenth century. Pioneering work was done by reformers like Raja Ram Mohan Roy, Chandra Vidhyasagar, Jyotuba Phule, M G Ranade, Veerasalinga, Pandita Ramabai and others. It was due to their efforts that sati was abolished. Widow remarriage was legalized, girls' education was encouraged and homes for destitute women were established. They even opposed caste system because the caste system helps some people to exploit his fellow county men.

During the national movement, women were encouraged, especially by Mahatama Gandhi, to participate in the freedom struggle. Among the women who made rich contributions to the freedom struggle were Annie Besant, Sarojini Naidu, Aruna Asaf Ali, Muthulakshmi Reddi, Matangini Hazra, Preeti Waddedar and others. Women's organizations, like the All India Women's Conference, were set up. They created an awareness of the rights of women. Religion, social status and property are all source of power and authority which was used by men to control the liberty of women.

Reforms after Independence

The Constitution of India guarantees equality of status to all its citizens. Legally. Women in India today enjoy equal rights with men in every sphere of life. Several laws have been passed to improve the condition of women. The Hindu Marriage act has prohibited polygamy. Laws have also been made to make divorce more easily available. Women are today entitled to an equal share in their parental property. In the Sphere of employment, the law ensures equal wages for equal work to both men and women.

A large number of girls' schools and colleges for women have been established in different parts of the country. Government agencies and voluntary organizations have also played an important role in spreading literacy among women through adult and non-formal education. Women's homes have been established in various parts of the country to take care

of destitute women. The Central Board for Social welfare works specially for the welfare of women. Vocational training centres have also helped women in attaining employment. Women's voluntary organizations raise their voice against all forms of atrocities against women and fight for their rights.

The progress of women is more visible in the urban areas. Women today are entering various professions, including the armed forces. They are also active in politics. Now the president of India Ms. Pratibha Patil is a woman. Several women have served as governors and chief ministers. Yet the conditions of women, specially in the rural areas, is still very backward. Reports of bride burning, female infanticide, exploitation and humiliation of women are common in our newspapers.

The dowry system, is probably the greatest evil against women in India. It is an ancient custom but has continued into modern times. Dowry is the money and gifts offered by a girl's family to the groom's family at the time of her marriage. It is usually demanded by the groom and his family. The girl's family has to face all kinds of humiliation if they cannot fulfill the demands. Sometimes, inability to pay up the dowry ends in the torture and killing of brides. Bride burning is still practiced. Dowry is one of the reasons why a girl child is so unwelcome in the family. The girls is treated as a financial burden from the day she is bor.

The Dowry Prohibition Act of 1986 has made dowry illegal. Anybody caught in the act of giving or taking dowry can be imprisoned for five years and fined up to Rs. 15,000. Yet this law has not improved matters very much. The victims' parents often do not report the violation of this law due to social pressures. It is the duty of young men and women themselves who can become the agents of change. Only through good education can they become more conscious and help in the eradication of this evil.

Indian Society and Children

Children are among the assets of a nation. They are the builders of a better tomorrow. Great care has to be taken of their physical and mental well-being. Children should be provided with nutritious food, proper shelter, adequate clothing, recreation, and good education. In India, these facilities are available only to a small percentage of children. Children of the poorer sections are a deprived lot. They suffer from diseases due to malnutrition, unhygienic conditions of living and overwork. Most of them have to start working from a very tender age to supplement the family income. They are employed as helpers in shops, hotels and homes. They also provide cheap labour in factories producing matches, slates, carpets, porcelain, etc. These children are deprived of education and all the

thrills of childhood. They grow up into frustrated adults as they cannot avail themselves of the opportunities provided by society.

Some of these children slip into bad ways. They take to gambling, smoking, drinking and even drugs. They become physical and mental wrecks. They sometimes indulge in criminal acts, a phenomenon called delinquency. These children become a burden not only on their own families but also on society. The government has established remand homes to take care of such children.

Education is very important factor in a child's life. The Directive principles of State Policy have provided for free and compulsory education for all children up to the age of 14. Right to education should become a fundamental and justifiable right of child. Most government schools in India do provide free education. But the objective of compulsory education has not fulfilled. This is mainly because the children of the poor have to work and supplement the family income.

The recognition of children's rights has grown over the years. It has become an international issue. The UN passed the Declaration of the Rights of the Child in 1959. The year 1979 was declared as the International Year of the Child. The UN agencies like UNICEF and UNESCO are working for the improvement of the condition of children all over the world. The government of India, too, has enacted many laws to protect children from exploitation. But these laws will remain merely on paper until their economic conditions are improved and universal literacy is achieved.

Beggary

Beggary is a condition when a person has to depend on alms for his living. Poverty, overpopulation, unemployment, sickness and indebtedness are the prime causes of beggary. Its existence is a reflection of the failure of our society to take care of the weaker sections. Beggary among children is a double failure of our society. In the first place, the society has not fulfilled its duty of providing education to them. Secondly, it has not been able to provide them with employment so that they would not have turn to beggary.

In some places, criminals have used beggary for their own profit. Highly organized criminal organizations indulge in kidnapping and maiming of children. These children are then forced to beg in very busy areas by drawing on the sympathy of passers-by. Only the government can check this evil by coming down with a heavy hand on these criminals.

Beggary is a problem which cannot be wished away. The government has to improve the economic condition of the extremely poor. Moreover, public awareness has to be developed. Instead of being given alms, beggars should be given help in learning skills and gaining employment. Voluntary organizations and government agencies can provide them with vocational training.

Drinking

The habit of drinking too much alcohol can ruin a person's life. This habit adds to the misery of the poor in two ways. In the first place, the poor can afford only the cheap country-made liquor, which is often adulterated. There have been many instances when adulterated liquor has taken a heavy toll of lives. Secondly, poor families can be totally ruined when their earning members squander their income on liquor. In such families, nutrition, education and other essentials are sacrificed to accommodate this evil habit. People with a weakness for alcohol can be easily corrupted. Alcoholism lowers the moral and ethical values of a person. It is difficult for an alcoholic to be a good citizen.

Efforts to fight this evil have included prohibition or ban on the making and selling of alcoholic drinks. Mahatama Gandhi was very keen to implement prohibition. Hence, prohibition is included in the Directive principles of State policy. It is also a part of the community Development programme. The five-year plans have also laid great stress on its implementation. Many State governments have tried to impose partial or total prohibition but these efforts have not been very successful. Prohibition can be implemented only with the cooperation and support of the people. In many states, including those of the north-east, women's organizations have been campaigning actively against alcoholism.

Drug Addiction

Addiction can be explained as the uncontrollable craving for intoxicating drinks, tobacco in its various forms and drugs. Cocaine, hashish, brown sugar, etc., are some of the drugs which can cause addiction. These drugs paralyse the sense and enable a person to escape from the surrounding realities. Generally, people suffering from tension and frustration fall prey to drug addiction. Unemployment, broken homes, pressure of work and work and other stresses of modern life can drive a person to drugs. Even children and young people fall victims of this evil habit. Drug addiction affects all sections of the society. Its victims include the rich and the poor alike.

Drug addiction can totally ruin a person's health. Drugs can be taken either orally or through syringes. The use of contaminated syringes causes the spread of diseases like AIDS. Drug addiction has also created conditions for large-scale smuggling of drugs. Smuggling of drugs is an international problem. Governments are making efforts to check drug trafficking. In India too, customs officials regularly seize large amounts of drugs from smugglers. The government has also established many rehabilitation centres for addicts. These efforts can be successful only with the cooperation of the entire society.

C. INDIA AND THE WORLD AFFAIRS

India in the United Nations

The Second World War (1939-45) proved more disastrous than the First World War. Millions of people were killed a large number were wounded and maimed or disabled. It is difficult to estimate the Materials loss suffered by the nations. It was everywhere felt that another such war would put an end to the whole humanity. Everywhere the need of some world organization was keenly felt to save the world from the agony of another world war. Thus was born the United Nations organisations on 24th October, 1945. India was one of the signatories to the United Nations charter at San Francisco, 1945. The main aims of this organization were: (1) to maintain international peace and security, (2) to develop friendly relations among nations, (3) to settle disputes which may disturb the world peace, (4) to render economic, social, scientific and cultural help to the deserving and backward countries.

The objectives of U.N.O are in conformity with our national objectives. Our constitution recognizes these ideals of the U.N.O. Even since the inception of the United Nations, India has been ceaselessly working in promoting its ideals. India is a very important member of the U.N.O. and working for the ideals of peaceful co-existence and liberation of people from the bondage of colonialism. India has played an important part in making the policies of U.N.O. a great success. In the words of Pt. Nehru, "Towards the United Nations, India's attitude is that of whole-hearted co-operation and unreserved adherence, in both spirit and letter, to the Charter governing it. To that end India will participate fully in its various activities and try to play that role towards peaceful progress in the world."

A Great Helper in settling "the world Disputes. India has played a great part in settling many world disputes and in checking them from becoming a great danger to the peace and security of the world. The Korean crisis offered India an opportunity to prove to the world the positive aspect of her foreign policy. We sent a medical mission to render First Aid to the wounded during the Korean War. Impressed by our impartiality, India was made the

Chairman of the Commission of the prisoner of war. India successfully supervised the exchange of prisoners of war. India advocated the cause of the freedom of the people in Indo-China who were striving to free themselves from the rule of the French. India helped in preventing this territory becoming a cold war theatre. Peace was established in 1954. India was made the Chairman of the Commission for the supervisor of the truce in Indo-China. The Suez crisis in 1956 created a strong reaction all over the world. The Government of India strongly criticized the Anglo – French – Israeli attack on Egypt in 1956. As a result of India's efforts, a UN emergency force was formed and a ceasefire was brought about. India played an important role in the emergency force and a ceasefire was brought about. India played an important role in the emergency force and helped in putting a stop to fighting and withdrawal of British, French and Israeli force for the supervision of the truce in the Gaza strip between Israel and Egypt. India also played an important part in the civil war in Congo in 1960. U.N.O called upon Belgium to withdraw her troops and sent a strong UN force to Congo to restore order. The India contingent played a creditable role in restoring order in Congo. Similarly, when there took place disastrous wars in Palestine, Jordan, Lebanon etc. India played quite an active part in checking them, thereby serving the cause of the world peace to great extent.

A Great Helper in the Attainment of Freedom. India is basically against colonization and wants to see all the countries of the world free from foreign domination. Whenever any country or nationally tries to win her freedom, India at once extends her co-operation to her and condemns the evil spirit of the keeping under domination. In fact India is much responsible for organizing the world opinion against the spirit of colonization and keeping others in servitude. India always fought for the freedom of Afro-Asian countries. India took up the cause of freedom of Indonesia from Dutch aggression. The India prime Minister summoned a conference in new Delhi in which the Dutch aggression was condemned and the cause of the people was defeated. India also supported their cause in U.N.O and as a result of agreement reached, Indonesia became a republic. In the same way India has supported the freedom movements started by Morocco, Tunisia, Algiers, Ghana, Indo-China, Libre, Malaya etc. In 1960, the General Assembly of U.N. issued a declaration about the grand of freedom to dependent countries. Indian was the chairman of the committee, which was set up to implement this declaration. It is because of this help rendered to foreign dominated countries that India has been regarded as a great savior even upto this day.

Disarmament: Arms control and disarmament were an area which India considered important for making the world secure from the threat of war. India was stressed the need for disarmament, and for banning of dangerous weapons. It was the Indian Prime Minister Jawaharlal Nehru who first drew the attention of the world to the nuclear danger by calling for the banning of nuclear tests. As a result, the Partial Nuclear Test Ban Treaty was signed by big powers in 1963. India has consistently tried to promote the development of nuclear energy for peaceful purposes. She has always opposed the proliferation of nuclear-weapons technology. The Nuclear Non-Proliferation Treaty was concluded in June, 1968. India did not sign it because it was discriminatory. It did not balanced obligations and responsibilities for both the nuclear weapon powers and the rest. Our late Prime Minister Moraji Desai declared in General Assembly's special session on Disarmament in June, 1978 that India will develop her nuclear technology for peaceful purposes and not for weapons of wars. There can be no peace in the world until the nuclear powers stop developing nuclear energy have begun to be condemned everywhere in the modern world.

Against Racial Discrimination: India has expressed in U.N. her views against racial discrimination and urged the world organisation to fight against it. Time and again India has raised at the sessions of the General Assembly the question of racial discrimination in South Africa. India co-sponsored with 33 other countries a Resolution in 1962 which called upon Member States to take certain diplomatic and economic steps against the south African Government to force her to abandon its racial policies. India has always condemned the minority regime in (Rhodesia) now South Africa. Normally the Western people call Indian as Black Indians.

Contribution in Other Fields: India believes in the universality of membership enshrined in the Charter of U.N.O. This was why India always pleaded for the membership of the People's Republic of China in the world body. Ultimately this country was admitted in the U.N.O. India has always approach the U.N.O. for settlement of disputes in which she was involved. India referred the Kashmir dispute to U. N.O. in 1948 and fighting was stopped when ordered by U.N.O. Again in 1965 fighting was stopped when directed by the Security Council. The territorial dispute between India and Pakistan in the Rann of Kutch was submitted for arbitration. India accepted the award though she had to part with some territory in the Rann of Kutch.

India has played a significant and note worth role not only in political but also in social, economic, educational and humanitarian activities of the U.N.O. It has helped the world body to maintain peace in the world.

Non-Alignment and Neutralism: Non-alignment is the most important element of our foreign policy. Free India was born in a world of hope and fear. At the time of her independence the world was divided into two hostile blocs. One was led by Soviet Union. It included countries like Poland, East Germany, Hungary, Albania, Czechoslovakia, etc. Later on China also joined it. So the strength of this bloc increased considerably. The second bloc was led by U.S.A and it included England, Italy, West Germany, France, Spain Etc. Both of them were trying to increase their influence at the cost of the other. They were also making military alliances and counter-alliances. As a result many pacts like N.A.T.O., S.E.A.T.O., Baghdad and Warsaw were concluded which bound most of the countries in the world in their evil circle. This kind of alignment created in the world an atmosphere of tension, distrust and suspicion. It is known as the Cold War. In the world of fear and suspicion, of balance of power and spheres of influence, of cold war and military alliances, the new independent nations were looking forward to an era of peace and international co-operation. India brought a breath of fresh air and an independent approach to international affairs. India chose the policy of non-alignment. She did not join any of these blocs and kept out of the military pacts. In the words of Pt. Nehru, "We propose, as far as possible, to keep away from the power blocs or group alignments against one another which have led in the past towards war and which many again lead to disaster on an even vaster scale." Her alignment with any of Big Powers would have turned the balance and been able to concentrate her attention on the major task of developing the country with a view to raising the standard of living of her people.

Some people call our foreign policy of neutrality. This is not true. The policy of non-alignment does not mean neutrality in international relations. It does not imply isolation from world affairs. On the other hand it is positive, active and constructive policy seeking to lead to collective policy seeking to lead to collective peace and security. Essentially, non-alignment means freedom of action which is a part of independence. It enables us judge each issue on its merits and not on the basis of alignment with one block or the other. In the present day world no country can be indifferent or neutral in international affairs. But at the same time this does not mean that each and every country has to enter either of the two power blocs. In fact, by keeping away from the power blocs we can think independently about international events, can trade with any country, buy defence equipment or take foreign aid. We criticized U.S.A policies in Korea and Vietnam. We criticized England and France when they invaded Egypt and we also criticized Soviet Union for her attack on Czechoslovakia. We got aid from many countries when China invaded India in 1962. In short, India welcomed her

free association with nations of the world and worked for establishing friendly and co-operative relations with other nations. Thus the essence of our foreign policy has been to keep out of the blocs and to express our views on world events independently.

By 1954-55, the concept of non-alignment had earned more adherents in the Afro-Asian world. This concept was specially attractive to the emerging independent countries because of the freedom of action in this policy. Initially it was adopted by states like India, Indonesia, Yugoslavia and Egypt. But, later on it adopted as state' policy by majority of the newly independent countries of Asia and Africa. While they rejected alignment they also rejected traditional neutrality and favour full involvement in world affairs.

An event of major importance in the evolution of policy of non-alignment was the first summit conference of non-aligned nations at Belgrade in September 1961. The chief outcome of the conference was the declaration on the danger of war and an appeal for peace and the joint appeal made to the U.S.A & U.S.S.R against resumption of nuclear tests. It was attended by 25 nations. The second conference of the non-aligned countries was held at Cairo in 1964. It was attended by 46 African, Asian and Latin American nations. A significant outcome of this conference was the declaration of the Principles of Peaceful Co-existence which the conference recommended to the U.N. General Assembly for the adoption. The third conference of non-aligned nations at Lusaka in 1970 was attended by 54 nations. Its attention was focused on economic development through co-operation among the non-aligned countries themselves.

The importance of the concept on non-alignment has always been its emphasis on the independence of action of the non-aligned countries and their right to meaningful role in world affairs. Whereas alignment has lost much relevance, non-alignment has continuing usefulness, not only to the adherents of the policy but also to the international community as a whole. It has proved useful in reducing international tension and in promoting peace.

Panch Sheel: The countries of the two power blocs concluded many military alliances such as N.A.T.O., S.E.A.T.O., Baghdad and Warsaw Pacts. India realized that mere opposition to military pacts was not enough and a positive alternative to them should be found. Pt. Nehru, the First Prime Minister of India, was of the view that alternative to War-hot or cold-was peaceful co-existence. On 23rd September, 1954, while explaining the foreign policy of India, Pt. Nehru laid stress on five principles of peace and named them as

Panch Sheel. Five principles of Panch Sheel are as follows: (1) Mutual respect for the territorial integrity and sovereignty; (2) Non-aggression against anyone; (3) Non-Interference in each other's internal affairs; (4) to work for equality and mutual benefit; (5) to have faith in peaceful co-existence of nations. All the 29 Afro-Asian countries of the Bandung conference, which met in Indonesia on 18th April, 1955 accepted these principles. Many other countries of the world have begun to feel that in order to establish real world peace they will have to follow the Panch-Sheel or Five Principles of Mutual Co-Existence. This also no mean achievement of India.

Thus we see that the ideals and objectives of our foreign policy are high. They reflect the aspirations of our people. They coincide with our national interests. They have helped us in maintaining national security and independence and making economic and social progress. They are not in the interest of the people of our country but of the entire mankind. They have proved useful in reducing tension in the world and promoting peace.

Model Questions

1. What have been the main achievements of India after Independence?
2. India has gained from its close associations with the United Nations Organisation (U.N.O.) explain.
3. What have been the main problems of modern India.

