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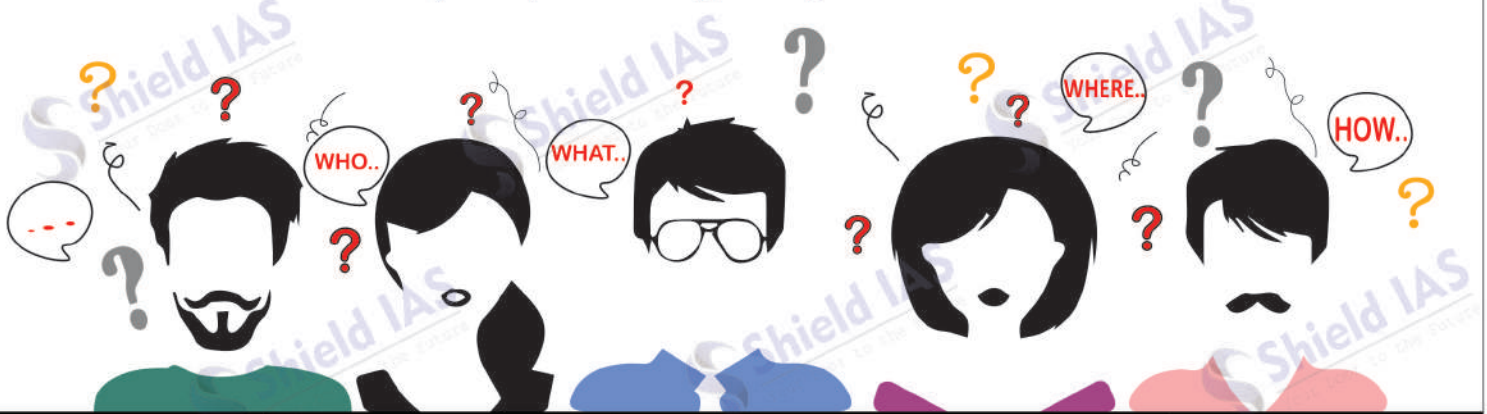


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- **Easy to understand.**
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- **Builds confidence for handling MCQs.**

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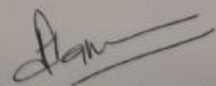


AMOL SRIVASTAVA
AIR-83 UPSC CSE 2017

I would recommend the study material provided by Shield IAS for the UPSC Civil Services preparation to cover the General Studies syllabus.

The Rapid Revision Books would help the aspirants for speedy revision for the Civil Services (Preliminary) examination.

The books have been prepared by my mentors who helped me in clearing my Civil Services Exam in 2015-16.



HARSH KUMAR
IFS - 2016

I, Nidhin K Biju, IRS of 2020 batch, want to suggest the aspirants preparing for UPSC Civil Services Examination to read SHIELD IAS Rapid Revision books for swift coverage of syllabus for the UPSC Civil Services (Preliminary) exams. These books will help in targeted revision for confident attempt in the examination. I would also recommend reading the SHIELD IAS UPSC study material as a set of standard books for covering the entire general studies syllabus (Prelims and Main Examination).

- Nidhin

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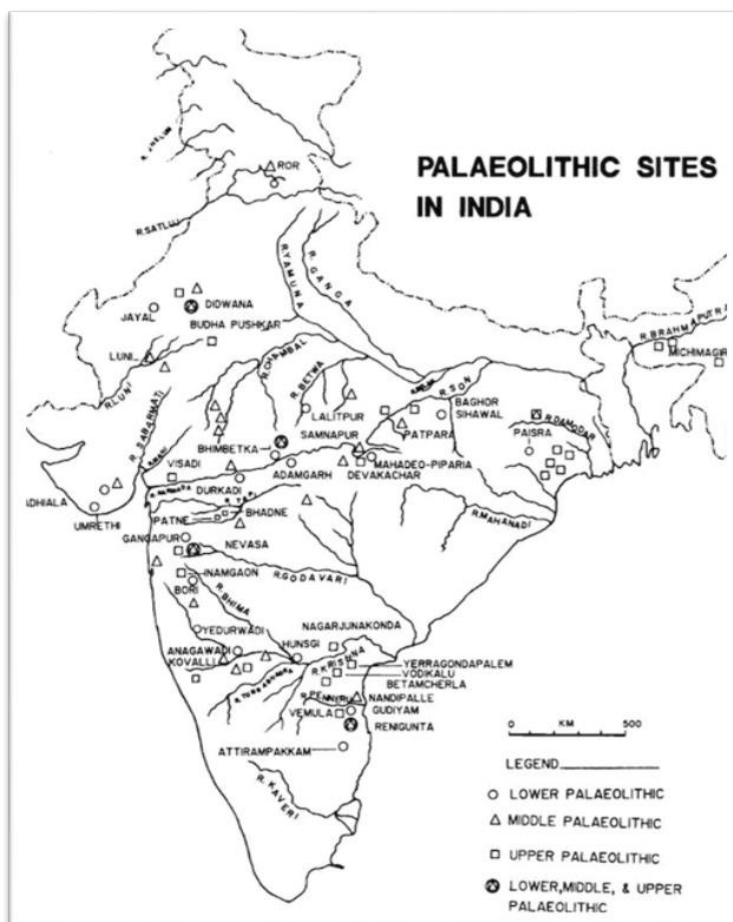
ANCIENT INDIA

(SPECIAL EDITION FOR PRELIMS 2023)

→ PALAEOLITHIC-SITES

Palaeolithic Age

- The term Palaeolithic was coined by archaeologist John Lubbock in 1865.
- Palaeolithic Age spanned from 500,000 years ago {when tool making members of Homo erectus had arrived} till 10,000 BC.
- It is divided into three periods viz. **lower Palaeolithic, middle Palaeolithic and upper Palaeolithic ages.** The transition from each of these phases to successive phases was slow and marked by increased fineness in the stone tools and technology of the time as follows:
 - Lower Palaeolithic age tools – Handaxe and cleaver
 - Middle Palaeolithic age tools – Flakes
 - Upper Palaeolithic tools – Flakes and blades
- Further, this division is not uniform around the world because of several factors such as time lag, climatic vagaries, great distances, numerous geographical and physical barriers etc. Palaeolithic age finally ended with the end of Ice Age in about 10,000 BC.



Cultures in Lower Palaeolithic era

- **Soan Culture:** Extensive deposits of pebble tools and choppers found in the Soan river (a tributary of Indus) valley in Pakistan along with some other similar sites in nearby area are collectively called Soan culture or Sohan culture.
- **MadrAsian Culture:** Father of Indian Pre-history Robert Bruce Foote had discovered hand axes near Chennai and called it Madrasian culture. Foote was a geologist of the Geological Survey of India.
- **Nevasan Culture:** Some Middle Palaeolithic era flake tools, scrappers, borers etc. were found at Nevasa site (Ahmednagar district of Maharashtra) in the valley of **river Godavari** and are called Nevasan culture.

- **Acheulian culture:** Most of the sites in India including those in peninsular India, Deccan, Rajasthan, Gujarat, Maharashtra, East and North East have been categorized in Acheulian culture.

Cultures in Middle Palaeolithic era

- Important Middle Palaeolithic Sites in India included Luni valley, around Didwana, Budha Pushkar in Rajasthan; Valleys of the Belan, Son river, Narmada river and their tributaries in central India {including Bhimbetka} and some sparse sites in Chota Nagpur plateau, Deccan plateau and Eastern Ghats.

Cultures in Upper Palaeolithic era

- The most opulent archaeological evidence of this period comes from the **Belan and Son valleys** in the northern Vindhyas , Chota Nagpur plateau in Bihar , upland Maharashtra, Orissa and from the Eastern Ghats in Andhra Pradesh.

➔ CHALCOLITHIC-SITES

- Chalcolithic or Eneolithic period **marks the use of the metals** among which the Copper was first. Chalcolithic **means use of copper and stone.**
- Copper was probably the first metal used by humans and the period of Copper Age was from 1800-800 BC. Thus, chalcolithic period was transition between Stone Age and metal age.
- **Start:** Around 6000 BC, the smelting of metals such as Copper began which was used for raw material to be used in tool production. Later, Tin was mixed with copper and bronze appeared which stronger metal than both tin and copper was. Use of bronze for tools led to the invention of wheel which revolutionized transport and pottery production.



Main features

- The economy of this period was based upon agriculture, stock raising, hunting and fishing.
- Limited number of Copper and bronze tools have also been recovered.
- The **presence of painted pottery is a hall mark of the Chalcolithic period.**
- The **burial practice was another striking feature** and the dead were buried in a particular direction all over a particular area.
- The pottery ranges from Red ware , deep red ware to deep brown and black, Pictographic red and black and polished red.

Main Chalcolithic cultures / sites of India

| | |
|----------------------------|--|
| Ahara-Banas Culture | The sites of Ahar-Banas Culture were Aahar, balathal, Gilund etc in the vicinity of Banas River in Rajasthan. The distinctive feature is black and red ware. |
|----------------------------|--|

| | |
|--------------------------------------|--|
| Kayatha Culture | Located in Rajasthan near Chambal and its tributaries, the sturdy red slipped ware with chocolate designs is main feature. |
| Malwa Culture | Narmada & its tributaries in Gujarat. The largest site of the Chalcolithic period is Diamabad situated on the left bank of the Pravara River. Major sites of Malwa Culture include Daimabad, Inamgaon, Kayatha, Nagda, Vidisha, Eran, Mandsaur, and Navdatoli (near Maheshwar). A massive fortification wall and a moat have been discovered at Eran. |
| Svalda Culture | The well-known sites are in Dhulia district of Maharashtra. |
| Prabhas & Rangpur Culture | Both of them are derived from the Harappa culture. The polished red ware is the hall mark of this culture. |
| Jorwe Culture | Chalcolithic sites belonging to the Jorwe culture (ca. 1300–700 BCE) have been discovered throughout Maharashtra, Madhya Pradesh, and other states. The key features of this culture include red pottery, generally with matt surface bearing paintings in black. |

PRACTICE QUESTION

Q1. Navada Toli, Jorwe, and Bhramgiri were the sites belonging to which of the following age?
 a) Neolithic age b) Mesolithic age c) Chalcolithic age d) None of the above

Notes

➔ PREHISTORIC ART

Prehistory: The time period in the past when there was no paper or the written word and hence no books or written accounts of events. Information about such an age is obtained from excavations which reveal paintings, pottery, habitat, etc.

Drawings and paintings were the oldest form of artistic expression practised by humans. Reasons for such drawings: Either to decorate their homes or/and to keep a journal of events in their lives.

Lower and Middle Palaeolithic Periods have not shown any evidence of artworks so far.

The **Upper Palaeolithic Age** shows a lot of artistic activities.

Earliest paintings in India are from the Upper Palaeolithic Age.

- The first discovery of rock paintings in the world was made in India by archaeologist **Archibald Carlleyle** in 1867 – 68 (in Sohagighat, Mirzapur District, Uttar Pradesh).
- Rock paintings have been found in the walls of caves at Madhya Pradesh, Andhra Pradesh, Uttar Pradesh, Bihar and Karnataka, some in the Kumaon Hills of Uttarakhand.
- Paintings at the rock shelters at **Lakhudiyar on the banks of the Suyal River** (Uttarakhand).
- **3 categories of paintings:** man, animal and geometric patterns in black, white and red ochre.

Humans in stick-like forms, a long-snouted animal, a fox, a multiple-legged lizard, wavy lines, groups of dots and rectangle-filled geometric designs, hand-linked dancing humans.

Paintings in Kupgallu (Telangana), Piklihal and Tekkalkota (both in Karnataka)

Mostly in white and red ochre.

Subjects are bulls, sambhars, elephants, sheep, gazelles, goats, horses, stylised humans and tridents.

Paintings in the Vindhya ranges at Madhya Pradesh extending into Uttar Pradesh

About 500 rock shelters at **Bhimbetka** in the Vindhya Hills at Madhya Pradesh.

Two major sites of prehistoric rock/cave paintings in India: Bhimbetka Caves and Jogimara Caves (Amarnath, Madhya Pradesh).

Bhimbetka Paintings

Continuous occupation of these caves from **100000 BC to 1000 AD**.

Discovered by archaeologist **V S Wakankar in 1957 – 58**.

One of the oldest paintings in India and the world.

| | |
|---|--|
| <p>Period I (Upper Palaeolithic)</p> | <ul style="list-style-type: none"> ○ Linear representations of animals like bison, tigers, elephants, rhinos, and boars; stick-like human figures. ○ Paintings in green and dark red. ○ Green paintings are of dancers and red ones are of hunters. |
| <p>Period II (Mesolithic)</p> | <ul style="list-style-type: none"> ○ The largest number of paintings in this period. ○ More themes but paintings reduce in size. ○ Mostly hunting scenes – people hunting in groups with barbed spears, arrows, and bows, and pointed sticks. Also, show traps and snares to catch animals. ○ Hunters wear simple clothes; some men are shown with headdresses and masks. Women have been shown both clothed and in the nude. ○ Animals seen – elephants, bisons, bears, tigers, deer, antelopes, leopards, panthers, rhinos, frogs, lizards, fish, squirrels, and birds. ○ Children are seen playing and jumping. Some scenes depict family life. |
| <p>Period III (Chalcolithic)</p> | <ul style="list-style-type: none"> ○ Paintings indicate an association of these cave-dwellers with the agricultural communities settled at Malwa. ○ Cross-hatched squares, lattices, pottery, and metal tools are depicted. ○ Colours used in Bhimbetka paintings – white, yellow, orange, red ochre, purple, brown, green, and black. Most common colours – white and red. ○ Red obtained from haematite (geru); green from chalcedony; white probably from limestone. ○ Brushes were made from plant fibre. ○ In some places, there are many layers of paintings, sometimes 20. ○ Paintings can be seen in caves that were used as dwelling places and also in caves that had some other purpose, perhaps religious. ○ The colours of the paintings have remained intact thousands of years perhaps due to the chemical reaction of the oxide present on the rock surface. |

PRACTICE QUESTION

Q2. Consider the following statements with respect to pre-historic rock paintings:

1. In India, the earliest paintings have been reported from the lower Palaeolithic stage.
2. During the upper Palaeolithic period the themes were multiple but the painting were smaller in size with predominantly hunting scenes.

3. The painting of Mesolithic phase were linear representation of huge animals and stick-like human figures.

Which of the statements given above is/are correct?

- a) 1, 2 and 3 b) 2 only c) 3 only d) None

Notes

→ INDUS VALLEY CIVILISATION

PREVIOUS YEARS QUESTIONS

Q. Which one of the following is not a Harappan site? (UPSC Prelims 2019)

- a) Chanhudaro b) Kot Diji
c) Sohgaoura d) Desalpur

Q. Which of the following characterizes /characterize the people of the Indus Valley Civilization? (UPSC Prelims 2013)

1. They possessed great palaces and temples
2. They worshipped both male and female deities
3. They employed horse-drawn chariots

Select the correct statement/statements using the codes given below:

- a) 1 and 2 only b) 2 only

- c) 1, 2 and 3 d) None of them

Q. Regarding the Indus Valley Civilization, consider the following statements: (UPSC Prelims 2011)

1. It was predominantly a secular civilization and the religious element, though present, did not dominate the scene.
2. During this period, cotton was used for manufacturing textiles in India.

Which of the statements given above is/are correct?

- a) 1 only b) 2 only
c) Both 1 and 2 d) Neither 1 nor 2

Notes

➔ ABOUT IVC

- The Indus Valley Civilization was established around **3300 BC**.
- It **flourished between 2600 BC and 1900 BC** (Mature Indus Valley Civilization). It started declining around 1900 BC and disappeared around 1400 BC.
- This is also called Harappan Civilization after the first city to be excavated, Harappa (Punjab, Pakistan).
- **Pre-Harappan civilization has been found in Mehrgarh**, Pakistan which shows the **first evidence of cotton cultivation**.
- **Geographically, this civilization covered** Punjab, Sindh, Baluchistan, Rajasthan, Gujarat and Western Uttar Pradesh. It extended from Sutkagendor (in Baluchistan) in the West to Alamgirpur (Western UP) in the East; and from Mandu (Jammu) in the North to Daimabad (Ahmednagar, Maharashtra) in the South. Some Indus Valley sites have also been found as far away as Afghanistan and Turkmenistan.

| Site | Location | River | Findings |
|---------------------|------------------------|-----------|---|
| Harappa | Punjab-Pakistan | Ravi | Fortified wall, R-37 cemetery, Copper Chariot with canopy, Evidence of pre-Harappan to mature Harappan stage, Workmen’s quarter, Copper specimen of bullock cart, Cubical Limestone Weight, Sandstone statues of Human anatomy, Coffin burials (Only founded in Harrapa) |
| Mohenjo-daro | Sindh-Pakistan | Indus | Great Granary, A small fragment of cotton, Bronze dancing girl, Well known for the Great Bath, Unicorn Seals (Most numbers of it in here), Seal of a man with deers, elephants, tiger and rhinos around- Considered to be Pashupati Seal), Steatite statue of beard man, Bronze buffalo |
| Kalibangan | Rajasthan | Ghaggar | Mud-brick fortification, Evidence of earliest datable earthquake, Discovery of a plough field, Camel’s bone, Fire alters, Furrowed land, Copper Ox, Evidence of earthquake |
| Chanhu-Daro | Sindh-Pakistan | Indus | A manufacturing site during the Harappan period, Bangle Factory, the footprint of a dog chasing a cat, Cart with a seated driver, Bead makers shop |
| Banawali | Haryana | Saraswati | Pre -Harappan and Harappan sites, Remain of streets and drains, Beads, Barley, Oval shaped settlement, the only city with radial streets, Toy plough, the largest number of barley grains |
| Suktagendor | Baluchistan | Dasht | Trade point between Harappa and Babylon situated on natural rock, Flint Blades, Stone Vessels, Stone Arrowheads, Shell Beads, Pottery, Bactria-Margiana Archaeological Complex (BMAC) associated Copper-Bronze Disc |

| | | | |
|-------------------|----------------|---------|---|
| Lothal | Gujarat | Bhogawa | A coastal site, Dockyard built with brick, Pottery with the painting of 'clever fox', Port Town, Graveyard, Ivory weight balance, Copper dog, Dockyard, Rice husk, Fire alters, Chess-playing |
| Surkotada | Gujarat | -- | Flourishing urban centers, Fossils remain of horses, Stone Covered Beads |
| Rangpur | Gujarat | Bhandar | Plant remains (rice, millets and possibly bajara) |
| Rakhigarhi | Haryana | -- | Well planned city |
| Dholavira | Gujarat | -- | Unique water management, Largest Harappan inscription, use of fire-altars, only site to be divided into three parts, Giant water reservoir, Dams |

→ FACTS IN BRIEF

- The civilization was first discovered during an excavation campaign **under Sir John Hubert Marshall in 1921–22** at Harappa following the **discovery of seals by J Fleet**.
- Harappan ruins were discovered by **Marshall, Rai Bahadur Daya Ram Sahni and Madho Sarup Vats**.
- Mohenjodaro ruins were excavated for the first time by **R.D. Banerjee, E. J. H. MacKay** and Marshall.
- The Indus Valley cities show a level of sophistication and advancement not seen in other contemporary civilizations.
- Most cities had similar patterns. There were two parts: **a citadel** and the **lower town**.
- **Most cities had a Great Bath**.
- There were also **granaries, 2-storied houses made of burnt bricks, closed drainage lines, excellent stormwater, and wastewater management system, weights for measurements, toys, pots, etc.**
- A large number of seals have been discovered.
- **Agriculture was the most important occupation**.
- The **first civilization to cultivate cotton**.
- Animals were **domesticated** like sheep, goats, and pigs.
- **Crops were** wheat, barley, cotton, ragi, dates, and peas.
- Trade was conducted with the **Sumerians**.
- Metal products were produced including those with copper, bronze, tin, and lead. Gold and silver were also known. Iron was not known to them.
- **No structures like temples or palaces have been found**.
- The people worshipped male and female deities. A seal which was named '**Pashupati Seal**' has been excavated and it shows an image of a three-eyed figure.
- Marshall believed this to be an early form of Lord Shiva.
- Excellent pieces of **red pottery** designed in black have been excavated.
- **Faience** was used to make beads, bangles, earrings, and vessels.
- Civilization also was advanced in making artworks. A statuette named '**Dancing Girl**' has been found from Mohenjodaro and is believed to be 4000 years old. A figure of a bearded Priest-King has also been found from Mohenjodaro.
- **Lothal** was a dockyard.

- Disposal of the dead was by burial in wooden coffins. Later on, in the H Symmetry culture, bodies were cremated in urns.
- The Indus Valley script has not yet been deciphered.

→ ECONOMIC LIFE

- The main source of income for them was **agriculture, animal husbandry, industry, trade and commerce.**
- Granaries are found at Harappa, Mohenjo-daro, Kalibangan, and Lothal.
- Large granaries were located near each citadel, which suggest that the state stored grain for ceremonial purposes and possibly the regulation of grain production and sale.
- The Harappans conducted considerable trade in stone, metal, shell, etc., within the Indus culture zone. However, their cities did not have the necessary raw material for the commodities they produced.
- They did not use metal money.
- In weights and measures mostly 16 or its multiple were used.
- Pots, weaving tools, and pieces of metals were also found by archaeologists, indicating that they traded these goods with other cities.
- Seals belonging to the Indus Valley Civilization also shows their involvement in exports.
- The main occupation of the Indus Valley people was agriculture, and the second was the domestication of animals. The land received a good amount of rainfall and was rich in natural vegetation.

Agriculture

- The land was pretty fertile when the Harappans used to live there. In the cities of Harappa and Mohenjodaro, leftovers of large granaries were found that suggest that they **produced more than their requirements.**
- The **furrows discovered in the pre-Harappan phase at Kalibangan (Rajasthan)** indicate that the fields were ploughed during the Harappan period.
- The Harappans probably used the wooden plough drawn by oxen and camels.
- Harappan villages, mostly situated near the flood plains, produced sufficient food grains not only for their inhabitants but also the town's people.
- The Indus people produced wheat, barley, ragi, peas etc. A substantial quantity of barley was discovered at Banawali (Haryana). In addition, sesamum and mustard were grown.
- The Indus people were the **earliest people to produce cotton** and because of this, the Greeks called the area **Sindon** which is derived from Sindh.
- **Barley and wheat** were grown by them on a large scale. They also grew some other crops such as pulses, cotton, cereals, dates, melons, pea, etc.
- There was **no clear evidence of rice**, but some **grains of rice were found in Rangpur and Lothal.**
- The Indus Valley Civilization is said to be an **agro-commercial civilization** as most of the people were peasants. The Harappan were the first people to grow cotton.

Domestication of Animals

- Animal husbandry was another occupation for the sustenance.
- The **seals depicted animals** and suggested that they domesticated cows, buffalo, goats, sheep, pigs, etc.
- Camels and jackasses were also domesticated and were used as beasts of burden. Bones of camels have been obtained in large numbers from many sites, but there is no sign of them on the seals.
- During the excavation in **Surkotado in Gujarat**, the **jawbone of a horse** was found.
- Terracotta figures of a horse have been found at **Nausharo** and **Lothal.**

Crafts and Industries

- The Indus Valley people were highly skilled. They made pottery, metal vessels, tools and weapons, weaving and spinning, dyeing and other crafts. The weavers wore clothes of cotton and wool. They knew about leather, but there is **no evidence of silk** to be found.
- The **people of this civilization belonged to the bronze age** and used tools **made of stone, but they knew about gold, silver, copper, lead, and bronze.**
- **Ornaments making was also an occupation** of the Indus Valley people. They made very fine-looking and artistic ornaments using gold, silver, precious stones, etc.
- Many people were engaged in bead-making at Mohenjodaro, Chanhodaro, and Lothal. They used various precious stones such as Carnelian, Lapis, Lazuli, Agate, and Jasper to make beads.
- **Shell-working was also a prosperous industry** for the Indus Valley Civilization.
- They used a **potter's wheel** to make glossy pottery.
- **Some structures were made of burnt or mud bricks, which means bricklaying** was an essential craft.
- To produce crafts, they needed a variety of raw materials. Clay was available locally, but they had to acquire metal outside the alluvial plain. Raw materials were brought into town through trade routes by traders and craftsmen.

→ SOCIAL LIFE

- The **family of the Indus residents was matriarchal**, this is estimated from the number of female idols found in excavations.
- Small and big houses have been found nearby in the excavation of Harappa, which proves that there was no discrimination between the poor and the rich.
- The society of the Indus civilization was divided **into many classes** on the basis of occupation such as - traders, priests, craftsmen, workers, etc.
- **Utensils** made of clay, gold, silver, and copper were used.
- Tools and implements made of metal and stone (stone) were used for agriculture.
- Indus people used to eat both **vegetarian and non -vegetarian food**. Wheat, rice, barley, sesame, and pulses were mainly consumed as vegetarian food.
- The Indus people used to do **activities** like hunting, singing, dancing, and gambling for entertainment.
- **Dice** was the dominant game of this era.
- **Fishing and bird hunting** were regular activities. This activity was done for both entertainment and food.
- In the excavations of the Indus Valley Civilization, many small terracotta sculptures have been found, possibly used as revered statues or as toys. Miniature sculptures (small-sized clay idols) of both men and women have been found, but the number of women's idols is more.
- **Armor, Kada, Kanthahar, Hansuli, etc.** were used in ornaments that were made of gold, silver, copper, oyster, ivory, etc.

Religious practices

- In Harappa numerous terracotta figurines of women have been found. In one figurine, a plant is shown growing out of the embryo of a woman. This image probably represents the **goddess of Earth** and was intimately connected with the origin and growth of plants. The Harappan, therefore, looked upon the earth as a fertility goddess and worshiped her.
- The **male deity is represented on a seal**. This god has three-horned heads, and is represented in the sitting posture of a yogi, with one leg placed above the other. This god is surrounded by an **elephant, a tiger, and a rhinoceros and below his throne there is a buffalo** and at his feet two deer. It is identified as Pashupati seal.

- The people of the Indus region also **worshipped trees**. The depiction of a deity is represented on a seal amidst branches of the Pipal. This tree continues to be worshipped to this day.
- **Animals were also worshipped** in Harappan times and many of them are represented on seals. The most important of them is the one-horned animal unicorn which may be identified with the rhinoceros.
- Evidence of **fire altar at Kalibangan**.
- Despite the depiction of the divine on seals and figurines, we find **no architectural structure** that can be pointed as a place of worship

→ ART FROM IVC

Stone statues

- Two male statues in stone – the Bearded Man (priest-king) and a torso in red sandstone.
Bearded man (Priest)
- Appears to be of a priest
- A shawl is draped over the left shoulder
- Slightly elongated eyes as if in half-meditation
- Well-formed nose, with a moustache, short beard and whiskers
- Wearing an armband and probable other jewellery.

Bronze casting

- The bronze statues found in Harappa were made by the technique called **Lost Wax technique**.
- **First**, wax figures were made and **then** covered with clay. The clay was allowed to dry and then the figure was heated to melt the wax.
- This wax was drained out through a hole in the clay. After that, the hollow clay was filled with the metal of choice. After cooling the metal, the clay was removed revealing the desired metal figurine.
- Both animal and human figures were made this way.
- **Examples of bronze figures:** Dancing Girl, Buffalo with uplifted head.

Dancing Girl

- 4-inch bronze figure
- Cowrie shell necklace around the neck
- Right hand on the hip and the left hand in a traditional Indian dancing gesture
- Large eyes and a flat nose
- Found from **Mohenjodaro**.

Terracotta

- Terracotta images were also created but they were **less refined as compared to the stone statues**.
- Most important terracotta images are those of the mother goddess.
- **Male figures** are also found with similar features and positioning in all the figures indicating perhaps the image of a god.
- Terracotta toys have also been found (wheels, whistles, rattles, gamesmen, discs, birds and animals).

Seals

- They were mostly **made of steatite** (a kind of soft stone).
- Some seals were also made using chert, agate, copper, terracotta, faience, gold and ivory.
- Standard Harappan seals were square plaques with 2X2 dimension.
- **Purpose of the seals:** chiefly commercial.
- Some seals were carried in the form of amulets, perhaps as identity cards.

- Every seal has a picture of an animal and some writings in a pictographic script (which is not yet deciphered).
- **Animals represented** include tigers, bulls, elephants, goats, bison, etc.
- **Pashupati Seal:** A seal with a figure seated cross-legged in the centre with animals around; an elephant and a tiger to the right of the figure and a rhino and a buffalo to its left.
- Copper tablets, square or rectangular in shape have been found which were used as amulets.

Pottery

- **Plain and painted pottery** are found – plain is more common.
- **Plain pottery:** generally made of red clay, with or without a fine red or grey slip.
- **Black painted pottery:** has a fine coating of red slip with painted geometric and animal designs.
- Perforated pottery was also found, perhaps to use as a sieve.
- Pottery of various sizes has been excavated.

Beads and ornaments

- Made from precious metals, gemstones, bone and baked clay.
- Ornaments worn by men and women: fillets, necklaces, finger-rings, armlets.
- Ornaments worn by women: earrings, girdles, anklets.
- **Cemetery found in Farmana (Haryana)** – where dead bodies were buried with ornaments.
- **Bead factories at Lothal and Chanhudaro.**
- Beads made from cornelian, amethyst, lapis lazuli, quartz, crystal, jasper, turquoise, steatite, etc. Metals were also used like gold, bronze and copper. Beads were also made from shells and terracotta.
- Beads were of various shapes disc-shaped, cylindrical, spherical, barrel-shaped, and segmented.

PRACTICE QUESTIONS

Q3. Consider the following statements regarding the sites of the Harappan Civilization:

1. Rakhigarhi is known as the Manchester of Harappan civilization for its cotton trade.
2. Lothal is the only site of the civilization with an artificial dockyard.
3. Kalibangan is located on the banks of River Ghaggar.

Which of the above statements are correct?

- a) 1 and 2 only b) 1 and 3 only c) 2 and 3 only d) 1, 2 and 3

Q4. Consider the following statements:

1. The evidence of the furrowed field during the Harappan age has come from Kalibangan.
2. The stone was not used in the buildings and houses during Harappan age.

Which of the above statement/s is/are correct?

- a) 1 only b) 2 only c) Both 1 and 2 d) Neither 1 nor 2

Q5. Consider the following statements regarding the Indus Valley Civilization:

1. The people of this civilization worshipped trees.
2. Animals were also worshiped and many of them are represented on seals. The most important of them is the one-horned animal unicorn.
3. There was no social differentiation in this civilization.

Which of the statements given above is/are correct?

- a) 1 only b) 2 only c) 1 and 3 only d) 1 and 2 only

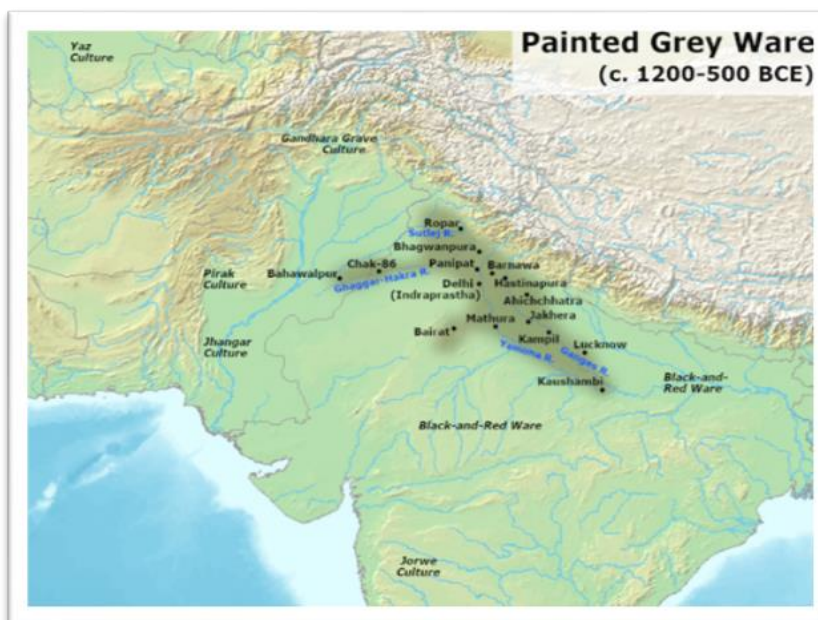
Q6. Which one of the following statements regarding Harappan civilization is correct?

- a) The standard Harappan seals were made of clay.
- b) The inhabitants of Harappa had neither knowledge of copper nor bronze.
- c) The Harappan civilization was rural based.
- d) The inhabitants of Harappa grew and used cotton.

Notes

➔ **PAINTED GREY WARE**

- It is an **Iron Age Indian culture** of the **western Gangetic plain and the Ghaggar-Hakra valley** in the Indian subcontinent, conventionally dated **1200 to 600–500 BCE**
- It is characterized by a **style of fine, grey pottery painted with geometric patterns in black**.
- PGW culture is associated with village and town settlements, domesticated horses, ivory-working, and the advent of iron metallurgy
- Pottery generally has a red surface and is wheel thrown although handmade ones too exist
- Polished wares were well
- Most of the pottery is **polychrome** meaning more than two colours are used to colour the pottery.
- Most of the pottery is such that they usually have flat bases
- **Geometrical design** along with paintings depicting flora and fauna are observe
- **Perforated pottery** was also found may be used for straining liquor.
- Pottery throughout the civilization was uniform (mass thrown) revealing some form of control and leaving less space of individual creativity
- Presence of luxurious pottery obtained from certain sites reveals economic stratification in the society.



➔ NORTHERN BLACK POLISHED WARE (NBPW)

- It is an urban Iron Age Indian culture of the Indian Subcontinent, lasting c. 700–200 BCE (proto NBPW between 1200 and 700 BCE).
- It developed beginning around 700 BCE, in the **late Vedic period, and peaked from c. 500–300 BCE**, coinciding with the emergence of 16 great states or **Mahajanapada** in Northern India, and the subsequent rise of the Mauryan Empire.

Some notable NBPW sites in India are-

- Charsada (ancient Pushkalavati) and Taxila, in Pakistan
- Delhi or Indraprastha
- Hastinapura, Mathura, Kampil/Kampilya, Ahichatra, Ayodhya, Sravasti, Kausambi, Varanasi, all in Uttar Pradesh
- Vaishali, Rajgir, Pataliputra, and Champa in Bihar
- Ujjain and Vidisha in Madhya Pradesh
- It is a **glossy shiny type of pottery**.
- It is made of fine fabric and served as tableware for richer class. It is considered as deluxe pottery only found with the elites revealing societal stratification which was a result of Brahmanical hegemony.
- It is classified into two- **bi-chrome and monochrome**.
- Monochrome pottery has a fine and thin fabric. Potted on fast wheel and have a strikingly lustrous surface. 90% of this type is jet black, brownish black and bluish black and 10% have colours like pink, golden, brown among others.
- Bi-chrome pottery is found less. It shows all the features of monochrome except that it shows combination of two colours.

➔ OCHRE COLORED POTTERY (OCP)

- It is a **Bronze Age culture** of the Indo-Gangetic Plain, generally dated 2000-1500 BCE, extending from **eastern Punjab to northeastern Rajasthan and western Uttar Pradesh**.
- Artefacts of this culture show similarities with both the **Late Harappan culture and the Vedic culture**.
- As its name implies, its main distinguishing feature is its ochre colour, which gives the appearance of being badly fired.
- Its other characteristic feature is a porous texture and a weathering out of the edges of sherds (broken piece of ceramic material)
- It was sometimes decorated with black painted bands and incised patterns. It is often found in association with copper hoards, which are assemblages of copper weapons and other artifacts such as anthropomorphic figures.

➔ RIG VEDIC PERIOD (1500 BC – 1000 BC)

PREVIOUS YEAR QUESTION

Q. With reference to the difference between the culture of Rigvedic Aryans and Indus Valley people,

which of the following statements is/are correct ? (UPSC Prelims 2017)

1. Rigvedic Aryans used the coat of mail and helmet in warfare whereas the people of Indus Valley Civilization did not leave any evidence of using them.
2. Rigvedic Aryans knew gold, silver and copper whereas Indus Valley people knew only copper and iron.

3. Rigvedic Aryans had domesticated the horse whereas there is no evidence of Indus Valley people having been aware of this animal.

Select the correct answer using the code given below :

- | | |
|-----------------|-----------------|
| a) 1 only | b) 2 and 3 only |
| c) 1 and 3 only | d) 1, 2 and 3 |

Notes

- Initially, the Aryans lived in the land known as “**Sapta Sindhu**” (Land of the Seven Rivers).
- These seven rivers were: Sindhu (Indus), Vipash (Beas), Vitasta (Jhelum), Parushni (Ravi), Asikni (Chenab), Shutudri (Satluj) and Saraswati.

➔ POLITICAL STRUCTURE

Early Vedic age had a tribal polity in which the tribal chief led wars (for cattle) and was also a protector of the entire group.

Instead of a standing army, the entire village participated in wars. Kingship was hereditary. The king or the chief enjoyed a position of pre-eminence in the tribe. He was required to be ‘Indra’ in valour, ‘Mitra’ in kindness and ‘Varuna’ in virtues.

- Monarchical form of government with a king known as **Rajan**.
- Patriarchal families. **Jana** was the largest social unit in Rig Vedic times.
- Social grouping: **kula (family) – grama – visu – jana**.
- Tribal assemblies were called **Sabhas and Samitis**.
- Examples of **tribal kingdoms**: Bharatas, Matsyasyas, Yadus and Purus.

Administration

- The tribal chief or the **Rajan was at the centre of the administrative machinery** of the Aryans.
- In the work of administration, the king was assisted by a number of functionaries like the **Purohita (priest)**, the **Senani (General of the Army)**, the **Gramani (village headman)** and the **spas (spies)**.
- **Purohita was the most important officer** of the state.
- The king **did not maintain any regular or standing army**, but during times of war he mustered militias. The military element was strong in the tribal system of the government.
- The army mainly consisted of **Patti (infantry)** and **Rathins (chariot warriors)**.
- The soldiers were organised into units known as **Sardha, Vrata and Gana**.
- We do not come across any officer responsible for tax collection. There was a very **limited role for collection of regular tax** as the economy was mainly pastoral and not food producing.

- However, **bali**, the voluntary offerings from the people, was probably received by the chiefs. Presents and spoils of war were perhaps distributed among some Vedic assemblies.
- There was **no special officer for justice**. But spies were employed to keep an eye on theft or burglary.
- **Vrajapati** was the officer who enjoyed authority over a large land or pasture ground.
- He led Gramanis to the battle. Gradually Gramani became identical to Vrajapati.

Popular Assemblies

- The Aryans had their own **folk assembly known as Vidhata** meant for the economic, social and military purpose. Though the king enjoyed substantial power, yet he was not an autocrat. In the work of administration, he consulted two bodies and acted according to their decision. These were:

| | |
|---------------|--|
| Sabha | <ul style="list-style-type: none"> ○ It was a select body of elders and advised the king on administration. It also functioned as a court of law and tried criminal cases. ○ The head of the sabha was known as ‘Sabhapati’. |
| Samiti | <ul style="list-style-type: none"> ○ It was the most popular assembly and included common people. ○ The Samiti mainly dealt with the political business of the state. ○ It also used to elect the king. ○ The head of Samiti was known as ‘Pati’. |

→ SOCIAL STRUCTURE

Society

- **Kinship was the basis of the social structure** and the identity of the man was decided by his clan. People gave their primary loyalty to the **tribe or jana**.
- There are indications which point towards the consciousness of physical appearance among the people. **Varna was the term used for colour** which provided the identity mark for the social orders.
- **Rig Veda mentions arya and dasa varna**.
- It seems that Aryan people were fair in colour while the indigenous population were dark.
- The **dasas and the dasyus** conquered by the Aryans, **were treated as slaves**.
- Slaves and mainly women slaves meant for domestic purposes, were given as gifts to priests.
- Social inequality in the tribes emerged as tribal chiefs and the priests acquired a large share of booty at the cost of their kinsmen. Gradually, the society came to be divided into three groups – **warriors, priests** and the **people**.
- However, differentiation of society based on occupation was not very sharp. The society was largely tribal and egalitarian.

Family

- The family was **patriarchal** and was **regarded as the social and the political unit**. The father was the head of the family and he was known as **“grihapati”**.
- Monogamy was generally practiced while polygamy was prevalent among the royal and noble families. There are few indications of polyandry. There are also indications of matrilineal traces. The wife took care of the household and participated in all the major ceremonies.
- Women were given equal opportunities as men for their spiritual and intellectual development. There were women poets like **Apala, Viswavara, Ghosa, Lopamudra** and **Gargi** during the Rig Vedic period.
- Women could even attend the popular assemblies. There was no child marriage and the practice of sati was absent. The marriageable age seems to have been 16 to 17.

- Women could offer sacrifices along with their husbands.
- Widow remarriage and the practice of levirate was present in the Rig Vedic society.

Clothing

- The Aryans wore dresses made from **cotton, wool and deer skin**.
- The garments consisted of three parts—an undergarment called ‘Nivi’, a garment called ‘Vasa’ or ‘Paridhan’ and a mantle known as ‘adhivasa’.
- Both men and women wore gold ornaments. The women used earrings, necklace, bangles and anklets.

Food

- Wheat and barley, milk and its products like curd and ghee, vegetables and fruits were the chief articles of food.
- Fish, birds, goats, rams, bulls and horses were slaughtered for their food.
- Slaughter of the cow was prohibited since it was considered a sacred animal. People also drank intoxicating liquor, “Sura”.

Caste System

- In the early Vedic age, there was no caste system. Instead, they were **divided into classes**.
- **Member of the same family could pursue different occupations**, arts, crafts and trades and could change it at will. There was hardly any restriction in intermarriage and change of occupation.

Education

- There were Gurukulas which imparted education to the disciples after their sacred thread ceremony. Entire instruction was given orally.
- The disciples were taught about ethics, art of warfare, art of metal and concept of Brahma and philosophy, and basic sciences like agriculture, animal husbandry, and handicrafts.

→ ECONOMIC STRUCTURE

- Rigvedic society was **pastoral and Agriculture** was secondary occupation. Cattle was main form of the wealth;
- Agriculture production was for consumption only. They had better knowledge of agriculture.
- Rigveda mentions about **wooden ploughshare**.
- ‘Yava’ was the common name for any grain.
- ‘Bali’ was voluntary gift from producers to the ‘Rajana’.
- Neither tax was imposed nor treasury was maintained.
- Currency or coins are not reported; **a gold piece ‘niska’** finds mention but has more ornamental value than currency.
- **Barter system was prevalent** and cows were the most favoured medium of exchange.
- **Copper tools** of this era are reported from Punjab and Haryana.
- ‘Ayas’ is the common name used for any metal. **Gold was called Hiranya**.
- **Pottery type:** Ochre Colored Pottery and Painted Grey Ware (PGW).
- Aryan introduced **spoked wheels**.
- **Horse** played significant role in their life.
- They **did not live in cities**.
- **Economic activities** – Hunting, carpentry, tanning, weaving, chariot-making, metal smeltry etc.
- **Iron (krishna/shyama ayas)** was discovered and use of fire for clearing forest for cultivation increased.
- Agriculture of multiple crops put limitation on nomadic nature; cattle rearing continued.
- **Wheat, Barley, Rice, Beans, Moong Urad and Sesamum** were cultivated.

➔ RELIGION

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

| Deity | About |
|-----------------------------|---|
| Indra | <ul style="list-style-type: none"> ○ God of Lightening ○ Most Mention, 250 hymns, known as Purandhar or destroyer of forts ○ Lost prominence in the Later Vedic Phase |
| Vayu | <ul style="list-style-type: none"> ○ God of Air |
| Agni | <ul style="list-style-type: none"> ○ God of Fire ○ For purity and Yajna |
| Surya | <ul style="list-style-type: none"> ○ God of Life Source ○ Had Vishnu, Savitri (Gayatri), Mitra and Pushan (vegetation, cattle-wealth, and marriage) as its attributes. |
| Rudra | <ul style="list-style-type: none"> ○ God of Destruction ○ Also worshiped for healing from diseases ○ Merged with Shiva in the later Vedic phase |
| Aditi | <ul style="list-style-type: none"> ○ Mother of Gods |
| Usha | <ul style="list-style-type: none"> ○ Goddess of Dawn |
| Varun | <ul style="list-style-type: none"> ○ God of Water and Morals ○ Most Powerful, maintained cosmic order/laws ○ Lost prominence in the Later Vedic Phase |
| Marut | <ul style="list-style-type: none"> ○ God of Wind |
| Prithvi | <ul style="list-style-type: none"> ○ Goddess of Fertility |
| Aranyani | <ul style="list-style-type: none"> ○ Goddess of Forest |
| Parjanya | <ul style="list-style-type: none"> ○ God of Rain |
| Prajapati/ Adipurush | <ul style="list-style-type: none"> ○ Supreme God ○ Most prominent during the Later Vedic period |
| Pushan | <ul style="list-style-type: none"> ○ God of the Shudras ○ Supposed to look after cattle |

- In spite of worshipping various deities, the Vedic age saw the prevalence of **monotheism**. The idea of single supreme power governing and controlling the universe seems to have emerged.
- **Indra was the most important God** and was also known as **Purandara** (the destroyer of forts) and God of rain.
- **Agni was second in importance only to Indra**. He acted as the intermediary between the Gods and the worshipper.

- Soma was the God of plants. The Maruts personified storm. There were also female gods like Aditi and Ushas. However the **male gods were more important than female gods** in the patriarchal set-up of the period.

Nature of Worship

- There were no temples and no idol worship during the early Vedic period. Prayers were offered to the gods in the expectation of rewards. Ghee, milk and grain were given as offerings. Elaborate rituals were followed during the worship.
- Worship was not meant for the spiritual uplift or ending miseries, but it was intended mainly for **praja (children), pashu (cattle), food, wealth, health etc.**
- The **magical power of the word was not considered so important** as it came to be in later Vedic times.
- Animals like horses, buffaloes, rams, bulls, and even cows were also sometimes sacrificed. There was no priestly class for performing the religious rites.
- The **theory of reincarnation or rebirth was not completely formed**. The Rig Vedic hymns had no consistent theory regarding life after death.

→ LATER VEDIC PERIOD (1000 BC – 600 BC)

During this time, the Aryans **moved eastwards and occupied western and eastern UP (Kosala) and Bihar.**

→ POLITICAL STRUCTURE

- **Larger kingdoms were formed** during the later Vedic period.
- **Many jana or tribes were amalgamated to form Janapadas or Rashtras** (the term first appeared in this period) in the Later Vedic period. Hence, the royal power increased along with the size of the kingdom. The wars were no longer fought for the cows but for the territories.
- The **king was usually a Kshatriya** and the **office of the monarch was made almost hereditary**. **Traces of election** of the chief or king appear in later Vedic texts but hereditary kingship was emerging. The king gradually emerged as the controller of the social order too.
- The king was addressed by different names across different regions. For instance, in northern regions, he was known as **Virat**, in **eastern regions, he was called Samrat** while in **western and southern regions he was addressed as Svarat and Bhoja** respectively.
- The influence of the king was **enhanced by rituals**. He performed various rituals like the **Rajasuya (that was believed to confer on him supreme power)**, the **Asvamedha** (to give absolute power over the territory where the royal horse ran), and the **Vajapeya** (where the royal chariot was made to race and win against others). These rituals boosted the king's power and prestige.
- In later Vedic times, **popular assemblies lost their importance** and royal power increased at its cost. The **vidhata completely disappeared**. The sabha and samiti continued to hold the ground, but their character changed. They came to be dominated by princes and rich nobles. Women were no longer permitted to sit on the sabha and it was now dominated by nobles and the Brahmanas.
- Even in the later Vedic times, kings did not possess a standing army. **During times of war, tribal units were mobilised**. The king also had to partake meals from the same plate as his people to win wars.

→ SOCIAL STRUCTURE

- The later Vedic society was divided into **four varnas** called the Brahmanas, Rajanyas or Kshatriyas, Vaisyas and Sudras.

- The **growing cult of sacrifices** greatly added to the Brahmanas' power. They conducted rituals and sacrifices for their clients and for themselves, and also officiated at the festivals associated with agricultural operations.
- All the **three higher varnas had a common feature** – they were **entitled to Upanayana** or investiture with the sacred thread according to the Vedic mantras.
- The **fourth varna** was deprived of the sacred thread ceremony.
- This period saw the **start of the enforcement of disabilities on the Sudras**. The prince, who represented the Rajanya order, tried to assert his power over all the other three varnas.
- According to **Aitareya Brahmana**, in relation to the Prince, the Brahmana is described as a seeker of livelihood and an acceptor of gifts but removable at will. A Vaisya is called tribute paying, and the worst position is reserved for the sudra. He is called the servant of another, to be made to work at will by another and to be beaten at will.
- In the family, a **patrimonial (authority of father) system** developed and women were generally given a lower rank. Although some women theologians took part in philosophical discussions and some queens participated in coronation rituals, generally, women were thought of as inferior and subordinate to men. There are **references to Sati and child marriages** as well.
- According to **Aitareya Brahmana**, a daughter has been described as a source of misery.
- The **institution of gotra appeared in the later Vedic age**.
- Literally, it means the **“cow pen” or the place** where cattle belonging to the whole clan is kept, but over time, it signified descent from a common ancestor. No marriage could take place between persons belonging to the same gotra or having the same ancestor.
- **Caste exogamy** was widely practised. There is mention of **Chandrayana penance** for men marrying women of the same gotra. Gotras were named after legendary seers like Kashyapa, Bharadvaja, Gautama, Bhrigu, among others.
- **Ashrams or four stages of life were not well established in Vedic times**. In the post-Vedic texts, we hear of four Ashrams- Brahmachari (student), Grihastha (householder), Vanaprastha (partial retirement), and Sanyasa (complete retirement from the world). But only three are mentioned in the later Vedic texts, the last one or the fourth stage had not been well established in the later Vedic times.
- In later Vedic age, certain craft groups **like Rathakaras enjoyed a special status** and had the right to wear the sacred thread.

➔ ECONOMIC STRUCTURE

- Agriculture was the **chief means of livelihood** and people **led a settled life** in the late Vedic age. **Ploughing was done with the help of wooden ploughshare**.
- The **Satapatha Brahmana** speaks at length about the ploughing rituals. Even kings and princes did not hesitate to take to manual labour. Balarama, the brother of Krishna, is called Haladhara or wielder of the plough. However, in the late times ploughing was prohibited for the upper varnas.
- The Vedic people continued to produce barley, but during this **period rice (vrihi) and wheat (godhuma) became their chief crops**. In subsequent times, wheat became the staple food of the people in Punjab and western Uttar Pradesh. Various kinds of lentils were also produced in the later Vedic age. The agricultural produce came to be offered in the rituals (especially rice).
- **Iron was used extensively in this period** (around 1000 BCE), and this enabled people to clear forests (upper Gangetic basin) and bring more land under cultivation. The metal is **called Syama or Krishna Ayas** in the later Vedic texts.
- Diverse arts and crafts proliferated during the later Vedic age and craft specialisation took deep roots. The later **Vedic people were good smiths and smelters** as a lot of copper objects have been found at PGW sites.
- **Tin, lead, silver, bronze, gold, iron and copper** were known to the people. Many occupational groups have been mentioned in this period e.g., stone breakers, jewellers, astrologers, physicians, etc. On the whole, both Vedic texts and excavations indicate the cultivation of specialised crafts.

- **Weaving was confined to women** but was practised on a large scale. Leatherwork, pottery and carpenters' work made great progress.
- The **later Vedic people were acquainted with four types of pottery** – Black and Red ware, Black Slipped ware, Painted Grey ware (PGW) and Red Ware. The most distinctive pottery of the period is PGW.
- The society was largely rural. However, towards the end of the period, there are traces of the beginning of **urbanisation, as the “nagar”** word used in the sense of a town is mentioned in the **Taittiriya Aranyaka**.
- Exchange was still via barter, but **nishka was used as a convenient unit of value** although not as a typical currency.
- In the later Vedic age, **collection of taxes and tributes** was made compulsory and was done by **Sangrihitri**. It is worth mentioning that the Vaisyas were the tribute payers in the later Vedic times.

➔ RELIGION

- The two outstanding gods, **Indra and Agni lost their former importance**. On the other hand, **Prajapati (The Creator)** came to occupy the supreme position in the later Vedic age.
- Some of the other minor gods of the Rigvedic period also became prominent, such as **Rudra (the god of animals) and Vishnu (the preserver and protector of people)**.
- Some of the social orders came to have their own deities – **Pushan, who was supposed to look after cattle**, came to be known as the god of the Sudras.
- There are also **signs of idolatry in the later Vedic times**.
- The **cult of sacrifices was the cornerstone of this culture** and was accompanied by numerous rituals and formulae. Sacrifices became far more important and they assumed both public and domestic character.
- **Public sacrifices involved the kings and the whole community** while private sacrifices were performed by individuals in their houses as people led a settled life and maintained well-established households.
- **Sacrifices involved the killing of animals on a large scale** and especially the destruction of cattle wealth.
- The **guest was known as goghna** or one who was fed on cattle. The sacrificer was known as **Yajamana**, the performer of yajna. Some of the important yajnas were Ashvamedha, Vajapeya, Rajasuya, etc.
- The Brahmanas claimed a monopoly of priestly knowledge and expertise. They were rewarded generously for officiating the sacrifices. **Dakshinas** in the form of cows, gold, cloth and also horses were given. Sometimes the priests claimed a portion of territory as Dakshina.

➔ VEDIC LITERATURE

There are broadly two types of Vedic literature:

| | |
|---------------------------------|---|
| <p>Shruti Literature</p> | <ul style="list-style-type: none"> ○ The word ‘Shruti’ from the term ‘Shruti Literature’ means ‘to hear’ and describes the sacred texts which comprise of Vedas, Brahmanas, Aranyakas, & Upanishads. ○ Shruti Literature is canonical, consisting of revelation and unquestionable truth, and is considered eternal. |
| <p>Smriti Literature</p> | <ul style="list-style-type: none"> ○ Whereas the word ‘Smriti’ literally means to be remembered and which is supplementary and may change over time. ○ Smriti Literature is the entire body of the post-Vedic Classical Sanskrit literature and consists of Vedanga, Shad darsana, Puranas, Itihasa, Upveda, Tantras, Agamas, Upangas. |

The Vedic literature can be classified into the following categories:

- The four Vedas i.e. the Rig, Sama, Yajur, and Atharva, and their Samhitas.
- The Brahmanas
- The Aranyakas
- The Upanishads

The word 'Veda' originated from the root 'vid' which means spiritual knowledge/subject of knowledge/means of acquiring knowledge.

The four Vedas are: Rig, Yajur, Sama and Atharva.

→ RIG VEDA

- It was composed during the **Early Vedic Age**. The other three were written in the Later Vedic Age.
- Rig Veda contains **1028 hymns** and is classified into **10 mandalas**. 1028 hymns deal with deities including Agni, Indra and are attributed and dedicated to a sage rishi. The ninth Rigvedic book/mandala is solely dedicated to Soma.
- It is the oldest text in any Indo-European language
- It has originated from early as **1700 BC**.
- The **Angiras (rishi family)** has composed 35% of the hymns and the **Kanva family** who has composed 25% of Rig Veda.
- Many verses of the Rig Veda are still used as very significant Hindu prayers and during rituals.
- It contains numerous secrets and clarifications about the origin of the world, the importance of the Gods and a lot of advice for living a satisfying and successful life.
- As per to the Rig Veda, the Universe devised from **Prajapati, the initial God** and the principle basis of creation.
- The hymns are known as **Sukta** that were composed to be used in rituals.
- **Indra is the chief deity** cited in the Rig Veda.
- The sky God Varuna, fire God Agni, and the Sun God Surya were some of the other chief deities who were important in the Rig Veda beside older Aryan deities.
- The God of storms and mountains Rudra, as cited in the Rig Veda is the origin for Lord Shiva, the Hindu God.
- Lord Vishnu who is one of the Trimurti of Hindu Gods was also a minor deity, as mentioned in the Rig Veda.
- The universally famous **Gayatri mantra (Savitri)** is also in Rig-Veda.
- The varna system, Four-fold division of society, 'Sudra', Purusha Shukta Hymns are mentioned in this Vedic text.

→ YAJUR VEDA

- Stands to mean '**Worship Knowledge**', Yajurveda dates back to **1100-800 BCE**; corresponding with Samaveda.
- It compiles **ritual-offering mantras/chants**. These chants were offered by the priest alongside a person who used to perform a ritual (in most cases yajna fire.)
- It has two types – **Krishna** (Black/Dark) & **Shukla** (White/Bright)
- Krishna Yajurveda has an un-arranged, unclear, motley collection of verses
- Shukla Yajurveda has arranged and clear verses
- The oldest layer of Yajurveda has **1875 verses mostly taken up from Rigveda**
- The middle layer of the Veda has **Satapatha Brahmana** which is a commentary of Shukla Yajurveda
- The youngest layer of Yajurveda consists of various Upanishads – Brihadaranyaka Upanishad, the Isha Upanishad, the Taittiriya Upanishad, the Katha Upanishad, the Shvetashvatara Upanishad and the Maitri Upanishad
- Vajasaneyi Samhita is the Samhita in the Shukla Yajurveda

- There are four surviving recensions of the Krishna Yajurveda – Taittiriya samhita, Maitrayani samhita, Kaṭha samhita, and Kapisthala samhita.

→ SAMA VEDA

- Indian music is said to be originated from Sama Veda. There are two Upanishads embedded in Samaveda – **Chandogya Upanishad** and **Kena Upanishad**.
- There are **1549 verses** (except 75 verses, all have been taken from Rigveda)
- There are two Upanishads embedded in Samaveda – **Chandogya Upanishad** and **Kena Upanishad**
- The Samaveda is considered as the root of the Indian classical music and dance.
- It is considered as the storehouse of the melodious chants.
- Though it has lesser verses than Rigveda, however, its texts are larger
- There are three recensions of the text of the Samaveda – Kauthuma, Raṇayaniya and Jaimaniya
- Samaveda is categorised into two parts – **Part-I includes melodies called Gana & Part-II includes three verses book called Archika.**
- Samaveda Samhita is not meant to be read as a text, it is like a musical score sheet that must be heard

→ ATHARVA VEDA – CONTAINS SPELLS AND MAGICAL FORMULA.

- **Paippalada and the Saunakiya** are two surviving recensions of Atharvaveda
- **Called a Veda of magical formulas**, it includes three primary Upanishads – Mundaka Upanishad, the Mandukya Upanishad, and the Prashna Upanishad.

- The **daily procedures of life** are very well enumerated in this Veda
- It has 730 hymns/suktas, 6000 mantras, and 20 books
- The 20 books are arranged by the length of hymns they contain
- Unlike Samaveda where hymns are borrowed from Rigveda, hymns of Atharvaveda are unique except a few
- This Veda contains hymns many of which were charms and magic spells which are meant to be pronounced by the person who seeks some benefit, or more often by a sorcerer who would say it on his or her behalf.
- **Other Vedic texts were the**

- **Brahmanas** (explains the meaning of sacrifices);
- **Upanishads** (also called Vedantas, 108 in number, source of Indian philosophy); and
- **Aranyakas** (books of instructions)
- The great Indian epics of Mahabharata and Ramayana were also composed during this period.

→ BRAHAMANAS

- They are the **prose texts** that explain the hymns in the Vedas and are also the classification of Sanskrit texts that are embedded within each Veda, incorporating myths and legends to explain and instruct Brahmins on the performance of Vedic rituals.
- In addition to explaining the **symbolism and meaning of the Samhitas**, **Brahmana literature also expounds scientific knowledge of the Vedic Period**, including observational astronomy and, particularly in relation to altar construction, geometry.
- Divergent in nature, some **Brahmanas also contain mystical and philosophical material** that constitutes Aranyakas and Upanishads.
- Each Veda has one or more of its own Brahmanas, and each Brahmana is generally associated with a particular Shakha or Vedic school. Less than twenty Brahmanas are currently extant, as most have been lost or destroyed. Dating of the final codification of the Brahmanas and associated Vedic texts is controversial, as they were likely recorded after several centuries of oral transmission.
- The oldest Brahmana is dated to about 900 BCE, while the youngest is dated to around 700 BCE.

→ ARANYAKAS

- These are called **Forest Books**
- Sacrificial rituals are interpreted by Aranyakas in a symbolic and philosophical way.

→ UPANISHADS

- There are 108 Upanishads
- Satyameva jayate, the national motto of India, is taken from a hymn of the ancient Indian wisdom text, the Mundaka Upanishad (III. 1.6), which reads: satyameva jayate nanritam/ satyena pantha vitato devayanah/ yenakramantyrishayo hyaptakama/ yatra tat satyasya paramam nidhanam 'Truth alone triumphs, not untruth.
- Out of 108 Upanishads, 13 are considered the major ones.
- The concepts of **'Atman' and 'Brahman'** are majorly explained by Upanishads
- It contains philosophical ideas about the following concepts too:

- Sacrifice
- Body
- Univers

PRACTICE QUESTIONS

Q7. The word 'Sathyameva Jayate' is taken from

- a) Yajur Veda b) Atharva Veda c) Mundaka Upanishad d) Sam Veda

Q8. Consider the following statement about the Rig Vedic period:

1. The impact of trade on the economy was negligible.
2. There has been limited evidence of horse in the Indus Valley Civilization, however the horse was the important animal of this age.
3. There is no sign of urbanization during this period.
4. The houses of this period were made up of mud bricks

Which of the above statement(s) is/are correct?

- a) 1 and 2 only b) 2, 3 and 4 c) 1, 2 and 3 d) All of the above

Q9. Consider the following statement about the Later Vedic age:

1. There was limited use of iron during this period mainly as weapon.
2. Concept of land as private property did not develop during this period.
3. Brahmins and Rajnas claimed grain from Vaisyas, the peasant class.
4. The coins of this age are found from sites in upper Gangetic basin.

Which of the above statements is/are true?

- a) 1 and 2 only b) 1, 2 and 3 only c) 2 and 3 only d) All of the above

Q10. Consider the following statements:

1. Sutras were composed in both prose and verse.
2. Smritis were composed only in prose.
3. Sutras and Smriti are together called Shastras.

Which of the above statements is/are true?

- a) 1 and 3 only b) 1 only c) 2 and 3 only d) All of the above

Notes

→ ORTHODOX SCHOOLS OF INDIAN PHILOSOPHY

PREVIOUS YEAR QUESTION

- Q. Which one of the following pairs does not form part of the six systems of Indian Philosophy? (UPSC Prelims 2014)
- | | |
|---------------------------|---------------------------|
| (a) Mimamsa and Vedanta | (a) Mimamsa and Vedanta |
| (b) Nyaya and Vaisheshika | (b) Nyaya and Vaisheshika |
| (c) Lokayata and Kapalika | (c) Lokayata and Kapalika |
| (d) Sankhya and Yoga | (d) Sankhya and Yoga |

Notes

Orthodox (astika) schools, originally called **sanatana dharma**, are collectively referred to as Hinduism in modern times. The ancient Vedas are their source and scriptural authority. Hinduism consists of six systems of philosophy & theology.

→ SAMKHYA (KAPILA)

- Samkhya is the oldest of the orthodox philosophical systems, and it postulates that **everything in reality stems from purusha** (self, soul or mind) and prakriti (matter, creative agency, energy).
- Purush cannot be modified or changed while prakriti brings change in all objects.

→ YOGA (PATANJALI)

- Yoga literally means the **union of two principal entities**. Yogic techniques control body, mind & sense organs, thus considered as a means of achieving freedom or mukti.
- This freedom could be attained by practising **self-control (yama)**, observation of rules (niyama), fixed postures (asana), breath control (pranayama), choosing an object (pratyahara) and fixing the mind (dharna), concentrating on the chosen object (dhyana) and complete dissolution of self, merging the mind and the object (Samadhi).
- Yoga admits the existence of God as a teacher and guide.

→ NYAYA (GAUTAMA MUNI)

- Nyaya Philosophy states that nothing is acceptable unless it is in **accordance with reason and experience (scientific approach)**.
- Nyaya is considered as a **technique of logical thinking**.
- Nyaya Sutras say that there are four means of attaining valid knowledge: **perception, inference, comparison, and verbal testimony**.

→ VAISHESHIKA (KANADA)

- The basis of the school's philosophy is that all objects in the physical universe are reducible to a finite number of atoms and Brahman is regarded as the fundamental force that causes consciousness in these atoms.
- Vaisheshika system is considered as the **realistic and objective philosophy of universe**.
- The reality according to this philosophy has many bases or categories which are substance, attribute, action, genus, distinct quality and inherence.
- Vaisheshika thinkers believe that all **objects of the universe are composed of five elements—earth, water, air, fire and ether**.
- They believe that God is the guiding principle.
- The **living beings were rewarded or punished according to the law of karma**, based on actions of merit and demerit.
- The Vaisheshika and Nyaya schools eventually merged because of their closely related metaphysical theories (Vaisheshika only accepted perception and inference as sources of valid knowledge).

→ PURVA MIMAMSA (JAIMINI)

- This philosophy encompasses the **Nyaya-vaisheshika systems** and emphasises the concept of valid knowledge. According to Purva Mimamsa, Vedas are eternal and possess all knowledge.
- According to **Mimamsa philosophy Vedas are eternal and possess all knowledge**, and religion means the fulfilment of duties prescribed by the Vedas.
- It says that the essence of the Vedas is dharma. By the execution of dharma one earns merit which leads one to heaven after death.

→ VEDANTA

- The Vedanta, or Uttara Mimamsa, school concentrates on the philosophical teachings of the Upanishads (mystic or spiritual contemplations within the Vedas), rather than the Brahmanas (instructions for ritual and sacrifice).
- The school separated into six sub-schools, each interpreting the texts in its own way and producing its own series of sub-commentaries:

| | |
|----------------------------------|--|
| Advaita (Adi Shankara) | It states that both the individual self (Atman) and Brahman are the same, and knowing this difference causes liberation. |
| Visishtadvaita (Ramanuja) | It believes that all diversity is subsumed to a unified whole. |
| Dvaita (Madhvacharya) | It considers Brahman and Atman as two different entities, and Bhakti as the route to eternal salvation. |
| Dvaitadvaita (Nimbarka) | It states that the Brahman is the highest reality, the controller of all. |
| Shuddhadvaita | It states that both God and the individual self are the same, and not different. |

| | |
|---|---|
| (Vallabhacharya) | |
| Achintya Bheda Abheda (Chaitanya Mahaprabhu) | It emphasizes that the individual self (Jīvatman) is both different and not different from Brahman. |

➔ UNORTHODOX SCHOOLS OF INDIAN PHILOSOPHY

Schools that do not accept the authority of Vedas are by definition unorthodox (nastika) systems. The following schools belong to heterodox schools of Indian Philosophy.

| | |
|---|---|
| Charvaka (Brihaspati) | Charvaka is a materialistic, sceptical, and atheistic school of thought. According to Charvaka there is no other world . Hence, death is the end of humans and pleasure is the ultimate object in life. It is also known as the Lokayata Philosophy -the philosophy of masses. |
| Buddhist philosophy (Siddhartha Gautama) | Buddhism is a non-theistic philosophy whose tenets are not especially concerned with the existence or nonexistence of God. Buddha considered the world as full of misery and considered a man's duty to seek liberation from this painful world. He strongly criticized blind faith in the traditional scriptures like the Vedas |
| Jain philosophy (Mahavira) | A basic principle is anekantavada , the idea that reality is perceived differently from different points of view, and that no single point of view is completely true. According to Jainism, only the Kevalins , those who have infinite knowledge, can know the true answer, and that all others would only know a part of the answer. |

PRACTICE QUESTION

Q11. What is / are main propositions of the “advaita” Vedanta school of Hindu Philosophy?

1. It says that Supreme Cosmic Spirit is the One, the whole and the only reality.
2. It advocates the neti-neti approach.
3. It opposes Mimamsa school of thought.

Select the correct option from the codes given below:

- a) 1 and 2 only b) 2 and 3 only c) 1 and 3 only d) All of the above

Notes

➔ **BUDDHISM**

PREVIOUS YEARS QUESTIONS

Q. With reference to the religious history of India, consider the following statements: (UPSC Prelims 2020)

1. Sthaviravadins belong to Mahayana Buddhism.
2. Lokottaravadin sect was an offshoot of Mahasanghika sect of Buddhism
3. The deification of Buddha by Mahasanghikas fostered the Mahayana Buddhism.

Which of the statements given above is/are correct?

- a) 1 and 2 only b) 2 and 3 only
c) 3 only d) 1, 2 and 3

Q. With reference to the history of ancient India, which of the following was/were common to both Buddhism and Jainism?(UPSC Prelims 2012)

- 1) Avoidance of extremities of penance and enjoyment
- 2) Indifference to the authority of the Vedas
- 3) Denial of efficacy of rituals

Select the correct answer using the codes given below :

- a) 1 only b) 2 and 3 only
c) 1 and 3 only d) 1, 2 and 3

Q. Which of the following Kingdoms were associated with the life of the Buddha? (UPSC Prelims 2014)

- 1) Avanti 2) Gandhara
- 3) Kosala 4) Magadha

Select the correct answer using the code given below.

- a) 1, 2 and 3 b) 2 and 4
c) 3 and 4 only d) 1, 3 and 4

Notes

➔ **GAUTAM BUDDHA**

- Sidhartha was born (c. 563 BC; Kapilavastu, Nepal) into the Gautama family of the Shakaya clan. The Shakayas were members of the priestly-warrior caste.
- In fact, Sidhartha's father(Shuddhodhana) was the head of the tribe.
- Her mother's name was Mahamaya. He got married to Yashodhara and got a son named Rahul.
- He left his home at the age of 29 years to live a life of an ascetic which is known as **Mahabhinishkramana** (the great departure).
- At the age of thirty-five, under a papal tree, Siddhartha reached enlightenment at Gaya and became an "enlightened one"--a **Buddha** (c. 528 BC) and **Tathagata** (he who has attained the truth).

- He delivered his first sermon known as **Dhammacakkappavattana Sutta** (turning of the Wheel of Law) at Sarnath in which he dealt with the Four Noble Truths and the Noble Eightfold Path, the very base of Buddhist teaching.
- **Kaundinya** and four others became his first disciples.
- His ten chief disciples were Upali, Rahula, Punna, Mahakaccana, Subhoti, Mahamoggallana, Mahakasyapa, Ananda, Sariputta and Anuruddha.
- Buddha attained **Mahaparinirvana**(died) at Kushinagar in 483 BC.

→ BUDDHIST COUNCILS

→ FIRST BUDDHIST COUNCIL

- Conducted under the patronage of **King Ajatasatru** of Haryanka dynasty.
- The council was established in order to arrive at a consensus on how the teachings of the Buddha could be spread further.
- It was held in **483 BC** just after Buddha's demise.
- It was held at **Sattapani caves** (Sattaparnaguha) in Rajagriha.
- The monk who presided over the first council was **Mahakassapa**.
- **Main objective** was to preserve the Buddha's teachings.
- At this council, **Ananda composed the Suttapitaka** (Buddha's Teachings) and **Mahakassapa composed the Vinaypitaka** (monastic code).

→ SECOND BUDDHIST COUNCIL

- Conducted under the patronage of **King Kalasoka** of Sisunaga dynasty.
- It was held in **383 BC**, i.e., a hundred years after the Buddha's death.
- It was held at **Vaishali**.
- **Sabakami** presided over the council.
- The **main objective** was to discuss ten disputed points under the Vinaypitaka.
- The **first major split happened** here – two groups that would later evolve into **Theravada** and **Mahayana**.
- The first group was called Thera (meaning Elder in Pali). They wanted to preserve the teachings of Buddha in the original spirit.
- The other group called Mahasanghika (Great Community) interpreted the Buddha's teachings more liberally.

→ THIRD BUDDHIST COUNCIL

- Conducted under the patronage of **Emperor Ashoka** of Maurya dynasty.
- It was held in **250 BC at Pataliputra**.
- The council was presided over by **Mogaliputta Tissa**.
- **Main objective** was to purify Buddhism from opportunistic factions and corruption in the Sangha.
- The **Abhidhamma Pitaka was composed here** making the almost completion of the modern Pali Tipitaka.
- **Buddhist missionaries** were sent to other countries.
- **Buddhism preached by Emperor Ashoka was Hinayana**.

→ FOURTH BUDDHIST COUNCIL

- Conducted under the patronage of **King Kanishka** of Kushan dynasty.
- It was held in the **1st century AD (72 AD)** at **Kundalvana** in Kashmir.
- **Vasumitra and Ashvaghosha** presided over this council.

- All deliberations were conducted in **Sanskrit**.
- Here, **Abhidhamma texts were translated from Prakrit to Sanskrit**.
- This council resulted in the division of Buddhism into two sects namely, **Mahayana (the Greater Vehicle) and Hinayana (the Lesser Vehicle)**.

➔ SCHOOLS OF BUDDHISM

➔ HINAYANA (THERAVADA)

- It literally means “The Lesser path” and Theravada signifies “Doctrine of the Elders”.
- Hinayana is true to the teachings of The Buddha.
- Theravada was the original school of Buddhist philosophy.
- Its scriptures are in Pali.
- Doesn't believe in idol worship.
- Believes an individual can attain salvation through self-discipline & meditation.
- At present, it is found in Sri Lanka, Myanmar, Thailand and other parts of South-East Asia.
- Ashoka patronised Hinayana.

➔ MAHAYANA

- It literally means “The Greater Path”.
- The terms Hinayana & Mahayana were given by the Mahayana school.
- Mahayana has two main philosophical schools – the **Madhyamika & Yogachara**.
- Its scriptures are in Sanskrit.
- This school of Buddhism considers Buddha as God and worships idols of Buddhas & Bodhisattvas.
- It believes in universal liberation from sufferings for all beings, and spiritual upliftment.
- Salvation can also be attained by means of faith and devotion to the mindfulness of the Buddha. It believes in mantras.

➔ VAJRAYANA

- It literally means “Vehicle of Thunderbolt”.
- The Vajrayana or “Diamond Vehicle” is also called Mantrayana, Tantrayana or Esoteric Buddhism.
- It was established in Tibet in the 11th century.
- The “Two Truth Doctrine” is the central concept of Vajrayana. The two truths are identified as ‘conventional’ & ‘ultimate’ truths. Conventional truth is the truth of consensus, reality and common sense notions of what does exist and does not exist. Ultimate truth is the reality as perceived by an enlightened mind.
- Vajrayana texts use a highly symbolic language “sandhya-bhasa” or “twilight language”. It aims to evoke experiences considered to be most valuable, in their followers.
- Vajrayana believes that salvation can be attained by acquiring magical powers called vajra.
- It also lays importance on the role of Buddhistavas but favours fierce deities known as Taras.
- The rituals and devotion employ mantras (esoteric verbal formulas), mandalas (diagrams & painting for visualisation practices) and a complex array of other rituals.
- Much importance is given to the role of the guru called Lama who has mastered the philosophical and ritual traditions. There is a long lineage of lamas. The Dalai Lama is a well known Tibetan Lama.
- It is predominant in Tibet, Nepal, Bhutan and Mongolia.

➔ DIFFERENCE BETWEEN HINAYANA AND MAHAYANA

- Mahayana worships the bodhisattvas and read the Mahayana sutras.

- Mahayana Buddhism followers think that **The Buddha is a God** because they think that the Buddha came down to earth to help people cross the sea of life. So the Buddha can be worshipped as a God because he is eternal and comes down to earth.
- On the other hand **Hinayana Buddhists think that The Buddha was a Human** instead of a God because they think The Buddha was simply a man who found a way to Nirvana.
- Hinayana think that **The Buddha is an ordinary person because he has many human-like characteristics** such as looking like a person, being born like a person, living like a person besides if he was a God he would have already known about old-aged people, diseased people and dead people.
- So Siddhartha Gautama is an ordinary person who devoted most of his life to finding the truth of life, to reach enlightenment. Also the fact that Siddhartha Gautama didn't know how to meditate before reaching the Meditation Masters suggests that Siddhartha Gautama didn't know how to meditate and so couldn't have been a God.

→ BUDDHIST TEXTS

→ SUTTA PITAKA

- It has around **10 thousand sutras** related to Buddha and his close associates.
- It also deals with the first Buddhist council, held shortly after Buddha's death.
- Sutta Pitaka is divided under following sections:

- Anguttara Nikaya which comprises the numerical.
- Digha Nikaya, which comprises the long discourses.
- Khuddaka Nikaya which comprises the minor collection.
- Majjhima Nikaya, which comprises the middle length.
- Samyutta Nikaya which comprises the connected discourses of Buddha.

| | |
|-------------------------|---|
| Vinaya Pitaka | <ul style="list-style-type: none"> ○ Also known as book of discipline, it deals with the monastic rules for monks and nuns. ○ It is further divided into three books namely Suttavibhanga, Khandhaka and Parivara. |
| Abhidhammapitaka | <ul style="list-style-type: none"> ○ It comprises the philosophy and doctrine of Buddhism. ○ It is divided into seven books namely Dhammasangani, Dhatukatha, Kathavatthu, Patthana, Puggalapannatui, Vibhanga and Yamaka. |
| Jatakas | <ul style="list-style-type: none"> ○ It comprises the stories of previous births of Buddha in the form of poems. |
| Milinda Panha | <ul style="list-style-type: none"> ○ It contains the dialogue between Buddhist monk Nagasena and Indo-Greek king Menander. |
| Dipavamsa | <ul style="list-style-type: none"> ○ Dipavamsa means Chronicle of Island. In fact, it is the oldest historical record of Sri Lanka. ○ It is considered one of the most important works in Pali Literature. |
| Mahavamsa | <ul style="list-style-type: none"> ○ Its literal meaning is Great Chronicle. ○ It is the most important Pali epic poem. Its tone is historical, and it describes the kings of Sri Lanka. ○ The book is one of the longest historical account. |
| Buddha Charita | <ul style="list-style-type: none"> ○ It is written by Ashavaghosa in Sanskrit language. ○ It depicts primarily the life of Buddha. |

➔ BUDDHIST SCHOLARS

| | |
|------------------------------|--|
| Asanga and Vasubandhu | <ul style="list-style-type: none"> ○ Asanga and Vasubandhu were half-brothers, and they were from Peshawar in Pakistan. ○ They were the proponents of Yogachara and Abhidhamma teachings. The most important work of Vasubandhu was Abhidharmamoksha. |
| Asvaghosa | <ul style="list-style-type: none"> ○ Prior to Kalidasa, Asvaghosa was considered the greatest Indian poet. ○ In fact, he was the first Sanskrit dramatist. ○ He was in the court of Kushana king Kanishka as a court writer and religious adviser. ○ His main works included Mahalankara (Book of Glory), Saundaranandakavya (describes life of Nanda) and Buddhacharita. |
| Buddhaghosa | <ul style="list-style-type: none"> ○ Buddhaghosa's name means voice of Buddha. ○ He lived around 5th century AD and was one of the greatest Pali scholar. ○ He was considered one of the most important commentators of the Theravada and his life has been described in Mahavamsa and Buddhaghosuppatti. ○ He had visited Sri Lanka from Magadha kingdom and had settled there. The most important work is Visuddhimagga. |
| Chandrakirti | <ul style="list-style-type: none"> ○ He was a scholar at the Nalanda University and was a disciple of Nagarjuna. ○ His main work was Prasannapada. |
| Dharmakirti | <ul style="list-style-type: none"> ○ He lived around 7th century AD and theorist of Buddhist Sankya. ○ He was a poet as well as a teacher at the Nalanda University. ○ Seven Treatises was written on Valid Cognition by Dharmakirti. |
| Dinnaga | <ul style="list-style-type: none"> ○ He is known as the founder of Buddhist logic. |
| Nagarjuna | <ul style="list-style-type: none"> ○ Nagarjuna was contemporary of Satavahana King Gautmiputra. ○ He was the founder of Madhyamika school of Mahayana Buddhism. ○ His most important work is Mulamadhyamakakarika. It means Fundamental verses on the Middle way. ○ He propagated a theory known as Shunyawad or Emptiness. |

Causes of the spread of Buddhism

- Buddha's magnetic personality.
- He **taught in Pali** which the masses understood as opposed to Sanskrit.
- He **admitted people into the Sangha irrespective of caste distinctions**.
- Initial Sanghas were democratic and disciplined organisations.
- The monks travelled to different places preaching the teachings of Buddha.
- It received royal patronage including from Bimbisara, Ajatasatru, Ashoka, Kanishka and Harshavardhana.

Causes of the decline of Buddhism in India

- Split into Mahayana and Hinayana weakened the religion.
- There was corruption among the latter monks. They gave up austerity and indulged in luxuries. Moral standards deteriorated.
- Royal patronage for Buddhism declined after the end of the Gupta dynasty around 650 AD.

- **Orthodox Hinduism became more popular** especially due to the works of Kumarila Bhatt and Adi Shankara.
- The invasions by the Huns and later by the Islamic armies further declined the influence of Buddhism in the subcontinent.

➔ BUDDHIST ARCHITECTURE

- Along with Hindu art and architecture, Buddhist temple building and artwork also went on along with other religions.
- Ellora has Buddhist, Jain and Hindu monuments.

Bodh Gaya (or Bodhgaya)

- Most important Buddhist site because **Prince Siddhartha achieved enlightenment** here to become Gautama Buddha.
- The Bodhi Tree is important.

Mahabodhi Temple at Bodhgaya

- The first shrine situated at the base of the Bodhi tree was **probably built by Emperor Ashoka**.
- The **vedika around the shrine is post-Mauryan** built during 100 BC.
- Many sculptures in the niches in the temple **belong to the Pala Period (8th century CE)**.
- It is a 7th-century design. It is neither nagara or Dravida in style.

Nalanda University

- It was a **monastic university**.
- It is a **Mahavihara** since it is a complex of many monasteries.
- Only a small portion of the place has been studied as most of it lies buried under present civilisation and impossible to excavate.
- The records of the **Chinese traveller Xuan Zang (Hsuan-Tsang)** gives a huge amount of information about Nalanda.
- As per the records, the foundation of the learning centre was laid down by **Kumaragupta I**, the Gupta king in the 5th century CE. Later kings added to the original centre.
- Evidence for **all three Buddhist doctrines of Theravada, Mahayana and Vajrayana taught here**.
- Monks came from China, Tibet and Central Asia in the north; and from Sri Lanka, Burma, Thailand, and other countries in Southeast Asia.
- Nalanda was a centre for art production and Buddhist sculptures and manuscripts were taken from here by monks to their countries. So, art in Nalanda had a profound impact on art in all the Buddhist countries.
- The Nalanda School of sculpture was influenced by **Buddhist Gupta art of Sarnath**, the local Bihar tradition and Central India. This synthesis emerged during the 9th century.

Features of Nalanda School of sculpture:

Sculptures have an ordered appearance with little effect of crowding.

- They are depicted in three-dimensional forms.
- Delicate ornamentations.
- Back slabs of the sculptures are detailed.

Nalanda bronzes: dating from the 7th and 8th centuries to the 12th century; outnumber the metal images from entire eastern India.

- Initially depict Mahayana Buddhist deities like standing Buddhas, bodhisattvas like **Manjusri Kumara, Naga-Nagarjuna and Avalokiteshvara** seated on a lotus.
- In the late 11th and 12th centuries, Nalanda became an important tantric centre. Then, Vajrayana deities dominated such Vajrashastra (a form of Saraswati), Avalokiteshvara, Khasarpana, etc.
- Many Brahmanical images have also been found at Nalanda. Many such images are still worshipped at nearby villages.
- **Buddhist sites: Sirpur in Chhattisgarh (550 – 800 CE); Lalitagiri, Vajragiri and Ratnagiri** in Odisha.
- **Nagapattinam** in Tamil Nadu was also a Buddhist centre until the Chola Period. A reason could be that it was a port-town and there were trade activities with Sri Lanka which was and continues to be predominantly Buddhist.

PRACTICE QUESTIONS

Q12. In Buddhism, what does “Patimokkha” stand for?

- a) A description of Mahayana Buddhism
- b) A description of Hinayana Buddhism
- c) The rules of the Sangha
- d) The questions of Ming Menander

Q13. Third Buddhist Council was presided by

- a) Sabakami
- b) Mahakasyapa
- c) Moggaliputta Tissa
- d) Vasumitra and Asvaghosha

Q14. With reference of Indian literary works, what is ‘Digha Nikaya’?

- a) An important Buddhist text in Pali.
- b) Miscellaneous work in prose and verse associated with Mudrarakshasha.
- c) Collection of long sermons ascribed to Mahavira.
- d) Collection of short stories ascribed to Kautilya.

Notes

→ JAINISM

PREVIOUS YEARS QUESTIONS

Q. The Jain philosophy holds that the world is created and maintained by (UPSC Prelims 2011)

- a) Universal Law
- b) Universal Truth

- c) Universal Faith
- d) Universal Soul

Q. With reference to the history of ancient India, which of the following

was/were common to both Buddhism and Jainism? (UPSC Prelims 2012)

- 1) Avoidance of extremities of penance and enjoyment
- 2) Indifference to the authority of the Vedas

3) Denial of efficacy of rituals

Select the correct answer using the codes given below :

- | | |
|-----------------|-----------------|
| a) 1 only | b) 2 and 3 only |
| c) 1 and 3 only | d) 1, 2 and 3 |

Notes

→ VARDHAMAN MAHAVIRA

- Vardhamana Mahavira was born in **599 BCE** in a village near **Vaishali (Capital of Videha)**. He is considered to be a contemporary of the Buddha.
- His father was the head of a famous **Kshatriya clan and his mother, a Lichchhavi princess**.
- They were connected with the royal family of Magadha; high connections made it easy for Mahavira to approach princes and nobles in the course of his mission.
- In the beginning, Mahavira led the life of a householder but in search of the truth, he abandoned the world at the age of 30 and became an ascetic.
- He wandered for 12 years practising severe austerities, fasting and meditation. At the age of 42, he attained perfect/infinite knowledge (**kevalajnana**), on the banks of the **Rijupalika river**. He propagated his religion for 30 years.
- Through kevalajnana, he conquered misery and happiness.
- Because of this conquest, he is known as '**Mahavira**' or **The Great Hero** or '**Jina**' i.e, the conqueror and his followers as 'Jainas'.
- He passed away and became a **Siddha (fully liberated)** at the age of 72 in 527 BCE at **Pavapuri** near Patna.

→ DOCTRINES OF JAINISM

- The **Jaina doctrine is much older than Buddhism**.
- In Jainism, 'Tirthankara' refers to **24 enlightened spiritual** masters who are believed to have achieved perfect knowledge through asceticism.
- Jainas don't see Mahavira as the founder of their religion but as the 24th Tirthankara in a long history of spiritual masters.
- The first Tirthankara **Rishabhadeva (symbol-bull)** is believed to be the first founder and has references in Rig Vega and Vayu Purana.
- **Neminantha** belonging to Saurashtra (Gujarat) is believed to be the **22nd Tirthankara**, and the **23rd Tirthankara is believed to be Parshvanatha (of Banaras)**.

→ ANEKANTAVADA

- According to this doctrine, the objects have **infinite modes of existence and qualities** so they cannot be completely grasped in all aspects and manifestations by finite human perception.
- Only the **Kevalins**- the omniscient beings can comprehend objects in all aspects and manifestations; others are capable of only partial knowledge.
- Anekantavada is literally the **doctrine of “non- onesidedness” or “manifoldness”**, it is often translated as **“non-absolutism”**.

→ SYADAVADA

- According to this doctrine, all judgements are conditional, holding good only in certain conditions, circumstances, or senses.
- As reality is complex no single proposition can express the nature of reality fully.
- Thus the term **“syat” (meaning – maybe)** should be prefixed before each proposition giving it a conditional point of view and thus removing any dogmatism.

→ NAYAVADA

- Nayavada is the theory of **partial standpoints or viewpoints**.
- The doctrine of **Nayavada signifies the system of describing reality** from different points of view.
- “Naya” can be understood as partially true statements but they cannot lay claim to absolute validity.
- It can also be defined as a particular opinion framed with a viewpoint, a viewpoint which does not rule out other viewpoints and is, therefore, an expression of a partial truth about an object.

→ TRIRATNA

The three jewels of Jaina ethics must be followed to achieve the liberation of the soul. These are:

- **Samyag Darshana (Right faith)** – This means seeing (hearing, feeling, etc.) things properly, avoiding preconceptions and superstitions that get in the way of seeing clearly.
- **Samyag Jnana (Right knowledge)** – This means having an accurate and sufficient knowledge of the real universe. This requires a true knowledge of the five substances and nine truths of the universe with the right mental attitude.
- **Samyag Charitra (Right conduct)** – This means to avoid harming living beings and freeing oneself from the attachment and other impure thoughts and attitudes.

→ PANCHA MAHAVRATA (FIVE GREAT VOWS)

In order to attain Triratna, one has to observe Pancha Mahavrata (five great vows).

Ahimsa (Non-violence) – Ahimsa parmo dharma

- Non-violence is the supreme religion. Non-violence is the cornerstone of Jainism, no living being has the right to injure, harm or kill any other living being including animals, plants and even insects.
- There are **four forms of existence in Jainism** – gods (deva), humans (manushya), hell beings (naraki), and animals and plants (tiryancha).
- **Tiryancha** are further divided into **ekendriyas** (having only one sense) and **nigodas** (having only sense of touch, they occur in clusters).
- The general laity following Jainism should avoid harming organisms with two or more senses while monks/renunciants are supposed to refrain from harming even ekendriyas and sthavara (element bodies), who are slightly higher than nigodas.
- Jainism strictly preaches vegetarianism as it prohibits harming/killing animals with two or more senses. In Jainism, it is the intention to harm, the absence of compassion, unawareness and ignorance that makes a person violent. Non-violence is to be observed in action, speech as well as thought.

Satya (Truth)

- There is no place for lies in Jainism, one should always speak up the truth and only those who have conquered greed, fear, jealousy, anger, ego and frivolity can speak the truth.

Acharya or Asteya (Non-stealing)

- Jainism is against stealing/grabbing property by unjust/immoral methods. Even while accepting help, aid, alms one should not take more than what is required.

Brahmacharya (Celibacy, Chastity – this vow was added by Mahavira)

- Celibacy refers to the total refraining from sensual pleasures.
- Even the thought of sensual pleasure is prohibited in Jainism.
- Monks are required to observe this vow completely while the general laity following Jainism should not indulge in any physical relationship other than with one's own spouse and that too of limited nature.

Aparigraha (Non-attachment/Non-possession) –

- One who seeks spiritual liberation should withdraw from all attachments to objects that please any of the five senses.
- Mahavira has said that “wants and desires have no end, and only the sky is the limit for them”. The wealth which a common man desires to attain creates attachment which will continuously result in greed, jealousy, selfishness, ego, hatred, violence, etc.
- For a common man, to observe all the above five vows are difficult and they can practise them as far as their condition permits. The vows or “vratas” partially observed are called “Anuvratas” i.e, small or partial vow.

→ DIFFERENT SCHOOLS OF JAINISM

| Digambara | Shvetambara |
|--|--|
| <p>Major sub-sects: Bisapantha Terapanth Taranapantha/Samaiyapantha</p> | <p>Major sub-sects: Murtipujaka Sthanakvasi Terapanthi</p> <p>Minor sub-sects: Gumanapantha Totapantha</p> |

→ JAINA COUNCILS

| First | Second |
|---|---|
| <ul style="list-style-type: none"> ○ Time Period: 310 BCE ○ Chairman: Sthulabhadra ○ Place: Pataliputra (Bihar) ○ Outcome: Compilation of 12 angas to replace 14 purvas | <ul style="list-style-type: none"> ○ Time Period: 453 or 466 CE ○ Chairman: Derridhiganj ○ Place: Vallabhi (Gujarat) ○ Outcome: Compilation of 12 angas and 12 upangas. |

→ SOME IMPORTANT TERMS IN JAINISM

| | |
|------------|-----------------------------|
| Ganadharas | Chief disciples of Mahavira |
| Siddha | Fully liberated |
| Jiva | Soul |
| Chaitanya | Consciousness |
| Virya | Energy |

| | |
|-------------|--|
| Nirjara | Wearing out |
| Gunasthanas | Stages of purification |
| Arhat | One who has entered the stage of kevalajnana |
| Tirthankara | Arhat who has acquired the capability of teaching the doctrine |
| Basadis | Jaina monastic establishment |

→ PROMINENT TIRTHANKARAS

Rishabhath

- He is said to **exist before Indus Valley Civilization**
- It is mentioned that in Bhagavata Purana, he is referred to as Lord Vishnu.
- Vedas also mention the name of **Rishabhath**.
- He had many sons including – **Bharat and Bahubali** (Note: The Gomateshwara Statue is dedicated to Bahubali; and is the tallest statue of the world. It is located in Shravanabelagola in Karnataka.)
- It is also believed that the name of the script ‘Brahmi’ is inspired by his daughter’s name.

Mallinath

- Malli was the 19th Tirthankara.
- It is often debated that Malli was a woman however, some Digambara sect Jains believe that she was reborn as a man and then became a Tirthankara.

Neminatha

- He is the 22nd Tirthankara.
- He is stated to be the **cousin of Lord Krishna (A Hindu God.)**
- In paintings, he is depicted to adorn dark complexion.

Parsvanath

- Parsvanath was the 23rd tirthankar.
- It is believed that he existed two centuries before Vardhamana Mahavira.
- He was apparently born in Banaras (Uttar Pradesh) around **817 BCE**.
- He is said to have **propounded Jain religion which was later revived by Mahavira**.
- He attained Kaivalya on Mount Sammeta (Parasnath) in Jharkhand.
- Navagraha Jain Temple in Karnataka houses the tallest statue of Parsvanath.
- According to Svetambaras Sect (White-Clad Sect of Jainism); Parsvnath founded four-fold restraints:

| |
|--|
| <ul style="list-style-type: none"> ▪ Ahimsa ▪ Satya ▪ Asteya ▪ Aparigraha (The fifth one, ‘Brahmacharya’ was added by Mahavira.) |
|--|

→ JAIN ARCHITECTURE

| Areas of differences | Gandhara School of art | Mathura School of Art |
|----------------------|------------------------------|-----------------------|
| Reign | Kushana Dynasty | Kushana Dynasty |
| Area | Gandhara (Now located in the | Mathura |

| | | |
|---|---|---|
| | Peshawar Valley of Modern-day Pakistan) | |
| Outside influences | Greek and possibly Macedonian influence | Entirely indigenous No external influence |
| Religious influence | Buddhism | Hinduism Buddhism Jainism |
| Material Used | Bluish- Grey sandstone Grey sandstone | Spotted red sandstone |
| Features of Buddha sculptures | Spiritual Buddha Sad Buddha Bearded Buddha Less ornamentation Great detailing Buddha in Yogi postures Greek factors like wavy hair, large forehead, long ears | Smiling Buddha Less emphasis on spiritual aspects Shaven head and face Muscular Physique Graceful posture of Buddha Seated in Padmasana Buddha surrounded by two monks: Padmapani (holding Lotus) and Vajrapani (Holding Vajra) Halo around the head of Buddha decorated with geometrical motifs The Standing Buddhas of the Sravasti, Sarnath, and Kausambhi |
| Various Mudras of Buddha in Gandhara Art | Abhayamudra- Don't fear Bhumisparshamudra -Touching the earth Dhyana mudra- Meditation Dharmachakramudra- A preaching mudra | |

- Jain temples are found all over India.
- **Oldest Jain pilgrimage sites are in Bihar.**
- In the Deccan: **Ellora and Aihole.**
- In **central India**: Khajuraho, Deogarh, Chanderi and Gwalior.
- **Karnataka** has many Jain shrines.
- **Statue of Gomateshwara**: Granite statue of Lord Bahubali commissioned by Camundaraya, the prime minister of the Ganga kings; located at Shravanabelagola; 18m or 57 feet high; world's tallest monolithic free-standing structure.
- **Gujarat and Rajasthan** have a rich Jain heritage continuing to this day.
- **Jain bronze images found from Akola** (near Baroda) belong to the late 5th – late 7th century CE; made using the lost-wax process; the images have been inlaid with silver and copper for embellishments.
- **Jain bronze sculptures** are also found from Chausa (Bihar), Hansi (Haryana) and many places in Karnataka and Tamil Nadu.
- **Jain Temples** at Mount Abu, Rajasthan, constructed by **Vimal Shah**.
- Also called **Dilwara temples**. Built between the 11th and 13th centuries.
- Every ceiling has unique patterns. Richly sculptured on white marble. The exteriors are simple but the interiors are finely carved and exquisitely decorated.

➔ GRECO-BUDDHIST ART OF GANDHARA

- An art form that was an amalgamation of Greek and Buddhist cultures.
- **Region:** Gandhara art developed in **north-western Pakistan** and **eastern Afghanistan (Gandhara region)** during the **Kushana rule** in India.
- **Patron:** Particularly, **Kanishka**, the greatest of the Kushanas, was a great patron.
- **Time period:** Its time period was between the **1st century BC** and the **5th century AD**.
- **The main centres:** were **Taxila**, Peshawar, Begram and Bamiyan.
- The Greek invaders brought with them the **traditions of the Greek and Roman sculptors**, which influenced the **local traditions** of the region.
- Thus, Gandhara School also came to be known as **Greco-Indian School of Art**.
- It was contemporary to the **Mathura School of Art** (Uttar Pradesh, India).
- The most important contribution was the **evolution of beautiful images of the Buddha and Bodhisattvas**.

Bodhisattva

- A Bodhisattva is a person who has achieved **Enlightenment or Buddhahood**, but has vowed to return to the samsara (world) to aid all sentient beings on their paths to Buddhahood.
- The **Avalokitesvara Bodhisattva**, the Bodhisattva of Compassion, is the quintessential Bodhisattva.

Features

- The **subject was Indian** and the **form of art was foreign**.
- In this art, there was tendency to **mould human body in a realistic manner** with great **attention to physical details**.
- The Gandhara sculptors made images of Lord Buddha in the Greco-Roman style. **The images of Buddha resembled Greek God Apollo**.
- Much attention was paid in **depicting each and every fold and turn** of the dress.
- **Rich ornaments, costumes and drapery** were used most enthusiastically in this School and much attention was paid towards imparting physical beauty to the artist specimens.
- **In earlier phase:** The materials used were **green phyllite** and **gray-blue mica schist**
- **Post 3rd century A.D.:** Use of **stucco** became prominent.
- The sculptures were **originally painted** and **gilded** (*covering of thin layer of gold*).

➔ DIFFERENCES BETWEEN BUDDHISM AND JAINISM

| Buddhism | Jainism |
|---|--|
| <ul style="list-style-type: none"> ○ Rebirth is one of the principal beliefs in Buddhism. ○ It is thought that the endless cycle of birth and re-birth can only be broken by attaining Nirvana (Enlightenment) | <ul style="list-style-type: none"> ○ Jainism believes that the circle of rebirths and deaths will continue due to good or bad deeds until liberation is achieved |
| <ul style="list-style-type: none"> ○ Scriptures include Tripitaka, which is a vast text consisting of 3 sections: the Discipline, the Discourse, and the Commentaries. | <ul style="list-style-type: none"> ○ Jain religious texts are called Agamas |
| <ul style="list-style-type: none"> ○ The principal teaching of Buddhism is that life is suffering and to escape suffering (end cause of desire) one needs to dispel ignorance by realizing the Four Noble Truths and practising the Eightfold Path | <ul style="list-style-type: none"> ○ Jainism lays emphasis on the respect of all living beings. ○ Liberation from the cycle of rebirths is attained by taking the Five Vows and following the |

| | |
|---|--|
| | principles of the Three Jewels |
| ○ Sin is not a concept in Buddhism | ○ Sin is defined as harm to others |
| ○ Buddhism is divided into two major sects upon the death of Gautama Buddha. They are the Mahayana and the Theravada | ○ Svetambara and Digambara are the two major sects of Jainism |
| ○ According to some texts in Buddhism, there are beings in heaven, but they are bound by “ samsara ”. They suffer less but they have, not yet achieved salvation | ○ Deities in Jainism are known as “Tirthankara”. But they are not worshipped in the conventional sense as they are regarded as wise teachers whose teachings must be followed. |
| ○ Buddhism was founded in modern-day Nepal by Prince Siddhartha in the 6th century B.C | ○ Scholars of religion generally hold that Jainism originated in the 7th–5th century BC in Northern India. Mahavira, also known as Vardhamana, was the 24th Tirthankara (Spiritual Teacher) of Jainism |
| ○ Followers of Buddhism can be found mainly in Thailand, Cambodia, Sri Lanka, India, Nepal, Bhutan, Tibet, Japan, Myanmar (Burma), Laos, Vietnam, China, Mongolia, Korea, Singapore, Hong Kong, and Taiwan | ○ Followers of Jainism are found mainly in India. |

→ SIMILARITIES BETWEEN BUDDHISM AND JAINISM

| Factors | Explanation |
|---------------------------|--|
| Rejection of Vedas | ○ Buddhism and Jainism rejected the notion of grand rituals along with the authority of the Vedas and the priestly class |
| Founders | ○ Just like his contemporary, Gautama Buddha, Mahavir Jain was born into a royal family. Both of them renounced their comfortable lifestyle to attain enlightenment |
| Animal Rights | ○ Both Buddhism and Jainism also stressed the principle of non-violence against animals, and they must also be given equal respect as one gives to a fellow human being |
| Karma | ○ Both Buddhism and Jainism believe in the concept of karma, which is an attachment of positive and negative forces to the soul based on a person’s actions, beliefs, and spiritual attachments. ○ Reincarnation carries this force forward and requires effort to purify the soul. |
| God and Scripture | ○ Neither religion believes in God as the creator of the universe. ○ They acknowledge all creation as being part of the universe’s divinity. As such, their holy texts are not considered the word of a god or sacred stories. |
| Reincarnation | ○ Buddhism and Jainism believe in the concept of reincarnation, which is the rebirth of the soul in a new body after the death of the previous body. |

PRACTICE QUESTIONS

Q15. Consider the following statements:

1. Jainism in ancient India condemned the Varna system.
2. Jain religious literature was written in Ardhamagadhi.
3. Mahavira admitted women into the order of his followers.

Which of these statements is/are correct?

- a) 1, 2 and 3 b) 1 and 2 c) 3 only d) 2 and 3

Q16. Which of the following is/are not part of the three jewels or Triratna of Jainism:

- a) Right action (Conduct) b) Right Knowledge
c) Right Faith d) Right Character

Q17. Who among the following was the Third Jain Tirthankara?

- a) Ajinath b) Sambhavnath c) Rishabhanatha d) Sumatinath

Notes

➔ 16 MAHAJANAPADAS

| | |
|---|---|
| <p>Anga Capital: Champa</p> | <ul style="list-style-type: none"> ○ Anga Mahajanapada finds reference in the Mahabharata and Atharva Veda. ○ During the rule of Bimbisara, it was taken over by Magadha Empire. ○ It is situated in present-day Bihar and West Bengal. ○ Its capital Champa was located at the confluence of the Ganga and the Champa rivers. ○ It was an important commercial centre on the trade routes and merchants sailed from here to Suvarnabhumi (Southeast Asia). |
| <p>Magadha Capital: Girivraja/ Rajagriha</p> | <ul style="list-style-type: none"> ○ Magadha finds mention in the Atharva Veda. ○ It was located in present-day Bihar close to Anga, divided by river Champa. ○ Later, Magadha became a centre of Jainism, and the first Buddhist Council was held in Rajagriha. |
| <p>Kasi/Kashi Capital: Kasi</p> | <ul style="list-style-type: none"> ○ It was located in Varanasi. ○ This city got its name from rivers Varuna and Asi as cited in the Matsya Purana. ○ Kasi was captured by Kosala. |
| <p>Vatsa Capital: Kausambi</p> | <ul style="list-style-type: none"> ○ Vatsa is also known as Vamsa. ○ Located on the banks of the Yamuna. ○ This Mahajanapada followed the monarchical form of governance. ○ The capital was Kausambi/Kaushambi (which was at the confluence of Ganga and Yamuna). ○ This was a central city for economic activities. ○ Trade and business prospered in the 6th century. After the rise of Buddha, the ruler Udayana made Buddhism a state religion. |

| | |
|---|--|
| Kosala Capital: Shravasti (northern), Kushavati (southern) | <ul style="list-style-type: none"> ○ It was located in modern Awadh region of Uttar Pradesh. ○ The area also included Ayodhya; an important city associated with the Ramayana. ○ Kosala also included the tribal republican territory of Sakyas of Kapilavastu. Lumbini in Kapilavastu is the birthplace of Gautama Buddha. ○ Important king – Prasenajit (Buddha’s contemporary) |
| Shurasena Capital: Mathura | <ul style="list-style-type: none"> ○ This place was a centre of Krishna worship at the time of Megasthenes. ○ There was a dominance of the Buddha’s followers also. ○ Important king – Awantipura (Disciple of Buddha). ○ Its capital Mathura was on the banks of the Yamuna. |
| Panchala Capital: Ahichchatra and Kampilya | <ul style="list-style-type: none"> ○ Its capital for northern Panchala was Ahichchatra (modern Bareilly) and Kampilya (modern Farrukhabad) for its southern regions. ○ The famous city of Kannauj was situated in the Kingdom of Panchala. ○ Later the nature of governance shifted from monarchy to republic. |
| Kuru Capital: Indraprastha | <ul style="list-style-type: none"> ○ The area around Kurukshetra was apparently the site for Kuru Mahajanapada. ○ It moved to a republic form of governance. ○ The epic poem, the Mahabharata, tells of a conflict between two branches of the reigning Kuru clan. |
| Matsya Capital: Viratanagara | <ul style="list-style-type: none"> ○ It was situated to the west of the Panchalas and south of the Kurus. ○ The capital was at Viratanagara (modern Bairat). ○ It is situated around present-day Jaipur, Alwar and Bharatpur area of Rajasthan. ○ Founder – Virata |
| Chedi Capital: Sothivati | <ul style="list-style-type: none"> ○ This was cited in the Rigveda. ○ The capital was Sothivati/Shuktimati/Sotthivatinagara ○ It located in the present-day Bundelkhand region (Central India). ○ King – Shishupala. He was killed by Vasudeva Krishna during the Rajasuya sacrifice of the Pandava king Yudhishtira. |
| Avanti Capital: Ujjaini or Mahismati | <ul style="list-style-type: none"> ○ Avanti was significant in relation to the rise of Buddhism. ○ The capital of Avanti was located at Ujjaini (northern part) and Mahismati (southern part). ○ It was situated around present-day Malwa and Madhya Pradesh. ○ Important king – Pradyota. ○ Father-in-law of Udayana (King of the Vatsas). |
| Gandhara Capital: Taxila | <ul style="list-style-type: none"> ○ The capital was at Taxila (Takshashila). ○ Present-day location – Modern Peshawar and Rawalpindi, Pakistan, and the Kashmir valley. ○ Gandhara is cited in the Atharva Veda. ○ The people were highly trained in the art of war. ○ It was significant for international commercial activities. ○ Important king – Pushkarasarin. ○ Gandhara was conquered by Persians in the latter part of the sixth century BCE. |
| Kamboja | <ul style="list-style-type: none"> ○ The capital of Kamboja was Poonch. |

| | |
|--|--|
| Capital: Poonch | <ul style="list-style-type: none"> ○ It is situated in present-day Kashmir and Hindukush. ○ Several literary sources mention that Kamboja was a republic. ○ Kambojas had an excellent breed of horses. |
| Asmaka or Assaka Capital: Potali/Podana | <ul style="list-style-type: none"> ○ It was located on the banks of Godavari. ○ It was the only Mahajanapada situated to the south of the Vindhya Range and was in Dakshinapatha. ○ It included the region of Pratisthan or Paithan. |
| Vajji Capital: Vaishali | <ul style="list-style-type: none"> ○ North of Ganga in the division of Tirhut was the state of the Vajjis. ○ It included eight clans, the most powerful being the Lichchhavis (Capital – Vaishali), Videhans (Capital – Mithila), Jnatrikas (based in Kundapura). ○ Mahavira belonged to the Jnatrikas clan. ○ The Vajjis were defeated by Ajatashatru. |
| Malla Capital: Kusinara | <ul style="list-style-type: none"> ○ It finds a reference in Buddhist and Jain texts and in the Mahabharata. ○ Malla was a republic. ○ Its territory touched the northern border of the Vajji state. ○ Capitals – Kusinara and Pava. ○ Both capitals are important in the history of Buddhism. The Buddha took his last meal at Pava and went to Mahaparinirvana at Kusinara. |

PRACTICE QUESTION

Q18. One of the important reasons for the rise of Mahajanpada of Magadha is attributed to the policies and ambitions of kings like Ajatsatru, Bimbisara etc. This is corroborated by which of the following sources:

1. Jaina Sources 2. Buddhist Sources 3. Ashokan Rock edicts

Choose the correct code:

- a) 1 only b) 2 only c) 2 and 3 d) 1 and 2

Notes

→ HARYANKA DYNASTY

The first important and powerful dynasty in Magadha was the Haryanka dynasty.

Bimbisara (558 BC – 491 BC)

- Son of **Bhattiya**.
- According to Buddhist chronicles, Bimbisara ruled for 52 years (544 BCE – 492 BCE).
- Contemporary and follower of the Buddha. Was also said to be an **admirer of Mahavira**, who was also his contemporary.

- Had his capital at **Girivraja/Rajagriha (Rajgir)**.
- It was surrounded by 5 hills, the openings of which were closed by stone walls on all sides. This made Rajagriha impregnable.
- Also known as **Sreniya**.
- Was the **first king to have a standing army**. Magadha came into prominence under his leadership.
- He had a rivalry with **Avanti king Pradyota**, but later became friends and Bimbisara even sent his royal physician **Jivaka** to Ujjain, when Pradyota had jaundice.
- He started the **practice of using matrimonial alliances** to strengthen his political position.
- He had three wives: **Kosaladevi** (King of Kosala's daughter and the sister of Prasenjit), **Chellana** (daughter of the Lichchavi chief of Vaisali) and **Khema** (daughter of the king of Madra, Punjab).
- He followed a policy of conquest and expansion. Most notable conquest by Bimbisara was that of Anga.
- He had an effective and excellent administrative system. The officers occupying high posts were divided into three – executive, military and judicial.

Ajatasatru (492 BC – 460 BC)

- Son of **Bimbisara and Chellana**.
- He killed his father and became ruler.
- Embraced **Buddhism**.
- He convened the **First Buddhist Council at Rajagriha** just after the death of Buddha in 483 BCE. Read more on Buddhist Councils here.
- Won wars against Kosala and Vaishali.
- Ajatashatru waged a war against Vaishali despite the fact that his mother was a Lichchavi princess. It took him 16 long years to destroy Vaishali and add it to his empire.
- He used a **war engine to throw stones like catapults**. He also **possessed chariots** to which maces were attached which facilitated mass killings.
- The ruler of Avanti tried to invade Magadha and to thwart this danger Ajatashatru began the fortification of Rajagriha. However, the invasion did not materialise during his lifetime.

Udayabhadra/Udayin (460 BCE – 444 BCE)

- **Son of Ajatasatru**.
- Shifted the capital to Pataliputra (Patna).
- Last of the major Haryanka rulers.
- Udayin's reign is important because **he built the fort upon the confluence of the rivers Ganga and Son at Pataliputra**. This was done because Patna lay in the centre of the Magadha Kingdom, which now extended from the Himalayas in the north to the hills of the Chotanagpur in the south.
- He was killed at the behest of Palaka, the king of Avanti.
- Succeeded by three kings – Aniruddha, Manda and Nagadasaka.

→ SISUNAGA DYNASTY

- According to Sri Lankan chronicles, the people of Magadha revolted during the reign of Nagadasaka and placed an amatya (minister) named Sisunaga as the king. Sisunaga dynasty lasted from 413 BCE to 345 BCE.

Sisunaga

- Was the viceroy of Kasi before becoming king of Magadha.
- The capital was at **Girivaraja**.
- The most important achievement of Shishunaga was the **destruction of the power of Avanti** with its capital at Ujjain. This brought to an end the 100-year-old rivalry between Magadha and Avanti.

- **Avanti became a part of the Magadha empire** and continued to be so till the end of the Mauryan rule.
- Later shifted the capital to Vaishali.

Kalasoka

- Son of Sisunaga. Also known as Kakavarna.
- Kalasoka shifted the capital to **Pataliputra**.
- He conducted the **Second Buddhist Council** at Vaishali.
- He was killed in a palace revolution that brought the Nanda dynasty to the throne.

➔ **NANDA DYNASTY**

- This was the first non-Kshatriya dynasty and it lasted from **345 BCE to 321 BCE**.
- The first ruler was Mahapadma Nanda who usurped the throne of Kalasoka.

Mahapadma Nanda

- He is called the “**first historical emperor of India**.” (Chandragupta Maurya is the First Emperor of India)
- He **murdered Kalasoka** to become the king.
- His origins are not clear. As per the Puranas, he was the son of the last Sisunaga king from a Sudra woman. As per some Jain texts and Greek writer Curtius, he was the son of a barber and a courtesan.
- Thus, the Nandas were considered **adharmika** (those who don't follow the norms of Dharma). Buddhist texts describe the Nandas as belonging to **annatakula** (unknown lineage).
- His reign lasted for twenty-eight years.
- He is also called “**Sarva Kshatriyantaka**” (destroyer of all the Kshatriyas) and “**Ekkrat**” (sole sovereign who destroyed all other ruling princes).
- The empire grew under his reign. It ran from the Kuru country in the north to the Godavari Valley in the south and from Magadha in the east to Narmada on the west.
- He conquered many kingdoms.
- He **added Kalinga to Magadha** and brought an image of Jina as a victory trophy.
- He also acquired Kosala which had probably rebelled against him.
- Also called **Ugrasena in Pali texts** because of his large army. The Nandas were fabulously rich and enormously powerful.
- They maintained 200,000 infantry, 60,000 cavalry and 6000 war elephants. Such a huge army could be maintained only through an effective taxation system.

Dhana Nanda

- He was the last Nanda ruler.
- He is referred to as **Agrammes or Xandrames** in Greek texts.
- Alexander invaded North-Western India during his reign, but he could not proceed towards the Gangetic plains because of his army's refusal.
- Dhana Nanda inherited a huge empire from his father. He possessed a standing army of 200,000 infantry, 20,000 cavalry, 3000 elephants and 2000 chariots. He became a powerful ruler because of this.
- He is said to be one of the 8 or 9 sons of Mahapadma Nanda.
- He is credited with the invention of **Nandopakramani** (a particular measure).
- He became unpopular with his subjects owing to an oppressive way of extorting taxes. Also, his Sudra origins and an anti-Kshatriya policy led to a large number of enemies.
- Finally, he was overthrown by Chandragupta Maurya along with Chanakya, who took advantage of the public resentment and established the Maurya Empire in Magadha.

→ CAUSES FOR THE RISE OF MAGADHA

Geographical factors

- Magadha was located on the upper and lower parts of the Gangetic valley.
- It was located on the mainland route between west and east India.
- The area had fertile soil. It also received enough rainfall.
- Magadha was encircled by rivers on three sides, the Ganga, Son and Champa making the region impregnable to enemies.
- Both Rajgir and Pataliputra were located in strategic positions.

Economic factors

- Magadha had huge copper and iron deposits.
- Because of its location, it could easily control trade.
- Had a large population which could be used for agriculture, mining, building cities and in the army.
- The general prosperity of the people and the rulers.
- The mastery over Ganga meant economic hegemony. Ganga was important for trade in North India.
- With the annexation of **Anga by Bimbisara, river Champa was added** to the Magadha Empire. Champa was important in the trade with South-East Asia, Sri Lanka and South India.

Cultural factors

- Magadhan society had an unorthodox character.
- It had a good mix of Aryan and non-Aryan peoples.
- The emergence of Jainism and Buddhism led to a revolution in terms of philosophy and thought. They enhanced liberal traditions.
- Society was not so much dominated by the Brahmanas and many kings of Magadha were 'low' in origins.

Political factors

- Magadha was lucky to have many powerful and ambitious rulers.
- They had strong standing armies.
- Availability of iron enabled them to develop advanced weaponry.
- They were also the first kings to use elephants in the army.
- The major kings also developed a good administrative system.

PRACTICE QUESTION

Q19. Consider the following statements with regard to the Haryanka Dynasty:

1. Ajatasatru was the king of Magadha at the time of Maha parinirvana of Buddha.
2. Bimbisara was the 1st Indian King to maintain a standing army.
3. Bimbisara, was the contemporary of Buddha and not Mahavira.
4. Ajatasatru introduced Ratnamasula in army.

Which of the statements given above is/are correct?

- a) 2 and 3 only b) 1 and 3 only c) 1 and 2 only d) 3 and 4 only

Notes

→ CHANDRAGUPTA MAURYA

- The Greek sources (which are the oldest) mention him to be of non-warrior lineage.
- The Hindu sources also say he was a student of Kautilya of humble birth (probably born to a Shudra woman). Most Buddhist sources say he was a Kshatriya.
- It is generally accepted that he was an orphaned boy born into a humble family who was trained by Kautilya.
- Greek accounts mention him as **Sandrokottos**.
- Alexander had abandoned his India conquest in 324 BC and within a year, Chandragupta had defeated some of the Greek-ruled cities in the north-western part of the country.
- Kautilya provided the strategy while Chandragupta executed it. They had raised a mercenary army of their own.
- Then, they moved eastward into Magadha.
- In a series of battles, he defeated **Dhana Nanda and laid the foundations of the Maurya Empire in about 321 BC.**
- In **305 BC**, he entered into a **treaty with Seleucus Nicator** in which Chandragupta acquired Baluchistan, eastern Afghanistan and the region to the west of Indus. He also married Seleucus Nicator's daughter. In return, Seleucus Nicator got 500 elephants.
- Seleucus Nicator avoided a full-scale war with the mighty Chandragupta and in return got war assets that would lead him to victory against his rivals in the Battle of Ipsus, fought in 301 BC
- **Megasthenes was the Greek ambassador** at Chandragupta's court.
- Chandragupta led a policy of expansion and brought under one control almost the whole of present India barring a few places like Kalinga and the extreme South.
- His reign lasted from **321 BC to 297 BC.**
- He abdicated the throne in favour of his son, Bindusara, and went to Karnataka with Jain monk Bhadrabahu. He had embraced Jainism and is said to have starved himself to death according to the Jain tradition at Shravanabelagola.

→ ASOKA

PREVIOUS YEAR QUESTIONS

Q. Consider the following pairs: (UPSC Prelims 2022)

| Site of Ashoka's major rock edicts | | Location in the State of | |
|------------------------------------|----------|--------------------------|----------------|
| 1. | Dhauili | - | Odisha |
| 2. | Erragudi | - | Andhra Pradesh |
| 3. | Jaugada | - | Madhya Pradesh |
| 4. | Kalsi | - | Karnataka |

How many pairs given above are correctly matched ?

- (a) Only one pair
- (b) Only two pairs

- (c) Only three pairs
- (d) All four pairs

Q. Who among the following rulers advised his subjects through this inscription?

“Whosoever praises his religious sect or blames other sects out of excessive devotion to his own sect, with the view of glorifying his own sect, he rather injures his own sect very severely.” (UPSC Prelims 2020)

- a) Ashoka
- b) Samudragupta
- c) Harshavardhana
- d) Krishnadeva Raya

Notes

- Ashoka **was not the eldest son of Bindusara** and so was not the heir presumptive.
- Bindusara wanted his **elder son Susima** to be crowned the next king.
- But Ashoka was trained in military and weapons and showed great skills as an administrator when he was made the governor of Ujjain.
- In the war of succession that followed Bindusara's death in **272 BC, Ashoka emerged victorious** aided by his father's ministers.
- When he became the king, he was said to be bad-tempered, ruthless and very cruel.
- He even built a torture chamber to torture his prisoners to death. This earned him the **moniker Chandashoka (cruel Ashoka)**.
- Once he became the king, he started expanding his empire by conquest. In the ninth year of his reign, he waged war with Kalinga (in present-day Odisha).

Conversion to Buddhism

- The war with Kalinga, **which ended in 261 BC**, completed in the eighth year of Ashoka's reign, according to his own Edicts of Ashoka, was personally led by Ashoka and he was able to vanquish the Kalingas.
- Whole cities were destroyed and more than a hundred thousand people were killed in the war.
- The horrors of war disturbed him so much that he decided to shun violence for the rest of his life and turned to Buddhism.
- Ashoka's **13th Rock Edict** describes the Kalinga war vividly.
- He now became **Dharmashoka (the pious Ashoka)** from Chandashoka.
- He converted to Buddhism. **Moggaliputta Tissa**, a Buddhist monk, became his mentor.
- Ashoka even conducted the **third Buddhist Council at Pataliputra in 247 BC** under Moggaliputta Tissa's presidency.

→ ASHOKA DHAMMA

- Ashoka established the **idea of paternal kingship**.
- He regarded all his subjects as his children and believed it the king's duty to look after the welfare of the subjects.
- Through his edicts, he said everybody should serve parents, revere teachers, and practice ahimsa and truthfulness.
- He asked everyone to avoid animal slaughter and sacrifice.
- He expounded humane treatment of animals, servants and prisoners.
- He advocated tolerance towards all religions.
- He sought conquest through Dhamma and not war.
- He sent missions abroad to spread the word of the Buddha. Notably, he sent his son **Mahinda and daughter Sanghamitra to Sri Lanka**.

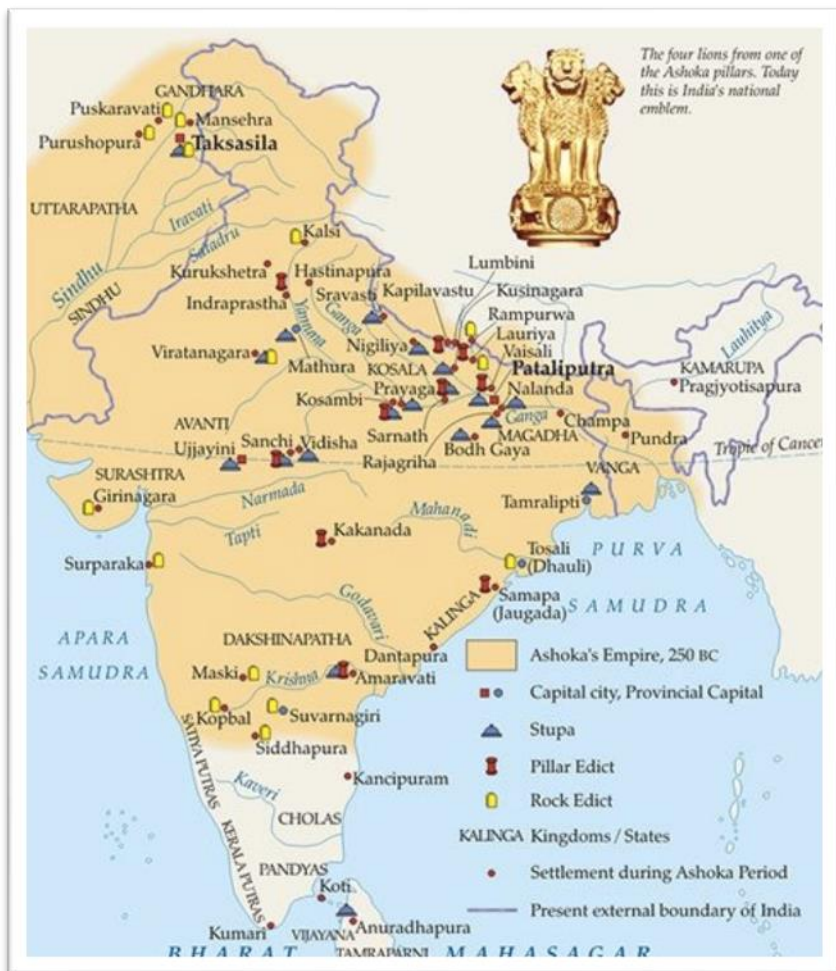
- Most of his edicts are written in **Pali and Prakrit in Brahmi script**. Some are written in the **Kharoshti and Aramaic scripts also**. There are some edicts written in Greek as well. The language depends on the location of the pillar.
- There are two main sources: Buddhist sources and Ashoka's edicts.
- **James Prinsep**, a British antiquary and colonial administrator, was the first person to decipher Ashoka's edicts.
- **Ashokavadana (Sanskrit)** written in the second century AD, **Dipavamsa and Mahavamsa** (Sri Lankan Pali chronicles) give most of the information about Ashoka.

➔ EDICTS OF ASOKA

- The Edicts of Ashoka are **33 inscriptions** engraved on pillars, large stones, and cave walls by Ashoka the Great (268-232 BCE), the third king of the Mauryan Empire (322-185 BCE) of India.
- One set, the so-called **Major Rock Edicts**, are consistent in their message that the people should adhere to the concept of Dhamma, defined as "right behavior", "good conduct" and "decency toward others".
- The edicts were inscribed throughout Ashoka's realm which included the areas of modern-day Afghanistan, Bangladesh, India, Nepal, and Pakistan and most were written in **Brahmi Script** (though one, in Afghanistan, is also given in Aramaic and Greek). The edicts are comprised of:

- Minor Rock Edicts
- Minor Pillar Edicts
- Major Rock Edicts
- Major Pillar Edicts.

- It is thought there were originally many Pillar Edicts (each between 40 and 50 feet high and weighing up to 50 tons each). These were topped with capitals of lions (facing in four directions), bulls, and horses.
- The four-facing lion capital was adopted as the national emblem of India following its independence in 1947.
- The **Minor Rock Edicts and Minor Pillar Edicts deal with Ashoka's early reign**, the **Major Pillar Edicts treat the end of his reign**, while the **Major Rock Edicts address Ashoka's vision of peaceful existence through Dhamma**.
- The Major Rock Edicts are the most famous of them all and include Edict 13 which describes the dramatic turning point in Ashoka's life following the Kalinga War.



- The purpose of the edicts was not only to instruct the people in Dhamma but to show Ashoka's contrition over his earlier behavior and his commitment to peace through Buddhist principles.
- After his conversion to Buddhism, Ashoka lived his faith, encouraged others to live theirs – whatever form their belief took – and sent missionaries to other countries (such as China, Greece, Sri Lanka, and Thailand) to peacefully introduce people to Buddhist concepts.
- In doing so, Ashoka transformed the minor philosophical-religious sect of Buddhism into a world religion.
- Ashoka's empire fell not even 50 years after his death, and his edicts were forgotten afterwards.
- The pillars fell and were buried, and the Brahmi Script of the rock edicts had been neglected so that, finally, they could no longer be read. It was not until the 19th century CE that the British scholar and orientalist **James Prinsep** (1799-1840 CE) deciphered the script, identified Ashoka as the king referenced as **Devanampiya Piyadassi** ("Beloved of the Gods" and "Gracious of Mien") in the edicts, and brought the king's remarkable story to light.

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|------------------------------|--|
| Major Rock Edict I | ○ Prohibition of animal sacrifice , especially during festive seasons. |
| Major Rock Edict II | ○ Medical treatment of humans and animals, planting of fruits, medicinal herbs, and the digging of wells. ○ Mentions the Pandyas, Satyapuras and Keralaputras of South India. |
| Major Rock Edict III | ○ Generosity to Brahmins. ○ About Yuktas, Pradeshikas and Rajukas who would go every five years to different parts of his empire to spread Dhamma. |
| Major Rock Edict IV | ○ Dhammaghosha (sound of Dhamma/righteousness) over Bherighosha (sound of war). ○ The King Ashoka attached greatest value to his duty. |
| Major Rock Edict V | ○ About Dhammahamatras. Talks about treating slaves right. ○ A special cadre of officials, Dhamma Gosha were appointed and entrusted with the duty of spreading Dhamma within the kingdom. |
| Major Rock Edict VI | ○ King's desire to know about his people's conditions. About welfare measures. |
| Major Rock Edict VII | ○ Tolerance towards religions among all sects and welfare measures for the public in his as well as his neighbouring kingdoms. |
| Major Rock Edict VIII | ○ Ashoka's first visit to Bodh Gaya and the Bodhi tree (his first Dhamma Yatra). Gave importance to Dhamma tours. |
| Major Rock Edict IX | ○ Condemns popular ceremonies. Stresses on moral conduct. |
| Major Rock Edict X | ○ Disapproves of the individual's desire for fame and glory and stresses on Dhamma. |
| Major Rock Edict XI | ○ Major Rock Edict XI |
| Major Rock Edict XII | ○ It mentions Mahamattas in charge of women's welfare, Ithijika Mahamatta and tolerance towards the dhamma of others. |
| Major Rock Edict XIII | ○ Mentions victory over Kalinga. ○ Mentions Ashoka's Dhamma victory over Greek Kings Antiochus of Syria (Amtiyoko), Ptolemy of Egypt (Turamaye), Magas of Cyrene (Maka), Antigonus of Macedon (Amtikini), Alexander of Epirus (Alikasudaro). Also |

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| | <p>mentions Pandyas, Cholas, etc.</p> <ul style="list-style-type: none"> ○ The thirteenth rock edict which was issued at the end of the Kalinga war gives a vivid picture of the change of Ashoka from an aggressive and violent warrior to a great lover and preacher of peace. The direct and immediate effect of the Kalinga war was the conversion of Ashoka to Buddhism. |
| Major Rock Edict XIV | <ul style="list-style-type: none"> ○ Purpose of rock edicts |

→ MINOR ROCK EDICTS

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| <ul style="list-style-type: none"> ○ Minor rock edicts are found on 15 rocks across the country and in Afghanistan also. ○ Ashoka uses his name only in four of these places namely: <ul style="list-style-type: none"> ○ Maski, ○ Brahmagiri (Karnataka), ○ Gujjara (MP) and ○ Nettur (AP). |
|---|

→ PILLAR EDICTS

There are seven pillar edicts.

- **Two types of stones are used:** spotted **white sandstone (from Mathura)** and **buff coloured sandstone and quartzite (from Amaravati)**. Generally, they are made of sandstone quarried from Chunar. They have almost similar form and dimensions.
- All the pillars are monoliths (carved out of stone) and the surface is well polished.
- They have been found from different places like Kandahar (Afghanistan), Khyber Pakhtunkhwa (Pakistan), Delhi, Vaishali and Champaran (Bihar), Sarnath and Allahabad (Uttar Pradesh), Amaravati (Andhra Pradesh), and Sanchi (Madhya Pradesh).
- Fragments of the same edict are found in different places.
- Many pillars are as high as 50 feet and weigh as much as 50 tons.
- They are devoid of bases and the cylindrical shaft tapers slightly upwards to a height of 12-14 m. A cylindrical bolt joins the top of the shaft to the capital, and have a bell capital (a stone carved in the shape of an inverted lotus).
- There is a platform (abacus) on the top of the bell capital which supports the crowned animal.
- The pillars depict animals such as elephants and lions and wheels and lotuses which are all significant symbols in Buddhism.
- The **majestic pillar edicts** have been found at Topra, Rampurva, Nigali Sagar, Lauriya-Araraj, Lauriya Nandangarh, Sarnath and Meerut. Feroz Shah Tughlaq shifted pillars, one from Topra and the other from Meerut, to Delhi.

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| Pillar Edict I | ○ Ashoka's principle of protecting his people. |
| Pillar Edict II | ○ Defines Dhamma as minimum of sins, many virtues, compassion, liberty, truthfulness, and purity. |
| Pillar Edict III | ○ Avoiding practices of cruelty, sin, harshness, pride, and anger among his subjects. |
| Pillar Edict IV | ○ Responsibilities of the Rajukas. |
| Pillar Edict V | <ul style="list-style-type: none"> ○ List of animals and birds that should not be killed on certain days. ○ Another list mentions animals that should never be killed. Describes release of 25 |

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| | prisoners. This pillar edict is also known as Delhi-Topra Pillar Edict. |
| Pillar Edict VI | ○ Dhamma policy of the State (welfare of the people). |
| Pillar Edict VII | ○ Ashoka's work for fulfilling Dhamma. Tolerance for all sects. Also, about Dhamma Mahamattas. |

➔ OTHER RELEVANT INSCRIPTIONS AND IMPORTANT EDICTS:

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|--|--|
| Allahabad – Kosam/Queens Edict/Kausambi or Schism Edict | Ashoka asks the members of the Sangha to refrain from causing division in the ranks. Samudragupta's inscription is on this edict itself. Jahangir shifted it to the fort at Allahabad. |
| Kandahar Inscription | It is a famous bilingual edict in Greek and Aramaic . |
| Kalinga Edicts (Bhauri and Jaugada) | Mentions ' All men are my children. ' |
| Sannati Inscription (Karnataka) | Site of all 14 major rock edicts as well as two separate Kalinga edicts. |
| Rummindei Inscription (Nepal) | It mentions that the village of Lumbini (birthplace of the Buddha) be exempted from balli and was to pay only one-eighth of the bhaga . |
| Girnar Rock Inscription of Rudradaman (Kathiawar) | Mentions the Sudarshan Lake constructed by Pushyagupta, a rashtriya (means provincial governor) of Saurashtra during Chandragupta Maurya's reign. |
| Minor Rock Edict 1 | Indicates that Ashoka turned towards Buddhism gradually, after 2.5 years in power. |
| Minor Rock Edict 3 | Ashoka greets Sangha, professes his deep faith in the Buddha, dhamma, and Sangha, also recommends six Buddhist texts for monks, nuns, and general laity. |
| Inscriptions at Shahbazgarhi and Mansehra. | Written in Kharosthi script . |

➔ MAURYAN ADMINISTRATION

➔ CENTRAL GOVERNMENT

- Mauryan administration was highly centralized.
- The Emperor was the supreme power and source of all authority.
- He was assisted by a Council of Ministers. It was called 'Mantriparishad'. The ministers were called 'Mantris.'
- The council was headed by 'mantriparishad-adhyakshya'.
- Tirthas: the Highest category of officials in the administration. There were 18 Tirthas.
- Adhyakshya: Ranked next only to Tirthas. There were 20 Adhyakshyas. They had economic and military functions.
- The Adhyakshyas were formed into a secretariat, which was divided into many departments.
- Arthashastra mentions many Adhyakshyas for commerce, storehouses, gold, ships, agriculture, cows, horses, city, chariots, mint, infantry, etc.

| | |
|-----------------------------|---|
| Mahamattas | Higher ranking officials. |
| Amatyas | High ranking officials almost like present-day secretaries. They had administrative and judicial roles. |
| Yuktas | Subordinate officers responsible for the Empire's revenue. |
| Rajjukas | Officers in charge of land measurement and boundary-fixing. |
| Sansthadhyasksha | Superintendent of mint |
| Samasthadhyasksha | Superintendent of markets |
| Sulkaadhyaksha | Superintendent of tolls |
| Sitaadhyaksha | Superintendent of agriculture |
| Lohadhyaksha | Superintendent of iron |
| Pauthavadhyakhsa | Superintendent of weights and measures |
| Akaradhyaksha | Superintendent of mines |
| Vyavharika Mahamatta | Judiciary officers |
| Pulisanj | Public relations officers |

→ LOCAL ADMINISTRATION

- The smallest unit of administration was the village.

- **Head of a village:** Gramika Villages had a lot of autonomy.
- **Pradeshika** was the provincial governors or district magistrates.
- **Sthanika:** Tax collectors working under Pradeshikas.
- **Durgapala:** Governors of forts.
- **Antapala:** Governors of frontiers.
- **Akshapatala:** Accountant General
- **Lipikaras:** Scribes

→ MILITARY

- The commander-in-chief of the entire military was called **Senapati** and his position was next to the Emperor. He was appointed by the Emperor.
- The **military was divided into five sectors** namely, infantry, cavalry, chariots, elephant forces, navy and transport & provisions.
- The army's **salary was paid in cash.**

→ REVENUE

- The revenue department chief was called **Samharta**.
- Another important official was **Sannidhata (treasurer)**.
- Revenue was collected on land, irrigation, shops, customs, forests, ferry, mines and pastures. License fees were collected from artisans and fines were charged in the law courts.
- Most of the land revenue was one-sixth of the produce.

→ POLICE

- All the main centres had police headquarters.
- Jail was called **Bandhangara** and lock-up was known as **Charaka**.

→ ESPIONAGE

- The espionage system of the Mauryas was well-developed.
- There were spies who informed the Emperor about the bureaucracy and markets.
- There were two types of spies: **Sansthana (stationary)** and **Sanchari (wanderer)**.
- **Gudhapurushas** were the detectives or secret agents.
- They were controlled by the **Mahamatyapasarpa**. These agents were picked from different segments of society.
- There were also agents called **Vishakanyas (poisonous girls)**.

→ MAURYAN PILLARS AND SCULPTURES

→ PILLARS & SCULPTURES

- Erection of pillars was common in the Achaemenian Empire (Persian Empire) also. While there were commonalities like the use of polished stones, motifs like lotus, there are also differences. While the Achaemenian pillars were constructed in pieces, the Mauryan pillars were rock-cut, displaying the superior skill of the carver.
- Stone pillars can be seen all over the Mauryan Empire. These had proclamations inscribed on them and were used to spread the message of the Buddha by Emperor Ashoka.
- The top portion of the pillar is called capital and it typically has animal figures like bull, lion, elephant, etc. These capital figures are carved standing on a square or circular abacus. The abacuses are on the base which could be a stylised inverted lotus.
- Example of pillars with capital figures: Sarnath, Basarah-Bakhira, Rampurva, Sankisa and Lauriya-Nandangarh.
- The Lion Capital at Sarnath is the most famous example.
- Monumental figures of Yakshas and Yakshinis have been found in various parts of India thus showing the popularity of Yaksha worship.

→ ROCK-CUT ARCHITECTURE

- Ashoka also patronised rock-cut architecture.
- Rock-cut elephant at **Dhauli, Odisha** – shows modelling in round with linear rhythm. It also has an Ashokan edict.
- **Lomus Rishi Cave** – Rock-cut cave at Barabar Hills near Gaya. The cave entrance is decorated with a semicircle chaitya arch. An elephant is carved in high relief on the chaitya. The interior hall of the cave is rectangular; it also has a circular chamber at the back. Ashoka patronised this cave for the Ajivika sect.

→ STUPAS, CHAITYAS AND VIHARAS

- Stupas and viharas were constructed as part of the Buddhist and Jaina monastic tradition but most of the constructions belong to Buddhism.
- Some Brahmanical gods were also represented in the sculptures here.
- Stupas were constructed over the relics of the Buddha at Rajagriha, Kapilavastu, Vaishali, Ramagrama, Allakappa, Pava, Vethadipa, Pippalvina and Kushinagar.
- Stupas consist of a cylindrical drum with a **circular anda and a harmika and a chhatra on the top**. Sometimes there were circumambulatory pathways and gateways. In many cases, additions were added in later centuries.
- **Anda**: hemispherical mound symbolic of the mound of dirt used to cover Buddha's remains (in many stupas actual relics were used).
- **Harmika**: square railing on top of the mound.
- **Chhatra**: central pillar supporting a triple umbrella form.

Stupa at Bairat, Rajasthan – 3rd century BCE; grand stupa with a circular mound and a circumambulatory path.

- Many stupas were built and not all of them with royal patronage. Patrons included lay devotees, gahapatis, guilds and kings.
- Not many mention the names of the artisans. But artisans' categories like stone carvers, goldsmiths, stone-polishers, carpenters, etc. are mentioned.

Stupa at Sanchi – most famous and one of the earliest examples.

- Chaityas were basically prayer halls and most of them were with stupas. Generally, the hall was rectangular and it had a semi-circular rear end. They had horse-shoe shaped windows. They also had pillars separating the hall from the two aisles.
- Viharas were the residences of the monks.
- Both chaityas and viharas were made out of wood, and later were also stone-cut.

Sanchi Stupa

- **Sanchi Stupa is a UNESCO world heritage site** since 1989. Sanchi is in Madhya Pradesh.
- There are many small stupas here with three main ones – stupa 1, stupa 2 and stupa 3. Stupa 1 is also called the Great Stupa at Sanchi. It is the most prominent and the oldest and is believed to have the Buddha's relics.
- It was **built by Ashoka** in the 3rd century BCE.
- Originally, it was smaller than its present dimensions. It was expanded in later periods.
- The original structure was made out of bricks. Later on, it was covered with stone, vedica, and the torana (gateway).
- There are four gateways to the stupa with the southern one being built first. The others were later added. The gateways are adorned with beautiful sculptures and carvings. Each **torana** consists of two vertical pillars and three horizontal bars on top. The bars contain exquisite carvings on front and back. They contain images of **shalbhanjikas** – lady holding the branch of a tree. Stories from the Jataka tales are carved here.
- The structure has a lower and **upper pradakshinapatha or circumambulatory path**. The upper pradakshinapatha is unique to this stupa.
- On the southern side of the stupa, the Ashokan Lion Capital pillar is found with inscriptions on it.
- The hemispherical dome of the stupa is called the **anda**. It contains the relics of the Buddha.
- The harmika is a square railing on top of the dome/mound.
- The **chhatra** is an umbrella on top of the harmika. There is a sandstone pillar in the site on which Ashoka's Schism Edict is inscribed.
- The original brick dome was expanded into double its size during the reign of the Shunga dynasty with stone slabs covering the original dome.

Sanchi Stupa – Lion Capital, Sarnath

- One of the finest examples of Mauryan sculpture.
- Located at **Sarnath**, near Varanasi. Commissioned by Emperor Ashoka. Built-in 250 BCE.
- Made of polished sandstone. The surface is heavily polished.
- Currently, the pillar is in its original place but the capital is on display at the Sarnath Museum.
- It was commissioned to commemorate the first sermon of the Buddha or the Dharmachakrapravartana at Sarnath.
- Originally, the capital had five components:

- The shaft (now broken into many parts)
- A lotus base bell
- A drum on the base bell with 4 animals proceeding clockwise (abacus)
- The crowning part, a large wheel (this is also broken and displayed at the museum)

- The capital was adopted as the National Emblem of India after independence without the crowning wheel and the lotus base.
- The four lions are seated **back-to-back** on a circular abacus. The figures of the lions are grand and evoke magnificence. They are **realistic images and the lions are portrayed as if they are holding their breath**. The curly manes of the lions are voluminous. The muscles of the feet are shown stretched indicating the weight of the bodies.
- The abacus has **four wheels (chakra) with 24 spokes** in all four directions. This is part of the Indian National Flag now.
- The wheel represents **Dharmachakra in Buddhism** (the wheel of dhamma/dharma). Between every wheel, there are animals carved. They are a bull, a horse, an elephant and a lion. The animals appear as if they are in motion. The abacus is supported by the inverted lotus capital.

Depiction of the Buddha

- In the early periods, Buddha is represented through symbols like footprints, lotus thrones, chakras, stupas, etc.
- Later on, stories were portrayed on the railings and torans of the stupas. These were mainly the Jataka tales.
- The chief events from Buddha's life which are narrated in the arts are birth, renunciation, enlightenment, first sermon (dharmachakrapravartana) and mahaparinirvana (death).
- The Jataka stories that find frequent depiction are Chhadanta Jataka, Sibi Jataka, Ruru Jataka, Vessantara Jataka, Vidur Jataka and Shama Jataka.

PRACTICE QUESTIONS

Q20. Which of the following Asokan inscription makes a precise reference to taxation?

- | | |
|-----------------------------|---------------------------------|
| a) Rummindei inscription | b) Allahabad pillar inscription |
| c) Barbara cave Inscription | d) Kandhar Inscription |

Q21. Consider the following statements about Ashoka's Dhamma policy:

1. It was a secular policy to maintain religious harmony in the empire.
2. It was a policy to maintain social harmony in the empire.
3. It was a policy of piety.
4. It was a religious policy of the king.

Which of the statements given above is/are correct?

- | | | | |
|-----------|-----------------|--------------------|---------------------|
| a) 1 only | b) 1 and 2 only | c) 1, 2 and 3 only | d) All of the above |
|-----------|-----------------|--------------------|---------------------|

Q22. Consider the following statements:

1. The Ashokan inscription found at Udegolam refers to the ancient city of Isila.
2. Rock edict V of Asoka mentions about the appointment of Dharma Mahamatras.
3. Kanishka, who was an ardent Buddhist king, introduced 'Boddo' on the gold coin and 'Sakamano boddo' on the copper coin.

Which one of the above statements is incorrect?

- | | | | |
|-----------|-----------|-----------|----------------------|
| a) 1 only | b) 2 only | c) 3 only | d) None of the above |
|-----------|-----------|-----------|----------------------|

Notes

→ INDO-GREEKS

- After the decline of the Mauryas, northern India was split into several kingdoms. In the Magadha region, the **Sungas** came to power in about 185 BC. After that, the **Kanvas** came to power who were defeated by the **Satavahanas** originally from the Deccan. Northwest India was constantly under attack from powers in Central Asia and northwest. The **Indo-Greek or the Graeco-Indian Kingdom has established around 180 BC** when the Graeco-Bactrian king Demetrius invaded the Indian subcontinent.

Indo-Greeks: Initial presence

- After Alexander invaded the northwest part of the subcontinent, one of his generals, **Seleucus Nicator**, founded the Seleucid Empire.
- In Seleucus's conflict with the mighty Chandragupta Maurya, he ceded large parts to the west of the Indus, including the Hindu Kush, present-day Afghanistan and Balochistan to the Mauryan king.
- After this, **Megasthenes** was sent to reside at Chandragupta Maurya's court. Other Greek residents at Mauryan courts were **Deimachus** and **Dionysius**.
- Greek populations lived in the north-western part of the Mauryan Empire as evident from Ashoka's edicts.
- **Mauryas also had departments to take care of foreigners** like Yavanas (Greeks) and Persians.
- In ancient Indian sources, **Greeks were called Yavanas (Sanskrit) and Yonas (Pali)**.

Indo-Greek Kingdom

- The Indo-Greek kingdom was ruled by over 30 Hellenistic (Greek) kings in the northwest and north India from the 2nd century BC to the beginning of the first century AD.
- The kingdom started when **Graeco-Bactrian king Demetrius (son of Euthydemus I)** invaded India around 180 BC. He conquered southern Afghanistan and parts of Punjab.
- The Indo-Greek kings imbibed Indian culture and became political entities with a mix of Greek and Indian culture.
- For about 25 years, the Indo-Greek kingdoms were under the **Euthydemid rule**.
- Many coins have been unearthed of these kings and most of the information we get about them is from these coins. Coins have been found with Indian and Greek inscriptions. Many coins have been found with images of Indian deities also. The Indo-Greek kings did this to perhaps placate the population most of whom were not Greeks.
- The civil wars among the many Bactrian kings after the death of Demetrius facilitated the independent kingdom of **Apollodotus I** who, in this way, can be regarded as the first proper Indo-Greek king (whose rule was not from Bactria).
- His kingdom included Gandhara and western Punjab.
- Most of the Indo-Greek kings were Buddhists and Buddhism flourished under their rule.

- Greek influence is mostly seen in art and sculpture, particularly the **Gandhara School of art**.

→ MENANDER I (165 BCE- 145 BCE)

- Menander I Soter was also known as **Minedra, Minadra, or Milinda (in Pali)**.
- He was initially a king of Bactria. His empire extended from Kabul river valley in the west to the Ravi River in the east, and from Swat valley in the north to Arachosia (Helmand in Afghanistan).
- According to some Indian sources, he went as far as Rajasthan and Pataliputra.
- He converted to Buddhism and patronised the faith.
- He died in 130 BC and was succeeded by his son **Strato I**.
- The **Milinda Panha (composed around 100 BC) records a dialogue between Milinda and the Buddhist sage Nagasena**. Originally written in Sanskrit, only the Pali version is available now. In the work, Milinda is described as a wise, learned, and able king. At the end of it, Milinda accepts Buddhism and converts.

Coins of Indo-Greeks

- Coins circulated to the north of Hindu Kush region during the rule of Indo-Greeks.
- There was **gold, silver, copper** and **nickel** coins.
- The coins had **Greek legends**.
- The Indo-Greek coins had royal portraits on the obverse and greek deities (Zeus, Apollo, and Athena) on the reverse.
- Coins circulated to the south of Hindu Kush region during the rule of Indo-Greeks.
- There were silver and copper coins (mostly in square shape).
- Indian weight standards were followed in the making of these coins.
- They had bilingual inscriptions – **Greek** and **Kharoshthi**.
- On the obverse of the coin, royal portraits were present and on the reverse, religious symbols (mostly Indian in inspiration) were present.

Decline of the Indo-Greek Kingdom

- The last Indo-Greek king was **Strato II**. He ruled the Punjab region until 55 BC, some say until 10 AD.
- Their rule ended with the invasions of the **Indo-Scythians (Sakas)**.
- It is believed that Greek people lived for several centuries more in India under the Indo-Parthians and the Kushans.

PRACTICE QUESTION

Q23. The gold coins in India issued by which of the followings rulers for the first time in India?

- a) Indo-Greeks b) Guptas c) Mauryas d) Sungas

Notes

→ KUSHAN DYNASTY

- Kushan dynasty, Kushan also spelled Kusana, descended from the **Yuezhi**, a people that ruled over most of the northern Indian subcontinent, Afghanistan, and parts of Central Asia during the first three centuries of the Common Era.
- The Yuezhi conquered Bactria in the 2nd century BCE and divided the country into five chiefdoms, one of which was that of the Kushans (Guishuang). A hundred years later the Kushan chief **Kujula Kadphises** secured the political unification of the Yuezhi kingdom under himself.
- Under **Kaniska I (flourished 1st century CE)** and his successors, the Kushan kingdom reached its height. It was acknowledged as one of the four great Eurasian powers of its time (the others being China, Rome, and Parthia).
- The Kushans were instrumental in spreading **Buddhism** in Central Asia and China and in developing **Mahayana Buddhism and the Gandhara and Mathura schools of art**.
- The Kushans became affluent through trade, particularly with Rome, as their large issues of gold coins show. These coins, which exhibit the figures of Greek, Roman, Iranian, Hindu, and Buddhist deities and bear inscriptions in adapted Greek letters, are witness to the toleration and to the syncretism in religion and art that prevailed in the Kushan empire. After the rise of the Sāsānian dynasty in Iran and of local powers in northern India, Kushan rule declined.
- The Kushans fostered a mixed culture that is best illustrated by the variety of deities—Greco-Roman, Iranian, and Indian—invoked on their coins.
- At least two major stylistic divisions can be made among artifacts of the period: imperial art of Iranian derivation and Buddhist art of mixed Greco-Roman and Indian sources. The best examples of the former are gold coins issued by the seven Kushan kings, the Kushan royal portraits (e.g., the Kanishka statue), and princely portraits found at Surkh-Kotal in Afghanistan. The style of Kushan artworks is stiff, hieratic, and frontal. Anatomy and drapery are stylized in the early period, and they are in stark contrast to the second style, which is typified by the Gandhara and Mathura schools of Kushan art.

→ SATAVAHANA DYNASTY

- In the northern region, the Mauryas were succeeded by the Sungas and the Kanvas. However, the Satavahanas (natives) succeeded the Mauryas in Deccan and in Central India.
- The Satavahanas are considered to be identical with the **Andhras who are mentioned in the Puranas**, but neither the name Andhra appears in the Satavahana inscriptions nor do the Puranas mention the Satavahanas.
- According to some Puranas, the Andhras ruled for 300 years and this period is assigned to the rule of the Satavahana dynasty, with their capital at **Pratishthana (modern Paithan)** on the Godavari in Aurangabad district.
- The Satavahana kingdom majorly comprised present **Andhra Pradesh, Maharashtra and Telangana**. At times, their rule also included parts of Gujarat, Karnataka as well as Madhya Pradesh.
- The kingdom had different capitals at different times. Two of the capitals were **Amaravati** and **Pratishthana (Paithan)**.
- The earliest inscriptions of the Satavahanas belong to the first century BCE when they defeated the Kanvas and established their power in parts of Central India.
- It is important to mention that the early Satavahana kings appeared not in Andhra but in Maharashtra, where most of their early inscriptions have been found. Gradually they extended their power over Karnataka and Andhra.
- Their greatest competitors were the **Shaka Kshatrapas** of western India, who had established themselves in the upper Deccan and western India.
- The **Satavahanas were Brahmanas** and worshipped gods like Vasudeva Krishna.

- The Satavahans kings **used matronyms like Gautamiputra and Vaishishthiputra**, although they were not matriarchal or matrilineal in any sense.
- They assumed the title of **Dakshinapatha Pati (Lord of Dakshinapatha)**.
- The Satavahanas are **known for starting the practice of giving royal grants of land to Brahmins and Buddhist monks**.
- **Simuka** was the founder of the Satavahana Dynasty.
- The Satavahanas were the first native Indian kings to have issued their own coins which had the rulers' portraits on them. Gautamiputra Satakarni started this practice which he imbibed from the Western Satraps after vanquishing them.
- The **coin legends were in Prakrit**. Some reverse coin legends are in Tamil, Telugu and Kannada also.
- They **patronised Prakrit more than Sanskrit**.
- Even though the rulers were Hindus and claimed Brahmanical status, they supported Buddhism also.
- They were successful in defending their areas from foreign invaders and had many battles with the Sakas.

→ IMPORTANT RULERS OF THE SATAVAHANA DYNASTY

| | |
|--------------------------------|---|
| Simuka | <ul style="list-style-type: none"> ○ Considered to be the founder of the Satavahana dynasty and was immediately active after Ashoka's death. ○ Built Jain and Buddhist temples. |
| Satakarni I (70- 60 BC) | <ul style="list-style-type: none"> ○ Satakarni I was the 3rd king of the Satavahanas. ○ Satakarni I was the first Satavahana king to expand his empire by military conquests. ○ He conquered Kalinga after the death of Kharavela. ○ He also pushed back the Sungas in Pataliputra. ○ He also ruled over Madhya Pradesh. ○ After annexing the Godavari Valley, he assumed the title of 'Lord of Dakshinapatha'. ○ His queen Nayanika wrote the Naneghat inscription which describes the king as Dakshinapathapati. ○ He performed Ashvamedha and revived Vedic Brahmanism in the Deccan. |
| Hala | <ul style="list-style-type: none"> ○ King Hala compiled the Gatha Saptashati. Called Gaha Sattasai in Prakrit, it is a collection of poems with mostly love as the theme. Around forty of the poems are attributed to Hala himself. ○ Hala's minister Gunadhya composed Brihatkatha. |
| Gautami-putra Satakarni | <ul style="list-style-type: none"> ○ He is considered the greatest king of the Satavahana dynasty. ○ It is believed that at one stage, the Satavahanas were dispossessed of their dominions in the upper Deccan and western India. The fortunes of the Satavahanas were restored by Gautamiputra Satakarni. He called himself the only Brahmana who defeated the Shakas and destroyed many Kshatriya rulers. ○ He is believed to have destroyed the Kshaharata lineage to which his adversary Nahapana belonged. More than 800 silver coins of Nahapana (found near Nasik) bears marks of being restruck by the Satavahana king. Nahapana was an important king of the Western Satraps. ○ His kingdom ran from Krishna in the south to Malwa and Saurashtra in the north and from Berar in the east to the Konkan in the west. ○ In a Nasik inscription of his mother Gautami Balashri, he is described as the destroyer of the Shakas, Pahlavas and the Yavanas (Greeks); as the uprooter of the |

| | |
|--|--|
| | <p>Kshaharatas and the restorer of the glory of the Satavahanas.</p> <ul style="list-style-type: none"> ○ He is also described as Ekabrahmana (a peerless Brahmana) and Khatiya-dapa-manamada (destroyer of the pride of Kshatriyas). ○ He was given the titles Rajaraja and Maharaja. ○ He donated land to the Buddhist monks. The Karle inscription mentions the grant of Karajika village, near Pune, Maharashtra. ○ In the later part of his reign, he lost some of the conquered Kshaharata territories to the Kardamaka line of the Shaka Kshatrapas of western India, as is mentioned in the Junagadh inscription of Rudradaman I. ○ His mother was Gautami Balasri and hence his name Gautamiputra (son of Gautami). ○ He was succeeded by his son Vasisthiputra Sri Pulamavi/Pulumavi or Pulamavi II. (Alternatively spelt Pulumayi.) |
| <p>Vashishthiputra Pulumayi (c. 130 – 154 CE)</p> | <ul style="list-style-type: none"> ○ He was the immediate successor of Gautamiputra. The coins and inscriptions of Vashishthiputra Pulumayi are found in Andhra. ○ According to Junagadh inscriptions, he was married to the daughter of Rudradaman I. ○ The Shaka-Kshatrapas of western India recovered some of their territories due to his engagements in the east. |
| <p>Yajna Sri Satakarni (c. 165 – 194 CE)</p> | <ul style="list-style-type: none"> ○ One of the later kings of the Satavahana dynasty. He recovered north Kokan and Malwa from the Shaka rulers. ○ He was a lover of trade and navigation, as is evident from the motif of a ship on his coins. His coins have been found in Andhra, Maharashtra, Madhya Pradesh, and Gujarat. |

Satavahana Administration

- The king was represented as the upholder of dharma and he strove for the royal ideal set forth in the Dharmashastras. The Satavahana king is represented as possessing the divine qualities of ancient gods such as Rama, Bhima, Arjuna, etc.
- The Satavahanas **retained some of the administrative units of Ashokan times**.
- The kingdom was divided into **districts called ahara**. Their officials were known as **amatyas and mahamatras (same as in Mauryan times)**.
- But unlike Mauryan times, certain military and feudal elements are found in the administration of the Satavahanas. For instance, the **senapati was appointed provincial governor**. It was probably done to keep the tribal people in the Deccan who were not completely brahmanised under strong military control.
- The **administration in the rural areas was placed in the hands of gaulmika (village headman)** who was also the head of a military regiment consisting of 9 chariots, 9 elephants, 25 horses and 45 foot soldiers.
- The military character of the Satavahana rule is also evident from the common use of terms like **kataka and skandhavara** in their inscriptions. These were military camps and settlements which served as administrative centres when the king was there. Thus, coercion played an important part in the Satavahana administration.
- The Satavahanas started the **practice of granting tax-free villages to brahmanas and buddhist monks**.
- The Satavahana kingdom had **three grades of feudatories** – Raja (who had the right to strike coins), Mahabhoja and Senapati.

Satavahana Coins: Some important points related to Satavahan coinage are mentioned below:

- The coins of the Satavahanas have been excavated from Deccan, western India, Vidarbha, Western and Eastern Ghats, etc
- Most of the coins in the Satavahana dynasty were **die-struck**.
- Cast-coins too existed in the Satavahana empire and there were multiple combinations of techniques that were used to cast coins.
- There were **silver, copper, lead and potin coins** in the Satavahana empire.
- The portrait coins were mostly in silver and some were in lead too.
- **Dravidian language and Brahmi script** were used on portrait coins.
- There were punch-marked coins too that were circulated alongside the Satavahana dynasty.
- The importance of maritime trade was derived from the images of ships present on the Satavahana coins.
- Many Satavahana coins bore the names of **'Satakarni' and 'Pulumavi.'**
- Satavahana coins were of **different shapes – round, square, rectangular**, etc.
- Many symbols have appeared on the Satavahana coins, the major ones of which are: Chaitya symbol, Chakra symbol, Conch Shell symbol, Lotus symbol, Nandipada symbol, Ship symbol, Swastik symbol
- **Animal motifs were found** on the Satavahana coins.

Religion & Language of Satavahana Kingdom

- The Satavahanas belonged to the Hindu religion and the Brahmanical caste.
- But, the interesting fact is their generosity towards other castes and religions which is evident from the donations made by them towards Buddhist monasteries.
- Many Buddhist monasteries were constructed during the rule of the Satavahana dynasty.
- The official language of the **Satavahanas was Prakrit**, though the script was Brahmi (as was the case in the Ashokan times).
- Political inscriptions also threw some light on the rare use of Sanskrit Literature.

Satavahanas – Social Organizations

- The Satavahanas originally seem to have been a tribe of the Deccan. They, however, were so brahmanized that they claimed to be Brahmanas. The most famous Satavahana king Gautamiputra claimed to be a Brahman and thought it his duty to uphold the four-fold varna system.
- The Satavahanas were **the first rulers to make land grants to the Brahmins** and there are also instances of grants made to Buddhist monks, especially to Mahayana Buddhists.
- **Nagarjunakonda and Amravati in Andhra Pradesh and Nasik and Junar in Maharashtra became important Buddhist sites under the Satavahanas** and their successors, the **Ikshvakus**.
- The artisans and merchants formed an important class of society due to flourishing trade and commerce.
- Merchants took pride in naming themselves after the towns to which they belonged.
- Among the artisans, the **Gandhikas (perfumers)** are mentioned as donors and later the term came to be used for all kinds of shopkeepers. The title 'Gandhi' is derived from this ancient term Gandhika.
- It was customary for their king to be named after his mother, (Gautamiputra and Vashishthiputra) which indicates that the women occupied an important position in the society.

Satavahana Architecture

- In the Satavahana phase, many temples called **chaityas and monasteries called viharas** were cut out of the solid rock in the north-western Deccan or Maharashtra with great precision and patience.
- The Karle chaitya is the most famous in western Deccan.
- The three viharas at Nasik carry inscriptions of **Nahapana and Gautamiputra**.

- The most important stupas of this period are **Amravati and Nagarjunakonda**. The Amaravati stupa is full of sculptures that depict the various scenes from the life of the Buddha. The Nagarjunakonda stupa contains Buddhist monuments and also the earliest Brahmanical brick temples.

PRACTICE QUESTION

Q24. Consider the following statements about Post Mauryan period:

1. The Chedi dynasty ruled over Kalinga.
2. Amaravati School of Sculpture (150 BC – 400 AD) was related to the Kushanas.

Which of the above statement/s is/are correct?

- a) 1 only b) 2 only c) Both 1 and 2 d) Neither 1 nor 2

Notes

→ SAKAS

- The beginning of the Saka Era can be related to the ascent of the **king Chashtana**.
- Scythians (referred to as Sakas in Indian sources) were a group of Iranian nomadic pastoral tribes.
- In the second century BC, central Asian nomadic tribes and tribes from the Chinese region invaded the region of present-day Kazakhstan whose inhabitants were Scythians.
- This promoted the Scythians to move towards Bactria and Parthia. After defeating the Parthian king, they moved towards India.
- Scythians who migrated to India are known as **Indo-Scythians**.
- The Sakas had an Indian kingdom larger than the Indo-Greeks.

Maues (Reign 98/50 BC – 60/57 BC)

- Maues, also known as Moga was the earliest Indo-Scythian king.
- He ruled over **Gandhara (present Pakistan and Afghanistan)**.
- He invaded the Indo-Greek territories but unsuccessfully.
- His capital was at **Sirkap (Punjab, Pakistan)**.
- Many coins issued by Maues have been found. They contain **Buddhist and also Hindu symbols**.
- The languages used in these coins were **Greek and Kharoshti**.
- His son Azes I acquired the remaining Indo-Greek territories by defeating Hippostratos.

Chashtana (Reign 78 AD – 130 AD)

- He was a Saka ruler of the **Western Kshatrapas (Satraps) dynasty** who ruled over Ujjain.
- The **Saka Era** is believed to have started at his ascension to power in 78 AD.
- **Ptolemy** mentions him as **“Tiasthenes” or “Testenes”**.
- He was the founder of one of the two major Saka Kshatrapa dynasties in northwest India, the **Bhadramukhas**.
- The other dynasty was called **Kshaharatas and included the king Nahapana** (who was defeated by Satavahana king Gautamiputra Satakarni).

Rudradaman I (Reign 130 AD – 150 AD)

- He is considered the greatest of the Saka rulers.

- He is from the Western Kshatrapa dynasty.
- He was the grandson of Chastana.
- His kingdom included Konkan, Narmada valley, Kathiawar, other parts of Gujarat and Malwa.
- He conducted the repair work of the Sudarshana Lake at Kathiawar.
- He married a **Hindu woman and had converted to Hinduism.**
- He also issued the **first long inscription in chaste Sanskrit.**
- He took up the title of **Makakshatrapa** after becoming king.
- He maintained marital relationships with the Satavahanas.
- **Vashishtiputra Satakarni was his son-in-law.** But he also fought numerous wars with them.
- He regained through conquests most of the territories previously under Nahapana.
- He supported Sanskrit literature and cultural arts.
- It was during Rudradaman's reign that **Yavaneshwara, the Greek writer lived in India** and translated the **Yavanajataka from Greek to Sanskrit.**
- The Saka Empire started declining after their defeat at the hands of the Satavahana Emperor Gautamiputra Satakarni.
- The Saka rule in northwest India and Pakistan came to an end after the death of Azes II (12 BC) when the region came under the Kushanas.
- In western India, their rule came to an end in the 4th century AD when the last Western Satrap Saka ruler Rudrasimha III was defeated by Chandragupta II of the Gupta dynasty.

→ POST MAURYAN AGE

→ CRAFTS

- The age of the Sakas, the Satavahanas and the Kushanas (200 BCE – 200 CE) and the first Tamil states was the most flourishing period in the history of commerce and crafts in ancient India.
- The **Digha-Nikaya**, which belongs to the pre-Mauryan times, mentions almost 24 occupations whereas the **Mahavastu**, a text belonging to this period, catalogues 3 dozen different types of workers living in Rajgir town.
- The **Milinda Panho** (the questions of Milinda) mentions about **75 occupations**, out of which 60 are connected with various kinds of crafts.
- Craftsmen are largely associated with towns in literary texts, but some excavations show that they lived in villages as well.
- The **field of mining and metallurgy made great advancements** and specializations, as many as eight crafts were associated with the working of gold, lead, silver, tin, brass, copper, iron, jewels and precious stones.
- The technological progress in iron manufacturing is clear from the excavations of specialized iron artefacts from the Nalgonda and Karimnagar districts of Telangana.
- **Iron and steel products from India like cutlery** were exported to Abyssinian ports and were regarded highly in western Asia.
- The inscriptions of this period mention goldsmith, weavers, dyers, jewellers, workers in metal and ivory, sculptors, smiths, fishermen and perfumers, suggesting that these crafts were thriving.
- **Mathura and Vanga (Eastern Bengal)** were famous for varieties of silk and cotton textiles, with the former being known for a special kind of **cloth known as Shataka.**
- The excavations of dyeing vat at Uraiyur (Tamil Nadu) and at Arikamedu suggest that dyeing was a flourishing art in these areas in this age.
- **Ujjain** was an important **bead making centre.** The ivory products, glass objects and beads of precious and semi-precious stones were articles of luxury.
- **Coin minting was a major craft and coins** were made of gold, copper, silver, lead, potin and bronze. The craftsmen even made fake coins.

- Gorgeous pieces of terracotta have been found in almost all **Satavahana and Kushana sites**, especially Yelleshwaram in the Nalgonda district. It is generally accepted that terracotta was chiefly utilised by people of the upper classes in towns. There are innumerable inscriptions that talk about donations given by prosperous artisans to the monasteries.

→ MERCHANT GUILDS

- The merchants communities were organised in groups called “**shreni**” or guild under the head – Shreshthi.
- Mobile or caravan trading corporations of inter-regional traders formed another type of mercantile group called “**sartha**” with its leader called “**sarthavaha**”.
- Almost all craft occupations were also organised into guilds, under a head called “**jetthaka/pamukkha**”.
- The guilds were associations of merchants & craftsmen, in the same profession or dealing in the same commodity.
- Each guild had its heads and followed its own rules with respect to quality and prices in order to regulate their business on the basis of mutual goodwill.
- These guilds also served as banks and kept public deposits from the public on fixed interest rates.
- On the basis of information from different texts, it can be inferred that artisans were organised into at least 24 guilds.
- Most of the artisans were limited to the Mathura region and western Deccan (areas that were on the trade routes that led to the western coastal ports).
- The **Yajnavalkya Smriti** talks about the qualifications and powers of the head of the guilds. According to the text, the guilds also probably had a judicial role.
- According to Buddhist texts, the heads of the guilds had a good rapport with the king and used to accompany the king as part of the official entourage and sometimes were even appointed as Mahamattas.
- In **Nigrodha Jataka**, it is mentioned that certain officials called “**bhandagarika**” were designated to maintain a record of the conventions and transactions of the guilds.
- Some guilds even issued coins and seals which reflect the importance of guilds of this period.
- Some seals with the captions **nigama**, **nigamasya** have been found at the site of Rajghat, seals with the legend of **Gavayaka** (signifying milkmen’s guild), **Bhita** (seals with the legend of Shulaphalayikanam, signifying guild of arrowhead makers) and **Ahichchhatra** (seals with the legend of Kumhakra, signifying pottery makers’ guild).

→ TRADE

- One of the most salient aspects of the post-Mauryan period was the growth of internal and external trade and commerce.
- There were two major internal land routes in ancient India:

| |
|--|
| <ul style="list-style-type: none"> ▪ Uttarapatha: Connected eastern and northern parts of India with the north-western areas, and ▪ Dakshinapatha: Connected peninsular India with northern and western parts of India. ▪ The Uttarapatha was in more frequent use. |
|--|
- From Taxila, it passed via Punjab up to the western coast of the Yamuna, following the western coast of Yamuna it went southwards to Mathura.
- From Mathura, it passed on to **Ujjain in Malwa and from Ujjain to Broach** on the western coast.
- The **Broach port seems** to be the most important and flourishing amongst the other ports, as the goods produced in the Shaka, the Kushana and the Satavahana kingdoms were brought to it for export.
- There was flourishing trade between **India and Rome**.
- In addition to the articles directly supplied by India to the Roman empire, certain items were brought from **China and Central Asia to India** and then sent to the eastern part of the Roman empire. For

instance, silk was directly sent from China to the Roman empire through the famous silk route passing through northern Afghanistan and Iran.

- After the **annexation of Iran by Parthians**, silk was diverted to the western Indian ports through north-western part of the subcontinent and sometimes it was transported via the east coast to the west coast of India. Thus, a lot of transit trade was there in silk between India and Rome.

→ URBAN SETTLEMENTS

- Towns prospered in the **Kushana and the Satavahana empires** because of the growing trade with the Roman empire.
- The country traded with the eastern part of the Roman empire as well as with Central Asia.
- **Towns in Punjab and western Uttar Pradesh** thrived because the centre of the Kushana power lay in northwestern India. Most Kushana towns in India lay exactly on the northwestern or Uttarapatha route passing from Mathura to Taxila.
- The excavations reveal that the **urbanisation was at peak in the Kushana phase** which is also applicable to the towns in the Shaka kingdom, of Malwa and western India.
- The most important town was Ujjain because of it being the nodal point of two routes – one from Kaushambi and the other from Mathura.
- The **end of the Kushana empire** in the 3rd century CE gave a huge blow to the towns.
- Also, with the ban on trade with India imposed by the **Roman empire from the 3rd century CE**, towns could not support the artisans and merchants of the Deccan region.
- Archaeological evidence also suggests a decline in the urban settlements after the Satavahana phase.

→ ART AND ARCHITECTURE

Bharhut

- Sculptures are tall like the **Yakshas and Yakshinis** of the Mauryan era.
- The illusion of **three-dimensionality is present**.
- **Narratives or stories are represented pictorially**.
- **Space** is utilised to the maximum extent.
- Initially, the **carvings were shown with flat images**, i.e., projection of hands and feet were not possible, but later on, they emerged with deep carvings and a much-naturalised representation of human and animal forms.
- **One important sculpture at Bharhut**: Queen Mayadevi (the Buddha's mother) dreaming of an elephant descending towards her womb.
- **Jataka tales** are also seen.
- A common characteristic of all the male images after the first and second centuries is the knotted headgear.

Mathura, Sarnath and Gandhara Schools

- Gandhara (in modern Pakistan), Mathura and Sarnath emerged as important art production centres from the first century AD onwards.
- **Buddha gets a human form in Mathura and Gandhara**. Previously he was represented via symbols.
- Gandhara art form influenced **Indo-Greek elements such as Bactria and Parthia** traditions besides the local Gandhara tradition.
- The Buddha images here have **Hellenistic features**.
- The Buddha here is **more muscular**.
- The sculptures are heavily polished with rich carvings.
- The **hair is curly and the lobes of the ears** are elongated.
- The garments are generally flowing in nature.
- The **sculptures were initially made of stone and later on stucco** was also used.

- The Mathura art tradition became so strong that it spread to other parts of northern India.
- **Best example:** Stupa sculpture at Sanghol, Punjab.
- The Buddha images in the Mathura school are modelled on the earlier Yaksha images.
- Mathura art form also has some images of the Shaiva and Vaishnava faiths but images of the Buddha are numerous.
- There is **less symbolism** here as compared to the Gandhara School.
- The sculptures are generally made of red sandstone.
- The **garments are clearly visible** and they usually cover the left shoulder. Multiple folds are shown.
- The **halo around the deity** is profusely decorated.
- In the **2nd century**, the images get fleshier and their rotundity increase.
- In the **3rd century**, the fleshiness is reduced. Movement is shown by increasing the distance between the legs and bending of the body. There is more softness in the surface.
- But in the late 4th century, this trend is reversed and the flesh becomes tightened.
- In the **5th and 6th centuries**, the drapery is integrated into the mass.
- Sarnath and Kosambi also emerged as important centres of art besides the traditional centre Mathura.
- The Buddha images in Sarnath have transparent drapery covering both shoulders.
- The **halo around the Buddha** is hardly decorated.

Early temples

- Apart from Stupas, Brahmanical temples also started getting built.
- Temples were decorated with the images of gods and also representations of the Purana myths.
- Every temple had a principle image of a god.
- There were 3 kinds of shrines of the temples:

- Sandhara type: without pradakshinapatha (circumambulatory path)
- Nirandhara type: with pradakshinapatha
- Sarvatobhadra: which can be accessed from all sides

- Important temple sites from this period: Deogarh (UP); Eran, Udaygiri, Nachna-Kuthara (near Vidisha in MP). These are simple structures with a veranda, a hall and the shrine at the back.

→ BUDDHIST MONUMENTS OF SOUTH INDIA

- The Vengi region in Andhra Pradesh has many stupas, in **Jaggayyapeta, Amaravati, Nagarjunakonda, Bhattiprolu, Goli**, etc.

Amaravati School of Art

- Developed during the **Satavahana period**.
- This is **fully indigenous in nature** and had profound influence on art in Sri Lanka and south-east Asia since products from here were taken to those places.
- Had **many sculptures and has a Mahachaitya**. The sculptures are preserved in Chennai Museum, National Museum at Delhi, Amaravati Site Museum and the British Museum at London.
- Amaravati Stupa has a pradakshinapatha and a vedica (fence) with many sculptures on it. The **torana (gateway)** has disappeared.
- Unique feature of this stupa: the dome is covered with relief stupa sculptural slabs.
- Events from **Buddha's life and Jataka tales** are depicted.
- It was first built in the first century AD and later centuries developed or enhanced.
- Initial phase does not show Buddha images but they are seen from the later stages (like the stupa at Sanchi).
- The sculptures have intense emotions. The figures are slender and show a lot of movement. The **bodies are shown with 3 bents (tribhanga)**.
- The structures are more complex than at Sanchi and are more animated.
- There is a lot of attention paid to the forms' clarity.

- The **sculptures of Goli and Nagarjunakonda** in the 3rd century are reduced in animation but still very three-dimensional.
- **Independent Buddha images** at: Amaravati, Nagarjunakonda and Guntapalle. Guntappalle: Rock-cut cave site near Elluru.
- Other rock-cut stupas found at: Anakapalle (near Vishakhapatnam); and Sannati (largest in Karnataka).
- Apart from Buddha images, images of Bodhisattvas like Avalokiteshvara, Vajrapani, Padmapani, Amitabha and Maitreya Buddha are also seen.

➔ CAVE TRADITION IN WESTERN INDIA

- Caves dating from the 2nd century BC have been excavated.
- Three architectural types:

- Apisidal vault-roof chaitya halls – Ajanta, Bhaja, Pitalkhora
- Apisidal vault-roof pillarless halls – Thana-Nadsur
- Flat-roofed quadrangular hall with a circular chamber at the back – Kondivite in Mumbai

- The front of the chaitya hall has an imposing semi-circular chaitya arch with an open front having a wooden facade.
- The caves at **Kondivite** have no chaitya arch.
- An example of the apisidal vault-roof kind: **Ajanta Cave No. 9**. This chaitya has a rectangular hall with a stone-screen wall as façade. Similar kinds are found at Nashik, Bedsa, Kanheri and Karla.
- After the first century BC, many caves are of the first architectural type.
- Junnar has the highest number of cave excavations – more than 200.
- Kanheri in Mumbai has 108 excavated caves.
- Most important sites: **Ajanta, Pitalkhora, Ellora, Nashik, Karla, Bhaja, Junnar and Kanheri**.
- Earlier it was believed that these caves belonged to the orthodox Theravada sect of Buddhism. But the discovery of the Konkan Maurya inscription which mentions Saka era 322 (corresponding to 400 AD) proves that cave activity in western Deccan was a continuing process.
- Some of these sites have been converted into modern Hindu shrines and are used to this day by the local people.
- Rock-cut caves are found not only in Maharashtra but also in:
 - **Karnataka** – mainly in Badami and Aihole patronised by the Chalukyas.
 - **Andhra Pradesh** – Vijayawada area.
 - **Tamil Nadu** – Mahabalipuram patronised by Pallavas.
- Post 6th century art depended more on political patronage as opposed to the collective public patronage of the earlier periods.

Karla Caves

- Located at **Karla, Lonavala** in Maharashtra.
- Biggest **rock-cut chaitya hall** was excavated in Karla.
- This cave has an open courtyard with 2 pillars, a stone-screen wall to protect from rain, a veranda, a stone-screen wall as façade, an apisidal vault-roof chaitya hall with pillars and a stupa at the rear.
- Chaitya hall is carved with human and animal figures.

Viharas

- Viharas have been excavated at all cave sites.
- **Vihara plan**: a veranda, a hall and cells around the walls of the hall.
- **Important viharas** – Ajanta cave No.12; Nashik Cave Nos. 3, 10 and 17; Bedsa cave No.11.
- Early vihara caves are carved with interior decorative motifs like chaitya arches and vedica designs over the cell doors.

- The vihara caves at Nashik have front pillars carved with ghata-base and ghata-capital with human figures.
- A popular such cave was found at Junnar and was popularly called Ganeshlini since an image of Ganesha belonging to a later era was installed in it. It became a chaitya-vihara when a stupa was added to the back of this vihara.

Ajanta

- Most famous cave site. Located in Aurangabad district, Maharashtra.
- There are 29 caves in Ajanta.
- 4 chaitya caves:

- Cave nos. 10 and 9 belonging to 1st and 2nd centuries BC.
- Cave nos. 19 and 26 belonging to the 5th century AD.

There are large chaitya-viharas also.

Decorated with sculptures and paintings.

The only remaining example of 1st century BC and 5th century AD paintings.

Cave nos. 19 and 26:

- Elaborately carved.
- Façade decorated with the images of Buddha and Boddhisattva.
- Apsidal vault-roof variety. Cave no. 26 – very big, interior hall carved with Buddha images; biggest image being Mahaparinibbana image.

Ajanta shrine images are big in size.

Chief patrons at Ajanta:

- Varahadeva, a minister of the Vakataka king Harishena – cave no. 16
- Upendragupta, local king and a feudatory of the Vakataka king – cave nos. 17 – 20.
- Buddhabhadra – cave no. 26
- Mathuradasa – cave no. 4

- Paintings indicate many typological variations. Outward projections are seen from the 5th century onwards. Lines are well-defined and rhythmic. The **figures are heavy** much like the sculptures found in this region. The colours are limited.
- The **paintings show various skin colours** like brown, yellowish brown, greenish, yellow ochre, etc. indicating a multi-coloured populace.
- The themes of the paintings are events from the **Buddha's life, Jatakas and Avadanas**.
- **Padmapani and Vajrapani images** are very common in the Ajanta caves. Some paintings cover the entire wall of the caves. Example: Simhala Avadana, Vidharpundita Jataka and Mahajanaka Jataka.
- In many paintings, events are grouped geographically. Famous example of painting from cave no.1 – Padmapani Boddhisattva.

Ellora

- Important cave site in Aurangabad. Located 100 km from Ajanta.
- It has **32 Buddhist, Jain and Brahmanical caves**.
- It is a unique historical site in India as it has monasteries associated with the three religions from the 5th to the 11th century AD.

Buddhist caves:

- 12 in number.
- Images belong to Vajrayana Buddhism like **Tara, Akshobhya, Mahamayuri, Avalokiteshvara, Maitreya, etc.**

- Are big in size and are of single, double and triple storeys.
- Triple storeyed cave is found only at Ellora.
- Have massive pillars.
- All caves were plastered and painted but nothing is visible today.
- The sculptures are monumental.
- The shrine Buddha images are big generally guarded by the images of **Padmapani and Vajrapani**.

Jain caves:

- Are more ornate than the Buddhist caves.
- The decorative forms are heavily protruded.
- Belong to 9th century AD and onwards.
- Brahmanical caves:

- Numbered 13 – 28.
- Cave no. 14 is the only double storey cave here.
- Have images of Shiva and Vishnu and their different forms.
- Prominent Shaivite themes: Andhakasurvadha, Ravana shaking Mt. Kailas and Kalyanasundara.
- Prominent Vaishnavite theme: avatars of Vishnu.
- Ellora caves have been carved by various artisan guilds that came from Vidarbha, Karnataka and Tamil Nadu. Most diverse site in India.
- Cave no. 16 – also called Kailashleni. Here, a rock-cut temple is carved out of a single rock.

Elephanta Caves

- Located in Elephanta Island in Mumbai Harbour.
- Originally a Buddhist site, later dominated by Shaivism.
- Contemporary with Ellora caves.
- Sculptures are slender in body images with stark light and dark effects.

→ CAVE TRADITION IN EASTERN INDIA

- Mainly located in the **coastal regions of Andhra Pradesh and Odisha**.
- Main sites in AP – **Guntapalle in Elluru**.
- Unique because structural stupas, viharas and caves are excavated in one place.
- **Guntapalle Chaitya Cave** – circular hall with a stupa and a chaitya arch at the entrance.
- Most of them date back to the 2nd century BC.
- Most of the caves are vihara type.
- The biggest rock-cut stupas in India are found at **Anakapalli** near Vishakhapatnam. Carved during the 4th – 5th centuries AD.
- Earliest examples in Odisha – **Udaigiri-Khandagiri** caves near Bhubaneswar.
- Scattered caves with inscriptions of Kharavela kings. As per the inscriptions, the caves were intended for Jaina monks.

Seated Buddha, Katra Mound, Mathura

- **Period:** 2nd century AD.
- Buddha with two Bodhisattva attendants. Buddha is seated in **Padmasana (cross-folded legs)**.
- Right hand is in Abhayamudra raised above the shoulder level and left hand is on the left thigh.
- **Ushanisha (hair knot)** is vertically raised.
- Sculptures of this period from Mathura have light volume and a fleshy body.
- The **sanghati (dress)** covers only the left shoulder.
- Buddha is seated on a lion throne. He has a large halo which is decorated with geometric motifs. His face is rounded having fleshy cheeks.

- The attendants are identified as the Bodhisattvas Padmapani (holding a lotus) and Vajrapani (holding a thunderbolt).
- Two flying figures diagonally above the halo.
- This image is important for an understanding of the Buddha image development in the later periods.

Buddha Head, Taxila

- **Period:** 2nd century AD, Kushana Period.
- **Taxila in Gandhara region**, now in Pakistan.
- The sculpture has Greco-Roman elements. Buddha's head has **Hellenistic elements**.
- **Thick curly hair with sharp and linear strokes** over the head. Big forehead plane, protruding eyeballs, half-closed eyes.
- **Face and cheeks** are not rotund unlike the images found in other parts of the country.
- **Elongated ears and earlobes**; Surface is smooth and the outlines are quite sharp.
- **Expressive image**; shows a remarkably calm expression.
- Gandhara images of this period showcase heaviness. This style assimilates influences from Parthian, Bactrian and Acamenian traditions with the local style.

Seated Buddha, Sarnath

- **Period:** 5th century AD.
- Fine example of **the Sarnath School**.
- Made from **Chunar sandstone**.
- Buddha is seated in **Padmasana**.
- Image represents **dhammachakrapravartana** which is evident from the figures in the panel below the throne. The panel has a chakra in the centre and a deer on each side. Buddha's hands are also shown in dhammachakrapravartana mudra placed below the chest.
- Body is slender and slightly elongated. The outlines are delicate and rhythmic.
- The robe clings to the body. Face is round although the cheeks are less rounded as compared to the earlier images from the Kushana period. Lower lip is protruding. Eyes are half-closed.
- Ushanisha has circular curled hairs.
- The back of the throne is richly decorated with carvings of creepers and flowers. The halo is plain.

Padmapani Bodhisattva, Ajanta

- Located in **Ajanta Cave No.1**.
- **Period:** Late 5th century AD.
- Image of a Bodhisattva holding a **Padma or lotus**.
- Large shouldered with 3 bends in the body creating the impression of a movement.
- **Soft modelling**, outlines merged with the body creating a 3-D effect.
- Eyes are half-closed and a bit elongated. Nose is straight and sharp. Small chin.
- **Adorning a beaded necklace**.
- Right hand is holding the lotus and the left hand is extended into space.
- Small figures surround the image.
- Thread over the body is seen with spiral lines.
- **Colours used:** light red, green, brown and blue.
- Cave No.1 paintings are better preserved.

Mara Vijaya, Ajanta

- **Location:** Cave No.26, Ajanta Caves.
- The theme of this image has been portrayed as paintings in the caves but this is the only sculpture.
- Image of Buddha in the centre surrounded by Mara's army and his daughter.
- Buddha is in **padmasana**.

- Mara represents desire here. This representation is the personification of the tumult of mind that the Buddha underwent at the time of his enlightenment.
- Buddha’s right hand is shown towards the earth symbolising his generosity.
- The panel contains many highly voluminous images.

Maheshmurti, Elephanta

- **Period:** Early 6th century AD.
- Located in the **main cave shrine at Elephanta Caves.**
- Best example of sculpting images in rock-cut caves in the western Deccan tradition.
- Large image. **Central head is of Shiva.** Other two heads are of **Bhairava** and **Uma.**
- Central face is round with thick lips and heavy eyelids.
- The face of Bhairava in the profile is shown in anger with bulging eye and moustache.
- Uma’s face has feminine features.
- This image is considered as a representation of the five integrated faces of Shiva mentioned in one of the Shilpa texts. The top and the back heads are invisible.
- Characteristic features of the sculptures of the Elephanta Caves: smooth surface, elongation and rhythmic movement.

PRACTICE QUESTION

Q25. “Use of white marble, long legs and slender frames, human beings as central characters and prominence of kings, princess and palaces” were the characteristic features of which one of the following ancient art forms of India?

- a) Amaravati School of Art
- b) Gandhara School of Art
- c) Mathura School of Art
- d) Pahari School of Art

Notes

➔ TEMPLE ART AND ARCHITECTURE

➔ BASIC FORM OF THE HINDU TEMPLE

| | |
|------------------------|--|
| Garbhagriha | <ul style="list-style-type: none"> ○ Literally means womb-house. ○ It is a cave-like sanctum which houses the main icon of the temple. In earlier times, it was a small cubicle with one entrance. ○ In later periods, it grew into a larger chamber. |
| Mandapa | <ul style="list-style-type: none"> ○ The entrance to the temple. It could be a portico or a colonnaded hall where worshippers stand. |
| Shikhara/Vimana | <ul style="list-style-type: none"> ○ Noticed from the 5th century CE. |

| | |
|-----------------|---|
| | <ul style="list-style-type: none"> ○ It is a mountain-like spire on top. In north India, it is called Shikhara and is curving in shape. In the south, it is like a pyramidal tower and is called Vimana. |
| Amalaka | <ul style="list-style-type: none"> ○ Stone-like disc seen at the top of the temple. Mostly in north Indian temples. |
| Kalasha | <ul style="list-style-type: none"> ○ It is the topmost part of the temple. Mainly seen in north Indian styles. |
| Antarala | <ul style="list-style-type: none"> ○ It is a vestibule between the Garbhagriha and the Mandapa. |
| Jagati | <ul style="list-style-type: none"> ○ This is common in north Indian temples and is a raised platform where devotees can sit and pray. |
| Vahana | <ul style="list-style-type: none"> ○ It is the vehicle of the main deity which along with the standard pillar or Dhvaj which are placed axially. |

➔ THE NAGARA OR NORTH INDIAN TEMPLE STYLE

- Became popular in **northern India**.
- **Entire temple** is generally built on a stone platform with steps leading to it.
- No grand boundary walls or gateways (**unlike the Dravida style**).
- Earlier temples had one shikhara whereas latter temples had many.
- The **garbhagriha** is located directly beneath the tallest shikhara.

➔ SUBDIVISIONS OF NAGARA STYLE

| | |
|-----------------------------|---|
| Rekha-prasada/Latina | <ul style="list-style-type: none"> ○ Simple shikhara with square base and whose walls slope inwards to a point on top. ○ Most common. ○ In later periods, latina type became more complex with several towers clustered together. ○ The tallest tower was at the centre and the garbhagriha was directly beneath it. |
| Phamsana | <ul style="list-style-type: none"> ○ Roofs composed of many slabs that gently rise to a single point over the building's centre. ○ Roofs do not curve inwards like the latina type, but they slope upwards on a straight incline. ○ Phamsana structures are generally broader and shorter than latina ones. ○ In many temples, the latina type is used to house the garbhagriha whereas the mandapa has a Phamsana style of architecture. |
| Valabhi | <ul style="list-style-type: none"> ○ Rectangular buildings with a roof that rises into a vaulted chamber. ○ Also called wagon-vaulted buildings. |

➔ Nagara Style in Various Regions

➔ CENTRAL INDIA

- Uttar Pradesh, Madhya Pradesh, Rajasthan.
- **Made of sandstone.**
- **Oldest surviving structural temples from the Gupta period** are in MP.
- They are **small shrines with four pillars to support a small mandapa**.

- The mandapas are basically small porch-like structures before the garbhagriha which are also rather small. Examples: temple at Udaigiri – part of a larger Hindu complex of cave shrines (outskirts of Vidisha); temple at Sanchi (which was a Buddhist site).
- This shows how similar architectural developments were incorporated in both religions.

Dashavatara Vishnu Temple, Deogarh, UP

- Classic example of the **late Gupta period temple architecture**.
- **Patrons are unknown.**
- From the architecture and imagery, it is known that the temple was built in early 6th century CE.
- **Panchayatana Style of architecture.**
- Main shrine is built on a rectangular plinth with four subsidiary shrines that are smaller and at the 4 corners.
- Hence, there are a **total of five shrines and hence the name, Panchayatana.**
- This temple has a **rekha-prasada type of shikhara.**
- It is a west-facing temple. Most temples are north or east facing.
- Has a grand doorway with figures of Ganga and Yamuna on the left and right side respectively.
- Depicts Vishnu in various forms. 3 main Vishnu reliefs on the temple walls: Sheshashayana on the south; Nara-Narayan on the east; and Gajendramoksha on the west.
- Since it was assumed that the subsidiary shrines had avatars of Vishnu in them, the temple was mistaken to be Dashavatara temple.

Khajuraho Temples (MP)

- Built in the **10th century CE.**
- It is a UNESCO World Heritage Site.
- Patronised by **Chandela Kings.**
- All temples made of sandstone.
- From the temple at Deogarh (built about 400 years before Khajuraho temples), the development of the Nagara architectural style is visible here.
- These temples are known for their extensive erotic sculptures. Mostly Hindu, though some Jain temples are also present.
- There are also temples dedicated to Yoginis which form part of Tantric worship indicating the rise and spread of tantric cult after the 7th century. E.g. **Chausanth Yogini temple.**
- Important temples in Khajuraho: Kandariya Mahadeo (dedicated to Lord Shiva) and Lakshmana temple.

Lakshmana temple

- Grandest of the **Khajuraho temples.**
- Dedicated to **Vishnu.**
- Built by the **Chandela King Dhanga in 954 CE.**
- Structure is placed on a high platform that is accessed by stairs.
- Has small temples in four corners.
- Has high **shikharas, amalak and kalash.** Also has projecting balconies and verandas.

→ WEST INDIA

- Gujarat, Rajasthan and western MP.
- Sandstone is most common, grey to black basalt is also seen in some 10 – 12th century temples.
- Also seen is soft white marble in 10 – 12th century Jain Temples at Mount Abu and a 15th century temple at Ranakpur.
- Samlaji in Gujarat is an important art historical site. Many sculptures made of grey schist are found here.

Sun Temple, Modhera, Gujarat

- Built by **Raja Bhimdev I of the Solanki dynasty in 1026 CE**.
- Temple complex features a huge rectangular stepped tank known as the **'Surya Kund'** in the front. This is a noticeable feature from earlier times – proximity of a sacred water body. By the early 11th century, this was a common feature of many temples.
- The **Surya Kund is a 100 sq.m pond** – one of the grandest of its kind in the country. 108 miniature shrines are carved in between the steps inside the tank.
- A **large ornamental torana (gateway)** leads to the sabha mandapa or assembly hall that is open on all sides.
- Lavish carving and sculpture work is present.
- The central shrine walls are plain. The temple is east-facing and every year at the time of equinoxes, the sun shines directly onto the central shrine.

→ EAST INDIA

- **North-East, Odisha and Bengal.**
- Each region produced a distinct type of architecture.
- Terracotta was the main medium in Bengal and north-east until the 7th century.

Assam

- There is **evidence of Gupta influence** from a sculpted door frame dating to the **6th century CE from DaParvatia near Tezpur**; and sculptures from Rangagora Tea Estate near Tinsukia.
- The Gupta influence is seen till the 10th century.
- By 12th to 14th centuries, a distinct **Ahom style developed in the region around Guwahati**.
- This style evolved from the mixing of the style brought to the area by the Tais of Upper Burma with the Pala style of Bengal. **Example: Kamakhya Temple** – a Shakti Peeth dedicated to Goddess Kamakhya built in 17th century.
- **Regions: West Bengal, Bangladesh, Bihar**
- Style between the **9th and 11th centuries – Pala Style**. The Palas were patrons of Buddhist monastic styles. The temples in this region showcased the **local Vanga style**.
- Style of temple architecture from the middle of the 11th century to the middle of the 13th centuries – **Sena style**.
- **Siddheswara Mahadeva temple in Barakar** in Burdwan District – 9th century; tall curving Shikhara crowned by a large amalaka – early Pala style.
- Many temples were located at Telkupi in Purulia District – 9th to 12th century but were submerged due to dam construction. These temples showed all the Nagara sub-styles prevalent in the north.
- Some temples survive.
- **Made of black to grey basalt.**
- Had chlorite stone pillars and arched niches.
- They influenced early **Bengal Sultanate buildings at Gaur and Pandua**.
- Local vernacular building traditions also influenced the temples. Most noticeable of these influences was the curving or sloping side of the bamboo roof of a Bengali hut.
- This feature was adopted in Mughal buildings and is known as the Bangla Roof.
- From the Mughal period onwards, several terracotta brick temples were built which had elements from the earlier Pala style, from the local bamboo hut styles, and arches and domes from Islamic architecture.
- **Eg. Terracotta Temple, Vishnupur** (17th century)

Odisha

Three orders of architectural features:

| | |
|--------------------------|--|
| Rekhapsida (Rekha Deula) | Tall straight building (looking like a shikhara) covering the garbhagriha. |
| Pidhadeul | It is the mandapa, a square building where worshippers are present and also where dancing takes place. |
| Khakra (Khakra Deula) | Rectangular building with a truncated pyramid-shaped roof. Temples of Shakti are usually in this type. |

- **Location:** Ancient Kalinga – that includes modern Puri District including Bhubaneswar (ancient Tribhuvaneshvara, Puri and Konark).
- Odisha temples are a distinct sub-style of the Nagara style called **Kalinga Style**.
- **Shikhara is called Deul** and is almost vertical and suddenly curves sharply inwards at the top.
- In front of the deul, there is the mandapa, called **jagamohana** in Odisha.
- The exterior of the temples is richly carved while the interiors are plain.
- Temples generally have boundary walls.

Konark Sun Temple

- **Sun temple built around 1240.**
- Its shikhara which was said to be 70m high fell in the 19th century.
- The jagamohana (mandapa) has survived. This is the largest enclosed space in Hindu architecture although it is not accessible any more.
- The temple is set on a high base. There are detailed carvings. There are 12 pairs of gigantic wheels sculpted with spokes and hubs representing the chariot wheels of the sun god. The whole temple resembles a processional chariot.
- On the southern wall, there is a huge sculpture of Surya or sun god made of greenstone. It is believed that there were 3 more such images in different directions made out of different stones. The fourth wall had the doorway from which the sun rays would enter the garbhagriha.

→ THE HILLS

- **Region: hills of Kumaon, Garhwal, Himachal and Kashmir**
- **Style:** Ancient Gandhara style (because of the proximity of Kashmir to that region) with Gupta and post-Gupta traditions from Sarnath, Mathura, Gujarat and Bengal.
- We can see **both Buddhist and Hindu traditions** in the hills.
- Its **local tradition:** wooden buildings with pitched roofs.
- Many temples showcase the garbhagriha and shikhara of the Latina type, and the mandapa in wooden architecture.
- Sometimes a pagoda shape is seen to the temples.
- **Karkota Period, Kashmir** – Most significant in terms of architecture.
- Temple at Pandrethan- 8th and 9th centuries; the temple built on a plinth in the middle of a water tank.
- Possibly Hindu temple dedicated to Lord Shiva.
- Wooden building. A peaked roof that slants slowly outwards (due to the snowy conditions)
- Moderately ornamented – a row of elephants at the base and a decorated doorway.
- **Sculptures at Chamba (Himachal Pradesh)**
- Local traditions mixed with the post-Gupta style. g.: **Images of Mahishasuramardini and Narasimha at Laksna-Devi Mandir.**
- **Styles:** Post-Gupta and Kashmiri metal sculpture traditions. Images' yellow colour is possibly an alloy of zinc and copper which were popular in Kashmir.
- Inscription in the Laksna-Devi Mandir states that it was built during the reign of Meruvarman in the 7th century.

- **Temples of Kumaon:** classic examples of Nagara of this region – temples at Jageshwar (near Almora) and Champavat (near Pithoragarh), both in Uttarakhand.

PRACTICE QUESTION

Q26. Arrange the following components of temple architecture in the correct sequence while entering a Nagara Style temple.

1. Garbhagriha
2. Mandapa
3. Antarala

Select the correct answer using the code given below.

- a) 1-2-3 b) 2-3-1 c) 1-3-2 d) 3-2-1

Q27. Consider the following statements:

1. Nagara form/style of temple architecture achieved its classical form during the time of Gupta rulers.
2. Kailasha temple at Ellora was constructed by the kings of Rashtrakuta dynasty.
3. Lingaraja temple is situated in Khajuraho.

Which of the above statements is/are correct?

- a) 1 and 3 only b) 2 and 3 only c) 1 and 2 only d) 2 only

Notes

SOUTH INDIA

→ SANGAM AGE

PREVIOUS YEAR QUESTION

Q. Which one of the following statements about Sangam literature in ancient South India is correct? (UPSC Prelims 2022)

- (a) Sangam poems are devoid of any reference to material culture.

- (b) The social classification of Varna was known to Sangam poets.
(c) Sangam poems have no reference to warrior ethic.
(d) Sangam literature refers to magical forces as irrational.

- The period between the **1st century B.C. to the end of 2nd century A.D.** in Southern India is known as Sangam Period.
- It has been **named after the Sangam academies** during that period.

- According to the Tamil legends, there were three Sangams (Academy of Tamil poets) held in the ancient South India popularly called **Muchchangam**. These Sangams flourished under the royal patronage of the **Pandya kings of Madurai**.

- The **First Sangam**, is believed to be held at **Madurai**, attended by gods and legendary sages. No literary work of this Sangam is available.
- The **Second Sangam** was held at **Kapadapuram**, only **Tolkappiyam** survives from this.
- The **Third Sangam at Madurai** was founded by **Mudathirumaran**. A few of these Tamil literary works have survived and are a useful sources to reconstruct the history of the Sangam period.

→ SANGAM LITERATURE

- The Sangam literature includes **Tolkappiyam, Ettutogai, Pattuppattu, Pathinenkilkanakku**, and two epics named – **Silappathigaram** and **Manimegalai**.
- Tolkappiyam was authored by **Tolkappiyar**, it is considered the earliest of Tamil literary work. Though it is a **work on Tamil grammar** but it also provides insights on the political and socio-economic conditions of the time.
- **Ettutogai (Eight Anthologies) consist of eight works** – Aingurunooru, Narrinai, Aganaooru, Purananooru, Kuruntogai, Kalittogai, Paripadal and Padirrupattu.
- The **Pattuppattu (Ten Idylls)** consist of ten works – Thirumurugarruppadai, Porunararruppadai, Sirupanarruppadai, Perumpanarruppadai, Mullaippattu, Nedunalvadai, Maduraikkanji, Kurinjippattu, Pattinappalai and Malaipadukadam .
- **Pathinenkilkanakku contains eighteen works about ethics and morals**. The most important among these works is Tirukkural authored by Thiruvalluvar, the tamil great poet and philosopher.
- The two epics **Silappathigaram is written by Elango Adigal and Manimegalai by Sittalai Sattanar**. They also provide valuable details about the Sangam society and polity.
- Poems within Sangam literature were composed on two broader themes of akam (love) and puram (based on war and included public poetry such as poems on good and evil, community and kingdom).
- The most **important feature of Sangam literature** is that it gives a clear picture of the contemporary society and culture of Tamilakam and also reveals its peaceful and harmonious relationship with the northern (Aryan) culture.
- **Sangam literature** can be divided into two groups – **narrative and didactic**.
- The narrative texts are called **Melkannakku** – 18 major works consisting of eight anthologies and ten idylls. These are considered to be the works of heroic poetry in which heroes are glorified and perpetual wars and cattle raids are frequently mentioned.
- The didactic texts are called **Kilkanakku** – consisting of 18 minor works.
- **Tiruvalluvar's Tirukkural** is an important example of Tamil didactic work, which is a famous work on ethics, philosophy, polity and love, and is considered the fifth Veda of Tamil Nadu.
- **Tamil epics – Silappadikaram and Manimekalai** are also didactic texts (kilkanakku).
- These didactic texts were written in the period between the 5th and 6th centuries.
- **Silappadikaram** deals with the love story of Kovalan, who prefers a courtesan Madhavi of Kaveripattanam to his noble wedded wife Kannagi.
- **Manimekalai is a sequel to Silappadikaram** and is called the '**Odyssey of Tamil poetry**', which deals with the adventures of the daughter born of the union of Kovalan and Madhavi and her subsequent conversion to Buddhism.

Other Sources that give details about the Sangam Period are –

1. the **Greek authors like Megasthenes, Strabo, Pliny and Ptolemy** mentioning about commercial trade contacts between the West and South India.
2. Also, the **Ashokan inscriptions mention** about the Chera, Chola and Pandya rulers to the south of Mauryan empire.

3. Another inscription, **Hathikumbha inscription of Kharavela of Kalinga** also has mention of Tamil kingdoms.

→ SANGAM POLITY AND ADMINISTRATION

- During the Sangam period hereditary monarchy was the form of government. Each of the dynasties of Sangam age had a royal emblem – **tiger for the Cholas, carp for the Pandyas, and bow for the Cheras.**
- The king was assisted by a wide body of officials who were categorised into five councils.
- They were **ministers (amaichar), priests (anthanar), envoys (thuthar), military commanders (senapathi), and spies (orarr).**
- The military administration was efficiently organized with each ruler a regular army was associated.
- The chief source of state's income was **Land revenue** while a custom duty was also imposed on foreign trade.
- Major source of fulfilling the royal treasury was the **booty captured in wars.**
- The roads and highways were maintained and guarded to prevent robbery and smuggling.

→ SOCIAL STRUCTURE AND ORGANISATION

- The **Tamil Brahmi inscriptions** mention the kings as Ko and the chieftains as Ko or Kon. The **Brahmanas first appeared in Tamil land** in the Sangam age.
- Many **Brahmanas functioned as poets and were generously rewarded by the king.** The Tamil Brahmanas took meat and wine.
- The **concept of varna was known in the Sangam age** but social classes were not marked by acute caste distinctions in the early Sangam period (caste distinctions became prominent in the later stage). The most relevant basis of stratification was **Kuti (clan-based descent groups)** where there was no restriction on inter-dining and social interactions among Kuti groups.
- The **ruling caste was called the arasar**, and its members had **marriage relations with the vellalas** (rich peasants) who constituted the fourth class. The vellalas held the bulk of the land and **employed labourers (Kadaiyyar – lowest class)** to do the manual farm work. There were sharp inequalities in the age of Sangam – the rich lived in houses of brick and mortar while the poor lived in mud houses.
- The class of warriors was an important element in polity and society. Captains of the army were given the **title “enadi”** at a formal ceremony. The state had a rudimentary army which consisted of chariots drawn by oxen, elephants, cavalry and infantry. Elephants played an important part in wars and the horses were imported by sea into the kingdom.
- The memorial stones **called “nadukul” or “virukkal”** were very significant in the Sangam period and were erected in honour of those who died while fighting.
- In the domain of religion, the Sangam period **witnessed peaceful and close interactions between north India and south Indian traditions.** The kings performed Vedic sacrifices.
- A Pandya ruler named **Mudukudomi took the title Palshalai**, as he had many sacrificial halls. The people mainly worshipped a deity called **Murugan**, who was also called **Subramaniya**. There are also references to the presence of Buddhists and Jainas in the Tamil region. The Brahmanas also popularized the worship of Vishnu, Indra and Shiva in south India.
- The megalithic practice of providing for the dead continued in this age and cremation was also introduced.
- As many poems were contributed by the women poets to the corpus of Sangam literature, it testifies the belief that women were educated and also respected in the Sangam age. However, there is also mention about the sati being practised in Tamil society and it was called **“tippayadal”**. Sangam poems also mention **“Chevilittai”** who were like foster mothers and had a close association with the family members.

➔ POSITION OF WOMEN DURING SANGAM AGE

- A lot of information is available in the Sangam literature to understand the position of women during the Sangam age.
- There were **women poets like Avvaiyar, Nachchellaiyar, and Kakkaipadiniyar** who flourished and contributed to Tamil literature.
- Love marriage was a common practice and women were allowed to choose their life partners.
- But, life of widows was miserable.
- There is also a mention about the **practice of Sati being prevalent** in the higher strata of society.

➔ ECONOMY OF THE SANGAM AGE

- Tolkappiyam refers to the **five-fold division of lands called Tinais** in the whole of Tamilakam.
- These were **Kurinji** (hilly tracks), **Mullai** (pastoral), **Palai** (arid zone), **Marudam** (agricultural land) and **Neital** (sea coast). These land divisions were based on their economic resources.
- The people in different tinais had their own mode of subsistence. For example, in Kurinji it was hunting and gathering, in Mullai people practised animal husbandry, in Palai people could hardly produce anything, so they took to raiding and plundering, in Marudam it was agriculture and in Neital people practised fishing and salt making.
- **Agriculture was the main occupation** and the chief crops were rice, cotton, ragi, sugarcane, pepper, ginger, turmeric, cardamom, cinnamon, etc.
- This region is devoid of perennial rivers, so the agricultural activities were facilitated by building tanks and dams.
- The **Chola king, Karikala of the Sangam Age**, is credited with constructing a dam on the Kaveri river, which is considered to be the earliest dam in the country.
- Spinning, weaving, ship-building, carpentry, making of ivory products were some of the handicrafts which were widely practised.
- Trade, both inland and foreign, was well established.
- The economy of all the three kingdoms flourished due to large scale local and long-distance trade. This helped in the emergence of important towns and craft centres. **Muziris on the south-west coast** was the important port of the **Cheras** and the Roman ships laden with gold used to land at this port and take along consignments of pepper.
- The **capital city of the Pandyas, Madurai**, was an important centre of textile and ivory making.
- **Korkai** – an important Pandya port was famous for its pearls. The capital city of the Cholas – **Uraiyur** was a grand city with huge buildings. **Kaveripattinam** or Puhar was the main Chola port.
- The **market places (called avanam)**, roads and highways were maintained and guarded to prevent robbery and smuggling.
- The flourishing trade with the Romans was the most important feature of the Sangam economy.
- The author of **“Periplus of the Erythrean sea”**, gives the most valuable account of the trade between India and the Roman empire.
- **Pliny**, a Roman writer, in his book **“Natural History”**, complains that the Roman empire was drained of gold on account of her trade with India.
- Indian items of export to Romans were spices, perfumes, jewels, ivory and fine textiles (muslin), several precious and semi-precious stones like diamond, sapphire, carnelian, pearls, sandalwood, iron, etc. Against these items of export, Romans exported gold and silver to India which is authenticated by the recovery of large numbers of Roman gold coins in south India.
- The western traders also brought tin, lead, corals and slave girls to the subcontinent.
- A landmark in the development of communications was the **discovery of the monsoon winds by the Greek sailor Hippatus, around 46 – 47 CE**. This led to an increase in the number of sea voyages for trading purposes.
- Important ports of India on the western coast were Muziris, Bharukachchha (Broach), Sopara, and Kalyana. Through the Red Sea, ships from these ports sailed to the Roman empire.

- The important ports on the eastern coast of India were Tamralipti (West Bengal), Arikamedu (Tamil Nadu coast). The chief source of states' income was land revenue while a customs duty was levied on foreign trades. Tributes paid by feudatories and war booty (arai) constituted a considerable part of royal resources.

→ FROM MEGALITHIC TO THE STATE POLITIES OF CHERAS, CHOLAS AND PANDYAS

- The beginning of the historical period is marked by the settlements of **large scale rural communities** which practised agriculture with the help of iron implements, the formation of the state system, the rise of social classes, use of writing, beginnings of written literature, use of metal money and so on.
- However, all these phenomena did not emerge in a linear fashion in southern India, especially at the tip of the peninsula with the **Kaveri delta as the nuclear zone, until about the 2nd century BCE**. The Neolithic phase of south India which was marked by the use of polished stone axe and blade tools was succeeded by the **Megalithic phase (around 1200 BCE – 300 BCE)**.
- The upper portions of the peninsula were inhabited by people who were called the **Megalith builders**.
- They are not known from their actual settlements which are rare but from their graves.
- **These graves are called megaliths** because they were encircled by big/mega stone pieces and were in most cases located outside the settlement area.
- They contain not only skeletons of the people who were buried but also pottery, iron objects and grains.
- **Black and red ware pottery** has been found buried in these megaliths.
- The first iron objects from south India which include arrowheads, spearheads, tridents (associated with Shiva), hoes, sickles, etc. have been excavated from these megaliths.
- The number of **agricultural tools found at megalithic sites** is lesser in comparison to tools meant for hunting and fighting implying that the megalithic people did not practise an advanced type of agriculture.
- The megalithic people produced **paddy and ragi**, and it seems that the cultivated land was very limited and generally they did not settle on the plains or low lands.
- The **megaliths** are found in all upland areas of the peninsula but their concentration is more in eastern Andhra and in Tamil Nadu.
- The **Cholas, Pandyas and the Keralaputras (Cheras)** mentioned in the Ashokan inscriptions probably belonged to the last phase of Megalithic culture.

| Kingdom | Capital | Emblem | Premium Port |
|---|-----------------|--------|-------------------------------|
| The Pandyas: Covers modern Tirunelveli, Madurai, Ramnad districts and south Travancore. | Madurai | Fish | Korkai |
| The Cholas: Covers modern Tanjore and Tiruchirappalli districts of Tamil Nadu. | Uraiyur | Tiger | Puhar (modern Kaveripattanam) |
| The Cheras: Covers mostly the Kerala coast. | Vanji / Karuvur | Bow | Tondi and Muchiri |

➔ PANDYAS

- The Pandya territory occupied the **southernmost and the south-eastern portion** of the Indian Peninsula. The Pandyas are first mentioned by Megasthenes, wherein he refers to a Pandya kingdom celebrated for pearls and ruled by a woman, suggesting that the Pandya society was matriarchal.
- The **Sangam literature mentions Pandya rulers** and describes the kingdom as wealthy and prosperous. The Pandya kings benefited from the trade with the Roman empire and even sent embassies to the Roman emperor Augustus.
- The Brahmanas enjoyed considerable influence and the Pandya kings performed Vedic sacrifices.
- **Nediyon, Palshalai Mudukudumi were the early Pandyan kings** and the other prominent kings are discussed below.

| | |
|------------------------|---|
| Nedunjeliyan I | <ul style="list-style-type: none"> ○ It is believed that he died of remorse due to his tragic role (as he ordered the execution) in the death of Kovalan, the hero, and the husband of Kannagi from the epic Silappadikaram. |
| Nedunjeliyan II | <ul style="list-style-type: none"> ○ He is considered to be an important Pandya ruler, as he acquired territories from other chieftains. ○ He defeated a confederacy of Cheras, Cholas and five other chieftains in the battle of Talaiyalanganam. ○ In Mangulam, two Tamil Brahmi inscriptions pertaining to the 2nd century BCE mention that a subordinate and relative of Nedunjeliyan presented gifts to Jaina monks. ○ A first century BCE inscription from Alagarmalai mentions a person named Katumara Natan who was either a Pandyan prince or subordinate. |

➔ CHOLAS

- The Chola kingdom was called **Cholamandalam or Coromandel** and was situated to the north-east of the territory of the Pandyas, between the Pennar and the Velar rivers.
- Their chief centre of **political power and capital Uraiyur** was famous for cotton trade.
- It seems that in the middle of the **2nd century BCE, a Chola king** named Elara conquered Sri Lanka and ruled over it for nearly 50 years. The Cholas also maintained an efficient navy.
- The main source of wealth of the **Cholas was their trade in cotton cloth**.
- Some of the important Chola kings of the era are talked about below.

Karikala

- One of the famous Chola kings who founded **Puhar** (identified with Kaveripattanam) which was a great centre of trade and commerce and had a large dock.
- **Karikala** constructed 160 km of embankment along the Kaveri river, which was built with a labour of 12,000 slaves brought as captives from Sri Lanka.
- He defeated a confederacy of **Pandyas, Cheras** and other allies at the battle of **Venni**. In Sangam literature, it is mentioned that eleven rulers lost their drums in the field (royal drum was an important insignia of royal power).
- The major victory at **Vahaipparandalai** was credited to his cap, in which several chieftains lost their umbrellas (according to Sangam literature).

Tondaiman Ilandiraiyan

- He is considered to be another **important Chola ruler** who was either an independent ruler or a subordinate to Karikala.

- He was a gifted poet and in one of his poems, he says that in order to rule well, a king should possess a strong personal character.
- Under **Karikala's** successors, the Chola empire rapidly declined. The two neighbouring powers – the Pandyas and the Cheras expanded at the cost of the Cholas. Later, the **Pallavas** from the north wrested a lot of their territories. From the 4th to 9th century CE, the Cholas played only a marginal role in south Indian history.

→ CHERAS

- The Chera or the Kerala country was situated to the west and north of the land of the **Pandyas**.
- It included the narrow strip of land between the sea and the mountains and covered a portion of modern Kerala state.
- It was an important and prosperous kingdom owing to its trade with the Romans. The Romans set up two regiments at Muziris (near modern Kochi) to protect their interests and also built there a temple of Augustus.

Udiyanjeral

- Earliest known Chera king.

Nedunjeral Adan

- He is considered to be one of the prominent kings of the Chera dynasty, who probably defeated seven crowned kings and also won the title of '**adhiraja**'.
- He fought a war against the Cholas and in this war both the principal adversaries (the Chola king and Nedunjeral) lost their lives.
- One of his sons is also described as an '**adhiraja**' who was victorious against Anji (a chieftain of Tagadur).

Senguttuvan

- He was the son of **Nedunjeral Adan** and according to Chera poets, was their greatest king. He was also known as the Red Chera or Good Chera.
- **Silappadikaram** (post-Sangam text) describes his military conquest against Vayalur in the land of Nannan and capture of the Kodukur fortress in Kongu country.
- It is said that he invaded the north and crossed the Ganga.

Kudakko Ilanjeral Irumporai

- He is believed to be one of the **last Chera kings** (as is mentioned in the Sangam literature) and had won wars against the Cholas and the Pandyas.
- After the 2nd century CE, the **Chera power** declined and not much is known of their history till the 8th century CE.
- The main interest of the political history of the above three kingdoms lies in the continuous wars they fought with one another and also with Sri Lanka. The kingdoms were immensely rich in spices, ivory, pearls, precious stones, muslin, silk, etc.

PRACTICE QUESTION

Q28. Consider the following statements:

1. Muziris was an ancient seaport and urban centre in south-eastern India .
 2. Muziris has found mention in the Sangam literature and a number of classical European historical sources.
 3. The port was a key to trade between southern India and the Greeks and the Roman Empire.
- Which of the statements given above is/are correct?

- a) 1 only b) 2 and 3 only c) 1 and 2 only d) 1, 2 and 3

Notes

→ GUPTA EMPIRE

PREVIOUS YEARS QUESTIONS

Q. With reference to the period of the Gupta dynasty in ancient India, the towns Ghantasala, Kadura and Chaul were well known as (UPSC Prelims 2020)

- a. ports handling foreign trade
- b. capitals of powerful kingdoms
- c. places of exquisite stone art and architecture
- d. important Buddhist pilgrimage centres

Q. With reference to forced labour (Vishti) in India during the Gupta period, which one of the following

statements is correct? (UPSC Prelims 2019)

- a. It was considered a source of income for the State, a sort of tax paid by the people.
- b. It was totally absent in the Madhya Pradesh and Kathiawar regions of the Gupta Empire.
- c. The forced labourer was entitled to weekly wages.
- d. The eldest son of the labourer was sent as the forced labourer.

Notes

| Gupta Dynasty Kings | Facts about Gupta Kings |
|---------------------|---|
| Sri Gupta | <ul style="list-style-type: none"> ○ Founder of Gupta Dynasty ○ Reign from 240 CE to 280 CE |

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|------------------------|---|
| | <ul style="list-style-type: none"> ○ Used the title of ‘Maharaja’ |
| Ghatotkacha | <ul style="list-style-type: none"> ○ Son of Sri Gupta ○ Took the title of ‘Maharaja’ |
| Chandragupta I | <ul style="list-style-type: none"> ○ Reigned from 319 CE to 335/336 CE ○ Started the Gupta Era ○ He assumed the title of ‘Maharajadhiraja’ ○ Married Lichchavi princess Kumaradevi |
| Samudragupta | <ul style="list-style-type: none"> ○ Reigned from 335/336 CE to 375 CE ○ Called ‘Napoleon of India’ by V.A. Smith (Irish Indologist and Art Historian) ○ His campaigns are mentioned in the Eran inscription (Madhya Pradesh) |
| Chandragupta II | <ul style="list-style-type: none"> ○ Reigned from 376-413/415 CE ○ Navratnas (9 Gems in his Court) ○ Took the title ‘Vikramaditya’ |
| Kumaragupta I | <ul style="list-style-type: none"> ○ Reigned from 415 CE to 455 CE ○ Founded Nalanda University ○ He was also called Shakraditya |
| Skandagupta | <ul style="list-style-type: none"> ○ Reigned from 455 AD – 467 AD ○ Was a ‘Vaishnavite’ ○ Repulsed an attack by the Hunas but this strained his empire’s coffers |
| Vishnugupta | <ul style="list-style-type: none"> ○ Last known ruler of the Gupta Dynasty (540 AD – 550 AD) |

CHANDRAGUPTA I (320 – 335 CE)

- Was the son of **Ghatotkacha**.
- Chandragupta I is considered to be the founder of the Gupta Era which started with his accession in 319 – 320 CE.
- He strengthened his position by a **matrimonial alliance with the Lichchhavis (Nepal)**. He married Kumaradevi, a princess of the Lichchhavi clan and this added to the power and prestige of the Gupta family (Vaishyas).
- He extended his kingdom through conquests. His territory extended from the Ganges River to Prayaga by 321 AD.
- He issued **coins** in the joint names of his queen and himself.
- He assumed the title of **Maharajadhiraja** (great king of kings).
- He was successful in building a small principality into a great kingdom.
- His empire consisted of Uttar Pradesh, Bengal and parts of modern Bihar, with Pataliputra as its capital.
- He is considered the first great king of the Gupta Empire.

SAMUDRAGUPTA (C. 335/336 – 375 CE)

- The Gupta kingdom was enlarged enormously by Chandragupta I’s son and successor **Samudragupta**.
- The **Allahabad Pillar Inscription (Prayaga – Prashasti)** gives a detailed account of his achievements. He followed the policy of war and conquest. This long inscription was composed by his

court poet, Harisena, in chaste **Sanskrit**. The inscription is engraved on the same pillar that carries the inscription of peace-loving Ashoka.

- o Much of the Indian subcontinent was directly or indirectly under his control – from kingdoms in Nepal and Punjab in the north to the **Pallava kingdom** at Kanchipuram in the southeast. The last vestiges of **the Kushana rule, like the Shakas, the Murundas** and even the independent territory of Simhala (Sri Lanka) acknowledged his suzerainty. The places and the territories conquered by Samudragupta can be divided into five groups:

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|------------------|--|
| Group I | Includes rulers of Ganga-Yamuna doab, who were defeated. He uprooted nine Naga rulers and annexed their territories. |
| Group II | Includes rulers of the eastern Himalayan states and some frontier states such as the princes of Nepal, Assam, Bengal, etc. who surrendered to his might. It also includes parts of Punjab. |
| Group III | Includes the forest kingdom situated in the Vindhya region (central India) known as atavika rajyas and forced their rulers into servitude. The conquest of this region helped him to move towards the south. |
| Group IV | Includes twelve rulers of eastern Deccan and south India who were defeated, and his power reached as far as Kanchi (Tamil Nadu), where the Pallavas were forced to recognise his suzerainty. It is important to mention that Virasena was the commander of Samudragupta during his southern campaign. In the south, he adopted the policy of political conciliation and reinstated the defeated kings on their thrones. These states acknowledged his suzerainty and paid him tributes and presents. |
| Group V | Includes the Shakas of western India and Kushana rulers of north-west India and Afghanistan. Samudragupta swept them out of power. |

- o Though he had spread his influence over a vast area, and even received tributes from many kings of south-east Asia, **Samudragupta** exercised direct administrative control mainly over the Indo-Gangetic basin. According to Chinese sources, **Meghavarman, the ruler of Sri Lanka**, sent a missionary to Samudragupta for permission to build a Buddhist temple at Bodh Gaya.
- o After conquering the territories, **Samudragupta celebrated by performing the asvamedha** (horse sacrifice). He issued coins with the legend “restorer of the asvamedha”. It is because of his military achievements that **Samudragupta was hailed as the ‘Indian Napoleon’**.
- o He was equally great in his personal accomplishments. The Allahabad Pillar Inscription speaks of his magnanimity to his foes, his polished intellect, his poetic skills, and his proficiency in music. He is known by the **title Kaviraja** (king among poets) because of his ability in composing verses. His image depicting him with veena (lyre) is found in the coins issued by him. He is also credited with promoting Sanskrit literature and learning, characteristic of his dynasty.
- o He was an **ardent follower of Vaishnavism** but was tolerant of other religions. He showed a keen interest in Buddhism and was the patron of the great Buddhist scholar Vasubandhu.
- o Legends on his coins include epithets such as Apratirathah (invincible), Vyaghra-Parakramah (brave as a tiger), Parakramah (brave).

CHANDRAGUPTA II (C. 376 – 413/415 CE)

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

- During **Chandragupta II's reign, the Gupta dynasty reached its peak** by expanding territories through conquests as well as by marriage alliances. He **married Kuberananga**, a Naga princess and had a daughter, **Prabhavati** with her. He married **Prabhavati to a Vakataka prince, Rudrasena II** (Deccan). After the death of her husband, Prabhavati ruled the territory as regent to her minor sons with the help of her father. Thus Chandragupta II indirectly controlled the Vakataka kingdom.
- **Chandragupta II's control over the Vakataka kingdom** in central India proved quite advantageous for him. It helped him to conquer Gujarat and western Malwa, which was under the rule of Shakas for about four centuries by that time. The Guptas reached the western sea coast which was famous for trade and commerce. This contributed to the **prosperity of Malwa and its main city Ujjain**, which was also Chandragupta II's second capital.
- An **Iron Pillar inscription at Mehrauli** in Delhi indicates that his empire included even north-western India and Bengal. He adopted the title '**Vikramaditya**' (**powerful as the sun**) and **Simhavikrama**.
- He issued **gold coins (Dinara), silver coins and copper coins**. On his coins, he is mentioned as Chandra. During his reign, a Chinese traveller, Fa-Hien visited India and wrote a detailed account about the life of its people.
- The **Udaigiri cave inscriptions** refer to his digvijaya, that is, his conquest of the whole world.
- His court at Ujjain was adorned by nine famous scholars known as the Navratnas (nine gems).
- **Kalidasa** – He wrote **Abhijnashakuntalam**, one of the best hundred literary works in the world and also the earliest Indian work to be translated to European languages.
- **Amarasimha** – His work **Amarakosha** is a vocabulary of Sanskrit roots, homonyms and synonyms. It has three parts containing around ten thousand words and is also known as Trikanda.
- **Varahamihira** – He wrote three important books-
 - He composed **Pancha Siddhantika**, the five astronomical systems.
 - His work **Brihadsamhita** is a great work in the Sanskrit language. It deals with a variety of subjects like astronomy, astrology, geography, architecture, weather, animals, marriage and omens.
 - His Brihat Jataka is considered to be a standard work on astrology.
- **Dhanvantri** – He is considered to be the father of Ayurveda.
- **Ghatakarapara** – An expert in sculpture and architecture.
- **Shanku** – An architect who wrote the Shilpa Shastra.
- **Kahapanaka** – An astrologer who wrote Jyotishya Shastra.
- **Vararuchi** – Author of Prakrit Prakasha, the first grammar of the Prakrit language.
- **Vetala Bhatta** – Author of Mantrashastra and was a magician.

KUMARAGUPTA I (C. 415 – 455 CE)

- Kumaragupta I was the son and successor of Chandragupta II.
- Adopted the titles of 'Shakraditya' and 'Mahendraditya'.
- Performed 'asvamedha' sacrifices.
- Most importantly, he laid the foundation of Nalanda University which emerged as an institution of international reputation.
- At the end of his reign, peace did not prevail on the north-west frontier due to the invasion of the Huns of Central Asia. After occupying Bactria, the Huns crossed the Hindukush mountains, occupied Gandhara and entered India. Their first attack, during Kumaragupta I's reign, was made unsuccessful by prince Skandagupta.
- The inscriptions of Kumaragupta I's reign are – Karandanda, Mandor, Bilsad inscription (oldest record of his reign) and Damodar Copper Plate inscription.

SKANDAGUPTA (C. 455 – 467 CE)

- Adopted the title '**Vikramaditya**'.

- Junagarh/Girnar inscription of his reign reveals that his governor **Parnadatta** repaired the Sudarshan lake.
- After Skandagupta's death, many of his successors like Purugupta, Kumaragupta II, Buddhagupta, Narasimhagupta, Kumaragupta III and Vishnugupta could not save the Gupta empire from the Huns. Ultimately, the Gupta power totally disappeared due to a variety of reasons.

- The Gupta age in ancient India has been called the 'Golden Age of India' because of the many achievements in the field of arts, science, and literature that Indians made under the Guptas.
- The prosperity under the Guptas initiated a period of splendid accomplishments in arts and sciences. The Gupta Empire lasted from 320 CE to 550 CE.

→ LITERATURE

- Sanskrit literature flourished under the Guptas. **Kalidasa**, the great poet, and playwright were in the court of Chandragupta Vikramaditya. He composed great epics such as Abhijnanashaakuntalam, Kumarasambhavam, Malavikagnimitram, Ritusamharam, Meghadootam, Vikramorvashiyam, and Raghuvamsham.
- The celebrated Sanskrit drama **Mṛcchakatika** was composed during this time. It is attributed to **Shudraka**.
- Poet **Harisena** also adorned the court of Chandragupta Vikramaditya. He wrote the **Allahabad Prashasti (inscription)**.
- **Vishnu Sharma** of Panchatantra fame lived during this era.
- **Amarasimha** (grammarian and poet) composed a lexicon of Sanskrit, Amarakosha.
- **Vishakhadatta composed Mudrarakshasa**. Other grammarians who contributed to the Sanskrit language include Vararuchi and Bhartrihari.

→ SCIENCES

- In the fields of science, mathematics and astronomy also, the Gupta age saw a lot of interesting advancements.
- Aryabhatta, the great Indian mathematician and astronomer wrote **Surya Siddhanta and Aryabhattiya**. Aryabhatta is believed to have conceptualised 'zero'. He also gave the **value of Pi**. He postulated that the earth is not flat and it rotated around its own axis and also that it revolved around the sun. He also gave the distance between earth and sun which is remarkably close to the actual value. He wrote on geometry, astronomy, mathematics and trigonometry.
- The Indian number system with a base of 10 which is the present numeral system evolved from scholars of this era.
- **Varahamihira wrote Brihatsamhita**. He was an astronomer and an astrologer.
- The Nalanda University, a centre of Buddhist and other learning attracted students from abroad. The Guptas patronised this ancient seat of learning.

→ ART & ARCHITECTURE

- Many magnificent temples, palaces, paintings and sculptures were created.
- **Dashavatara Temple in Deogarh UP** is one of the earliest surviving Hindu temples. It is a fine example of Gupta architecture.
- **Mural paintings** of Ajanta depicting the life of the Buddha as told in the Jataka tales were created in this period. Places like Ajanta, Ellora, Mathura, Sarnath; and Anuradhapura and Sigiriya in Sri Lanka bear examples of Gupta art and architecture.
- **Classical Indian music and dance** took shape at this time.
- The **Gupta legacy** in arts can be seen in Southeast Asia also today.
- The Bronze Buddha which is 7.5 feet high and found at Sultanganj is a product of the Gupta age.

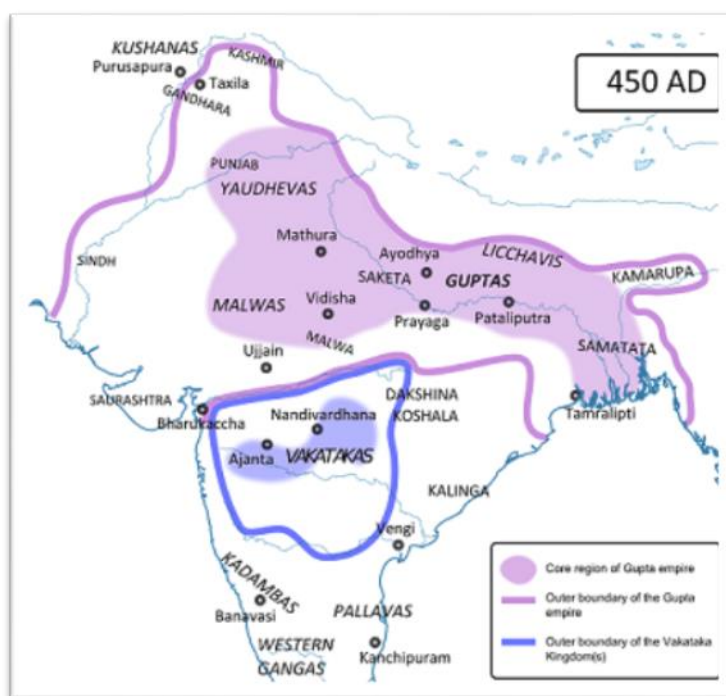
- The iron pillar at Mehrauli, Delhi is a marvellous creation of this period. It is a 7 m long pillar and it is made up of a composition of metals such that it is rust-free. This is a testimony to the metallurgical skills of Indians of that time.

➔ SOCIAL CULTURE & RELIGION

- The **Hindu epics were given their final touches** during this time. The Hindu religion also received an impetus under the Guptas and it flourished and expanded throughout India.
- Although the **Gupta kings were Vaishnavas they were tolerant of Buddhism and Jainism.** They patronized Buddhist art.
- The **Shakti cult** rose up around this time.
- **Sacrifice was being replaced by Bhakti and Pooja.**
- Occult practices like **tantrism** also emerged during this time.
- The game of chess is said to have originated from this time. It was called **Chaturanga** meaning the four **divisions** (of the military such as infantry (pawn), **cavalry** (knight), **elephantry** (bishop), and **chariots** (rook)).

➔ VAKATAKA DYNASTY

- The Satavahanas in peninsular India were succeeded by the Vakatakas (local power) who ruled the Deccan for more than two and a half centuries.
- The Vakatakas were the **contemporaries of the Guptas** in northern India.
- In the Puranas, the Vakatakas are referred to as the Vindhyakas.
- The Vakatakas belonged to the Vishnuvridha gotra of the Brahmanas and performed numerous Vedic sacrifices.
- A large number of **copperplate land grant charters issued by the Vakatakas to the Brahmins** have helped in reconstructing their history.
- They were Brahmins and promoted Brahmanism, however, they also patronised Buddhism.
- Culturally, the **Vakataka kingdom became a channel for transmitting Brahmanical ideas and social institutions to the south.** The Vakatakas entered into matrimonial alliances with the Guptas, the Nagas of Padmavati, the Kadambas of Karnataka and the Vishnukundins of Andhra.
- The Vakatakas patronised art, culture and literature. Their legacy in terms of public works and monuments have made significant contributions to Indian culture.
- **Vindhyashakti** was the founder.

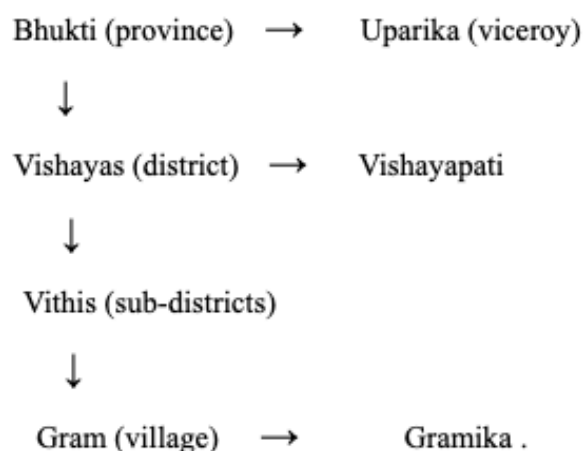


- Under the patronage of the **Vakataka king, Harisena**, the rock-cut Buddhist Viharas and Chaityas of the **Ajanta caves** (World Heritage Site) were built.

- Ajanta cave numbers **XVI, XVII, XIX** are the best examples of Vakataka excellence in the field of painting, in particular the painting titled Mahabhinishkramana.
- Vakataka kings, Pravarasena II (author of the Setubandhakavya) and Sarvasena (author of Harivijaya) were exemplary poets in Prakrit.
- During their rule, Vaidharbhariti was a style developed in Sanskrit which was praised by poets of the likes of Kalidasa, Dandin and Banabhatta.

➔ SYSTEM OF ADMINISTRATION- GUPTAS

- According to inscriptions, the Gupta kings assumed titles like **Paramabhataraka, Maharajadhiraja, Parameshwara, Parama-daivata** (the foremost worshipper of gods) and **Paramabhagavata** (foremost worshipper of Vasudeva Krishna).
- The Gupta Empire was **decentralised in nature** and contained many feudatories like local kings and smaller chiefs, who ruled over large parts of the empire, as opposed to the Mauryan era where the political authority was vested in the hands of the king.
- These **lesser kings** adopted titles like Raja and Maharaja.
- The kinship was hereditary, but there was **no practice of primogeniture** i.e, only the eldest son occupying the throne.
- There was the **practice of granting gifts to the Brahmanas** who in return expressed gratitude by comparing the king to different gods like Vishnu, Indra and Dhanada.
- The king maintained a standing army, however, the numerical strength of the Gupta army is not known.
- The standing army was supplemented by the feudatories' forces in times of need.
- The **commander-in-chief** of the army was known as **Mahabaladhikrita**.
- Horse chariots receded into the background and **cavalry came to the forefront** in this period. The commander of infantry and cavalry was called **Bhatashvapati**.
- In the case of Vakatakas, **Chhatras referred to irregular troops** and **Batas denoted regular troops** who were responsible for maintaining law and order and also collected revenue.
- Bureaucracy under the Guptas was not as elaborate as that of the Mauryan administration.
- The **Kumaramatyas** were the most important officers in the Gupta empire. The king appointed them and they were probably paid in cash. All the important functionaries like the mantri and senapati were recruited from this cadre.
- Administrative posts were hereditary and also the same person often held multiple offices. The **hereditary nature of the posts led to a weakening of the royal control** of the administration.
- During the Gupta period, the empire was divided into **provinces called Bhuktis** whose heads were called **Uparikas**.
- Sometimes, crown princes were also made the viceroys of the provinces.
- The provinces were divided into districts called **Vishayas**, which were placed under the control of Vishyapati.
- In eastern India, the Vishayas were divided into **Vithis**, which were further divided into villages.
- The **village headman (Gramadhyaksha/Gramika)** managed the village affairs with the assistance of village elders. The village headman became more important in Gupta times as no transaction could be affected without his consent.



→ EMPIRE DIVISION

- In the case of Vakatakas, less information is available regarding their administrative structure. However, it was very similar to the Guptas – the empire was divided into **Rashtras or Rajyas** which were administered by governors called **Rajyadhikritas**.
- The provinces were divided into **vishayas which were further divided into aharas and bhogas/bhuktis**. The higher official called Sarvadhyaaksha presumably appointed subordinate officers known as Kulaputras.
- The judicial system was well developed under the Gupta kings when compared to earlier times. The law books were compiled in this period and it was for the first time that criminal and civil laws were clearly defined and delineated. Theft and adultery came under criminal law and disputes regarding property issues were under civil law. There were also elaborate laws about inheritance. However, like the previous periods, many laws continued to be based on differences in varnas. The highest judicial power was with the king who tried cases with the Brahmana priests' aid.
- **Mahanadanyala acted as chief justice**, Uparikas and Vishyapatis in their respective territorial jurisdiction dispensed the judicial functions. The guilds of artisans and merchants were governed by their own laws.

→ ECONOMY – GUPTA & VAKATAKA AGE

- In the Gupta period, there was a **rise in land taxes** but a depreciation in trade and commerce taxes (shulka or tolls).
- The land grants to the Brahmanas led to the **conversion of vast areas of virgin land into cultivable land**.
- The king collected taxes varying from **1/4th to 1/6th of the produce**.
- According to the Gupta inscriptions, two taxes appeared in this period – **uparikara** (probably it was a tax on temporary tenants) and **udranga** (probably water tax or some police tax).
- There is also mention of **vata-bhuta tax**, which presumably refers to cesses for maintenance of rites performed for wind and spirits, and **halirakara tax** (probably plough tax).
- In central and western India, the villagers were subjected to forced labour called **vishti** for serving the royal army and officials.
- **Vakataka inscriptions mention klipta** (purchase tax or sales tax) and **upaklipta (additional minor tax)**.
- The Gupta and post-Gupta period witnessed a decline in the country's trade and commerce.
- Till 550 CE, India carried out its trade with the **Eastern Roman Empire**, exporting silk and spices.
- Around the sixth century, the people of the Eastern Roman Empire learnt the art of making silk from the Chinese. This adversely affected the export trade of India.
- The **Mandsor inscription** mentions that a guild of silk weavers left their original home at Lata in western India (Gujarat) and migrated to Mandsor, where they gave up their original occupation and took to other professions.
- The disturbance of the north-western trade route by the Hunas was another factor responsible for the diminishing trade in the country.
- This directly affected the inflow of gold into the country which is indicated by a general paucity of gold coins after the Guptas.
- There is frequent mention of artisans, merchants and guilds in different inscriptions and seals of both Guptas and Vakatakas which point towards flourishing urban crafts and trade. There is also mention of philanthropic activities of guilds.

→ SOCIETY UNDER GUPTAS AND VAKATAKAS

- The large number of land grants to the Brahmanas suggest that the **Brahmana supremacy continued** and even increased during the Gupta period. The Brahmanas expressed their gratitude by comparing the king to different gods and as possessing attributes of gods.

- The Guptas, who were basically **Vaishyas**, came to be seen as Kshatriyas by the Brahmanas. The Brahmanas were exempted from the land taxes and these land grants made them rich & prosperous. They claimed many privileges which are listed in the law book of **Narada**.
- The castes proliferated into **numerous sub-castes as a result of two factors**:
- A large number of foreigners had been assimilated into Indian society and each group of foreigners was assigned a sub-caste. For example, various foreign ruling families of the pre-Gupta period (e.g, Scythian origin) were given semi-Kshatriya status. The Huns, who invaded India during the early 5th century, came to be recognised as one of the 36 clans of the Rajputs.
- With the expansion of brahminical culture in distant and different areas, a large number of tribal communities were assimilated into the Brahminical social structure of the varna system. The foreign rulers and tribal heads were treated as Kshatriyas and the ordinary tribals were given the Shudra status.
- During the Gupta times, the **status of Shudras** improved. They were now allowed to listen to the epics (the Ramayana and the Mahabharata) and the Puranas. They could now even worship a **new god called Krishna**. From the 7th century onwards, the Shudras were generally represented as agriculturists; in the earlier times, they always appeared as slaves, servants and agricultural labourers working for the 3 higher varnas.
- The **practice of untouchability intensified, especially for chandalas**. The Chinese traveller Fa-Hien says in his memoirs that the chandalas lived outside the villages and handled meat and flesh. Whenever they entered the town or market places, they would strike a piece of wood to declare their arrival, so that the others might avoid touching them and getting polluted. In south India, it seems that the practice of untouchability came about in the late Sangam age.
- The position of women had become miserable during the Gupta period. For instance, women had no right over property, there are evidences of sati. The **first evidence of sati** around c. 510 CE is found in an **inscription at Eran** in Madhya Pradesh. In the **Harshacharita (composed by Banabhatta)**, when King Prabhakaravardhana dies, his Queen performs sati.

➔ RELIGION DURING GUPTA AND VAKATAKA AGE

- Brahmanism reigned supreme during the Gupta period. It had two branches – **Vaishnavism and Shaivism**. **Vishnu emerged as the god of devotion** and he came to be represented as the saviour of the varna system.
- A whole **Purana called Vishnupurana** was compiled in his honour and a law book named Vishnumriti was named after Vishnu. Sanskrit was firmly established as the language of royal inscriptions.
- The Gupta rulers **patronised Bhagvatism** – worship of Bhagvat or Vishnu and his incarnations. Later Vishnu came to be identified with Krishna Vasudeva, a legendary hero of the Vishni tribe who gave the historic sermon of Bhagavad Gita in the Mahabharata. So Bhagvatism was identified with Vaishnavism. According to Bhagavad Gita, the most important text of Bhagvatism, whenever there occurred a social crisis, Vishnu would incarnate on earth and protect the people. There were ten incarnations of Lord Vishnu that were envisioned. The progress of Brahmanism led to the neglect of Buddhism and Jainism.
- **Idol worship became a common feature** and the **idols of different incarnations of Vishnu were housed in the temples constructed in the Gupta period**. Agricultural festivals observed by different classes of people were given religious garb and colour and turned into good sources of income for the priests.
- The Gupta kings were **devout Hindus**. They also were tolerant of other religious sects. Although Buddhists didn't receive any royal patronage as it was during the glorious days of Ashoka and Kanishka, some stupas and viharas were built and the Nalanda University developed as a great centre of learning for Mahayana Buddhism during this time.

→ LITERATURE – GUPTA PERIOD

The **best of Sanskrit literature belongs** to the Gupta age. The **Golden Age of art and literature** in the history of India is the Gupta period. A great many secular and religious literature were compiled during this era.

- The **epics of Ramayana and the Mahabharata were finally compiled in the 4th century CE**. Both these epics represent the victory of righteousness over the forces of evil. Rama and Krishna were considered incarnations of Vishnu. The **Bhagavadgita forms an important part of the Mahabharata**.
- The **Puranas in their present form were composed during this period** – the Vishnu Purana, Matsya Purana and the Vayu Purana. Shiva Purana was composed for the worship of Shiva. The period also witnessed the compilation of various Smritis or law books e.g, Narada Smriti which gives an account of the social, economic rules and regulations of the period.
- The secular literature pieces of this period have great emphasis on verse than on prose. The Gupta literature includes the classic works of the following:

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|----------------------|--|
| Kalidasa | <ul style="list-style-type: none"> ○ The literary work of Kalidasa, one of the navaratnas of Chandragupta II, has made the Gupta period very famous. The plays were all comedies and characters of the higher classes speak Sanskrit while those of lower castes and women use Prakrit language. In his early works, Kalidasa invokes Shiva and calls him Triloknath. Some of his important works are- <ul style="list-style-type: none"> ▪ Abhijnanashakuntalam – It is a masterpiece and considered one of the best 100 literary works of the world. It is also the earliest Indian work to be translated to European languages. ▪ Malavikagnimitram – It is the first dramatic work of Kalidasa and is about the celebrations of Vasant Utsav (spring festival). ▪ Kumarasambhavam – It is the story about the birth of Kumara (son of Shiva and Parvati) and contains references to sati. ▪ Raghuvamsha – It portrays Lord Vishnu as the origin and the end of the universe. ▪ Ritusamhara and Meghaduta are his two lyrics. |
| Vishakhadatta | <p>The famous plays of Vishakhadatta are</p> <ul style="list-style-type: none"> ○ Mudrarakṣ hasa ○ Mudrarakshasha means “Ring of the Demon” and it recites the ascent of Chandragupta Maurya to throne. |
| Shudraka | <ul style="list-style-type: none"> ○ He is a king as well as poet ○ The famous three Sanskrit plays contributed by him are <ul style="list-style-type: none"> ▪ Mrichchhakatika (The Little Clay Cart) ▪ Vinavasavadatta ▪ A bhana (short one-act monologue) ○ Padmaprabhritaka |
| Harisena | <ul style="list-style-type: none"> ○ Harisena was a panegyrist, Sanskrit poet, and government minister. ○ He wrote poems praising the bravery of Samudra Gupta, which is engraved on Allahabad pillar. |
| Bharavi | <ul style="list-style-type: none"> ○ Author of a Sanskrit kavya Kritarjuniya – the story of conflict between Arjuna and Shiva. |
| Dandin | <ul style="list-style-type: none"> ○ Kavyadarshana and Dasakumarcharita were the famous work written by Dandin. |

| | |
|-----------------------|---|
| | <ul style="list-style-type: none"> ○ Dasakumarcharita 'The Tale of the Ten Princes' which represents the adventures of 10 princes. |
| Amarasimha | <ul style="list-style-type: none"> ○ The Buddhist author who compiled a Sanskrit lexicon Amarakosha. Amarashima was a luminary in the court of Chandragupta II . |
| Bhasa | <ul style="list-style-type: none"> ○ Writer of thirteen plays including Balacharita, Charudatta and Dutavakya. |
| Bharavi | <ul style="list-style-type: none"> ○ He is known for Kiratarjuniya, which talks about the conversation of Shiva ○ Kiratarjuniya, an epic style Kavya is considered to be among the greatest works in Sanskrit. |
| Bhatti | <ul style="list-style-type: none"> ○ Author of Ravanavadha, which illustrates the rules of grammar while telling the story of Rama's life. Also known as Bhattikavya. |
| Mentha | <ul style="list-style-type: none"> ○ Author of Hayagrivavadha. |
| Vishnu Sharman | <ul style="list-style-type: none"> ○ Author of Panchatantra possibly composed in the Vakataka empire and contains satirical tales in which animals play a vital role. |
| 5 Mahakavyas | <ul style="list-style-type: none"> ○ Raghuvamsham by Kalidasa ○ Kumarasambhavam by Kalidasa ○ Kiratarjuniyam by Bharavi ○ Shishupalavadha by Magha – talks about the slaying of Shishupala by Krishna ○ Naisadhiyacharitam by Sri Harsha – based on the life of king Nala and queen Damayanti. |

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| Magha | <ul style="list-style-type: none"> ○ Sisupala was written by Magha in 7th century AD ○ It is regarded as one of the Sanskrit Mahavakyas. |
| Bhatrighari | <ul style="list-style-type: none"> ○ Bhatrighari was believed to be a King ○ He wrote Nitishatak, which has 100 verses on philosophy and Vakyapadiya, a treatise on Sanskrit Grammar. |
| Ishwar Krishna | <ul style="list-style-type: none"> ○ Sankyakarika was his major work. ○ It was an observation on Samkhya Philosophy. |
| Vyasa | <ul style="list-style-type: none"> ○ Vyasa has written Vyasabhasya, it was a work on Yoga philosophy |
| Vatsyayana | <ul style="list-style-type: none"> ○ Vatsyayana was the author of Nyaya Sutra Bhashya and Kamasutra ○ The Nyaya Sutra Bhashya is regarded as the first commentary on Gautama's Nyaya Sutras. |

→ GUPTA & VAKATAKA ART AND ARCHITECTURE

- In ancient India, art was mostly inspired by religion. **Buddhism** gave a great boost to art in Maurya and post-Mauryan times. The craftsmen were efficient in the art of casting metal statues and pillars. A life-sized bronze image of Buddha (about two m high) belonging to the Mathura school of art has been found at Sultanganj in Bihar.
- In the Gupta age, **good-looking images of the Buddha** were made at Sarnath and Mathura.
- The greatest specimen of **Buddhist art in Gupta times is provided by the paintings of Ajanta caves**, which are included in the list of World Heritage Sites by UNESCO.
- Out of the 28 Ajanta caves, 23 are from the Vakataka period, while five caves were from the Satavahana period.

- These paintings mostly depict various events in the life of Gautama Buddha, the bodhisattva and the Jatakas.
- The paintings are life-like, natural and marked by the brilliance of their colours, which haven't faded even after 14 centuries or so.
- The paintings of the Gupta times are also seen at **Bagh caves near Gwalior**.
- The **paintings at Sigiriya in Sri Lanka** were highly influenced by the Ajanta style.
- The temple found at **Bhitargaon in Kanpur is made up of bricks** and the **Dashavatara Temple at Deogarh**, Jhansi belongs to the Gupta period.
- The **Vishnu temple of Tigawa (M.P)** and the **Parwati temple of Nachna-Kuthara (M.P)** are stone temples of the Gupta era but in a ruined state.
- The temples built during the Gupta period had Nagara architecture style, in which generally, flat-roofed square temples were built.
- The Gupta coinage was also remarkable and Gupta rulers issued the largest number of gold coins.
- Samudragupta issued eight types of gold coins.
- The legends on them throw light on the achievements of the king.
- The figures inscribed on them are illustrative of the skill and greatness of Gupta numismatic art.
- Chandragupta II and his successors also issued gold, silver and copper coins of different varieties.

→ SCIENCE & TECHNOLOGY – GUPTAS AND VAKATAKAS

The achievements in the field of science and technology in the age of the Guptas are exceptional. Some of the great science scholars belonging to this era are:

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| Aryabhata | <ul style="list-style-type: none"> ○ He was a great mathematician and astronomer of Pataliputra. He wrote the book Aryabhatiya (around 499 CE) which deals with mathematics and astronomy. ○ Aryabhatta was the first to declare that the earth was spherical in shape, and it rotates about its own axis. He also gave an accurate estimate of the length of a year – 365.2586805 days. ○ He gave the scientific reasons for the occurrences of solar and lunar eclipses. ○ He invented zero and recommended the use of the decimal system. ○ The properties of a circle and the accurate value of pi, correct to four decimal places at 3.1416 are attributed to him. ○ He also laid the foundation of trigonometry. |
| Varahamihira | <ul style="list-style-type: none"> ○ One of the gems of Chandragupta II's court. ○ Composed Pancha Siddhantika – the five astronomical systems. ○ His work Brihadsamhita is a great work in the Sanskrit language. It deals with a variety of subjects like astronomy, astrology, geography, architecture, weather, animals, marriage, and omens. ○ His Brihat Jataka is considered to be a standard work on astrology. |
| Brahmagupta | <ul style="list-style-type: none"> ○ He made significant contributions to geometry. |
| Bhaskara II | <ul style="list-style-type: none"> ○ Author of Lilavati that espouses major ideas of calculus. |
| Dhanvantri | <ul style="list-style-type: none"> ○ He is famous for his work in the field of Ayurveda. |
| Vagbhata | <ul style="list-style-type: none"> ○ A successful physician of the Ayurvedic system of medicine. ○ A disciple of Charaka. ○ Author of the Astangahridaya (Heart of Medicine) and the Astanga Samgraha (Tome on Medicine). |

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| Kashyapa | ○ A 7th-century physician who compiled his ayurvedic knowledge in a compendium that dealt with the diseases of women and children. |
| Sushruta | ○ The Gupta period also witnessed technological advancements in the field of metallurgy. The several bronze images of Buddha are examples of advanced technology. The iron pillar at Delhi, near Mehrauli, has not rusted even after 15 centuries, which reflects the technological skills of the craftsmen. |

PRACTICE QUESTIONS

Q29. Which one of the following statements about Chandragupta II is not correct ?

- a) Kalidasa and Amarasingha were famous scholars in his court.
- b) He expanded his empire both through matrimonial alliances and conquests.
- c) He married a Naga princess, named Kubera Naga.
- d) He married his daughter Prabhavati to an Ahom prince.

Q30. Consider the following statements regarding trade and economy during the Gupta period:

- 1. The Guptas issued the largest number of gold coins in ancient India.
- 2. Gupta period saw an increase in long- distance trade.
- 3. This period witnessed the emergence of a class of priestly landlords.

Which of the statements given above is/are correct?

- a) 1 only b) 2 and 3 only c) 1 and 3 only d) 1, 2 and 3

Q31. Which of the following statements about Samudragupta is incorrect?

- a) He took the title Licchividdhutra as his mother was Licchivivi princess.
- b) The most detailed and authentic record of his reign is preserved in the Prayaga Prasasti/Allahabad pillar inscription, composed by his court poet Harisena.
- c) Samudragupta was a Shavite.
- d) He married Kubernaga of Naga dynasty and married his own daughter Prabhavati with Vakataka prince Rudrasena II.

POST GUPTA PERIOD

PREVIOUS YEARS QUESTIONS

Q. From the decline of Guptas until the rise of Harshavardhana in the early seventh century, which of the following kingdoms were holding power in Northern India? (UPSC Prelims 2021)

- 1) The Guptas of Magadha
- 2) The Paramaras of Malwa
- 3) The Pushyabhutis of Thanesar
- 4) The Maukharis of Kanauj
- 5) The Yadavas of Devagiri
- 6) The Maitrakas of Valabhi

Select the correct answer using the code given below:

- a. 1, 2 and 5 b. 1, 3, 4 and 6
- c. 2, 3 and 4 d. 5 and 6

Q. Which of the following phrases defines the nature of the 'Hundi' generally referred to in the sources of the post-Harsha period? (UPSC Prelims 2020)

- a. An advisory issued by the king to his subordinates
- b. A diary to be maintained for daily accounts

- c. A bill of exchange
- d. An order from the feudal lord to his subordinates

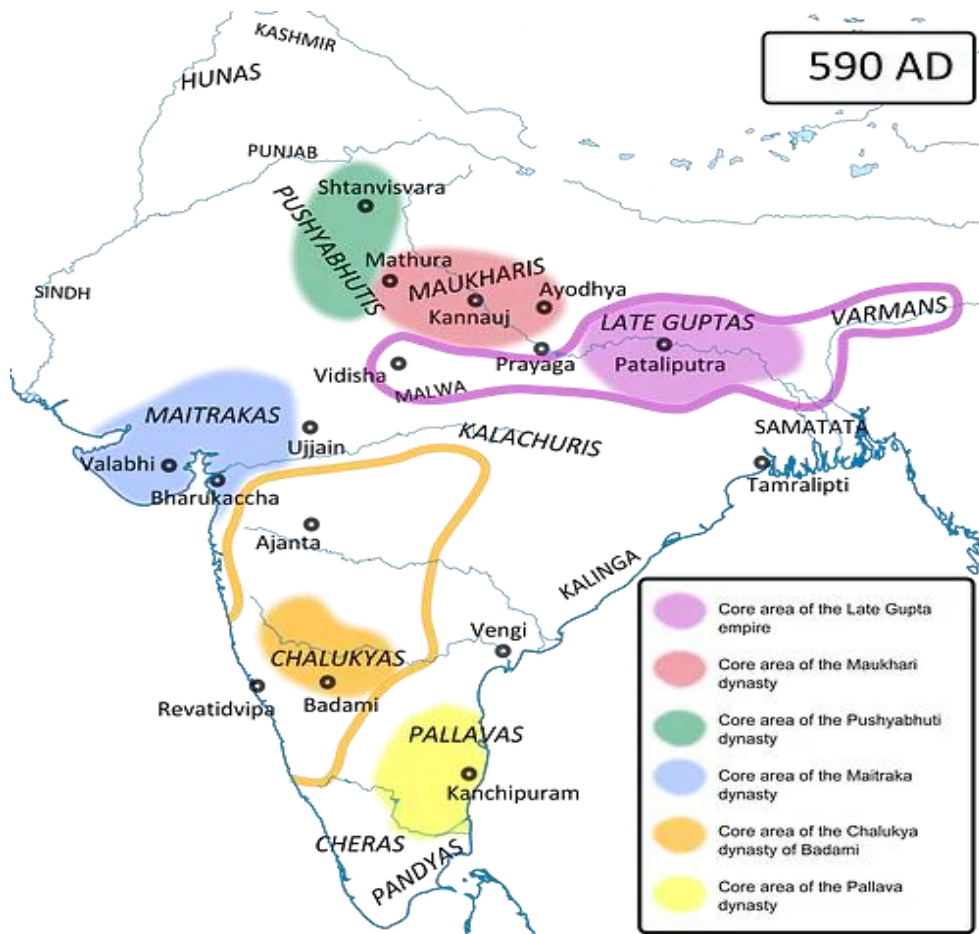
Q. Consider the following events in the history of India : (UPSC Prelims 2020)

- 1. Rise of Pratiharas under King Bhoja
- 2. Establishment of Pallava power under Mahendravarman – I

- 3. Establishment of Chola power by Parantaka – I
 - 4. Pala dynasty founded by Gopala
- What is the correct chronological order of the above events, starting from the earliest time?

- a. 2-1-4-3
- b. 3-1-4-2
- c. 2-4-1-3
- d. 3-4-1-2

Notes



→ HARSHAVARDHANA

- Harshavardhana was born in 590 AD to King Prabhakaravardhana of Sthaneshvara (Thanesar, Haryana).
- He belonged to the **Pushyabhuti also called the Vardhana dynasty**.
- He was a Hindu who later **embraced Mahayana Buddhism**.
- He was married to Durgavati.
- He had a daughter and two sons. His daughter married a king of Vallabhi whereas his sons were killed by his own minister.
- King Harshavardhana deeds were praised by Chinese Buddhist traveller Xuanzang in his writings.

Harsha Ascension

- After Prabhakara Vardhana died, his elder son Rajyavardhana ascended to the throne of Thanesar.
- Harsha had a sister, Rajyashri who was married to king Grahavarman of Kannauj. Sasanka, the Gauda king killed Grahavarman and kept Rajyashri prisoner. This prompted Rajyavardhana to fight against Sasanka. But Sasanka killed Rajyavardhana.
- This led the 16-year old Harshavardhana to ascend the throne of Thanesar in 606 AD.
- He vowed to avenge his brother's murder and also rescue his sister.
- For this, he forged an alliance with Bhaskaravarman, the Kamarupa king. Harsha and Bhaskaravarman marched against Sasanka. Ultimately, Sasanka left for Bengal and Harsha became the king of Kannauj also.

Empire of Harsha

- On acquiring Kannauj, Harsha united the two kingdoms of **Thanesar and Kannauj**.
- He moved his capital to Kannauj.
- After the fall of the Guptas, North India was divided into many small kingdoms.
- Harsha was able to unite many of them under his command. He had under his control of Punjab and central India. After Sasanka's death, he annexed Bengal, Bihar and Odisha.
- He also defeated the Vallabhi king in Gujarat. (The Vallabhi king and Harsha came to a truce by a marriage between Harsha's daughter and the Vallabhi king Dhruvabhata.)
- However, Harsha's plans to conquer lands to the south were hampered when the Chalukya king, Pulakesin II defeated Harsha in 618-619 A.D. This sealed Harsha's **southern territorial limit as the Narmada River**.
- There were two types of territories under Harsha. One was directly under him and the other type was those that were feudatories.

- **Direct territories:** Central Provinces, Bengal, Kalinga, Rajputana, Gujarat
- **Feudatories:** Jalandhar, Kashmir, Kamarupa, Sind, Nepal
- Even the feudatories were under the tight command of Harsha. Harsha's reign **marked the beginning of feudalism in India**.

- **Hiuen Tsang visited India during Harsha's reign.** He has given a very favourable account of king Harsha and his empire. He praises his generosity and justice.
- Harsha was a great patron of the arts. He himself was an accomplished writer. He is credited with the Sanskrit works **Ratnavali, Priyadarshika and Nagananda**.
- **Banabhatta** was his court poet and he composed the Harshacharita which gives an account of Harsha's life and deeds.
- Harsha generously supported the Nalanda University.
- He had a good tax structure. 1/4th of all the taxes collected were used for charity and for cultural purposes.
- Harsha was a competent military conqueror and an able administrator.

- Harsha was the last king to rule over a vast empire in India before the invasions by the Muslims.

Harsha's death

- Harsha died in 647 AD after ruling for 41 years.
- Since he died without any heirs, his empire disintegrated very soon after his death.

→ PALLAVAS DYNASTY

- The origins of the Pallavas are shrouded in mystery. There are several theories propounded by historians.
- Some historians say they are a **branch of the Parthian people** (a tribe from Iran) who gradually migrated to South India.
- Some say they are an indigenous dynasty that arose within the Southern region and were a mix of various tribes.
- Some experts believe them to be of Naga origin who first settled around the **Tondaimandalam region** near Madras.
- Another theory says that they are descendant from a **Chola prince and a Naga princess of Manipallavam** (an island off Jaffna, Sri Lanka).
- Some others are of the opinion that the Pallavas were feudatories of the Satavahanas.
- The **first Pallava kings ruled during the beginning of the 4th century AD**. By the 7th century AD, there were three kingdoms in southern India vying for supremacy namely the **Chalukyas of Badami, the Pandyas of Madurai and the Pallavas of Kanchipuram**.
- rise of Pallavas in the last quarter of the 6th century is attributed to **Simha Vishnu**.
- **Mahendravarman I** is considered to be the greatest ruler of the Pallavas.
- His reign was marked by many architectural and literary achievements which would lay the foundations of future Art and Culture of South India
- Kanchipuram was the capital of the Pallavas.
- The **Pallava capital** was Kanchipuram.
- Their territories at the height of their powers extended from the northern part of Andhra Pradesh to River Kaveri in the South.
- During the seventh century, the Cholas were reduced to a marginal state by the authority of the Pallavas.
- Vatapi (Badami) was occupied by the Pallava king Narasimhavarman who defeated the Chalukyas.
- The **Kalabhra uprising** was crushed by the Pandyas, Chalukyas and the Pallavas jointly. The Kalabhras were protesting against the numerous land grants (Brahmadeya) to Brahmanas made by the Brahmanic rulers of the three dynasties.

→ RULERS OF THE PALLAVA EMPIRE

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| Sivaskanda Varman | <ul style="list-style-type: none"> ○ Greatest among the early rulers. Ruled at the beginning of the 4th century AD. ○ Performed Ashwamedha and other Vedic sacrifices. |
| Simhavarman/ Simhavishnu (Reign: 575 AD – 600 AD) | <ul style="list-style-type: none"> ○ Was a Buddhist. ○ Included Sri Lanka in his kingdom. ○ Defeated the contemporary Tamil ruler. Pallava history assumes a definite character from this ruler onwards. |
| Mahendravarman (Reign: 600 | <ul style="list-style-type: none"> ○ Succeeded Simhavishnu who was his father. ○ He was a poet and composed Vichitrachita and Mahavilasa |

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| <p>AD – 630 AD)</p> | <p>Prahasana.</p> <ul style="list-style-type: none"> ○ He introduced rock-cut temple architecture. ○ Was a Jain who converted to Saivism. ○ Had on-going rivalry and battles with Pulakesin II of Chalukya dynasty. ○ Mahendravarman died in battle with the Chalukyas. He was an able and efficient ruler. |
| <p>Narasimhavarman I (630 AD – 668 AD)</p> | <ul style="list-style-type: none"> ○ Son and successor of Mahendravarman. ○ Considered the greatest of the Pallavas. Also called Narasimhavarman Mahamalla/Mamalla. ○ Defeated and killed Pulakesin II in 642 AD. He took control of Vatapi, the Chalukya capital and assumed the title 'Vatapikonda'. ○ Also vanquished the Cholas, Cheras and the Pandyas. ○ He sent a naval expedition to Sri Lanka and reinstated the Sinhalese Prince Manivarma. ○ He founded the city of Mamallapuram or Mahabalipuram which is named after him. ○ Hiuen Tsang visited the Pallava kingdom during his reign in about 640 AD and he describes the people living in his kingdom as happy. ○ He also says there was an abundance of agricultural products. ○ Great Nayannar saints like Appar, Tirugnanasambandar and Siruthondar lived during his reign. ○ He was succeeded by his son Mahendravarman II who ruled from 668 to 670 AD. |
| <p>Later rulers</p> | <ul style="list-style-type: none"> ○ After Mahendravarman II, his son Parameswaravarman became the king. ○ During his rule, Kanchipuram was occupied by the Chalukyas. ○ Nripatunga was an important king who defeated a Pandya king. ○ There were a few other rulers. The last ruler of the Pallava dynasty was Aparajitavarman who was killed in battle with the Cholas. |

→ PALLAVA SOCIETY AND CULTURE

- The Pallava society was based on Aryan culture.
- **Brahmins were greatly patronised by the kings**, and they received land and villages. This was called **Brahmadeya**. The Brahmin status greatly enhanced during this reign. The caste system became rigid.
- The Pallava kings were **orthodox Hindus and worshipped Shiva and Vishnu**. They were tolerant of Buddhism and Jainism too although both these faiths lost their relevance and popularity.
- Kanchipuram was a great centre of learning. The University of Kanchi played a great part in the propagation of Aryan culture in the South. It can be said that the aryanisation of southern India was completed during the Pallava reign.
- **Vatsyayana who wrote Nyaya Bhashya** was a teacher at Kanchi University (Ghatika).
- **Bharavi and Dandin** lived in Pallava courts. Bharavi wrote Kiratarjuneeyam. Dandin composed Dashakumaracharita. Both were masterpieces.
- The Vaishnava and Saiva literature flourished during this period.
- Sanskrit was the chief language among the royals and the scholars.
- Some of the inscriptions are in a mix of Tamil and Sanskrit.
- Vedic traditions were superimposed on the local ones.

- Many Tamil saints belonging to either Saivite (Nayannars) or the Vaishnavite (Alvars) sects lived during the 6th and 7th centuries.
- **Saivite saints:** Appar, Sambandar, Sundarar and Manikkavasagar.
- **Vaishnava saint:** Andal (the only female Alwar saint). These saints composed hymns in Tamil.
- Dancers were being maintained by all big temples.
- There were three types of places during this time:

- **Ur:** where the peasants lived and were headed by a headman who collected and paid the taxes.
- **Sabha:** land granted to Brahmins and was also called Agrahara villages. These were tax-free.
- **Nagaram:** were merchants and traders resided.

- During the Pallava period, Hindu culture spread to many places in Southeast Asia as well. Pallava influence is evident from the ancient architecture seen in Cambodia and Java.

→ PALLAVA ARCHITECTURE

- The beautiful and grand Pallava style of architecture can be divided into four phases or styles:

- Mahendra style (600-625 AD)
- Mammala style (625-674 AD)
- Rajasimha and Nadivarman style (674-800 AD)
- Aparajita style (early 9th century)

- The Pallava era witnesses a **transition from rock-cut to free-standing temples**.
- Mahendravarman was a pioneer in rock-cut architecture. **Mandagapattu rock-cut temple** was the first rock-cut temple built by him.
- Narasimhavarman II also known as **Rajasimha** built the Kanchi **Kailasanatha Temple** during the late 7th century AD.
- The **Shore Temple at Mahabalipuram** was also built by **Narasimhavarman II**. It is the oldest structural temple in South India. It is a UNESCO World Heritage Site since 1984. It is also called the Seven Pagodas.
- The best example of the Nandivarman group of monuments is the **Vaikunta Perumal Temple** at Kanchipuram.
- During this period, Pallava architecture attained full maturity and provided the models upon which the massive **Brihadeeswarar Temple of the Cholas at Thanjavur and Gangaikonda Cholapuram** and various other architectural works of note were constructed.
- The **Dravidian style of architecture begins with the Pallava reign**.

→ CHALUKYA DYNASTY

There were three distinct but related Chalukya dynasties.

- **Badami Chalukyas:** The earliest Chalukyas with their capital at **Badami (Vatapi)** in Karnataka. They ruled from mid-6th century A.D. They declined after the death of their greatest king, **Pulakesin II in 642 AD**.
- **Eastern Chalukyas:** Emerged after the death of Pulakesin II in Eastern Deccan with capital at **Vengi**. They ruled till the 11th century.
- **Western Chalukyas:** Descendants of the Badami Chalukyas, they emerged in the late 10th century and ruled from **Kalyani** (modern-day Basavakanlyan).

Extent of the Chalukya dynasty

- The Chalukya dynasty reached its peak during the reign of **Pulakesin II**.
- His grandfather Pulakesin I had created an empire around Vatapi.

- Pulakesin II subjugated the Kadambas, the Gangas of Mysore, the Mauravas of North Konkan, the Latas of Gujarat, the Malavas and the Gurjars.
- He also succeeded in getting a submission from the Chola, Chera and Pandya kings.
- He had also defeated King Harsha of Kannauj and the Pallava king Mahendravarman.

Administration and Society

- The Chalukyas had great **maritime power**.
- They also had a well-organised army.
- Though the Chalukya kings were Hindus, they were tolerant of Buddhism and Jainism.
- Saw great developments in **Kannada and Telugu literature**.
- Sanskrit along with the local languages thrived. An inscription dated 7th century mentions Sanskrit as the language of the elite whereas Kannada was the language of the masses.

Art and Architecture

- They built cave temples depicting both religious and secular themes.
- The temples had beautiful mural paintings also.
- The temples under the Chalukyas are a good example of the **Vesara style of architecture**. This is also called the **Deccan style or Karnataka Dravida or Chalukyan style**. It is a **combination of Dravida and Nagara styles**.
- **Aihole temples**: Ladh Khan temple (Surya Temple), Durga temple, Huchimalligudi temple, Jain temple at Meguti. There are 70 temples in Aihole.
- **Badami temples**
- **Pattadakal**: is a UNESCO World Heritage site. There are ten temples here – 4 in Nagara style and 6 in Dravida style. Virupaksha temple and Sangameshwara Temple are in Dravida style. Papanatha temple is in Nagara style.

→ PULAKESIN II

- The greatest of the Chalukya kings.
- Extended the Chalukya rule to most parts of the Deccan.
- His birth name was **Eraya**. Information about him is obtained from the **Aihole inscription dated 634**. This poetic inscription was written by his court poet **Ravikirti in Sanskrit language** using the Kannada script.
- Xuanzang visited his kingdom. He has praised Pulakesin II as a good and authoritative king.
- Though a Hindu, he was tolerant of Buddhism and Jainism.
- He conquered almost entire south-central India.
- He is famous for stopping Northern king Harsha in his tracks while he was trying to conquer southern parts of the country.
- He had defeated the **Pallava king Mahendravarman I** but was **defeated and killed by Mahendravarman's son and successor Narasimhavarman I** in a series of battles he had with the Pallavas.
- For the next 13 years, Badami remained under Pallava control.
- Pulakesin II received a Persian mission as depicted in an Ajanta cave painting. He maintained **diplomatic relations with the King of Persia Khusru II**.
- His death saw a lapse in Chalukya power.

→ GURJARA-PRATIHARA

- The Gurjara-Pratiharas, or simply, the Pratiharas (8th century CE - 11th century CE) held their sway over **western and northern India**.
- This dynasty saw its fortunes rising under **Nagabhata I** (730–760 CE) who successfully defeated Arab invaders.
- **Bhoja or Mihira Bhoja** (c. 836-885 CE) was the most well-known king of this dynasty.
- The Pratiharas were known chiefly for their patronage of art, sculpture and temple-building, and for their continuous warfare with contemporary powers like the Palas (8th century CE - 12th century CE) of eastern India and the Rashtrakuta Dynasty (8th century CE - 10th century CE) of southern India.

THE PRATI HARAS ROSE TO FAME IN THE LATE 8TH CENTURY CE AFTER SUCCESSFULLY RESISTING ARAB INVADERS.

Rise of the Gurjara-Pratiharas

- In **647 CE**, the **fall of the Pushyabhuti Dynasty** based at Kanyakubja (modern-day Kannauj city, Uttar Pradesh state) under Harshavardhana (606-647 CE) led to chaos and political instability. Many kingdoms rose and fell, and those which came to dominate were those of the Pratiharas, the Palas of eastern India and the Rashtrakutas of southern India. **Kanyakubja was ruled at the time by the Ayudha dynasty** (c. 9th century CE).
- The Gurjaras are variously seen as a foreign people gradually assimilated into Indian society, or as the local people who belonged to the land called Gurjara (Gurjaradesha or Gurjaratra), or as being a tribal group. The Pratiharas, who derived their name from the word pratihara (Sanskrit: “doorkeeper”) are seen as a tribal group or a clan of the Gurjaras. In the epic Ramayana, Prince Lakshmana acted once as a doorkeeper to his elder brother King Rama.
- Since Lakshmana was regarded as their ancestor, the Pratiharas adopted this title. Various other Gurjara families started out as local officials and eventually set up small principalities to the south and east of the area of Jodhpur in modern-day Rajasthan state.
- The Pratiharas rose to fame in the late **8th century CE after successfully resisting Arab invaders**. Besides inscriptions, the sculpture created and monuments built during their reign provide valuable evidence of their times and rule.
- Primary literary sources include the **accounts of Arab merchants who visited India in this period like Suleiman** (c. 9th century CE) who visited India in the 9th century CE and left behind an account of his travels, and **al-Masudi** (c. 10th century CE), who visited Gujarat in 915-16 CE.
- All these writers refer to the Paratihara Kingdom as **al-Juzr** (derived from the Sanskrit Gurjara) and attest “to the great power and prestige of the Pratihara rulers and the vastness of their empire”.

→ PRATI HARA KINGS

Nagabhata I:

- He was the first significant king of the dynasty and because of his achievements that included the defeat of the Arabs, his line came to overshadow other Gurjara-Pratihara families.
- He fought against the Rashtrakutas, though unsuccessfully.

Vatsaraja:

- Able to defeat the Bhandi or Bhatti clan, Vatsaraja (775-800 CE) gained sway over most of central Rajasthan.
- He then dabbled in Kanyakubja politics, defeated the Palas and secured the throne for his Ayudha nominee.
- Dhruva Rashtrakuta dealt him a serious blow, capturing the insignia of royalty that Vatsaraja had captured from the Palas, and drove him to seek shelter in the deserts of Rajasthan.

Nagabhata II:

- Vatsaraja's son Nagabhata II (800-833 CE) tried to restore the lost fortunes of the dynasty.
- He subdued the kingdoms of Sindh (now in present-day Pakistan) and those in eastern India and later defeated the Palas.
- His further conquests were over the kings ruling different portions of Gurjaradesha in western India, including the Arabs.
- Nagabhata engaged in conflict with the Rashtrakutas over the control of Gujarat and was eventually defeated by the Rashtrakuta Govinda III (793-814 CE), losing thereby south Gujarat and Malwa.
- After a time, able to regain his strength, he managed to recover some of his lost territories.
- He also captured Kanyakubja, ending the Ayudha rule. This city now became the Pratihara capital.

Bhoja or Mihira Bhoja

- Grandson of Nagabhata II, he ruled for nearly 50 years.
- Though initially defeated by the Palas, Rashtrakutas, and the Kalachuris, he managed to gather his forces and launch a counterstrike.
- He defeated the Palas, and possibly even the Rashtrakutas with the help of his Chedi and Guhila feudatories. He managed to annex many parts of the Pala Empire in eastern India and recovered territories in Gujarat, Rajasthan and Madhya Pradesh, thus extending his empire to a considerable extent.

Mahendrapala I

- Mahendrapala I (885-910 CE) maintained the empire established by his father Bhoja and made fresh conquests in the east.
- He lost to the king of Kashmir and ceded to him some territories in Punjab. His death was followed by a civil war between his son Mahipala and his half-brother Bhoja II.

Mahipala I

- Mahipala I (c. 912-944 CE) managed to secure the throne but was defeated by the Rashtrakutas, which enabled the Palas to take advantage of the situation and retake some of their former territories from the Pratiharas.
- Mahipala tried to recover from these losses and did regain some lost lands but his plans of conquest were checked in the later years once more by the Rashtrakutas.

Mahendrapala II (c. 944-948 CE) and his successors did not contribute anything significant in their reigns. These kings ruled more like petty kings not much involved in the affairs of the day.

Administration

- In terms of administration, much of the Gupta Empire's (3rd century CE - 6th century CE) and Harshavardhana's ideas and practices were retained.
- The king was supreme and was aided by a variety of ministers and officials.
- Many minor kings and dynasties ruled as vassals of the king and were expected to be loyal, pay a fixed tribute to the king, conclude matrimonial alliances with the royal family and supply troops when needed. Some areas were administered directly by the centre and were divided into **provinces (bhukti)** and **districts (mandala or vishaya)**.
- They were, respectively, governed by a **governor (uparika)** and a **district head (vishayapati)**, who were tasked with collecting land revenue and maintaining law and order with the help of the army units stationed in their areas.
- The village, as in earlier times, remained the basic unit of administration which was carried out by the headman and other officials, all paid through land grants.

- However, many vassals always looked forward to becoming independent and often fought against the king like the Paramaras and the Chandellas of modern-day Bundelkhand region (lying in the states of Uttar Pradesh and Madhya Pradesh).

Culture

- The poet **Rajashekhara** was associated with Mahendrapala and Mahipala and left behind many works of note.
- Many Hindu temples and buildings were built, many of which survive even today. “Under the two centuries of Gurjara-Pratihara rule till 1019 AD, the city of Kanauj became one of the greatest centres of art, culture and commerce in the Indian subcontinent”.

Legacy

- Nagabhata I's efforts were crucial in checking the Arab invasion of India. The Pratiharas remained as strong bulwarks against the Arabs.
- They also made valuable contributions in the field of art, culture and commerce. The sculptural styles developed during the period were unique and remained an influence on later styles. The nagara style of Hindu temple architecture received a big boost under their rule.
- According to this style, the temple was built on a stone platform with steps leading up to it, with many regional variations. The highlight was a shikhara (a mountain-like spire on top, curving in shape). This style became very popular in northern India in the following centuries.

→ RASHTRAKUTA DYNASTY

- The name 'Rashtrakuta' in Sanskrit means '**Country**' (**Rashtra**) and '**Chieftain**' (**Kuta**).
- This explains their lineage from the time of the Mauryan Emperor Ashoka the Great (3rd century BCE) when they were primarily small clan heads in different parts of India. In some of the edicts of Ashoka (in Mansera, Girnar, Dhavali) the word Rathika appears, who may have been the ancestors of the Rashtrakutas.
- However, though many historians claim that the Rashtrakutas were the earlier Rathikas mentioned in those inscriptions, this theory is not backed up by enough archaeological evidence. Medieval Sanskrit literature reveals fragments of their lineage, which is thought to be from the Mauryan times as small clan heads.
- However, their rise began when **Dantidurga (also known as Dantivarman, r. until 756 CE)**, who was a feudatory of the Badami Chalukyas.

Rulers of Rashtrakutas

- **Dantivarman or Dantidurga** was the founder of the Rashtrakuts dynasty. He made his capital at **Manyakheth or Malkhed** near modern Sholapur.
- Dantivarman was succeeded by his uncle Krishna I about A.D. 758.
- **Krishna-I** extended his kingdom from **Maharashtra to Karnataka**.
- Dhruva became king in about A.D. 779. It was the opening of a new era in the history of Rashtrakutas. **Dhruva was the first Rashtrakuta ruler from Deccan who had intervene in the tripartite struggle of supremacy** in north India. He had defeated two powers of the North India i.e the Pratihara king Vatsaraja and the Pala king Dharmapala of Bengal. **Dhruva added the emblem of Ganga and Yamuna to his imperial emblem** after his successful campaigns in north India. Dhruva was succeeded by Govinda-III (A.D. 793-813).
- **Govinda-III** also made invasions into north India and fought successfully against the Pala king Dharmapala and Chakrayudha the ruler of Kanauj.

Govinda-III shattered the union of the Ganga, Chera, Pandya, and Pallava rulers in south India.

- **Amoghavarsha-I (A.D. 814-878).**
Amoghavarsha-I ruled for 60 years. He is better known for his leanings towards religion and literature. Amoghavarsha supported **Jainism**. He was a patron of literature and patronized as the men of letter. Amoghavarsha wrote **Kavirajamarga**. It was earliest Kannada work on poetics. Amoghavarsha was a great builder. He built the capital city Manyakhet.
- The successor of Amoghavarsha were Indra-III (A.D. 915-927) and Krishna-III (939- 965). Both were the great Rashtrakuta rulers.
- Indra-III had defeated the Pratihara king Mahipala-I and ransacked his capital Kanauj.
- Krishna-III was the last famous king of Rashtrakuta. He struggled against the Paramaras of Malwa and eastern Chalukya of Vengi.
- Krishna-III also struggled against the Chola ruler of Tanjore. He reached up to Rameshwaram and built a pillar of victory and a temple there.
- The dominance of the Rashtrakutas in the Deccan is the remarkable period in the history of India.
- Rashtrakuta ruled more than three hundred years. They patronized **Saivism and Vaishnavism**. In addition, they also protected **Jainism, Buddhism, and Islam**.
- The **Rashtrakuta rulers permitted the Muslim merchants to settle in their kingdom, build mosques, and preach their religion.**
- Rashtrakuta rulers equally support **Sanskrit, Prakrit, and Kannada along with Apabhramsa** languages.
- Rock-cut cave temples excavated at Ellora are the symbols of Rashtrakuta's religious toleration. They are one of the splendors of Indian arts.
- The Kailash temple was built by the Rashtrakuta king Krishna-I. It is a supreme piece of art.

Administration and Society

- The Rashtrakutas divided their kingdom into various provinces, and the provinces were further divided into districts.
- The kings or emperors of the Rashtrakutas were followed in hierarchy by a Chief Minister who had a cabinet of ministers and different army personnel under him. All the ministers had to undergo military training and be ready for war at any moment.
- The empire had a mighty army who were always kept ready, especially in their capital city for any incursion or invasion. It was divided into three units; infantry, cavalry, and elephants.
- It was always diligently trained and kept in proper shape all the time. Feudatory kingdoms would pay tributes, and in case of a special warlike situation or a natural calamity, the administration would also exact some special taxes to meet the expenses, but not at the cost of the happiness and well-being of its subjects. However, the precarious balance that the Rashtrakutas had to maintain between war and well-being, between defence and invasion, between expansion and their administration, ultimately led to their decline.
- The society was divided into **various castes based on profession.**
- The prevailing castes had their own sets of rules, regulations, and customs, which they followed quite diligently. They also followed ancient orthodoxy. However, due to the Rashtrakuta rulers being tolerant towards all religions, society was generally accommodative of adherents of various faiths.
- Kannada is one of the most important languages in current-day India, and it was the Rashtrakutas who made it popular and a tool of day-to-day communication, though the language had already been in use for a long time.
- They also patronised Sanskrit which was actually a language of the elite. Amoghavarsha I was instrumental in composing groundbreaking works in both languages, and his Kavirajamarga was an important milestone in Kannada poetry.

Art & Architecture

- The Rashtrakutas were instrumental in establishing an aesthetic architectural form now known as the **Karnata Dravida style**.
- The stunning **Kailasa Temple of Ellora** (a rock-cut structure) is the epitome of Rashtrakuta architectural achievement, but many of the caves of **Ellora and Elephanta** (in present-day Maharashtra state) have also been created and renovated under the supervision of the Rashtrakutas.
- Another UNESCO World Heritage Site, the temples at **Pattadakal** also came under the sway of the Rashtrakutas after the defeat of the Chalukyas and were subsequently renovated and expanded by the Rashtrakutas. The **Jain Narayana Temple** is said to be solely created by the Rashtrakuta Dynasty.

→ PALA DYNASTY

- Pala dynasty was the ruling dynasty in Bihar and Bengal, India, from the 8th to the 12th century.

About Palas

- **Gopala** was the elected king by the people in a revolution to end the Matsyanyaya.
- The history of Gopala's early life is not known.
- Gopala introduced peace in the kingdom and laid the foundation for the Pala dynasty.
- **Dharmapala became ruler after Gopala in about A.D. 780**. He undertook the expansion of his empire.
- Dharmapala defeated Indrayudha, the king of Kanauj and installed his nominee Chakrayudha to the throne of Kanauj.
- Dharmapala held a grand darbar at Kanauj, which was attended by several kings. However, he could not consolidate his position.
- Rashtrakuta king, Dhruva defeated Dharmapala near Monghyr (Bihar) in a battle.
- Meanwhile Nagabhata II, Pratihara king became more powerful.
- After Dharmapala, his son **Devapala** became the ruler. He was the mightiest Pala king. He conquered **–Pragjotishpur (Assam) and Utkala (Orissa)**.
- The kings Palas dynasty ruled over Bihar, Bengal, and parts of Orissa and Assam with many ups and downs for over four centuries.
- Arab merchant Sulaiman testifies their power. He calls the Pala kingdom Ruhma (or Dharma), short for Dharmapala,
- Sulaiman mentioned that the Pala rulers were at war with their neighbors – the Pratiharas and the Rashtrakutas, but his troops were more in number than his adversaries.
- Sulaiman also mentioned that 'it was usual for the Pala king to be accompanied by a force of 50,000 elephants.'
- The Tibetan chronicles also provide detailed information about the Palas dynasties.
- According to Tibetan historians, **Pala rulers were great patrons of Buddhist learning and religion**.
- **Dharmapala founded the famous Buddhist monastery at Vikramashila**. It became eminent as Nalanda.
- During Pala reign, **Nalanda University** became famous all over the world.
- During this period, Nalanda had more than 10,000 students and teachers coming not only from different parts of India, but also from central Asia, China, South East Asia, and Sri Lanka.
- Nalanda University was considered as one of the biggest educational institutions of its time.
- It imparted education in various branches of knowledge.
- Dharmapala donated the royal income from two hundred surrounding villages to meet the expenses of Nalanda University.
- Devapala also donated income from five villages.

- The king of Suvarnadvipa (modern Malaya Peninsula, Java and Sumatra), Maharaja Balaputradeva erected a monastery in Nalanda and requested Devapala to donate five villages for the maintenance of that monastery.
- The Pala kings patronized Hinduism as well.
- Vinayakapala built one thousand temples in honor of the Lord Saiva. They also gave donations to Brahmans to settle in their country and run gurukuls.
- The powerful Sailendra dynasty of South East Asia sent many embassies to the Pala kings. They ruled over Malaya, Java, Sumatra, and neighboring islands.
- The Palas had close trade contacts and cultural links with South East Asia and China.
- The trade with South East Asia and China was very profitable and added greatly to the prosperity of the Pala Empire.

➔ TRIPARTITE STRUGGLE

- There were three great powers in India in the early phase of 8th century A.D., namely – **The Gurjara Pratihara in the north, The Palas in the east, and The Rashtrakutas in the Deccan.**
 - The tripartite struggle for the supremacy between the Palas, the Gurjara Pratiharas, and the Rashtrakutas was the important event of these centuries.
 - The main cause of this struggle was the **desire to possess the city of Kanauj**, which was then a symbol of sovereignty. And, some other cause of this struggle was to have control over the intermediate fertile regions.
 - The shifting of the power among these three was determined both by the internal strength of the respective region and the inability of the rulers to extend their control beyond their respective regions for a longer duration.
 - All of the three dynasties were having more or less same military equipment, administrative machinery, and the strategic concepts.
 - The Arab travelers also affirmed that these three powers were equal in strength.
 - Because of the balance of power, there was a great political stability within the regions, which nurtured the development of culture and education.
- The first encounter took place among the **Pratihara king Vatsaraja, the Pala king Dharmapala, and Rashtrakuta king Dhruva.**
 - Rashtrakutas achieved a complete victory in the first phase. But the unfortunate death of Dhruva was a great set back to Rashtrakutas.
 - **Pala king Devapala (A.D. 821-860)** was the **most prominent in the second phase** because his contemporary Pratihara and Rashtrakuta kings were weak rulers.
 - **Pratihara kings Bhoja (A.D. 836-885) and Mahendrapala (A.D. 885-910) proved to be more powerful in the third phase (during the 9th century).**
 - Each of the three kingdoms Pratiharas, Pala, and Rashtrakutas declined almost simultaneously around the end of the 10th century A.D.
 - The end of these three dynasties marked the end of the glorious era of more than 300 years.

➔ KAKATIYAS

- The 12th and the 13th centuries saw the emergence of the Kakatiyas.
- They were at first the feudatories of the Western Chalukyas of Kalyana.
- Initially, they ruled over a small territory near Warangal (Telangana).
- Prola II, a ruler of this dynasty, ruled in mid twelfth century. He extended his sway to the south and declared his independence.

- His successor Rudra pushed the kingdom to the north up to the Godavari delta. He built a fort at Warangal to serve as a second capital and faced the invasions of the Yadavas of Devagiri.
- The next ruler Mahadeva extended the kingdom to the coastal area.
- In A.D. 1199, Ganapati succeeded him. He was the greatest of the Kakatiyas and the first after the Satavahanas to bring the entire Telugu area under one rule.
- Ganapati Deva's daughter Rudramba succeeded him in A.D.1262 and carried on the administration. She suppressed the internal rebellions and external invasions with the help of loyal subordinates.
- Prataparudra succeeded his grandmother Rudramba in A.D.1295 and ruled till A.D.1323. He pushed the western border of his kingdom up to Raichur (Karnataka). He introduced many administrative reforms.
- He divided the kingdom into 75 Nayakships, which was later adopted and developed by the Rayas of Vijayanagara.
- In time of Prataparudra, the territory constituting Andhra Pradesh had the first experience of invasion from north.
- In A.D.1303, the Delhi Sultan Ala-ud-din Khilji sent an army to the kingdom. But Prataparudra defeated them.
- After that, another army under Malik Kafur invaded Warangal, Prataparudra yielded and agreed to pay a large tribute.
- When Ala-ud-din Khilji died, Prataparudra withheld the tribute. It provoked another invasion of the sultans.
- In another army attack, Ghiaz-ud-din Tughlaq sent a large army under Ulugh Khan to conquer the area but owing to internal dissensions he called off the siege and returned to Delhi.
- Within a short period, he came back with a much bigger army. In this attack, Prataparudra died. Thus ended the Kakatiya rule.
- The Kakatiya period was rightly called the brightest period of the Telugu history. The entire Telugu speaking area was under the kings who spoke Telugu and encouraged Telugu.
- During their rule, Saivism was the religion of the masses but intellectuals favoured revival of Vedic rituals.
- They sought to reconcile the Vaishnavites and the Saivites through the worship of Harihara (Harihara is the fused representation of Vishnu (Hari) and Shiva (Hara) from the Hindu tradition).
- Arts and literature found patrons in the Kakatiyas and their feudatories.
- Tikkana Somayaji wrote some cantos of the Mahabharata.
- It is notable that Sanskrit, which could not find a place in the Muslim-occupied north, received encouragement at the hands of the Kakatiyas.
- Prataparudra was himself a writer and he encouraged other literature.
- The Kakatiya dynasty expressed itself best through religious art.
- The Kakatiya temples dedicated mostly to Siva.
- They reveal in their construction a blending of the styles of North India and South India which influenced the political life of the Deccan.
- The most important of these temples are those at Palampeta, Hanamkonda (Telangana) and the incomplete one in the Warangal fort.
- The temple at Palampeta is described as the 'brightest gem in the galaxy of Medieval Deccan temple architecture'.
- It was constructed by Recherla Rudra, a general of Kakatiya Ganapati.
- The Thousand-Pillared Temple at Hanamkonda was built by the Kakatiya king Rudra. This temple, dedicated to Siva, Vishnu and Surya, is star-shaped.

PRACTICE QUESTIONS

Q32. Which of the following statements is/are true about the land charters of post-Gupta period?

1. In some land grants, taxes and powers of administration were explicitly delegated in a positive manner.
2. Some charters specifically transferred peasants and artisans living in a village and also cultivators occupying a piece of land with the grant.
3. Some charters gave the beneficiary the right to evict the existing peasants and induce new ones.
4. Once important element in the land donation records was the list of officers, either, with both proper names and functional designations or only with designations.

Select the answer from the codes below:

- a) 1 and 3 b) 1, 3 and 4 c) 1, 2 and 4 d) All the above

Q33. Which of the following statements about Pulakesin II are correct?

1. He had to fight a bitter civil war against his uncle before establishing himself on the throne.
2. The Aihole inscription gives us information about his achievements and rule.
3. He was defeated by Harsha as is evident from later Chalukyan inscriptions.
4. He started the suicidal Pallava – Chalukya conflict which went on for centuries.
5. He died a natural death after ruling for about 33 years.

Select the answer from the codes given below:

- a) 1, 2 and 4 b) 2, 3 and 4 c) 1, 2 and 5 d) 2, 4 and 5

Q34. Consider the following statements regarding the education system in Ancient India:

1. The Nalanda University was established by Harshavardhan.
2. The Taxila University was established by Dharmapala of Pala dynasty.
3. Ghatikas played a crucial role in imparting education in South India.

Which of the statements given above is/are correct?

- a) 1 and 2 only b) 3 only c) 2 and 3 only d) None of the above

Notes

MEDIEVAL INDIA

EARLY MEDIEVAL- SOUTH INDIA

→ CHOLA DYNASTY

- The reign of the Cholas began in the **9th century when they defeated the Pallavas to come into power**. This rule stretched over for over five long centuries until the 13th century.
- However, around the **2nd century, the state Andhra has a Chola kingdom that flourished far and wide**. The Early periods of the Chola rule saw the onset of the Sangam literature. Kantaman was one of the prominent rulers of this era.
- The **medieval period** was the era of absolute power and development for the Cholas. This is when kings like Aditya I and Parantaka I.
- From here **Rajaraj Chola and Rajendra Chola** further expanded the kingdom into the Tamil region. Later **Kulothunga Chola took over Kalinga to establish a strong rule**. This magnificence lasted until the arrival of the Pandyas in the early 13th century.
- Some prominent pillars of the Chola Empire

Vijayala (c. 850 CE)

Earlier, a feudatory of the Pallavas.

Captured Tanjore and built a temple for Durga.

Aditya (c. 871 – 907 CE)

He put an end to the Pallava kingdom by defeating Aparajita and annexed Tondaimandalam (southern Tamil country).

Parantaka I (c. 957 – 973 CE)

- He defeated the Pandyas and the ruler of Ceylon at the famous Battle of Vellur.
- He suffered a defeat at the hands of the Rashtrakuta king Krishna III in the famous battle of Takkolam. The Rashtrakuta army overran Tondaimandalam.
- Parantaka I was a great builder of temples. He also provided the vimana of the famous Nataraja temple at Chidambaram with a golden roof.
- The two famous **Uthiramerur inscriptions** that give a detailed account of the village administration under the Cholas belong to his reign.

Parantaka II/ Sundara Chola (c. 957 – 973 CE)

Invaded Sri Lanka and regained some parts of Tondaimandalam.

Uttama Chola (c. 973 – 985 CE)

Most of Tondaimandalam was recovered when he occupied the throne.

Rajaraja I/Arumolivarman (c. 985 – 1014 CE)

It was under Rajaraja I and his son Rajendra I that the Chola power reached its highest point of glory. The following were his military conquests:

- The defeat of the Chera ruler Bhaskara Ravivarman in the naval battle of Kandalur Salai and the destruction of the Chera navy.
- The defeat of the Pandya ruler, Amarabhujanga and the establishment of Chola authority in the Pandya country.

- The invasion of Sri Lanka which was entrusted to his son Rajendra I. As the **Sri Lankan king Mahinda V** fled from his country, the Cholas annexed northern Sri Lanka.
- Another military achievement was a naval expedition against the Maldives Islands which were conquered.
- The Chola victory over the growing power of the western Chalukyas of Kalyani. Satyasraya was defeated and Rajaraja I captured Raichur Doab, Banavasi and other places. Hence, the Chola empire extended up to the river Tungabhadra.
- By his conquests, the extent of the Chola empire under Rajaraja I included the Pandya, Chera and the Tondaimandalam regions of Tamil Nadu and the Gangavadi, Notambapadi and the Telugu Choda territories in the Deccan and the northern part of Ceylon and the Maldives Islands beyond India.
- He constructed the famous **Rajarajeshwara temple or Brihadeshwara temple at Tanjore in 1010 CE**.
- He developed an advanced revenue system wherein the land was surveyed and then revenue was assessed. He was referred to as **“Ulagalanda Perumal”** (the king who measured the earth).

Rajendra I (c. 1014 – 1044 CE)

Rajendra I demonstrated his military capabilities by participating in his father's campaigns. He continued his father's policy of aggressive conquests and expansion.

- During his reign, the **whole of Sri Lanka was made part of the Chola empire**.
- He reasserted the Chola authority over the Chera and Pandya countries.
- He defeated Jayasimha II – the western Chalukya king and the river Tungabhadra was recognised as the boundary between the Cholas and the Chalukyas.
- His most famous military enterprise was his expedition to North India. The **Chola empire crossed the Ganges** by defeating a number of rulers on its way. Rajendra I defeated Mahipala I (Pala empire) of Bengal. To commemorate this successful north India campaign, Rajendra I founded the city of **Gangaikondacholapuram and constructed the famous Rajesvaram temple** in that city. He also excavated a large irrigation tank called Cholagangam on the western side of the city.
- Another famous venture of Rajendra I was his naval expedition to **Kadaram or Sri Vijaya** (Malay peninsula, Sumatra, Java and the neighbouring islands and controlled the overseas trade route to China). The naval expedition was a success and a number of places were occupied by Chola forces. He assumed the title Kadaramkondan.
- He was also a great patron of learning and was called **Pandita Cholan**.
- At the death of Rajendra I, the extent of the Chola empire was at its peak. The river Tungabhadra was the northern boundary, the Pandya, Kerala, Mysore regions and also Sri Lanka formed part of the empire.

Rajadhiraja (c. 1044 – 1052 CE)

- He was called **Jayamkonda Chola** (the victorious Chola king), as he fought with his men on the front.
- He destroyed the Chalukyan cities such as Kalyani and planted a Jayastambha at Yadgir. Cholas were known for plunder and they massacred the people of the region they conquered.
- He was **killed on the battlefield while fighting in the battle of Koppam against Someshwar – western Chalukyan king**. He earned the title of Yanai-mel-thunjina Devar (the king who died on the back of an elephant).

Rajendra II (c. 1054 – 1063 CE)

Rajendra II defeated Someshwar, planted a Jayastambha at Kolhapur.

Virarajendra (c. 1063 – 1067 CE)

He defeated Someshwar II and laid the foundation of a Vedic college of learning.

Athirajendra (c. 1067 – 1070 CE)

He died while suppressing one of his rebels.

Kulottunga I (c. 1070 – 1122 CE)

Kulottunga I sent a **large embassy of 72 merchants to China** and maintained cordial relations with the kingdom of Sri Vijaya.

He united the Vengi kingdom of Chalukyas with the Chola empire.

The classic writer **Kamban (who wrote Ramayana in Tamil) was at his court.**

The later rulers like Kulottunga II, Rajaraja II, and Kulottunga III tried to maintain the Chola rule but it gradually suffered a downfall and came to an end in the 13th century. The Cholas were replaced by the Pandyas and the Hoysalas in the south, and of the later Chalukyas by the Yadavas and the Kakatiyas. These states were continuously in a state of war with each other and hence, weakened themselves. Finally, at the beginning of the 14th century, they were destroyed by the Sultans of Delhi.

→ CULTURE AND ROOTS

- The society and its culture saw massive developments in the reign of the Cholas. In this era, the **temple was the main centre for all social and religious meetings**. The surroundings of this region became a school for the folks where Holy Scriptures and the ancient Vedas were taught to students. This also was a secure place in times of warfare and political uproar.
- The **societal structure at this time was divided amongst Brahmins and Non-Brahmins**. Several gods and goddesses were worshipped with **Shiva being a popular source of strength** for the faithful.
- There are links of the relevance of the **Chola Empire with the Trimula deity at Sri Venkateshwara temple**. The religious roots of the Chola Empire go far back to this time. The Srirangam temple stands to be a highlight from this era. It was submerged in water for centuries and was renovated later to its former glory.
- Art, religion and literature benefited greatly during this period. Several Shiva temples were built across the banks of the Kaveri river. **Thanjavur** still stands to be the biggest and tallest amongst all the temples in India of its time.
- The **Tajore Brihadeeswara temple** is adorned with natural colour paintings that are a feast for the eyes even today. Several of these sites have been classified as World Heritage Sites by UNESCO. These include the Brihadisvara temple, the Gangaikondacholisvaram and the Airavatesvara temples. Sculpting and art were also at an all-time high in this reign.
- Sculptures of gods and goddesses like Shiva, Vishnu and Lakshmi have been carved out of bronze and serve as a golden reminder of this period.
- Literature was another crucial highlight of this period. Not only did devotional literature take shape but Jain and Buddhist writings also got appreciation and recognition during this phase.
- The popular **Nalayira Divya Prabandham** from this period is a compilation of 4000 Tamil verses and is widely savoured by literary scholars even to this day.

→ ADMINISTRATION AND GOVERNANCE

- The king was at the top of the administration and Chola inscriptions refer to him as Ko, Perumal Adigal (the great one) and Ko-Konmai Kondan (king of kings).
- The Chola Empire consisted of the current day territories of Tiruchirapalli, Tiruvarur, Perambalur, Ariyalur, Nagapattinam, Pudukkottai, Vridhachalam, Pichvaram and Thanjavur districts of Tamil Nadu.
- The Rashtriyam/Rajyam (empire) consisted of **eight Mandalams (provinces)** and each Mandalam had a governor/viceroy (generally a prince).

- The provinces were further divided into **Valanadus or Kottams** and each Valanadus were divided into Nadus (districts) under Nattar.
- The Nadus consisted of a number of autonomous villages. The guilds/Shrenis were also part of the administration.
- The assembly of the mercantile groups/merchants was known as **Nagaram** and was specific to different trades and specialised groups. For example, the Shankarappadi Nagaram were ghee and oil suppliers, the Saliya Nagaram and Satsuma Parishatta Nagaram were associated with the textile trade. The Ayyavole (the five hundred) in the Aihole, Karnataka and Manigramam were powerful and important guilds. These guilds became more powerful and subsequently, independent.

Chola Village Administration

The Chola village administration had two types of assemblies:

- **Ur** – The general assembly of the local residents of non Brahmadeya villages (or Vellanvagai villages). It is believed that members of the assembly were less than ten.
- **Sabha or Mahasabha** – Two inscriptions belonging to the period of Parantaka I found at Uttaramerur provide details about the formation and functioning of Sabhas. The Sabha was an assembly of Brahmans/adult male members in the agraharas i.e, rent-free Brahmadeya villages which enjoyed a large measure of autonomy.
- The Brahmana sabha and the Chola court were closely associated e.g, the resolution of the sabha was made in presence of an official deputed by the king. The members of the committee were elected by drawing lots or by rotation. The membership was governed by certain criteria such as the ownership of land, knowledge of Vedas, good conduct, etc.
- The committee members were called **Variya Perumakkal** and usually met in a temple or under a tree. The Chola village assembly was the absolute proprietor of the village lands and also of the newly acquired lands.
- Land revenue was the main source of income for the Chola empire and it was usually one-sixth of the produce. The revenue was collected by the village assembly and was paid in cash, kind or both. The land survey was conducted by the Chola government. The inscriptions also refer to land transfers via sale or gift.
- There are also certain **references to villages that were headed by women**. In a 902 CE inscription, there is mention of a woman **Bittaya** who headed the village Bharangiyur.

➔ **CHERA DYNASTY**

- The Cheras were also known as '**Keralaputras**' in the history.
- The Chera kingdom occupied the region of a narrow strip between the sea and the mountains of Konkan range.
- The Chera rulers also occupied high position in the history of south India. **Nedunjeral Adan** was a famous Chera king.
- He **conquered Kadambas** with his capital at Vanavasi (near Goa). He also **defeated the Yavanas**.
- Nedunjeral Adan had a **good relation with the Greeks and Romans** who came in large numbers as traders and set up large colonies in south India.
- Nedunjeral Adan **fought a battle with the father of the Chola king Karikala**. In this battle, both the kings were killed.
- Nedunjeral Adan was called as **Imayavaramban**. The literary meaning of the term Imayavaramban is "one who had the Himalaya Mountains as the boundary of his kingdom." However, it seems to be mere exaggeration.
- **Sengutturan was the greatest king of the Chera dynasty** as mentioned in the Chera tradition. He had defeated the Chola and the Pandya kings.

- The Chera power declined at the end of the 3rd century A.D. They again acquired power in the 8th century A.D.
- The important facts about the three early kingdoms of south India are –
 - They constantly fought with each other;
 - They made new alliances against the ones who became powerful; and
 - They also fought regularly with Sri Lanka and ruled there at some point of time.

→ IMPORTANT FACTS

- Everything that one knows today about the Cheras is through the texts of Sangam Literature. The most common sources include the **Pathitrupattu, the Akananuru, and the Purananuru**
- **Copper and lead coins** were introduced by the Cheras, which were inspired by the Roman coins. Most of these coins were found in the Amaravati riverbed and are the biggest source of Chera historiography
- Most of the coins had **bow and arrow** engraved on them, which was the emblem of the Cheras
- Of the inscriptions found which depict the existence of the Chera dynasty is the **Pugalur Tamil Brahmi inscription** which mentions three generations of Chera rulers, including Ko Athan Chel Irumporai, his son Perunkkadungo and his son Elangkadungo
- There is some evidence reference in the **Shilappadikaram (also referred to as, Silappatikāram, or Silappathikaram) of the 'king's council'** and the other 'five assemblies'. The function of the five assemblies during the ancient Chera kingdom is not very well mentioned, but it is probable that they were territorially organized

→ PANDYA DYNASTY

- The capital of Pandya kingdom was **Madurai**. The Pandyan kingdom was very wealthy and prosperous.
- The Sangam literature gives information and names of a few kings.
- **Nedunjeliyan was a great Pandya king**. He defeated the combined forces of Chera, Chola, and five other minor states in a war against him at Madurai.
- The Pandyan kings assembled literary assemblies called as 'Sangam'.
- **Nedunjeliyan** had performed several Vedic sacrifices. He may be taken to have ruled around **A. D. 210**.
- **The capital Madurai and the port city Korkai were the great centres of trade** and commerce during the Pandyas' reign.
- The traders profited from trade with the **Roman Empire**.
- Pandya kings even sent embassies to the Roman emperor **Augustus and Trojan**.
- The Roman emperor Julian received an embassy from a Pandya about 361 CE. The dynasty revived under Kadungon in the early 7th century CE and ruled from Madura (now Madurai) or farther south until the 16th century. The small but important (9th–13th century) dynasty of Pandya of Uchchangi, a hill fort south of the Tungabhadra River, may have originated from the Madura family.
- The Pandya kings were called either **Jatavarman or Maravarman**. From **being Jains they became Shaivas (worshippers of the Hindu deity Shiva)** and are celebrated in the earliest Tamil poetry.
- They ruled extensive territories, at times including the Chera (Kerala) country, the Chola country, and Ceylon (now Sri Lanka) through collateral branches subject to Madura. The "Five Pandyas" flourished from the 12th to the 14th century and eventually assumed control of all the plains of the extreme south as far north as Nellore (1257).

- Family quarrels, however, and Muslim invasions, from 1311, culminating in the foundation of the Madura sultanate, weakened Pandya influence. By 1312 control over Kerala was lost, and by the mid-16th century all their territories had passed into other hands.

→ ADMINISTRATION

- The territory of Pandyas is called Pandymandalam, Thenmandalam or Pandynadu, which lay in the rocky, hilly regions and mountain ranges except the areas fed by the rivers Vaigai and Tamiraparni
- Pandya kings preferred **Madurai** as their capital
- As for political division, Pandya Mandalam or Pandya Nadu consisted of many valanadus, which, in turn, were divided into many nadus and kurrams (meaning group of villages)
- Kings and local chiefs created **Brahmin settlements called Mangalam** or Chaturvedimangalam with irrigation facilities. These settlements were given royal names and names of the deities
- Royal officials were called by different names:

- The prime minister was called **Uttaramantri**
- The royal secretariat was known as **Eluttu Mandapam**
- The titles of military commanders were Palli Velan, Parantakan Pallivelan, Maran Adittan and Tennavan Tamizhavel

- Royal palaces were called **Tirumaligai and Manaparanan** Tirumaligai during the Pandya reign and the royal couches they used were named after the local chiefs, which attested to the legitimacy of the overlordship of the kings
- The political division of land was as follows:

- The land assigned to Brahmins was **Salabogam**
- The land assigned to Ironsmiths was called **Tattarkani**
- The land assigned to Carpenters was known as **Taccu-maniyam**
- The land donated to the Brahmin group for imparting education was called **Bhattavriutti**

- A scholar named Wassaff claims that the trade of horses was very common during this period
- Other goods that were traded included spices, pearls, precious stones, elephants and birds
- The busiest port town under the Pandyas was **Kayalpattinam** (now in Thoothukudi district)
- Literacy was also promoted during this period and the administrators used various methods to do so. Singers were appointed to recite Bhakti hymns in temples to promote literacy, theatre plays were done based on similar issues

→ HOYSALA DYNASTY

- Hoysala dynasty, family that ruled in India from about **1006 to about 1346 CE in the southern Deccan and for a time in the Kaveri (Cauvery) River valley**. The first kings came from the hills northwest of Dorasamudra (present-day Halebid), which became their capital about 1060.
- With their hardy hill-dwelling, Kannada-speaking followers, they gradually absorbed Gangavadi (Mysore state) and the rich lands beyond the Tungabhadra toward Dharwar and Raichur. The imperialistic programs of the Chalukyas of Kalyani helped them, for under the **Hoysala rulers Vinayaditya (reigned c. 1047–98) and his grandson Vishnuvardhana (reigned c. 1110–41)** they gained wide experience as feudatory generals.
- Vishnuvardhana won much territory from the tough Kadambas of Hangal, but his weak son Narasimha I lost much of it. Yet Vishnuvardhana's expulsion of the Cholas from the plateau succeeded.
- His grandson **Ballala II** (reigned 1173–1220) was invited into the plains to help the Cholas. He agreed because his northern gains in 1189–1211 from the Chalukya dynasty beyond the Malprabha and Krishna rivers proper had diminished under pressure from the Yadava dynasty of Devagiri. He extended his dominions to the north of Mysore and defeated the Yadavas, making the Hoysala dynasty the dominant power in southern India.

- Ballala II's grandson **Someshvara** (reigned c. 1235–54) resided in the principality on the Kaveri given by the Cholas, and his son Ramanatha (reigned 1254–95) was allowed to remain there by the Pandya emperor. On his eviction, however, his attempt to take the plateau kingdom from his brother Narasimha III weakened Hoysala resources.
- **Ballala III (reigned c. 1292–1342)**, who helped the sultan of Delhi against the Pandyas, brought about the dynasty's downfall by his futile ambitions. The Vijayanagar dynasty succeeded the Hoysalas.
- Hoysala architecture and sculpture, especially ornate and intricate, are best seen at **Halebid, Belur, and Somnathpur**. The family liberally patronized Kannada and Sanskrit literary artists.

PRACTICE QUESTIONS

Q35. Consider the following statements regarding the general administration under the Chola Empire:

1. The Council of Ministers had the real power over and above the king.
 2. The basic unit of administration was Nadu.
 3. The Governors of the provinces were selected from the local people through elections.
 4. The administration in the villages was under the elders who were elected through lottery.
- Which of the statements given above are correct?

- a) 2 and 4 only b) 1 and 2 only c) 2 and 3 only d) 1, 2 and 3 only

Q36. Consider the following statements with respect to the rule of the Chola king Rajaraja 1:

1. He extended his empire beyond India via sea routes.
2. He is renowned for building the Dravidian style temples in south India.
3. Temples of his age had inscriptions on wall, talking about his victories.

Which of the statements given above is/are correct?

- a) 1 only b) 1 and 2 only c) 2 and 3 only d) 1, 2 and 3

Notes

MEDIEVAL- SOUTH INDIA

➔ BAHMANI KINGDOM (1347-1526 A.D.)

Hasan Gangu Bahmani

- He was the **founder** of the Bahmani Kingdom.
- He was a Turkish officer of Devagiri.
- His kingdom stretched from the Arabian Sea to the Bay of Bengal, included the whole of Deccan up to the river Krishna with its capital at Gulbarga.

| | |
|--|---|
| Muhammad Shah-I (1358-1377.A.D.) | <ul style="list-style-type: none"> ○ He was an able general and administrator. ○ He defeated Kapaya Nayaks of Warangal and the Vijayanagar ruler Bukka-I. |
| Muhammad Shah-II (1378-1397.A.D.) | <ul style="list-style-type: none"> ○ In 1378 A.D. Muhammad Shah-II ascended the throne. ○ He was a peace lover and developed friendly relations with his neighbours. ○ He built many mosques, madrasas (a place of learning) and hospitals. |
| Feroz Shah Bahmani (1397-1422 A.D.) | <ul style="list-style-type: none"> ○ He was a great general ○ He defeated the Vijayanagar ruler Deva Raya I. |
| Ahmad Shah (1422-1435 A.D.) | <ul style="list-style-type: none"> ○ He was an unkind and heartless ruler. ○ He conquered the kingdom of Warangal. ○ He changed his capital from Gulbarga to Bidar. ○ He died in 1435A.D. |
| Muhammad Shah-III (1463-1482 A.D.) | <ul style="list-style-type: none"> ○ In 1463A.D. Muhammad Shah III became the Sultan at the age of nine. ○ Muhammad Gawan became the regent of the infant ruler. ○ Under Muhammad Gawan's able leadership, the Bahmani kingdom became very powerful. ○ Muhammad Gawan defeated the rulers of Konkan, Orissa, Sangameshwar, and Vijayanagar. |
| Muhammad Gawan | <ul style="list-style-type: none"> ○ He was a very wise scholar and an able administrator. ○ He improved the administration, systematized finances, encouraged public education, reformed the revenue system, disciplined the army, and eliminated corruption. ○ In 1481, Muhammad Gawan persecuted by the Deccan Muslims who were jealous of him and sentenced to death by Muhammad Shah. |

Administration

- The kingdom was divided into **four administrative units** called '**taraf**' or **provinces**. These provinces were Daultabad, Bidar, Berar and Gulbarga.
- Every province was under a **tarafdar** who was also called a **subedar**.
- Some land was converted into **Khalisa land from the jurisdiction of the tarafdar**.
- Khalisa land was that piece of land which was used to run expenses of the king and the royal household.
- Nobles used to get their salary either in cash or in form of grant of land or 'jagir'.

Military

- Bahamani ruler depended for military support on his amirs.
- There were two groups in the ranks of amirs: One was the **Deccanis** who were immigrant Muslims and had been staying for a long time in the Deccan region. The other group was **Afaquis or Pardesis** who had recently come from Central Asia, Iran and Iraq.
- Bahamanis were familiar with the use of gunpowder in warfare.

Literature

- **Persian, Arabic** and **Urdu** literature flourished in this period.

- **Mohammad Gawan** wrote poems in Persian language. **Riyaz-ul-Insha, Manazir-ul-insha** are his works.
- A new dialect called “**Dakhini urdu** “ became popular during this time.
- The famous sufi saint of Gulbarga, **Khwaja Bande Nawaz Gesu Daraj** wrote in this language.

Art and Architecture

- They followed Indo-Islamic style of architecture with some improvisation. Local materials were used to construct the buildings.
- The architecture was highly influenced by Persian architecture.
- Some features of this style are: Tall minarets, Strong arches, Huge domes, Spacious Hazaras, Crescent moon at the top of the building.

Examples

- Monuments at Gulbarga: Shah bazaar mosque, Hafta Gumbaz, Jama masjid etc
- At Bidar : Mohammad Gawan’s madarasa, solah khamba mosque, Rangeen mahal, Janata mahal etc
- At Bijapur : Gol Gumbaz (built by Mohammad Adil shah in 1656AD), Ibrahim roza, Bara Kaman, Anand mahal, Chand Bawdi etc.

→ DECCAN SULTANATES

- The Deccan sultanates refer to five Muslim-ruled late medieval kingdoms---**Bijapur, Golkonda, Ahmadnagar, Bidar, and Berar of south-central India.**
- The Deccan sultanates located on the Deccan Plateau, between the **Krishna River and the Vindhya Range.**
- They had **become independent states during the breakup of the Bahmani Sultanate:** Bijapur, Ahmadnagar, and Berar in 1490, Bidar in 1492, and Golkonda in 1512. In 1510, Bijapur repulsed an invasion by the Portuguese against the city of Goa, but lost it later that year.
- **Although generally rivals, they allied against the Vijayanagara empire in 1565,** permanently weakening Vijayanagara in the Battle of Talikota.
- In 1574, after a coup in Berar, Ahmadnagar invaded and conquered Berar.
- In 1619, Bijapur annexed Bidar.
- The Mughal Empire later conquered the sultanates, stripping Berar from Ahmadnagar in 1596, taking Ahmadnagar completely between 1616 and 1636, and Aurangzeb's 1686-1687 campaign conquered Golkonda and Bijapur.
- As in the north, they left a rich legacy of architecture, literature, and art in the southern region of India. As with the Muslims in the north, the Deccan sultanates' rich legacy of culture helped shape India today.

→ AHMADNAGAR SULTANATE

- **Malik Ahmed Shah Bahri**, after defeating the Bahmani army led by general Jahangir Khan on May 28, 1490, declared independence and established the **Nizam Shahi dynasty of Ahmadnagar or Ahmadnagar sultanate.**
- The territory of the sultanate situated in the northwestern Deccan, between the sultanates of Gujarat and Bijapur.
- Initially Junnar served as his capital. In **1494**, Bahri laid the foundation for the new capital **Ahmadnagar.**
- Malik Ahmed Shah, after several attempts, secured the great fortress of Daulatabad in 1499.
- Murtaza Shah annexed Berar in 1574. Chand Bibi, as a regent of Bahadur Shah bravely repulsed an attack led by Murad in 1596.
- After the death of Chand Bibi in 1599, Ahmadnagar was conquered and Bahadur Shah imprisoned.

- But Malik Ambar and other Ahmadnagar officials defied the Mughals and declared Murtaza Shah II as sultan in 1600, at a new capital Paranda. Later, the capital shifted first to Junnar and then to a new city Khadki (later Aurangabad).
- In **1636 Aurangzeb, then Mughal viceroy of Deccan finally annexed the sultanate to the Mughal empire.**

Rulers

- | | |
|--------------------------------|------------------------------|
| ▪ Malik Ahmad Shah I 1490-1510 | ▪ Ibrahim Shah 1595-1596 |
| ▪ Burhan Shah I 1510-1553 | ▪ Ahmad Shah II 1596 |
| ▪ Hussain Shah I 1553-1565 | ▪ Bahadur Shah 1596-1600 |
| ▪ Murtaza Shah 1565-1588 | ▪ Murtaza Shah II 1600-1610 |
| ▪ Miran Hussain 1588-1589 | ▪ Burhan Shah III 1610-1631 |
| ▪ Isma'il Shah 1589-1591 | ▪ Hussain Shah II 1631-1633 |
| ▪ Burhan Shah II 1591-1595 | ▪ Murtaza Shah III 1633-1636 |

Cultural Contributions

- The Nizam Shahi rulers of Ahmadnagar enthusiastically **patronized miniature painting**. The earliest surviving paintings took the form of illustrations of a **manuscript Tarif-i-Hussain Shahi (c. 1565)**, housed in Bharata Itihasa Samshodhaka Mandala, Pune.
- The Bibliothèque Nationale of Paris displays a miniature painting of Murtaza Nizam Shah (c. 1575) while State Library, Rampur displays another one.
- Three other paintings, the **Running Elephant** in an American private collection, the **Royal Picnic** in the India Office Library, London, and the **Young Prince Embraced by a Small Girl** in the Edwin Binney 3rd collection in the San Diego Museum most probably belong to the period of Burhan Nizam Shah II.
- Among the monuments of Nizam Shahi rulers in Ahmednagar, the **tomb of Ahmad Shah I Bahri (1509)** at the center of **Bagh Rouza**, a garden complex had been the earliest one.
- The **Jami Masjid** also belong to the same period. **Mecca Masjid**, built in 1525, by Rumi Khan, a Turkish artillery officer of Burhan Nizam Shah I has originality in its design.
- The Kotla complex constructed in 1537 as a religious educational institution. The impressive **Farah Bagh** stood the centerpiece of a huge palatial complex completed in 1583.
- The other monuments in Ahmednagar of the Nizam Shahi period are **Do Boti Chira (tomb of Sharja Khan, 1562)**, **Damri Masjid (1568)**, and the **tomb of Rumi Khan (1568)**.
- The **Jami Masjid (1615) in Khirki (Aurangabad)** and the **Chini Mahal inside the Daulatabad fort** had been constructed during the late Nizam Shahi period (1600–1636).
- The tomb of Malik Ambar in Khuldabad (1626) represents another impressive monument of that period. The Kali Masjid of Jalna (1578) and the tomb of Dilawar Khan (1613) in Rajgurunagar also belong to the Nizam Shahi period.

→ BIJAPUR SULTANATE

- The **Adil Shahi dynasty ruled the Bijapur sultanate from 1490 to 1686.**
- The Adil Shahis originally reined as provincial rulers of the Bahmani Sultanate. But with the breakup of the Bahmani state after 1518, Ismail Adil Shah established an independent sultanate, one of the five Deccan sultanates.
- The Bijapur sultanate, located in southwestern India, straddling the Western Ghats range of southern Maharashtra and northern Karnataka. Ismail Adil Shah and his successors embellished the capital at Bijapur with numerous monuments.
- The Adil Shahis fought the empire of Vijayanagar, which lay to the south across the Tungabhadra River, and fought the other sultanates as well.

- The sultanates combined forces to deliver a decisive defeat to Vijayanagar in 1565, after which the empire broke up. **Bijapur seized control of the Raichur Doab from Vijayanagar.**
- In **1619, the Adil Shahis conquered the neighboring sultanate of Bidar, incorporating it into their realm.** In the seventeenth century, the Marathas revolted successfully under Shivaji's leadership and captured major parts of the Sultanate except Bijapur.
- Aurangzeb conquered the weakened Sultanate in 1686 with the fall of Bijapur, bringing the dynasty to an end.

Rulers

- | | |
|---------------------------------|----------------------------------|
| ▪ Yusuf Adil Shah 1490-1510 | ▪ Ibrahim Adil Shah II 1580-1627 |
| ▪ Ismail Adil Shah 1510-1534 | ▪ Mohammed Adil Shah 1627-1656 |
| ▪ Mallu Adil Shah 1534-1535 | ▪ Ali Adil Shah II 1656-1672 |
| ▪ Ibrahim Adil Shah I 1535-1558 | ▪ Sikandar Adil Shah 1672-1686 |
| ▪ Ali Adil Shah I 1558-1580 | |

Cultural Contributions

- The Adil Shahi rulers contributed greatly in the fields of art, architecture, literature and music. Bijapur developed into a cosmopolitan city, attracting many scholars, artists, musicians, and Sufi saints from Rome, Iran, Iraq, Turkey, and Turkestan.
- Among the major architectural works in Bijapur sultanate, the unfinished **Jami Masjid (started by Ali Adil Shah I in 1576)** represents one of the earliest. With an arcaded prayer hall with fine aisles supported on massive piers, it has an impressive dome.
- The **Ibrahim Rouza**, originally planned as a tomb for queen **Taj Sultana**, but later converted into the tomb for Ibrahim Adil Shah II and his family, stands out as the most splendid monument built during the reign of Ibrahim II. That complex, completed in 1626, consists of a paired tomb and a mosque. The tomb presents an exquisite structure with delicate carvings. Ibrahim II also planned to construct a new twin city to Bijapur, Naurasapur. The construction began in 1599 but never completed.
- **Gol Gumbaz**, the mausoleum of **Muhammad Adil Shah**, stands as the greatest monument in Bijapur, completed in 1656. The diameter of the hemispherical dome measures 44 m. externally. The other important architectural works of the period include the Chini Mahal, the Jal Mandir, the Sat Manzil, the Gagan Mahal, the Anand Mahal, and the Asar Mahal (1646) in Bijapur, Kummatgi (16 km from Bijapur), the Panhala fort and Naldurg (45 km. from Solapur)
- Persian artists of Adil Shahi court have left a rare treasure of miniature paintings, some well-preserved in Europe's museums. The earliest miniature paintings ascribe to the period of reign of Ali Adil Shah I.
- The **paintings in the manuscript of Nuzum-ul-Ulum** (Stars of Science) (1570), kept in Chester Beatty Library, Dublin, stand as the most significant of them. The manuscript consists about 400 miniature paintings.
- Two other illustrated manuscripts attributed to the period of Ali Adil Shah I include Jawahir-al Musiqat-i-Muhammadi in British Library which contains 48 paintings and a Marathi commentary of Sarangadeva's Sangita-Ratnakara kept in City Palace Museum, Jaipur which contains four paintings.
- The **maximum number of miniature paintings came down to us belong to the period of reign of Sultan Ibrahim Adil Shah II. Maulana Farrukh Hussain** was renowned as the most celebrated painter of his court.
- The Adil Shahi rulers published many literary works in **Dakhani**. Ibrahim Adil Shah II himself wrote a book of songs, **Kitab-i-Nauras in Dakhani**. That book contains a number of songs whose tunes set to different ragas and raginis.
- In his songs, he praised Hindu goddess Sarasvati along with the Prophet and Sufi saint **Hazrat Khwaja Banda Nawaz Gesudaraz**. He had a unique tambur (lute) known as **Moti Khan** in his possession.
- The famous Persian poet laureate **Zuhuri** served as his court poet.

- The **Mushaira (poetic symposium)**, born in the Bijapur court, later traveled north.
- The **Adil Shahi kings had been known for tolerance towards Hindus and non-interference in their religious matters**. They employed Hindus to high posts, especially as the officers who deal with the accounts and the administration, since the documents pertaining to the both remained in Marathi.

→ GOLKONDA SULTANATE

- The **Qutb Shahi dynasty** stood as the ruling family of the sultanate of Golkonda in southern India. Shia Muslims, they belonged to a Turkmen tribe from the Turkmenistan-Armenia region.
- The dynasty's founder, **Sultan Quli Qutub-ul-Mulk**, migrated to Delhi with some of his relatives and friends in the beginning of the sixteenth century.
- Later, he migrated south to Deccan and served Bahmani sultan Mohammad Shah.
- He conquered Golkonda and became the Governor of Telangana region in 1518, after the disintegration of the Bahmani sultanate into the five Deccan sultanates.
- Soon after, he declared independence from the Bahmani sultanate, took title Qutb Shah, and established Qutb Shahi dynasty of Golkonda. The dynasty ruled for 171 years, until the Mughal emperor Aurangzeb's army conquered Golkonda in 1687.

Rulers

- | | |
|--------------------------------------|---------------------------------------|
| ▪ Sultan Quli Qutb-ul-Mulk 1518-1543 | ▪ Muhammad Quli Qutb Shah 1580-1611 |
| ▪ Jamsheed Quli Qutb Shah 1543-1550 | ▪ Sultan Muhammad Qutb Shah 1611-1626 |
| ▪ Subhan Quli Qutb Shah 1550 | ▪ Abdullah Qutb Shah 1626-1672 |
| ▪ Ibrahim Quli Qutub Shah 1550-1580 | ▪ Abul Hasan Qutb Shah 1672-1687 |
- The **fortified city of Golkonda** stands out as one of the earliest architectural achievements of the Qutb Shahi dynasty. The **Jami Masjid (1518) erected by Quli-Qutb-ul-Mulk**, the tomb of Muhammad Quli Qutb Shah (1611), the tomb of Muhammad Qutb Shah (1626), and the mosque of Hayat Bakshi Begam (1666) represent the notable monuments in Golkonda.
 - Muhammad Quli Qutb Shah decided to shift the capital to **Hyderabad**, 8 km east of Golkonda. Here, he constructed the most original monument in the Deccan, the **Char Minar in the heart of the new city**. That monument (completed in 1591) has four minarets of 56 meters height.
 - The construction of the **Mecca Masjid**, located at the immediate south of Char Minar, started in 1617 during the reign of Muhammad Qutb Shah, finally completed construction in 1693. The other important monuments of that period include the Toli Masjid (1671) and the Jami Masjid at Gandikota.[10]
 - The Qutb Shahi rulers had been great patrons of literature and invited many scholars, poets, historians and Sufi saints from Iran to settle in their sultanate. The development of **Dakhani language** embodies the most important contribution of the Golkonda sultanate in the field of literature.
 - **Ibrahim Quli Qutb Shah patronized Telugu literature** also. Muhammad Quli Qutb Shah had been not only a great patron of art and literature but also a poet of high order. He wrote in Dakhani, Persian and Telugu and left an extensive Diwan (volume) in Dakhani, known as Kulliyat-i-Mohammad Quli Qutb Shah. Apart from the praise of God and the Prophet, he also wrote on nature, love, and contemporary social life.
 - The Qutb Shahi rulers invited many Persian artists like Shaykh Abbasi and Muhammad Zaman into their court, which left a profound impact of different phases of Iranian art on the miniature paintings of the period.
 - The earliest miniature paintings, like the 126 illustrations in the manuscript of **Anwar-i-Suhayli** (c. 1550–1560).
 - First six of the total eight illustrations in the manuscript of **Kulliyat-i-Mohammad Quli Qutb Shah** (c. 1590–1600) in Salar Jung Museum, Hyderabad constitutes masterpieces.

- The five illustrations in a manuscript of the Diwan-i-Hafiz (c. 1630) in the British Museum, London belonged to the period of reign of Abdullah Qutb Shah. The Procession of Sultan Abdullah Qutb Shah riding an elephant (c. 1650) in Saltykov-Shtshedrine State Public Library, St. Petersburg, stands among the finest surviving Golkonda paintings.
- **Qutb Shahi rulers appointed Hindus in important administrative posts. Ibrahim Quli Qutb Shah appointed Murari Rao as Peshwa, second to only Mir Jumla (prime minister).**

→ BERAR SULTANATE

- During the disintegration of Bahmani sultanate, **Fath-ullah Imad-ul-Mulk, governor of Berar declared independence in 1490, and founded the Imad Shahi dynasty** of Berar sultanate. He established the capital at **Achalpur (Ellichpur)**. He also fortified Gavilgad and Narnala.
- His successor, **Ala-ud-din**, resisted the aggression of Ahmadnagar with the help from Bahadur Shah, sultan of Gujarat. The next ruler, Darya, tried to align with Bijapur to prevent aggression of Ahmadnagar, but failed. In 1574, Tufal Khan usurped Burhan Imad Shah, the last ruler of Imad Shahi dynasty and in the same year Mutaza I, sultan of Ahmadnagar annexed it to his sultanate.
- The ruined palace of Hauz Katora, 3 km. west of Achalpur constitutes the only notable surviving Imad Shahi monument

Rulers

- Fath-ullah Imad-ul-Mulk 1490–1510
- Ala-ud-din Imad Shah 1510–1530
- Darya Imad Shah 1530–1561
- Burhan Imad Shah 1562–1574
- Tufal Khan (usurper) 1574.

→ BIDAR SULTANATE

- **Qasim Barid, founder of Barid Shahi dynasty** joined the service of Bahmani ruler Mahmud Shah as a sar-naubat but later became mir-jumla of the Bahmani sultanate.
- In 1492, he declared independence and carved out Bidar sultanate. **Bidar stood as the smallest of the five Deccan sultanates.**
- The last ruler of the Bidar, sultanate Amir Barid Shah III, fell in 1619, and Bijapur Sultanate annexed the sultanate.

Rulers

- Qasim Barid I 1492–1504
- Amir Barid Shah I 1504–1543
- Ali Barid Shah 1542–1580
- Ibrahim Barid Shah 1580–1587
- Qasim Barid Shah II 1587–1591
- Ali Barid Shah II 1591
- Amir Barid Shah II 1591–1600
- Mirza Ali Barid Shah III 1600–1609
- Amir Barid Shah III 1609–1619
- The Barid Shahi rulers focused their **architectural activities on garden tombs**. The tomb of **Ali Barid Shah (1577) represents the most notable monument** in Bidar. The tomb consists of a lofty domed chamber, open on four sides located in the middle of a Persian four-square garden.
- The **Rangin Mahal in Bidar**, built during the reign of Ali Barid Shah constitutes a complete and exquisitely decorated courtly structure. Other important monuments in Bidar during that period include the tomb of Qasim II and Kali Masjid.
- An important class of metalwork known as Bidri originated from Bidar. Those metalworks used mainly black zinc, inlaid with designs of silver and brass and sometimes copper.

PRACTICE QUESTION

Q37. With reference to the Bahmani kingdom of medieval India, the term "Bargirs" refers to which of the following?

- a) Bonded labour
 b) Land grant made to military officers
 c) Loose auxiliaries
 d) Waterwheel used in the irrigation of land

Notes

→ VIJAYNAGARA EMPIRE

PREVIOUS YEARS QUESTIONS

Q. According to Portuguese writer Nuniz, the women in Vijayanagara Empire were expert in which of the following areas? (UPSC Prelims 2021)

1. Wrestling 2. Astrology
 3. Accounting 4. Soothsaying

Select the correct answer using the codes given below.

- a) 1, 2 and 3 Only
 b) 1, 3 and 4 Only
 c) 2 and 4 Only
 d) 1, 2, 3 and 4

Q. Regarding the taxation system of Krishna Deva, the ruler of Vijayanagar, consider the following statements: (UPSC Prelims 2016)

1. The tax rate on land was fixed depending on the quality of the land.
2. Private owners of workshops paid an industries tax.

Which of the statements given above is/are correct?

- a) 1 only
 b) 2 only
 c) Both 1 and 2
 d) Neither 1 nor 2

Notes

→ ABOUT

- The Vijayanagara kingdom was founded by **Harihara and Bukka of the Sangama dynasty** in 1336.
- At the instance of their guru **Vidyaranya**, they established their kingdom with its capital at Vijayanagar.
- Harihara became the first ruler, and by 1346 the whole of Hoysala kingdom passed into the hands of the Vijayanagara rulers.
- Bukka succeeded his brother on the throne of Vijayanagara in 1336 and ruled till 1337. By 1337, the Sultanate of Madurai had been annexed.
- The interests of the Vijayanagara rulers and the Bahamani kingdom which had come into existence in 1347, clashed in three separate and distinct areas: in the **Tungabhadra doab, in the Krishna-Godavari delta and in the Marathwada country**.
- The beginning of the Vijayanagar-Bahmani conflict started on a large scale during the reign of Bukka I in 1367. He also sent an embassy to the Emperor of China. Under **Harihara II (1377-1406)** Vijayanagara Empire embarked upon a policy of eastern expansion. He was able to maintain his position in the face of the Bahmani-Warangal combination. He invaded Ceylon.
- **Deva Raya I (1406-22) was defeated by the Bahmani ruler Firoz Shah** in 1407. He had to give his daughter in marriage to Firoz Shah. He defeated the Reddis of Kondavidu and recovered Udayagiri. In 1419, he defeated Firoz Shah.
- **Deva Raya II (1422-1446) was the greatest ruler of the Sangama dynasty**. He began the practice of employing Muslims in the army. He was called **Immadi Deva Raya**. In his inscriptions he has the title of **Gajabetekara** (the elephant hunter). **Dindima** was his court poet. **Abdur Razzak of Persia** visited his kingdom. Deva Raya II is the author of two Sanskrit works **Mahanataka Sudhanidhi** and a commentary on the **Brahmasutras of Badrayana**.
- There was confusion in the Vijayanagara Empire after the death of Deva Raya II. Since the rule of primogeniture was not established, there was a series of civil wars among the contenders. After some time, the throne was usurped by the king's minister **Saluva Narsimha** and the Saluva dynasty was established.

Saluva dynasty (1486-1505)

- Vira Narsimha (1503-04) the regent of Immadi Narasimha, usurped the throne after his assassination and laid the foundation of the Tuluva dynasty in 1505.

Tuluva dynasty (1505-1570)

- Vira Narasimha had the title of Bhujabala (1505-09). After his brief reign, he was succeeded by his younger brother **Krishna Deva Raya (1509-30 A.D.)** who was the greatest ruler of the Vijayanagar Empire. Under him, Vijayanagara emerged as the strongest military power in the south. He defeated the rebellious chiefs of Ummattur, the Gajapatis of Orissa and Sultan Adil Shah of Bijapur.
- He successfully invaded **Gulbarga and Bidar** and restored the puppet Sultan Mahmud to the throne. To commemorate this act of restoration he assumed the title of **Yavanarajya Sthapanacharya'** (The restorer of the Yavana kingdom). He conquered almost the whole of Telangana from the Gajapati king Pratapraudra and the Sultan of Golconda.
- Krishna Deva Raya maintained friendly relations with **Albuquerque, the Portuguese governor** whose ambassador **Friar Luis** resided at Vijayanagar. His relations with Portuguese were governed by two factors:
 - (a) Common enmity with Bijapur.
 - (b) The supply of imported horses by the Portuguese to Vijayanagar.
- Krishna Deva Raya was also a great patron of art and literature, and was known as **Andhra Bhoja**. He was the author of the **Telugu work Amuktamalyada** and one **Sanskrit work Jambavati**

Kalyanam. His court was adorned by the **Ashtadiggajas (the eight celebrated poets)**, of whom, **Allasani Peddana was the greatest.**

- Allasani Peddana – the author of Manucharitram, he was also known as Andhra Kavitaipitamaha. Also wrote Harikatha Saramsamu
- Nandi Thimmana – the author of Parijathapaharanam
- Madayagari Mallana
- Dhurjati
- Ayyalaraju Ramabhadra Kavi
- Pingali Surana
- Ramaraja Bhushana
- Tenali Ramakrishna

- Krishna Deva Raya also built the famous temples of **Krishnaswamy, Hazara Ramaswamy** and **Vitthalaswamy** at his capital.
- Foreign travellers like **Nuniz, Barbosa and Paes** speak of his efficient administration and the prosperity of his empire.
- After the death of Krishna Deva Raya, the struggle for succession followed among his relations. After the uneventful reigns of Achyuta Raya and Venkata, Sadasiva Raya ascended the throne in 1543. But the real power was in the hands of Rama Raja, the son-in law of Krishna Deva. The Bahmani rulers except Berar combined to inflict a crushing defeat on Vijayanagar in the Battle of Talikota or Rakshasa- Tangadi in 1565.
- This battle is generally considered to mark the end of the great age of Vijayanagara. Although the kingdom lingered on for almost one hundred years under the **Aravidu dynasty** founded by Tirumala Raya with its capital at Penugonda, it came to an end in 1672.

➔ ADMINISTRATION

- The king was the absolute authority in judicial, executive and legislative matters.
- Succession to the throne was largely based on the principle of heredity, **however, sometimes usurpation to the throne also occurred** (when Saluva Narasimha ended the Sangama dynasty and founded the Saluva dynasty).
- In the Vijayanagara kingdom, the king was advised by a council of ministers which consisted of the great nobles of the kingdom.
- The kingdom was divided into **rajyas or mandalam (provinces)**, below which were **nadu (district), sthala (sub-district) and grama (village)**.
- The Chola traditions of village self-government were considerably weakened under Vijayanagara rulers.
- The **growth of hereditary nayakships** tended to curb their freedom and initiative.
- At first, the royal princes served as the governors of the provinces. Later, persons belonging to vassal ruling families and nobles were also appointed as governors.
- The provincial governor enjoyed a good measure of autonomy, for example, they had the power to appoint their own officers, held their own courts and had their own armies. At times, they even issued their own coins, though in small denominations.
- The term for a governor depended largely on his abilities and strength. The governor also had the power to levy taxes or remit old ones. Each governor paid a fixed contribution in men and money to the central government.
- Land revenue, tributes and gifts from vassals and feudal chiefs, customs collected at the ports, taxes on various professions were the various sources of income to the government. Land revenue was generally fixed at one-sixth of the produce.

Army and Military Organisation

- The Vijayanagara army was well organized and quite efficient. It consisted of the **cavalry, artillery, infantry, and elephants.**
- The Vijayanagara rulers **imported high-quality horses from Arabia** and other Gulf regions.
- The **Malabar port** was the main centre of this trade and other luxury items.
- The **Amara-Nayaka system** was prevalent in the Vijayanagara kingdom.
- The **top-grade officers were known as Nayaks or Poligars or Palaiyagars.**
- They were granted land in lieu of the services while the soldiers were usually paid in cash.
- The Nayaka had the power to collect taxes in his area which was utilized in maintaining his army, elephants, horses and warfare weapons that he had to supply to the Vijayanagara ruler.
- The Amara-Nayakas sent tributes to the king annually and personally appeared in the courts with gifts to express their loyalty.
- In the 17th century, some of these Nayakas such as those of Tanjore and Madurai claimed independence and established their separate states. These states weakened the structure of the Vijayanagara kingdom contributing to the defeat of the Vijayanagara Empire in the battle of Talaikotta.

→ SOCIAL LIFE

- Four castes were existent in the Vijayanagara society – Brahmins, Kshatriyas, Vaishyas and Shudras. Foreign travellers have left vivid accounts of the splendour of buildings and luxurious social life in the city of Vijayanagar.
- **Paes** mentions the beautiful houses of the rich and the large number of their household servants. **Nicolo Conti** refers to the prevalence of slavery. Mainly silk and cotton clothes were used.
- Gambling, wrestling, dancing, music and cockfighting were the means of entertainment among the masses.
- The **Sangama rulers were mainly Shaivites and Virupaksha** was their family deity **while other dynasties were Vaishnavites.**
- The Srivaishnavism of Ramanuja was very popular. However, all kings were tolerant towards other religions.
- **Barbosa referred to the religious freedom** enjoyed by everyone. There were Muslims in the administration who were allowed to practise their religion and build mosques.
- Deva Raya II enrolled Muslims in his army and also allotted lands to them. A large number of temples were built during this period and a number of festivals were celebrated.
- Women occupied a high position and took an active part in the political, social and literary life of the empire.
- They were educated and trained in wrestling, in the use of various weapons of offence and defence, in music and fine arts.
- Some women also received an education of high order.
- **Nuniz** writes that the kings had women astrologers, clerks, accountants, guards and wrestlers.
- **Gangadevi**, wife of Kumarakampana, who wrote the famous work **Maduravijayam.**
- **Hannamma and Thirumalamma** were the other two famous poets.
- **Nuniz mentions** that a large number of women were employed in the royal palaces as domestic servants, dancers and palanquin bearers.
- The **practice of sati (Sahagaman) was honoured.** The attachment of dancing girls to temples (devadasi) was in practice. The royal family also practised polygamy.

→ ARCHITECTURE

- Vijayanagar architecture is a vibrant combination of the Chalukya, Hoysala, Pandya, and Chola styles, which evolved from prior empires in earlier centuries. It is also influenced by later Deccan and Dravidian styles.

- Preferred for its durability, local **hard granite** was the building material of choice, as it had been for the Badami Chalukyas.
- Vijayanagar temples are characterized by **ornate pillared halls and rayagopurams**, or monumental towers adorned with life-sized figures of gods and goddesses that stand at the entrance of the temple.
- Vijayanagar temples are surrounded by strong enclosures and characterized by ornate pillared **kalyanamandapa (marriage halls); tall rayagopurams** (carved monumental towers at the entrance of the temple) built of wood, brick, and stucco in the Chola style; and adorned with life-sized figures of gods and goddesses. This dravida style became popular during the reign of Krishnadeva Raya and is seen in South Indian temples constructed over the next two centuries.
- Vijayanagar temples are also known for their carved pillars, which depict charging horses, figures from Hindu mythology, and yali (hippogriffs). Some of the larger temples are dedicated to a male deity, with a separate shrine intended for the worship of his female counterpart. Some famous temples exemplifying the Vijayanagar style include the Virupaksha Temple at Hampi and the Hazara Rama temple of Deva Raya I.
- The courtly architecture of Vijayanagar is generally made of mortar mixed with stone rubble and often shows secular styles with Islamic-influenced arches, domes, and vaults.

➔ SCULPTURE

- The mingling of South Indian styles under the Vijayanagar Empire resulted in a richness not seen in earlier centuries, including a focus on reliefs and sculpture that surpassed that seen previously in India.
- **Soapstone**, which was soft and easily carved, was commonly used for reliefs and sculptures. To cover the unevenness of the stone, artists employed brightly painted plaster to smooth over and finish rough surfaces.
- Sculpture was integrally linked with architecture in the creation of Vijayanagar temples.
- **Large life-size figures** of men, women, gods, and goddesses adorn many Vijayanagar temples, and temple pillars often have engravings of charging horses or hippogriffs (yali) and other elements of Hindu mythology.
- **Temple pillars often have engravings of charging horses or hippogriffs (yali)**—horses standing on hind legs with their fore legs lifted and riders on their backs. The horses on some pillars stand seven to eight feet tall. On the other side of the pillar are often carvings from Hindu mythology.
- Another element of the Vijayanagar style is the carving and consecration of large monolithic statues, such as the Sasivekalu Ganesha and Kadalekalu Ganesha at Hampi; the Gommateshvara (Bahubali) monoliths in Karkala and Venur; and the Nandi bull in Lepakshi. Examples of this style can also be seen in the Vijayanagar temples of Kolar, Kanakagiri, Shringeri and other towns of Karnataka; the temples of Tadpatri, Lepakshi, Ahobilam, Tirumala Venkateswara, and Srikalahasti in Andhra Pradesh; and the temples of Vellore, Kumbakonam, Kanchi, and Srirangam in Tamil Nadu.

➔ PAINTINGS

- The Vijayanagar school of painting was renowned for its frescoes of Hindu mythological themes on temple walls and ceilings. The rulers of Vijayanagar encouraged literature, art, architecture, religious, and philosophical discussions. With the fall of the Vijayanagar empire after the Battle of Talikota in 1565 CE, the artists who were under royal patronage migrated to various other places such as Mysore, Tanjore, and Surpur.
- Absorbing the local artistic traditions and customs, the Vijayanagar school of painting gradually evolved into many styles of painting in South India, including the **Mysore and Tanjore schools of painting**.

- Mysore painting, an important form of South Indian classical painting, developed out of Vijayanagar painting and originated in the southern town of Mysore, in Karnataka, during the reign of the Vijayanagar emperors.

Characteristics of Vijayanagar Painting

- **Mysore paintings are known for their elegance, muted colors, and attention to detail.**
- Popular themes include Hindu gods and goddesses and scenes from Hindu mythology.
- The paintings are characterized by delicate lines, intricate brush strokes, graceful delineation of figures, and the discreet use of bright vegetable colors and lustrous gold leaf. More than mere decorative pieces, the paintings are designed to inspire feelings of devotion and humility in the viewer. The painter's individual skill in giving expression to various emotions is therefore of paramount importance to this style of painting.
- The ancient painters in Mysore prepared their own materials. The **colours were from natural sources** of vegetable, mineral, leaves, stones, and flowers. Brushes were made with squirrel hairs for delicate work, and for superfine lines, a brush made of pointed blades of a special variety of grass was used. Due to the long lasting quality of the earth and vegetable colours used, the original Mysore paintings still retain their freshness and luster even today.
- Vijayanagar art includes wall paintings such as the **Dashavatara (the Ten Avatars of Vishnu) and the Girijakalyana (the marriage of Parvati, Shiva's consort)** in the Virupaksha Temple at Hampi; the Shivapurana murals (the Tales of Shiva) at the Virabhadra temple at Lepakshi; and those at the Kamaakshi and Varadaraja temples at Kanchi.

Manuscripts

- The most famous of the manuscripts detailing the various nuances of the Mysore school is the **Sritattvanidhi**, a voluminous work of 1500 pages prepared under the patronage of **Mumtaz Ali Krishna Raja Wodeyar**. This pictorial digest is a compendium of illustrations of gods, goddesses, and mythological figures with instructions to painters on an incredible range of topics concerning composition placement, color choice, individual attributes, and mood. The seasons, eco-happenings, animals, and plant world are also effectively depicted in these paintings as co-themes or contexts.
- Other Sanskrit literary sources such as the Visnudharmottara Purana, Abhilasitarthacintamani, and Sivatatvaratnakara also highlight the objectives and principles of painting, methods of preparing pigments, brushes, qualifications of the chitrakar (the traditional community of painters), and the technique followed.

PRACTICE QUESTIONS

Q38. The Bahmani and Vijayanagara Empire clashed frequently over the territory of

- a) Madurai b) Warangal c) Malabar d) Raichur doab

Q39. Which one of the following Vijayanagara ruler was the author of Amuktamalyada?

- a) Bukka I b) Harjara II c) Krishnadeva Raya d) Deva Raya II

Q40. Abdur Razzaq, who left a detailed account of the Vijayanagara Empire in Persian, came to the Vijayanagara court as the envoy of Mirza Shah Rukh during the reign of

- a) Harihara – II b) Bukka-II c) Deva Raya – II d) Krishnadeva Raya

Notes

→ **SUFI ORDERS**

PREVIOUS YEARS QUESTION

Q. With reference to the religious history of medieval India, the Sufi mystics were known to pursue which of the following practices? (UPSC Prelims 2012)

1. Meditation and control of breath
2. Severe ascetic exercises in a lonely place

3. Recitation of holy songs to arouse a state of ecstasy in their audience

Select the correct answer using the codes given below:

- | | |
|-----------------|-----------------|
| a. 1 and 2 only | b. 2 and 3 only |
| c. 3 only | d. 1, 2 and 3 |

Notes

| Sufi order | Founder and place | Key points |
|----------------|--------------------------------|---|
| Chishti | Khwaja Muinuddin Chisti, Ajmer | <ul style="list-style-type: none"> • It is the oldest silsila of India established by Khwaja Muinuddin Chishti in Ajmer. • He came to India during the reign of Muhammad Ghori. • Sultan Iltutmish built Muinuddin Chishti's dargah at Ajmer. • Chishti saints led an austere life and did not accept private property and state assistance. • Other notable saints of this order were Hamiduddin Nagori, Qutubuddin Bhaktiyar Kaki, Baba Farid, and Nizamuddin Auliya. • Baba Farid preferred to shun the company of rulers and nobles and kept aloof from the state. For him renunciation meant distribution of food and clothes to the poor. Amongst his followers was the noted writer, Amir Khusrau. |

| | | |
|------------------------|------------------------------|--|
| | | <ul style="list-style-type: none"> • Sultan Iltutmish dedicated the Qutub Minar to Qutubuddin Bhaktiyar Kaki. |
| Suhrawardi | Shiabuddin Suhrawari, Multan | <ul style="list-style-type: none"> • It was brought to India by Bahauddin Zakaria who established this order in Multan. • Another Suhrawardi-Sufi Saint, Shaikh Sharfuddin Yahya Manairi propagated Sufi-doctrines in Bihar. He was a good scholar and compiled several books. He laid great stress on the service of humanity. • Unlike Chishti saints, they lived a life of luxury and accepted state assistance. |
| Firdausi | Badruddin Samarqandi, Bihar | <ul style="list-style-type: none"> • It was influenced by Suhrawardi order. |
| Naqshbandi | Khwaja Baqi Billah | <ul style="list-style-type: none"> • This Order emphasized on observance of the laws of Shariat and denounced all innovations which were added afterwards to Islamic doctrines. • Shaikh Ahmad Sirhindi was the successor of Khwaja Baqi Billah. |
| The Qadri order | Abdul-Qadir Gilani | <ul style="list-style-type: none"> • The Qadri silsilah was popular in Punjab. Sheikh Abdul Qadir and his sons were supporters of the Mughals under Akbar. • The pirs of this Order supported the concept of Wahdat al Wajud (this doctrine postulates that God and His creation are one). • Among the famous Sufis of this order was Miyan Mir who had enrolled the Mughal princess Jahanara and her brother Dara Shikoh as his disciples. |

➔ BHAKTI SAINTS

PREVIOUS YEARS QUESTION

Q. Consider the following Bhakti Saints: (UPSC Prelims 2013)

1. Dadu Dayal
2. Guru Nanak
3. Tyagaraja

Who among the above was/were preaching when the Lodi dynasty fell and Babur took over?

- | | |
|------------|------------|
| a. 1 and 3 | b. 2 only |
| c. 2 and 3 | d. 1 and 2 |

Notes

| Bhakti Saints | Key points |
|---|---|
| Ramanuja (11th – 12th century) | <ul style="list-style-type: none"> • He was born in Tamil Nadu and had influence in Kanchi and Shrirangam. • He was a Vaishnavite saint who believed in idol worship. • He preached Visishtadvaita and emphasized on Bhakti over knowledge to attain God. |
| Nimabarka (12th century) | <ul style="list-style-type: none"> • He was a Vaishnavite saint and believed in the philosophy of dualism or Dvaita (creator is different from creation). • He worshipped Radha-Krishna and established his ashram in Vrindavana. |
| Madhvacharya (12th – 13th century) | <ul style="list-style-type: none"> • He was a Vaishnavite and believed in dualism. He was against the ideas of Shankara and Ramanuja. • He established Brahma Samapradaya. |
| Ramananda (15th century) | <ul style="list-style-type: none"> • He was the disciple of Ramanuja. He worshipped Rama instead of Vishnu. • He preached in Hindi instead of Sanskrit and taught people belonging to all varnas. • However, he did not raise his voice against the caste system. • Adi Granth (the sacred scripture of Sikhism) contains some of his preaching's. • Kabir and Ravidas were Ramananda's disciples. |
| Kabir (15th – 16th century) | <ul style="list-style-type: none"> • He preached Hindu Muslim unity and did not believe in idol worship, caste system and untouchability. • Adi Granth contains some of his preaching's. • Most of his teachings are compiled in Bijak. |
| Ravidas (15th – 16th) | <ul style="list-style-type: none"> • He did not believe in idol worship. • Adi Granth contains some of his preaching's. • Mira Bai was his disciple. |
| Guru Nanak (15th -16th century) | <ul style="list-style-type: none"> • Most of his teachings are similar to that of Kabir. • He used to sing with a rabab in his hand and also accompanied by a sarangi. |
| Dadu Dayal (16th – 17th century) | <ul style="list-style-type: none"> • He was Kabir's disciple and did not believe in idol worship and caste system. • His main seat of influence was Rajasthan. • He believed in leading a householder's life and was once summoned by Akbar to Fatehpur Sikri for religious discussions. |
| Chaitanya Mahaprabhu (15th – 16th century) | <ul style="list-style-type: none"> • He established Gaudiya Vaishnava dharma in Bengal and believed in advaita or non-dualism. • He was among the few saints who did not oppose idol worship. • He popularized the medium of Kirtana in Bhakti. |
| Surdas 16th – 17th century) | <ul style="list-style-type: none"> • He was the contemporary of Akbar and Jahangir. • He was a Krishna devotee and believed in idol worship. His major composition Sur Sagar was completed during Jahangir's reign. |
| Tulsidas 16th – 17th century) | <ul style="list-style-type: none"> • He was the contemporary of Akbar and wrote Ramacharitamanas in Awadhi language. • His other compositions include Dohavali, Gitavali and Kavitali. |

| | |
|---|--|
| Vallabhacharya (15 th -16 th century) | <ul style="list-style-type: none"> • He established Rudra Sampradyaya and was a contemporary of Chaitanya Mahaprabhu. • He propagated Pushti Marga and Bhakti Marga to attain God. |
|---|--|

PRACTICE QUESTIONS

Q41. Which of the following statements is/are correct ?

1. The Sufi saints propagated that prayers, fasts and rituals were important for the mystic union of man and God.
2. The Bhakti teachers taught that the relationship between man and God was based on love, and worshipping God with devotion was better than merely performing any number of religious ceremonies.
3. The Bhakti saints stressed the need for tolerance among men and religions.
4. The Bhakti movement was completely a religious movement. It has no influence on social ideas.

Code:

- a) 1 and 2 b) 2 and 3 c) 2, 3 and 4 d) All the above

Q42. Which of the following are the principles of the bhakti movement of the 16th century ?

1. True devotion is the means to attaining God.
2. To worship God man should serve humanity.
3. All men are equal.
4. Caste distinctions to be given up.
5. Meaningful rituals

Select the correct code :

- a) 1, 2 and 5 b) 1, 3 and 5 c) 1, 2, 3 and 4 d) All of them

Notes

→ DELHI SULTANATE (1206 A.D. – 1526 A.D.)

PREVIOUS YEARS QUESTIONS

Q. With reference to Indian history, consider the following statements: (UPSC Prelims 2022)

1. The first Mongol invasion of India happened during the reign of Jalal-ud-din Khalji.

2. During the reign of Ala-ud-din Khalji, one Mongol assault marched up to Delhi and besieged the city.
3. Muhammad-bin-Tughlaq temporarily lost portions of north-west of his kingdom to Mongols.

Which of the statements given above is/are correct?

- a) 1 and 2 b) 2 only
c) 1 and 3 d) 3 only

Q. With reference to medieval India, which one of the following is the correct sequence in ascending order in terms of size? (UPSC Prelims 2021)

- a) Paragana – Sarkar – Suba
b) Sarkar – Paragana – Suba
c) Suba – Sarkar – Paragana
d) Paragana – Suba – Sarkar

Q. Consider the following statements: (UPSC Prelims 2019)

1. In the revenue administration of Delhi Sultanate, the in-charge of revenue collection was known as 'Amil'.
2. The Iqta system of Sultans of Delhi was an ancient indigenous institution.

3. The office of 'Mir Bakshi' came into existence during the reign of Khalji Sultans of Delhi.

Which of the statements given above is/are correct?

- a) 1 only b) 1 and 2 only
c) 3 only d) 1, 2 and 3

Q. With reference to the religious history of medieval India, the Sufi mystics were known to pursue which of the following practices? (UPSC Prelims 2012)

1. Meditation and control of breath
2. Severe ascetic exercises in a lonely place
3. Recitation of holy songs to arouse a state of ecstasy in their audience

Select the correct answer using the codes given below:

- a) 1 and 2 only b) 2 and 3 only
c) 3 only d) 1, 2 and 3

Notes

The period from 1206 A.D. to 1526 A.D. came to be known as the Delhi Sultanate period. This period witnessed many dynasties and various rulers.

→ SLAVE DYNASTY

- The Slave dynasty ruled from **c. 1206 – 1290 CE**.
- It was also named the '**Mamluk**' dynasty; the word Mamluk is an Arabic word that means "slave/owned".
- In fact, three dynasties were established during this period. They were –

- **Qutbi dynasty** (c. 1206 – 1211 CE) – Its founder was Qutub-ud-din Aibak.
- **First Ilbari dynasty** (c. 1211- 1266 CE) – Its founder was Iltumish.
- **Second Ilbari dynasty** (c. 1266 – 1290 CE) – Its founder was Balban.

Qutub-ud-din Aibak (c. 1206 – 1210 CE)

- Qutub-ud-din Aibak founded the Slave dynasty. He was a **Turkish slave of Muhammad Ghori** who played an important part in the expansion of the Turkish Sultanate in India after the Battle of Tarain.
- Muhammad Ghori made him the governor of his Indian possessions. He raised a standing army and established his hold over north India even during the lifetime of Ghori.
- After the death of Muhammad Ghori (c. 1206 CE), **Tajuddin Yalduz**, the ruler of Ghazni claimed his rule over Delhi and the governor of Multan and Uchch, **Nasiruddin Qabacha** wanted independence. He also had to face many revolts from Rajputs and other Indian rulers. However, Aibak, by displaying his mighty power as well as other conciliatory measures, was able to win over his enemies.
- He defeated Yalduz and **severed all connections with Ghazni** and thus founded the Slave dynasty as well as the Delhi Sultanate.
- Muslim writers called Aibak “**Lakh Baksh**” or giver of lakhs because he donated liberally.
- He was titled “**Sultan**” and he made Lahore his capital.
- He also started the construction of the Qutub Minar (first storey only) after the name of the famous Sufi saint **Khwaja Qutubuddin Bakhtiyar**. It was later completed by Iltutmish.
- Aibak died suddenly while playing Chaugan (horse polo) in c. 1210 CE.

Aram Shah (c. 1210 CE):

- Qutub-ud-din was succeeded by his son Aram Shah who was incapable as a ruler. He was opposed by the Turkish armies and his rule lasted for only eight months.

Iltutmish (c. 1210 – 1236 CE)

- Iltutmish belonged to the **Ilbari tribe** and therefore, his dynasty was named the Ilbari dynasty. His half- brothers sold him as a slave to Aibak who made him his son-in-law by giving his daughter to him.
- Later Aibak appointed him as **Iqtadar of Gwalior**.
- In c.1211 CE, Iltutmish **dethroned Aram Shah** and became the Sultan with the name of **Shamsuddin**. He is regarded as the real consolidator of Turkish rule in India.
- During the first ten years of his reign, he mostly concentrated on securing his throne from his rivals. The commanders of Muhammad Ghori like Yalduz, Qabacha of Multan and Ali Mardan of Bengal and Bihar rose against him.
- Iltutmish **defeated Yalduz in the battle of Tarain (c. 1215 CE)** and also drove away Qabacha from Punjab.
- In c. **1220 CE**, the leader of the Mongols, **Temujin, popularly known as Chengiz Khan**, started his march towards Central Asia. He defeated Jalal-ud-din Mangabarni, the ruler of Khwarizm. Mangabarni escaped from the Mongols and sought asylum from Iltutmish. Iltutmish refused to provide him shelter in order to save his empire from the onslaught of the Mongols. This diplomatic policy of Iltutmish helped him to save his empire from the wrath of Chengiz Khan.
- Iltutmish **brought Bengal and Bihar back into the Delhi Sultanate**. He also suppressed the Rajput revolts and recovered Ranthambore in c. 1226 CE and by c. 1231 CE, Iltutmish established his control over Bayana, Mandor, Jalore and Gwalior.
- He **led an expedition against the Chalukyas of Gujarat** but that remained unsuccessful.
- Iltutmish was a great statesman. In c. **1229 CE, he received ‘mansur’**, the letter of recognition from the **Abbasid Caliph** by which he became the legal sovereign ruler of India.
- He completed the construction of Qutub Minar at Delhi, the tallest stone tower in India (238 ft).
- He also introduced the Arabic coinage in India and the **silver tanka weighing 175 grams** became a standard coin in medieval India.
- The silver tanka remained the basis of the modern rupee.

- Iltutmish organised **Turkan-i-Chahalgani**, a new class of the **ruling elite of forty powerful military leaders, the Forty**.
- He patronised many scholars and a number of Sufi saints came to India during his reign.
- **Minhaj-us-Siraj** (author of Tahaqqat-i-Nasuri), **Taj-ud-din, Muhammad Junaidi, Fakhrul-Mulk-Isami, Malik Qutub-ud-din Hasan** were his contemporary scholars who added grandeur to his court.
- He nominated his daughter as his successor.

Ruknuddin Feruz Shah (c. 1236 CE)

- He was the eldest son of Iltutmish who ascended the throne with the help of nobles.
- When the governor of Multan revolted, Ruknuddin Feroz Shah marched to suppress the revolt. Using this opportunity, Iltutmish's daughter Raziya with the help of the Amirs of Delhi seized the throne of the Delhi Sultanate.

Raziya Sultan (c. 1236 – 1239 CE)

- Raziya Sultan was the first and only female ruler of medieval India's Sultanate period.
- Raziya appointed an Abyssinian slave, **Malik Jamal-ud-din Yaqut as master of the Royal horses** (Amir-i-akhur). The recruitment of a few other non-Turks to important positions aroused resentment among the Turkish nobles. Raziya Sultan discarded the female apparel and held the court with her face uncovered which further created resentment. She even went hunting and led the army.
- In c. **1240 CE, Altunia, the governor of Bhatinda (Sirhind)**
- revolted against her. Raziya alongside Yaqut marched against Altunia, but on the way, Turkish followers of Altunia murdered Yaqut and took Raziya prisoner. In the meantime, the Turkish nobles put Bahram, another son of Iltutmish on the throne. However, Raziya won over her captor, Altunia and after marrying him, proceeded to Delhi. But she was defeated and killed on the way by Bahram Shah.

Bahram Shah (c. 1240 – 1242 CE)

- The fall of Raziya Sultan paved the way for the ascendancy of 'the Forty'.
- During the reign of Bahram Shah, there continued the struggle for supremacy between Sultan and the nobles.
- The Turkish nobles supported Bahram Shah in the beginning but later became disordered and during this unrest, Bahram Shah was killed by his own army.

Alauddin Masud Shah (c. 1242 – 1246 CE)

- He was the son of Ruknuddin Feroz Shah and nephew of Raziya Sultan.
- After the death of Bahram Shah, he was chosen as the next ruler.
- However, he was incompetent and incapable of handling the affairs in the government and was replaced by Nasiruddin Mahmud.

Nasiruddin Mahmud (c. 1246 – 1265 CE)

- He was the grandson of Iltutmish who was young and inexperienced. He had ascended the throne with the help of **Balban/Ulugh Khan, a member of Chahalgani (the Forty)** who himself assumed the position of regent.
- He married his daughter to Nasiruddin and therefore, the real power lay in the hands of Balban. Balban was powerful in the administration but he had to face the intrigues of his rivals in the royal court. He overcame all the difficulties.
- In c. 1265 CE, **Nasiruddin Mahmud died** and according to some historians like **Ibn Batuta and Isami, Balban poisoned him** and ascended the throne.

Balban (c. 1266 – 1286 CE)

- Balban's experience as a regent made him understand the problems of the Delhi Sultanate. He knew that the real threat to the monarchy was from the nobles called "The Forty". He, therefore, was sure that by enhancing the power and authority of the monarchy, he could solve the problem.
- According to Balban, the Sultan was God's shadow on earth, **Zil-e-Ilahi** and the recipient of divine grace, Nibyabat-e- Khudai.
- Balban **enhanced the power of the monarchy**. He **introduced rigorous court discipline** and new customs like **prostration (sajida)** and **kissing the Sultan's feet (paibos)** to prove his superiority over the nobles.
- He introduced the **Persian festival of Nauroz** to impress the nobles and people with his wealth and power.
- He stood forth as the champion of Turkish nobility. He excluded non-Turks from administration and Indian Muslims were not given important positions in the government. To monitor the activities of the nobles he appointed spies and developed an efficient spy system.
- Balban was determined to break the power of 'The Forty'. He spared only the loyal nobles and eliminated all others by fair or foul means. **Malik Baqbaq**, the governor of Bedaun, was publicly flogged for his cruelty towards his servants. **Haybat Khan**, the governor of Oudh was punished for killing a man who was drunk. The governor of Bhatinda, Sher Khan was poisoned.
- Balban had to deal with internal as well as external problems. The Mongols were looking for an opportunity to attack the Sultanate, the Indian rulers were ready to revolt at the smallest opportunity, distant provincial governors wanted to gain independence and the outskirts of Delhi were often plundered by the Mewatis. To handle all these problems, he adopted a stern policy and organised a strong central army to deal with internal issues and also to repel the Mongols.
- He **established a separate military department, Diwan-e-arz** and reorganised the army. He deployed the army in different parts of his country to suppress the rebellious elements.
- Balban paid more attention to restore law and order instead of expanding his kingdom. Balban took stern action against the Mewatis and prevented such robberies. Robbers were mercilessly pursued and sentenced to death, as a result of which the roads became safe for travel.
- In c. **1279 CE**, **Tughril Khan**, the governor of Bengal revolted against Balban. Balban sent his forces to Bengal and Tughril Khan was beheaded. Balban appointed his son **Bughra Khan** as the governor of Bengal.
- In the northwest, the Mongols reappeared and Balban sent his son Prince Mahmud against them. But the prince was killed in the battle and it was a moral blow to Balban. Balban died in c. 1287 CE. He was one of the main architects of the Delhi Sultanate. However, he could not fully safeguard India from the Mongol invasion.

Kaiqubad (c. 1287 – 1290 CE)

- Kaiqubad was the grandson of Balban and was made the Sultan of Delhi by the nobles.
- He was soon replaced by his son, Kaimur.
- In c. 1290 CE, **Feroz, the Ariz-e-Mumalik (the minister of war)** murdered Kaimur and captured the throne. He took the title of Jalal-ud-din Khalji and established the Khalji dynasty.

→ KHILJI DYNASTY

Jalal-ud-din Khalji (c. 1290 – 1296 CE)

- Jalal-ud-din Khalji was the founder of the Khalji dynasty. He was 70 years old when he assumed power. He had been the **warden of the marches** in the northwest and had fought many successful battles against the Mongols during Balban's reign.
- The **Khaljis were of mixed Turkish-Afghan descent**, they did not exclude the Turks from high offices but the rise of the Khaljis to power ended the Turkish monopoly of high offices.

- He tried to mitigate some of the harsh aspects of Balban's rule. He was the first ruler of the Delhi Sultanate who clearly put **forth his view that the state should be based on the willing support of the governed** and that since the large majority of the population in India were Hindus, the state in India could not be an Islamic state.
- He adopted the policy of tolerance and avoided harsh punishments. For instance, **Malik Chhajju**, nephew of Balban was allowed to remain the governor of Kara. When Chhajju revolted, it was suppressed but he was pardoned. When the thugs (robbers) looted the country, they were allowed to go after a severe warning. In c. 1292 CE, when Malik Chhajju revolted again, he was replaced by his nephew and son-in-law, Alauddin Khalji.
- During the reign of Jalal-ud-din Khalji, **Alauddin invaded Devagiri** and accumulated enormous wealth. During the reception in c. 1296 CE, he treacherously murdered his father-in-law near Kara and usurped the throne of Delhi. He made generous gifts to the nobles and soldiers to win over them.

Alauddin Khalji (c. 1296 – 1316 CE)

- Alauddin Khalji was the nephew and son-in-law of Jalal-ud-din Khalji. He was appointed as the **Amir-i-Tuzuk (Master of ceremonies) and also Arizi-i-Mumalik (minister of war)** during the reign of Jalaluddin Khalji.
- He followed Balban's policy of governance that was quite contrary to Jalaluddin's policy of tolerance. He was convinced that the general prosperity of the nobles, intermarriage between noble families, inefficient spy system and drinking liquor were the basic reasons for rebellions. Therefore, he passed four laws:

- The public sale of liquor and drugs was totally banned.
- The intelligence system was reorganised and all the secret activities of the nobles were immediately reported to the Sultan.
- He confiscated the property of the nobles.
- Social gatherings and festivities without the permission of the Sultan were not allowed. By such stringent rules, his reign was free from rebellions.

Military Campaigns of Alauddin Khalji

- Alauddin maintained a huge permanent standing army. He sent his army six times against the Mongols. The first two were successful but the third Mongol invader, **Khwaja** came up to Delhi but was stopped from entering the capital city.
- The next three Mongol invasions were also dealt with severely and thousands of Mongols were killed. The northwestern frontier was fortified and **Ghazi Malik (Ghayasuddin Tughlaq)** was appointed as the Warden of Marches to protect the frontier.
- **Conquest of Gujarat** – Alauddin Khalji sent an army under two of his generals, **Nusrat Khan and Ulugh Khan** to capture Gujarat in c. 1299 CE. The ruler Rai Karan and his daughter escaped while the queen was caught and sent to Delhi. **Malik Kafur**, a eunuch was also taken to Delhi and later he was made the military commander.
- **Conquest of Rajputana** – After capturing Gujarat, Alauddin's attention turned towards Rajputana.
- **Ranthambore** – It was considered to be the strongest fort of Rajasthan. Initially, the Khalji army suffered losses and Nusrat Khan even lost his life. In c.1301 CE, the fort fell to Alauddin. The Rajput women committed Jauhar or self-immolation.
- **Chittor** – Alauddin next turned against Chittor. It was another powerful state of Rajputana. In c. 1303 CE, Alauddin stormed the Chittor fort. According to some scholars, Alauddin attacked Chittor because he coveted Padmini, the beautiful queen of Raja Ratan Singh. Raja Ratan Singh and his army fought bravely but were defeated. The Rajput women including Rani Padmini performed Jauhar. This Padmini episode was graphically mentioned in the book Padmavat written by Jayasi.
- **Malwa and others** – In c. 1305 CE, under the able leadership of Ain-ul-Mulk, the Khalji army captured Malwa. Ujjain, Mandu, Chanderi and Dhar were also annexed. After this, Alauddin Khalji

- sent Malik Kafur to the south and himself attacked Siwana. **Raja Shital Deva**, the ruler of Siwana fought valiantly but was defeated. In c. 1311 CE, Jalore – another Rajput kingdom was annexed. Thus, by c.1311 CE, Alauddin Khalji became the master of north India and captured large parts of Rajputana.
- **Conquest of Deccan and the far South** – Alauddin's greatest achievement was the conquest of Deccan and the far south. This region was ruled by four important dynasties – **Yadavas of Devagiri, Kakatiyas of Warangal, Hoysalas of Dwarasamudra and the Pandyas of Madurai.** **Alauddin** sent Malik Kafur to lead the Khalji dynasty invasions to south India.
 - In c. 1306 – 1307 CE, Malik Kafur attacked Devagiri. The ruler of Devagiri, Rai Ramachandra surrendered and was treated honourably. He was given a district of Gujarat and one of his daughters was married to Alauddin. In c. 1309 CE, Malik Kafur launched his campaign against Warangal. Its ruler **Prataparudra Deva** was defeated and an enormous booty was collected from him. Malik Kafur's next target was the Hoysala ruler **Vira Ballala III**. He was defeated and a huge booty was seized and sent to Delhi. Kafur then marched against the Pandyas. Vira Pandya fled the capital Madurai and Kafur seized enormous wealth from the Pandya kingdom. According to Amir Khusrau, Malik Kafur reached as far as Rameshwaram, built a mosque there and returned to Delhi with huge wealth. Alauddin honoured Malik Kafur by appointing him Naib Malik of the empire.
 - Alauddin Khalji died in c. 1316 CE. Although the Sultan was illiterate, he patronized poets like **Amir Hasan and Amir Khusrau**. He built a famous gateway known as **Alai Darwaza** and constructed a new capital at Siri.
 - **Alauddin assumed the title of Sikander-i-Azam** and gave the **title of Tuti-i-Hind to Amir Khusrau**.

Administration of Alauddin Khalji

- **Military Reforms** – Alauddin Khalji maintained a large permanent standing army and paid them in cash from the royal treasury. According to historian **Ferishta**, he recruited 4,75,000 cavalymen. He introduced the system of **dagh (branding of horses) and prepared huliya (descriptive list of soldiers)**. In order to have maximum efficiency, a strict review of the army from time to time was carried out.
- **Market Reforms** – Alauddin established **four separate markets in Delhi, one for grain (mandi); another for cloth, sugar, dried fruits, oil and butter; third for horses, cattle and slaves and the fourth market for miscellaneous commodities.**
 - Each market was under the control of a high officer called **Shahna-i-Mandi**. The supply of grain was ensured by holding stocks in government storehouses. There were regulations in place to fix the price of all commodities.
 - A separate department called **Diwan-i-Riyasat** was created under an officer called Naib-i-Riyasat. Every merchant was registered under the market department. There were secret agents called **munhiyans** who sent reports to the Sultan regarding the functioning of these markets. The Sultan also sent slave boys to buy various commodities to check prices. Any violation of the Sultan's orders resulted in severe punishment. No hoarding was permissible and even during famines, the same price was maintained.
- **Land Revenue Administration** – Alauddin took important steps in the land revenue administration. He was the first sultan of Delhi who ordered measurement of land. Land revenue was collected in cash which enabled the Sultan to pay the soldiers in cash. His land revenue reforms provided a basis for the future reforms of Sher Shah and Akbar. The state officer measured the land and fixed land revenue accordingly.

→ TUGHLUQ DYNASTY

Ghiyasuddin Tughlaq/Ghazi Malik

- Founder of the Tughlaq dynasty.
- Ghiyasuddin Tughlaq laid the foundation for **Tughlaqabad (a strong fort)** near Delhi.

- Ghiyasuddin Tughlaq sent his son **Jauna Khan/Muhammad bin Tughlaq** against **Warangal (Kakatiyas)** and **Madurai (Pandyas)**.
- His **relationship with the Sufi saint Sheikh Nizam ud din Aulia was not cordial**.
- It is believed that Jauna Khan treacherously killed his father and ascended the throne with the title Muhammad bin Tughlaq in c. 1325 CE.

Muhammad Bin Tughlaq/Jauna Khan (c. 1325 – 1351 CE)

- He was a very attractive character in the history of medieval times because of his ambitious schemes and novel experiments. However, his novel experiments and enterprises failed miserably as they were far ahead of their time.
- He introduced many reforms:
- **Transfer of Capital** – Muhammad bin Tughlaq wanted to shift his capital from Delhi to Devagiri so that he might be able to control south India better. He forcibly moved the entire population to the new capital, Devagiri which was renamed as Daulatabad. After two years, the Sultan abandoned Daulatabad and shifted back to Delhi due to the scarcity of water supply in Daulatabad. The distance between the two places was more than 1500 kilometres and many people died during the rigorous journey in summer.
- **Token Currency** – In c. 1329 CE, Sultan Muhammad bin Tughlaq introduced a **token currency, made of copper** to replace gold and silver coins. It was modelled based on the Chinese example (Kublai Khan issued paper money in China). Very few people exchanged gold/silver for copper and the tokens were easy to forge which led to heavy losses. Later on, Muhammad bin Tughlaq repealed his verdict and all coins were redeemed in gold/silver, making the treasury empty.
- **Taxation in Doab** – The failure of the above two experiments resulted in a huge loss of money. In order to improve the financial condition, Muhammad bin Tughlaq increased the land revenue on the farmers of the doab land between the Ganga and Yamuna rivers. It was an excessive and arbitrary step on the farmers. A severe famine struck the region at that time which made the farmers revolt. However, the harsh steps taken by Muhammad bin Tughlaq crushed the revolt.
- **Agricultural Reforms** – He launched a scheme by which **takkavi loans** (loans for cultivation) were given to the farmers to buy seeds and to extend cultivation. He set up a separate department for agriculture, **Diwan-i-amir-Kohi**. A model farm under the state was created in an area of 64 square miles for which the government spent around seventy lakh tankas. This experiment was further continued by Firoz Tughlaq.
- **Muhammad bin Tughlaq was the only Delhi Sultan who had received a comprehensive literary, religious and philosophical education.**
- He was very **tolerant in religious matters**. He maintained diplomatic relations with far off countries like Iran, Egypt and China. The famous traveller **Ibn Batuta (author of Safarnama Rehla)** visited India during this period (c. 1334 CE) and was **appointed Qazi at Delhi** for a period of eight years.
- During the latter part of Muhammad bin Tughlaq's reign, the kingdom witnessed a spate of rebellions by the nobles and provincial governors. The **Sultanate of Madurai was established due to the rebellion of Hassan Shah**. In c. 1336 CE, the Vijaynagara kingdom was founded. In c. 1347 CE, the Bahmani kingdom was established. The governors of Sindh, Multan and Oudh rose in revolt against the authority of Muhammad bin Tughlaq. In Gujarat, Taghi revolted against the Sultan who spent nearly three years chasing him.
- Muhammad bin Tughlaq died in c.1351 CE due to the worsening of his health condition. According to **Baduani**, the Sultan was freed from his people and the people from the Sultan. According to Barani, Muhammad bin Tughlaq was a mixture of opposites. His reign marked the beginning of the process of its decline.

Firoz Shah Tughlaq (c. 1351 – 1388 CE)

- After the death of Muhammad bin Tughlaq in c.1351 CE, Firoz Shah Tughlaq was chosen as the Sultan by the nobles.
- He appointed **Khan-i-Jahan Maqbal**, a Telugu Brahmin convert as wazir (Prime Minister). He helped the Sultan in his administration and maintained the prestige of the Sultanate during this period.
- After ascending the throne, he focussed on strengthening his position over north India instead of claiming his authority over south India and Deccan. He led two expeditions to Bengal which were unsuccessful and as a result, Bengal became free from the control of the Delhi Sultanate.
- Firoz Shah Tughlaq also attacked **Jajnapur (modern Orissa)** and collected large booty from the temples (such as the Puri Jagannath temple). He also marched against Nagarkot and made its ruler pay tributes.
- During this campaign, Firoz Shah collected 1300 Sanskrit manuscripts from the **Jwalamukhi temple library and Arizuddin Khan translated these into the Persian language**. Firoz Shah then marched against Thatta (Sindh region) and crushed a rebellion there.

Administrative Reforms

- He ran his administration in accordance with the advice of the ulemas. He pleased the nobles and assured hereditary succession to their properties. Thus, the **iqta system was revived** and was also made hereditary.
- He levied taxes as per the teachings of Islam. **Jiziya was imposed on non-Muslims**. The special tax on 28 items was discarded by him since they were against the laws of Islam.
- He was the **first sultan to impose an irrigation tax**. But at the same time, he also built a number of irrigation canals and wells. The longest canal was about 200 km in length from Sutlej to Hansi. Another canal was between Yamuna and Hissar.
- During his reign, there were around 1200 fruit gardens in and around Delhi generating more revenue.
- He developed royal factories called **karkhanas** in which thousands of slaves were employed. He also increased the number of slaves by capturing the defeated soldiers and young persons. There were around one lakh eighty thousand slaves during his reign.
- New towns (around 300) were built during his reign. The famous one being Firozabad near Red Fort (now called Firoz Shah Kotla). Monuments like Qutb Minar and Jama Masjid were repaired and Ashokan pillars from Meerut and Topara were brought to Delhi during his reign.
- **Diwan-i-Khairat**, a new department was established to support orphans and widows. Free hospitals like **Dar-ul-Shifa** and marriage bureaus for poor Muslims were also established.
- Firoz patronised scholars like **Barani who wrote Tarikh-i-Firoz Shah**, and **Fatawa-i-Jahandari** and **Khwaja Abdul Malik Islami who wrote Futuh-us- Sulatin**. He himself authored the book, **Futuh-e-Firozshahi**.
- Firoz Shah Tughlaq died in c. 1388 CE and after that, the struggle for power between the Sultan and nobles started again. His successors (like Muhammad Khan, Ghiyasuddin Tughlaq Shah II, Abu Bakr Shah, Nasiruddin Muhammad) had to face the rebellions of the slaves created by Firoz.
- In the following years, the Delhi Sultanate disintegrated and many provinces like Gujarat and Malwa declared independence. The **invasion of Timur in c. 1398 CE**, further aggravated the situation.
- Timur was a Mongol leader of Central Asia, head of Chagatai Turks. His kingdom stretched from lower Volga to river Indus, included modern Turkey, Afghanistan, Transoxiana, Iran, and portions of Punjab. When Timur entered Delhi there was barely any opposition. He sacked Delhi for three days killing thousands of people and gathering huge wealth.
- He withdrew from India in c. 1399 CE and his invasion gave a death blow to the Tughlaq dynasty.

→ SAYYID DYNASTY

Khizr Khan (c. 1414 – 1421 CE)

- Before Timur left India, he appointed **Khizr Khan as governor of Multan**. He captured Delhi and founded the Sayyid dynasty in c. 1414 CE.
- He **did not adopt the title of Sultan** and was content with **Rayat-i-Ala**.
- He is considered to be an important ruler of the Sayyid dynasty. He tried to consolidate the Delhi Sultanate but in vain. He died in c. 1421 CE.
- Khizr Khan was succeeded by his son **Mubarak Shah (c. 1421 – 1433 CE)**.

Muhammad Shah (c. 1434 – 1443 CE)

- Muhammad Shah who succeeded Mubarak Shah was always busy acting against conspirators and gradually lost control over his nobles.
- Muhammad Shah died in c. 1445 CE and was succeeded by his son Alam Shah.

Alam Shah (c. 1445 – 1451 CE)

- He was the weakest amongst all Sayyid princes and proved to be incompetent.
- His wazir, Hamid Khan invited Bahlul Lodhi to take charge of the army. Alam Shah realised that it would be difficult to continue as a ruler, so he retired to Badaun.

→ LODHI DYNASTY

- The Lodhis/Lodis were the last ruling dynasty of the Sultanate period and the first to be headed by the Afghans, who ruled over Sirhind when the Sayyids ruled in India.

Bahlol Lodhi (c. 1451 – 1489 CE)

- He founded the Lodhi dynasty.
- In c. 1476 CE, he **defeated the sultan of Jaunpur** and annexed it to Delhi Sultanate. He also brought the ruler of Kalpi and Dholpur under the suzerainty of Delhi.
- He **annexed the Sharqui dynasty** and introduced **Bahlol copper coins**.
- He died in c. 1489 CE and was succeeded by his son, Sikander Lodhi.

Sikander Lodhi (c. 1489 – 1517 CE)

- He was the greatest of the three Lodhi sovereigns. He brought the whole of Bihar under his control and many Rajput chiefs were defeated. He attacked Bengal and forced its ruler to conclude a treaty with him and extended his kingdom from Punjab to Bihar.
- He was a good administrator, he **built roads and many irrigation facilities** were provided for the benefit of the peasantry.
- He introduced the **Gazz-i-Sikandari**, a new measurement yardstick and a system of auditing of accounts.
- He re-imposed Jiziya on non-Muslims.
- In c. 1504 CE, he founded Agra and wrote Persian verses under the name **Gulrakhi**.

Ibrahim Lodhi (c. 1517 – 1526 CE)

- Sikander Lodhi was succeeded by his eldest son, Ibrahim Lodhi who was an arrogant and repressive ruler. He insulted his nobles in the court and the ones who revolted were put to death.
- **Daulat Khan Lodhi**, the governor of Punjab was humiliated and disaffection between king and courtier became very common during his reign. Greatly displeased by the attitude of Ibrahim Lodhi, **Daulat Khan Lodhi invited Babur to invade India**.

- Babur marched against Delhi, defeated and killed Ibrahim Lodhi in the First Battle of Panipat in c. 1526 CE. The Afghan kingdom thus lasted for only seventy-five years.
- Thus, the Sultanate of Delhi which had its birth on the battlefield of Tarain (c. 1192 CE), ended just a few miles away on the battlefield of Panipat (c. 1526 CE).

→ DELHI SULTANATE- ADMINISTRATION

- The effective administrative system under the Delhi Sultanate made a great impact on the Indian provincial kingdoms and later on the Mughal administrative system. At its peak, the Delhi Sultanate controlled regions as far south as Madurai.
- The Turkish ruler **Mahmud of Ghazni was the first to adopt the title of Sultan**. The Delhi Sultanate was an Islamic State with its religion as Islam.
- The **sultans were considered to be the representatives of the Caliph**. The name of the Caliph was included in the **khutba (prayer) and also inscribed on their coins**. This practice was even followed by Balban, who called himself “the shadow of God”.
- Iltutmish, Muhammad Bin Tughlaq and Feroz Tughlaq obtained a ‘mansur’ (**letter of investiture**) from the Caliph.
- The ultimate authority for the legal, military & political activities was with the Sultan. All the Sultan’s sons had an equal claim to the throne since there was no unambiguous succession law at the time. Iltutmish had even nominated his daughter Raziya over his sons. However, such nominations had to be accepted by the nobles. At times, the Ulemas also played a pivotal role in getting a favourable public opinion. Nevertheless, military might was the chief factor when it came to succession.

Central Administration

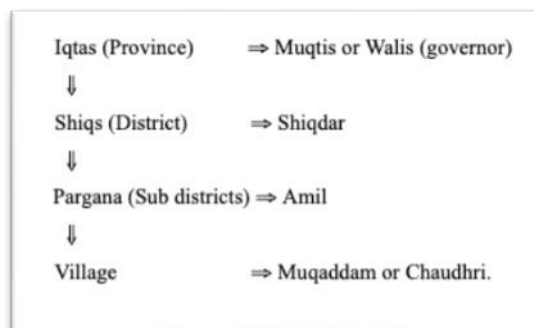
- There were many departments and officials who helped the Sultan in administration.
- The **Naib** was the **most influential post** and virtually enjoyed all the powers of the Sultan. He had control over all the other departments.
- The post of **Wazir was next to the Naib** and he headed the finance department known as the **Diwan-i-Wizarat**. An Auditor-General for examining expenditure and an Accountant General for checking income worked under the Wazir. The period of wazir-ship of Feroz Shah Tughlaq Khan-i-Jahan is generally considered as the high watermark period of the Wazir’s influences.
- **Diwan-i- Ariz** was the **military department** that was commanded by the **Ariz-i-Mumalik**. He would recruit the soldiers and administer the military department. However, Sultan himself acted as the Commander-in-chief of the army. During the reign of Alauddin Khalji, the number of soldiers in the department was about three lakh. The efficient army helped in containing the Mongol invasions along with the Decan expansion. The Turks also had a large number of properly trained elephants for war purposes. The **cavalry was given prime importance** and was considered more prestigious.
- The **department of religious affairs, Diwan-i-Risalat** dealt with pious foundations and granted stipends to deserving scholars and men of piety. This department granted funds for the construction of madrasas, tombs and mosques. It was headed by **Chief Sadr** who also **functioned as Chief Qazi**, the head of the judicial system. Other judges and Qazis were appointed in different parts of the Sultanate.
- Sharia or Muslim personal law was followed in civil matters.
- The **Hindus were governed by their own personal law and their cases were dispensed by the village panchayat**. The criminal law was dictated by the rules and regulations established by the Sultans.
- **Diwan-i-Insha was the department of correspondence**. All the correspondence between the ruler and the sovereigns of other states as well as with his junior officials was managed by this department.

| | | |
|------------------------|-----------------------|---|
| Diwan-i-Risalat | Department of appeals | In charge of foreign affairs and dealing with |
|------------------------|-----------------------|---|

| | | |
|---------------------------|------------------------------|--|
| | | diplomatic correspondences |
| Diwan-i-arz | Department of Military | Responsible for maintaining the royal army and recruiting troops. This department was introduced by Balban. |
| Diwan-i-Ishtiaq | Department of pensions | In charge of pensions |
| Diwan-i-Mustakhraj | Department of arrears | This was the department of revenue |
| Diwan-i-kohi | Department of agriculture | In charge of managing the agricultural activities in the kingdom. This department was created by Muhammad Bin Tughlaq. |
| Diwan-i-insha | Department of correspondence | In charge of the royal correspondence and the regulations set by the Sultans were the basis of law |
| Diwan-i-Bandagan | Department of slaves | In charge of slaves |
| Diwan-i-Qaza | Department of justice | Managing justice in the empire |
| Diwan-i-Khairat | Department of charity | In charge of charity |

Provincial Government

- **Iqtas**, the provinces under the Delhi Sultanate were initially under the dominion of the nobles.
- **Muqtis or Walis** was the name given to the governors of the provinces and were responsible for maintaining law and order and collecting the land revenue.
- The provinces were further **divided into Shiqs**, which was under the control of the **Shiqdar**.
- The **Shiqs were further divided into Pargana**, comprising a number of villages and was headed by the **Amil**.
- The village remained the basic unit of administration and its headman was called **Chaudhri or Muqaddam**.
- **Patwari** was the village accountant.



→ DELHI SULTANATE- ECONOMY

- Under the Delhi Sultanate, certain land reforms were introduced in the revenue department. The lands were categorised into three classes-

- **Iqta land** – the lands which were allotted to the officials as iqtas instead of payment for their services.
- **Khalisa land** – it was directly under the control of the Sultan and the revenue generated was utilised for maintaining the royal court and royal household.
- **Inam land** – it was allotted to religious institutions or religious leaders.

- The farmers paid **1/3rd of their produce as land revenue** and sometimes even half of the produce. They also had to pay other taxes and lived miserable lives. However, Sultans like Muhammad Bin Tughlaq and Firoz Tughlaq provided better irrigation facilities and also **takkavi loans** which helped in the increased agricultural production. They also promoted the cultivation of crops like wheat rather than barley.
- A **separate agriculture department, Diwan-i-Kohi** was set up by **Muhammad Bin Tughlaq**. Firoz Tughlaq promoted the growth of the horticulture sector.

- A number of **cities and towns** had grown during this period which led to rapid urbanisation. The important cities were – Multan, Lahore (north-west), Anhilwara, Cambay, Broach (west), Lakhnauti and Kara (east), Jaunpur, Daulatabad and Delhi. Delhi was the largest city in the east.
- A large number of items were exported to the Persian Gulf countries and West Asia and also to Southeast Asian countries. Overseas trade was dominated by **Khurasanis (Afghan Muslims)** and **Multanis (mostly Hindus)**. Inland trade was under the control of Gujarati, Marwari and Muslim Bohra merchants. These merchants were rich and lived luxurious lives.
- Roads were built and maintained for facilitating smooth transport and communication. The royal roads were especially kept in good shape. In addition to the royal road from Peshawar to Sonargaon, Muhammad Bin Tughlaq built a road to Daulatabad. Sarais or rest houses were constructed on the highways for the benefit of the travellers.
- During the Delhi Sultanate, the **silk and the cotton textile industry thrived**. The introduction of **sericulture** on a large scale made India less reliant on other countries for the import of raw silk. **Paper** was widely used from the 14th and 15th centuries which led to the growth of the paper industry. Other crafts like carpet weaving, leather making and metal crafts also flourished due to the rise in their demand.
- The goods needed by the Sultan and his household were supplied by the **royal karkhanas**. Expensive articles made of gold and silver were produced by the royal karkhanas. The nobles were paid well and they copied the lifestyle of the Sultans and lived a pleasurable life.
- The **system of coinage** had also boomed during the Delhi Sultanate. Several types of **tankas were issued by Iltutmish**.
- During the **Khalji rule, one tanka was divided into 48 jitals and 50 jitals during the Tughlaq rule**.
- After the south Indian conquests by Alauddin Khalji, **gold coins or dinars became popular**. Copper coins were fewer in number and dateless. Muhammad Bin Tughlaq experimented with token currency and also issued different types of gold & silver coins. The coins were minted at different places. At least twenty-five different types of gold coins were issued by him.
- The Turks popularised a number of crafts and techniques like the use of iron stirrup, use of armour (for both the rider and the horse), improvement of **Rahat** (Persian wheel which helped in lifting the water from deeper levels), the spinning wheel and an improved loom for carpet weaving, use of superior mortar, which helped to erect magnificent buildings based on the arch and dome, etc.

→ DELHI SULTANATE SOCIETY

- There were hardly any changes in the structure of the Hindu society during the Delhi Sultanate. The Brahmins continued to enjoy the highest place in the social strata.
- The **severest restrictions were placed on mingling** with the chandalas and other outcasts.
- During this period, the practice of keeping women in seclusion and asking them to veil their faces in the presence of outsiders (**pardah system**) became prevalent among the upper-class Hindus (particularly in North India).
- The Arabs and Turks brought the **pardah system into India and it became a symbol of the higher classes** in society.
- The **practice of sati was widely prevalent** in different regions of the country.
- **Ibn Batuta mentions that permission from the Sultan** had to be taken for the performance of sati.
- During the Sultanate period, the **Muslim society remained divided into ethnic and racial groups**. The Afghans, Iranians, Turks and Indian Muslims developed as exclusive groups and rarely married each other. Converts from the lower sections of Hindus were also discriminated against.
- For the Hindu subjects, from the time of the Arab invasion of Sindh, they had been given the status of **zimmis or protected people** i.e, those who accepted the Muslim rule and agreed to pay a tax called jaziya.

- **At first, jaziya was collected along with land revenue.** Later, **Firoz Tughlaq made jaziya a separate tax** and levied it on Brahmins also, who were earlier exempted from the jaziya.
- Slavery had existed in India for a long time, however, it thrived during this period. There existed **slave markets for men and women**. Slaves were generally bought for domestic service, for company or for their special skills. Firoz Shah Tughlaq had about 1,80,000 slaves.

→ DELHI SULTANATE- ART, ARCHITECTURE, LITERATURE

Delhi Sultanate – Art and Architecture

- Art and architecture was a **combination of Islamic and Indian styles** that took a new direction during the Delhi Sultanate. Domes, arches, lofty towers, minarets, Islamic script were introduced by the Turks.
- The **dome is the prominent feature of the mosques** in contrast to the shikhara of Hindu temples.
- Delhi Sultans had a great taste for architecture. The architecture was a blend of Indian and Islamic styles.
- **Qutub Minar** is a towering 73m high tower constructed by Qutub-ud-din Aibak and completed by Iltutmish in memory of the Sufi saint Qutub-ud-din Bakhtiyar Kaki. Later
- Alauddin Khalji built an entrance to the Qutub Minar called **Alai Darwaza**.
- The **palace complex of Tughlaqabad** was built during the reign of Ghiyasuddin Tughlaq.
- Muhammad Bin Tughlaq built the **tomb of Ghiyasuddin Tughlaq** on a high platform. He also built **Jahanpanah**, one of the cities of Delhi.
- **Firoz Shah Tughlaq built Hauz Khas**, a pleasure resort and also built the **Feroz Shah Kotla fort**. The Tughlaq rulers started building the tombs on an elevated platform.
- The **Lodhi Gardens** in Delhi is an example of the architecture of the Lodhis.

Delhi Sultanate Music

- The **sarangi and the rabab**, new musical instruments were introduced during this period.
- Also, new ragas like **ghora and sanam were introduced by Amir Khusrau**. He is also credited with **fusing the Iranian and Indian musical systems to create Qawwali**.
- He also **invented the Sitar**.
- **Ragadarpan**, the Indian classical work, was translated into Persian during the rule of Firoz Shah Tughlaq.
- **Pir Bhodan was a Sufi saint** who was regarded as the greatest musician of his age.
- Raja Man Singh of Gwalior was a great patron of music and encouraged the composition of the great work on music called **Man Kautuhal**.

Delhi Sultanate Literature

- The Delhi Sultans gave huge importance to literature and showed more interest in the progress of Persian literature.
- Apart from poetry and theology, history writing was also promoted.
- The most renowned historians of this time were **Minhaj-us-Siraj, Zia-ud-din Barani, Hasan Nizami and Shams Siraj**.
- **Tabaqat-i-Nasari was authored by Minhaj-us-Siraj** which gives a general account of the history of Muslim dynasties up to c. 1260 CE.
- The history of the Tughlaq dynasty, **Tarikh-i-Firoz was written by Barani**.
- Prince Muhammad, the eldest son of Sultan Balban was a great patron of scholars and provided protection to two great scholars of his time i.e, Amir Khusrau and Amir Hasan.
- Amir Khusrau has been regarded as the greatest Persian poet of his age.
- He is said to have written more than 4 lac couplets.
- He created a new **style of Persian poetry called Sabaq-i-Hind (Indian style)**.

- His important works include **Khazain-ul-Futuh, Tughlaqnama and Tarikh-i-Alai**.
- He was a great singer and was given the title 'Parrot of India'.
- Translation of certain Sanskrit books was done into the Persian language during this period. **Zia Nakshabi was the first** to translate Sanskrit stories into the Persian language.
- The book **Tutu Nama** or the Book of the Parrot was first translated into Turkish and then to many European languages.
- The famous book **Rajatarangani written by Kalhana** belonged to the era of Kashmiri ruler Zain-ul-Abideen.
- In the Arabic language, **Al-Beruni's Kitab-ul-Hind** is the most important work.
- Al-Beruni or Alberuni was an Arabic and Persian scholar patronized by Mahmud of Ghazni.
- He learnt Sanskrit and translated two Sanskrit works into Arabic.
- He was impressed by the Upanishads and Bhagavad Gita.
- In his work Kitab-ul-Hind (also known as Tarikh-ul-Hind), he had mentioned the socio-economic conditions of India.
- A large number of scholars flourished at the courts of provincial rulers as well. **Chand Bardai**, a Hindi poet, was the author of Prithviraj Rasau.
- Nusrat Shah patronised the translation of Mahabharata into Bengali.
- **Krittivasa prepared** a Bengali translation of the Ramayana from Sanskrit.

PRACTICE QUESTIONS

Q43. Slave dynasty ruler Balban was known for his policies and consolidating his empire. In this context, which of the following statements are correct?

1. He subdued the powers of the Chahalgani and took major control of the empire.
2. He introduced the practice of Zaminbosi and Paibosi.
3. To counter Mongol attacks, he created the Department of Military Affairs (Diwan-i-arz).

Select the correct answer using the code given below:

- a) 1 and 2 only b) 1 and 3 only c) 2 and 3 only d) 1, 2 and 3

Q44. Which of the following statements are correct about Iltutmish?

1. The hereditary succession to the Delhi Sultanate was initiated by Iltutmish.
2. He patronized scholars like Minhaj-us- Siraj and Nizam-ul-mulk Muhammad Janaidi.
3. He introduced the Arabic coinage into India.

Select the correct answer using the code given below:

- a) 1 and 3 only b) 2 and 3 only c) 1 and 2 only d) 1, 2 and 3

Q45. With reference to the Khalji rule in India, consider the following statements:

1. Jalaluddinn Khalji began the secular policy of rule in India and revived nobility.
2. Khalji rule is known for market reforms and standing army.

Which of the statements given above is/are correct?

- a) 1 only b) 2 only c) Both 1 and 2 d) Neither 1 nor 2

Q46. Consider the following statements:

1. The Sultanate rulers imported horses via sea routes in Sindh and Gujarat.
2. Jauhar concept was acknowledged by Amir Khusrau.
3. The Sultanate rule was limited to the Malwa region and the Ganga River in the east.

Which of the statements given above is/are correct?

- a) 1 and 2 only b) 3 only c) 2 and 3 only d) 1 and 3 only

Q47. Mohammad-bin Tughlaq was known for taking bold experiments. In this context, which of the following statements are correct?

1. He decided to transfer the capital from Delhi to Daulatabad, to have better control in South India.
2. He introduced token currency in the form of bronze coins, which was beneficial in controlling the currency valuation.
3. He began inducting officers on the basis of merit, irrespective of their background.

Select the correct answer using the code given below:

- a) 1 and 2 only b) 1 and 3 only c) 2 and 3 only d) 1, 2 and 3

Q48. Which of the following is/are NOT correct regarding the architecture of the Turks ?

1. In the sphere of decoration, the Turks eschewed representation of human and animal figures in their buildings.
2. The Turks used geometrical and floral designs, combining them with panels of inscriptions containing verses from the Quran.
3. The Turks did not borrow from Hindu motifs.
4. The Turks did not add colour to their buildings. They used only white marble.

Code :

- a) 1 and 2 b) 2 and 4 c) 3 and 4 d) 2 and 3

Q49. Who among the following Sultans of Delhi assumed the title Sikandar-i-Sani?

- a) Balban b) Alauddin Khalji c) Muhammad-bin-Tughlaq d) Sikandar Lodi

Q50. Who patronised scholars like Hasan Nizami and Fakhr – i – Mudabbir?

- a) Iltutmish b) Balban c) Muhammad – bin – Tughlaq d) Qutubuddin Aibak

Notes

➔ **MUGHALS**

PREVIOUS YEARS QUESTIONS

Q. With reference to Mughal India, what is/are the difference/differences between Jagirdar and Zamindar? (UPSC Prelims 2019)

1. Jagirdars were holders of land assignments in lieu of judicial and police duties, whereas Zamindars were holders of revenue rights without obligation to perform any duty other than revenue collection.
2. Land assignments to Jagirdars were hereditary and revenue rights of Zamindars were not hereditary.

Select the correct answer using the code given below.

- | | |
|-----------------|--------------------|
| a. 1 only | b. 2 only |
| c. Both 1 and 2 | d. Neither 1 nor 2 |

Q. Who among the following Mughal Emperors shifted emphasis from illustrated manuscripts to album and individual portrait? (UPSC Prelims 2019)

- | | |
|------------|----------|
| a. Humayun | b. Akbar |
|------------|----------|

- | | |
|-------------|---------------|
| c. Jahangir | d. Shah Jahan |
|-------------|---------------|

Q. The arrival of Babur into India led to the (UPSC Prelims 2015)

1. introduction of gunpowder in the subcontinent.
2. introduction of the arch and dome in the region's architecture.
3. establishment of Timurid dynasty in the region.

Select the correct answer using the code given below:

- | | |
|-----------------|---------------|
| a. 1 and 2 only | b. 3 only |
| c. 1 and 3 only | d. 1, 2 and 3 |

Q. Ibadat Khana at Fatehpur Sikri was (UPSC Prelims 2014)

- a. the mosque for the use of Royal Family
- b. Akbar's private prayer chamber
- c. the hall in which Akbar held discussions with scholars of various religions
- d. the room in which the nobles belonging to different religions gathered to discuss religious affairs

Notes

→ **BABUR (1526-1530)**

- Babur is the founder of the Mughal Empire in India.
- He was a descendant of **Timur (on his father's side)** and **Genghis Khan (on his Mother's side)**.
- His original name was **Zahiruddin Muhammad**.
- In 1494 at the age of 11, Babur became the ruler of **Farghana** succeeding Umar Shaikh Mirza, his father.
- Daulat Khan, the most powerful noble of Punjab, who was discontented with Ibrahim Lodhi, invited Babur to invade India.
- He undertook four expeditions to India in order to conquer it between the years 1519 and 1523.

Babur's Military Conquests

- In **1504**, Babur occupied Kabul.
- In **1524**, Babur occupied Lahore but had to retreat to Kabul after Daulat Khan turned against him.
- In **November 1525**, Babur attacked and occupied Punjab again.
- On **21st April 1526**, Babur defeated Ibrahim Lodi in the First Battle of Panipat and quickly occupied Delhi and Despite vast and superior troops, Ibrahim Lodi lost in the battle due to Babur's superior strategy and use of artillery.
- The First Battle of Panipat marked the foundation of Mughal dominion in India.
- Babur conquered Delhi and sent his son Humayun to seize Agra.
- Babur announced himself as "**Emperor of Hindustan**".

Rana Sangha & Babur

- Rana Sangha of Mewar was a great Rajput warrior.
- He gave the toughest resistance to Babur's expansion plans.
- On **March 16, 1527**, Rana Sangha, along with rulers of Marwar, Amber, Gwalior, Ajmer and Chanderi and Sultan Mahmood Lodi (whom Rana Sangha had acknowledged as ruler of Delhi) met Babur in a decisive contest at Kanhwa, a village near Agra. The aim was to prevent the imposition of another foreign repression.
- Babur succeeded over them by using similar tactics as in the Battle of Panipat. Then, he took on the title of "**Ghazi**".
- In the year **1528**, **Chanderi was captured by Babur from Rajput king Medini Rai**.
- On **May 6, 1529**, Babur met the allied Afghans of Bihar and Bengal on the **banks of Gogra**, near Patna and defeated them. With this battle, Babur occupied a considerable portion of northern India.
- On December 26, 1530, Babur died at Agra aged 40. His body was first laid at **Arambagh in Agra** but was later taken to Kabul, where it was buried.

Estimate of Babur

- He was an eminent scholar in Arabic and Persian.
- His mother tongue was **Chaghatai Turkic**.
- He was said to be a statesman.
- He wrote his memoirs, **Tuzuk-i-Baburi in Turki language**.

→ **HUMAYUN (1530-1540, 1555-1556)**

- Humayun was the eldest son of Babur.
- Humayun **means "fortune"** but he remained the most unfortunate ruler of the Mughal Empire.
- Six months after his succession, Humayun besieged the fortress of **Kalinjar in Bundelkhand**, gained a decisive victory over Afghans at Douhrua and **drove out Sultan Mahmood Lodhi from Jaunpur**, and **even defeated Bahadur Shah of Gujarat**. His victories, however, were short-lived due to the weakness of his character.

- Humayun had **three brothers, Kamran, Askari and Hindal**
- Humayun divided the empire among his brothers but this proved to be a great blunder on his part.
- **Kamran was given Kabul and Kandahar.**
- **Sambhal and Alwar were given to Askari and Hindal respectively.**
- Humayun captured Gujarat from Bahadur Shah and appointed **Askari as its governor**
- But soon Bahadur Shah recovered Gujarat from Askari who fled from there.
- In the east, Sher Khan became powerful. Humayun marched against him and in the Battle of Chausa, held in 1539, Sher Khan destroyed the Mughal army and Humayun escaped from there.
- Humayun reached Agra to negotiate with his brothers.
- In **1540, in the Battle of Bilgram or Ganges also known as Battle of Kanauj**, Humayun was forced to fight with Sher Khan alone and after losing his kingdom, Humayun became an exile for the next fifteen years.
- During his wanderings in deserts of Sindh, Humayun married Hamida Banu Begum, daughter of Sheikh Ali Amber Jaini, who had been a preceptor of Humayun's brother Hindal.
- On **November 23, 1542**, Humayun's wife gave birth to **Akbar**.
- Amarkot's Hindu chief **Rana Prasad** promised Humayun to help him to conquer Thatta
- However, Humayun could not conquer Bhakker or secure it. Thus, he left India and lived under the generosity of **Shah Tahmashp of Persia**.
- Shah of Persia agreed to help Humayun and lend him a force of 14,000 men on a condition to confirm to Shia creed, to have the Shah's name proclaimed in his Khutba and to give away Kandhar to him on his success.
- In 1545, with Persian help, Humayun captured Kandhar and Kabul but refused to cede Kandhar to Persia.
- Humayun sought help from the Safavid ruler.
- Later, he defeated his brothers Kamran and Askari.
- In 1555, Humayun defeated the Afghans and recovered the Mughal throne.
- After six months, he died in 1556 due to his fall from the staircase of his library.
- Humayun was kind and generous, though he was not a good General and warrior.
- He also **loved painting and wrote poetry in the Persian language**.

➔ **SHERSHAH (INTERREGNUM)**

- Sher Shah was the founder of Sur Dynasty.
- His original name was **Farid**.
- He was the son of Hasan Khan, a jagirdar of Sasaram in Bihar.
- He was given the title Sher Khan for his bravery under the Afghan Rule of Bihar.
- Sher Shah Sur's conquests include **Bundelkhand, Malwa, Multan, Punjab, and Sind**.
- His empire occupied the whole of North India except Assam, Gujarat, Kashmir, and Nepal.
- Though his rule lasted for only 5 years, he has organized an excellent administrative system.
- The king was aided by four important ministers.

- **Diwan –i- Wizarat or Wazir** – in charge of Revenue and Finance
- **Diwan-i-Ariz** – in charge of Army
- **Diwan-i-Rasalat** – Foreign Minister
- **Diwan-i-Insha** – Minister for Communications

- Sher Shah's empire was divided into forty-seven Sarkars
- Each sarkar was further divided into various Parganas and in charge of various officers.

- **Shiqdar** – Military Officer
- **Amin** – Land Revenue
- **Fotedar** – Treasurer

▪ **Karkuns** – Accountants

- Under Sher Shah, the land revenue administration was well organized.
- The land survey was sensibly done.
- All cultivable lands were classified into **three classes – good, middle and bad**.
- The state's share was **one-third of the average production and it was paid in cash or crop**.
- Sher Shah introduced new **copper coins called “Dam”**. It is believed that this coin is one of the possible sources for the English phrase “I don't give a dam(n)”, due to its small worth.
- Police were competently restructured and crime was less during his regime.
- Shah borrowed many ideas like the branding of horses from Alauddin Khalji
- Sher Shah had also developed the communications by laying four important highways.

- Sonargaon to Sind
- Agra to Berhampur
- Jodhpur to Chittor
- Lahore to Multan

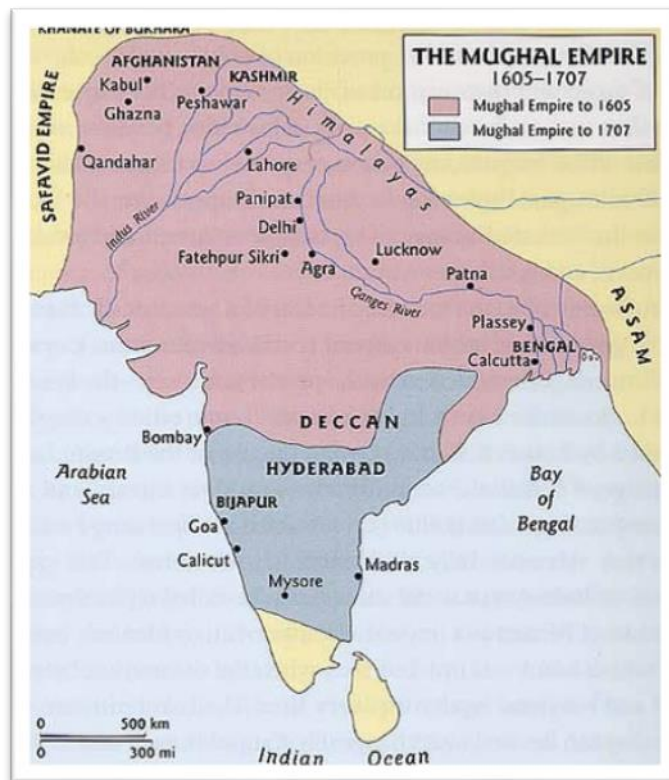
Estimate of Sher Shah

- Sher Shah remained a pious Muslim and generally tolerant towards other religions.
- He also **employed Hindus** in important offices.
- The old fort called Purana Qila and its mosque was built during his period.
- He also built a **Mausoleum at Sasaram**, which is considered as one of the masterpieces of Indian architecture.
- The famous Hindi work **Padmavat by Malik Muhammad Jayasi was written during his reign**.
- In 1545, Sher Shah died and his successors ruled till 1555 later when Humayun reconquered India.

→ **AKBAR (1556-1605 AD)**

- Akbar was one of the greatest monarchs of the Mughal dynasty. He was the son of Humayun and Hamida Banu Begum, born at Amarkot in c. 1542 CE.
- When Humayun fled to Iran, young Akbar was captured by his uncle **Kamran**, but he treated him well. Akbar was reunited with his parents after the capture of Qandahar.
- When Humayun died, **Akbar was at Kalanaur** in Punjab, commanding operations against the Afghan rebels there.
- He was **crowned at Kalanaur in c. 1556 CE** at the young age of 13 years and 4 months.
- During the first few years of Akbar's reign (c. 1556 – 1560 CE), **Bairam Khan** acted as his regent. Bairam Khan was Humayun's confidante and gained the title of **Khan-i-Khanan**.
- Bairam Khan **represented Akbar in the Second Battle of Panipat** (c. 1556 CE) with **Hemu Vikramaditya (wazir of Adil Shah of Bengal)** who led the Afghan forces. Hemu was almost on the point of victory but an arrow pierced his eye and he became unconscious. His army fled and fortune favoured the Mughals.
- During the regency period of Bairam Khan, Mughal territories were extended from Kabul up to Jaunpur in the east, and Ajmer in the west. Gwalior was also captured.
- Bairam Khan emerged as the most powerful noble and started appointing his own supporters on important positions neglecting the old nobles. This caused resentment among other nobles who managed to influence Akbar as well. The growing arrogance of Bairam Khan also aggravated the problem.
- Akbar removed him and gave him the option of serving at the court or anywhere outside it or retiring to Mecca. Bairam Khan chose Mecca but on his way was killed by an Afghan at Patan near Ahmedabad. Bairam's wife and his young child were brought to Akbar at Agra.

- Akbar married his widow and brought up Bairam's child as his own who later became famous as **Abdur Rahim Khan-i-Khanan**, a noted Hindi poet and an influential noble.
- Akbar had to face rebellions from many groups and individuals in the nobility. This included his foster mother, **Maham Anaga** and her relations, particularly her son, **Adham Khan**.
- In c. 1561 CE, Adham Khan defeated Baz Bahadur and emerged victorious at Malwa. Adham Khan followed his victory at Malwa with an almost total massacre of the defending army, women and even children and sent only parts of the booty to Akbar. Removed from command, he laid claim to the post of wazir and when this was not granted, he stabbed the acting wazir in his office. Akbar was enraged and threw him down from the Agra Fort.
- **Uzbeks** held important positions in eastern Uttar Pradesh, Bihar and Malwa. Between c. 1561- 1567 CE, they broke out in rebellion several times. Meanwhile, a rebellion by the **Mirzas, who were Timurids**, also turned against the emperor. Encouraged by these rebellions, Akbar's half brother, **Mirza Hakim**, who had seized control of Kabul advanced into Punjab and besieged Lahore.
- The Uzbek rebel nobles declared Mirza Hakim as the emperor of Hindustan. However, by sheer grit, determination and a certain amount of luck, Akbar overcame these rebellions. Mirza Hakim was forced to flee to Kabul and the rebellion of the Mirzas was crushed, while the Uzbeks were completely routed by c. 1567 CE.



→ EARLY EXPANSION OF THE EMPIRE (C. 1560- 1576 CE)

Conquest of Gwalior, Malwa and Gondwana

- The first expedition was sent to **capture Gwalior (c. 1559-1560 CE)** before moving towards Malwa.
- Adham Khan, son of Akbar's foster mother, Maham Anaga defeated the ruler of Malwa, Baz Bahadur (c. 1561 CE). Due to the senseless cruelties of Adham Khan and his successor, there was a reaction against the Mughals which enabled Baz Bahadur to recover Malwa. After successfully dealing with a number of rebellions, Akbar sent another expedition to Malwa. Baz Bahadur had to flee and he took shelter under the Rana of Mewar. Later he moved from one place to another and finally surrendered at Akbar's court and was appointed as a Mughal mansabdar. Thus, Malwa came under the Mughal rule.
- The kingdom of **Garh-Katanga (Gondwana)** included the Narmada Valley and the northern parts of present-day Madhya Pradesh. The kingdom consisted of a number of Gond and Rajput principalities. It was ruled by **Durgavati, the Chandella princess from Mahoba** and the widow of Dalpat Shah, son of Sangram Shah. She ruled the kingdom with great vigour and courage. Meanwhile, the cupidity of Asaf Khan, the Mughal governor of Allahabad was aroused by the stories of the splendid wealth and beauty of Rani Durgavati. In c.1564 CE, he attacked Gondwana; Rani Durgavati fought bravely but lost the battle. She stabbed herself to death and Gondwana was captured by Asaf Khan.

- Akbar later **restored the kingdom of Garh-Katanga to Chandra Shah**, the younger son of Sangram Shah, after taking ten forts to round off the kingdom of Malwa.

Conquest of Rajasthan

- Akbar was well aware of the importance of the Rajput kingdoms and wanted them as allies in order to establish a large empire.
- The Rajput policy of Akbar was notable. He married the Rajput princess **Jodha Bai, daughter of Raja Bharamal of Amber**.
- He inducted Rajputs into Mughal services and many of them rose to the position of military generals. **Bhagwant Das**, son of Raja Bharamal was appointed joint governor of Lahore, his son **Man Singh was appointed the governor of Bihar and Bengal**.
- The **Rajput kingdoms Merta and Jodhpur** were captured without much resistance.
- A major step in his campaign against the Rajput states was the **siege of Chittor** which was considered a key to central Rajasthan. In c. 1568 CE, Chittor fell after a gallant siege of 6 months. At the advice of his nobles, **Rana Udai Singh** retired to the hills, leaving the famous warriors – **Jaimal and Patta** in charge of the fort..
- The Ranas of Mewar continued to defy despite several defeats. In the famous Battle of Haldighati, Rana Pratap Singh, ruler of Mewar was defeated by the Mughal army led by Man Singh in 1576.
- After the fall of Chittor, **Ranthambhore (the most powerful fortress in Rajasthan) and Kalinjar were conquered**. As a result of these successful conquests, most of the Rajput Rajas, including those of Bikaner and Jaisalmer submitted to Akbar. By c. 1570 CE, Akbar had conquered almost the whole of Rajasthan.
- In spite of the subjugation of the whole of Rajasthan, there was no hostility between the Rajputs and the Mughals. **Akbar's Rajput policy was combined with broad religious toleration**.
- He **abolished the pilgrim tax** and the practice of forcible conversion of prisoners of war.
- In c. **1564 CE, he abolished the jizya** which was often considered a symbol of Muslim domination and superiority. The Rajput policy of Akbar proved beneficial to the Mughal empire as well as to the Rajputs. The alliance secured to the Mughal empire the services of the bravest warriors in India. The steadfast loyalty of the Rajputs became an important factor in the consolidation and expansion of the empire.

Conquest of Gujarat, Bihar and Bengal

- Since the death of Bahadur Shah, Gujarat was in a state of confusion. Also, the Mirzas who rebelled against the Mughal rule had taken refuge in Gujarat. Akbar did not want Gujarat which was a rich province to become a rival centre of power. In c. **1572 CE, Akbar advanced on Ahmedabad via Ajmer and defeated Muzaffar Shah, the Gujarat ruler** without much resistance.
- Akbar built the **Buland Darwaza at Fatehpur Sikri to celebrate the win of Gujarat**. Akbar then turned his attention to the Mirzas who held Broach, Baroda and Surat. In a short span of time, most of the principalities of Gujarat were brought under Mughal control.
- Akbar **organised Gujarat into a province and placed it under Mirza Aziz Koka** and returned to the capital. However, just within six months, rebellions broke out all over Gujarat. Hearing the news, Akbar quickly marched out of Agra and reached Ahmedabad in just ten days. He defeated the enemy and suppressed the rebellion (c. 1573 CE). After this, Akbar turned his attention to Bengal.
- **Bengal and Bihar were dominated by the Afghans**. They had also captured Orissa and killed its ruler. Internal fights among the Afghans and the declaration of independence by the new ruler, Daud Khan, gave Akbar the excuse he was seeking. Akbar first captured Patna and then returned to Agra, leaving **Khan-i-Khanan Munaim Khan** in charge of the campaign.
- The Mughal forces invaded Bengal and Daud Khan was forced to sue for peace. However, he soon revolted and in a stiff battle in Bihar in c. 1576, Daud Khan was defeated and executed on the spot. This ended the last Afghan kingdom in Northern India. It also brought an end to the first phase of Akbar's expansion of the empire.

Rebellions and further expansion of the Mughal Empire

- Around c. 1580 – 1581 CE, Akbar had to deal with a series of rebellions, particularly in Bengal, Bihar, Gujarat and the northwest.
- The **main cause of the rebellion was the strict enforcement of the dakh system** or branding of the horses of the jagirdars and strict accounting of their income. The discontent was further aggravated by some religious divines who were unhappy at Akbar's liberal views, and his policy of resuming the large revenue-free grants of land which had been obtained by them sometimes illegally. The rebellions kept the Mughal empire distracted for almost two years (c. 1580 – 1581 CE).
- Due to the mishandling of the situation by local officials, Bengal and almost the whole of Bihar passed into the hands of the rebels who proclaimed Mirza Hakim (who was in Kabul) as their ruler. Akbar sent a large force under **Raja Todar Mal and Shaikh Farid Bakshi**, and brought the situation in the east under control. Raja Man Singh and Bhagwan Das offered a stout defense to Mirza Hakim's attack on Lahore. Akbar crowned his success by marching to Kabul (c. 1581 CE). **Akbar handed over Kabul to his sister, Bakhtunissa Begum** and later on, **Raja Man Singh was appointed governor of Kabul** and it was handed over to him as jagir.
- Abdullah Khan Uzbek, the hereditary enemy of the Mughals, had been gradually gaining strength in Central Asia. In c. 1584 CE, he overran Badakhshan which had been ruled by the Timurids and next, he was aiming at Kabul. Mirza Hakim and the Timurid princes who were ousted from Badakhshan now appealed to Akbar for help. Akbar sent Man Singh to Kabul and himself moved to Attok on the river Indus. Akbar wanted to block all roads to the Uzbeks, so he sent expeditions against Kashmir (c. 1586 CE) and against Balochistan. The **whole of Kashmir including Ladakh and Baltistan** (called Tibet Khurd and Tibet Buzurg) came under the control of Mughals.
- Expeditions were also sent to clear the **Khyber pass which had been blocked by the rebellious tribesmen of Roshanai**. The sect was established by a soldier called Pir Roshanai and his son Jalala was the head of the sect. In this expedition, Akbar's favourite, **Raja Birbal lost his life**. But the tribesmen were gradually forced to submit.
- In c. 1590 CE, the conquest of Sindh opened the trade down the river Indus for Punjab. By c. 1595 CE, Mughal supremacy was established over the northwest region. Akbar stayed at Lahore till c. 1598 CE when the death of Abdullah Uzbek finally removed the threat from the side of the Uzbeks. The consolidation of the northwest and fixing a frontier of the empire were two major contributions of Akbar.
- After the consolidation of the northwest region, Akbar turned his attention towards the affairs of eastern and western India, and the Deccan.
- In c. **1592 CE, Raja Man Singh, the Mughal governor of Bengal conquered Orissa** which at that time was under the control of Afghan chiefs.
- He also **conquered Cooch-Bihar and parts of East Bengal, including Dacca**.
- **Mirza Aziz Koka, the foster brother of Akbar, brought Kathiawar** in the west under the domain of the Mughal empire.
- In c. 1591 CE, Akbar adopted a policy of aggression towards the **Deccan** and sent an expedition to the Deccan under the command of **Prince Murad (who was the governor of Gujarat) and Abdul Rahim Khan Khanan**.
- In c. 1595 CE, **Mughal forces invaded Ahmednagar and Chand Bibi (who was the sister of the deceased Sultan Burhan) was defeated**.
- After huge losses, an agreement was signed and Chand Bibi ceded Berar to the Mughals. After some time, Chand Bibi tried to regain control over Berar with the help of Adil Shahi and Qutab Shahi.
- The Mughals suffered huge losses but could retain their position.
- Meanwhile, differences grew between Prince Murad and Abdul Rahim Khan Khanan that weakened the Mughal position.
- Akbar **recalled Khan Khanan and deputed Abu Fazl to the Deccan**.
- After Prince Murad's death in c. **1598 CE, Prince Daniyal (youngest son of Akbar) and Khan Khanan were sent to the Deccan and Ahmednagar was again captured**.

- Soon, Mughals also captured Asirgarh and adjoining regions bringing them into direct conflict with the Marathas.
- Akbar died in c. 1605 CE and was buried at Sikandra (near Agra).

→ ART AND ARCHITECTURE

- During the reign of Akbar, **many indigenous art styles were encouraged** which led to the **common use of sandstone**.
- Akbar built a series of forts, the most famous of which is the fort at **Agra (in red sandstone)**. His other forts are at **Lahore and Allahabad**.
- Akbar built Fatehpur Sikri (city of victory) near Agra. Many buildings of **Gujarati and Bengali styles are found** in this complex. The most magnificent building in it is the Jama Masjid and the gateway to it is called Buland Darwaza (176 ft high), built in c. 1572 CE to commemorate Akbar's victory over Gujarat. Other important buildings at Fatehpur Sikri are **Jodha Bai's palace** and **Panch Mahal** with five storeys.
- He **built his own tomb at Sikandra (near Agra) which was completed by Jahangir**.
- Akbar **built a temple of Govindadeva at Vrindavan**.
- He also built Jahangir Mahal in Agra Fort.
- Akbar commissioned the illustrations of several literary and religious texts. He invited a large number of painters from different parts of the country to his court. Both Hindus and Muslims joined in this work.
- **Baswan, Miskina and Daswant** attained great positions as Akbar's court artists.
- Illustrations of **Persian versions of Mahabharata and Ramayana were produced in miniature form**.
- Many other Indian fables became miniature paintings in the art studio established by Akbar.
- Historical works like Akbarnama also remained the main themes of Mughal paintings.
- **Hamzanama** is considered to be the most important work which consisted of 1200 paintings. Indian colours such as peacock blue, Indian red began to be used.
- Akbar **patronised Tansen of Gwalior** who composed many ragas..
- The Persian language became widespread in the Mughal empire by the time of Akbar's reign. **Abul Fazl** was a great scholar and historian of his period. He set a style of prose writing and it was followed for many generations.
- Many historical works were written during this period. They include **Ain-i-Akbari and Akbarnama by Abul Fazl**.
- The **translation of Mahabharata into the Persian language was done under the supervision of Abul Faizi (brother of Abul Fazl)**.
- **Utbi and Naziri** were the other two leading Persian poets. From the time of Akbar, Hindi poets were attached to the Mughal court.
- The most famous Hindi poet was Tulsidas, who wrote the **Hindi version of the Ramayana – the Ramacharitmanas**.

→ ADMINISTRATIVE SYSTEM OF AKBAR

Organisation of Government

- Akbar paid great attention to the organisation of the central and provincial governments. His system of central government was based on the structure of government that had evolved under the Delhi Sultanate but the functions of various departments were carefully reorganised and meticulous rules and regulations were laid down for the conduct of affairs.
- The **territories of the empire were classified into Jagir, Inam and Khalisa**.

- The **Inam lands** were those which were allotted to the religious and learned men.
- **Jagirs** were allotted to nobles and members of the royal family including the queens.
- Income from the **Khalisa** villages went directly to the royal exchequer.

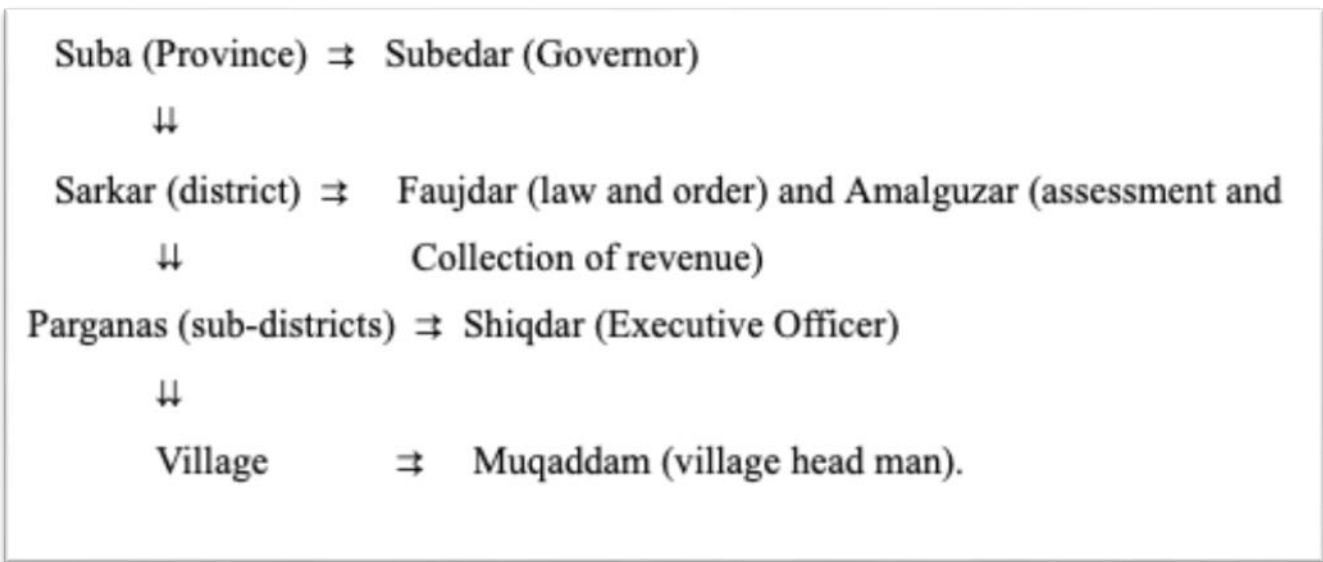
Central Administration

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| <p>The emperor</p> | <ul style="list-style-type: none"> ○ The emperor was the supreme head of the administration and controlled all military and judicial powers. ○ He had the authority to appoint, promote and remove officials at his pleasure. |
| <p>Wazir</p> | <ul style="list-style-type: none"> ○ The Central Asian and Timurid tradition was of having an all-powerful wazir under whom various heads of departments functioned. ○ He was the principal link between the ruler and the administration. ○ Bairam Khan, in his capacity as wakil, exercised the power of an all-powerful wazir. ○ Akbar reorganised the central machinery of administration based on division of power between various departments, and of checks and balances. ○ Akbar took away the financial powers from the Wazir. ○ While the post of wakil was not abolished, it was stripped of all power. This post was given to important nobles from time to time, but they played little part in administration. ○ The head of the revenue department continued to be wazir, but he was no longer the principal adviser to the ruler. ○ The wazir was an expert in revenue affairs and was titled diwan or diwan-i-aala. ○ The diwan was responsible for all incomes and expenditures and held control over Khalisa, Inam and Jagir lands. |
| <p>Mir Bakshi</p> | <ul style="list-style-type: none"> ○ Mir Bakshi was the head of the military department and also the head of the nobility. ○ Recommendations for appointment to mansabs or for promotions, etc. were made to the emperor through him. After acceptance of the recommendations by the emperor, it was sent to the diwan for confirmation and for granting a jagir to the appointee. ○ He was also the head of the intelligence and information agencies of the empire. ○ Intelligence officers (Barids) and news reporters (waqia-navis) were posted to all parts of the empire. ○ It was Mir Bakshi who presented the intelligence reports to the emperor. |
| <p>Mir Saman</p> | <ul style="list-style-type: none"> ○ An important officer who was in charge of the royal household and royal workshops called karkhanas. ○ He was responsible for all kinds of purchases, manufacturing of different kinds of items for use and their storage for the royal household. Only trustworthy nobles were appointed to this post. ○ The maintenance of etiquettes at the court, the control of royal bodyguards, etc. were all under the supervision of Mir Saman. |
| <p>Chief Qazi/ Sadrus Sudur</p> | <ul style="list-style-type: none"> ○ Chief Qazi was the head of the judicial department. ○ This post was sometimes combined with that of the Chief Sadar (Sadrus Sudur) who was responsible for all charitable and religious endowments. Interestingly, the chief Qazi during Akbar's reign, Abdun Nabi, was accused of corruption. Later, several restrictions were imposed on the authority of the Sadar for the award of revenue-free grants. ○ Two important features of the inam grants were- <ul style="list-style-type: none"> ▪ Akbar made it a deliberate part of his policy to grant inam lands to all persons irrespective of religious faith and beliefs. Sanads of grant to various Hindu |

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| | <p>maths made by Akbar are still preserved.</p> <ul style="list-style-type: none"> ▪ Akbar made it a rule that half of the inam land should consist of cultivable wasteland. Thus, inam holders were encouraged to extend cultivation. |
| Mutasibs | <ul style="list-style-type: none"> ○ These were appointed to ensure the general observance of the rules of morality. ○ They also examined weights and measures and enforced fair prices, etc. |

Provincial Administration

- In c. 1580 CE, Akbar divided the empire into 12 subas or provinces.
- These were Bengal, Bihar, Allahabad, Awadh, Agra, Delhi, Lahore, Multan, Kabul, Ajmer, Malwa and Gujarat.
- Later on, Berar, Ahmednagar and Khandesh were added. With the expansion of the Mughal empire, the number of provinces rose to twenty.
- The empire was divided into-



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| Suba | <ul style="list-style-type: none"> ○ Each suba was under the control of a Subedar (provincial governor) who was directly appointed by the emperor. He maintained general law and order. ○ The head of the revenue department in the suba was Diwan. He supervised the revenue collection in the suba and maintained accounts of all expenditures. ○ Also, taccavi (advance loans) were given to peasants through his office. ○ The Bakshi was appointed at the recommendations of the Mir Bakshi, and he performed the same functions as were performed by Mir Bakshi at the centre. He issued the pay bills of both the mansabdar and the soldiers. ○ Sadar was the representative of the central Sadar at the provincial level. He was in charge of the judicial department and supervised the working of the qazis. He also looked after the welfare of those who were engaged in religious activities and learning. ○ Darogai-i-Dak, appointed at the provincial level, was responsible for maintaining the communication channel. ○ He used to send letters to the court through the Merwars (postal runners). |
| Sarkar | The chief officers of the Sarkar were: |

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| | <ul style="list-style-type: none"> ○ Faujdar – He was primarily responsible for maintaining law and order. ○ Amalguzar – The Amalguzar or Amil was responsible for the assessment and collection of the land revenue. ○ The faujdari was an administrative division whereas Sarkar was a territorial and revenue division. |
| Pargana | <ul style="list-style-type: none"> ○ The shiqdar was the executive officer at the level of the pargana. ○ He assisted the Amil in the collection of revenue. ○ The Quanungo was in charge of land records in the Pargana. ○ The Kotwals in the towns were responsible for maintaining law and order. |
| Village | <ul style="list-style-type: none"> ○ The village headman was called the Muqaddam and the patwari looked after the land revenue records. ○ The zamindars maintained law and order in their areas and also helped in revenue collection. |

Land Revenue Administration

- The land revenue system of Akbar was called **Zabti or Bandobast** system.
- It was based on **Sher Shah’s land revenue system** with certain modifications.
- It was further improved by **Raja Todar Mal and was named as Dahsala system** which was completed in c. 1580 CE.
- By this system, Todar Mal introduced a **uniform system of land measurement**. The revenue was fixed on the **average yield of land assessed on the basis of the past ten (dah) years**.
- **One-third of the average produce** was the state share and payments were generally made in cash.
- The land was classified into four-

- Polaj (cultivated every year)
- Parauti (cultivated once in two years)
- Chachar (cultivated once in three or four years) and
- Banjar (once in five or more years).
- Both chachar and banjar were assessed at concessional rates.

- Officials called **karoris** were appointed who were responsible for the collection of crores of dams (Rs. 2,50,000) and also checked the facts and figures issued by the **qanungos**.
- Akbar was keenly interested in the improvement and expansion of cultivation.
- The Amil (revenue officers) were directed to advance money by way of taccavi (loans) to the peasants for implements, seeds, animals, etc. in times of need and to recover them in easy installments.
- Akbar’s settlement (with some changes) remained the basis of the land revenue system of the Mughal empire till the end of the 17th century.

Mansabdari System

- Akbar **organised the nobility as well as his army** by means of the **mansabdari system**.
- Under this system, every officer was assigned a rank – **mansab**.
- The highest rank was 5000 for the nobles and the lowest was 10.
- Princes of the royal families received even higher mansabs.
- Two **premier nobles of the empire, Mirza Aziz Koka and Raja Man Singh** were honoured with the rank of 7000 each.
- All appointments, promotions and dismissals were made by the emperor himself.
- At first, there was only one rank but later, the ranks were divided into two-

- **Zat Rank** – The word ‘zat’ means personal. It fixed the personal status of a person, and also the salary due to him.

- **Sawar Rank** – It indicated the number of cavalrymen (sawars) a person was required to maintain.
- There were three categories in every rank (mansab). A person who was required to maintain as many sawars as his zat was placed in the first category of that rank; if he maintained half or more, then in the second category and if he maintained less than half then in the third category.

- Persons holding ranks below 500 zat were called mansabdars, those from 500 to below 2500 were called amirs and those holding ranks of 1500 and above were called amir-i-umda or amir-i-azam. However, the word mansabdar is sometimes used for all categories.
- Apart from status, this classification had a significance, an amir or an amir-i-umda could have another amir or mansabdar to serve under him, but a mansabdar could not do so. Persons were usually appointed at low mansab and gradually promoted depending upon their merits and the favour of the emperor.
- In addition to meeting his personal expenses, the mansabdar had to maintain a stipulated quota of horses, elephants, beasts of burden (camels and mules) and carts out of his salary. Later, these were maintained centrally but the mansabdar had to pay for them out of his salary. The Mughal mansabdars formed the highest-paid service in the world.
- The **chehra (descriptive roll of every soldier) and dagh system (branding of horses) was followed**. Every noble had to bring his contingent for periodic inspection before persons appointed by the emperor for the purpose. Ideally, a 10-20 rule was followed which meant that, for every 10 cavalrymen, the mansabdar had to maintain 20 horses. Interestingly, a sawar with only one horse was considered to be only half a sawar.
- Provision was made that the contingent of the nobles should be a mixed one – drawn from all the groups, Mughal, Pathan, Rajput and Hindustani. Thus, Akbar tried to weaken the forces of tribalism and parochialism.
- The mansabdari system as it developed under the Mughals was a distinctive and unique system that did not have any exact parallel outside India. However, the lack of a strong navy remained a key weakness of the Mughal empire.

The Jagirdari System

- Jagirdari system was assigning revenue of a particular territory to the nobles for their services to the state.
- It was a **modified version of Iqta** of the Delhi Sultanate and was an **integral part of the mansabdari system**.
- The office of the central Diwan would identify parganas the sum **total of whose jama was equal to the salary claim of the mansabdar**. If the recorded jama was greater than the salary claim, the mansabdar was asked to deposit the extra with the central treasury. However, if the jama was less than the salary claim the remaining was paid from the treasury.
- Classification of jagirs:

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| Tankha Jagirs | given in lieu of salaries and were transferable |
| Watan Jagirs | were hereditary and non-transferable. It was given to zamindars or rajas in their local dominion. When a zamindar was appointed as mansabdar, he was given tankha jagir in addition to his watan jagir if the salary of his rank was more than his income from watan jagir |
| Mashrut Jagirs | jagirs assigned on certain conditions |
| Altamgha Jagirs | assigned to Muslim nobles in their family towns or place of birth |

- **Zamindars had hereditary rights over the produce of the land** and had a direct share of 10-25 % in the peasants’ produce.
- He assisted the state in the collection of the revenue and also rendered military services to the state at times of need.

- The **zamindar was not the owner of all the lands** comprising his zamindari.
- The peasants who actually cultivated the land could not be dispossessed as long as they paid the land revenue.
- **Both the zamindars and peasants had their own hereditary rights over the land.**

➔ RELIGIOUS POLICY UNDER AKBAR

- Akbar laid the foundation of an empire based on equal rights to all citizens, irrespective of their religious beliefs. After marrying Jodha Bai of Amber, **he abolished jizya and also the pilgrim tax.**
- The liberal principles of the empire were strengthened by **bringing able Hindus into the nobility.** For instance, Raja Todar Mal rose to the post of diwan and Birbal who was a constant companion of Akbar.
- Akbar was deeply interested in religion and philosophy. At first, Akbar was an orthodox Muslim. He held in high esteem the leading qazi of the state, Abdun Nabi Khan, who was Sadr-us-Sadur. Gradually he moved away from the path of narrow orthodoxy.
- In c. 1575 CE, Akbar **built a hall called Ibadat Khana or the Hall of Prayer** at his new capital, Fatehpur Sikri wherein he invited learned scholars from all religions like Hinduism, Jainism, Christianity and Zoroastrianism and used to conduct religious discussions with them. Some of the scholars were –

- Dastur Maharji Rana – Parsi (of Navsari)
- Hira Vijaya Suri – Jain saint of Kathiawar
- Purushottam Das – Hindu
- Aquaviva and Monserrate – Christian (sent by the Portuguese on Akbar’s request)

- **In c. 1582 CE, Akbar discontinued the debates in the Ibadat Khana** as it led to bitterness, the representative of each religion denounced the other and tried to prove that his religion is the best.
- In c. 1579 CE, Akbar also **issued a declaration or mahzar which was called “Decree of Infallibility”** by which he asserted his religious powers.
- He was **entitled to choose any of the interpretations of the holy book, Quran**, if there were a difference of opinion among the ulamas.
- In c. **1582 CE, he set up a new religion called Din-i-Ilahi/Tawhid-i-Ilahi** (Divine Monotheism) which believes in one God and Sulh-i-Kul i.e, equal toleration and respect to all religious sects. It contained the good points of various religions.
- The **Tawhid-i-Ilahi was an order of the Sufistic type.** It, however, virtually died with the death of Akbar.

Akbar’s Navratnas

- Nine of the courtiers were known as Akbar’s navratnas (nine jewels).

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| Abul Fazl | <ul style="list-style-type: none"> ○ He authored Akbarnama and Ain-i-Akbari. ○ He led the Mughal army in its war in Deccan. ○ On the orders of Prince Salim, he was killed by Bir Singh Bundela. |
| Faizi | <ul style="list-style-type: none"> ○ He was a great Persian poet. ○ Brother of Abul Fazl. ○ Under his supervision, the Mahabharata was translated into the Persian language. ○ He also translated Lilavati (a work on mathematics) into Persian. |
| Tansen | <ul style="list-style-type: none"> ○ He served as a great musician in the court of king Ramachandra who titled him “Tansen”. He was born as Tanna Mishra. |

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| | <ul style="list-style-type: none"> ○ Akbar gave him the title of “Mian”. ○ It is believed that he could bring fire and rain through singing the ragas Deepak and Megh Malhar respectively. |
| Raja Birbal | <ul style="list-style-type: none"> ○ His original name was Mahesh Das. ○ Akbar gave him the title of “Raja” and “Birbal”. ○ He died on the northwest frontier fighting the Yusuf Shahis. |
| Raja Todar Mal | <ul style="list-style-type: none"> ○ He was the head of the revenue system. He introduced standard weights and measures. ○ He had earlier worked under Sher Shah Suri. ○ Akbar honoured him with the title of “Diwan-i-Ashraf”. |
| Raja Man Singh | <ul style="list-style-type: none"> ○ One of the trusted generals of Akbar. |
| Fakir Aziao Din | <ul style="list-style-type: none"> ○ He was one of the chief advisors of Akbar. ○ He was a Sufi mystic. |
| Abdul Rahim Khan-i-Khanan | <ul style="list-style-type: none"> ○ Son of Bairam Khan. ○ He was a great poet. He translated Baburnama into Persian. |
| Mirza Aziz Koka | <ul style="list-style-type: none"> ○ Also known as Khan-i-Azam or Kotaltash. ○ Foster brother of Akbar. ○ He was also appointed Subedar of Gujarat. |

→ JAHANGIR (1605-1627 AD)

- Salim was the eldest son of Jodha Bai and Akbar, who succeeded to the throne in c.1605 CE, after the death of Akbar. He assumed the title of **Nur-ud-din Muhammad Jahangir** (conqueror of the world).
- He married **Mehr-un-nisa in c.1611 CE (widow of Sher Afghan)** who was also known as **Nur Jahan (light of the world)**.
- Her father **Itimad Ud daulah** was a respectable man and was made chief Diwan by Jahangir. Her other family members also benefited from this alliance.
- Her elder brother, **Asaf Khan** was appointed as **Khan-i-Saman**, a post reserved for the nobles. In c. 1612 CE, **Asaf Khan’s elder daughter, Arjmand Banu Begum** (later known as Mumtaz) married Jahangir’s third son, Prince Khurram (later known as Shah Jahan).
- Nur Jahan immensely influenced the life of Jahangir. She was the only woman in the Mughal court and **coins were struck in her name**. Also, all royal farmans had her name. She even accompanied Jahangir in hunting.
- Jahangir had to face rebellions from his sons – **Khusrau and Khurram**.

Khusrau’s rebellion

- Jahangir’s eldest son (with Man Bai, daughter of Bhagwan Das), broke out into rebellion. However, Khusrau’s rebellion proved to be short-lived.
- Jahangir defeated him at a battle near Lahore and soon afterwards he was captured and imprisoned. Arjun Dev, the fifth Sikh Guru was beheaded for supporting Khusrau.

Shah Jahan’s rebellion

- Some modern historians are of the opinion that Nur Jahan, along with her father, brother and in alliance with Khurram, formed a group or ‘junta’ which managed Jahangir so that without its support no one could advance in his career.

- It is further said that Nur Jahan's political ambitions led to the differences between her and Shah Jahan. These differences drove Shah Jahan into rebellion against his father in (c. 1622 CE), since he felt that Jahangir was completely under the influence of Nur Jahan.
- However, some historians believe that Shah Jahan revolted against his father due to his personal ambitions.
- The **immediate cause of the rebellion was Shah Jahan's refusal to proceed to Qandahar** which had been besieged by the Persians. He was afraid that the campaign would be a long and difficult one and that intrigues would be hatched against him during his absence from the court. Hence, he put forth a number of demands like full command of the army which included the veterans of the Deccan, complete sway over Punjab, control over a number of important forts, etc.
- In the battle near Delhi, **Shah Jahan was defeated by the forces led by Mahabat Khan**. This rebellion distracted the Mughals for 4 years till c. 1626 CE when both father and son reconciled.
- This rebellion led to the loss of Qandahar and emboldened the Deccan to recover all the territories surrendered to the Mughals during Akbar's reign.

Mughal expansion under Jahangir

- The main achievement of Jahangir was the **settlement of the outstanding dispute with Mewar**.
- In c. **1615 CE, Amar Singh of Mewar (son of Maharana Pratap) submitted before Jahangir**. Rana's son, **Karan Singh was made mansabdar with the rank of 5000**, which had earlier been accorded to the rulers of Jodhpur, Bikaner and Amber. Thus, Jahangir completed the task begun by Akbar, and further strengthened the alliance with the Rajputs.
- With the **help of Maratha sardars, Khan-i-Khanan inflicted a crushing defeat on the combined forces of Ahmednagar, Bijapur and Golconda in c. 1616 CE**. This defeat shook the Deccani alliance against the Mughals.
- Jahangir was the **first Muslim ruler to annex Kangra** (in c. 1620 CE).
- In c. **1622 CE, Mughals lost Qandahar** and was **captured by Shah Abbas of Persia**.
- Jahangir tried to follow an expansionist policy in the Deccan, however, he achieved little success. This was mainly due to Malik Ambar, who led the Deccani struggle against the Mughals.
- **Malik Ambar with the help of the Marathas and Ibrahim Adil Shah, ruler of Bijapur**, made it difficult for the Mughals to consolidate their position in Berar, Ahmednagar and Balaghat.
- During Jahangir's reign, conflict arose in the east. In c. **1608 CE, Jahangir sent Islam Khan, the grandson of Sheikh Salim Chisti** (famous Sufi saint) to Bengal. Islam Khan handled the revolt with great energy and foresight. He defeated the Afghan rebels and thus Mughal power was firmly established in East Bengal.
- After the **death of Jahangir in c. 1627 CE, Shah Jahan reached Agra and with the support of the nobles, chief Diwan Asaf Khan**, and the army, Shah Jahan ascended the throne.
- Nur Jahan was given a pension and lived a retired life till her death 18 years later, and was buried at Lahore.
- During Jahangir's reign, the **British visited Machilipatnam. Captain Hawkins (c. 1608-1611CE) and Thomas Roe (c. 1615- 1619 CE)** visited his court.
- **Thomas Roe got the farman for setting up an English factory at Surat**.
- He **mostly stayed in Lahore** and banned the killing of animals for food on **Tuesdays and Fridays**.
- He wrote his autobiography, **Tuzuk-i-Jahangiri in Persian**. He also patronised **Farhang-i-Jahangiri**, a valuable dictionary.
- During his reign, **Khafi Khan wrote Muntakhab-i-Lubab** and **Hamid Lahori wrote Padshah Namah**.
- Constructing buildings with marble and decorating the walls with floral designs **made of semi-precious stones (Pietra Dura)** started during his reign.
- He visited Kashmir and laid a number of gardens there like **Shalimar Bagh, Nishat Bagh**.
- He built the **Moti Masjid at Lahore** and also **his own mausoleum at Lahore**.
- Mughal **painting reached its peak under Jahangir**.

- The use of “**halo**” or “**Divine lights**” behind the king’s head started under him.

→ **SHAH JAHAN (1628-1658 AD)**

- Shah Jahan ascended the throne in c.1628 CE at Agra. His mother was a **Hindu Jagat Gosain**. He was married to **Arjmand Banu Begum (Mumtaz Mahal)**.

Deccan Policy

- As a ruler, Shah Jahan’s first concern was to recover the territories in the Deccan which had been lost to the Nizam Shahi ruler. He deputed **Khan-i-Jahan Lodhi** for this purpose but he failed and he was recalled to the court. Soon, Khan-i-Jahan Lodhi joined the Nizam Shahi ruler. This infuriated Shah Jahan and he decided to follow an aggressive policy to recover lost territories of the Deccan.
- His **Deccan policy was more successful than Akbar and Jahangir**. After ascertaining the facts, he came to the conclusion that there could be no peace for the Mughals in the Deccan as long as Ahmednagar continued as an independent state. He **successfully isolated Ahmednagar** by winning over Bijapur and the Marathas.
- **Fath Khan, the son of Malik Ambar**, also joined the Mughals and Shah Jahan appointed **Mahbat Khan as Mughal viceroy of Deccan**. But the conflict with the Deccan states continued and finally, in c 1636 CE, ahdnama (treaties) were signed with Bijapur and Golconda.
- According to the **agreement with Bijapur, Adil Shah agreed to recognise the Mughal suzerainty**, to pay an indemnity of twenty lakh rupees and to not interfere in the affairs of Golconda which was brought under Mughal protection.
- Any **dispute between Bijapur and Golconda** was to be referred to the Mughal emperor for arbitration. Adil Shah also agreed to cooperate with the Mughals in reducing Shahji to submission.
- In return for these, territory worth about twenty lakh huns (about 80 lakh rupees) annually belonging to Ahmednagar was ceded to Bijapur. Shah Jahan also sent to Adil Shah a solemn farman impressed with the mark of the emperor’s palm that the terms of this treaty would never be violated.
- Shah Jahan completed the **settlement of the Deccan by entering into a treaty with Golconda** as well. The **ruler agreed to include the name of Shah Jahan in the khutba** and to exclude the name of the Iranian emperor from it.
- **Qutb Shah took an oath of loyalty towards the Mughal emperor**. The annual tribute of four lakh huns which Golconda was previously paying to Bijapur was remitted, instead, Golconda was required to pay two lakh huns annually to the Mughal emperor.
- The **treaties of c. 1636 CE with Bijapur and Golconda enabled Shah Jahan** to realise the ultimate objectives of Akbar. The suzerainty of the Mughal emperor was now accepted over the length and breadth of the country.
- Peace with the Mughals enabled the Deccani states to expand their territories towards the south.
- In the decade following the ahdnama of c. 1636 CE, Bijapur and Golconda overran the rich and fertile land of Karnataka, from the river Krishna to Tanjore and beyond.
- In a short span of time, the territories of these two states were more than doubled and they reached the climax of their power and prosperity. However, rapid expansion weakened the internal cohesion these states had.
- Ambitious nobles such as Shahji and his son Shivaji, in Bijapur and Mir Jumla, the legendary noble of Golconda started carving out spheres of influence for themselves and this again led to the conflicting atmosphere in the Deccan. The Mughals demanded a price for their benevolent neutrality during the expansionist policy of these states. In c. 1656 CE following the death of Muhammad Adil Shah, treaties were ignored. Shah Jahan asked his son, Aurangzeb, to conquer and annex the territories of the Deccan kingdom.
- In c. **1632 CE, Shah Jahan defeated the Portuguese near Hugli** due to regular abuse of trading privileges by them.

- Shah Jahan **captured Qandahar (in c. 1639 CE) and fortified it**, but Persia wrestled Qandahar from the Mughals. Shah Jahan launched a prolonged campaign in the northwest frontier to recover Qandahar and other ancestral lands. However, realising the futility of his ambition, he stopped fighting and Qandahar became a permanent loss for the Mughals.

Art and Architecture

- Shah Jahan's reign is considered the "The Golden Age" of the Mughal empire.
- Shah Jahan built the Taj Mahal, one of the seven wonders of the world. Its construction was started in c. 1631 CE and was completed in 22 years. Its design was prepared by **Ustad Isa and Isa Muhammad Effendi** and the **main dome** was designed by Ismail Khan.
- During Shah Jahan's reign, mosque building reached its peak. He constructed the **Moti Masjid at Agra (built in white marble)**, the **Sheesh Mahal, Musalman Burj** at Agra (where he spent his last days in captivity) and **Jama Masjid at Delhi (in red stone)**.
- Fort building also reached its peak during the reign of Shah Jahan. The famous **Red Fort at Delhi with its Rang Mahal, Diwan-i-am and Diwan-i-khas** was built by him.
- He also built **Shalimar Bagh in Lahore** and the **city of Shahjahanabad**. He also got **Bebadal Khan to build the Peacock Throne**, on which is inscribed the famous Amir Khusrao couplet "if there is paradise on earth, it is here".
- Shah Jahan's **reign is described by French travellers Bernier and Tavernier, Italian traveller Manucci, and Peter Mundy described famine during Shah Jahan's time.**
- Shah Jahan also patronised many authors and historians like **Inayat Khan who wrote Shah Jahan Nama**, his son, **Dara Shikoh translated the Bhagavad Gita and the Upanishads** into the Persian language.
- The last years of Shah Jahan's reign were clouded by a bitter war of succession among his four sons – **Dara Shikoh (eldest and crown prince), Shuja (governor of Bengal), Aurangzeb (governor of Deccan) and Murad Baksh (governor of Malwa and Gujarat)**. Towards the end of c. 1657 CE, Shah Jahan fell ill at Delhi for some time but later recovered. But the princes started fighting for the Mughal throne.
- In the **battle of Samugarh (c. 1658 CE), Aurangzeb defeated Dara Shikoh**, which practically decided the issue of succession.
- Aurangzeb crowned himself with the **title of "Alamgir" (conqueror of the world)** but the civil war continued for more than two years.
- In the **battle of Khajwa (Allahabad) Aurangzeb** defeated Shuja and emerged victorious. The **battle of Deorai (c. 1659 CE)** was the last battle Dara Shikoh fought against Aurangzeb. Dara Shikoh was again defeated by Aurangzeb and he had to flee to Afghanistan. However, he was captured, imprisoned and later, executed by Aurangzeb.
- After the battle of Deorai, the second coronation of Aurangzeb took place.
- Aurangzeb entered the Agra Fort and forced Shah Jahan to surrender. Shah Jahan was confined to the Agra Fort and strictly put under vigil. Shah Jahan was lovingly nursed by his daughter, **Jahan Ara**. He died in c. 1666 CE and was buried beside his wife's grave in the Taj Mahal.

→ AURANGZEB (1658-1707 AD)

- Aurangzeb was one of the ablest of the Mughal kings. He assumed the title "**Alamgir**" (**world conqueror**).
- Aurangzeb ruled for almost 50 years and during his long reign, the Mughal empire reached its territorial climax. It stretched from **Kashmir in the north to Jingi in the south, and from Hindukush in the west to Chittagong in the east.**

North-East Conquest

- In c. **1662 CE**, **Mir Jumla**, the governor of Bengal led the expedition against the Ahoms. He penetrated up to the limit of the Ahom kingdom, and forced the Ahom king to sign a favourable treaty (c. 1663 CE). Mir Jumla died soon after his brilliant victory.
- In c. 1667 CE, the Ahoms renewed the **contest and recovered the areas ceded to the Mughals**.
- Shaista Khan, who succeeded Mir Jumla as the governor of Bengal, captured the **island of Sondip and Chittagong**. He also chastised Arakanese pirates.

Conquest of Deccan

- When Aurangzeb became Mughal emperor, for the first 25 years he concentrated on the northern regions. At that time, Maratha ruler Shivaji carved out an independent kingdom in the territories of north and south Konkan. To contain the spread of the Marathas, Aurangzeb decided to invade Bijapur and Golconda.
- He **defeated Sikandar Shah of Bijapur and annexed his kingdom (c. 1686 CE)**. Then he proceeded against **Golconda, eliminated the Qutb Shahi dynasty and annexed it (c. 1687 CE)**. Along with Bijapur and Golconda, he also seized the territory of Karnataka.
- Aurangzeb made **Khirki, founded by Malik Ambar, the capital of Mughal Deccan and named it Aurangabad**.
- In fact, the destruction of the Deccan kingdoms is considered to be a political blunder on the part of Aurangzeb. The barrier between the Mughals and the Marathas was removed and there ensued a direct confrontation between them. Also, his Deccan campaigns exhausted the Mughal treasury. According to **J.N Sarkar, the Deccan ulcer ruined Aurangzeb**.

Religious Policy and Rebellions

- It is believed that the various rebellions that took place during Aurangzeb's reign were the outcome of his harsh religious policy. This included the **rebellion of the Jat peasantry at Mathura**.
- In c. 1669 CE, the **revolt was under the leadership of a local zamindar, Gokla**. In a stiff battle, the Jats were defeated, Gokla captured and executed.
- In c. **1685 CE, there was a second uprising of the Jats under the leadership of Rajaram** and later, under his successor, **Churaman** (in c. 1691 CE).
- In c. 1672 CE, there was a **conflict between the Satnamis and the Mughal state at Narnaul**. The satnamis were mostly peasants, artisans and considered of 'low caste'.
- At the beginning of his rule, he **forbade the kalima being inscribed on coins and abolished the festival of Navroz** (as it was considered a Zoroastrian practice favoured by the Safavid rulers of Iran).
- The **celebration of Muharram was stopped**. In fact, his invasions against the Deccan Sultanates were partly due to his hatred of the Shia faith.
- In c. **1675 CE, he executed the ninth Sikh Guru, Guru Tegh Bahadur**, which resulted in the rebellion of the Sikh community against him.
- **Muhtasibs were appointed in all the provinces**. These officers were **entrusted with the job of enforcing moral codes and the Sharia**.
- He **forbade singing in the court**, however, **instrumental music and naubat (royal band) continued**.
- It is pertinent to mention that the **largest number of Persian works on classical music was written in Aurangzeb's rule and that Aurangzeb himself was proficient in playing the veena**.
- Aurangzeb **discontinued the practice of Jharokha darshan** (showing himself to the public from the balcony), since he considered it anti-Islamic.
- In c. **1679 CE, he reimposed jizya and pilgrim tax**.

- Aurangzeb's Rajput policy also alienated the Rajputs and they gradually lost their position in the administrative set-up.
- Aurangzeb's policy towards Mewar and Marwar was clumsy and blundering and brought no advantage of any kind to the Mughals. He wanted to divide the state of Marwar between the two branches of the family. The **Rathore sardars led by Durgadas rejected the proposal of the division** of state which they felt would be against the best interests of the state.
- The **ruler of Mewar (Rana Raj Singh)** strongly opposed the Mughal interference in the internal affairs of the Rajputs, such as the questions of succession. This led to the long drawn out war of the Mughals with Mewar and Marwar which weakened the Mughal alliance with the Rajputs. It created doubts about the firmness of Mughal support to old and trusted allies and the ulterior motives of Aurangzeb.
- Aurangzeb's conflicts in the northeast and with the Jats, Afghans, Sikhs and Rajputs put a strain on the empire. However, the real conflict lay in the Deccan.

Art and Architecture during his reign

- He constructed the **Moti Masjid at Delhi** and the **Badshahi Mosque at Lahore**.
- **Ishwar Das Nagar authored Fatahat-i-alamgiri**.
- **Nimat Khan Ali authored Wakai-i-Hyderabad**, the conquest of Golconda by Aurangzeb.
- **Mirza Mohammad Qasim authored Alamgirnama**.

→ ECONOMIC AND SOCIAL LIFE UNDER THE MUGHALS

- During the Mughal rule, many European travellers and traders came to India and their accounts contain valuable information regarding the social and economic conditions of India.
- In general, they described the wealth and prosperity of India and also the luxurious life of the aristocratic class.
- On the other side, they also mentioned the poverty and sufferings of the ordinary masses like artisans and peasants.
- **Nikitin observed** that the people of the Deccan were bare-footed, possibly due to the high cost of leather. The nobles of the Mughal period formed a privileged class. Most of them were foreigners such as Turks and Afghans and got readily assimilated into the Indian society and culture.

Growth of Trade

- The Indian trading classes were large in number and spread throughout the country.
- They were well organized and highly professional. Local traders were called **baniks while Seth, Bohra traders specialized in long-distance trade**.
- **Banjaras** were another class of traders who carried goods in bulk. The banjaras used to move long distances with their goods on the back of oxen.
- The **trading communities belonged to all faiths/religions**. For instance, the Gujarati traders included Hindus, Muslims and Jains.
- In Rajasthan, **Oswals, Agarwals and Maheshwaris were called the Marwaris**.
- **Afghanis, Khattris and Multanis traded with Central Asia**.
- The **Chettis of the Coromandel coast** and the **Muslim merchants of Malabar** were the most important trading communities in South India.
- **Bengal exported sugar, rice as well as delicate muslin and silk**.
- The **Coromandel coast** became a centre of textile production.
- Gujarat was an entry point for foreign items. From there, fine textiles and silk were taken to north India.
- Items like food grains and indigo were exported from north India through Gujarat. It also became the distribution centre for the luxury products of Kashmir such as shawls and carpets.

- Certain metals like **copper and tin, war horses and luxury items** like ivory were the major goods of import.
- The growth of foreign trade led to the increased import of gold and silver in the 17th century.
- The foreign traders have described Indian traders as alert and brisk.
- The foreign trade witnessed further increase due to the setting up of the European trading companies and their direct participation in the Euro-Asian and intra-Asian trade.
- The common people food was pulses, millets and rice.
- In coastal region fish was common.
- Milk and milk products were surplus, salt and sugar were expensive, while ghee and oil were cheaper.
- A large variety of crops such as barley, gram, pulses, rice, and wheat were cultivated.
- Commercial crops such as indigo, oil-seeds, cotton and sugarcane were also cultivated.
- During the **seventeenth century two new crops, viz., tobacco and maize were added.**
- On a note, no new agricultural technique was introduced during this period.
- India was able to export food items like rice and sugar to the neighbouring countries.

➔ PAINTINGS

- The foundation for the Mughal painting was laid by Humayun while staying in Persia.
- He brought with him two painters – **Mir Sayyid Ali and Abdal Samad** to India.
- Akbar commissioned the illustrations of several literary and religious texts.
- He invited a large number of painters from different parts of the country to his court.
- Both Hindus and Muslims joined in this work.
- **Baswan, Miskina and Daswant** attained great positions as Akbar's court as artists.
- Illustrations of Persian versions of Mahabharata and Ramayana were produced in miniature form.
- Art Studio established by Akbar. Historical works such as Akbar Nama also remained the main themes of Mughal paintings
- Mughal paintings reached its climax during the reign of Jahangir.
- He employed a number of painters like **Abul Hasan, Bishan Das, Madhu, Anant, Manohar, Govardhan and Ustad Mansur**

➔ LANGUAGE AND LITERATURE

- Persian language became widespread in the Mughal Empire by the time of Akbar's reign.
- Many historical works were written during this period.
- They include Ain-i-Akbari and Akabar Nama authored by Abul Fazl.
- The leading poet of that period was his brother Abul Faizi.
- The translation of Mahabharata into the Persian language was done under his supervision.
- **Utbi and Naziri** were the two other leading Persian poets.
- Jahangir's autobiography, Tuzuk-i-Jahangiri was famous for its style
- He also patronized many scholars like **Ghiyas Beg, Naqib Khan and Niamatullah**
- Shah Jahan also patronized many writers and historians like **Abdul Hamid Lahori, author of Padshah Nama** and **Inayat Khan** who wrote Shah Jahan Nama.
- His son Dara Shikoh translated the Bhagavat Gita and Upanishads into the Persian language
- Regional languages such as **Bengali, Oriya, Rajasthani and Gujarati** had also developed during this period.
- Many devotional works including the Ramayana and Mahabharata were translated into regional languages.
- The most influential Hindi poet was Tulsidas, who wrote the Hindi version of the Ramayana, the Ramcharitmanas.

➔ ADMINISTRATIVE DEPARTMENTS

| Category | Department | Responsibilities |
|-------------------------|--------------------------------|---|
| Diwan-i-Wazarat | Revenue and Finance | Regulating Revue Settlement Fixing Taxes Controlling Empire expenses |
| Diwan-i-Arz | Military | Regulating and preserving the Royal Army |
| Diwan-i-Rasalatmuhtasib | Foreign Affairs | Maintaining trade and economic relations with foreign rulers/entities |
| Diwan-i-insha | Custodian of Government papers | In charge of the Royal correspondence for all matters, including confidential affairs |
| Diwan-i-qaza | Judicial | Managing justice in the empire |
| Diwan-i-Barid | Intelligence Department | Managing intelligence affairs |
| Diwan-i-Saman | In charge of Royal Household | Managing the royal household |

PRACTICE QUESTIONS

Q51. With respect to the “First Battle of Panipat”, consider the following statements:

1. It was fought between the forces of Akbar and Ibrahim Lodi.
2. It opened the gate for Mughal-Afghan contest.
3. Mughal forces used modern tactics of warfare and introduced the deadly combination of Tulghuma and Araba.

Which of the statements given above is/are correct?

- a) 1 only b) 2 and 3 only c) 1 and 2 only d) 1, 2 and 3

Q52. Arrange the following events of Akbar's period in chronological order:

1. Abolition of Zaziya
2. Abolition of Pilgrim tax
3. Promulgation of Mahzar
4. Stopping of forcible conversions of persons captured during war.

Choose the correct code:

- a) 1, 2, 3, 4 b) 4, 2, 1, 3 c) 2, 1, 4, 3 d) 4, 1, 3, 2

Q53. Manasabdari system fixed which of the following for Mansabdars:

1. Rank and Status
2. Salary
3. Number of horsemen required to be maintained
4. Amount of land revenue to be collected

Which of the above statements is/are true?

- a) 1 and 2 only b) 1, 2 and 3 only c) 2, 3 and 4 only d) All of the above

Q54. Consider the following statements.

1. Zabti system was the revenue system in which assessment of land revenue was made on the basis of measurement of land.
2. Under the Dahsala System, the average produce of different crops as well as the average prices of the past 10 years were calculated.

3. Mansabdari system was a Military cum civil bureaucracy in which ranks were assigned to government officials and military commanders.

Which among the above is/are correct?

- a) 1 and 2 b) 2 and 3 c) 3 only d) All of the above

Q55. Arrange the following conquests of Akbar in chronological order:

1. Conquest of Bengal 2. Conquest of Gujarat
3. Annexation of Malwa 4. Conquest of Asirgarh

Code:

- a) 3, 2, 1, 4 b) 3, 1, 2, 4 c) 3, 4, 2, 1 d) 4, 3, 2, 1

Q56. Who among the following was the first to adopt the new religion propounded by Akbar called Din-i-Ilahi?

- a) Abul Fazal b) Faizi c) Birbal d) Raja Todarmal

Q57. Which writer of the Mughal period was titled ‘Mahapatra’ by Akbar ?

- a) Harinath b) Narhari c) Ganj d) Raja Man Singh

Q58. Nur Jahan’s Junta, apart from herself, consisted of

1. Prince Khurram 2. Asaf Khan
3. Itimad-ud-daula 4. Prince Khusrau

Choose the correct code :

- a) 1, 2 and 3 b) 1, 2 and 4 c) 2, 3 and 4 d) 1, 2, 3 and 4

Notes

➔ IMPORTANT FOREIGN TRAVELLERS

Megasthenes 302 B.C. – 298 B.C.

- He was the ambassador of Seleucus.
- He visited India during the supremacy of Chandragupta Maurya.
- Chandragupta was known to the Greeks as Sandrocottus.
- He was also the author of the book 'Indica'.

Fa-Hien 405 A.D. – 411 A.D.

- He was a Chinese Buddhist monk.
- He visited India during the reign of Vikramaditya (Chandragupta II).
- He is known for his visit to Lumbini.
- His voyage is described in his travelogue "Record of Buddhist Kingdoms".

Huien Tsang 630 A.D. – 645 A.D.

- He was a Chinese traveller.
- He visited India during the supremacy of Harsha Vardhana.
- Si-yu-ki or 'The Records of the Western World' was written by him.

Al-Masudi 957 A.D.

- Al-Masudi was An Arab traveller.
- In his book Muruj-ul-Zehab he has explained his journey.

Alberuni 1024 A.D. – 1030 A.D.

- He was a Persian scholar.
- He accompanied Mahmud of Ghazni and wrote a book titled 'Tahqiq-i-hind'.
- He is considered the father of Indology.

Marco Polom 1292 A.D. – 1294 A.D.

- He was a European traveller.
- He visited Southern India during the reign of Rudramma Devi of the Kakatiyas.

Ibn Battuta 1333 A.D. – 1347 A.D.

- He was a Moroccan traveller.
- He visited India during the rule of Mohammed Bin Tughlaq.
- Rihla is a book written by Ibn Batuta.

Nicolo Conti 1420 A.D. – 1421 A.D.

- He was an Italian merchant.
- He visited India during the reign of Deva Raya I of Vijayanagar.

Abdur Razzak 1443 A.D. – 1444 A.D.

- He was a Persian scholar.
- He was also an ambassador of Persia.
- He visited India during the rule of Deva Raya II of Vijayanagar.

Captain William Hawkins 1608 A.D. – 1611 A.D.

- Captain William Hawkins led the first expedition of the English East India Company to India in 1609.
- He visited India during the reign of Jahangir.

- He carried a personal letter from King James I of England.
- He did not succeed in getting Jahangir's permission to start a factory.

Thomas Roe 1615 A.D. – 1619 A.D.

- Sir Thomas Roe was an English diplomat.
- He visited India during the reign of Jahangir in 1615.
- He came to seek protection for an English factory at Surat.
- His "Journal of the Mission to the Mughal Empire" is a treasured contribution to the history of India.

Francois Bernier 1656 A.D. – 1668A.D.

- He was a French physician and traveller.
- He was in India from 1656-1668
- He visited India during the reign of Shah Jahan.
- He was physician to Prince Dara Shikoh and later was attached to the court of Aurangzeb
- 'Travels in the Mughal Empire' was written by Francois Bernier.
- The book mainly talks about the rules of Dara Shikoh and Aurangzeb.

MOSAIC- ART & CULTURE

➔ CLASSICAL DANCES

- **Natyashastra** written by **Bharat Muni** defines principles of Indian classical dance. All four vedas contribute towards this art form. Pathya (words) are taken from Rigveda. Abhinaya (gestures) taken from Yajurveda. Geet (music) taken from Samaveda and Rasa (emotions) taken from Atharvaveda.
- It includes two basic aspects i.e. **Tandava** which is male characteristic of power and strength and **Lasya** which comprises of feminine grace, bhava, rasa and abhinaya.
- The following equation expresses complete dance:

| | | | | |
|---------------|---|---------------|---|------------------|
| NRITTA | + | NATYA | = | NRITYA |
| (Basic dance) | | (Expressions) | | (Complete dance) |

Sangeet Nataka Academy has given status of classical dance to eight dances.

➔ **BHARATNATYAM, TAMIL NADU (OLDEST)**

- It is a solo dance and is said to have evolved from **Devadasi system**.
- Literary reference to this dance form is found in **Silappadikaram**.
- Its movements resemble dancing flame/ elements of fire.
- Both basic aspects **Tandava and Lasya** are its part.
- It emphasizes on hand movements to convey emotions. One dancer takes many roles.
- Bharatnatyam poses are found on the **Gopurams of Chidambaram temple**.
- Musicians include **vocalist, veena, flautist, cymbal player**.
- **Rukmini Devi Arundale** promoted it to the global level.
- **Famous proponents:** Yamini Krishnamurthy, Mallika Sarabhai, Padma Subramaniam and Mrinalini Sarabhai

➔ **KATHAKALI, KERALA**

- The ritual performing arts of **Koodiyattam, Krishnattam, Ramanattam and Chakiarkoothu** have direct influence on this dance.
- For body movements and choreographical patterns, it is also indebted to the early martial arts of Kerala.
- Its poses are depicted on the frescoes of Mattancheri temple, Kerala.
- It is a blend of dance, music and acting based on Indian epics.

- It includes **hastamudras** and facial expressions following the verses (padams).
- The entire body is used during this dance performance.
- Most Kathakali recitals are a grand representation of the eternal **conflict between good and evil**.
- It gets its textual sanction from **Balarama Bharatam** (a treatise on natyam) and **Hastalakshana Deepika** (a treatise on natyam).
- The characters in a Kathakali performance are divided into **satvika, rajasika and tamasika** types.
- Kathakali music follows the traditional **Sopana sangeet of Kerela**.
- This dance form symbolizes the **element of sky**.
- **Famous proponents:** Guru Kunchu Kurup, Gopi Nath

→ KATHAK, NORTH INDIA

- The name 'Kathak' is derived from the **Sanskrit word 'Katha'** or '**story**' and from '**Katthakar**' or 'storyteller'.
- It **developed** during the **Bhakti movement**.
- Kathak is **indigenous** to **northern India**.
- It **incorporates legends** from ancient mythology and great Indian epics, especially from the life of Lord Krishna. *Emergence of Raslila in the Braj region with Radha-Krishna theme influenced this dance form.*
- The Kathakars **communicate stories** through **rhythmic** foot movements, hand gestures, facial expressions and eye work.
- It is the only classical dance form which has links with Muslim culture.
- Under Mughals a transition from the temple courtyard to the palace durbar took place which changed its presentation and great stress was laid on nritya and bhava.
- In both Hindu and Muslim courts, Kathak became highly stylised and came to be regarded as a sophisticated form of entertainment.

Gharanas

- **Lucknow Gharana:** Golden age of Kathak began under the patronage of **Wajid Ali Shah** (last Nawab of Oudh).
- **Jaipur:** The Jaipur gharana known for its **layakari or rhythmic virtuosity**.
- **Banaras:** It developed under **Janakiprasad**. It sees a **greater use of footwork** and lays special emphasis on symmetry.

Elements of a Kathak recital

- Movements include intricate system of footwork, torso movements without any use of sharp bends or curves of the upper or lower parts of body.
- **Jugalbandi** is the main attraction of kathak recital which shows a competitive play between the dancer and the tabla player.
- In Kathak, **Ananda** is the introductory item through which the dancer enters the stage.
- **Vandana:** The dance starts with the **shloka of God's rituals** (Hindu Vedic Recitation) or prayer of the God.
- **Padhant** is recitation. Normally dancers recite the tabla bol before dancing. This helps the musicians set the laya.
- **Tarana** comprises of pure rhythmic movements before the end.
- **Ghat bhaav** is dance without any music or chanting. This is used to outline different mythological episodes.
- Kathak is generally accompanied **with dhrupad music**.
- Note: It is the only classical dance form wedded to North Indian music. Musical instruments include: **Pakhawaj, type of Mridangam or a pair of Tabla**.

MANIPURI, MANIPUR

- The dance gives legendary references to the dances of **Shiva and Parvati** and other gods and goddesses who created the universe.

- **Lai Harbola** is the earliest form of dance which forms the basis of all stylized dances in Manipur.
- With the arrival of Vaishnavism in 15th century A.D. Radha Krishna theme was introduced.
- Rasleela dances originated under **King Bhagyachandra**.
- Its popular forms include **Ras, Sankirtana and Thang Ta** (martial dancers).
- Manipuri dance and music have a highly evolved **tala** system.
- This dance is unique in its emphasis on **devotion and not on sensuality**.
- The Manipur classical style of singing is called **Nat** and main musical instruments include **Pung (drum type), Pena (stringed instrument), cymbals and flute**.
- **Famous proponents:** Nayana, Suverna

→ ODISSI, ODISHA

- Archaeological evidence dates it back to **2nd century B.C.** with evidence found in **Udayagiri and Khandagiri** caves, **Bhubaneshwar**.
- The dance is based **on Natyashastra and Abhinaya Darpana**.
- The Natya Shastra refers to it as **Odra-Magadhi**.

Traditions

- There are three traditions of the Odissi Dance viz.
- **Maharis** were the chief repositories of this dance. **Maharis** were **Oriya devadasis** or temple girls, their name deriving from **Maha (great) and Nari or Mahri (chosen)** particularly those at the temple of **Jagganath at Puri**.
- Later a class of boys called **Gotipuas** was trained in the art. **Gotipuas** were **boys dressed up as girls** and taught the dance by the Maharis.
- **Nartaki** dance took place in the royal courts.

Mudras and postures

- This dance form symbolizes the **element of water**.
- It is accompanied by Hindustani music.
- Its form is unique in its representation of gracefulness, sensuality and beauty.
- It is similar to **Bharatnatyam** in the use of Mudras and posture to express emotions.
- The dancers create **intricate geometrical shapes and patterns** with her body. Hence, it is known as **mobile sculpture**.
- Movement technique includes two basic postures of **Chowk** (masculine) and **Tribhanga** (feminine). **Hand gestures** and torso movement are its vital part.
- The **chowk posture** (*it is a position imitating a square*) - a very masculine stance with the weight of the body equally balanced.
- The **tribhanga posture** (*i.e. the three-bended form of the body*) is innate to Odissi dance form).

Elements of Odissi dance form

- **Mangalacharam**- Mangalacharan is the beginning where the dancer slowly **enters the stage with flowers in her hands** and makes an offering to mother Earth.
- **Batu**-In Batu, the basic concepts of the Odissi nritta technique are highlighted bringing out the **duality of the masculine and the feminine** through the basic stance of the **chauk and tribhanga**. This is danced in praise of **Batukeshwar Bhairav or Shiva**.
- **Pallavi**- It includes the **facial expressions** and the representation of the song.

→ KUCHIPUDI, ANDHRA PRADESH

- In the 17th century Kuchipudi style of Yakshagaana was conceived by **Siddhendra yogi, a Vaishnava poet**. He composed **Bhaamaakalapam**.
- **Lakshminarayan Shastry** introduced many new elements including **solo dance** and training of female dancers in this style.
- By the middle of 20th century Kuchipudi fully crystallized as a separate **classical solo dance style**.
- There are now two forms of Kuchipudi; the traditional musical dance drama and the solo dance.
- Most of the Kuchipudi recitals are based on the stories of Bhagwata purana but have secular theme.

- Both **Tandava and Lasya** elements are important in the Kuchipudi dance form.
- This form uses Carnatic music and instruments include **mridangam, veena and cymbals**.
- Famous proponents: Radha Reddy, Raja Reddy, Indrani Rehman

➔ **SATTRIYA, ASSAM**

- It was introduced in **15th century A.D.** by **Vaishnava saint Sankaradeva**.
- This dance form is influenced by earlier dance forms **like Devadasi and Ojapali**. Assamese folk dances like **Bihu, Bodos** etc also bear an influence.
- The dance is governed by **hastamudras, footworks and aharyas**.
- The focus of the Sattriya recital is on the devotional aspect of dance and narrates mythological stories of Vishnu.
- Khol and flute form the major accompanying instruments of this dance form.

➔ **MOHINIATTAM, KERALA**

- It is a classical solo dance form. Mohini here refers to the **celestial enchantress** of Hindu mythology.
- It borrows heavily from both Kathakali and Bharatanatyam.
- It traces its origin to the temples of **Kerela** and was performed only by **women**.
- It generally narrates the story of the feminine dance of Vishnu.
- Movement technique includes feminine movements, **hand gestures** and soft footwork.
- The element of air is symbolized through a Mohiniattam performance.
- This dance form was structured into its present day classical format by the **Travancore Kings, Maharaja Tirunal and Maharaja Swati Tirunal (18th – 19th century C.E.)**.
- The early specimens of this dance include **Nangiars (women of Nambiar community) and Dasiyattam**.
- **Mahakavi Vallatol** a poet laureate of Kerela succeeded in giving this art form a distinct classical solo style. He established **Kerala Kalamandalam**, a pioneer institute for training in art forms.
- Famous proponents: Sunanda Nair, Madhuri amma, Jayaprabha Menon

➔ **FOLK DANCES**

| DANCE | STATE |
|-----------------------------|-------------|
| Bihu | Assam |
| Bhangra | Punjab |
| Graba | Gujarat |
| Jhoomar | Punjab |
| Gidha | Punjab |
| Kummi | Tamil Nadu |
| Changu | Odisha |
| Therukoothu | Tamil Nadu |
| Chhau | Odisha |
| Yakshagana | Karnataka |
| Jatra | West Bengal |
| Bamboo dance/ Cheraw | Mizoram |
| Ghommar | Rajasthan |

| | |
|------------------|-----------|
| Bhavai | Rajasthan |
| Kalbeliya | Rajasthan |

→ PAINTINGS

→ WALL/ MURAL PAINTINGS

- Early examples can be seen in Buddhist art such as painted cave temples of **Ajanta**. The subject matter is mostly associated with the **jatakas** recording previous births of Lord Buddha.
- Other depictions include **flying apsaras**. The painting of **Bodhisatva Padampani** from Cave 1 is one of the masterpieces of Ajanta paintings.
- Cave 17 represents Buddha's visit to the door of **Yashodhara's abode**.
- Ajanta also offers few **Brahmanical figures** of iconographical interest. For example: Depiction of **Lord Indra**.
- The earliest Brahmanical paintings are found in **Badami caves** belonging to 6th century A.D.
- The paintings of **Sittannaval** are intimately connected with **Jaina themes** and symbology.
- In Ellora, a number of **Hindu, Buddhist and Jaina** temples were excavated. Of significance is the **Kailashnath temple**. It is a free standing structure which is in fact a monolith. Ellora paintings are a departure from the classical norms of Ajanta paintings.
- The most important wall paintings in South India are from **Tanjore, Tamil Nadu**. The dancing figures from **Rajarajeswara temples of Tanjore (11th century A.D.)** are beautiful examples of medieval paintings. The technique used here is a true **fresco method** over surface of the rock.
- **Vijaynagar paintings** found on South Indian temples are significant in terms of art. They are found on **Veerabhadra temple, Lepakshi, Virupaksha temple and Kalyana Sundareshwara Temple**.
- Veerabhadra temple paintings are influenced by Badami mural paintings. The depictions are scenes from Ramayana, Mahabharata and Puranas.
- Vijayanagar paintings have covered the ceiling of Virupaksha temple at Hampi. The ceiling depicts **Vidyaranya, the guru of Harihara and Bukka** being carried in a palanquin. Shaivite depictions are common.
- At Kalyana Sundareshwara, a recently discovered painting depicts **Naradar playing veena** an artist holding a pair of cymbals. Moon and child skanda holding a lotus.
- The last series of wall paintings are from **Lepakshi temple (16th century A.D.)** which are pressed within broad friezes and illustrate **Saivaite and secular themes**.

→ MINIATURE PAINTING

- **Pala School (11th – 12th century):** Nalanda, Odantapuri, Vikramsila and Somarupa were great centres of Buddhist learning and art. They had workshops for casting of **bronze images**. The surviving examples of the Pala illustrated manuscripts belonging to the **Vajrayana School of Buddhism**.
- **Western Indian School (12th – 16th century):** It comprised of the regions of **Gujarat, Rajasthan and Malwa**. It was influenced by Jainism and patronized by **Chalukyas** who ruled these areas. The **Kalpavrutta and Kalakacharya –Katha** are two popular Jaina texts illustrated with paintings.
- **Mughal School (1560-1800 A.D.):**
- It began with **Akbar** under whose rule an atelier of painting was established under the supervision of two Persian masters, **Mir Sayyed Ali and Abdul Samad Khan**.
- The Mughal style evolved as a result of a happy synthesis of **the indigenous Indian style** of painting and the **Safavid school of Persian painting**.

- Under Akbar, European painting was introduced at the court by the **Portuguese priests**. Under their influence, the principles of fore-shortening, whereby near and distant people and things could be placed in perspective was quietly adopted. They majorly have secular themes.
- **Tutinama** appears to be the first work of the Mughal School. **Hamzanama** illustrations appeared on cloth.
- Famous painters during Akbar’s period include **Dasvanath, Baswan, Manohar, Daulat, Mansur** etc.
- Under Jahangir an animal fable book called **Ayar-i-danish** was prepared. Another famous painting of his reign includes **Jahangir holding a picture of Virgin Mary in his right hand**.
- It was a fashion in the Mughal school for faces, bodies and feet of the people in a single picture to be painted by different artists.
- Jahangir claims that he could distinguish the work of each artist in a picture.
- Important illustrated manuscripts under Shah Jahan include **Gulistan and the Bustan of Sadi**.

➔ THEATRE

Theatre art forms in India include a framework of acting, dialogue, poetry and music.

| THEATRE FORM | STATE | KEY POINTS |
|---------------------|------------------------|---|
| Bhand Pather | Kashmir | <ul style="list-style-type: none"> ○ Music includes surnai, nagaara and dhol. ○ Actors belong mainly to farming community. |
| Swang | Haryana, Uttar Pradesh | <ul style="list-style-type: none"> ○ Its two important styles are from Rohtak and Haathras. |
| Nautanki | Uttar Pradesh | <ul style="list-style-type: none"> ○ Popular centres are Haathras, Kanpur and Lucknow. ○ Important personality is Gulab Bai of Kanpur. |
| Rasleela | | <ul style="list-style-type: none"> ○ Exclusively based on Lord Krishna’s legends. |
| Bhavai | Gujarat | <ul style="list-style-type: none"> ○ Main centres are Kutch and Kathiawar. ○ Instruments used are Bhungal, tabla, flute, pakhwaaj, rabbab, sarangi and manjeera. |
| Jatra | West Bengal | <ul style="list-style-type: none"> ○ They are musical plays in fairs in honor of gods or religious rituals. ○ Krishna jatra became popular due to Chaitanya’s influence. |
| Maach | Madhya Pradesh | <ul style="list-style-type: none"> ○ Songs are given prominence in between dialogues. |
| Bhaona | Assam | <ul style="list-style-type: none"> ○ It is a presentation of Ankia Naat. ○ There are cultural glimpses of Assam, Bengal, Orissa, Mathura and Brindavan. |
| Tamaasha | Maharashtra | <ul style="list-style-type: none"> ○ It evolved from the folk forms such as Gondhal, Jagran and Kirtan. ○ Here the female actress is the chief exponent known as murki. |
| Dashavatar | Konkan and Goa | <ul style="list-style-type: none"> ○ Performance shows the ten incarnations of Vishnu. ○ Performers wear masks of wood and papier mache. |

| | | |
|---------------------|------------|---|
| Krishnattam | Kerala | <ul style="list-style-type: none"> ○ It came into existence in 17th century under the patronage of King Manavada of Calicut. ○ It is a cycle of eight plays performed for eight consecutive days. |
| Mudiyettu | Kerala | <ul style="list-style-type: none"> ○ It is celebrated in the month of Vrischikam (November-December). ○ It is usually performed only in Kali temples. ○ It depicts the triumph of goddess Bhadrakali over asura Darika. |
| Koodiyaattam | Kerala | <ul style="list-style-type: none"> ○ It is based on Sanskrit theatre traditions. ○ It deals with the plays of eminent Sanskrit dramatists such as Bhasa, Harsha, Kalidasa, Maendravikrama and Saktibhadra. ○ It is officially recognized by UNESCO as a Masterpiece of the Oral and Intangible Heritage of Humanity. |
| Yakshagaana | Karnataka | <ul style="list-style-type: none"> ○ It is based on mythological stories and Puranas. ○ The most popular episodes belong to Mahabharata. |
| Therukoothu | Tamil Nadu | <ul style="list-style-type: none"> ○ It literally means street play. ○ It is mostly performed at the annual temple festivals of Mariamman (Rain goddess) to achieve rich harvest. ○ At its core there is a cycle of eight plays based on the life of Draupadi. |

➔ PUPPET FORMS

- The earliest reference to the art of puppetry is found in Tamil classic **Silappadikaaram** written around the 1st or 2nd century B.C.
- It was written by **Jain-poet, Ilango Adigal**.
- The excavation sites at **Harappa** and **Mohenjo-Daro** have yielded puppets with sockets attached to them, which suggest the presence of puppetry as an art form then.
- Stories adapted from puranic literature, local myths and legends usually form the content of traditional puppet theatre in India.

THERE ARE FOUR TYPES OF PUPPETS:

➔ STRING PUPPET

- They flourish in Rajasthan, Orissa, Karnataka and Tamil Nadu.
- **Rajasthan:** Here they are known as **Kathaputli**. They are carved from a single piece of wood and wear medieval Rajasthani style of dress.
- **Orissa:** Here they are known as **Kundhei**. They have no legs with long flowing skirts. Their costumes resemble to those worn by actors of the **Jatra traditional theatre**.
- **Karnataka:** Here they are known as **Gombeyatta**. They are styled and designed like the characters of **Yakshagana**, the traditional theater form of the region.
- **Tamil Nadu:** Here they are known as **Bommalattam**. They combine the techniques of both rod and string puppets. The Bommalattam puppets are the heaviest and most articulate of all traditional Indian marionettes.

→ SHADOW PUPPET

- They are flat figures, cut out of leather and treated to make it translucent. The figures are painted identically on both sides of the leather. They are pressed against the screen with a strong source of light behind it. Shadow puppets tradition survives in Orissa, Kerala, Andhra Pradesh, Karnataka, Maharashtra and Tamil Nadu.

| | |
|---|--|
| <p>Togalu Gombeyatta- (Karnataka)</p> | <p>These puppets are mostly small in size. The puppets however differ in size according to their social status. For instance, large size for kings and religious characters and smaller size for common people or servants.</p> |
| <p>Tholu Bommalata- (Andhra Pradesh)</p> | <p>The puppets are large in size and have joints. They are coloured on both sides. Hence, these puppets throw coloured shadows on the screen. The music is dominantly influenced by the classical music of the region and the theme of the puppet plays are drawn from the Ramayana, Mahabharata, and Puranas.</p> |
| <p>Ravanchhaya- (Odisha)</p> | <p>The puppets are in one piece and have no joints. They are not coloured, hence throw opaque shadows on the screen. The manipulation requires great skill as there are no joints. The puppets are made of deer skin. It depicts bold and dramatic postures. There is use of non-human puppets, such as trees and animals as well.</p> |

→ THOPAVAKKOOOTHU

- **Tholpavakkoothu** is the unique shadow puppet form of Kerala, South India.
- It evolved from **Koonathara village** near Shoranur (Kerala).
- In this puppetry form, **Kamba Ramayana** is used as its basic text.
- **Kamba Ramayanam**, is a Tamil epic that was written by the Tamil poet – Kamban, during the 12th century.
- It is also known as **Ramavataram**.
- Performers of the shadow puppetry form **Tholpavakkoothu** are now spreading the egalitarian concept of Onam.
- In this concept, they are making **Asura king Mahabali** the central character of their latest series of performances.
- **It is only a deviation from their age-old practice of adapting it only from Kamba Ramayana**.
- It is preserved as a family tradition by the **Pulavars**.
- **K.K. Ramachandra Pulavar** is a famous puppeteer of this puppetry form.

→ ROD PUPPETS

- They are an extension of Glove puppet but supported by rods from below.
- This form is mostly found in **West Bengal and Orissa**.
- **West Bengal:** Here it is known as **Putul Nautch/Nachh**. They are costumed like the actors of **Jatra**, a traditional theatre form prevalent in the state.
- **Bihar:** Here it is known as **Yampuri**.

➔ **GLOVE PUPPETS**

- They are known as **hand, sleeve or palm puppets**.
- The tradition of glove puppets is popular in **Uttar Pradesh, Orissa, West Bengal and Kerala**.
- In Uttar Pradesh, glove puppet plays usually present **social themes**,
- in Orissa plays are based on stories of **Radha and Krishna** and the main instrument is **Dholak**.
- **In Kerala:** Here it is known as **Pavakoothu**. It came into existence during 18th century due to the influence of **Kathakali**. The theme of the plays is either **Ramayana or Mahabharata**.

➔ **CLASSICAL LANGUAGES**

The **Article 343 (1) of the Indian Constitution** declares the official language of the Union shall be Hindi in Devanagiri script. For Sanskrit, there is a special status mentioned in article 351, whereby Sanskrit was given a position of the primary source language for many languages including Hindi.

CRITERIA FOR CLASSICAL LANGUAGES IN INDIA

- The government of India currently follows the following criteria to determine the eligibility of language to be considered for classification as “classical language”:
- High antiquity of its *early* texts/ recorded history over a period of 1500-2000 years;
- A body of ancient *literature*/ texts, which is considered a valuable heritage by generations of speakers;
- The literary tradition *should* be original and not borrowed from another speech community;
- The classical language *and* literature being distinct from modern, there may also be a discontinuity between the classical language and its later forms or its offshoots.

Current classical languages

The following six languages are included in the list of Classical Languages:

- Tamil (since 2004)
- Sanskrit (since 2005)
- Telugu (since 2008)
- Kannada (since 2008)
- Malayalam (since 2013)
- Odia (since 2014)

➔ **MARTIAL ARTS**

| | |
|----------------------|---|
| Kalaripayattu | Kalaripayattu is a famous Indian martial art of Kerala and one of the oldest existing martial arts in the world. It is practiced in most of the part of south India. A kalari is the school or training hall where martial arts are taught. It includes strikes, kicks and some weapon based practiced. Footwork patterns are most important key in Kalaripayattu. |
| Silambam | Silambam is a weapon-based Indian martial art from Tamil Nadu . Silambam art also used animal movements of snake, tiger, eagle forms and footwork patterns play a key role here as well. |
| Gatka | Gatka is a weapon-based Indian martial art basically created by the Sikhs of Punjab . |

| | |
|---------------------|--|
| | <p>There are many weapons used in Gatka like Stick, Talwar, kripa and kataar. The attacking and defense methods are based upon the positions of the hands, feet and nature of weapons used.</p> <p>The sport form is played by two opponents wielding wooden staves called <i>gatka</i>. These sticks may be paired with a shield. Points are scored for making contact with the stick.</p> <p>It is based on the basic principle of unification of the mind, body, and spirit in a rhythm of life to train a saint-soldier to be able to defend himself/herself.</p> |
| Musti yuddha | <p>It is unarmed martial art of the oldest city of India “Varanasi “.</p> <p>Techniques used in this martial art are punches, kicks, knees, and elbow strikes.</p> |
| Thang Ta | <p>Thang Ta is popular term for the ancient Manipuri martial art, also known as Huyen lallong.</p> <p>Manipuri martial arts with swords and spears, is a strong yet gracefully sophisticated art.</p> <p>The armed component called thang-ta is named after the system's main weapons, the thang (sword) and ta (spear). Practitioners spar through cheibi gatka in which a foam sword is used together with a shield.</p> |
| Lathi | <p>Lathi is an ancient armed martial art of India.</p> <p>It also refers one of the world’s oldest weapons used in martial arts.</p> <p>Lathi or stick martial arts practiced in Punjab and Bengal region of India.</p> |
| Mardani Khel | <p>Mardani Khel is an armed method of martial art created by the Maratha.</p> <p>This traditional martial art of Maharashtra is practiced in Kolhapur.</p> |
| Pari-khanda | <p>Pari-khanda is a style of sword and shield fighting from Bihar.</p> <p>This art is created by the Rajputs.</p> <p>Pari-khanda steps and techniques are also used in Chau dance.</p> |

➔ INDIAN MUSIC

➔ HINDUSTANI MUSIC

- It is **influenced** by **ancient Hindu musical traditions, Vedic philosophy (Rigveda, Yajurvedic chants), Natya Shastra** (gives information on scales, melodic forms, tala and musical instruments) and also by the **Persian elements**.
- **Focus Area:** It is primarily vocal-centric. It focuses more on the musical structure and the possibilities of improvisation in it.
- The **major vocal forms** associated with Hindustani classical music are the **dhruwad, khayal, thumri, tappa** and **tarana**.
- An important text includes **Sangeeta Ratankara** (13th century) written by **Sarangadeva**.
- **Important points**
- A characteristic *contribution* of India to musical rhythm is the **Tala** which is the cyclic arrangement of time units.
- Musical forms can be *divided* into two broad categories **anibadhha and nibaddha sangeeta**.
- Anibaddha sangeeta is not restricted by meaningful words and tala. Its finest form is the alap.
- **Prabhandha** is used as a generic term to indicate nibaddha songs among which **Jayadeva’s** (12th century) compositions are *best* known. His significant work was **Gita Govinda** and his songs are called **ashtapadis**.

- Another formal aspect in Nibaddha Sangeet is met within the **Dhrupad**. **Man Singh Tomar, the Maharaja of Gwalior** was responsible for the enormous vogue of Dhrupad. The **Been and Pakhwaj** were closely associated with Dhrupad.
- Today the pride in classical Hindustani music is occupied by the **Khyal**. It was given impetus in 13th century by **Amir Khusrou**. It attained its maturity at the hands of **Niyamat Khan Sadarang and Adarang of the 18th century**.
- There are **Gharanas** in Khyal which are schools of singing founded or developed by various individuals or patrons such as king or noblemen.
- Important gharanas are **Gwalior gharana (oldest), Agra gharana (founded by Khuda Baksh) and Jaipur gharana (directly took off from Dhrupad), Rampur Saheswan gharana (Uttar Pradesh)**.
- **Thumri** and **Tappa** are popular types heard in concerts. Thumri is a love song whereas Tappa consists of the song uttered in a fast note *patterns*.

➔ DHRUPAD

- Dhrupad is a Sanskrit blend of **Dhruva (the immovable)** and **Pad (the Verse)**.
- It has been mentioned in **Natyashastra**, which dates back to 3rd century B.C.

➔ NATYASHASTRA

- **Writer:** Written by **Bharata Muni**, is an ancient Indian treatise on the performing arts encompassing **theatre, dance and music**.
- It covers **stage design, music, dance, makeup**, and virtually every other aspect of stagecraft.
- **Importance:** It is the only text which gives such details about the music and instruments of the period.
- It is one of the oldest forms of Hindustani classical music.
- Dhrupad consolidated its position as a **classical form of music in the 13th century** and it **reached its zenith in the court of Emperor Akbar**.
- Akbar employed and patronized musical masters like **Swami Haridas** and **Tansen**.

Style

- Dhrupad singing generally consists of **four styles of singing:- Gauhar vani, Khandar vani, Nauhar vanis and Dagar bani**.
- Among these, **Dagar bani** style of Dhrupad singing is owed to successive generations of the Dagers' devoting their lives to Dhrupad music.
- Dhrupad style of singing is traditionally **performed by men** with a **tanpura** and **pakhawaj** (musical instruments).
- In Dhrupad **Dagari gharana, Darbhanga gharana, Betia gharana** and **Talwandi gharana** are famous.
- **Nomenclature:** The names of the gharanas have been mostly derived from a **geographical location** which is usually a city, district or state where the founder lived or resided.

➔ GWALIOR GHARANA

- It is one of the oldest Khayal Gharana.
- The rise of the Gwalior Gharana started with the **reign of the great Mughal emperor, Akbar**.
- **Tansen** was related to this Gharana.
- The Gharana was further enriched with the introduction of **Tan** by **Bade Mohammad Khan**.
- The style was later enhanced by **Hassu Khan** and **Haddu Khan**.

Basic features

- Very powerful throwing of the voice
- Dhrupad based Khayal
- Straight and Sapat tanas
- Powerful Boltans (improvisations)
- The most popular expounder of this Gharana is **Nathu Khan** and **Vishnu Palushankar**.

→ THUMRI

- It originated in the **eastern part of Uttar Pradesh**, mainly in **Lucknow** and **Benaras**.
- It was patronised in the court of **Nawab Wajid Ali Shah** of Lucknow.
- It is based on **mixed ragas** and is commonly considered to be **semi-classical Indian music**.
- The text of thumari is **romantic** and **devotional** in nature.
- It usually revolves around a **girl's love for Krishna**.
- This was inspired by the **Bhakti Movement**.
- The language of the compositions is usually **Hindi of Awadhi dialect** or the **Braj Bhaasha dialect, and Urdu**.
- It allows the singer to improvise during the performance and so they have greater **flexibility with the raga**.
- The compositions are usually sung in a female voice.
- Thumri is also used as a generic name for some other forms such as **Dadra, Hori, Kajari, Saavan, Jhoola and Chaiti**.

Types

- **Purbi Thumari**: It is sung in the slower tempo.
- **Punjabi Thumari**: It is sung in a fast and lively tempo.
- The main Gharanas of Thumari are based in **Banaras** and **Lucknow**.
- In **Benaras Gharana**, the words in the text of a song are **musically embellished** to bring out their meaning.
- **Eminent persons** of this Gharana: *Siddheshwari Devi, Rasoolan Bai, Badi Moti Bai, Mahadev Mishra, Girija Devi*
- **Lucknow gharana** presents intricately embellished and delicate thumris that are explicit in their eroticism.
- **Eminent persons** of this Gharana: Nawab Wajid Ali Shah, Quadar Piya, Sanad Piya, Kenwar Shyam

→ CARNATIC MUSIC

- The ancient Tamils of south India developed a highly evolved system of music. **Silappadhikaram** (2nd century A.D.) contains vivid description of music of this period. **Tolkapiyyam and Kalladam** are other sources of musical history.
- Hindustani and Carnatic came into vogue after the advent of Muslims, particularly during the reign of the Mughal Emperors of Delhi. It developed along its own original lines.
- **Purandaradasa** termed as '**Carnatic Sangeeta Pitamaha**' introduced the **Malavagowla scale** as the basic scale for music instruction.
- **Venkatamakhi** introduced **72 Melakartas** which was used by Tyagaraja to invent many beautiful ragas.
- The birth of the musical trinity-**Tyagaraja, Muthuswami Dikshitar and Syama Sastri at Tiruvarur** between the years 1750 A.D. to 1850 A.D. is an era of dynamic development in Carnatic music. They were contemporaries of **Beethoven, Mozart, Wagner and Haydn**.

- Some musical forms of Carnatic music are **Gitam, Varnam, Jatiswaram, Kirtanam, Pada, Tillana, Pallavi and Tanam.**
- **Regional Music:** Musical instruments differ from that of classical music. Cruder forms of tabla like **dholak or nal are used.** Sitar is absent in folk music. Also the instruments of classical music are created by artisans but folk instruments are crafted by musicians themselves.

➔ FOLK MUSIC LIST

| MUSIC | STATE | KEY POINTS |
|--------------------|----------------|--|
| Rasiya geet | Uttar Pradesh | <ul style="list-style-type: none"> • Rasiya is a folk song of Braj region. • Rasiya songs are sung in the regional Hindi dialect of Brajbhasha. |
| Pankhida | Rajasthan | <ul style="list-style-type: none"> • Its literal meaning is lover and is sung by peasants. |
| Lotia | Rajasthan | <ul style="list-style-type: none"> • It is sung during Chaitra month. |
| Pandavani | Chhattisgarh | <ul style="list-style-type: none"> • In this song, tales from Mahabharat are sung. |
| Mando | Goa | <ul style="list-style-type: none"> • Songs deal with love, tragedy and both social injustice and political resistance during Portuguese rule. |
| Alha | Uttar Pradesh | <ul style="list-style-type: none"> • It is a typical ballad of Bundelkhand which narrates the heroic deeds of Alha and Udal, two warrior brothers who served Raja Parmal of Majoba. • It highlights the high principles of morality, chivalry, and nobility prevalent in those times. |
| Chhakri | Kashmir | <ul style="list-style-type: none"> • Most popular form of Kashmiri folk music. |
| Tappa | Punjab | <ul style="list-style-type: none"> • They are the folk songs of camel riders. |
| Qawwali | - | <ul style="list-style-type: none"> • It was brought from Persia around 13th century. • Amir Khusrou was regarded as the father of Qawwali. |
| Bihu | Assam | <ul style="list-style-type: none"> • It is meant as blessings for new year and the dance is associated with ancient fertility cult. |
| Saikuti Zai | Mizoram | <ul style="list-style-type: none"> • Saikuti, a poetess of Mizoram composed songs in praise of warriors, brave hunters, young men aspiring to be great warriors and hunters etc. • Mizo is traditionally a singing tribe. |
| Burraakatha | Andhra Pradesh | <ul style="list-style-type: none"> • Burraakatha is a highly dramatic form of ballad. • Tambura is played by main performer. |

➔ MUSICAL INSTRUMENTS

- In **Natyashastra** musical instruments have been divided into four main categories on the basis of how sound is produced. These include **Stringed, wind, percussion and solid instruments.**
- **Santoor** a stringed instrument is very popular in **Kashmir.**
- The **Kamaicha** is a bowed **lute** played by the **Manganiars** of west Rajasthan.
- The **shehnai** is a reed instrument and its use is known as **Mangal Vadya.** In the early fifties of this century, **Ustad Bismillah Khan** is credited for popularizing this instrument. **Pt. Anant Lal and Pt. Daya Shankar** are also noted players.
- The tabla is a set of two vertical **Oordhwaka** drums. The right side is called **tabla** and the left is **Bayan or Dagma.** Prominent musicians are **Ustad Alia Rakha Khan, Zakir Hussain, Shafat Ahmed and Samata Prasad.**

- In **Sun temple, Konarak (Odisha)**, a large sculpture of a **female Jhanj player** is found.

PRACTICE QUESTIONS (ANSWER KEY)

| | | | | | | | | | |
|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|-----------|
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
| c | d | c | a | d | d | c | c | b | a |
| 11 | 12 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 |
| d | c | c | a | d | d | b | d | c | a |
| 21 | 22 | 23 | 24 | 25 | 26 | 27 | 28 | 29 | 30 |
| c | a | a | a | b | b | d | b | d | c |
| 31 | 32 | 33 | 34 | 35 | 36 | 37 | 38 | 39 | 40 |
| d | d | a | b | a | d | c | d | c | c |
| 41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 | 49 | 50 |
| b | c | d | d | c | a | b | c | b | d |
| 51 | 52 | 53 | 54 | 55 | 56 | 57 | 58 | | |
| b | b | b | d | a | c | b | a | | |

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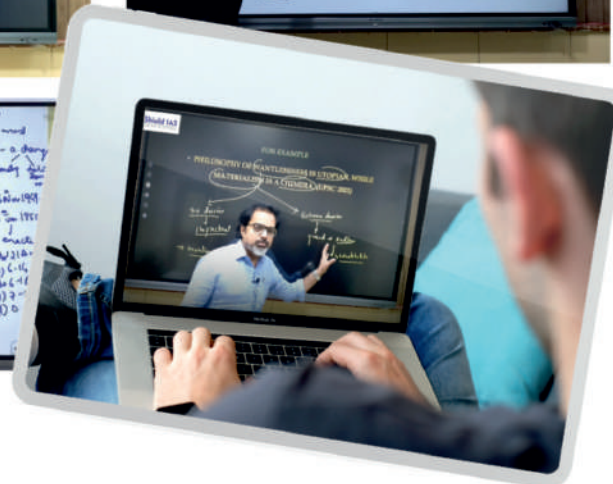
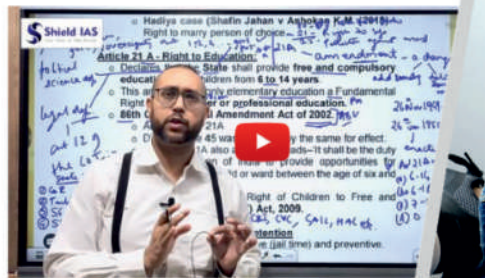
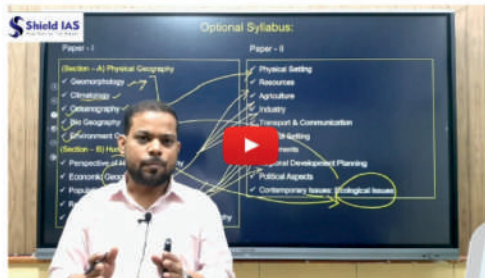
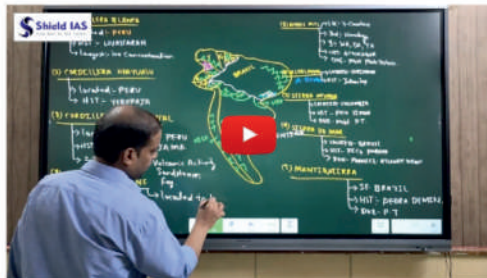
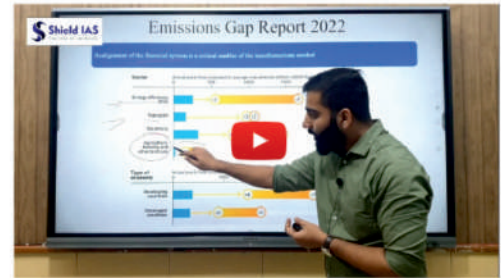
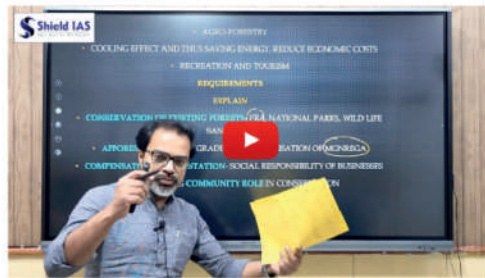


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