TARGET PT 2020 in 100 DAYS

CONCEPT | CURRENT AFFAIR | TEST | SNIPPETS

GS SCORE

An Institute for Civil Services

www.iasscore.in

HISTORY

CONCEPTS

DAY 74-90

GS SCORE

An Institute for Civil Services

IAS 2021

LIVE & INTERACTIVE CLASSES

IAS 2021-22 GS FOUNDATION

BATCH STARTS 28 MAY, 2020

OPTIONAL FOUNDATON

POL. SCIENCE FOUNDATION

by: Dr. Piyush Choubey

BATCH STARTS 15 JUNE

PUB. ADMN. FOUNDATION

by: Ashutosh Pandey

BATCH STARTS 29 JUNE

HISTORY FOUNDATION

By: Piyush Kumar

BATCH STARTS 29 JUNE

IAS 2021 MAINS ADVANCE

BATCH STARTS 19 JULY 2020

IAS 2021 INTEGRATED TEST SERIES

PRELIMS CUM MAINS

BATCH STARTS 25 JULY 2020

IAS 2021 PRELIMS TEST SERIES

BATCH STARTS 2 AUGUST 2020

IAS 2021 MAINS TEST SERIES GS MAINS Q&A

BATCH STARTS 8 AUGUST 2020

1B, 2nd Floor, Pusa Road Karol Bagh, New Delhi-110005,
(Adjacent to Karol Bagh Metro Gate No. 8)

info@iasscore.in /iasscore

Visit: www.iasscore.in

8448496262

CONTENT

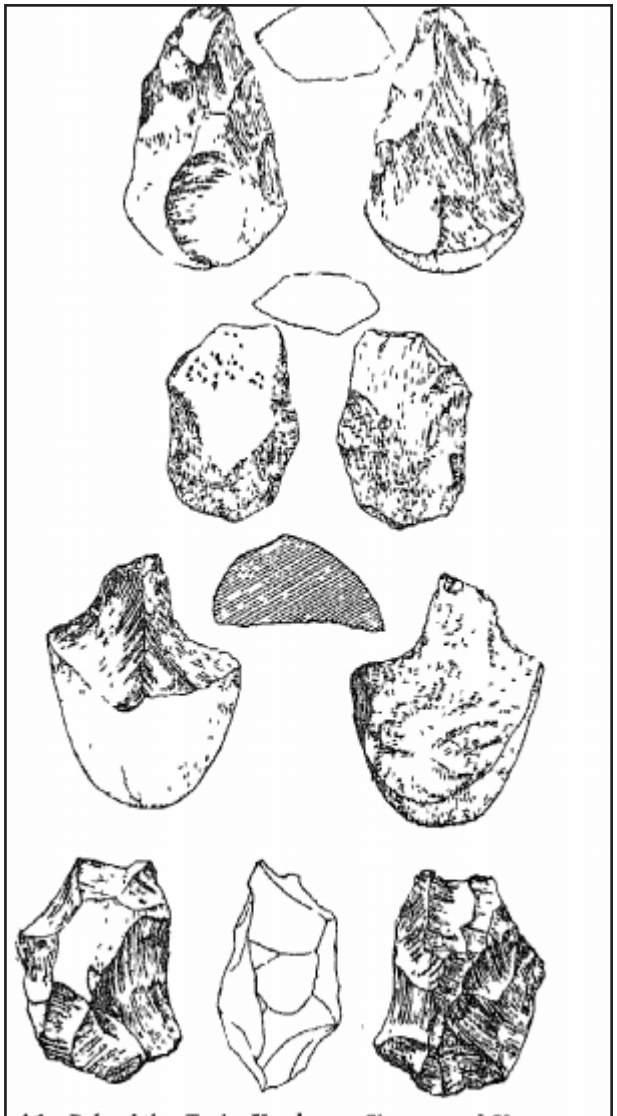
❖❖❖❖❖❖

DAY - 74

PREHISTORIC PERIOD

Stone Age

- The Old Stone Age or the Palaeolithic culture of India developed in the Pleistocene period or the Ice Age which is a geological period.
- The Pleistocene period comes immediately before the geological period called Holocene or recent period, in which we live and which began about 10,000 years ago.
- In India the first human occupation, as suggested by stone tools, is not earlier than the Middle Pleistocene, which perhaps began about 500,000 years ago.
- In the Pleistocene period Ice sheets covered a great portion of the earth's surface, particularly in the higher altitudes and their peripheries.



4.1 *Palaeolithic Tools. Hand-axes, Choppers and Cleavers*

Phases in the Palaeolithic Age

- **The Old Stone or the Palaeolithic Age** in India is divided into three phases according to the nature of the stone tools used by the people and also according to the nature of change in the climate. The first phase is called Early or Lower Palaeolithic, the second, Middle Palaeolithic, and the third, Upper Palaeolithic. The Lower Palaeolithic or the Early Old Stone Age covers the greater part of the Ice Age. Its characteristic feature is the use of hand-axes and cleavers. The axes found in India are more or less similar to those of Western Asia, Europe and Africa. Stone tools were used mainly for chopping. The Early Old Stone Age sites arc found in the valley of river Soan in Punjab, now in Pakistan. Lower Palaeolithic tools have also been found in the Belan valley in Mirzapur, district in Uttar Pradesh.
- **The Middle Old Stone Age or Middle Palaeolithic** industries are all based upon flakes. These flakes are found in different parts of India and show regional variations. The principal tools are varieties of scrapers made of flakes. We also find a large number of borers and blade-like tools The Middle Old Stone Age Sites in India are found in the Soan Valley.

- **The Upper Palaeolithic phase** was less humid. It coincided with the last phase of the Ice Age when climate became, comparatively warm Caves and rock shelters for use by human beings in the Upper Palaeolithic phase have been discovered at Bhimbetka, 40 kms south of Bhopal Hand-axes and cleavers, blades, scrapers and a few bruins have been found there. An Upper Palaeolithic' assemblage, characterised by massive flakes, blades, burins and scrapers has also been found in the upper levels of the Gujarat dunes.

The Late Stone Age

- The Upper Palaeolithic Age came to an end with the end of the Ice Age around 8000 B C , and the climate became warm and dry.
- From 8000 B.C. began an intermediate stage m Stone Age culture, which is called the Mesolithic Age. It intervened as a transitional phase between the Palaeolithic Age and the Neolithic or New Stone Age, and is also called the Late Stone Age. In the case of India it started about 8000 B C. and continued up to about 4090 B C. The characteristic tools of the Late Stone Age are **microliths**.
- The Late Stone Age sites are found in good numbers m Chotanagpur, central India, and also south of the river Krishna.

The New Stone Age

- The New Stone Age began much earlier, in 7000 B,C., Neolithic settlements in the Indian sub-continent are not older than 6000 B.C. Some settlements found in south India and eastern India is as late as 1000 B.C.
- The people of this age used tools and implements or polished stone. They particularly used stone axes, which have been found in large numbers throughout the greater part of the country.
- This cutting tool was put to various uses by the people, and in ancient legends Parasurama became an important axe wielding hero. Based on the types of axes used by Neolithic settlers, we notice three important areas of Neolithic settlements. One area is to be found in the north in the valley of Kashmir at a place, called **Burzahom** at a distance of about 20 km from Srinagar.
- The Neolithic people lived there on a plateau in pits, and probably had hunting and fishing economy. They did not seem to have been acquainted with agriculture or domestication of animals. They used not only polished tools· **of stone, but what is more interesting, they used numerous tools and 'weapons made of bone**.
- The, only other place which has yielded considerable bone implements in India is Chirand which is 40 km west ,of Patna on the northern side of the Ganga . These bone implements have been found in a late Neolithic setup in an area with about 100 cm rainfall. The settlement became possible because of the open land available on account of the joining together of four rivers**, Ganga, Son, Gandak and Ghaghra** at this' place .The people of Burzahom used coarse grey pottery.
- It is interesting' that the Burzahom domestic dogs were buried with their masters in their graves: **pit dwelling and the placing of domestic dogs in the graves of the masters do not seem to be the practice with Neolithic people in any other part of India.**
- Some of the **important Neolithic sites** or those with Neolithic layers that have been excavated include Maskl, Brahmagiri, HaUur, Kodekal, Sallganakallu, T. Narsipur and Takkalakota in Karnataka, and Paiyampalh in Tamil Nadu. Piklihal and Utnur are important Neolithic sites in Andhra Pradesh.
- The later Neolithic settlers were agriculturists, who lived in circular or rectangular houses made of mud and reed. It is held that the primitive people living in circular houses owned property in common. In any case these Neolithic people led a settled life. They produced ragi and horsegram (kulathi). Their polished tools also included microlith blades.
- Since in the Neolithic phase several settlements came to be acquainted with the cultivation of cereals and the domestication of anima.ls, they needed pots ill which they could store their food grain and milk. They further needed pots for cooking and eating. Hence hand-made pottery is found in the early stage. Later they used foot wheels to turn up pots. Neolithic celts have also been found In the Orissa hill areas and it 1s likely that rice Cultivation and small-scale settlements began 10 this part of the country quite early.

- The people of the Stone Age suffered from one great limitation. Since they had to depend entirely on tools and weapons made of stone, they could not found settlements far away from the hilly areas. They could settle down only in the hilly river valleys. Further, even with great effort they could not produce more than what they needed for their bare subsistence.

INDUS VALLEY CIVILIZATION

- The Indus Valley in the Indian sub-continent was one of the early centres where man settled down and progressed to-lead a highly civilized life. Geographical factors like climate, fertility of the soil and the physical features greatly contributed to the progress and development of man there. This civilization, familiar to the world as the Indus Valley Civilization or the Harappan Culture, flourished about 5000 years ago.
- Initially historians called this civilization the Indus Valley Civilization. But of late historians prefer to call it the Harappan Culture. Most of the sites of this civilization discovered earlier were in the Indus Valley only. The sites included Harappa and Mohenjo-Daro. But in recent years, a large number of sites belonging to this civilization have been found in areas far away from the Indus Valley. For example, the sites at Kalibangan and Lothal revealed features similar to those of the Indus Valley. Therefore, historians feel that the name Indus Valley Civilization is not appropriate. Further, most of these sites have many similarities to the urbanised culture of the people of Harappa, the first site of this culture to be discovered in 1921. Therefore, this civilization is called the Harappan Culture.

Extent of the Harappan Culture

- It covered parts of Punjab, Haryana, Sindh, Baluchistan, Gujarat, Rajasthan and the fringes of western Uttar Pradesh. It extended 'from Jammu in the north to the Narmada estuary in the south and from the Makran coast of Baluchistan in the west to Merrut in the north-east. It covered an area of about 1,299,600 square kilometres. It covered a much larger area than the ancient Egyptian or Mesopotamian culture did.

Geographical Factors which helped the growth of this Civilization

- The Indus seals are found to have figures of a variety of plants and animals which can exist only in moderately wet, conditions. Therefore, it is assumed that the climatic conditions were quite moderate. Added to this, the vast plains along the Indus were very fertile. The floods deposited rich alluvial soil on these plains every year and irrigated the lands. These geographical factors i greatly helped the prosperity of Indus habitations.

Town Planning

- One of the most outstanding features of the Indus cities was that they were well planned. The excavations at Harappa and Mohenjo-Daro have shown a lot of evidence of this. The city had two parts, i.e., the citadel and the outer city.
- The citadel was built on an elevated area. The outer city was at a lower level. The roads were wide and straight cutting each other at right angles.
- They also had a perfect drainage system. Each house had a well constructed sink from which water flowed into the underground drains.
- These drains along the road were covered by loose bricks. Houses were of different types, small and large. Burnt bricks were extensively' used.
- Houses were also provided with wells and bathrooms.
- The other important structures found in the Indus cities include the Great Bath and pillared hall at Mohenjo-Daro, the dockyard at Lothal and the granary at Harappa. These structures stand testimony to the architectural skills of the Indus people.

Social Life

- **Social classes:** The fact that there were different types of houses indicates that there were different social classes. Trading being the major activity, the merchants seem to have formed the upper class. The artisans and farmers might be the common people.
- **Dress:** No definite account is available about the type of dresses used by the Indus people. The discovery of a number of spindies suggests the use of cotton and woollen fabrics. The bronze statues too give some information about the dress of the people. The women wore a skirt and an upper garment. Men wore a band of cloth around their loin and a loose garment over their shoulders.
- **Ornaments:** A large number of ornaments like necklaces, armlets, finger-rhgs, bangles, etc., have been found from these sites. These were made of gold, silver, iv6ry and precious stones. Some of the ornaments were also made of shells, bones, copper and bronze. It appears that both men and women wore ornaments. The statues of a dancing girl and a bearded man suggest that these people used hair pins and knew different hair styles.
- **Recreation and amusements**: The people of Harappa seem to have had a great liking for dance and music. They were also familiar with indoor games like dice. A large number of terracotta toys were found in Mohenjodaro.

Economic Conditions

- **Agriculture:** Agriculture was the main occupation of the Indus people. They grew I wheat, barley, peas and in some places rice. They not only produced enough for themselves but also for trade. They did not irrigate their lands by canals. The annual flood provided enough moisture to grow crops. Fields were ploughed using a wooden ploughshare.
- **Domestication of animals:** On the basis of the Indus seals, it can be said that a large number of animals including goats, buffaloes, oxen, elephants, dogs and camels were domesticated. But the Harappans seem not to have been familiar with the horse.
- **Crafts:** The Harappan people were good craftsmen. Bronze work had reached a degree of perfection. Brick-making and masonry were other important occupations. Pottery made on potter's wheel was decorated with different designs and painted red and black. Spinning and weaving too were a common craft.
- **Trade:** The urban culture and highly specialised manufacturing activity suggest that the Harappan cities had a flourishing trade. There was flourishing internal trade between the cities. The river Indus served as the high waterway through which most of this trade was carried out.

Religious Practices

- We do not have any specific information about the religious beliefs of the Harappan people. However, on the basis of archaeological finds we can come to certain conclusions.
- No temples have been found from any of the Harappan sites. Figurines resembling a female deity have been found.
- They suggest worship of Mother Goddess. A seal with animals figure sitting in a logic posture with a trident-like headgear, surrounded by animals, has been found.
- This has a lot of similarities with Shiva. From this it is figured that the Harappans might be worshipping Shiva.

Decline

- The Harappan Culture lasted for about a thousand years and collapsed by about 1800 BC.
- This coincides with the advent of the Aryans in India.
- The exact reason for the decline of this civilization is not known.
- These cities might have got destroyed in conflicts with the Aryans.
- But the generally accepted view among historians is that a gradual change in climatic conditions rendered the region inhospitable and caused its decline.
- Some people also believe that natural calamities like floods or earthquakes might have caused its destruction.

DAY - 75

RELIGIOUS MOVEMENTS

■ Jainism

- Jainism is one of the oldest religious traditions of the world. A great generation of **tirthankaras,** acaryas, saints, and scholars belonged to this tradition.
- Jainism is one of the religions whose origin can be traced back to the twenty four teachers (tirthankaras - ones who establishes a path or ford), through whom their faith is believed to have been handed down.
- The term 'jaina' is derived from the term **'jina'**,and the term **'jina'** is the common name for the supreme souls who are totally free from all feelings of attachment, aversion, etc. The etymological meaning of the word 'jina' is conqueror.
- It is the common name given to the twenty four teachers (tirthankaras), because they have conquered all passions (raga and dvesa) and have attained liberation. Jainism in its essence is the religion of heroic souls who are jinas or conquerors of their self.
- The devotees of jina are called 'jaina', and the religion propounded by jina is called the **'Jaina Religion.'**
- The first of these teachers was Rsabhadeva and the last was Vardhamana, also known as Mahavira (the Great Hero). He is said to have lived in the sixth century B.C. as a contemporary of Gautama Buddha.
- Mahavira is the successor of Parvanatha, who lived in the ninth century B.C. The contribution of Jainism to Indian culture, spirituality, and philosophy is really immense. It is a religion of praxis than of faith. Jainism is a **sramanic** religion.
- The word '**Sramana**' means an **ascetic or a monk.** Thus asceticism and mysticism, meditation and contemplation, silence and solitude, practice of virtues like non-violence, renunciation, celibacy, self-control, etc. are distinguishing characteristics of this tradition.
- Jainism was also instrumental for a radical change in the social life of Indians. Jainism has the universal message of non-violence.

ORIGIN AND DEVELOPMENT OF JAINISM

- The advent of Jainism in the sixth century BC was expected, as many people were beginning to oppose the hierarchical organization and formalized ritualism of the Vedic religion.
- The failure of the Vedic religion to meet popular needs, the meaningless forms of sacrifices which did not provide release from samsara, and the merciless killing of animals in the sacrificial context forced the Jinas to provide the people with a new orientation and new interpretation.
- Their teachings laid primary emphasis on personal training, and taught that salvation is attainable to anyone willing to learn it.
- They stressed on personal effort and practice, not theoretical speculation, and proof of their validity was found in personal experience, not textual authority or logical argument.
- Jains hold the view that the Jaina religion is eternal and has been revealed again and again in the succeeding periods of the world by innumerable Tirthanakaras.

- It is believed that all the Tirthankaras reached moksa at the time of their death, as a result of their personal effort; they are regarded as 'Gods' and are worshipped by the Jains. Jains believe that it is on the authority of the teachings of the omniscient liberated saints (Jinas or Tirthankaras) that we can have real knowledge about certain spiritual matters. The teachings and lives of the saints show the possibility and path to attain liberation.
- The twenty- third tirthankara, the immediate predecessor of Mahavira, was Parvanatha, and he preached the doctrine of love and ahimsa. He enjoined **four vows**, which are, (i) Not to destroy life (ahimsa) (ii) Not to lie (satya) (iii) Not to steal (asteya) and (iv) Not to own property (aparigraha). His great successor Mahavira added the fifth vow of chastity (brahmacarya).

MAHAVIRA

- Mahavira was the twenty-fourth tirthankara. Jainism is closely associated with Vardhamana Mahavira, who lived from 540 to 468 B.C. and established the central doctrines of Jainism. He was born in Northern India, in the town of Vyshali, into a royal family.
- His father was Siddhartha Maharaja who ruled Kundapura, and his mother was Priyakarini. Vardhamana lived as a householder for thirty years. At the age of thirty he left his wife, child, and family and started a life of total renunciation and asceticism.
- Mahavira passed twelve years of his ascetic life with equanimity, performing hard and long penances, and enduring all afflictions and calamities with an undisturbed mind. At the end, the ascetic obtained omniscience; he became jina, the victorious and Mahavira, the great hero.
- He realized his true self and attained omniscience by practising rigorous austerities and penances. He understood the nature of physical bondage and ways of achieving total liberation from bondage, and thus, liberation from rebirth and bodily existence.
- The ideal state of freedom can be achieved only through a radial ascetical life, the essence of which is total renunciation of all bodily comforts and all material objects.
- He says, "It is owing to attachment that a person commits violence, utters lies, commits theft, indulges in sex, and develops a yearning for unlimited hoarding." (Bhakta-parijna).
- Modern Jains believe that his message is full of pragmatic optimism, self-reliance, self-discipline, and self-purification to develop the inherent and infinite potentialities of the human self.
- A glimpse into his life shows that he was an embodiment of non-violence and compassion. He taught five great vows and initiated many people into this way of life, established the four fold order, (monks, nuns, male lay-votaries and female votaries.) and emerged a teacher of many monks, a renowned preacher, and a founder of a new religion.
- Lord Mahavira passed the last thirty years of his life as the omniscient tirthankara. By the time of his death at the age of seventy- two, a large group of people embraced this new faith.
- Mahavira's close disciples led the movement after his death, and Jainism spread from the north-east of India to the north-west and even to the south, especially to the present day state of Karnataka.

SACRED SCRIPTURES OF JAINISM

- There are various opinions with regard to the classification of Jaina texts. Each of the main sects of Jainism recognizes its own body of sacred scriptures though many texts are common to all. Most of the ancient Jain texts are written in Prakrta (an early form of Sanskrit).

The general outline of the canon is as follows. It is divided into six sections and contains either forty-five or forty-six books.

- The twelve Angas or limbs.
- The twelve Upangas, or secondary limbs
- The ten Painnas, or 'Scattered pieces'
- The six Cheya-Suttas
- Individual texts (two)
- The four Mula-Suttas

THE CONCEPT OF GOD

- Jainism does not believe in a personal God or a creator God. According to the Jaina philosophical works, the definition of God is as follows: God is that soul who has completely removed all the Karmas.
- The defining characteristic of Godhood is identical with that of liberation itself. To attain liberation is to attain Godhood.
- The term **'Isvara'** can very well apply to the soul that has become powerful by attaining its perfectly pure nature constituted of four characteristics, which are , infinite knowledge, infinite vision, infinite power, and infinite bliss.
- By constant practice of spiritual discipline, spiritually right knowledge, and right conduct, the means of liberation gradually develop and ultimately attain perfection.
- And when they attain perfection, all the coverings get removed and all the bondages are cut off. As a result, the soul's natural qualities get fully manifested.
- To attain this state is to attain Godhood. Though the Jains reject God as the creator of the world, they think it is necessary to meditate on and worship the liberated, perfect souls. Prayers are offered to them for guidance and inspiration.
- According to the Jain religion, worship is not for seeking mercy and pardon. Inspite of the absence of a creator-God, the religious spirit of the Jaina lacks neither in internal fervour nor in external ceremonial expressions. As the lay community increased in Jainism, there evolved also rituals and religious practices.

THE CONCEPT OF SOUL

- The Jaina holds that every living and non-living being is gifted with souls. All souls are not equally conscious, but every soul has the potential to attain infinite consciousness, power, and happiness. The soul is inherently perfect. These qualities are inherent in the very nature of the soul.
- Each Jiva (soul) is eternally associated with Ajiva (non-sentient or non-conscious being) because of Karman. They are obstructed by karma, just as the natural light of the sun is hindered by clouds.
- By removing the karmas, a soul can remove bondage and regain its natural perfections. The limitations that we find in any individual's soul are due to the material body with which the soul has identified itself.
- The Karma or the sum of the past life of a soul - its past thought, speech, and activity – generates in it certain blind cravings and passions that seek satisfaction.
- Those cravings in a soul attract to it particular sorts of matter-particles and organize them into the body unconsciously desired. Jaina writers point out that bondage or the fall of the soul begins in thought.
- They therefore speak of **two kinds of bondage**: (1) internal or ideal bondage, that is to say, the soul's bondage to bad disposition (bhava-bandha), and (2) its effect, which is material bondage, that is to say, the soul's actual association with matter (dravya-bandha).

JAINA ETHICS

The most important part of Jaina philosophy is its ethics. Metaphysics or epistemology is useful for the Jaina insofar as it guides him to right conduct. The goal of right conduct is salvation (moksa), which negatively means the removal of all bondage of the soul, and positively, the attainment of liberation.

- **Twelve Vows:** In the activities dealing with spiritual discipline for the layman, there occurs the exposition of twelve vows. They are: the gross vow of refraining from violence, the gross vow of refraining from telling lies, the gross vow of refraining from taking anything which is not given, the vow of refraining from sexual activities, the gross vow of limiting one's possessions, the vow of limiting the area of acts that are not virtuous, the vow of limiting the quality of things that could be used once as also of things that could be used repeatedly, the vow to abstain from harmful activities that serve no useful purpose, the vow of remaining completely equanimous for a fixed period of time, the vow of reducing the limits of the area set forth in the sixth vow for a limited period of time, the vow of observing fast and living like a monk for certain days, and the vow of sharing things with deserving guests.

- **Pancha Vrathas:** Jaina writers are not unanimous about the necessity of all the above steps. Some of them select the first five, namely, the five great vows (Pancha Vrathas) as sufficient for the perfection of conduct.
- **Ahimsa or Non-violence:** Among the five, ahimsa is the most important vow. It is really a positive virtue based upon universal love and mercy towards all beings. Ahimsa is abstinence from all injury to life, life that exists not simply in the moving beings (trasa), but also in some nonmoving ones (sthavara), such as plants and beings inhabiting the bodies of the earth. Abstinence from injury to life must be observed in thought, word, and deed –Mana, Vachana, and Kaya respectively. Hence the principle of Ahimsa – non-violence, naturally implies purity of thought, word, and deed. Thus, ahimsa vritha is binding to all members of the society, whether householder or ascetic. In the case of the householder, it is applicable with a limitation. In the case of ascetics, it is to be observed absolutely without any limitation.
- **Satya or Truth:** This vow is abstinence from falsehood. The vow of satya or truthfulness consists in speaking what is true, as well as what is pleasant and good. Truthfulness is not only speaking what is true, but speaking what is true as well as good and pleasant. It is also pointed out that for the perfect maintenance of this vow, one must conquer greed, fear and anger.
- **Astheya or 'Non-stealing':** This vow consists in not taking what is not given. This vow also includes abstinence from evil practices. The vow of asteya or 'non-stealing' is based on the idea of the sanctity of property.
- **Brahmacharaya:** The vow of brahmacharaya consists in abstaining from all forms of selfindulgence. This refers to purity of personal conduct in the matter of sex. This vow when applied to the ascetic implies absolute celibacy, since a saint who has renounced all possible connections with the outside world is expected to practise strict celibacy. For the complete maintenance of this vow, one must desist from all forms of self-indulgence – external and internal, subtle and gross, mundane and extra-mundane, direct and indirect.
- **Aparigraha or Abstinence from all attachment:** The vow of aparigraha consists in abstaining from all attachment to the senses – pleasant sound, touch, colour, taste, and smell. Attachment to the world's objects means bondage to the world, and the force of this causes rebirth. Liberation is impossible without the withdrawal of attachment. In the case of the ascetic, he must practise non possession strictly in thought, word, and deed. But in the case of the householder, such a complete renunciation will be meaningless. Since the householder is also expected to keep in mind the ultimate goal of life, which is the realization of the true self, he must also practise isolating himself, as far as possible, from attachment to external things. Right knowledge, faith, and conduct jointly bring about liberation consisting in fourfold perfection. When a person, through the harmonious development of these three, succeeds in overcoming the forces of all passions and karmas, old and new, the soul is freed from its bondage to matter and attains liberation. Being free from the obstacles of matter, the soul realizes its inherent potentiality. It attains the fourfold perfection, namely, infinite knowledge, infinite faith, infinite power, and infinite bliss.

JAIN SECTS

- Shortly after the death of Mahavira, the community split into several sects. There are two important Jain sects, **the Svetambaras (wearers of white clothes) and the Digambaras (the naked).** Their division was on the basis of nudity.
- The literal meaning of the word **digambara is sky-clad** and that of **svetambara is white clad**. These two sects are divided into a number of sects. The Digambara's contend that perfection cannot be reached by anyone who wears clothing.
- **The Digambara** thinks that a man should abstain from food and possessions, including clothing, to become a saint. They also denied the eligibility of women for salvation. The Digambaras strictly maintain that there can be no salvation without nakedness. Since women cannot go without clothes, they are said to be incapable of salvation. The Digambaras believe that no original canonical text exists now.
- **The Svetambaras still preserve a good number of original scriptures**. They believe that having known that the true self consists in the freedom from passions, having realized the strength of the spiritual practice of non-attachment, and having understood the gradual order of undertaking the

practice of the means of liberation, one can very well understand a monk's acceptance of clothing. The only essential point is that when one attains the state of perfect non-attachment, one definitely attains liberation, irrespective of one's being nude or not. Clothing is not an obstacle to salvation. It is attachment that acts as an obstacle to salvation.

- **The Svetambaras also allow women to enter the monastic order** under the assumption that they have a possibility of attaining Nirvana.

Buddhism

- Buddhism originated as an alternative tradition to the excessive importance given to rituals and sacrifices in Vedic tradition. It was also a reaction to the gross neglect of the social problems of the time, as well as a revolt against the hegemony of the Brahmins in the society.
- The main causes for the emergence of Buddhism are:
- **Social:** A Brahmin centered, caste based, hierarchical set up was prevalent in the society. The authority to interpret the scriptures was vested with the Brahmin. Temples, which were the centres of social life, were controlled by them. Laws of pollution were strictly imposed upon the people of the lower caste. Tribes and Dravidians were out of the caste structure.
- **Economic:** Agriculture and cattle rearing were the main source of wealth and livelihood for the people. Brahmins found out ways and means to exploit the lower sections in the society. Kings were made to perform yagas, yajnas, and digvijayas through which the Brahmins benefited a lot. The ordinary people had to contribute a major portion of their income to the kings, Brahmins, and temples.
- **Religious:** Mode of worship, rituals, and religious ceremonies were interpreted by the Brahmins to suit their interest. The Vedas, Aranyakas, Mimamsas and Upanishads were written to perpetuate the hegemony of the Brahmins. Metaphysical speculations were at their zenith, which was the prerogative of the educated class. Exploitation by the higher castes and the suffering of the ordinary people continued unabated.
- It was a time of two extremes: the **Vedic**, **Upanisadic** belief in the Absolute supported by sacrifices, rituals (**yajnas**) and the materialistic philosophy of the **Charvaka**.
- Buddha avoided and negated the extremes, and at the same time integrated the positive elements of these two systems.
- He negated the existence of the soul and the Absolute, but he accepted the belief in the law of karma and the possibility of attaining liberation. His main concern was the welfare of the ordinary people. Though Buddha himself wrote nothing, the early writings were in the Pali and Sanskrit languages.
- Buddhist scripture is known as **Tripitaka (Sanskrit) or Tipitaka (Pali**), Three Baskets or Three Traditions.
- They are **vinaya (Disciple), Sutta (Discourse), and Abhidhamma (Doctrinal Elaboration).**
- Buddha was not interested in speculative or theoretical analysis of phenomena, but he was concerned about finding out practical solutions to problems in life.
- The influence of the early Upanishads is clear in the teachings of Buddha. Compassion and love were the predominant characteristics of Buddha.
- Charity was the basis of the Buddhist religion. Buddhist spirituality has four stages **ahimsa** (not harming), **maitre** (loving kindness), **dana** (giving), and **karuna** (compassion).

LIFE OF BUDDHA

- Gautama or Siddhartha (566-486 B.C), who later came to be known as the Buddha or 'The Enlightened One', was born into a wealthy Kshatriya family, in Lumbini, at the foothills of Nepal. Gautama's father Shudhodana, a Kshatriya of the Sakya clan, was the king of Kapilavastu (present day Nepal), and his mother was Mahamaya. She had a dream, while on her way to her parents' home that a white elephant entered her womb, and later Gautama was born at Lumbini. A **white elephant** is an important symbol for Buddhists even today. On the fifth day of the child's birth, 108 Brahmins were invited for the naming ceremony, and he was given the name Siddhartha (Siddha- achieved, artha- goal; one who achieved his goal).

- Many predicted that Siddhartha would become either a great king or a great sage. On the seventh day his mother died, and his father married his mother's sister, named Mahaprajapati Gautami. She brought up Siddhartha with love and affection. Gradually, he was called after his step-mother, 'Gautamiputra' (son of Gautami) or 'Gautama' (go-cow/bull, tema-the best; the best cow or bull). The child was delicately nurtured and brought up in palatial luxury. At the age of sixteen, Siddhartha married his cousin, Yasodhara.
- At the age of twenty nine, while he was travelling out of the palace, he had four encounters which left a lasting impact on him. He saw an old decrepit man, a sick man, a corpse in a funeral procession, and a peaceful and serene ascetic wandering alone.
- The **first three sights disturbed him**, whereas the **fourth one gave him hope and peace**. After a son, named Rahula (meaning rope or fetter) was born to him, one night he left home and wandered around for many years.
- He studied yoga and meditation from two hermits - Udraka Ramaputhra and Alara Kalama. For some time he practised severe asceticism, but soon realized that it did not help him. Finally, he sat down at the bottom of the **Bodhi tree**.
- At the age of 35, during meditation under the Bodhi tree (the tree of wisdom), on the bank of the river Neranjara at Bodh-Gaya (near Gaya in modern Bihar), Gotama (Gautama) attained Enlightenment. In the beginning, he was reluctant to share his experiences with any one for fear of being misunderstood. Gradually, he changed his mind and delivered his first sermon to a group of five ascetics (who were old colleagues) in the Deer Park at Lsipatana, near Varanasi. After this, he taught all kinds of people till the end of his life, irrespective of their caste, religion, or status in society. After preaching and teaching for many years, Buddha attained Nirvana at the age of eighty at Kushinagara in eastern Uttar Pradesh.
- Buddha was the only religious founder who did not make any super natural claim. He was simple and humane.
- Whatever he achieved could be attained by any human person. Every person has the inner potency to become an enlightened one, through constant meditation and a disciplined life. He founded the religion of Buddhism after he attained true wisdom under the Bodhi tree at Bodhgaya.
- In his first public address at the **Sarnath** Deer Park in Benares, Buddha spoke of the four noble truths, which are,
  - the world is full of suffering
  - suffering is caused by desire
  - suffering can be removed
  - in order to remove suffering one has to overcome desire.

FOUR NOBLE TRUTHS

- The Buddha was least interested in metaphysical discourses or dogmas. He was concerned about ethical living, applicable to all sections of people - kings, princes, Brahmans, people of low caste, masters, servants, monks, ordinary people, etc. He taught about the nobility of a religion. The four Noble Truths are the essence of the Buddha's teachings, which he explained in his first sermon to his old colleagues at Isipattana. These noble truths are explained in detail later, in other early Buddhist scriptures.
  - **Dukkha:** there is 'Suffering' in the world.
  - **Samudaya:** the arising or origin of 'Suffering'.
  - **Nirodha:** the cessation of 'Suffering'.
  - **Magga:** there is a path leading to the end of 'Suffering'.

THE DOCTRINE OF NO SOUL (ANATTA)

- Most of the religions pre-suppose the existence of a soul. Buddhism is unique in denying the existence of a soul or atman.

- The ideal of ego or self is with the aim of self protection and self preservation. These are basically selfish desires.
- The **concept of anatta** is closely connected with the doctrine of the five aggregates and dependent origination.
- The **concept of self** can be analyzed as a combination of the five aggregates. There is nothing permanent; everything is conditioned, dependant, and relative. Buddhism originated at a time when there were two predominant trends in the intellectual milieu of India, i.e., the powerful and popular spiritualistic thinking, and materialistic thinking. The former accepted the authority of the Vedas while the latter rejected it.
- Almost all religious accepted the existence of a soul, whereas materialism strongly rejected the existence of a soul. Buddhism did not follow any of the prevalent trends but followed the middle path. Buddhism was an exception, in denying the existence of a soul, but at the same time it rejected the materialistic philosophy. The idea of an ego or a self in any religion is with the aim of self-protection and self-preservation. Self protection necessitates the existence of God, and self preservation necessitates the existence of self. These two are basically selfish desires.
- The concept of Anatta is closely connected with the doctrine of the five aggregates and dependent origination. The concept of self can be analyzed as a combination of the five aggregates. There is nothing permanent; everything is conditioned in dependence and relativity.

THE CONCEPT OF GOD

- The concept of Buddhism refutes the idea of a God who throws the sinners into everlasting torments. In fact, the Buddhists believe in the existence of an enlightened being, who vows to save all sentient beings from their sufferings.
- The concept of enlightenment is principally concerned with developing a method to escape from the illusions of the materialistic world.
- Generally, we use the term 'God' to designate a supreme power, who is the creator of the entire universe and the chief law-giver for humans.
- The God or Almighty is considered to be concerned with the welfare of His creations and the **'moksha' or salvation** for those who follow His dictates.
- Different religions and sects follow this God differently by different names, but as far as Buddhism is concerned, it has a different perception for Him.
- Almost all the sects of Buddhism do not believe in the myth of God. Indeed some of the early Indian Mahayana philosophers denounced God-worship in terms which are even stronger than those expressed in the **Theravada literature**.
- Some later Mahayana schools, which flourished outside India, ascribed some degree of divinity to a transcendent Buddha, considering living Buddhas to be a manifestation of the **Adi Buddha.**
- But even then it cannot be said that the Buddha was converted into a Divinity comparable to the God of the monotheistic religions.
- In the **Brahmajala Sutta** and the **Aggaa Sutta** texts, the Buddha refutes the claims of **Maha Brahma** (the main God) and shows Him to be subject to karmic law (i.e. cosmic law). Even long-lived Maha Brahma will be eliminated in each cycle of inevitable world dissolution and re-evolution.
- In the Khevadda Sutta, Maha Brahma is forced to admit to an inquiring monk that he is unable to answer a question that is posed to him, and advises the monk to consult the Buddha. This clearly shows that Brahma acknowledges the superiority of the Buddha. The Buddha is viewed as some kind of a god figure.
- In the Theravada tradition, the Buddha is regarded as a supremely enlightened human teacher who has come to his last birth in the samsara (the Buddhist cycle of existence).
- But, Mahayana traditions, which tend to think in terms of a transcendental Buddha, do not directly make a claim for Buddha as God. Thus the Buddha cannot be considered as playing a God-like role in Buddhism. Rather, Buddha is concerned as an enlightened father of humanity.

SECTS OF BUDDHISM

Mahayana:

- Mahayana Buddhism developed its own canon of scripture, using much that was included in the Theravada canon, but adding other Mahayana Sutras which contain the bases of their peculiar beliefs.
- Among these the best known and most widely used are the famous Lotus Gospel and the Sukhavati-Vyu-ha which are the scriptures especially of the pure land sects. The path followed by the Gautama is thus the Mahayana - 'the great vehicle' or vehicle of the Bodhisttva (bodhisattva-yana).
- The Mahayana movement claims to have been founded by the Buddha himself, though at first confined to a select group of hearers.
- Many of the leading teachers of the new doctrines were born in south India, studied there, and afterwards went to the North; one of the earliest and most important being Nagarjuna and other major sutras circumstantially connected with the south.
- During the life-time of the Blessed One (Buddha), he was already highly venerated and his aid was invoked by his disciples in their spiritual struggles. A simple cult developed about the relics of the Blessed One very early.
- His body was burned, and the ashes and bones distributed among the disciples. Shrines were built to house those relics, some of them very elaborate and expensive; for example, the very impressive one that has his head. Images of the Buddha representing him in mediation under the Bodhi tree became common.
- At first they were conceived of simply, as subjectively helpful. Veneration of the relic had the effect of calming the heart. Later arose the belief that such a reverential act was good in itself and would result in securing merit. Pilgrimages made to sacred spots associated with him would likewise benefit one and would result in karma.
- Given the characteristic Hindu background, it was natural that for all practical purposes Gautama should soon become a god, though not theoretically called so.
- Given likewise the characteristic Hindu speculative philosophical interest, attempts to explain the relation of the Buddha to the ultimate realty of the universe naturally began to be made, almost from the start.
- According to the Mahayana, reality is beyond the rational intellect or beyond the four categories of understanding. And they say that the world is real and relative, and the absolute reality only appears as the manifold universe. Plural is not real.
- The Mahayana concept of liberation is not merely for one, but is meant for all. The ideal Bodhisattva defers his own salvation in order to work for the salvation of others. And they also hold that nirvana is not a negative state of cessation of misery, but is positive bliss.

Hinayana:

- The Hinayana or lesser vehicle has been more moderate in its doctrine of the person of the Buddha. He is theoretically neither a god nor a supernatural being.
- His worship or veneration is helpful, but not essential, to the achievement of the salvation goal.
- This is to be reached by something like the process Gautama taught, namely, meditation on the four noble truths and the keeping of the Dharma; in short, becoming a monk, for one could not carry out all the requirements and live an active life in the day-to-day world.
- Thus the number to whom salvation lay open was comparatively small. It was this fact which caused the followers of the Mahayana school to call the older school the 'little vehicle'. Not many could ride at a time.
- Mahayana, on the other hand, made salvation universally possible for achievement. The goal of the Hinayana was to become an Arhat, that is, to arrive at Nirvana in the present life; an ideal of salvation of the self, with no reference to the welfare of others, and thus an egoistic ideal.

- That of Mahayana was of a more altruistic sort. It was to become a Buddha; and theoretically, at least, anyone might aspire to reach Buddha-hood. To be sure, he would not reach it in one single lifetime, but there was elaborated a definite series of steps, ten in all, through which one must pass before arriving at the goal.
- One who had taken the vow of future Buddha – hood was called a Bodhisattva, and he need not be a monk. Here was a clear-cut difference from the Hinayana School - a layman might aspire for the highest goal.
- But the most notable difference was the fact that in becoming a Bodhisttva , one became (after passing a certain stage) a great 'cosmic helper' or saviour, dedicated to the saving of mankind. Men came to rely on the help of such 'great beings' in their search for freedom.

****

GS SCORE

An Institute for Civil Services

IAS MAINS 2020

LIVE & INTERACTIVE CLASSES

MAINS 2020 CLASSES

1. GS MAINS QIP
2. ETHICS CLASSES
3. ESSAY CLASSES
4. POL. SC. ADVANCE
5. PUB AD. ADVANCE

MAINS 2020 TEST SERIES

1. GS MAINS TEST SERIES
2. ETHICS & ESSAY TEST SERIES
3. POL. SC. TEST SERIES
4. PUB. ADM. TEST SERIES
5. HISTORY TEST SERIES

Courses will be conducted according to UPSC Prelims Examination Date Announcements

1B, 2nd Floor, Pusa Road Karol Bagh, New Delhi-110005,
(Adjacent to Karol Bagh Metro Gate No. 8)

info@iasscore.in /iasscore

www.iasscore.in

8448496262

DAY - 76

GUPTA PERIOD

After the break-up of the Maurya Empire the Satavahanas and the Kushans emerged as two large political powers. The Satavahanas acted as a stabilizing factor In the Deccan and south, to which they gave political unity and economic prosperity on the strength of their trade with the Roman Empire.

- On the ruins of the Kushan empire arose a new empire, which established its sway over a good part of the former dominions of both the Kushans and Satavahanas. This was the power of the Guptas, who may have been of vaisya origin. Although the Gupta Empire was not as large as the Maurya Empire, it kept north India politically united for more than a century, from 335 to 455.
- The original kingdom of the Guptas comprised Uttar Pradesh and Bihar at the end of the third century A.D. Uttar Pradesh seems to have been a. more important province for the Guptas than 'Bihar, because early Gupta coins and inscriptions have been mainly found in that .state.
- It is likely that the Guptas learnt the use of saddle, reins, buttoned-; coats, trousers and boots from the Kushans. All these ga.ve them mobility and made them excellent horsemen.
- In the Kushan scheme of things chariots and elephants had ceased to be important. Horses played the main part.
- This also seems to have been the case with the Guptas on whose coins horsemen are represented. Although some Gupta kings are described as excellent and unrivalled chariot warriors, their basic strength lay in the use of horses.
- The Guptas enjoyed certain material advantages. The centre of their operations lay in the fertile land of Madhyadesa covering Bihar and .Uttar Pradesh. They could exploit the Iron ore of central India and south Bihar. Further they took advantage of their proximity to the areas in north India which carried on silk trade With the Eastern Roman empire, also known as the Byzantine Empire. On account of these favourable factors the Guptas set up their rule over Anuganga (the middle Gangetic basin), Prayag (modem Allahabad), Saketa (modern Ayodhya) and Magadha. In course of time this kingdom became an all-India empire.
- The first important king of the Gupta dynasty was Chandragupta I. He married a Lichchhavi princess from Nepal, which strengthened his position. The Guptas were possibly vaisyas, and hence marriage to a kshatriya family gave them prestige. Chandragupta I seem to have been a ruler of considerable Importance because he started the Gupta era In A.D. 319-20, which marked the date of his accession. The Gupta kingdom was enlarged enormously by Chandragupta I's son and succesor Samudragupta (A.D. 335-380). He was the opposite of Asoka. Asoka believed in a policy of peace an4 non-aggression, but Samudragupta delighted in Violence and conquest. His court poet Harishena wrote a glowing account of the military explo1ts of his patron.
- The reign of Chandragupta II saw the high watermark of the Gupta Empire. He extended the Iimits of the empire by marriage alliance and conquests.

Social and economic conditions

- For a reconstruction of social conditions under the Guptas, we depend heavily on the contemporary legal texts, or smritis. A number of such texts, most of which took the Dharmasastra of Manu as their basis, were written during this period, the best-known being **the Yajnavalkya , the Narada , the Brhaspati and the Katyayana** . These smritis provide an ideal representation of society from

the brahmanical point of view. Contemporary Sanskrit plays and prose literature, however, do not always corroborate this ideal and it may be safely assumed that the injunctions of the smrtis were not necessarily strictly enforced. This conclusion is supported by the inscriptions of the period and by the accounts of the Chinese pilgrims **Fa-hsien and Hsüan-tsang**. In the Gupta period, brahmanical reaction against Buddhism and Jainism became stronger. As a result, varna- (i.e. caste-) based social stratification and the supremacy of the brahmans (the highest caste) received much greater emphasis. It is difficult to ascertain the caste of the Guptas, but they were, in all probability, brahmans themselves and strongly supported the brahmanical social order. The brahmans were given land on a large scale and they claimed many privileges which are listed in the Narada.

- The degeneration of the vaisyas (the third, or trader, caste), which had begun earlier, intensified during this period. Because of advanced agricultural techniques and developments in handicrafts, the condition of the sudras (the fourth, or menial, caste) improved and there was no great difference between a poor vaisya and a prosperous sudra. The vaisyas, however, retained their supremacy in industry and commerce and held important positions on the municipal boards. There are repeated references to the sudra peasantry in the contemporary sources as opposed to their status as agricultural labourers in earlier times. The smritis of the Gupta period make a clear distinction between the sudras and the slaves. This period saw the emergence of the untouchables, who were beyond the pale of the caste structure and lived outside the city boundaries.
- From this cumulative evidence it appears that the significance of the traditional varna structure, based on colour and race, was being seriously undermined and the jati structure, based on occupational status, was becoming increasingly important. Like the varnas, the jati system was hereditary and the number of jatis gradually proliferated.
- Although women were idealized in literature and art, in practice they had a distinctly subordinate social position. Education of a limited kind was permitted to upper-class women but they were not allowed to participate in public life. Early marriage was advocated and strict celibacy was recommended for widows. The attitude of the contemporary smritis towards women was one of contempt. Women were described as almost a consumer commodity, exclusively owned by their husbands. But there were exceptions to this norm in real life.
- The social supremacy of the brahmans is also reflected in the economy of the period, as attested by the frequency of tax-free land-grants made to them. This was a period of partial decline in trade and consequently a greater concentration on land. There were four categories of land – fallow and waste land, state-owned land and privately owned land. Agriculture expanded with the reclamation of new land for cultivation. Contemporary texts reveal a more liberal and practical attitude towards waste land, with the state encouraging the peasantry to bring uncultivated and forest land under the plough. Those who reclaimed land on their own initiative and made arrangements for its irrigation were exempted from paying taxes until they started earning an income of twice their original investment.
- Agricultural implements remained much the same, although iron was more widely used for their manufacture. **Varhamihira**, in his astrological work, the **Brhat-samihita**, refers to an instrument for measuring rainfall. Crops were grown twice a year. According to Hsüantsang, sugar cane and wheat were grown in the north-west and rice in Magadha and further east. Southern India was known for black pepper and spices. The **Amarakosa**, the Sanskrit lexicon belonging to this period, also refers to a large variety of fruit and vegetables. Despite overall growth, however, brahmanical and Buddhist religious injunctions were not conducive to the expansion of agriculture. The **Brahaspati** was unwilling to respect the income derived from agriculture and cultivation was prohibited for the Buddhist monks.
- The manufacture of textiles of various kinds was one of the more important industries at this time. There was a vast domestic market, since textiles were a prime item of trade between northern and southern India. There was also a considerable demand in foreign markets.
- Silk, muslin, calico, linen, wool and cotton were produced in great quantity. The production of silk decreased towards the end of the Gupta period since many members of an important guild of silver-weavers in western India abandoned their traditional occupation and took to other professions. This might have been due to the increasing use of the Silk Route and the Sea Route to China, which brought a large amount of Chinese silk to India or, more generally, to the decline in trade with the West.

- Metalwork, particularly in copper, iron and lead, continued as one of the essential industries. The use of bronze increased and gold and silver ornaments were in constant demand. We have little clue as to the sources of the abundant supply of metals in the Gupta period and it seems that copper, lead and tin had to be imported from abroad. Gold may have been obtained from the Byzantine Empire in exchange for Indian products, although Hsüan-tsang mentions that it was also produced indigenously in huge quantities. The working of precious stones continued to maintain its high standard. Pottery remained a basic part of industrial production, although the elegant black polished ware of earlier times was now replaced by an ordinary red ware with a brownish slip.
- The guild was the major institution in the manufacture of goods and in commercial enterprise. Some historians believe that the importance of the guilds declined in the Gupta period. India no longer participated in the long-distance trade in luxury goods. Instead a new kind of commercial network emerged on regional lines, based on the exchange of articles in daily use. In these changed circumstances, the powerful guilds of the earlier times disintegrated. Contemporary sources, particularly the seals found at Vaisali and Bhita, suggest nevertheless that both the activities and the significance of the guild remained during this period. Guilds sometimes acted as bankers and loaned money on interest, as did some of the Buddhist sanghas (communities). The rate of interest varied according to the purpose for which money was required.
- The export of spices, pepper, sandalwood, pearls, precious stones, perfumes, indigo and herbs continued as before. Pepper was exported from the ports of the Malabar coast and sesame, copper and cotton garments from Kalyana. The Pandya area had an important role to play in the pearl trade. The commodities that were now being imported to India, however, differed from those in earlier times. Chinese silk came in greater quantity, as did ivory from Ethiopia. Imports of horses from Arabia, Iran and Tokharistan also increased. Copper came from the western Mediterranean region and sapphire from Simhala. The Gupta king issued special charters to merchants' organizations which relieved them of government interference. Since this was the time when the law-makers declared it a great sin for a brahman to travel by sea, this may have resulted in reduced Indian participation in maritime trade.
- The literary records of this period suggest an overall economic prosperity at least among the upper classes. Fa-hsien describes the people of Madhyadesha (the 'middle country') as prosperous and happy towards the beginning of the fifth century. Evidence of material conditions obtained from excavations also points to a high standard of living. The prosperous urbandwellers lived in luxury; and comfort, in the urban centres at least, was not confined to the upper classes. Yet it was a culture with wide variations. The untouchables lived on the outskirts of the opulent cities and the peasantry were being gradually impoverished. The maintenance of an imperial façade was a purposeless expense which must have been a drain on the economy. Indeed, the debased Later Gupta coinage indicates an economic crisis.

Administration

- In many respects, the Gupta administration constitutes the watershed between India's past and future traditions of polity and government. The most noticeable feature of the post-Mauryan administrative development was the gradual erosion of the government's centralized power. First, the Satavahanas and the Kushans entered into feudatory relations with the smaller kingdoms. Second, land-grants, which began from this time, created administrative pockets in the countryside managed by the religious beneficiaries. A third factor which contributed to the process of decentralization was the existence of autonomous governments in several cities of northern India. Guilds of traders from these cities even issued coins, which was normally the prerogative of the sovereign power. At several points, however, the old centralized system of administration was continued and even strengthened by the accession of new elements.
- The Guptas discarded the modest title of **raja** and adopted the high-sounding ones brought into vogue by the Kushans. The most typical example is **maharajadhiraja** which, along with its several variants, appears in Gupta inscriptions. The Gupta kings also claimed superhuman qualities for themselves. They continued the traditional machinery of bureaucratic administration with nomenclature that was mostly borrowed or adopted from earlier times. Thus the **mantri** (prime minister) stood at the head of the civil administration. Among other high officers were the **mahabaladhikrta** (commander-in-chief), **mahadandanayaka** (general) and **mahapratihara** (chief of the palace guards). A high ranking officer, encountered for the first time in the Gupta records but destined to have a long

career, was the **sandhivigrahika** (foreign minister). The **bhuktis** (provinces) were usually governed by princes of royal blood and sometimes by a class of officers called **uparikas**. The link between the central and provincial administration was furnished by **kumaramatyas** and **ayuktas** who ruled over **visayas** (districts). The district officers were nominated by the provincial governors.

- For the first time, the inscriptions give us an idea of systematic local administration in the Gupta period, which assumed many new dimensions. The series of northern Bengal epigraphs mentions the **adhisthanadhikarana** (municipal board), **visayadhikarana** (district office) and **astakuladhikarana** (possibly, rural board). The full **adhisthanadhikarana** is said to consist of four members, the **nagarasresthi** (guild president), the **sarthavaha** (chief merchant), the **prathamakulika** (chief artisan) and the **prathamakayastha** (chief scribe). The precise significance of the **astakuladhikarana** is unknown, but in one example it is said to be headed by the **mahattaras** (village elders) and also includes the **gramika** (village headman) and the **kutumbins** (householders).
- The significant aspect of Gupta bureaucracy was that, since it was less organized and elaborate than the Mauryan administration of the third century b.c. (seen in Kautilya's Arthasastra), it allowed several offices to be combined in the hands of the same person and posts tended to become hereditary. In the absence of close supervision by the state, village affairs were now managed by leading local elements who conducted land transactions without consulting the government.
- Similarly in urban administration, organized professional bodies enjoyed considerable autonomy. The law-codes of the Gupta period, which provide detailed information about the functioning of the guilds, even entrusted these corporate bodies with an important share in the administration of justice. With the innumerable jatis (which were systematized and legalized during this period) governing a large part of the activities of their members, very little was left for central government. Finally, the Gupta kings had to take account of the brahman donees, who enjoyed absolute administrative privileges over the inhabitants of the donated villages. Thus in spite of the strength of the Gupta kings, institutional factors working for decentralization were far stronger during this period. This Gupta administration provided the model for the basic administrative structure, both in theory and in practice, throughout the early medieval period.

Religious life

- The rise of the Guptas was analogous to the emergence of Puranic Hinduism. The vehicle for the propagation of this resurgent Hinduism was a set of texts called the Puranas, the earliest of which were composed in this period.
- The Puranas, which began as the historical tradition recording the creation of the universe and detailed the genealogies of each dynasty, were originally composed by bards. During this period, however, they were rewritten by the brahmans in classical Sanskrit to include information on Hindu sects, rites and customs.
- Before the coming of the Guptas, the ideal brahmanical social order had been disrupted to such an extent by rulers who patronized the heretical cults that we see an obsessive fear of the Kali, or Dark Age, in all the early Puranas.
- All the major aspects of brahmanical religion, by which Puranic Hinduism came to be identified in later centuries, crystallized in this period.
- The image of the deity emerged as the centre of worship and worship superceded sacrifice, although a sacrificial offering to the image remained central to the ritual. This in turn encouraged bhakti (devotionalism), which consisted of an intense personal attachment to the object of worship.
- As a result, worship of a god became an individual concern and the priest ceased to be so dominant a figure as in the sacrifice.
- Hindus became divided into two main sects, **Vaishnava** and **Shaiva**, claiming Vishnu and Shiva respectively as the supreme deity, just as each Purana extolled the superiority of one or the other. The worshippers of Vishnu were more prevalent in northern India, where they received active patronage from the Guptas; Chandragupta II called himself a paramabhagavata (devotee of Vishnu).
- Shaivism took firm root in the south, although it was not confined to that region. The Huna king Mihirakula, Shashanka the ruler of Bengal, some kings of the Pushyabhutis of Kanauj and the Maitrakas of Valabhi were all followers of Shiva. Despite such sectarian preferences, at times expressed in acute rivalry, there was an underlying strain of monotheism in Puranic Hinduism which

saw the various deities as manifestations of a unified whole. The social existence of a Hindu came to be defined in terms of a correct dharma (law), artha (economic well-being), kama (sensual pleasure) and moksa (salvation of the soul).

- A notable feature of intellectual life in this period was provided by the lively philosophical disputations between the Buddhists and the brahmans, centring around six different schools of thought which came to be called the six systems of Hindu philosophy. Although their origin can be traced to the thinking of a much earlier period, some of their cardinal principles were enunciated at this time **Vedanta** is the most influential of the six systems.
- The doctrines of Vedanta were based on the **Upanisadas** (books of the teaching of sages) and gave logical and organized form to their many mystical speculations. It postulated the existence of the '**Absolute Soul'** and maintained that the final purpose of existence was the union of the individual and this '**Absolute Soul**' after physical death.
- Together these six systems constitute the core of Hindu philosophy and all subsequent developments are its ramifications. Although Buddhism was theoretically still a formidable rival of Hinduism, by the end of this period its influence was waning.

Science and Technology

- In the field of mathematics we come across during this period a work called Aryabhathya Written by Aryabhata, who belonged to Pataliputra .It seems that this mathematician was well versed in various kinds of calculations.
- A Gupta inscription of 448 from Allahabad district suggests that the decimal system was known in India at the beginning of the fifth century AD In the fields of astronomy a book called **Romaka Sidhanta** was compiled.
- It was influenced by Greek ideas, as can be inferred from its name. The Gupta craftsmen distinguished themselves by their work in iron and bronze.
- We know of several bronze Images of the Buddha, which began to be produced on a considerable scale because of the knowledge of advanced Iron technology In the case of iron objects the best example is the Iron pillar found at Delhi near Mehrauli.
- Manufactured in the fourth century A.D., the pillar has not gathered any' rust in the subsequent 15 centuries, which IS a great tribute to the technological skill of the craftsmen It was impossible to produce such a pillar in any iron foundry in the West 'until about a century ago. It is a pity that the later craftsmen could not develop this knowledge further

****

DAY - 77

ART AND CULTURE IN ANCIENT INDIA

■ Introduction

- In Ancient India Works of art were related to work processes of daily life and were not exclusively produced for a privileged group of society were many. They are found in the forms of rock paintings, terracotta figurines, toys, etc.
- Gradually works of art, manufactured by specialist craftsmen, came to be produced for exclusive purposes. The Mauryan period witnessed production of splendid specimens of art by the state. With the emergence of social groups who could extend substal patronage for production of specimens of art, new trends in art activities came about.
- In the post-Mauryan period, patronage by different social groups was the main reason behind the phenomenon that art activities became so widespread all over India and beyond; it was no longer high art exclusively patronized by the state. There was also, from the Mauryan period onward, a shift toward using non-perishable material i.e. stone as a medium of creative expression.
- There was also constant interaction in this period with those art forms that flourished beyond the frontiers of the Indian sub-continent. There emerged various schools of art. In this unit we shall discuss the main characteristics of Gandhara and Mathura art forms along with those of Sarnath and Amaravati.
- Most of the art forms were inspired by Buddhism and Jainism and very few Brahmanical monuments are to be found. This unit also takes into account the architectural and sculptural aspects of various Stupas, viharas and caves etc.

Background

- During the Mauryan period sculpture and architecture had reached a developed stage. The Asokan pillars; the animals and carvings on the pillars - all represent mature art forms. A unique feature of the specimens of Mauryan art fashioned in stone is the polish and the smooth, glassy surface not to be found during any other period. In addition to the animal figures, the most famous piece of art is the figure of Yakshini from Didarganj, Patna. This superb art piece tells us about the hairstyle, ornaments and dress of women during that period. The Mauryan levels at sites which have been excavated have yielded a large number of terracotta figurines. They indicate that artistic creations were not confined to the Imperial level alone, and even when Mauryan Imperial art declined and new forms of art emerged, the practice of producing terracotta figurines on a substantial scale continued. In the field of architecture we get information about Chandragupta's wooden palace from Megasthenes. Excavations at Pataliputra have revealed wooden walls and columns. We also have references about the construction of Stupas during the Mauryan period from the accounts of Fa-heing, Hiuen-Tsang and in Buddhist literature. Sanchi, Sarnath, Taxila and Bharhut were some of the religious centres in which Stupas may have been originally built in the Mauryan period, and additions were made to them in the later period.
- In the period between 200 B.C.- 300 A.D. certain general characteristics of art may be highlighted :
  - Art activities in this period were mostly related to religions practised in this period and symbols and units associated with them.

- The Buddha image which began to be sculpted in this period was-a departure from earlier representations of him in the form of Bodhi tree, Stupa, foot prints,,etc. Making of images for worship became common among other religions as well.
- The construction of Stupas, Chaityas and Viharas became popular.
- The art forms and all of their symbolic representations were not exclusive toany particular religion. For example, the Bharhut and Sanchi Stupas not only depict scenes from the life of the Buddha but also the reliefs of Yakshas, Yakshinis, Nagas and other popular deities.
- 5) Similarly, we find that the artists, in order to decorate the Stupas, carved many scenes which they observed in nature along with religious ideas. In fact, these are examples of secular art forms.
- 6) Because of regular interactions with other cultures in this period we also find elements of non-Indian art in the artistic creations of this period. This is particularly true of the Gandhara region which produced art typical to the region, in which many different elements came to be assimilated

The following points highlight the nine main forms of art recognised in ancient India.

Form of Art 1. Architecture:

- The history of Indian architecture can be traced back to the Chalcolithic Age as is evident from the progress of the Indus Valley Civilisation. The buildings of Indus Valley culture though made of bricks, possessed little aesthetic material.
- In fact, we hardly come across any architectural remains of the pre-Mauryan period which have reached artistic value. This may be due to the fact that the buildings were not made of stone during this period.
- However, it is difficult to believe that the intervening centuries between Indus Valley civilisation and Mauryan Age could have been barren of architectural development because we find the Mauryan architecture very mature, which suggests that it was the result of long evolutionary process.
- Magasthenes has mentioned the palace of Chandra Gupta Maurya which was built of carved and gilded wood. It appears that even the earlier buildings were made of wood which have since been destroyed. It is thus evident that we are handicapped in forming an idea about the Indian architecture on the basis of the architectural remains.
- However, we can form an idea about the Indian architecture from the various literary works and architectural texts, which have come to us chiefly in fragmentary condition. The art of building underwent changes with the progress of time.
- In the Agni and Garuda Puranas, nine types of buildings along with their details have been described. Similarly Matsya and Bhavishya Puranas described twenty types of edifices with great details.
- One of the most important architectural texts is Manasara which contains complete details about the architecture and sculpture. This work deals with both the methods and principles as well as construction details of all architectural and sculptural objects.
- This work has taken the term architecture in a very broad sense and includes everything which is built or constructed according to a design with an artistic finish. Thus it includes sculpture also. The work also emphasises the importance of village scheme, town planning and other allied subjects in great details.

Form of Art 2. Mauryan Art:

- The Mauryan period is a great land-mark in the history of Indian art. The Mauryan kings were great builders and some of the monuments and pillars belonging to this period survive even to

this day and are considered as the finest specimens of art. Chandra Gupta Maurya built buildings, palaces and monuments mainly with wood which have perished with the time.

- The use of stone started only during the times of Ashoka and many monuments of his time have come down to us which enables us to form an idea about the technical perfection of Indian stone work of the age.
- It also indicates a mature form of art pre-supposing a masonic tradition many centuries old. The art of sculpture also shows a perfection which is indicative that it was the result of a long period of continuous and steady development.
- Appreciating the achievements of Ashoka in the domain of art Dr. R.S.Tripathi says **"Ashoka's claim to the remembrance of posterity rests not merely on his victories of Dharma but also on his achievements in the domain of art and architecture."**

The monuments built by Ashoka may be grouped into four categories:

- Stupas,
- Pillars,
- Caves and
- Palaces.

Stupas:

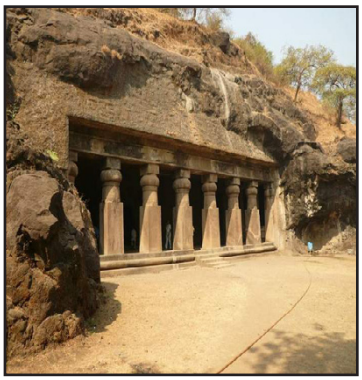
- The stupa was a massive hemispherical tumulus intended to serve as a receptacle for the relics of the Buddha and was supposed to symbolize the decease (Parinirvana) of the Master. Subsequently, stupas were also set up without the relics of Buddha as offering to the lord.
- Though stupas were mainly religious monuments of the Buddhist the Jains also constructed them. The Stupas were usually enclosed by railings with an entrance in each cardinal direction and these were usually decorated with beautiful sculptures.
- It is said that Ashoka built 84,000 stupas all over India and Afghanistan, but most of them have now perished. Hieun Tsang, the famous traveller has also testified, that he saw a large number of stupas in the seventh century A.D.
- From the sculptural point of view the most important stupas which deserve mention are those located at Bharhut, Bodhgaya and Sanchi in North India and Amravati and Nagarjunakonda in the South. The Stupa at Sanchi near Bhopal is the most prominent of all the stupas. Its diameter is $12\ ^1/_2$ feet, the height about $77\ ^1/_2$ feet and surrounding railings about 11 feet high.
- As there is gradual improvement in the artistic skill and aesthetic ideals of the sculptures, it has been suggested by certain scholars that the stupas built by Ashoka were subsequently enlarged and improved.
- For example Sir John Marshall says that the stupa at Sanchi was originally built with bricks by Ashoka and was probably half the present dimension. It was subsequently enlarged by the addition of a stone casing faced with concrete.

Pillars:

- The monolithic pillars set up by Ashoka are perhaps the finest specimens of the remains of the Ashokan art. They represent a triumph of engineering, architecture and sculpture. Huge and entire pieces of fine grained sand-stones were chiselled into the shape of these pillars.

- Each pillar was about fifty feet high and weighed about fifty tones. The pillars were completed at Chunar quarries and transported to the various parts of the country for installation. Sometimes they were also installed on the hill tops. According to V. A. Smith their erection and transportation is a proof of high quality of skill and resourcefulness of the people of that time.
- The pillar consisted of three parts—the prop, the shaft and the capitol. The prop was buried in the ground and the shaft or main pillar supported the capitol. The capitol consisted of fine polished stone containing one or more animal figures in the round and are remarkable for vigorous design and realistic beauty.
- The capitol of the Sarnath pillar, which was erected to mark the spot where the Blessed One first 'turned the Wheel of Law', is the best of the series and is the finest piece of sculpture.
- The wonderful life-like figures of the four lions standing back to back and the smaller graceful and stately figures of animals in relief on the abacus, all indicate a highly advanced form of art and their remarkable beauty, majesty and vigour.
- This capital has evoked admiration of the art critics. While John Marshall considers these lions as a masterpiece in style and technique, Dr. V.A. Smith is of the opinion that "It would be difficult to find in any country an example of ancient sculpture or even equal to this beautiful work of art, which successfully combines realistic modeling with ideal dignity and is furnished in every detail with perfect accuracy."

Caves:



- Ashoka is also credited with excavating rock-cut caves, some of which are remarkable for the finely polished surface of the walls. The caves were cut out of hard and refractory rocks and were meant for the residence of the monks. They also served as churches assembly halls.
- These caves are mainly found on the Nagarjuna Hills and the Barabar Hills near Gaya. It is said that one of the caves in the Barabar Hills called the Sudama Cave was dedicated by Ashoka to the monks of the Ajivika sect.
- It has rightly been said that Ashoka inaugurated a style of architecture which spread in different parts of the country and expressed itself at its best in the magnificent masterpieces of Karla, Ajanta, Ellora and Elephanta.

Palaces

- A number to palaces were also built by Ashoka which evoked the admiration of the various travellers like Fa-Hien who visited India. It is said that Fa-Hien was so much wonder (ruck by the palace of Ashoka at Patliputra that he expressed the view that no human hand could accomplish it, and it was the work of the spirits. However, most of these buildings have since perished.
- Ashoka is also credited with the founding of two cities of Srinagara in Kashmir and Lalita-Patan in Nepal, but they are now in ruins. The excavations on the site of Patliputra have led to the discovery of certain ruins of the monumental buildings built by Ashoka. The most outstanding of these buildings is the hundred-pillared hall.
- The artists of the period tried to impart religious instructions to the people by representing stories about the Buddha from the Jatakas in their works. They adopted the technique of representing each legend as a pictorial entity sculptured in a single panel or medallion.

- The best examples of this type of narrative sculptures are found at Amaravati, where the elephant Nalagiri is shown running amuck in the streets of Rajagriha and the Blessed one subdues it. As it was considered sacrilegious to give new life to Buddha, he is represent by certain symbols like the tree and the seat (which represent enlightenment) and the Wheel of Law (Dharma Chakra) which represents his preaching's.
- However the image of the Master also appears in certain sculptures at Amaravati, which may be taken as an indication that this was a transition period between Bharhut, and Sanchi on the one hand and the Gandhara and Msihura on the other.
- The sculptures of the period also portrayed the gay and secular aspects of life, which suggests they had a thirst for the sparking pleasures of life. Often the female figures betray saturated sensuality.
- Describing the figures of the Yakshinis on the Sanchi gateway Grousset says "Never has the poetry of the female form been rendered with a more sensuous power than in the statues of female genii". It may look strange that so much emphasis was laid on love of the sensuous aspect of life in the sculptures associated with a religion which emphasised the futility of earthly pleasures.
- It only indicates that in spite of the great emphasis on the final release people did not run away from the charms and pleasures of life. It confirms their belief in the principle that only a harmonious blending of righteousness (Dharma), acquisition of wealth and enjoyment of pleasure (kama) could lead to the final release (moksha).
- A fundamental change took place in the attitude of the people towards life. This is borne out by a comparison of the sculptures of Bharhut and Sanchi on the one hand and those of Mathura and Amaravati on the other hand. Dr. Nihar Ranjan Ray gives the following explanation for this change. He says in the earlier centuries was nurtured "a civilisation and a structure of society, that was mainly rural and agricultural.
- The art of such a social economy naturally reflected the essential oneness with nature, a healthy and spontaneous joy in, and acceptance of life, preference for stable and permanent values and faith in calm and" composed strength."
- But with the growth of commerce with the West and the rise of a prosperous mercantile class, art "naturally reflects the disposition and attitude of a mercantile social economy which manifests preference for transient pleasures and temporary values, exuberant expression of joy and passion, and courtly elegance and sophistication."

According to Dr. S.K.Saraswati,

- "The most important functions of the Mauryan art was to impress and overawe the populace with the power and majesty of its rulers. Mauryan art is thus individualistic in its essential character and ideology. Like Ashoka's Dharma Vijay, it lacked deeper roots in the collective social will, taste and preference, and was therefore destined to have an isolated and short life, coeval and co-existent with and within the limits of the powerful Mauryan court. This explains why Mauryan Court art, with all its dignified bearing, monumental appearance and civilized quality, forms but a short and isolated chapter of the history of Indian art. Like the columns and the animal figures themselves, Mauryan Court art stands aloof and apart."

Form of Art 3. Gandhara and Mathura Schools:

- In the meanwhile two important schools of sculpture developed in Northern India viz. Gandhara and Mathura. The Gandhara School of sculpture was intimately connected with the Mahayana school of Buddhism and flourished sometimes between 50 B. C. and 500 A. D., specially under the Kushans.
- The large number of monasteries, stupas and statues were constructed during the times of Kanishka which display a distinct influence of the old Greek School of Art.

- In fact, the region of Gandhara, where this school flourished was geographically so situated that it was exposed to all sorts of foreign contacts and influences—Persian, Greek, Roman, Saka and Kushans. As this art was adopted to Indian genius and applied to Buddhist subjects it is also known as Greeco-Buddhist School of Art.
- However, Dr. R. C. Majumdar is of the opinion that "though the technique was borrowed from Greece, the art was essentially Indian in spirit, and it was solely employed to give expression to the beliefs and practices of the Buddhists. With a few exceptions, no Greek story or legend, and no Greek art motif has been detected among the numerous specimens of Gandhara sculpture."
- The Gandhara art differed from the earlier art in so far it gave up the old technique of referring to the Buddha through symbols and represented him in anthropomorphic forms. Though the images of Buddha were made according to the basic principles of Indian iconography, they bear close resemblance to the deities of the Greeco-Roman pantheon.
- The artists added moustache, turban or ornaments to these deities according to the current local taste.
- The drapery of these sculptures has also been arranged in a Roman style. The drapery has been used separate from the body, but it is so disposed that certain parts of the body are made visible from underneath the garment.
- In the Gandhara art there is also a tendency to mould the human body in a realistic manner with great attention to accuracy of physical details, especially by the delineation of muscles and the addition of moustaches etc.
- Another outstanding feature of the Gandhara Art is the rich carving, elaborate ornamentation and complex symbolism. It is believed that with the coming of the Kushans, "an all-round schematization in art begins.
- The drapery is shown in small and narrow folds symmetrically arranged and at times becomes reduced to a decorative display. The figures themselves are shorter in stature, stumpy in appearance and treated in a rough manner, exhibiting a king of crude rustic strength."

- It may be noted that though the artists employed a technique which was essentially Hellenistic, tempered by Iranian and Scythian influences for representing the Indian Buddhist themes, but the genius of the Gandhara artist was essentially Indian.
- In course of time these artists started asserting their independence and Hellenistic influence completely disappeared. Certain scholars have asserted that this was inevitable if we keep in view the differences in the art ideals of the Hellenes and the Indians.
- No doubt, therefore Gandhara Art proved only a passing phase in the history of Indian art and lost its ground before the resurgence of national classical art under the Guptas." John Marshall has also admitted that the Gandhara School of Art could never take real roots into Indian soil, because the Indian and Greeks were radically different and dissimilar.
- However, it cannot be denied that the Gandhara art greatly influenced the development of the various school of arts in Khotan, Kucha, Turfan etc. In the history of the Hellenistic art it represents a phase of east-ward expansion of Grecian art Dr. Kramrisch has rightly observed, "If it is Indian and colonial from Hellenistic point of view, it is Hellenistic and colonial when viewed from India."
- The Mathura School represents the indigenous art movement and came to prominence during the times of Koshans. "This art chiefly flourished at the holy city of Mathura. The artists of Mathura school particularly specialised in the making of huge statues of Buddha, which served as a model for the local artists.
- Though initially the artists of the school made the images in accordance with the primitive traditions, but gradually they developed the, iconographic details more fully. In addition to the Buddha statues certain other sculptures belonging to the Mathura school of art have also been discovered. One of the sculptures illustrates the Bhagvata's episode of Vasudeva carrying Krishna across the Jamuna.

- Certain scholars are of the opinion that the Mathura school of art was greatly influenced by the Gandhara art. Some of the European scholars go to the extent of suggesting that the Mathura art was not only influenced by the Gandhara art but it had its origin also in the Gandhara art.
- However, this view is not acceptable to other European and Indian scholars. For example Rawlinson says "At the same time (when the Gandhara art flourished) a purely indigenous school of contemporary art, lineally descended from that of Bharhut and Sanchi appears to have flourished at Mathura, Bheta, Besnagar and other centres."
- Chirstman Humphrey also shares this view of Rawlinson. Similarly Dr. Fogale also believes that Mathura art is Indian in thought and style, but he admits that it is not fully free from the influence of Gandhara art. Dr. Nihar Ranjan Ray is of the opinion that the ancient idols of Mathura belonging to mid second century B.C. are related to Bharhut art.
- The artistic creations of Gandhara were not unknown to them. The help of Gandhara art has been taken in decking the idols, but this tendency of borrowing in Mathura art cannot be found prior to second century B.C. He contends that the Mathura style is purely indigenous and not exotic.
- Thus we can draw the conclusion that the Mathura art had its origin in the indigenous sources, though later on it was influenced by the Gandhara art. The independence of the Mathura art is further evident from the fact that it possessed certain distinct features of its own. The statutes built by the artists of this school are large and bulky. The idols do not have moustaches and beards as in the Gandhara art.
- Similarly in the Mathura idols Gautama Buddha is shown sitting on a throne, while in the Gandhara art he is shown sitting cross-legged. No doubt certain foreign themes were borrowed from the Gandhara school by the Mathura art but they were merely a passing phase and did not leave any mark on it.
- As the Mathura style was native it was adopted by the Guptas. The artists of the Gupta age removed the draw-backs and deficiencies present in the Mathura art and perfected it. It may be noted here that though the Gupta art originated from Mathura art yet it is wholly devoid of its artificiality and sentimentalism.

Form of Art 4. Gupta Art:

- Gupta period is an important epoch in the history of Indian art. During the Gupta period, which has been designated as the Golden Age, the peace and prosperity of the people coupled with enlightened patronage of the kings, gave rise to a general artistic impulse and resulted in the evolution of a national and classical art which embodied the aesthetic tendencies of the age and was fully shorn of foreign traditions and influences. Under the Guptas "sculpture, architecture, painting and terra-cotta attained a maturity, balance and naturalness of expression that have forever remained unexcelled."
- Gupta art introduced new ideals and possesses a special charm. The various masterpieces of the earlier schools of art, though technically perfect and vibrating with beauty, failed to satisfy the spiritual urge of the people because they were saturated with luscious sensuality.
- Even the images of gods made by them appeared to be more earthly than divine. During the Gupta period the sculptures and images were given a poise and balance of body indicating a mental and physical response following the conquest of the flesh, dropping eye-lids, suggestive of contemplative concentration and perfect tranquility of soul, and a detached and serene disposition characteristic of the blending of the external form with the inner spirit.
- The best examples of the outstanding specimens of the Gupta sculpture are the high-relief statue of Buddha preaching his first sermon, which was discovered in the ruins of Sarnath; the standing Buddha discovered at Jamalpur and preserved in the Mathura museum, and the colossal copper statue of Buddha discovered at Sultanganj, now preserved in the Birmingham Museum.

- These sculptures represent the **"fullest fruition of the original genius in carving out a figure in perfect harmony with spiritual conceptions."**
- Similarly the sculptures and images of Shiva, Vishnu and other Brahmanical gods like Sun, Kartikeya have also been discovered and testify the high quality of Gupta sculpture But probably the most effective specimens of the sculpture of this category are the epic stories form the Rama and Krishna cycles at the Deogarh temple.
- In the field of architecture the Gupta period has two fold importance. On the one hand it marked the culmination and ultimate exhaustion of the earlier tendencies in architecture, and on the other hand it marked the beginning of a new style of Indian temple architecture.
- Consistent with the revival of Hinduism a large number of fine temples were constructed during the Gupta period, but most of these were destroyed by the invaders like the Huns and the Muslims. But the few which have survived to this day testify the excellence of the architecture of the times.
- Amongst the temples of the Gupta period which have survived mention may be made of Dasavatara temple at Devagarh near Jhansi, temple at Bhitargaon near Kanpur, Vishnu temple at Tigawa near Jabbalpur, Shiva temple at Bhumara, Shiva temple at Khoh, Parvati temple at Nachna-Kathara, and the Buddhist shrines at Sanchi and Bodh-Gaya.
- These temples were well designed and were decorated with fine sculptured panels. The practice of providing elaborately worked towers (shikaras) did not exist during the Gupta period, although we find some traces of it in the temple at Bhitargaon.
- The cave architecture also made remarkable progress during the Gupta period. The Chaitya and Vihar caves at Ajanta and those of Ellora are the best specimens of the cave-architecture of the period. The most outstanding features of these caves is the beautiful pillars with varied designs and the fine paintings.
- The caves at Mogulrajapuram, Undavilli and Akhannamadana in south and the cave temple at Udayagiri near Bhilsa also belong to the Gupta period.
- The period also witnessed a great progress in working on metals. The huge iron pillar at Delhi, as discussed in Chapter on sciences, was a remarkable achievement in the field of metallurgy. The art of casting copper statues was also practiced on a large scale. The coins of the Gupta period are known for their high bullion value and artistic richness.

Form of Art 5. Post-Gupta Arts:

- During the next six centuries art was chiefly confined to the evolution of the different types of temple architectures. The Art critics have divided this period into two parts on the basis of the evolution of the temple architecture. The first period lasted from 600 to 900 A.D. and is known as early Rajput period. During this period there was a regular progress in the evolution of the architecture.
- The second period lasted from 900A.D to 1200 A.D., and is known as later Rajput period. During this period the temple architecture was characterised by abundance of ornamentation. The artists tried to give expression of grandiose. Certain obscene figures were represented on the stone which shows the moral degeneration in taste.
- During the early Rajput period architectural monuments such as rathas of Mamallapuram, Kailash temple and masterpieces of sculpture like Ellora and Eliphanta were created. However, during the later-Rajput period six regional architectures, with peculiar qualities of their own, were developed.
- These regional architectures were those of Orissa, Khajuraho, Rajasthan and Madhya Bharat, Gujarat and Kathiawar, Chola and Hoysala of Deccan and Brindaban near Mathura. In spite of the peculiar

qualities of the various architectures there was a sort of under-current of thought, which shows that they all belonged to the same movement viz. the northern or Indo- Aryan style of architecture.

- The most important temples constructed in India in the northern style are those of Somnath in Saurashtra, Bhubaneswar, Puri and Konark in Orissa, Khajuraho in Bundelkhand (Madhya Pradesh), Abu in Rajasthan.
- The earliest temple to be built in the northern style was the Parameswara temple at Bhubaneswar in 750 A.D. It may be noted that the style of architecture in the temples of Orissa is somewhat different from those of other states.
- According to Percy Brown the most remarkable characteristic of the Orissa temple is "the plain and featureless treatment of the interior contrasted with the profusely ornamented walls of the exterior, the surfaces of which are studded with superfluity of plastic patterns and forms."
- Another prominent temple in Orissa is the Jagannath Temple at Puri which was built around 1100 A.D. It is larger than the Lingaraj temple built at Bhubaneswar, but from architectural point of view it is merely a replica of the temple at Bhubaneswar.
- The grandest example of the Orissan architecture is the famous Sun temple of Konarak which was constructed during the reign of King Narasingh Deva (1238—1264). This temple has been described by Percy Brown as the grandest achievement of the Eastern School of Architecture.
- The whole structure is fashioned like a Ratha or wheeled-car being whirled along by the seven horses of the sun. Around the basement of the temple are twelve giant, wheels with beautiful carvings. At the main entrance are two caparisoned steeds straining to drag the chariot through space.
- The whole building is ornamented with exquisite sculptures presenting an alluring pageant of sculptured magnificence. Some of the figures worked out on the temple are erotic and obscene. They represent a number of amorous unties described in the Kama sutra, which has been criticised by various art critics.
- The temple, though now in complete ruins, won the admiration of people for long. For example Abul Fazl was greatly struck by the grandeur of the temple and recorded in his Ain-i-Akbari "even those whose judgement is critical and who are difficult to please stand amazed at the sight".
- The temples at Khajuraho are the most refined and finished specimens of the Indo-Aryan architecture. They are known for the beauty of proportion, artistic quality of outline, compact architectural harmony and vibrant decorative exuberance. These temples were built by the Chandella Rajput kings between 950 and 1050 A.D. and were dedicated to the Saivite, Vaishnavite and Jain gods.
- It is said that originally there were eighty-five temples at Khujaraho, but out of them only thirty are in existence now. Even these temples are in various stages of ruin. However, we are able to form a fair idea about their architectural character. Each temple stands on a high and solid masonry terrace.
- Though these temples are not very imposing edifices they are known for the elegant proportions, graceful contours and rich surface treatment. Their Sikharas are also very refined and elegant. The exterior as well as the interior of the temples have been decorated with the finest sculptures.
- Dr. Kramrisch has also said: **"With every movement of the eye of the beholder a new perspective shows the images from a different angle; to avoid being bewildered he has to concentrate on each of them and then give his attention to the next"**
- Another outstanding specimen of the north Indian architecture in Rajasthan is the Jain temples at Mount Abu. The artists have shown delicate workmanship in the working of the white marble hall and the central dome of eleven concentric rings. Beautiful sculptured forms cover every inch of the surface.
- The other important temples in Rajasthan and' Madhya Bharat group of temples include sixteen Brahmanical and Jain temples at Osio near Jodhpur, Kalika Mata temple at Chittorgarh, Ekling temple near Udaipur, Shiva temples at Nemavar (Udaipur), Sas-Bahu temple of Gwalior.
- In the western region of India the Solanki rulers of Anhilavad gave encouragement to architecture and a number of temples were constructed there. Amongst the notable temples in this region mention may be made of Nilkantha temple at Sunak, Sun temple at Modhera, Gondeswara temple at Sirnar in Nasik, Jain temples on the Shatrunjaya and Girnar hills in Kathiawar, the temples at Balsane in Khandesh etc.

- In Kashmir the temple architecture made remarkable progress during the 8th and 9th centuries A D. Lalitaditya and Avantivarman were instrumental in the construction of the Sun temple at Martand and the Shiva and Vishnu temples of Avantipur.

Form of Art 6. Dravidian Architecture:

- The development of the Dravidian architecture was mainly due to the patronage of the Pallavas, the Chalukyas, the Rashtrakutas and the Cholas. The age of the Great Pallavas lasted from about the beginning of[1] the seventh century to nearly the close of the ninth century and was perhaps the most formative period of South Indian architecture.

- Broadly speaking the Pallava architecture can be divided into two phases—the rock cut architecture from 610 to 690 A.D. and structural form from 690 to 900 A.D. During the first phase mandapas or rathas (monolithic temples) were excavated in the rock. A mandapa was an open pavilion, a hall with cells in the back wall.
- The ratha was a monolithic shrine. The best specimen of the niandapa or cave- temples of the Pallavas are available at Mahaballipuram, about thirty miles from Madras. It is the grandest of all the sculptures and represents the descent of the Ganges on a huge granite boulder. It is a rock-cut drama of an epic theme executed with epic grandeur.
- On either side of the Ganga descending from heaven we find men, animals, gods, nagas and semi-divine beings offering their prayers to Lord Siva for his precious gift of the sacred river. In short as Rane Grousset puts it, "What we have before us is a vast picture, a regular fresco in stone.
- The relief is a masterpiece of classic art in the breadth of its composition, the sincerity of the impulse which draws all creatures together round the beneficent waters and its deep fresh love of nature.". It may be noted that the rock-cut architecture of the Pallavas was their original contribution from which all the vimanas in South India copied and continued to copy till very late period.
- During the second phase the mandapa architecture was given up and structural edifices were constructed. In the temples lofty towers were built tier upon tier, diminishing in size towards a summit. The most wonderful example of this type of architecture is the Kailash temple at Kanchi.
- It was hewn from solid rock like a statue from the hillside. Shrine room, hall, gateway, votive pillars, lesser shrines and cloisters etc. were also created from the same rock and were adorned with the divine figures and scenes. It possesses a grace and strength which is rarely seen in the Indian art.
- The temple of Vaikuntha Perumal at Canjeevaram is another example of this type of architecture. This temple is larger and more spacious than the Kailash temple. In this monument the principal parts, the cloisters, portico and sanctuary instead of being separate buildings have been amalgamated into one architectural whole. This has resulted in a unity of conception of high merit.
- Though stone architecture was not unknown, the Pallavas were the first to make full and free use of stores in buildings. Pallava temple architecture and portrait sculpture attained forms and excellence that served as models not only in India but in the Far East also.
- It also spread to countries of South-East Asia like Indonesia "where its effulgence, reflected in the vast monuments of those civilizations, shown with even greater splendour than in the country of its origin." (Percy Brown).
- The Chalukyas and the Rashtrakutas also continued to patronize architecture, but it was on the pattern of the Pallava architecture. The best specimens of the Rashtrakutan art are found at Ellora and Elephanta.
- A reference has already been made to the architectural beauty of the Kailashnath temple which is a unique architectural masterpiece of unsurpassed splendour and is worthy of ranking amongst the wonders of the world.

- In the western India the best specimens of architectural sculpture are found in the cave temples on the island of Elephanta in the Bombay harbour. These have been executed in the same style in which the caves at Ellora were excavated. In all there are seven caves in the island.
- The central one contains some masterpieces of sculpture representing some of the 16 lila-murtis of Siva as Nataraja, Lakulisa, Andhakari, Gangadhara, Ardhanariswara, Somakanda, Ravanunugraha etc. But the best representation of Siva is as Mahesamurti, also known as Trimurti.
- Admiring the architectural beauty of this cave Grousset says: "The three countenances of the one being are here harmonized without a trace of effort; there are few material representations of the divine principle at once as powerful and as well-balanced as this in the art of the whole world.
- Nay, more here we have undoubtedly the grandest representation of the pantheistic God ever made by the hand of man....Indeed, never have the exuberant vigour of life, the tumult of universal joy expressing itself in ordered harmony, the pride of a power superior to any other, and the secret exaltation of the divinity immanent in all things found such serene expression".
- The Cholas who flourished between 900 A. D. and 1150 A. D. were responsible both for the development and perfection of the Dravidian style of architecture. Like the Palkvas, the Chola rulers executed works on most stupendous scale.
- One of the earliest example of Chola temple architecture is found in the temple of Koranganatha at Srinivasanalur in the Trichinopoly district. This temple has considerable amount of sculpture on the wall surfaces. These images of Hindu gods and goddesses have been installed within recesses. This marks the beginning of the voluptuous treatment of the human figure.
- The maturity of the Chola architecture is reflected in the temples built by Rajaraja Chola and his son Rajendra. The Shiva temple at Tanjore built by Rajaraja Chola in 1011 A.D. is the largest and the most ambitious production of temple architecture. The main structure of the temple is 180 feet and has a great sikhara or tower consisting of fourteen successive storeys rising to a height of 190 feet.
- It is crowned by a massive dome consisting of a single block of stone, 25 feet high and weighing about 80 tons. The massive temple building is covered with sculptures from top to the base. Without any doubt this is the finest single creation of the Dravidian craftsmen.
- **"The massive grandeur of the basement and the sikhara which is crowned by a big monolithic dome, the profuse and elegant decorations and sculptures and the huge and beautiful monolithic Nandi have never been surpassed by anything known in Dravidian architecture."**
- Another imposing work of the Chola temple architecture is the Gangaikonda-Cholapuram temple erected by the Chola King Rajendra around 1030 A. D. Its great size, immense walled enclosure, assembly hall containing over ISO pillars, huge lingam bf solid granite, the tall pyramidal vimana or tower and the delicate carvings in stone are its more striking features.

Form of Art 7. Paintings:

- Painting was highly developed art in ancient India. Though the paintings of the early period have since perished, on the testimony of the various literary works, it can be safely concluded that the art of painting was quite advanced in ancient times.
- For example the Vinay Pithaka, a Buddhist Pali work of the fourth or third century B. C. says that King Pasenada's pleasure-houses contained picture-halls (Chittagara) which were adorned with large number of painted figures and decorative patterns.
- In Ramayana also we get references of the painted halls. The Kama sutra of Vatsyayana, written probably in the third century A. D. includes paintings amongst the sixty-four kalas or fine arts.
- Similarly Chltrasutra, a section of Vishnudharmottara Purana, which was most probably composed during the Gupta period, makes a mention of the technical details regarding painting. All this suggests the existence of the art of painting and its development on scientific lines.

- We can also form an idea about the art of painting from the various remains of ancient India paintings. These paintings mainly consist of the murals in some of the cave temples. Certain caves in outlying areas contain only very rough painted sketches in the primitive style, which according to certain critics belong to the pre-historic age.
- But the specimens of paintings found at the artificial caves dedicated to religious purpose are highly developed. According to A. L. Basham "few would dispute that these are among the greatest surviving paintings of any ancient civilization."
- As in case of other branches of art, the artists in the field of painting also were interested in depicting the underlying reality, the inner essence rather than outward semblance. . Therefore we find not merely philosophical truths but also universal feelings like sex, emotions, heroism, hatred, compassion etc. in their works.
- The feminine charm has been best depicted in the various feminine figures at Ajanta and the dancing apsaras in the Siva temple at Tanjore. Similarly the picture of the dying princess at Ajanta is a classic representation of the pathos and sentiment.
- It may be noted that though the artists tried to externalize the internally drawn forms, they were also aware of the importance of faithful representation of the adjective realism. Great importance was attached to perspective.
- Emphasizing the importance of perspective the Chitrasutra says that an artist at all. Therefore the artist was supposed to depict the internal states of emotions but at the same time he had to give a life-like representation. It also emphasised the importance of careful observation of the things of nature and the landscape.
- Very few paintings of ancient India are available. They are mainly concentrated at Ajanta in Deccan, Bagh in Central India, Jain cave of Sittannavasal and Siva temple at Tanjore. Some of the paintings at Ajanta belong to the period before the beginning of the Christian era while others were executed some centuries later.
- According to A.L. Basham, "The earlier paintings are more sharply outlined and the later show more careful modelling, but there is no clear evidence of the progressively developing style, as in contemporary sculpture, and the differences may be accounted for by the personal tastes of the craftsmen who supervised the work in the respective caves."
- The murals at Ajanta chiefly depict scenes from the life of the Buddha and from the Jatakas. Though they were painted mainly for religious purposes they convey a secular message. We get a panoramic view of the life in ancient India from these murals.
- As Basham has put it **"Here are princes in their palaces, ladies in their harems, coolies with loads slung over their shoulders, beggars, peasants and ascetics, together with all the many beasts and birds and flowers of India, in fact the whole life of the time, perpetuated on the dim walls of caves by the loving hands of many craftsmen. Everything is gracefully drawn and delicately modelled."**
- The most notable pictures at Ajanta include those of the Mother and the Child, the Monkeys, the Hunting Scenes and Dying Princess. These pictures have been greatly appreciated by the art critics. For example appreciating the picture of the Dying Princess V.A.
- Smith says, "For pathos and sentiment and unmistaken way of telling its story this picture cannot be surpassed in the history of art. The Florentine could have put better drawing and a Venetian better colour, but neither could have thrown greater expression on it."
- Similarly admiring the beauty of the picture of the Bodhisattva, Benjamin Rowland remarks, "In a marvellous reconciliation of beauty, physical and spiritual, the great Bodhisattva is realised as the very embodiment of that compassion and tenderness that his mission of allaying the miseries of the world implies .This is a loveliness so refilled away from transitory human appearance that it becomes a symbol of celestial beauty and purity. The figure as a whole in its tranquil suavity and virile sweetness is the perfect realisation of this deity of salvation and refuge."
- Commenting on the technique of Ajanta Paintings Basham says: "No frame divides a scene from the next, but one blends into the other, the minor figures and the pattern skilfully leading the eye to the central figures of each scene. There is no perspective, but an illusion of depth is given by placing

the background figures somewhat above those in the foreground. The effect of this convention is rather like that of a photograph taken with a telescopic camera, and makes the figures stand out from the flat wall as though coming to meet the observer."

- Certain paintings of ancient India have also been found on the walls of the veranda of a cave at Bagh. They depict the procession of elephants and the scene of a dancer and women musicians. According to Basham these paintings are perhaps more impressive in composition than the paintings of Ajanta.
- The paintings of the Ajanta style are also found in the caves of Badami and Ellora. Certain splendid paintings of the Chola period have been found in the Rajarajesvara temple at Tanjuvur.

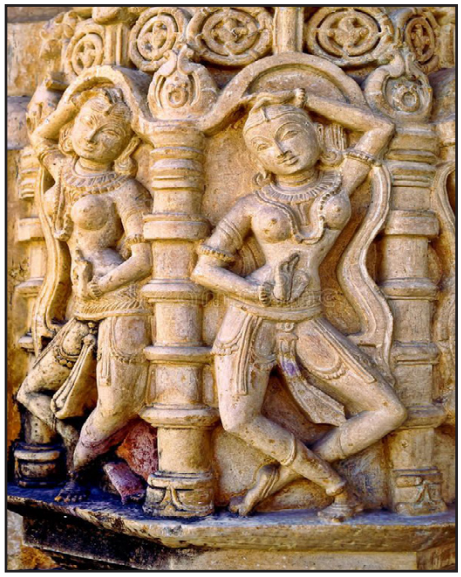
Form of Art 8. Music:

- The traditional accounts, archaeological and literary evidences show that music and dance formed an important part of both religious and secular life in ancient India. The Indian traditions posit the origin of music not with man but with the Highest Deity manifested in His triune aspect, of Brahma, Vishnu and Mahesvara. Rudra is always associated with song and dance; and vina on which he played is named Rudra Vina.
- It is one of the vinaars of northern India use. In South the Sarasvati Vina was an adaptation or a fitting up of the frest on the tanpura board, is popular. Mahadeva is known as Nataraja 01 king of dancers. His dance is cosmic and it represents a process in that evolution.
- The damaru or the kettledrum on which he plays to keep time, is again cosmic in its nature, representing the akasa tattva (principle of ether) from which all sounds are produced.
- Vishnu is associated with the flute on which he plays the Song of Life, the Song of Evolution, while the Gopis, the cosmic powers, sing and dance in unison with waving hands and woven feet. Similarly, Brahma is ever engaged in the chant of the Vedas bringing forth into manifestation the latent possibilities of souls in accordance with their karma.
- The various goddesses like Parvati, Saraswati and Lakshmi are also represented as playing on Vina. The regents of the world like Narada, Tamburu Visvavasu, Chitrasena and various stages and their disciples have also been connected with the science and practice of music.
- Vishnu Purana says, "All songs are part of Him who wears a form of sound". It may be noted that at that stage music was considered an aid to worship of God.
- The Vedas speak of different kinds of musical instruments and refer to professional musicians like lute-players, drummers and flute-players etc. The employment of a number of musical similes by Valmiki and reference to various musical instruments shows that music was a popular pastime during his times.
- Ravana has also been described as a great musician who won the favour of Shiva by singing the Vedas. In Ramayana we find a number of technical musical terms such as jatis which seems to have served the purpose of ragas in ancient times.
- Similarly in Mahabharta we get references regarding the cultivation of music as a mark of refinement. It also refers to the seven svaras (seven notes) and Gandhara Grama, the ancient third mode. We get similar references about the theory of music in Riapratisakhya, a work of 4th .century B.C.
- It mentions the three voice registers and the seven notes of the gamut. The Buddhist works and Jatakas also contain references of various musical instruments of musicians.
- Much useful information about the early music is provided to us by literary works like Purananuru, Pattuputtu, Paripadal, Silappadiaaram and the Jain Tivakaram, We get the first detailed exposition of the theory of music in Natya Sastra, which is said to have been composed by an ancient sage Bharata.

- He is usually placed in the third century. The Natya Sastra is the earliest Indian work on the art of drama, music and dancing. It shows that by this time India had fully developed the system of music out of which the later Indian "classical" music developed.
- Music occupied an important position in the social life of the people in India is fully borne out by the dramas of Kalidasa. Music gained in popularity with the spread of the Bhakti movement in the seventh and eighth centuries. It was liberally patronized by the kings, nobles, temples, mathas and other religious institutions.
- The Bhaktas lost themselves in the adoration of God and experienced the mysterious unity of life through nadasadhana. The tradition of hadasadhana, which has been in vogue in India since times immemorial is based on the basic principle "the direct invocation of the Divine through one-pointed concentration on musical notes, which they say opens the windows of the soul through the onslaught of musical vibrations".
- Music was considered to be a sadhana or yoga by the people in ancient India. They tried to attain unity of mind and body in their various functions through this sadhana. It was, according to Havell, an attempt "to realise the life which is without and beyond by the life which is within us and life in all its fullness, mystery which was and is to come."
- It was believed that a sadhaka could express himself best only by identifying himself with the divine. It is said that Akbar was struck by the difference in the music of Tansen and his guru Haridas when he heiard the soul-stirring music of the latter while he was singing before God.
- When Akbar asked Tansen for the reasons for this difference, Tansen replied "I have to sing whenever my emperor commands, but he (Haridas) only sings in obedience to the inner voice."
- The chief musical instruments used by the musicians in ancient India was vina, a bow-harp with ten strings. During the Gupta period this instrument fell in disuse and was replaced by a pear-shaped lute which was played either with the fingers or with a plectrum.
- This lute was replaced by the instrument which is considered to be the predecessors of the modern vina. This instrument with long fingerboard and small round body, was usually made of dried gourd.
- Flutes and reed-instruments of different types were also used. The instruments of the trumpet type though known to the people were prominently used in music- They were merely used as signals. But the most frequently mentioned musical instrument used by the people was the conch, the shell of a large mollusc.
- It was blown through its sawn-off point before the deity on auspicious occasions. The smaller drums played with fingers were also an essential part of the musical performances.

Form of Art 9. Dancing:

- Like music, Indian dancing was also developed as a form of worship. Shiva, the Mahayogi, is considered to be its originator. His cosmic dance reflects the unity of being. His dance is not merely a graceful and rhythmic movement of the body to the accompaniment of the music but is also a process of attaining unity of soul and body.
- The significance of dance as a form of worship is brought out in the following verse of Unmai Vilekkam "The supreme Intelligence dances in the soul for the purpose of removing our sins. By these means, our Father scatters the darkness of illusion (Maya) burns the threads of causality (karma) stamps down evil (Avidya) shows grace and lovingly plunges the soul in the Ocean of Bliss (Ananda). They never see rebirth, who behold this mystic dance."
- The oldest work on Dancing is also Bharata-natya-sastra (or Natya Sastra by Bharata). This work devoted very little space to the discussion of vocal and instrumental music and deals with the dramatic representation (which also includes dancing) in great length.
- It mentions thirteen postures of the head, thirty-six of the eyes, nine of the neck, thirty-seven of the hand, and ten of the body. Thus it shows that the Indian dancing is not merely a movement of legs and but that of the whole body. Every movement of the little finger or the eye-brow was considered significant.



- Sarangadeva, who was adept in all the three sections of music, made a full and most comprehensive treatment of the nartana (dance). He traces how nartana (dance) came into this world from its abode in the heaven and the occasions when it is most relevant. He also deals with the various types of natya (dance, acting) and their characteristics.
- He also deals with the rasas or sentiments in details and tries to establish their relationship with the bhava (emotions) vibhava (exciting causes) and anubhava (indications).
- We get a detailed account of the dances in ancient India in the Sanskrit literature. The Rig-Veda mentions about the women dancers with broidered garments and low cut dress. We also learn about the men dancers who performed war-dances with breasts adorned with gold.
- In the Ramayana also we get plenty of references to the songs and dances. It is recorded that music and dance lulled the kings to sleep and woke them again to the duties of the new day. Mahabharata mentions Arjuna, the mighty Pandava, as a master musician.
- He is said to have offered himself as a teacher of music in the court of King Virata, while he was on exile. Arjuna's wife Subhadra was also a good artist. In fact music and dance formed a part of lady's education during the old days.
- In the works of Kalidasa also we get a glimpse that the art of dancing was practiced in India. Dancing saloons, specially constructed for the purpose, seems to have formed an integral part of the royal palace.
- But the dances were usually performed by professionals who had acquired mastery as a result of years of training and practice. However, we get plenty of references in the Indian literature to show that the princes and their ladies also took part in the dances in their palaces.
- In appreciation of the natya (dance-acting) Malavikagnimitra has said, "The sages of yore regarded this as dearest to the hearts of the goods—the most acceptable offering to them. It derives its source from Siva himself, who, in his dual aspect of Siva and Parvati, gave to the world two varieties of it, the uddhata, stately and masculine, and lasva soft and seductive, suited to the – fair sex. It holds a mirror up to nature and life in all its phases—peaceful, passionate and dark. It is the highest exponent of the varying emotions and feelings. It is the one and only means of pleasing through the eyes and the ear people of diverse tastes and dispositions."
- In the Tamil literature also we find important information about the art of music and dancing, llankovadikal in his Silappadikaram gives us important information about the condition of music and dance in Tamil land about nineteen hundred years ago.
- He shows us how the heroine of his work Madhavi, the courtesan, undergoes a course of training in song, dance and vina under the care of the master artists. He also gives a systematic account of the various instruments and dances.
- The folk dances were also very popular during ancient India. These were mainly performed at different festivals. Though initially people of all the castes with the exception of Brahmans participated in dancing, in course of time only people of the low caste danced in public.
- However, there seems to have been no social taboo on the art of dancing in ancient times because we come across numerous references when the ladies of tile royal family also took part in the dances in their palaces.

****

GS SCORE

An Institute for Civil Services

IAS PRELIMS 2020

ONLINE

01 **TARGET PT 2020**
45 Days Onlne Prelims Classes through 400+ MCQ

02 **PRELIMS Test Series**
SECTIONAL +MOCK + CURRENT AFFAIRS | TOTAL: 31 TESTS

03 **CSAT Online Classes**
4 WEEKS CSAT ONLINE CLASSES

04 **PRELIMS MOCK TEST**
TOTAL: 20 TESTS

05 **PRELIMS Test Series**
(COMPLETE REVISION TESTS | TOTAL: 32 TESTS

06 **Current Affairs Classes**
Complete Revision of Prelims Current Affairs in 60 Hrs.

1B, 2nd Floor, Pusa Road Karol Bagh, New Delhi-110005,
(Adjacent to Karol Bagh Metro Gate No. 8)
info@iasscore.in /iasscore

Visit: www.iasscore.in
8448496262

DAY - 78

EARLY MEDIEVAL PERIOD

The early medieval period in Indian history marks the growth of cultivation and organisation of land relations through land grants. These grants began around the beginning of Christian era and covered practically the entire subcontinent by the end of the twelfth century. In the early medieval period agricultural expansion meant a greater and more regular use of advanced agricultural techniques, plough cultivation and irrigation technology. Institutional management of agricultural processes, control of means of production and new relations of production also played an important role in this expansion. With this expansion, new type of rural tensions also emerged. Commercial activities in agricultural and non-agricultural commodities also increased.

Agrarian Economy

- The agrarian expansion, which began with the establishment of brahmadeya and agrahara settlements through land grants to Brahamana from the fourth century onwards acquired a uniform and universal form in subsequent centuries. The centuries between the eighth and twelfth witnessed the processes of this expansion and the culmination of an agrarian organisation bad on land grants to religious and secular beneficiaries, i.e. Brahmanas, temples and officers of the King's government. However, there are important regional variations in this development, both due to geographical as well as ecological factors.
- Cultivation was extended not only to the hitherto virgin lands but even by clearing forest areas. This was a continuous process and a major feature of early medieval agricultural economy. There is a view prevalent among some scholars that land grants started in outlying, backward and tribal areas first and later gradually extended to the Ganga valley, which was the hub of the brahmanical culture. In the backward and aboriginal tracts the Brahrnanas could spread new methods of cultivation by regulating agricultural processes through specialised knowledge of the seasons (astronomy), plough, irrigation, etc., as well as by protecting the cattle wealth. However, this is not true of all regions in India, for, land grants were also made in areas of settled agriculture as well as in other ecological zones, especially for purposes of integrating them into a new economic order.
- Ideas relating to the gift of land emphasise the importance of dana or gift. The idea of dana or gift to Brahmanas was developed by Brahmanical texts as the surest means of acquiring merit (puny.) and destroying sin (pataka). It appears to be a conscious and systematic attempt to provide means of subsistence to the Brahamana. Grants of cultivable land to them and registration of gifts of land on copper plates are recommended by all the Smriti and Purana of the post-Gupta centuries.
- Among the gifts are also included the plough, corn, oxen lad plougshare. However, the gift of land was considered to be the best of all types of gift nude to the learned Brahmana. Imprecations against the destruction of such gifts and the resumption of land donated to the Brahmana ensured their perpetuity. Thus land grants began to follow and set legal formula systemised through Law books.

AGRARIAN ORGANISATION

- The agrarian organisation and economy were highly complex. This can be understood on the basis of intensive studies of the regional patterns of land grants and the character and role of the brahmadeya and non-brahmadeya and temple settlements. The growth and nature of Land rights, interdependence among the different groups related to land and the production and distribution processes also help in a better understanding of the situation.

Character and Role of Various Types of Agarian Settlements

- **Brahmadeya:** A brahmadeya represents a grant of land either in individual plots or whole vilIages given away to Brahmana making them landowner or land controller. It was meant either to bring virgin land under cultivation or to integrate existing agricultural (or peasant) settlements into the new economic order dominated by a Brahmana proprietor. These Brahmana donees played a major role in integrating various socio-economic groups into the new order, through service tenures and caste grouping under the Varna System.
- The practice of land grants as brahmadeya was initiated by the ruling dynasties and subsequently followed by chiefs, feudatories, etc. Brahmadeya facilitated agrarian expansion because they were:
  - exempted from various taxes or dues either entirely or at least in the initial stages of settlement(e.g. for 12 years);
  - also endowed with ever growing privileges (padharm). The ruling families derived economic advantage in the form of the extension of the resource base, moreover. by creating brahmadeyns they also ,gained ideological support for their political power.
- Lands were given as brahmadeya either to a single Brahmana or to several Brahmana families which ranged from a few to several hundreds or even more than a thousand, as seen in the South Indian context.
- Brahmadeyas were invariably located near major irrigation works such as tanks or lakes. Often new irrigation sources were constructed when brahmadeyas were created, especially in areas dependent on rains and in arid and semi-arid regions.
- When located in areas of intensive agriculture in the river valleys, they served to integrate other settlements of a subsistence level production. Sometimes, two or more settlements were clubbed together to form a **brahmadeya or an agrahara**.
- The taxes from such villages were assigned to the Brahmana donees, who were also given the right to get the donated land cultivated. Boundaries of the donated land or village were very often carefully demarcated.
- The various types of land, wet, dry and garden land within the village were specified. Sometimes even specific crops and trees are mentioned. The land donations implied more than the transfer of land rights.
- For example, in many cases, along with the revenues and economic resources of the village, human resources such as peasants (cultivators), artisans and others were also transferred to donees.
- There is also growing evidence of the encroachment of the rights of villagers over community lands such as lakes and ponds. Thus, the Brahmanas became managers of agricultural and artisanal production in these settlements for which they organised themselves in to assemblies.

Rights in Land

- An important aspect relating to land grants is the nature of rights granted to the assignees. Rights conferred upon the grantees included fiscal and administrative rights.
- The taxes, of which land tax was the major source of revenue, theoretically payable to the King or government, came to be assigned to the donees.
- The reference to pariharas or exemptions in the copper plate and stone inscriptions registering such grants indicate that what was theoretically payable to the King was not being completely exempted from payment but the rights were now transferred to the grantees.
- This was apparently based on the sanction of the dharmashastras, which sought to establish the royal ownership of land and hence justify such grants, creating intermediary rights in land.
- Although there is some evidence of a communal basis of land rights in early settlements, the development of private ownership or rights is indicated by the fact that the grantees often enjoyed rights of alienation of land.
- They also enjoyed other hereditary benefits in the settlements. Land gifts were often made after purchase from private individuals. Hereditary ownership seems to have developed out of such grants, both religious and secular.

THE CHARACTERISATION OF EARLY MEDIEVAL AGRARIAN ECONOMY

Different views have been put forward regarding the nature of the overall set up of early medieval agrarian economy. On the one hand, it is seen as a manifestation of feudal economy, while on the other it is dubbed as a peasant state and society.

The salient features of 'Indian Feudalism' are:

- Emergence of hierarchical landed intermediaries. Vassals and officers of state and other secular assignee had military obligations and feudal titles. Sub-infeudation (varying in different regions) by these donees to get their land cultivated led to the growth of different strata-of intermediaries. It was a hierarchy of landed aristocrats, tenants, share croppers and cultivators. This hierarchy was also reflected in the power/administrative structure, where a sort -of lord-vassal relationship emerged. In other words, Indian feudalism consisted in the gross unequal distribution of land and its produce.
- Another important feature was the prevalence of forced labour. The right of extracting **forced labour (vishti)** is believed to have been exercised by the Brahmana and other grantees of land. Forced labour was originally a prerogative of the King or the state. It was transferred to the grantees, petty officials, village authorities and others. In the Chola inscriptions alone, there are more than one hundred references to forced labour. Even the peasants and artisans come within the jurisdiction of vishti. As a result, a kind of serfdom emerged, in which agricultural labourers were reduced to the position of semi-serfs.
- Due to the growing claims of greater rights over land by rulers and intermediaries, peasants also suffered a curtailment of their land rights. Many were reduced to the position of tenants facing ever growing threat of eviction. A number of peasants were only ardhikas (share croppers). The strain on the b peasantry was also caused by the burden of taxation, coercion and increase in their indebtedness.
- Surplus was extracted through various methods. Extra economic coercion was a conspicuous method. With the rise of new property relations, new mechanisms of economic subordination also evolved. The increasing burden is evident in the mentioning of more than fifty levies in the inscription of Rajaraja Chola.
- It was relatively a closed village economy. The transfer of human resources along with land to the beneficiaries shows that in such villages the peasants, craftsmen and artisans were attached to the villages and hence were mutually dependent. Their attachment to land and to service grants ensured control over them by the beneficiaries.

In brief, a subject and immobile peasantry, functioning in relatively self-sufficient villages buttressed by varna restrictions, was the marked feature of the agrarian economy during the five centuries under survey. The theory of the existence of autonomous peasant societies is put forward in opposition to the theory of Indian feudalism. It is based mainly on the evidence from south Indian sources.

URBAN SETTLEMENTS

Study of urban centres is an important aspect of socio economic history. Urban centres in early medieval India have generally been studied in two ways :

- As a part of economic history i.e. history of trade, commerce and craft production, etc., and
- As a part of administrative or political history, i.e. as capitals, administrative centres, centres of major and minor ruling families and fort towns.

Hence the focus of urban studies has so far been mainly on types of urban centres. Accordingly towns or cities have been listed under various categories such as market, trade or commercial centres, ports, political and administrative centres, religious centres, etc. However, there has been no sufficient attempt to explain the causes behind the emergence of towns.

- Prior to the coming of the Turks, the Indian sub-continent experienced at least three phases of urban growth:
  - During the bronze age Harappan civilization (fourth-second millennium B.C.),

- Early historic urban centres of the iron age (c. sixth century B.C. to the end of the third century A.D.),
- Early medieval towns and cities (c. eighth/ninth to twelfth centuries A.D.)

- Amongst the earliest attempts to define an urban centre one can easily mention **Gordon Childe's** notion of **'Urban Revolution'**. He listed monumental buildings, large settlements with dense population, existence of such people who were not engaged in food production (rulers, artisans and merchants) and cultivation of art, science and writing as prominent features to identify an urban centre. Further, Childe laid great stress on the presence of craft specialists and the role of agricultural surplus which supported non-food producers living in cities. Not all these traits, which were spelt out in the context of bronze age cities, are to be seen in the towns of iron age. There has been no dearth of urban centres with sparse population and mud houses.
- Though agrarian surplus collected from rural areas is almost indispensable for the existence of a town, merely a settlement of non-agriculturists cannot be regarded as an urban centre. Early medieval literary texts refer to towns inhabited by people of all classes surrounded by a wall and moat and marked by the prevalence of the laws and customs of the guilds of artisans and merchants.

Accordingly, some prominent traits of urban centres which can be applied to early medieval settlements as well, are identified as:

- Size of a settlement in terms of area and population.
- Proximity to water resources-river banks, tanks, ring wells, etc.
- Presence or absence of artefacts representing activities of artisans, e.g. axes, chisels, plough-shares, sickles, hoes, crucibles, ovens, furnaces, dyeing vats, moulds for beads, seals, sealings, jewellery, terracotta, etc.
- Evidence of coin moulds signifying mint towns. The discovery of metallic money, when listed with the presence of artisans and merchants, certainly lends a clear urban character to such sites.
- Presence or otherwise of luxury goods such as precious and semi-precious stones, glassware, ivory objects, fine pottery etc. The possibility is not ruled out that luxuries of ancient towns might become necessities for superior rural classes of early medieval times.
- Considering the moist, rainy climate of many alluvial plains such as the middle Ganga plain, baked brick (not just burnt bricks) structures on a good scale assume special importance. Though in Central Asia towns consisting of mud structures are also not unknown.
- Streets, shops, drains and fortifications also give a good idea of the nature of the urban settlement. At several places in the Deccan and elsewhere silos and granaries occur at historical sites, like at Dhulikatt in Andhra Pradesh.

Market Centres, Trade-Network and Itinerant Trade

- Early medieval centuries also witnessed the emergence of urban centres of relatively modest dimensions, as market centres, trade centres (fairs, etc.) which were primarily points of the exchange network. The range of interaction of such centres varied from small agrarian hinterlands to regional commercial hinterlands.
- Some also functioned beyond their regional frontiers. However, by and large, the early medieval urban centres were rooted in their regional contexts. This is best illustrated by the **nagnram** of South India, substantial evidence of which comes from Tamil Nadu and also to a limited extent by the existence of **nakhara** and **nagaramu** in Karnataka and Andhra Pradesh respectively.
- The **nagaram** served as the market for the **nadu or kurram**, an agrarian or peasant region. Some of them emerged'due to the exchange needs of the nadu. A fairly large number of such centres were founded by ruling families or were established by royal sanction and were named after the rulers, a feature common to all regions in South India. Such centres had the suffix **pura or pattana.**
- **Nagarams** located on important trade routes and at the points of intersection developed into more important trade and commercial centres of the region. They were ultimately brought into a network of intra-regional and inter-regional trade as well as overseas trade through the itinerant merchant organisations and the royal ports.
- Such a development occurred uniformly throughout peninsular India between the tenth and twelfth centuries. During these centuries South India was drawn into the wider trade network in which all

the countries of South Asia, South-east Asia and China and the Arab countries came to be involved. The **nagarams** linked the ports with political and administrative centres and craft centres in the interior.

- In Karnataka **nagarams** emerged more as points of exchange in trading network than as regular markets for agrarian regions. However, the uniform features in all such **nagarams** are that they acquired a basic agricultural hinterland for the non-producing urban groups living in such centres. Markets in these centres were controlled by the nagaram assembly headed by a chief merchant called **pattanasvami.**
- A similar development of trade and market centres can be seen in Rajasthan and western parts of Madhya Pradesh. Here, the exchange centres were located in the context of the bases of agrarian production i.e. where clusters of rural settlements occur. In Rajasthan these centres were points of intersection for traffic of varying origins, giving rise to a certain measure of hierarchy. The network was further elaborated with the growth of generations of well-known merchant families in the eleventh and twelfth centuries. They are named after their places of origin such as **Osawala (Osia), Shrimalis (Bhirimal). Pallivalas and Khandelvalas,** etc.
- The resource bases, the main routes for the flow of resources and the centres of exchange were integrated through the expansion of these merchant families. Rajasthan provided the main commercial links between Gujarat, Central India and the Ganga Valley. Such links were maintained through towns like Pali, which connected the sea coast towns like Dvaraka and Bhrigukachcha (Broach) with Central and North India.
- Gujarat, with its dominant Jain merchants, continued to be the major trading region of Western lndia where early historic ports or emporium like Bhrigukachcha (Broach) continued to flourish as entrepots of trade in early medieval times. Bayana, another notable town in Rajasthan was the junction of different routes from different directions. The range of merchandise started probably with agricultural produce (including dairy products) but extended to such high-value items as horses, elephants,horned animals and jewels.

Sacred/Pilgrimage Centres

- The idea of pilgrimage to religious centres developed in the early medieval period due to the spread of the cult of Bhakti. Its expansion in different regions through a process of acculturation and interaction between the Brahmanical or Sanskritic forms of worship and folk or popular cults cut across narrow sectarian interests.
- As a result, some local cult centres of great antiquity as well as those with early associations with brahmanical and non-brahmanical religions, became pilgrimage centres. The pilgrimage network was sometimes confined to the specific cultural region within which a cult centre assumed a sacred character.
- However, those cult centres, which became sacred tirthas attracted worshippers from various regions. Both types of pilgrimage centres developed urban features due to a mobile pilgrim population, trade and royal patronage. The role of emerging market in the growth of tirthas is now being recognised by historians in a big way.
- Pushkara near Ajmer in Rajasthan was a sacred tirtha of regional importance with a dominant Vaishnava association. Kasi (Banaras) acquired a pan-Indian character due to its greater antiquity and importance as a brahrnanical sacred centre. In South India, Srirangam (Vaishnava), Chidambaram (Shaiva) and Madurai (Shaiva) etc. developed as regional pilgrimage centres, while Kanchipuram became a part of an all India pilgrimage network.
- While Melkote was a regional sacred centre in Karnataka, Alampur, Draksharama and Simhachalam show a similar development in Andhra Pradesh.
- Tirupati was initially an important sacred- centre for the Tamil Vaishnavas but acquired a pan-Indian character later in the Vijayanagara period. Jain centres of pilgrimage emerged in Gujarat and Rajasthan where merchant and royal patronage led to the proliferation of Jain temples in groups in centres such as Osia, Mount Abu, Palitana, etc.
- The changes introduced by the system of land grants in the post-Gupta centuries were not confined to a new agrarian economy.

- Urban settlements, which had been in the state of decay in the few centuries after the arrival of the Guptas, saw a new life infused into them.
- The revival of trade, rise of new markets, dispersal of political authority and consolidation of economic power by religious establishments had given rise to numerous towns and cities in different regions of the lndian sub-continent with only minor variations noticeable in the relative importance of causative factors.

TRADE AND COMMERCE

The collection, distribution and exchange of goods is called trade. It is a process which depends on a number of factors such as the nature and quantity of production, facilities of transport, safety and security of traders, the pattern of exchange, etc. It also involves different sections of society including traders, merchants, peasants and artisans. In a somewhat indirect manner, even political authorities have a stake in it as taxes on the articles of commerce imposed by them constitute an important source of revenue of the state.

The historical features of trade during the early medieval times can be best understood if we divide this period into two broad phases:

- Relative decline of trade, metallic currency, urban centres and a somewhat closed village economy in the first phase, and
- Reversal of most of the aforesaid tendencies in the second phase. So, one notices trade picking up momentum not only within the country best in relation to other countries as well. Metal coins were no longer as scarce as they were in the first phase. Of course, it was not a phase of deeply penetrated monetary economy as was the case in the five centuries following the end of the Mauryas (c.200 B.C.-A.D.300). Nor did the pattern of urban growth remain unaffected by the revival of trade and expansion of agriculture.

THE FIRST PHASE (c.A.D. 700-900)

The period from A.D. 750-1000 witnessed wide-spread practice of granting land not only to priests and temples but also to warrior chiefs and state officials. As already seen it lead to the emergence of a hierarchy of landlords. Even graded state officials such as **maha-mandaleshwara, mandalika, samanta, mahammanta, thakkura, etc.** developed interests in land. However, they were different from the actual tillers of the soil and lived on the surplus extracted from the peasants who were hardly left with anything to trade. It resulted in the growth of rural economy where local needs were being satisfied locally through the imposition of numerous restrictions on the mobility of actual producers. The relative dearth of medium of exchange, viz.metal coins only strengthened this trend.

Relative Decline of Trade

- Internally, the fragmentation of political authority and the dispersal of power to local chiefs, religious grantees, etc. seem to have had an adverse effect, at least in the initial centuries of the land grant economy. Many of the intermediary landlords, particularly of less productive areas, resorted to loot and plunder or excessive taxes on goods passing through their territories. This must have dampened the enthusiasm of traders and merchants. No less discouraging were the frequent wars amongst potential ruling chiefs. Though two Jain texts of the eighth century**, Samaraicchakaha** of Haribhadra Suri and the **Kuvalayamala** of Uddyotana Suri, refer to brisk trade and busy towns, it is rightly argued that these texts heavily draw their material from the sources of earlier centuries and. therefore, do not necessarily reflect the true economic condition of the eight century.
- As regards the decline of foreign trade with the West, it is pointed out that it bad greatly diminished after the fall of the great Roman Empire in the fourth century. It was also affected adversely in the middle of the sixth century when the people of Byzantine (Eastern Roman Empire) learnt the art of making silk lndia thus lost an important market which had fetched her considerable amount of gold in the early centuries of the Christian era.

Urban Settlements : Decay

- The first phase was also marked by-the decay and desertion of many towns. It is an important symptom of commercial decline because the towns are primarily the settlements of people engaged in crafts and commerce.

- As trade declined and the demand for craft-goods slumped, the traders and craftsmen living in towns had to disperse to rural areas for alternative means of livelihood. Thus towns decayed and townsfolk became a part of village economy.
- Beside the accounts of Hiuen Tsang, the Pauranic records too, while referring to Kali age indicate depopulation of important cities. This seems to have been the continuation of the trend already indicated by Varahamihira (5th century).
- The decay of important towns such as Vaishali, Pataliputra, Varanasi, etc. is evident from the archaeological excavations which reveal poverty of structure and antiquities. The pan-Indian scene is marked by desertion of urban centres or their state of decays in the period between the third and eighth centuries.
- Even those settlements which continued upto the eighth century, were deserted thereafter. One can mention Ropar (in Punjab), Atranjikhera and Bhita (in Uttar Pradesh), Eran (in Madhya Pradesh), Prabhas Patan (in Gujarat), Maheswar and Paunar (in Maharashtra), and Kudavelli (in Andhra Pradesh) in this category of urban settlements. Even the medieval greatness of Kanauj (in the Farrukhabad district of Uttar Pradesh) for which several wars were fought amongst the Palas, Pratiharas and the Rashtrakutas, has still to be testified by the excavator's spade.
- The commercial activity during the first phase of early medieval period had declined but did not disappear completely. In fact, trade in costly and luxury goods meant for the use of kings, feudal chiefs and heads of temples and monasteries continued to exist.
- The articles such as precious and semi-precious stones, ivory, horses, etc. formed an important part of the long distance trade, but the evidence for transactions in the goods of daily use is quite meagre in the sources belonging to this period. The only important article mentioned in the inscriptions are salt and oil which could not be produced by every village, and thus had to be brought from outside.
- If the economy had not been self-sufficient, the references to trade in grains, sugar, textile, handicrafts, etc. would have been more numerous. In short the nature of commercial activity during A.D. 750-1000 was such which catered more to the landed intermediaries and feudal lords rather than the masses.
- Though there were some pockets of trade and commerce such as Pehoa (near Karnal in Haryana) and Ahar (near Bulandshahr in Uttar Pradesh) where merchants from far and wide met to transact business, they could not make any significant dent in the closed economy of the country as a whole.

THE SECOND PHASE (c.A.D.900 - 1300)

This phase is marked by the revival of trade and commerce. It was also the period of agrarian expansion, increased use of money and the re-emergence of market , economy in which goods were produced for exchange rather than for local consumption. These centuries also witnessed a substantial growth of urban settlements in different parts of the sub-continent.

Crafts and Industry

The growth of agricultural production was supplemented by increased craft production. In the first phase of early medieval period the decline of internal and external trade meant the narrowing down of markets for industrial products. The production remained largely confined to local and regional needs. In the second phase, however, we notice a trend towards increased craft production which stimulated the process of both regional and inter-regional exchange.

Textile Industry, which had been well established since ancient times, developed as a major economic activity. Coarse as well as fine cotton goods were now being produced. Marco Polo (A.D. 1293) and Arab writers praise the excellent quality of cotton fabrics from Bengal and Gujarat. The availability of madder in Bengal and indigo in Gujarat might have acted as important aides to the growth of textile industry in these regions, Manasollasa, a text of the twelfth century, also mentions Paithan, Negapatinam, Kalinga and Multan as important centres of textile industry. The silk weavers of Karnataka and Tamil Nadu also constituted a very important and influential section of the society.

Coins and Other Media of Exchange

- The revival of trade received considerable help from the re-emergence of metal money during the centuries under discussion. There is, however, substantial discussion about the degree and level of monetization. Very often the contenders of the penetration of money in the market invoke literary and inscriptional references to numerous terms purporting to describe various types of coins of early medieval India. Thus texts such as **Prabandhachintamani, Lilavata, Dravyapariksha, Lekhapaddhati**, etc. mention **bhagaka, rupaka, virnshatika, karshapana, dinar, dramma, nisahka, gadhaiya-mudra, gadyanaka, tanka,** and many other coins with their multiples. No less prolific are inscriptional references.
- For example the Siyadoni inscription alone refers to varieties of drammas in the mid-tenth century. The Paramara Chalukya, Chahmana, Pratihara, Pala, Candella and Cola inscriptions corroborate most of the terms found in contemporary literature. There has also been considerable speculation about the value of these coins, their metal content and their relationship with one another. Nothing could be more simplistic than to suggest the penetration of money in the market simply on the basis of listing of numismatic gleanings from a mixed bag of inscriptions and literature.

Inland Trade

A large variety of commodities were carried for trading through a network of trade r0utes.i~ the country.

Commodities of Trade and their Consumer

- There are numerous inscriptions which refer to merchants carrying foodgrains, oil, butter, salt, coconuts, arecanuts, betel leaves, madder, indigo, candid sugar, jaggery, thread cotton fabrics, blankets, metals, spices, etc. from one place to another, and paying taxes and tolls on them. Benjamin Tudela, a Jesuit priest from Spain (twelfth century) noticed wheat, barley and pulses, besides linseed fibre and cotton cloth brought by the traders to the island of Kish in the Persian Gulf on their way home from India.The export of palm sugar and coir for ropes is noted by Friar Jordanus who wrote in about A.D. 1330. Marco Polo refers to the export of indigo from Quilon (on the Malabar Coast) and Gujarat. Besides, cotton fabrics, carpets, leather mats, swords and spears also appear in various sources as important articles of exchange. High value items such as horses, elephants, jewellery, etc. also came to various exchange centres.
- The chief customers of Indian goods were of course the rich inhabitants of China, Arabia and Egypt. Many of the Indian goods might have found their way to Europe as well as via Mediterranean. While the aspects of foreign trade will be discussed at length later, it needs to be highlighted that the domestic demand was not insignificant. A new class of consumers emerged as a result of large scale land grants from the eighth century onwards. The priests who earlier subsisted on a meagre fees offered at domestic and other rites were now entitled to hereditary enjoyment of vast landed estates, benefices and rights. This new landowing class, along with the ruling chiefs and rising mercantile class became an important buyer of luxuries and necessities because of their better purchasing power.
- The overall picture of trade and commerce during the six centuries under discussion is that of feudalisation. The way in which money transactions took place, the manipulations of landed interests including those of state officials and ruling chiefs, functioning of the ruling elite in the interests of big traders and merchants and putting restrictions on artisans and craftsmen are indicators of the process of feudalisation.

****

DAY - 79

MUGHAL EMPIRE

- The Mughal Empire at its zenith commanded resources unprecedented in Indian history and covered almost the entire subcontinent. From 1556 to 1707, during the heyday of its fabulous wealth and glory, the Mughal Empire was a fairly efficient and centralized organization, with a vast complex of personnel, money, and information dedicated to the service of the emperor and his nobility.
- Much of the empire's expansion during that period was attributable to India's growing commercial and cultural contact with the outside world.
- The 16th and 17th centuries brought the establishment and expansion of European and non-European trading organizations in the subcontinent, principally for the procurement of Indian goods in demand abroad. Indian regions drew close to each other by means of an enhanced overland and coastal trading network, significantly augmenting the internal surplus of precious metals. With expanded connections to the wider world came also new ideologies and technologies to challenge and enrich the imperial edifice.
- The empire itself, however, was a purely Indian historical experience. Mughal culture blended Perso-Islamic and regional Indian elements into a distinctive but variegated whole. Although by the early 18th century the regions had begun to reassert their independent positions, Mughal manners and ideals outlasted imperial central authority. The imperial centre, in fact, came to be controlled by the regions. The trajectory of the Mughal Empire over roughly its first two centuries (1526–1748) thus provides a fascinating illustration of premodern state building in the Indian subcontinent.
- The individual abilities and achievements of the early Mughals—Bābur, Humāyūn, and later Akbar—largely charted this course. Bābur and Humāyūn struggled against heavy odds to create the Mughal domain, whereas Akbar, besides consolidating and expanding its frontiers, provided the theoretical framework for a truly Indian state.
- Picking up the thread of experimentation from the intervening Sūr dynasty (1540–56), Akbar attacked narrow-mindedness and bigotry, absorbed Hindus in the high ranks of the nobility, and encouraged the tradition of ruling through the local Hindu landed elites.
- This tradition continued until the very end of the Mughal Empire, despite the fact that some of Akbar's successors, notably Aurangzeb (1658–1707), had to concede to contrary forces.

The establishment of the Mughal Empire

Bābur

- The foundation of the empire was laid in 1526 by Ẓahīr al-Dīn Muḥammad Bābur, a Chagatai Turk (so called because his ancestral homeland, the country north of the Amu Darya [Oxus River] in Central Asia, was the heritage of Chagatai, the second son of Genghis Khan). Bābur was a fifth-generation descendant of Timur on the side of his father and a 14th-generation descendant of Genghis Khan. His idea of conquering India was inspired, to begin with, by the story of the exploits of Timur, who had invaded the subcontinent in 1398.
- Bābur inherited his father's principality in Fergana at a young age, in 1494. Soon he was literally a fugitive, in the midst of both an internecine fight among the Timurids and a struggle between them and the rising Uzbeks over the erstwhile Timurid empire in the region. In 1504 he conquered Kabul and Ghaznī.

- In 1511 he recaptured Samarkand, only to realize that, with the formidable Ṣafavid dynasty in Iran and the Uzbeks in Central Asia, he should rather turn to the southeast toward India to have an empire of his own. As a Timurid, Bābur had an eye on the Punjab, part of which had been Timur's possession.
- He made several excursions in the tribal habitats there. Between 1519 and 1524—when he invaded Bhera, Sialkot, and Lahore—he showed his definite intention to conquer Hindustan, where the political scene favoured his adventure.

Conquest of Hindustan

- Having secured the Punjab, Bābur advanced toward Delhi, garnering support from many Delhi nobles. He routed two advance parties of Ibrāhīm Lodī's troops and met the sultan's main army at Panipat.
- The Afghans fought bravely, but they had never faced new artillery, and their frontal attack was no answer to Bābur's superior arrangement of the battle line. Bābur's knowledge of western and Central Asian war tactics and his brilliant leadership proved decisive in his victory. By April 1526 he was in control of Delhi and Agra and held the keys to conquer Hindustan.
- Bābur, however, had yet to encounter any of the several Afghans who held important towns in what is now eastern Uttar Pradesh and Bihar and who were backed by the sultan of Bengal in the east and the Rajputs on the southern borders.
- The Rajputs under Rana Sanga of Mewar threatened to revive their power in northern India. Bābur assigned the unconquered territories to his nobles and led an expedition himself against the rana in person.
- He crushed the rana's forces at Khanua, near Fatehpur Sikri (March 1527), once again by means of the skillful positioning of troops. Bābur then continued his campaigns to subjugate the Rajputs of Chanderi.
- When Afghan risings turned him to the east, he had to fight, among others, the joint forces of the Afghans and the sultan of Bengal in 1529 at Ghagra, near Varanasi. Bābur won the battles, but the expedition there too, like the one on the southern borders, was left unfinished.
- Developments in Central Asia and Bābur's failing health forced him to withdraw. He died near Lahore in December 1530.

Bābur's achievements

- Bābur's brief tenure in Hindustan, spent in wars and in his preoccupation with northwest and Central Asia, did not give him enough time to consolidate fully his conquests in India. Still, discernible in his efforts are the beginnings of the Mughal imperial organization and political culture.
- He introduced some **Central Asian administrative institutions** and, significantly, tried to woo the prominent local chiefs.
- He also established **new mints in Lahore and Jaunpur** and tried to ensure a safe and secure route from Agra to Kabul. He advised his son and successor, Humāyūn, to adopt a tolerant religious policy.

Humayun

- Humayun's rule began badly with his invasion of the Hindu principality of Kalinjar in Bundelkhand, which he failed to subdue. Next he became entangled in a quarrel with Sher (or Shīr) Khan (later Sher Shah of Sūr, founder of the Sūr dynasty), the new leader of the Afghans in the east, by unsuccessfully besieging the fortress of Chunar (1532).
- Thereafter he conquered Malwa and Gujarat, but he could not hold them. Leaving the fortress of Chunar unconquered on the way, Humāyūn proceeded to Bengal to assist Sultan Maḥmūd of that province against Sher Khan.
- He lost touch with Delhi and Agra, and, because his brother Hindal began to openly behave like an independent ruler at Agra, he was obliged to leave Gaur, the capital of Bengal. Negotiations with Sher Khan fell through, and the latter forced Humayun to fight a battle at Chausa, 10 miles southwest of Buxar (Baksar; June 26, 1539), in which Humayun was defeated.
- He did not feel strong enough to defend Agra, and he retreated to Bilgram near Kannauj, where he fought his last battle with Sher Khan, who had now assumed

the title of shah. Humayun was again defeated and was compelled to retreat to Lahore; he then fled from Lahore to the Sindh (or Sind) region, from Sindh to Rajputana, and from Rajputana back to Sindh.

- Not feeling secure even in Sindh, he fled (July 1543) to Iran to seek military assistance from its ruler, the Ṣafavid Shah Ṭahmasp I.
- The shah agreed to assist him with an army on the condition that Humayun become a Shiite Muslim and return Kandahar, an important frontier town and commercial centre, to Iran in the event of his successful acquisition of that fortress.
- Humāyūn had no answer to the political and military skill of Sher Shah and had to fight simultaneously on the southern borders to check the sultan of Gujarat, a refuge of the rebel Mughals. Humāyūn's failure, however, was attributable to inherent flaws in the early Mughal political organization.
- The armed clans of his nobility owed their first allegiance to their respective chiefs. These chiefs, together with almost all the male members of the royal family, had a claim to sovereignty.
- There was thus always a lurking fear of the emergence of another centre of power, at least under one or the other of his brothers. Humāyūn also fought against the heavy odds of his opponents' rapport with the locality.

Sher Shah and his successors

- During Humāyūn's exile Sher Shah established a vast and powerful empire and strengthened it with a wise system of administration.
- He carried out a new and equitable revenue settlement, greatly improved the administration of the districts and the parganas (groups of villages), reformed the currency, encouraged trade and commerce, improved communication, and administered impartial justice.
- Sher Shah died during the siege of Kalinjar (May 1545) and was succeeded by his son Islam Shah (ruled 1545–53). Islam Shah, preeminently a soldier, was less successful as a ruler than his father. Palace intrigues and insurrections marred his reign.
- On his death his young son, Fīrūz, came to the Sūr throne but was murdered by his own maternal uncle, and subsequently the empire fractured into several parts.

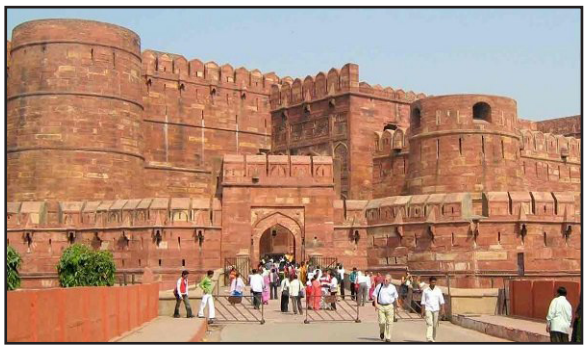
Restoration of Humāyūn

- After his return to Kabul from Iran, Humāyūn watched the situation in India. He had been preparing since the death of Islam Shah to recover his throne.
- Following the capture of Kandahār and Kabul from his brothers, he had reasserted his unique royal position and assembled his own nobles. In December 1554 he crossed the Indus River and marched to Lahore, which he captured without opposition the following February.
- Humayun occupied Sirhind and captured Delhi and Agra in July 1555. He thus regained the throne of Delhi after an interval of 12 years, but he did not live long enough to recover the whole of the lost empire; he died as the result of an accident in Shermandal in Delhi (January 1556). His death was concealed for about a fortnight to enable the peaceful accession of his son Akbar, who was away at the time in the Punjab.

The reign of Akbar the Great

Extension and consolidation of the empire

- Akbar (ruled 1556–1605) was proclaimed emperor amid gloomy circumstances. Delhi and Agra were threatened by Hemu—the Hindu general of the Sūr ruler, ʿĀdil Shah—and Mughal governors were being driven from all parts of northern India. Akbar's hold over a fraction of the Punjab—the only territory in his possession—was disputed by Sikandar Sūr and was precarious. There was also disloyalty among Akbar's own followers.
- The task before Akbar was to reconquer the empire and consolidate it by ensuring control over its frontiers and, moreover, by providing it with a firm administrative machinery. He received unstinting support from the regent, Bayram Khan, until 1560.



- The Mughal victory at Panipat (November 1556) and the subsequent recovery of Mankot, Gwalior, and Jaunpur demolished the Afghan threat in upper India.

The early years

- Until 1560 the administration of Akbar's truncated empire was in the hands of Bayram Khan. Bayram's regency was momentous in the history of India. At its end the Mughal dominion embraced the whole of the Punjab, the territory of Delhi, what are now the states of Uttar Pradesh and Uttaranchal in the north (as far as Jaunpur in the east), and large tracts of what is now Rajasthan in the west.
- Akbar, however, soon became restless under Bayram Khan's tutelage. Influenced by his former wet nurse, Maham Anaga, and his mother, Ḥamīdah Bānū Begam, he was persuaded to dismiss him (March 1560).
- Four ministers of mediocre ability then followed in quick succession. Although not yet his own master, Akbar took a few momentous steps during that period.
- He conquered Malwa (1561) and marched rapidly to Sarangpur to punish Adham Khan, the captain in charge of the expedition, for improper conduct. Second, he appointed Shams al-Dīn Muḥammad Atgah Khan as prime minister (November 1561).
- Third, at about the same time, he took possession of Chunar, which had always defied Humāyūn.
- The most momentous events of 1562 were Akbar's marriage to a Rajput princess, daughter of Raja Bharmal of Amber, and the conquest of Merta in Rajasthan. The marriage led to a firm alliance between the Mughals and the Rajputs.
- By the end of June 1562, Akbar had freed himself completely from the influence of the harem party, headed by Maham Anaga, her son Adham Khan, and some other ambitious courtiers. The harem leaders murdered the prime minister, Atgah Khan, who was then succeeded by Munʿim Khan.
- From about the middle of 1562, Akbar took upon himself the great task of shaping his policies, leaving them to be implemented by his agents.
- He embarked on a policy of conquest, establishing control over Jodhpur, Bhatha (present-day Rewa), and the Gakkhar country between the Indus and Beas rivers in the Punjab. Next he made inroads into Gondwana. During this period he ended discrimination against the Hindus by abolishing pilgrimage taxes in 1563 and the hated jizyah (poll tax on non-Muslims) in 1564.

Struggle for firm personal control

- Akbar thus commanded the entire area of Humāyūn's Indian possessions.
- By the mid-1560s he had also developed a new pattern of king-noble relationship that suited the current need of a centralized state to be defended by a nobility of diverse ethnic and religious groups.
- He insisted on assessing the arrears of the territories under the command of the old Tūrānī (Central Asian) clans and, in order to strike a balance in the ruling class, promoted the Persians (Irānī), the Indian Muslims, and the Rajputs in the imperial service.
- Akbar placed eminent clan leaders in charge of frontier areas and staffed the civil and finance departments with relatively new non-Tūrānī recruits.
- The revolts in 1564–74 by the members of the old guard—the Uzbeks, the Mirzās, the Qāqshāls, and the Atgah Khails—showed the intensity of their indignation over the change.
- Utilizing the Muslim orthodoxy's resentment over Akbar's liberal views, they organized their last resistance in 1580. The rebels proclaimed Akbar's half-brother, Mirzā Ḥakīm, the ruler of Kabul, and he moved into the Punjab as their king. Akbar crushed the opposition ruthlessly.

Subjugation of Rajasthan

- Rajasthan occupied a prominent place in Akbar's scheme of conquest; without establishing his suzerainty over that region, he would have no title to the sovereignty of northern India.
- Rajasthan also bordered on Gujarat, a centre of commerce with the countries of western Asia and Europe. In 1567 Akbar invaded Chitor, the capital of Mewar; in February 1568 the fort fell into his hands.
- Chitor was constituted a district, and Āṣaf Khan was appointed its governor. But the western half of Mewar remained in the possession of Rana Udai Singh.
- Later, his son Rana Pratap Singh, following his defeat by the Mughals at Haldighat (1576), continued to raid until his death in 1597, when his son Amar Singh assumed the mantle. The fall of Chitor and then of Ranthambor (1569) brought almost all of Rajasthan under Akbar's suzerainty.

Conquest of Gujarat and Bengal

- Akbar's next objective was the conquest of Gujarat and Bengal, which had connected Hindustan with the trading world of Asia, Africa, and Europe.
- Gujarat had lately been a haven of the refractory Mughal nobles, and in Bengal and Bihar the Afghans under Dāʾūd Karrānī still posed a serious threat. Akbar conquered Gujarat at his second attempt in 1573 and celebrated by building a victory gate, the lofty Buland Darwāza ("High Gate"), at his new capital, Fatehpur Sikri.
- The conquest of Gujarat pushed the Mughal Empire's frontiers to the sea.
- Akbar's encounters with the Portuguese aroused his curiosity about their religion and culture.
- He did not show much interest in what was taking place overseas, but he appreciated the political and commercial significance of bringing the other gateway to his empire's international trade—namely, Bengal—under his firm control.
- He was in Patna in 1574, and by July 1576 Bengal was a part of the empire, even if some local chiefs continued to agitate for some years more. Later, Man Singh, governor of Bihar, also annexed Orissa and thus consolidated the Mughal gains in the east.

The frontiers

- On the northwest frontier Kabul, Kandahār, and Ghaznī were not simply strategically significant; these towns linked India through overland trade with central and western Asia and were crucial for securing horses for the Mughal cavalry. Akbar strengthened his grip over these outposts in the 1580s and '90s.
- Following Ḥakīm's death and a threatened Uzbek invasion, Akbar brought Kabul under his direct control. To demonstrate his strength, the Mughal army paraded through Kashmir, Baluchistan, Sindh, and the various tribal districts of the region.
- In 1595, before his return, Akbar wrested Kandahār from the Ṣafavids, thus fixing the northwestern frontiers. In the east, Man Singh stabilized the Mughal gains by annexing Orissa, Koch Bihar, and a large part of Bengal.
- Conquest of Kathiawar and later of Asirgarh and the northern territory of the Niẓām Shāhī kingdom of Ahmadnagar ensured a firm command over Gujarat and central India. At Akbar's death in October 1605, the Mughal Empire extended to the entire area north of the Godavari River, with the exceptions of Gondwana in central India and Assam in the northeast.

The state and society under Akbar

- More than for its military victories, the empire under Akbar is noted for a sound administrative framework and a coherent policy that gave the Mughal regime a firm footing and sustained it for about 150 years.

Central, provincial, and local government

- Akbar's central government consisted of four departments, each presided over by a minister: **the prime minister (wakīl), the finance minister (dīwān, or vizier [wazīr]), the paymaster general**

(mīr bakhshī), and the chief justice and religious official combined (ṣadr al-ṣudūr). They were appointed, promoted, and dismissed by the emperor, and their duties were well defined.

- The empire was divided into 15 provinces (subahs)—Allahabad, Agra, Ayodhya (Avadh), Ajmer, Ahmedabad (Ahmadabad), Bihar, Bengal, Delhi, Kabul, Lahore, Multan, Malka, Qhandesh, Berar, and Ahmadnagar.
- Kashmir and Kandahār were districts of the province of Kabul. Sindh, then known as Thatta, was a district in the province of Multan. Orissa formed a part of Bengal. The provinces were not of uniform area or income.
- There were in each province a governor, a dīwān, a bakhshī (military commander), a ṣadr (religious administrator), and a qāḍī (judge) and agents who supplied information to the central government. Separation of powers among the various officials (in particular, between the governor and the dīwān) was a significant operating principle in imperial administration.
- The provinces were divided into **districts (sarkārs).** Each district had a **fowjdār (a military officer** whose duties roughly corresponded to those of a collector); **a qāḍī; a kotwāl,** who looked after sanitation, the police, and the administration; a **bitikchī** (head clerk); and **a khazānedār** (treasurer).
- Every town of consequence had **a kotwāl.** The village communities conducted their affairs through **pancayats (councils)** and were more or less autonomous units.

The composition of the Mughal nobility

- Within the first three decades of Akbar's reign, the imperial elite had grown enormously. As the Central Asian nobles had generally been nurtured on the Turko-Mongol tradition of sharing power with the royalty—an arrangement incompatible with Akbar's ambition of structuring the Mughal centralism around himself—the emperor's principal goal was to reduce their strength and influence.
- The emperor encouraged new elements to join his service, and Iranians came to form an important block of the Mughal nobility.
- Akbar also looked for new men of Indian background. Indian Afghans, being the principal opponents of the Mughals, were obviously to be kept at a distance, but the Sayyids of Baraha, the Bukhārī Sayyids, and the Kambūs among the Indian Muslims were specially favoured for high military and civil positions.
- More significant was the recruitment of Hindu Rajput leaders into the Mughal nobility. This was a major step, even if not completely new in Indo-Islamic history, leading to a standard pattern of relationship between the Mughal autocracy and the local despotism.
- Each Rajput chief, along with his sons and close relatives, received high rank, pay, perquisites, and an assurance that they could retain their age-old customs, rituals, and beliefs as Hindu warriors.
- In return, the Rajputs not only publicly expressed their allegiance but also offered active military service to the Mughals and, if called upon to do so, willingly gave daughters in marriage to the emperor or his sons.
- The Rajput chiefs retained control over their ancestral holdings (watan jāgīrs) and additionally, in return for their services, often received land assignments outside their homelands (tankhwa jāgīrs) in the empire. The Mughal emperor, however, asserted his right as a "paramount." He treated the Rajput chiefs as zamindars (landholders), not as rulers. Like all local zamindars, they paid tribute, submitted to the Mughals, and received a patent of office.
- Akbar thus obtained a wide base for Mughal power among thousands of Rajput warriors who controlled large and small parcels of the countryside throughout much of his empire.
- The Mughal nobility came to comprise mainly the Central Asians (Tūrānīs), Iranians (Irānīs), Afghans, Indian Muslims of diverse subgroups, and Rajputs.
- Both historical circumstances and a planned imperial policy contributed to the integration of this complex and heterogeneous ruling class into a single imperial service. The emperor saw to it that no single ethnic or religious group was large enough to challenge his supreme authority.

Organization of the nobility and the army

- In order to organize his civil and military personnel, Akbar devised a system of ranks, or manṣabs, based on the "decimal" system of army organization used by the early Delhi sultans and the Mongols.
- The **manṣabdārs (rank holders**) were numerically graded from commanders of 10 to commanders of 5,000. Although they fell under the jurisdiction of the mīr bakhshī, each owed direct subordination to the emperor.
- The manṣabdārs were generally paid in nonhereditary and transferable **jāgīrs** (assignments of land from which they could collect revenues).
- Over their jāgīrs, as distinct from those areas reserved for the emperor (khāliṣah) and his personal army (aḥadīs), the assignees (jāgīrdārs) normally had no magisterial or military authority.
- Akbar's insistence on a regular check of the manṣabdārs' soldiers and their horses signified his desire for a reasonable correlation between his income and obligations.
- Most jāgīrdārs except the lowest-ranking ones collected the taxes through their personal agents, who were assisted by the local moneylenders and currency dealers in remitting collections by means of private bills of exchange rather than cash shipments.

Revenue system

- A remarkable feature of the Mughal system under Akbar was his revenue administration, developed largely under the supervision of his famed Hindu minister Todar Mal.
- Akbar's efforts to develop a revenue schedule both convenient to the peasants and sufficiently profitable to the state took some two decades to implement.
- In 1580 he obtained the previous 10 years' local revenue statistics, detailing productivity and price fluctuations, and averaged the produce of different crops and their prices.
- He also evolved a permanent schedule circle by grouping together the districts having homogeneous agricultural conditions. For measuring land area, he abandoned the use of hemp rope in favour of a more definitive method using lengths of bamboo joined with iron rings.
- The revenue, fixed according to the continuity of cultivation and quality of soil, ranged from one-third to one-half of production value and was payable in copper coin (dāms).
- The peasants thus had to enter the market and sell their produce in order to meet the assessment. This system, called ẓabṭ, was applied in northern India and in Malwa and parts of Gujarat. The earlier practices (e.g., crop sharing), however, also were in vogue in the empire.
- The new system encouraged rapid economic expansion. Moneylenders and grain dealers became increasingly active in the countryside.

Fiscal administration

- All economic matters fell under the jurisdiction of the vizier, assisted principally by three ministers to look separately after the crown lands, the salary drafts and jāgīrs, and the records of fiscal transactions. At almost all levels, the revenue and financial administration was run by a cadre of technically proficient officials and clerks drawn mainly from Hindu service castes—Kayasthas and Khatris.
- More significantly, in local and land revenue administration, Akbar secured support from the dominant rural groups. With the exception of the villages held directly by the peasants, where the community paid the revenue, his officials dealt with the leaders of the communities and the superior landrights holders (zamindars).
- The zamindar, as one of the most important intermediaries, collected the revenue from the peasants and paid it to the treasury, keeping a portion to himself against his services and zamindari claim over the land.

Coinage

- Akbar reformed Mughal currency to make it one of the best known of its time. The new regime possessed a fully functioning trimetallic (silver, copper, and gold) currency, with an open minting

system in which anyone willing to pay the minting charges could bring metal or old or foreign coin to the mint and have it struck.

- All monetary exchanges, however, were expressed in copper coins in Akbar's time. In the 17th century, following the silver influx from the New World, silver rupee with new fractional denominations replaced the copper coin as a common medium of circulation.
- Akbar's aim was to establish a uniform coinage throughout his empire; some coins of the old regime and regional kingdoms also continued.

Evolution of a nonsectarian state

- Mughal society was predominantly non-Muslim. Akbar therefore had not simply to maintain his status as a Muslim ruler but also to be liberal enough to elicit active support from non-Muslims. For that purpose, he had to deal first with the Muslim theologians and lawyers (ʿulamāʾ) who, in the face of Brahmanic resilience, were rightly concerned with the community's identity and resisted any effort that could encourage a broader notion of political participation.
- Akbar began his drive by abolishing both the jizyah and the practice of forcibly converting prisoners of war to Islam and by encouraging Hindus as his principal confidants and policy makers.
- To legitimize his nonsectarian policies, he issued in 1579 a public edict (maḥẓar) declaring his right to be the supreme arbiter in Muslim religious matters—above the body of Muslim religious scholars and jurists.
- He had by then also undertaken a number of stern measures to reform the administration of religious grants, which were now available to learned and pious men of all religions, not just Islam.
- The maḥẓar was proclaimed in the wake of lengthy discussions that Akbar had held with Muslim divines in his famous religious assembly Ībādat-Khāneh, at Fatehpur Sikri.
- He soon became dissatisfied with what he considered the shallowness of Muslim learned men and threw open the meetings to non-Muslim religious experts, including Hindu pandits, Jain and Christian missionaries, and Parsi priests.
- A comparative study of religions convinced Akbar that there was truth in all of them but that no one of them possessed absolute truth.
- He therefore disestablished Islam as the religion of the state and adopted a theory of rulership as a divine illumination incorporating the acceptance of all, irrespective of creed or sect. He repealed discriminatory laws against non-Muslims and amended the personal laws of both Muslims and Hindus so as to provide as many common laws as possible.
- While Muslim judicial courts were allowed as before, the decision of the Hindu village pancayats also was recognized. The emperor created a new order commonly called the Dīn-e Ilāhī ("Divine Faith"), which was modeled on the Muslim mystical Sufi brotherhood.
- The new order had its own initiation ceremony and rules of conduct to ensure complete devotion to the emperor; otherwise, members were permitted to retain their diverse religious beliefs and practices. It was devised with the object of forging the diverse groups in the service of the state into one cohesive political community.

Akbar in historical perspective

- By 1600 the Mughals in India had achieved a fairly austere and efficient state system, for which Akbar's genius deserves much credit.
- However, the Mughal system must be studied in the context of broad historical developments of the 16th and 17th centuries.
- Long before Akbar's schemes, Sher Shah of Sūr's short-lived reforms had included demand for cash payment from the peasants, surveys of agricultural lands and of crops grown, and a reliable, standardized, and high-quality coinage.
- The Sūr ruler insisted on a uniform rate for the entire empire, which was certainly a major flaw in contrast to Akbar's consideration for regional variations.
- It is striking, however, that the chief ẓabṭ territories under Akbar were largely made up of the provinces already controlled by Sher Shah.

- Another major development of Sher Shah's brief period—namely, the building of a network of roads to improve the connections already started by Bābur between Hindustan and the great trading routes extending into central and western Asia via Kabul and Kandahār—foreshadowed in a measure the later imperial edifice and economy.
- By laying a road between Sonargaon (in Bengal) and Attock (near present-day Rawalpindi, Pak.), the Sūr ruler had made a first attempt at bringing the economy of Bengal into closer contact with that of northern India.
- The expansion under Akbar followed in logical sequence what had already occurred. The network based on Sher Shah's routes had extended considerably by 1600. Agra came to be linked not only to Burhanpur but also to Cambay, Surat, and Ahmedabad. Lahore and Multan were now the gateway to Kabul as well as to the ports of the mouth of the Indus.
- The link with Sonargaon became a far more secure control over the ports of Bengal. Many other changes initiated in the late 16th century were to be consolidated only later, in conjunction with further political unification.

The empire in the 17th century

- The Mughal Empire in the 17th century continued its conquest and territorial expansion, with a dramatic increase in the numbers, resources, and responsibilities of the Mughal nobles and manṣabdārs.
- There were also attempts at tightening imperial control over the local society and economy.
- The critical relationship between the imperial authority and the zamindars was regularized and generally institutionalized through thousands of sanads (patents) issued by the emperor and his agents.
- These centralizing measures imposed increasing demands upon both the Mughal officials and the local magnates and therefore generated tensions expressed in various forms of resistance. The century witnessed the rule of the three greatest Mughal emperors: Jahāngīr (ruled 1605–27), Shah Jahān (1628–58), and Aurangzeb (1658–1707). The reigns of Jahāngīr and Shah Jahān are noted for political stability, brisk economic activity, excellence in painting, and magnificent architecture.
- The empire under Aurangzeb attained its greatest geographic reach; however, the period also saw the unmistakable symptoms of Mughal decline.
- Political unification and the establishment of law and order over extensive areas, together with extensive foreign trade and the ostentatious lifestyles of the Mughal elites, encouraged the emergence of large centres of commerce and crafts.
- Lahore, Delhi, Agra, and Ahmedabad, linked by roads and waterways to other important towns and the key seaports, were among the leading cities of the world at the time.
- The Mughal system of taxation had expanded both the degree of monetization and commodity production, which in turn promoted a network of grain markets (mandīs), bazaars, and small fortified towns (qaṣbahs), supplied by a highly differentiated peasantry in the countryside.
- Increasing use of money was illustrated, in the first place, by the growing use of bills of exchange (hundīs) to transfer revenue to the centre from the provinces and the consequent meshing of the fiscal system with the financial network of the money changers (ṣarrāfs; commonly rendered shroff in English) and, second, by the increasing interest of and even direct participation by the Mughal nobles and the emperor in trade.
- Thatta, Lahore, Hugli, and Surat were great centres for such activity in the 1640s and '50s. The emperor owned the shipping fleets, and the governors advanced funds to merchants from state treasuries and the mints.
- The shift in the attitude toward trade in the course of the 17th century owed a good deal to the growing Iranian influence in the Mughal court. The Iranians had a long tradition of combining political power and trade.
- Shah ʿAbbās I had espoused greater state control of commerce. Because the contemporary Muslim empires—including the Mughals, the Ṣafavids, and the Ottomans—were conscious of one another as competitors, mutual borrowings and emulations were more frequent than the chroniclers would indicate.

Jahāngīr

- Within a few months of his accession, Jahāngīr had to deal with a rebellion led by his eldest son, Khusraw, who was reportedly supported by, among others, the Sikh Guru Arjun.
- Khusraw was defeated at Lahore and was brought in chains before the emperor.
- The subsequent execution of the Sikh Guru permanently estranged the Sikhs from the Mughals Khusraw's rebellion led to a few more risings, which were suppressed without much difficulty.
- Shah ʿAbbās I of Iran, taking advantage of the unrest, besieged the fort of Kandahār (1606) but abandoned the attack when Jahāngīr promptly sent an army against him.

Submission of Mewar

- Jahāngīr's most significant political achievement was the cessation of the Mughal-Mewar conflict, following three consecutive campaigns and his own arrival in Ajmer in 1613.
- Prince Khurram was given the supreme command of the army (1613), and Jahāngīr marched to be near the scene of action.
- The Rana Amar Singh then initiated negotiations (1615).
- He recognized Jahāngīr as his suzerain, and all his territory in Mughal possession was restored, including Chitor—although it could not be fortified.
- Amar Singh was not obliged to attend the imperial court, but his son was to represent him; nor was he required to enter into a matrimonial alliance with the Mughal royal family.
- Further, the Rajput rulers of Kangra, Kishtwar (in Kashmir), Navanagar, and Kutch (Kachchh; in western India) accepted the Mughal supremacy. Bir Singh Bundela was given a high rank, and a Bundela princess entered the Mughal harem. Also significant was the subjugation of the last Afghan domains in eastern Bengal (1612) and Orissa (1617).

Developments in the Deccan

- Toward the last years of Akbar's reign, the Niẓām Shāhīs of Ahmadnagar in the Deccan had engaged the attention of the emperor considerably.
- The main objective of his intervention in Ahmadnagar was to gain Berar, which had been recently acquired by Ahmadnagar from Khandesh, and Balaghat, which had been a bone of contention between Ahmadnagar and Gujarat.
- By 1596 Berar was conquered and Ahmadnagar had accepted Mughal suzerainty. However, the issue of a clearly defined frontier could not be resolved, and Mughal attacks continued.
- Under Jahāngīr the rise of Malik ʿAmbār, a Habshi (Abyssinian) general of unusual ability, at the Ahmadnagar court and his alliance with the ʿĀdil Shāhīs of Bijapur cemented a united front of the Deccan sultanates and initially forced the Mughals to retreat.
- At this time the Marathas also had emerged as a force in the Deccan. Jahāngīr appreciated their importance and encouraged many Marathas to defect to his side (1615).
- Later, two successive Mughal victories against the combined Deccani armies (1618 and 1620) restrained the Habshi general.
- However, the Deccan expedition remained unfinished as a result of the rise to power of the emperor's favourite queen, Nūr Jahān, and her relatives and associates.
- The queen's alleged efforts to secure the prince of her choice as successor to the ailing emperor resulted in the rebellion of Prince Khurram in 1622 and later of Mahābat Khan, the queen's principal ally, who had been deputed to subdue the prince.

Rebellion of Khurram (Shah Jahān)

- After failing to take Fatehpur Sikri in April 1623, Khurram retreated to the Deccan, then to Bengal, and from Bengal back again to the Deccan, pursued all the while by an imperial force under Mahābat Khan. His plan to seize Bihar, Ayodhya, Allahabad, and even Agra failed. At last Khurram submitted to his father unconditionally (1626). He was forgiven and appointed governor of Balaghat, but the three-year-old rebellion had caused a considerable loss of men and money.

Shah Jahān

- On his accession, Khurram assumed the title Shah Jahān (ruled 1628–58). Shahryār, his younger and only surviving brother, had contested the throne but was soon blinded and imprisoned.
- Under Shah Jahān's instructions, his father-in-law, Āṣaf Khan, slew all other royal princes, the potential rivals for the throne. Āṣaf Khan was appointed prime minister, and Nūr Jahān was given an adequate pension

The Deccan problem

- Shah Jahān's reign was marred by a few rebellions, the first of which was that of Khan Jahān Lodī, governor of the Deccan. Khan Jahān was recalled to court after failing to recover Balaghat from Ahmadnagar. However, he rose in rebellion and fled back to the Deccan. Shah Jahān followed, and in December 1629 he defeated Khan Jahān and drove him to the north, ultimately overtaking and killing him in a skirmish at Shihonda (January 1631).
- The next rebellion was led by Jujhar Singh, a Hindu chief of Orchha, in Bundelkhand, who commanded the crucial passage to the Deccan. Jujhar was compelled to submit after his kinsman Bharat Singh defected and joined the Mughals.
- His refusal to comply with subsequent conditions led, after a protracted conflict, to his defeat and murder (1634). Unrest in the region persisted.
- The chronic volatility of the Deccan prompted Shah Jahān to seek a comprehensive solution. His first step was to offer a military alliance to Bijapur, with the objective of partitioning troublesome Ahmadnagar.
- The result was both the total annihilation of the province and the accord of 1636, by which Bijapur was granted one-third of its southern territories.
- The accord reconciled the Deccan states to a pervasive Mughal presence in the Deccan. Bijapur agreed not to interfere with Golconda, which became a tacit ally of the Mughals.
- The treaty limited further Mughal advance in the Deccan and gave Bijapur and Golconda respite to conquer the warring Hindu principalities in the south. Within a span of a dozen years, Bijapuri and Golcondan armies overran and annexed a vast and prosperous tract beyond the Krishna River up to Thanjavur and including Karnataka.
- The Mughals, on the other hand, maneuvered to regain Kandahār (1638) and consolidated and extended their eastern position on the Assamese border (1639) and also in Bengal, where Shah Jahān had become involved in a dispute over Portuguese piracy and abduction of Mughal slaves. In 1648 he moved his capital from Agra to Delhi in an effort to consolidate his control over the northwestern provinces of the empire.
- The Mughal attitude of benevolent neutrality toward the Deccan states began to change gradually after 1648, culminating in the invasion of Golconda and Bijapur in 1656 and 1657.
- A factor in this change was the inability of the Mughals to manage the financial affairs of the Deccan. Subsequently, Bijapur was compelled to surrender the Ahmadnagar areas it had received in 1636, and Golconda was to cede to the Mughals the rich and fertile tract on the Coromandel Coast as part of the jāgīr of Mīr Jumla, the famous Golconda vizier who had now joined the Mughal service.
- To a great extent Shah Jahān's new policy in the Deccan also was propelled by commercial considerations. The entire area had acquired an added value because of the growing importance of the Coromandel Coast as the centre for the export of textiles and indigo.

Central Asian policy

- Following in the footsteps of his predecessors, Shah Jahān hoped to conquer Samarkand, the original homeland of his ancestors.
- The brother of Emām Qulī, ruler of Samarkand, invaded Kabul and in 1639 captured Bamiyan, which gave offense to Shah Jahān. The emperor was on the lookout for an opportunity to move his army to the northwest borders.
- In 1646 he responded to the Uzbek ruler's appeal for aid in settling an internal dispute by sending a huge army. The campaign cost the Mughals heavily.

- They suffered serious initial setbacks in Balkh, and, before they could recover fully, an alliance between the Uzbeks and the shah of Iran complicated the situation.
- Kandahār was again taken by Iran, even though the Mughals reinforced their hold over the other frontier towns.

War of succession

- The events at the end of Shah Jahān's reign did not augur well for the future of the empire. The emperor fell ill in September 1657, and rumours of his death spread.
- He executed a will bequeathing the empire to his eldest son, Dārā. His other sons, Shujāʿ, Aurangzeb, and Murād, who were grown men and governors of provinces, decided to contest the throne.
- From the war of succession in 1657–59 Aurangzeb emerged the sole victor. He then imprisoned his father in the Agra fort and declared himself emperor.
- Shah Jahān died a prisoner on Feb. 1, 1666, at the age of 74.
- He was, on the whole, a tolerant and enlightened ruler, patronizing scholars and poets of Sanskrit and Hindi as well as Persian.
- He systematized the administration, but he raised the government's share of the gross produce of the soil. Fond of pomp and magnificence, he commissioned the casting of the famous Peacock Throne and erected many elegant buildings, including the dazzling Taj Mahal outside Agra, a tomb for his queen, Mumtāz Maḥal; his remains also are interred there.

Aurangzeb

- The empire under Aurangzeb (ruled 1658–1707) experienced further growth but also manifested signs of weakness. For more than a decade, Aurangzeb appeared to be in full control. The Mughals suffered a bit in Assam and Koch Bihar, but they gainfully invaded Arakanese lands in coastal Myanmar (Burma), captured Chittagong, and added territories in Bikaner, Bundelkhand, Palamau, Assam, and elsewhere. There was the usual display of wealth and grandeur at court.

Decline of Mughal

- The period of the Great Mughals, which began in 1526 with Babur's accession to the throne, ended with the death of Aurangzeb in 1707. Aurangzeb's death marked the end of an era in Indian history. When Aurangzeb died, the empire of the Mughals was the largest in India. Yet, within about fifty years of his death, the Mughal Empire disintegrated.
- Aurangzeb's death was followed by a war of succession among his three sons. It ended in the victory of the eldest brother, Prince Muazzam. The sixty five-year-old prince ascended the throne under the name of Bahadur Shah.

****

DAY - 67

CULTURAL & SCIENTIFIC DEVELOPMENT IN MEDIEVAL INDIA

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

Factors Responsible for the Blending:

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

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

these buildings in their own manner and unconsciously introduced Hindu architectural designs in the Muslim buildings.

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

Difference between Hindu and Muslim Architecture:

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

Indo-Islamic Architecture:

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

Delhi style of architecture:

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

temple out of the materials of 27 Hindu and Jain shrines which were demolished by the invaders.

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

- The legend that it was built in two and half days is a myth and such a magnificent building could not have been built in such a short period. Prof. S.K. Saraswati says, "Magnificent as it was it is a perfect example of mathematical precision and technic call skill; but there are many features in it that sufficiently betray a certain limitation on the part of the designer in respect of imagination as well as of artistic vision; on no account can it be regarded as an artistic triumph."
- Another important building which was originally intended to be a place for Muazzin (to call the faithful to the prayer) and popularly known as **Qutab Minar** was started by Qutab-ud-Din Aibak on behalf of Mohammad of Ghur.

- However, he completed only one storey and the building was completed by Iitutmish. Subsequently, Firoze Tughlaq also made certain modifications. Sikander Lodi is also said to have carried out some repairs in the upper storeys. The Minar is nearly 238 feet high.
- Each of the five storeys, "is surmounted by a projecting gallery encircling the tower, supported by large stone brackets, decorated with lovely comb-work, the finish and elaboration of which is not surpassed by the base and twenty yards at the top. Inside there is a circular staircase. It is tapering upward in convex fluting, made solid and earthbound by four circular balconies and blunt peak. The Qutab Minar is one of the highest stone towers in the world."
- Some scholars are of the opinion that Qutab Minar is of Hindu origin and the Muslims only re-carved on its outer surface. This view seems to be based on the fact that certain Devnagari inscriptions are present on the tower.

- It is probable that the stones bearing these inscriptions might have come from certain other Hindu places. Sir John Marshall does not agree with this view and holds that, "the whole conception of the minar and almost every detail of its construction and decoration is essentially Islamic. Towers of this kind are unknown to the Indians, but to the Muhammedans they had long been familiar, whether as ma'zinas attached to mosques or as free standing towers like those at Ghazni".
- Percy Brown says that the Qutab Minar "as a whole is a most impressive conception, the vivid colour of its red sandstone, the changing texture of its fluted storeys with their overlay of inscriptional bands, the contrast between the alternating spaces of plain masonry and rich carving, the shimmer of the shadows under the balconies, all combine to produce an effect of marked vitality."
- According to Will Durant, "The Qutab Minar exemplifies the transition. It was part of a mosque begun at old Delhi by Qutbuddin Aibak; it commemorated the victories of that bloody Sukan over the Hindus, and twenty seven Hindu temples were dismembered to provide material for the mosque and the tower." It was intended for the muazzin and also it was to serve the purpose of memorial of the conqueror's triumph.
- According to an inscription carved on its surface, this grand tower was raised to cast "the shadow of God over the East and over the West." Prof Vincent Smith also says, "All things considered, there is no reason to doubt the statement that the Qutab Minar was designed by a Muhammedan architect and built by Hindu craftsmen."
- Another prominent building of this period is the **tomb at Mulkapur** about three miles from Qutab Minar. This mausoleum of lltutmish's eldest son, Nasir-ud-Din Mahmud, called Sultan Ghari was built by lltutmish and decoration is dose purely in Hindu style.
- Though arches and domes have been used prominently but they seem to have been built on the Hindu corbel principle. Yet another notable building of the early Sultanate period is the tomb of lltutmish built of red stone.
- This is a grey Quartzite. Though this building has certain Hindu decorative features. It is a beautiful example of nearly Persian art. The tomb bears Saracenic, arabesques and Quranic inscriptions and the walls are sumptuously sculptured. It is perhaps the first important monument in which use of squinch arches has been made.
- Thus we find that from the times of lltutmish there was a marked increase in the Islamic elements in the construction of buildings. The other important building constructed by lltutmish are Bauz i-Shamsi, Shamri-Idgah and the Jami- Masjid.
- There was a comparative lull in the building activities for some time after the death of lltutmish. This was probably due to the political confusion prevailing in the country. The only building which came up during this period was tomb of Balban situated in South East of Qila-i-Rai Pithaura which is now in ruins. The chief significance of this building is that its arches are built on the pattern of radiating voussoirs.

Science and Technology in India

- India already had commercial and cultural relations with Greece, Iran, Afghanistan and Central Asia since pre-historic times.
- A characteristic feature of this period is that with the advent of the Muslims, seeking service and opportunity in India, it came into close contact with the Muslim intellectual world and the cross fertilization of scientific ideas started.
- Muslims started migrating to India more and more after 1258 A.D. due to the Mongol invasion of Iran, Iraq and Central Asia; some of them were also astronomers, mathematicians and physicians.
- "With the establishment of the Ghaznavid and Mughal rule in India the Greek or rather more advanced Ptolemic astronomy in Arabic version reached India and began to be studied and taught at first exclusively among the Muslims and gradually among the selected Hindu astronomers who appreciated its merit."Al-Biruni(d. 1050 A.D.) claims that he had translated the Elements of Euclid and the Almagest of Ptolemy into Sanskrit but these translations are not available. In any case, the Arabic versions of these two books were first introduced by the Muslims in India.
- It is stated "towards the close of the 12th Century A.D. mathematical books in Arabic began to trickle into India.

- Some Indian Muslim mathematicians and astronomers settled in India knew these Arabic translations and they translated them into Persian.
- These translations and several commentaries mostly in Persian on the works of **Euclid, Archimedes, Theodosius, Apollonius and Ptolemy** are available in manuscripts in the different libraries of India and abroad. Thus the **Greco-Arab astronomy and mathematics** were introduced into India and studied.
- Some of them were taught as text books in the educational institutions in late medieval India from the time of Akbar (d. 1605 A.D.) who made astronomy and mathematics compulsory subjects to be studied.
- Another characteristic worth mentioning is that the first substantial contact between the **Ayurveda and Unani** (Greco-Arab) systems of medicine started during this period which resulted in the mutual enrichment of both in therapeutics, materia medica and pharmacology.
- These **two systems of medicine flourished** because they brought relief to the suffering and the sick.
- The **two main causes of the development of chemistry and alehemy** were the practice of **Ayurveda and the need of textile industry**.
- Among other characteristics mention may be made of the **development of the Rasacikitsa school of medicine** with emphasis on mercurial and other inorganic preparations and the **development of Tantras and the knowledge of nervous system** as developed by them.

Medicine, Chemistry and Alehemy

- The Ayurvedic system of medicine including the Siddha were practised extensively and in the beginning of the 13 th century the Unani system of medicine was also introduced in India when the period of growth and standardisation of Ayurveda had almost come to an end.
- The four Standard works **Çaraka Samhitu, Susruta Samhitu, Astungahardaya, Nidana** and their commentaries were used by the general medical praetitioners of India (Vaids).
- "Feeling of patients' pulse as a method of diagnosis of diseases was possibly first introduced during this period as discussed in a text **of Ayurvedic medicine, Cikitsutilaka (12th century) by Tisatacarya."**
- Physicians (Tabib) expert in the Unani(Greco-Arab) system of medicine began to migrate from the beginning of the 13th century and this was the first major contact between Ayurveda and Unani medicine in India. Both the systems of medicine were now practised.
- Two different sets of hospitals were established by the Turko-Afghan rulers there the patients were treated according to these systems.
- There were seventy hospitals only at Delhi under Sultan Muhammad bin Tughluq (1297-1348 A.D.) having 1200 Vaids and Tabıbs paid by the State.
- The mutual co-operation and direct contact of the **Vaids and Tabibs** produced substantial results and led to the mutual enrichment of knowledge.
- Indian pharmacology, materia medica and therapeutics were enriched by the Unani system and camphor, sublimate of landanum and some anesthetics were introduced into the Ayurveda.

Technology

- Without doubt, there was progress in technology but the results of technological advancement were not much applied to solve the socioeconomic problems.
- There is no denying the fact that in so far as technology is concerned, advent of the Turko-Afghans in India resulted in some development due to mutual co-operation between the Hindus and the Muslims and the introduction of new and more advanced technique from Iran, Afghanistan and Central Asia the Muslims.
- It is evident that technology during this period was almost the same as in ancient India which was somewhat improved after the Ghorian conquest.

****

DAY - 81

ADVENT OF DIFFERENT POWERS IN INDIA

- India had contacts with Europe since time immemorial through land route, which affected both India and Europe culturally and materially.
- But the advent of European powers into India by discovering sea route to India had far-reaching consequences on the shape and course of Indian society and history from the middle of the 15th century.
- First to come to **India** as **traders** were the **Portuguese**, who were followed by the Dutch, the British and the French, who subsequently developed designs to be the political masters of India.
- Of all the European powers, the British succeeded in becoming the political masters of India. Indians continued their struggle against the European powers in the 18th and 19th centuries and only by the middle of the 20th century India could become independent after the partition of the subcontinent.
- Much water has flown under the bridge in these four hundred years in India, and India underwent transition from a feudal, conservative, exclusive social system to a capitalistic, progressive and inclusive social system during this period with self-assertion based on introspection and external stimuli of ideas of equality, liberty, fraternity and people's rule instead of rule of one man, i.e., from monarchy to democracy.
- What we notice in this transition process was the tendency of continuity and change in all the spheres effecting human activity on the Indian soil, in spite of the foreign domination of our country by the British from 1757 to 1947 and their efforts to bring about a total change in our basic attitudes and outlook.
- The factors of the emergence of nation states, renaissance and reformation, agricultural and industrial revolution, new economic doctrine of mercantilism, competition between nation states for breaking the mercantile monopoly of the merchants of Venice and Geneva over sea-borne trade, and a great advance in navigational technologies like compass gave strong impetus for geographical discoveries leading to the finding of new worlds and new sea routes.
- As a consequence of the above factors, a new route to the east via the Cape of Good Hope was discovered. This led to the European monopoly over the seas and the advent of Europeans into India in search of trade and commerce in spices, which were essential requirements of their food habits. Owing to the rivalry of European powers, India became the actual theatre of conflicts by the middle of the 18th century.

The Portuguese Power in India:

- India maintained long distance trade with South-East Asia and the west Asian countries but India never had direct contact of maritime trade with European nations bordering the Atlantic Ocean. Prince Henry, the Navigator (1398-1460), the ruler of Portugal took the lead among the European nations and promoted seafaring activity. During the regime of King John II, Bartholomew Diaz crossed the Cape of Good Hope. When King Emmanuel was ruling Portugal, Vasco de Gama started his expedition in 1497 and landed on the Indian soil (Calicut) in May 1498. Vasco de Gama's silent landing on the Indian soil ushered a new chapter of far-reaching consequences.

- He was cordially received by Zamorin of Calicut. Vasco de Gama came to India again in 1501 and returned to Portugal in 1503 and by that time they established trading centres at Calicut, Cochin and Cannanore and effectively suppressed the Arab resistence.
- **De Almedia** was appointed as the first viceroy in India in 1505 and he initiated the **'Blue Water' policy** or the mastery of sea by strong naval power. In 1509, De Almedia was followed by Albuquerque as the second viceroy and he was in that power till 1515.
- **Albuquerque** laid the **foundation of the Portuguese power in India** by conquering Goa in 1510, and it became the headquarters of the Portuguese in India. In 1515, he conquered Ormuz; an island in the Persian Gulf He also built a fort at Cochin with the approval of its ruler.
- The Portuguese obtained Diu and Bassein in 1534 and in 1538 they conquered Daman. Thus, the Portuguese power in India grew but their power and influence declined from the beginning of the 17th century.
- They failed in India due to various factors like their zeal to convert Indians to Christianity and the defeat of Portugal by Spain. But for the first time in the history of international trade, commercial treaties with Indian rulers were concluded, by the Portuguese alone.
- The present European contact revolutionalized the outlook of the Indians significantly with far-reaching impact on the future course of the Indian society. The production of cash crops, especially spices grew with an eye on international trade, and agricultural production had become enormously market-oriented.

The Dutch East India Company:

- By a charter of the Government of Holland, the Dutch East India Company was established in 1602. As the Dutch were very much interested in spice trade, they had their focus on the Far East and made India their trading depot.
- In 1606, they established their factories at **Petapalli** and **Masulipatnam**. Realizing that Indian textiles have a large market, they established factories at Pulicat in 1610, Cambay in 1620, Surat and Agra in 1621, Hariharapur in 1633, Patna in 1638, Dacca in 1650, Udaiganj in 1651, Chinsura in 1653, Quasim Bazar, Barangore, Balasure and Nagapatnam in 1659-60.
- The Dutch withdrew from Golkonda by 1684. They also opened factories in Bengal, at Khankul in 1669 and at Malda in 1676 but both were closed down soon.
- The rising Dutch power was looked as a threat by the British and a truce was concluded between them in 1619 but it did not last long. By 1795, the British expelled the Dutch from India totally. In India, the factories of the Dutch were administered by a council consisting of the director, a senior factor, the in charge of the company's trade books, a law enforcement officer, the in charge of the warehouses, the in charge of the loading and unloading and six junior factors. Of the six, one acted as secretary to the council.
- Their headquarters was in Batavia. The Dutch received encouragement from the rulers of Golkonda, the Nayaks of Tanjore and Shahjahan, Aurangzeb and Jahandar Shah.

The English East India Company:

- **'The English Association of the Merchant Adventurers'** was established in 1599 with the objective of carrying on trade with the east. This company, which is popular as east India Company obtained a Royal Charter with trade monopoly in the east from Queen Elizabeth on 31 December, 1600.
- By 1608, the **first factory at Surat** was decided to be opened by the British. By 1619, they established factories at Agra, Ahmedabad and Broach. Even before these factories, one factory was established at **Machilipatnam in 1611**, one at **Armagaon in 1625**, and obtained Madras in 1639 and **constructed Fort St. George**. They acquired Bombay Island in 1668 and fortified it soon and it becomes the headquarters of the west in 1687.
- In the east, they established their factories in Orissa at Hariharapur and Balasore in 1633, in 1651 at Hughli and in 1698 they acquired the Zamindari of Sumauti, Kalikata and Govindpur, where they built Fort William and in later days it grew into a big city known as Calcutta.

- The internal management of the East India Company was carried on by 'Court of Committee' for some time and in 1709 the name was changed to 'Court of directors' which was based in London.
- The Company was empowered to make laws and judicial powers. In India, each factory was administered by a governor-in-council. There exists a close relationship between the company and the crown, and the crown and parliament controlled the East India Company through charters.

The French East India Company:

- The French were the **last of the European powers to enter the eastern trade**. The French East India Company was established in 1664.
- In 1668 the **first French factory was established in Surat**. The French established their second factory at Masulipatnam in 1669.
- The French obtained Pondicherry in 1673 and they built Chandranagore in 1690-92. There was rivalry between the French and the British and the Dutch for major share in the eastern trade.
- Further the hostile relations between these powers in Europe also led to war in India. There was hostility between the French and the Dutch in India in 1690 and again in 1721.
- The French and the British companies clashed in India between 1742 and 1766. The French hopes of establishing their political powers came to an end in 18th century.
- In the beginning the French had their headquarters at Surat but later they shifted it to Pondicherry. The supreme body of the French was known as **"Superior Council of the Indies".**
- It was headed by a Director General and he was placed in charge of the French affairs in India. The superior council consisted of a Governor and five members.
- The Governor's voice was final. One aspect to be noted is the mutual jealousies and quarrels between the French officials and the commanders in India, which ultimately affected the fortunes of the French in India.
- The French East India Company was a state controlled organization and from 1723, it was almost wholly controlled by the French government.
- The Directors now have become its representatives. The Directors have no powers for all practical purposes. After 1730 the French East India Company had became the national East India Company.
- After 1789, the French East India trade was thrown open to individuals. In a way it is the French who initiated the strategy of interfering in internal affairs of the Indian states to obtain political mileage and showed the way to the British.
- While the French failed in their strategy, it is the British who were successful. Besides the Portuguese, the Dutch, the British, and the French, the Danes entered India as traders in 1616 and obtained Trancquabar port from the Nayaks of Tanjore in 1620 and built a fort there.
- Though they started factories at Masulipatnam, port Novo, and Serampur, their success in trading business was short-lived as their sources were scanty. They sold their factories to the British and left India finally in 1845.
- Likewise, the Swedish East India did business for a short while and the activities of Flander's merchants were also limited to India alone for a short while.
- The discovery of the new sea route via the Cape of Good Hope, threw the eastern trade open to all European nations. Consequently, the Portuguese, the Dutch, the British and the French merchant companies opened their factories in Africa and Asia.
- These European companies exhibited interest in obtaining more and more concessions from the Indian rulers as each was very desirous of gaining a monopoly of eastern trade against the other powers.
- This desire for monopoly made them enter into conflicts with one another both on land and sea**. By 1750, the fortune smiled at the British and the British emerged victorious and developed designs to establish their political supremacy in India.**

****

DAY - 82

EXPANSION OF BRITISH POWERS IN INDIA

The **East India Company**, which started initially as a trading company, had, by 1773, acquired territorial control over Bengal, Bihar, Orissa, Madras and Bombay. The Nawab of Awadh and Carnatic were their dependents.

However, after 1765 they had to face stiff opposition from the Marathas, Haider Ali and Tipu Sultan of Mysore, and the Sikhs. The East India Company had to subjugate these powers in order to be paramount in India.

The Conquest of Mysore:

- The State of Mysore was ruled by Haider Ali, a brilliant general, an able administrator and a shrewd diplomat. While the Carnatic was plagued by wars and Bengal was passing through a period of political turmoil, Haider Ali steadily rose to power in Mysore. He extended his kingdom up to the Krishna River.
- Mysore, under Haider Ali, became a source of danger to the rising British power in India. Between 1767 and 1799, the Company waged four wars to destroy the power of Mysore.

The First Mysore War:

- In 1769 A.D. Haider Ali defeated the British in the First Anglo-Mysore War and besieged Madras.
- The English were forced to sign a treaty according to which they promised to come to Haider Ali's help if he was attacked by another power in future.
- This treaty undoubtedly raised the prestige of Haider Ali.

The Second Mysore War (1780-1784 A.D.):

- In 1771 the Marathas attacked Haider Ali but the English did not help him in spite of their promise. Haider Ali waited for an opportunity to take revenge. When the English attacked and occupied the French port of Mahe, the only outlet for Mysore's trade with Europe, Haider Ali declared war on them.
- In the Second Anglo-Mysore War (A.D. 1780- 1784) the Nizam and the Marathas started as allies of Haider Ali but later on went over to The English side.
- Yet Haider Ali swept through the Carnatic, captured Arcot and threatened Madras. But the British army under Eyre Coote defeated Haider Ali at Porto Navo and saved Madras. After Haider Ali's death in 1782, the war was carried on by his son Tipu Sultan.
- The war came to an end by the Treaty of Mangalore (1784 A.D.). The prisoners of war and the conquered territories were mutually returned.

The Third Mysore War (1790-1792 A.D.):

- The Treaty of Mangalore had not resolved the conflict between Tipu and the English. Since both the English and Tipu Sultan were aiming at political supremacy over the Deccan, a renewal of hostilities between the two was inevitable.
- The Third Anglo-Mysore War started (A.D. 1790-92) when Tipu attacked Travancore, an ally of the

English and the only source of pepper for the East India Company.

- The Nizam and the Marathas who were jealous of Tipu's growing power joined the English. Lord Cornwallis defeated Tipu and forced him to sign the **Treaty of Siringapatnam in 1792 A.D**.

According to this treaty:

- Tipu had to surrender half of his kingdom which was divided among the English and their allies i.e. the Maratha and the Nizam.
- Tipu also had to pay a huge war indemnity of 330 lakhs of rupees. Besides, Tipu had to hand over two of his sons to the English as hostages.
- The Third Anglo-Mysore War destroyed Tipu's dominant position in the south and firmly established English supremacy there. This war also revealed that the Indian powers were shortsighted enough to aid a foreign power against another Indian power for the sake of temporary gains.

Fourth Anglo-Mysore War (1799 A.D.):

- A man like Tipu could not forget the humiliation of his defeat in the Third Anglo- Mysore War. He began preparations for a trial of strength with the English. He began to add to the fortification of his capital, improve his cavalry and discipline his infantry. He also tried to enlist the support of the French to oust the British from the south.
- Lord Wellesley was determined to prevent French reentry into India. He asked Tipu Sultan to enter into a subsidiary alliance accepting British sovereignty. On Tipu's spirited refusal, the Fourth Anglo-Mysore War started (A.D. 1799). The Nizam joined the English.
- Tipu died fighting. Half of Tipu's kingdom was annexed and divided between the English and the Nizam. The other half was given to a child of the old Hindu royal family which had been overthrown by Haider Ali. Tipu's family was exiled to Vellore. The new ruler of Mysore became a subordinate ally of the British. British supremacy over southern India was established.
- It had taken the English 32 years to subjugate Mysore. The threat of French revival in the Deccan was permanently eliminated.

The Collapse of the Marathas:

- The Marathas had established a powerful empire in south-western part of India. But after the defeat at Panipat in 1761, Maratha power was split into five different virtually independent centres of power. The Peshwa, the head of the Marathas, was stationed in Poona. Gaekwad (in Baroda), Bhonsle (in Nagpur), Holkar (in Indore) and Sindhia (in Gwalior) were the other four Maratha chiefs.
- The Marathas had made a remarkable recovery after the Battle of Panipat. Hence, it became imperative to confront the growing power of the English who aspired to take over the whole of India. Four Anglo-Maratha wars were fought between 1775 and 1818.

The First Anglo-Maratha War (1775-1782 A.D.):

Causes:

- The First Anglo-Maratha War was a direct outcome of the involvement of the English in the internal politics of the Marathas with the motive of expanding their territories.
- A bitter struggle for Peshwaship between Madhav Rao II (the infant son of the murdered Peshwa, Narayan Rao) and Raghunath Rao (an uncle of Narayan Rao who had been responsible for his murder) prompted the East India Company to interfere in favour of the latter.

Events:

- The Maratha chiefs were united under the leadership of Nana Fadnavis who supported the claim of the infant Peshwa Madhav Rao II.
- The Maratha army defeated the British army sent from Bombay. Warren Hastings sent an army from Bengal. The war dragged on for 4 years. The Marathas won a decisive victory.

Results:

- The long war with the Marathas came to an end by the **Treaty of Salbai (1782**). It provided for the mutual restitution of each other's territories. Raghunath Rao was pensioned off. Madhav Rao II was recognised as the Peshwa. The British gained little out of this war except the island of Salsette.
- However, the treaty inaugurated an era of 20 years of peace with the Marathas. The Company used this period to subjugate Mysore and strengthen their position in Bengal. But the Maratha chiefs frittered away their energy in bitter conflicts among themselves.

The Second Maratha War (1803 A.D. – 1805 A.D.):

Causes:

- After Madhav Rao II' s death, Peshwa Baji Rao II succeeded him. He was a weak ruler. In spite of their internal conflicts, Mahadaji Sindhia and Nana Fadnavis had succeeded in keeping the Marathas united. But after their death, the various Maratha chiefs, blind to the real danger from the rapidly increasing British power, were engaged in bitter strife with one another to control the Peshwa. This power struggle among them proved to be their undoing.
- In 1802, when Holkar defeated the combined armies of Peshwa Baji Rao II and Sindhia, Baji Rao fled to Bassein and sought British protection. He accepted the subsidiary alliance and was installed in Poona by the Company.

Events:

- Alarmed by the growing power of the British, Sindhia and Bhonsle declared war against them. But their combined forces were defeated.

Results:

- Both Sindhia and Bhonsle had to accept **all the terms of the subsidiary alliance**. They had also to surrender large tracts of valuable land. An English Resident was posted in their territories. Holkar, who had remained neutral in the second Anglo-Maratha War, took up arms against the English. He was subsequently defeated and his capital Indore was captured.
- Wellesley's policy of conquest was proving to be very expensive for the Company. So he was recalled from India. Wellesley's successor George Barlow signed a peace treaty with Holkar in 1806. He restored his kingdom to Holkar. The defeat of the Marathas in the second Anglo-Maratha War was a severe blow to their power and prestige.

The Third Anglo-Maratha War (1817 A.D.-1818 A.D.):

Causes:

- After the Second Anglo-Maratha War, the Marathas made one last attempt to shake off the Company's yoke. Peshwa Baji Rao II began to resent the control of the British Resident.
- Further, Lord Hastings forced him to renounce the headship of the Maratha confederacy and surrender more territory to the Company.

Events:

- The Third Anglo-Maratha War started in 1817 when the Peshwa, with the support of Bhonsle and Holkar, attacked and burnt down the British Residency in Kirkee near Pune. But the English decisively defeated them. Within a year the entire Maratha confederacy was subjugated.

Results:

- Peshwa Baji Rao II was deposed and deported to Bithur. But he was granted a pension of Rs 8 lakh a year. His territories were annexed. The hereditary post of Peshwa was abolished. A small state, Satara, was created out of the Peshwa's territories and a descendant of Shivaji was installed on the throne.

- The Maratha leaders ceded large portions of their territories to the English. All of them accepted the system of subsidiary alliance. The Marathas were the only Indian powers who were capable of succeeding the Mughals. They had risen to power with the decline of the Mughal Empire, but were nearly wiped out by the British. Only the Punjab retained her independence.

Causes of Maratha Failure:

- The Maratha chiefs failed to unite even in times of crisis. The English took advantage of this disunity.
- By the end of the 18th century the Marathas had lost some of their ablest leaders. But they failed to produce leaders like Baji Rao I, Mahadaji Sindhia or Nana Fadnavis.
- The Marathas lacked an efficient system of administration or a sound economic policy. The system of extorting chauth and sardesmukhi made them lose the loyalty of the conquered people.
- The British were equipped with modern military techniques. With their outmoded methods of warfare, the Marathas were easily defeated by the English.

The Annexation of the Punjab:

- The loose confederation of the Sikhs of Punjab was unified into a compact powerful unit by Ranjit Singh. He expanded his empire through conquests.
- To check his advance beyond the Sutlej the East India Company persuaded Ranjit Singh to sign the **Treaty of Amritsar (1809).** By this treaty he promised not to expand east of the Sutlej and confine his conquests to the north.

The First Sikh War:

Causes:

- After Ranjit Singh's death, the Punjab went through a period of chaos and confusion. Taking advantage of political instability in the area, the Khalsa army had become very powerful. The British watched these developments and increased their military forces at the borders, possibly anticipating future war.
- In 1843, Ranjit Singh's minor son, Dalip Singh, became the ruler with Rani Jindan as the Regent. To weaken the army and keep it engaged, Rani Jindan deliberately encouraged the army to cross the river Sutlej and attack the English. In December 1845 the Sikh army crossed the Sutlej and invaded the Company's territories. This led to the First Anglo-Sikh War (1845-1846).

Events:

- The patriotic Sikh soldiers fought very bravely but they were completely defeated. The British army occupied Lahore.

Results:

- By the **Treaty of Lahore (1846)** the Sikhs ceded the Jalandhar Doab, Kashmir and its dependencies to the English. A British Resident and a powerful British force were posted in Lahore. Kashmir was sold to Gulab Singh, a Dogra chief.
- By a supplementary treaty it was decided that the Sikh state was to be ruled by a Council under the control of the British Resident. Rani Jindan was removed from her post.

The Second Sikh War:

Causes:

- British control over the Punjab aroused a lot of resentment among the Sikhs. In 1848 a number of revolts against the British broke out in the Punjab.
- The Governor-General, Lord Dalhousie, declared war. The Sikh army which had been reduced by the Treaty of Lahore was completely crushed.

- By a proclamation in 1849, Lord Dalhousie annexed the whole of the Punjab to the British Empire. Dalip Singh was pensioned off.

Results:

- The Marathas, Mysore and the Punjab had challenged the British presence in the subcontinent. Each of them had been subjugated.
- With the annexation of the Punjab the British conquest of India was almost complete. Only a few small states retained their independence or were turned into subsidiary allies.

Methods of Expansion:

- Apart from wars, several Governor Generals followed other methods to ensure the Company's supremacy in India.

Subsidiary Alliance:

- **Lord Wellesley** perfected the system of subsidiary alliance to subjugate Indian powers without going through actual warfare. Any Indian ruler whose security was threatened could enter into a subsidiary alliance with the British. The British promised to protect the ruler from external attack and internal revolt.
- The ruler would have to accept the supremacy of the British in India. The ruler would have to keep and pay for the maintenance of certain number of British troops who would be permanently placed in the territory of the subsidiary ally. A British Resident would be posted in the court of the ruler. The Indian ruler was not allowed to employ any European in his service.
- The ruler would not sign any treaty or form an alliance with any other power without the permission of the British Resident. States like **Mysore, Hyderabad, Awadh, the Rajputs and Marathas** were forced to accept this alliance after being defeated by the English.
- The system of subsidiary alliance proved to be disastrous for the Indian rulers. They became virtual puppets in the hands of the British. The payment of huge amounts of money for the maintenance of British troops was a heavy drain on their resources. Indian states became impoverished while the British could maintain a portion of their army at the expense of Indian rulers.

Doctrine of Lapse:

- In 1848, **Lord Dalhousie** arrived in India as the Governor General. Dalhousie was determined to extend British rule over India. His imperialist policy was based on **three fundamental principles**, namely:
  - the expansion of territories by war;
  - the occupation of Indian states through the application of the Doctrine of Lapse; and
  - the takeover of Indian states on grounds of maladministration.
- Dalhousie occupied the **Punjab and Sindh** through war. He brought several subordinate states directly under the Company's rule by annexing them on the basis of the Doctrine of Lapse. According to Indian tradition, a king adopted an heir to the throne if he did not have his own son. But by the Doctrine of Lapse, if the king of a subordinate state died without a natural male heir, then the kingdom would 'lapse' to the British i.e. it would automatically pass into the hands of the British. **Satara, Sambalpur, Jhansi and Nagpur were annexed under this policy.** The families of the former rulers would be pensioned off. However, Nana Saheb, the adopted son of Peshwa Baji Rao II, was not given pension.
- On grounds of maladministration, Awadh was occupied in 1856. Nawab Wajid Ali was pensioned off and sent to Calcutta. By 1856, the East India Company had brought the whole of India under its control. After this no war was waged to expand the British Empire any further. Parts of the country that were under Indian rulers were effectively under British control.

****

DAY - 83

REVOLT OF 1857

- By the first half of the 19th century, the East India Company had brought major portions of India under its control.
- One hundred years after the Battle of Plassey, anger against the unjust and oppressive British Government took the form of a revolt that shook the very foundations of British rule in India.
- While British historians called it the Sepoy Mutiny, Indian historians named it the Revolt of 1857 or the First War of Indian Independence. The Revolt of 1857 had been preceded by a series of disturbances in different parts of the country from the late eighteenth century onwards.
- The Sanyasi Rebellion in North Bengal and the Chunar rebellion in Bihar and Bengal broke out in the late eighteenth century. There were several peasant uprisings in the mid- nineteenth century, the most important of which were those by the Moplah peasants of the Malabar and the Faraizi movement by Muslim peasants in Bengal.
- The first half of the nineteenth century also witnessed a number of tribal revolts. In this context, mention may be made of the rebellions of the Bhils of Madhya Pradesh, the Santhals of Bihar and the Gonds and Khonds of Orissa. However, all these disturbances were localized. Although serious and, in some cases, long drawn, these did not pose any serious threat to the existence of the British Empire.

The Revolt of 1857:

The first expression of organised resistance was the Revolt of 1857. It began as a revolt of the sepoys of the Company's army but eventually secured the participation of the masses. Its causes lay deeply embedded in the grievances that all sections of Indian society nurtured against the British rule.

Causes of the Revolt:

Political Causes:

- The political causes of the revolt may be traced to the British policy of expansion through the Doctrine of Lapse and direct annexation. A large number of Indian rulers and chiefs were dislodged, thus arousing fear in the minds of other ruling families who apprehended a similar fate.
- Rani Lakshmi Bai's adopted son was not permitted to sit on the throne of Jhansi. Satara, Nagpur and Jhansi were annexed under the Doctrine of Lapse. Jaitpur, Sambalpur and Udaipur were also annexed. Other rulers feared that the annexation of their states was only a matter of time. The refusal to continue the pension of Nana Saheb, the adopted son of Baji Rao II, created hostility among the ruling class.
- Moreover, the sentiments of the people were hurt when it was declared that the descendants of the titular Mughal Emperor, Bahadur Shah II, would not be allowed to live in the Red Fort. The annexation of Awadh by Lord Dalhousie on the pretext of maladministration left thousands of nobles, officials, retainers and soldiers jobless. This measure converted Awadh, a loyal state, into a hotbed of discontent and intrigue.

Social and Religious Causes:

- A large section of the population was alarmed by the rapid spread of Western civilization in India. An Act in 1850 changed the Hindu law of inheritance enabling a Hindu who had converted into Christianity to inherit his ancestral properties. Besides, the missionaries were allowed to make conversions to Christianity all over India. The people were convinced that the Government was planning to convert Indians to Christianity.
- The abolition of practices like sati and female infanticide, and the legislation legalizing widow remarriage, were threats to the established social structure.Even the introduction of the railways and telegraph was viewed with suspicion.

Economic Causes:

- In rural areas, peasants and zamindars resented the heavy taxes on land and the stringent methods of revenue collection followed by the Company. Many among these groups were unable to meet the heavy revenue demands and repay their loans to money lenders, eventually losing the lands that they had held for generations. Large numbers of sepoys were drawn from the peasantry and had family ties in villages, so the grievances of the peasants also affected them.
- The economic exploitation by the British and the complete destruction of the traditional economic structure caused widespread resentment among all sections of the people. After the Industrial Revolution in England, there was an influx of British manufactured goods into India which ruined industries, particularly the textile industry, of India.
- Indian handicraft industries had to compete with cheap machine- made goods from Britain. India was transformed into a supplier of raw materials and a consumer of goods manufactured in Britain. All those people who previously depended on royal patronage for their livelihoods were rendered unemployed. So they bore a deep- seated grievance against the British.

Military Causes:

- The Revolt of 1857 started as a sepoy mutiny. It was only later on that other elements of society joined the revolt.
- Indian sepoys formed more than 87% of British troops in India. They were considered inferior to British soldiers. An Indian sepoy was paid less than a European sepoy of the same rank. Besides, an Indian sepoy could not rise to a rank higher than that of a Subedar.
- The extension of the British Empire in India had adversely affected the service conditions of Indian sepoys. They were required to serve in areas far away from their homes. In 1856 Lord Canning issued the General Services Enlistment Act which required that the sepoys must be ready to serve even in British land across the sea.
- The 'Bengal Army' was recruited from high caste communities in Awadh. They were not prepared to cross the ocean (Kalapani) which was forbidden as per Hindu religious beliefs. They developed the suspicion that the Government was trying to convert Indians to Christianity.After the annexation of Awadh the Nawab's army was disbanded. These soldiers lost their means of livelihood. They became bitter enemies of the British.

Immediate Cause:

- The Revolt of 1857 eventually broke out over the incident of greased cartridges. A rumour spread that the cartridges of the new Enfield rifles were greased with the fat of cows and pigs. Before loading these rifles the sepoys had to bite off the paper on the cartridges. Both Hindu and Muslim sepoys refused to use them. Canning tried to make amends for the error and the offending cartridges were withdrawn, but by then the damage had been done. There was unrest in several places.
- In March 1857, Mangal Pandey, a sepoy in Barrackpore, had refused to use the cartridge and attacked his senior officers. He was hanged to death on 8th April. On 9th May, 85 soldiers in Meerut refused to use the new rifle and were sentenced to ten years' imprisonment.

Main events of the revolt:

- Soon there was a rebellion in the Meerut Cantonment. The Meerut Mutiny (May 9, 1857) marked the beginning of the Revolt of 1857. The Indian sepoys in Meerut murdered their British officers and broke open the jail. On May 10, they marched to Delhi.

Capture of Delhi:

- In Delhi the mutineers were joined by the Delhi sepoys and the city came under their control. Next day, on 11th May, the sepoys proclaimed the ageing Bahadur Shah Zafar the Emperor of Hindustan. But Bahadur Shah was old and he could not give able leadership to the sepoys. The occupation of Delhi was short-lived.

Fall of Delhi:

- The British finally attacked Delhi in September. For six days there was desperate fighting. But by September 1857, the British reoccupied Delhi. Thousands of innocent people were massacred and hundreds were hanged. The old king was captured and later deported to Rangoon where he died in 1862. His sons were shot dead. Thus ended the imperial dynasty of the Mughals.

Centres of the revolt:

- The revolt spread over the entire area from the neighbourhood of Patna to the borders of Rajasthan. There were six main centres of revolt in these regions namely Kanpur, Lucknow, Bareilly, Jhansi, Gwalior and Arrah in Bihar.

1. Lucknow:

- Lucknow was the capital of Awadh. There the mutinous sepoys were joined by the disbanded soldiers from the old Awadh army. Begum Hazrat Mahal, one of the begums of the ex-king of Awadh, took up the leadership of the revolt. Finally the British forces captured Lucknow. The queen escaped to Nepal.

2. Kanpur:

- In Kanpur the revolt was led by Nana Saheb, the adopted son of Peshwa Baji Rao II. He joined the revolt primarily because he was deprived of his pension by the British. He captured Kanpur and proclaimed himself the Peshwa. The victory was short- lived.
- Kanpur was recaptured by the British after fresh reinforcements arrived. The revolt was suppressed with terrible vengeance. The rebels were either hanged or blown to pieces by canons. Nana Saheb escaped. But his brilliant commander Tantia Tope continued the struggle. Tantia Tope was finally defeated, arrested and hanged.

3. Jhansi:

- In Jhansi, the twenty-two-year-old Rani Lakshmi Bai led the rebels when the British refused to accept the claim of her adopted son to the throne of Jhansi. She fought gallantly against the British forces. But she was ultimately defeated by the English.
- Rani Lakshmi Bai escaped. Later on, the Rani was joined by Tantia Tope and together they marched to Gwalior and captured it. Sindhia, a loyal ally of the British, was driven out. Fierce fighting followed. The Rani of Jhansi fought like a tigress. She died, fighting to the very end. Gwalior was recaptured by the British.

4. Bihar:

- In Bihar the revolt was led by Kunwar Singh.

Suppression of the Revolt:

The Revolt of 1857 lasted for more than a year. It was suppressed by the middle of 1858. On July 8, 1858, fourteen months after the outbreak at Meerut, peace was finally proclaimed by Canning.

Causes of the failure of the revolt:

1. Limited Uprising:

- Although the revolt was fairly widespread, a large part of the country remained unaffected by it. The revolt was mainly confined to the Doab region. Sind, Rajputana, Kashmir, most parts of Punjab. The southern provinces did not take part in it. It failed to have the character of an all-India struggle. Important rulers like Sindhia, Holkar, Rana of Jodhpur and others did not support the rebels.

2. No Effective Leaders:

- The rebels lacked an effective leader. Nana Saheb, Tantia Tope and Rani Lakshmi Bai were brave leaders, no doubt, but they could not offer effective leadership to the movement as a whole.

3. Limited Resources:

- The rebels lacked resources in terms of men and money. The English, on the other hand, received a steady supply of men, money and arms in India.

4. No Participation of the Middle Class:

- The English educated middle class, the rich merchants, traders and zamindars of Bengal helped the British to suppress the revolt.

Results of the revolt:

- The great uprising of 1857 was an important landmark in the history of modern India. The revolt marked the end of the East India Company's rule in India. India now came under the direct rule of the British Crown. This was announced by Lord Canning at a Durbar in Allahabad in aproclamation issued on 1 November 1858 in the name of the Queen. Thus, Indian administration was taken over by Queen Victoria, which, in effect, meant the British Parliament. The Governor General's office was replaced by that of the Viceroy.
- The Doctrine of Lapse was abolished. The right to adopt sons as legal heirs was accepted. The Revolt of 1857 paved the way for the future struggle for freedom in India.

Religious and Social Reform of India – The Indian Renaissance

- The urgent need for social and religious reform that began to manifest itself from the early decades of the 19th century arose in response to the contact with Western culture and education.
- The weakness and decay of Indian society was evident to educated Indians who started to work systematically for their removal.
- They were no longer willing to accept the traditions, beliefs and practices of Hindu society simply because they had been observed for centuries.
- The impact of Western ideas gave birth to new awakening. The change that took place in the Indian social scenario is popularly known as the Renaissance.

Raja Rammohan Roy:

- The central figure of this cultural awakening was Raja Rammohan Roy. Known as the "**father of the Indian Renaissance"**, Rammohan Roy was a great patriot, scholar and humanist. He was moved by deep love for the country and worked throughout his life for the social, religious, intellectual and political regeneration of the Indians.
- Rammohan Roy was born in 1772 in Radhanagar, a small village in Bengal. As a young man he had studied Sanskrit literature and Hindu philosophy in Varanasi and Persian, Arabic and Koran in Patna. He was a great scholar Roy who mastered several languages including English, Latin, Greek and Hebrew.

Social Reforms:

- In 1814, Rammohan Roy settled in Calcutta and dedicated his life to the cause of social and religious reform. As a social reformer, Rammohan Roy fought relentlessly against social evils like sati, polygamy, child marriage, female infanticide and caste discrimination. He organised a movement against the inhuman custom of sati and helped William Bentinck to pass a law banning the practice (1829). It was the first successful social movement against an age-old social evil.
- Rammohan Roy was one of the earliest propagators of modern Western education. He looked upon it as a major instrument for the spread of modern ideas in the country. He was associated with the foundation the Hindu College in Calcutta (which later came to be known as the Presidency College). He also maintained at his own cost an English school in Calcutta. In addition, he established a Vedanta College where both Indian learning and Western social and physical science courses were offered.
- He sent petitions to the government to adopt a wider system of public education in English. He also recognised the importance of vernaculars for spreading new ideas. He compiled a Bengali grammar and developed an easy and modern style of Bengali prose.

Religious Reforms:

- Rammohan Roy struggled persistently against social evils. He argued that ancient Hindu texts the **Vedas and the Upanishads** upheld the **doctrine of monotheism**. To prove his point, he translated the Vedas and five Upanishads into Bengali.
- In 1849 he wrote Gift to Monotheism in Persian. Rammohan Roy was a staunch believer in the philosophy of Vedanta (Upanishads) and vigorously defended the Hindu religion and Hindu philosophy from the attack of the missionaries. He only wanted to mould Hinduism into a new cast to suit the requirements of the age.
- In 1829 Rammohan Roy founded a new religious society known as the **Atmiya Sabha** which later on came to be known as the Brahmo Samaj. This religious society was based on the twin pillars of rationalism and the philosophy of the Vedas. The Brahmo Samaj emphasised human dignity, criticised idolatry and denounced social evils like sati.
- Rammohan Roy represented the first glimmerings of the rise of national consciousness in India. He opposed the rigidity of the caste system because it destroyed the unity of the country. The poet Rabindranath Tagore has rightly remarked: "Rammohan was the only person in his time, in the whole world of men, to realise completely the significance of the Modern Age."

Henry Vivian Derozio and the young Bengal movement:

- The establishment of the Hindu College in 1817 was a major event in the history of Bengal. It played an important role in carrying forward the reformist movement that had already emerged in the province. A radical movement for the reform of Hindu Society, known as the Young Bengal Movement, started in the college.
- Its leader was **Henry Vivian Derozio**, a teacher of the **Hindu College.** Derozio was born in 1809. He was of mixed parentage his father was Portuguese and his mother was Indian. In 1826, at the age of 17, he joined the Hindu College as a teacher and taught there till 1831.
- Derozio was deeply influenced by the revolutionery ideas of liberty, equality and fraternity. He was a brilliant teacher and within a short period of time, he drew around him a group of intelligent boys in the college.
- He inspired his students to think rationally and freely, to question authority, to love liberty, equality and freedom and to worship truth. By organising an association for debates and discussions on literature, philosophy, history and science, he spread radical ideas.
- The movement started by Derozio was called the **Young Bengal Movement** and his followers were known as the Derozians. They condemned religious rites and the rituals, and pleaded for eradication of social evils, female education and improvement in the condition of women.
- Derozio was a poet, teacher, reformer and a fiery journalist. He was perhaps the first nationalist poet of modern India. He was removed from the Hindu College because of his radicalism and died soon after at the age of 22.

- The **Derozians** could not lead a very successful movement because social conditions were not yet ripe for their ideas to flourish. Yet they carried forward Rammohan's tradition of educating the people on social, economic and political questions.

Debendranath Tagore:

- Debendranath Tagore, the father of Rabindranath Tagore, was responsible for revitalising the Brahmo Samaj. Under him the first step was taken to convert the Brahmo Samaj into a separate religious and social community. He represented the best in traditional Indian learning and the new thought of the West.
- In 1839, he founded the **Tatvabodhini Sabha** to propagate Rammohan Roy's ideas. He promoted a magazine to do a systematic study of India's past in Bengali language. The Samaj actively Debendranath Tagore supported the movements for widow remarriage, the abolition of polygamy, women's education and the improvement in the condition of the peasantry.

Keshab Chandra Sen:

- Keshab Chandra Sen carried on an intensive programme of social reform. He set up schools, organised famine relief and propagated widow remarriage. In 1872 the Government passed the Native (Civil) Marriages Act legalising marriages performed according to Brahmo Samaj rites.

Iswar Chandra Vidyasagar:

- Iswar Chandra Vidyasagar, a towering personality of the mid- nineteenth century, was born in a poor Brahmin family of Bengal in 1820. He was a renowned Sanskrit scholar and became the Principal of the Sanskrit College in 1851. The Sanskrit College conferred on him the title of **'Vidyasagar'** because of his profound knowledge of Sanskrit.
- Pandit Iswar Chandra Vidyasagar was both a scholar and a reformer. He was a great humanist and had deep sympathy for the poor and the oppressed. He dedicated his entire life to the cause of social reform which he thought was necessary for modernising India. By admitting non-Brahmin students to the Sanskrit College, he dealt a severe blow to the prevalent caste system.
- Vidyasagar was a staunch supporter of women's education and helped Drinkwater Bethune to establish the Bethune School, the first Indian school for girls, in 1849. As Inspector of Schools, Vidyasagar opened a number of schools for girls in the districts under his charge.
- Vidyasagar's greatest contribution lies in the improvement of the condition of widows. Despite opposition, Vidyasagar openly advocated widow remarriage. Soon a powerful movement in favour of widow remarriage was started. At last, after prolonged struggle the Widow Remarriage Act was passed in 1856. Through his efforts, twenty-five widow remarriages took place. He also spoke vehemently against child marriage and polygamy.
- Vidyasagar contributed enormously to the growth of the Bengali language and contributed to the evolution of the modern prose style in Bengali. He wrote a Bengali primer, **'Varna Parichay',** which is used even today. Through his writings, Vidyasagar made the people aware of the social problems and thus helped the growth of nationalism in India.

Sri Ramakrishna Paramhamsa:

- Sri Ramakrishna Paramhamsa was one of the greatest saints of modern India. Ramakrishna was born in a poor Brahmin family of Bengal. He showed a religious bent of mind from his childhood. He had no formal education but his discourses were full of wisdom. He was the chief priest of the Kali temple at **Dakshineswar** near Calcutta. People from all walks of life visited Dakshineswar to listen to his discourses.
- Ramakrishna Paramhamsa was a man with a liberal outlook. He firmly believed that there was an underlying unity among all religions and that only the methods of worship were different. God could be approached by any form of worship as long as it was done with single- minded devotion.
- Different religions were all different roads to reach the same God. He believed that service to man was service to God, for man was the embodiment of God on earth. As man was the creation of God, man-made divisions made no sense to him.

- Ramakrishna Paramhamsa was a great teacher who could express complicated philosophical ideas in a simple language for everyone to understand. He believed that religious salvation could be attained through renunciation, meditation and devotion.

Swami Vivekananda:

- Narendra Nath Dutta, better known as Swami Vivekananda, was the most illustrious disciple of Sri Ramakrishna. He was born in Calcutta in January, 1863. He graduated from the Scottish Church College and was well-versed in Western philosophy. Vivekananda was a man of great intellect and possessed a critical and analytical mind. At the age of eighteen, Vivekananda met Sri Ramakrishna. This meeting transformed his life completely. After the death of Sri Ramakrishna, he became a **'sanyasi'** and devoted his life to preaching and spreading Ramakrishna's message to the people. His religious message was put in a form that would suit the needs of contemporary Indian society.
- Vivekananda proclaimed the essential oneness of all religions. He condemned the caste- system, religious rituals, ceremonies and superstitions. He had a deep understanding of Hindu philosophy and travelled far and wide to spread its message. At the Parliament of World Religions in Chicago (1893), Vivekananda spoke about Hindu religion at length.
- His brilliant speech on **Hindu philosophy** was well received. American newspapers described him as an '**Orator by Divine Right'**. He delivered a series of lectures in the U.S.A., England and in several other countries of Europe. Through his speeches, Vivekananda explained Hindu philosophy and clarified the wrong notions that prevailed in Western countries about the Hindu religion and Indian culture.
- In India, however, Vivekananda's main role was that of a social reformer rather than a religious leader. He propagated Ramakrishna's message of peace and brotherhood and emphasized the need for religious tolerance which would lead to the establishment of peace and harmony in the country.
- He believed that it was the social responsibility of the better placed people to take care of the downtrodden, or the **'daridra narayan'.** With his clarity of thought, deep understanding of the social problems of India, Vivekananda undoubtedly left a deep mark on the Indian intelligentsia as well as on the masses. At a time when the nation was in despair, he preached the gospel of strength and **self-reliance**. Vivekananda died at the age of 39.

The Ramakrishna Mission:

- In 1896, Vivekananda founded the **Ramakrishna Mission** to propagate social welfare. It laid emphasis not on personal salvation but on social good and social service. The Ramakrishna Mission stood for religious and social reform based on the ancient culture of India. Emphasis was put on the essential spirit of Hinduism and not on rituals.
- Rendering social service was the primary aim of the Ramakrishna Mission. It believed that serving a human being was the same as worshipping God. The Mission opened a chain of schools, hospitals, orphanages and libraries throughout the country. It provided relief during famines, earthquakes and epidemics. A math or monastery was established in Belur near Calcutta. The **Belur Math** took care of the religious developments of the people.

Dayanand Saraswati and the Arya Samaj:

- Another organisation in northern India which aimed to strengthen Hinduism through reform was the Arya Samaj. Dayanand Saraswati, the founder of the **Arya Samaj** in Rajkot, was born into a Brahmin family in Kathiawar, Gujarat, in 1824. At the early age of 14, he rebelled against the practice of idol worship. He ran away from home at the age of twenty. For the next fifteen years, he wandered all over India meditating and studying the ancient Hindu scriptures.
- In 1863 Swami Dayanand started preaching his doctrine of one God. He questioned the meaningless rituals, decried polytheism and image worship and denounced the caste system. He wanted to purify Hinduism and attacked the evils that had crept into Hindu society.
- Dayanand Saraswati believed that the Vedas contained the knowledge imparted to men by God, and hence its study alone could solve all social problems. So he propagated the motto **"Back to the**

Vedas." Asserting that the Vedas made no mention of **untouchability, child marriage and the subjugation of women, Swami Dayanand attacked these practices vehemently.**

- Dayanand began the **suddhi movement** which enabled the Hindus who had accepted Islam or Christianity to return to Hinduism, their original faith. Dayanand published his religious commentaries in Hindi so as to make the common people understand his preachings. The **Satyarth Prakash** was his most important work.
- The Swami worked actively for the regeneration of India. In 1875, Swami Dayanand founded the Arya Samaj in Bombay. The Arya Samaj made significant contributions to the fields of education and social and religious reforms. After his death, his followers had established the **Dayanand Anglo Vedic Schools** first in **Lahore** and then in other parts of India. Gurukuls were also established to propagate traditional ideals of education. A network of schools and colleges both for boys and girls were also established by the Arya Samaj.
- The Arya Samaj influenced mostly the people of northern India, specially **Uttar Pradesh, Rajasthan, Gujarat and Punjab.** Although it was not a political organisation, the Arya Samaj played a positive role in creating a nationalist pride in Indian tradition and culture.

Reform movements in Western India:

Jyotirao Govindrao Phule:

- **Jyotirao Govindrao Phule** prominent role in bringing about, reforms in **Maharashtra.** He fought for **improving the condition of women, the poor and the untouchables**. He started a school for the education of girls of the lower castes and founded an association called the **Satyasodhak Samaj**.
- People from **all castes and religions** were allowed to join the association. He was opposed to the **domination of the Brahmins** and started the **practice of conducting marriages without Brahmin priests.**

The Prarthana Samaj:

- In 1867, the **Prarthana Samaj** was started in **Maharashtra** with the aim of reforming **Hinduism** and preaching the **worship of one God**. **Mahadev Govind Ranade** and **R.G. Bhandarkar** were the two great leaders of the Samaj. The Prarthana Samaj did in Maharashtra what the Brahmo Samaj did in Bengal.
- It attacked the caste system and the predominance of the Brahmins, campaigned against **child marriage and the purdah system, preached widow remarriage and emphasised female education.** In order to reform Hinduism, Ranade started the **Widow Remarriage Association and the Deccan Education Society**. In 1887, Ranade founded the National Social Conference with the aim of introducing social reforms throughout the country. Ranade was also one of the founders of the Indian National Congress.

Reform Movements in South India:

The Theosophical Society and Annie Besant:

- Many Europeans were attracted towards Hindu philosophy. In 1875, a Russian spiritualist named **Madame Blavatsky and an American called Colonel Olcott** founded the **Theosophical Society in America.** The society was greatly influenced by the **Indian doctrine of karma**. In 1886 they founded the **Theosophical Society at Adyar near Madras**.
- Annie Besant, an Irish woman who came to India in 1893, helped the **Theosophist movement** to gain strength. She propagated Vedic philosophy and urged Indians to take pride in their culture. The Theosophists stood for the revival of the ancient Indian religion and universal brotherhood.
- The uniqueness of the movement lay in the fact that it was spearheaded by foreigners who glorified Indian religious and philosophical traditions. Annie Besant was the founder of the **Central Hindu College in Banaras**, which later developed into the **Banaras Hindu University.** Annie Besant herself made India her permanent home and played a prominent role in Indian politics. In 1917, she was elected **President of the Indian National Congress.**

Reform movements among the Muslims:

- Movements for socio-religious reforms among the Muslims emerged late. Most Muslims feared that Western education would endanger their religion as it was un-Islamic in character. During the first half of the 19th century only a handful of Muslims had accepted English education.
- The **Muhammedan Literary Society**, established by **Nawab Abdul Latif in 1863**, was one of the earliest institutions that attempted to spread modern education. **Abdul Latif** also tried to remove social abuses and **promote Hindu- Muslim unity**.

Syed Ahmad Khan:

- The most important **socio-religious movement** among the Muslims came to be known as the **Aligarh Movement**. It was organised by Syed Ahmad Khan (1817-1899), a man described as the most outstanding figure among the Muslims.
- Syed Ahmad Khan was born in 1817 into a Muslim noble family and had joined the service of the Company as a judicial officer. He realised that the Muslims had to adapt themselves to British rule. So Syed Ahmad advised Muslims to embrace Western education and take up government service.
- In 1862, he founded **the Scientific Society** to translate English books on science and other subjects into Urdu. He also started an **English- Urdu journal** through which he spread the ideas of social reform. Through his initiative was established the **Mohammedan Oriental College** which later developed into the **Aligarh Muslim University**. It helped to develop a modern outlook among its students. This intellectual movement is called the **Aligarh Movement.**
- As a social reformer, Syed Ahmad Khan campaigned against **the purdah system, polygamy and the Muslim system of divorce**. He emphasised the need for removing irrational social customs while retaining the essence of Islam and encouraging a rational interpretation of the Koran.
- **Syed Ahmad Khan** believed that the interest of the Muslims would be best served through cooperation with the British Government. It was only through the guidance of the British that India could mature into a full-fledged nation. So he opposed the participation of the Muslims in the activities of the Indian National Congress.

Reform movements among the Parsis and the Sikhs:

- The **Parsi Religious Reform Association** was started in 1851. It campaigned against **orthodoxy in religion**. Religious and social movements among the Sikhs were undertaken by various gurus who tried to bring about positive changes in the Sikh religion. **Baba Dayal Das** propagated the **nirankar (formless) idea of God.** By the end of the 19th century a new reform movement called the Akali Movement was launched to reform the corrupt management of Gurdwaras.

■ Women Reformers:

Pandita Ramabai:

- The British Government did not take substantial steps to **educate women**. Still, by the end of the 19th century, there were several women who had become aware of the need for social reform.
- **Pandita Rama bai** had been educated in United States and in England. She wrote about the unequal treatment meted out to the women of India. She founded the **Arya Mahila Sabha** in Pune and opened the **Sarda Sadan** for helping destitute widows.

Sarojini Naidu:

- Sarojini Naidu was a **renowned poet and social worker**. She inspired the masses with the spirit of nationalism through her patriotic poems. She stood for voting rights for women, and took an active interest in the political situation in the country. She also helped to set up the **All India Women's Conference.**

Literature and the Press:

- Literature was used as a powerful weapon for spreading social awareness among the people. It was also used for promoting social reforms. The social reformers made valuable contributions to

literature. **Bharatendu Harish Chandra, Bankim Chandra Chattopadhyay and Rabindranath Tagore** spread the ideas of social reform and condemned social injustice in Hindi and Bengali.

- Poets like **Iqbal and Subramania Bharati** inspired the masses. **Premchand** wrote about the sufferings of the poor and thus made the people aware of social injustice. Rabindranath Tagore composed the National Anthem. **Bankim Chandra and Iqbal** composed two other national songs **Bande Mataram and Saare Jahan Se Achchha**.

Growth of the Press:

- Most reformers started journals of their own. Through these journals and newspapers they put forward their demands for social, economic and political changes. Thus, the press acted as a vehicle for disseminating ideas of social transformation.

Characteristics of the Reform Movements:

An analysis of the reform movements of the 19th century brings out several common features:

- All the reformers propagated the idea of one God and the basic unity of all religions. Thus, they tried to bridge the gulf between different religious beliefs.
- All the reformers attacked priesthood, rituals, idolatry and polytheism. The humanitarian aspect of these reform movements was expressed in their attack on the caste system and the custom of child marriage.
- The reformers attempted to improve the status of girls and women in society. They all emphasised the need for female education.
- By attacking the caste system and untouchability, the reformers helped to unify the people of India into one nation.
- The reform movements fostered feelings of self-respect, self-reliance and patriotism among the Indians.

Contribution of the reform movements:

- Many reformers like Dayanand Saraswati and Vivekananda upheld Indian philosophy and culture. This instilled in Indians a sense of pride and faith in their own culture. Female education was promoted. Schools for girls were set up. Even medical colleges were established for women. This led to the development, though slow, of girls' education. The cultural and ideological struggle taken up by the socio-religious movements helped to build up national consciousness. They, thus, paved the way for the growth of nationalism.

****

DAY - 84

THE NATIONALIST MOVEMENT (1905-18)

1. Introduction to Nationalist Movement (1905-18):

- Gradually, over the years, the trend of militant nationalism (also known as Extremism) had been growing in the country. It found expression in the movement against the partition of Bengal in 1905.
- The Indian national movement even in its early days had increasingly made a large number of people conscious of the evils of foreign domination and of the need for fostering patriotism. It had imparted the necessary political training to the educated Indians. It had, in fact, changed the temper of the people and created a new life in the country.
- At the same time, the failure of the British government to accept any of the important demands of the nationalists produced disillusionment among the politically conscious people with the principles and methods of the dominant moderate leadership.
- Instead of conciliating the moderate nationalists, the British rulers denigrated and looked down upon them. Consequently, there was a strong demand for more vigorous political action and methods than those of meetings, petitions, memorials and speeches in the legislative councils.

2. Recognition of the True Nature of British Rule:

- The politics of the moderate nationalists were founded on the belief that British rule could be reformed from within. But the spread of knowledge regarding political and economic questions gradually undermined this belief. The political agitation of the moderates was itself responsible for this to a large extent.
- The nationalist writers and agitators blamed the British rule for the poverty of the people. Politically conscious Indians were convinced that the purpose of the British rule was to exploit India economically, that is, to enrich England at the cost of India. They realised that India could make little progress in the economic field unless British imperialism was replaced by a government controlled and run by the Indian people.
- In particular, the nationalists came to see that Indian industries could not flourish except under an Indian government, which could protect and promote them. The evil economic consequences of foreign rule were symbolized in the eyes of the people by the disastrous famines which ravaged India from 1896 to 1900 and took a toll of over 90 lakhs of lives.
- The political events of the years 1892—1905 also disappointed the nationalists and made them think of more radical politics. On the other hand, even the existing political rights of the people were attacked. In 1898, a law was passed making it an offence to excite "feelings of disaffection" towards the foreign government.
- In 1899, the number of Indian members in the Calcutta Corporation was reduced. In 1904, the Indian Official Secrets Act was passed restricting the freedom of the press. The Natu brothers were deported in 1897 without being tried; even the charges against them were not made public.
- In the same year, Lokamanya Tilak and other newspaper editors were sentenced to long terms of imprisonment for arousing the people against the foreign government. Thus, the people found

that, instead of giving them wider political rights, the rulers were taking away even their few existing ones.

- The anti-Congress attitude of Lord Curzon convinced the people more and more that it was useless to expect any political and economic advancement as long as Britain ruled India. Even the moderate leader Gokhale complained that "the bureaucracy was growing frankly selfish and openly hostile to national aspirations."
- Even socially and culturally, the British rule was no longer progressive. Primary and technical education was not making any progress. At the same time, the officials were becoming suspicious of higher education and were even trying to discourage its spread in the country.
- The Indian Universities Act of 1904 was seen by the nationalists as an attempt to bring Indian universities under tighter official control and to check the growth of higher education.
- Thus an increasing number of Indians were getting convinced that self-government was essential for the sake of the economic, political and cultural progress of the country and that political enslavement meant stunting the growth of the Indian people.

3. Growth of Self-Respect and Self-Confidence:

- By the end of the nineteenth century, the Indian nationalists had grown in self-respect and self-confidence. They had acquired faith in their capacity to govern themselves and in the future development of their country. Leaders like Tilak, Aurobindo Ghose and Bipin Chandra Pal preached the message of self-respect and asked the nationalists to rely on the character and capacities of the Indian people.

4. Grow of Education and Unemployment:

- By the close of the nineteenth century, the number of educated Indians had increased perceptibly. Large numbers of them worked in the administration on extremely low salaries, while many others increasingly faced unemployment. Their economic plight made them look critically at the nature of British rule. Many of them were attracted by radical nationalist politics.
- Even more important was the ideological aspect of the spread of education. The larger the number of educated Indians, the larger was the area of influence of western ideas of democracy, nationalism and radicalism.
- The educated Indians became the best propagators and followers of militant nationalism both because they were low- paid or unemployed and because they were educated in modern thought and politics, and in European and world history.

5. International Influences:

- Several events abroad during this period tended to encourage the growth of militant nationalism in India. The rise of modern Japan after 1868 showed that a backward Asian country could develop itself without western control.
- In a matter of a few decades, the Japanese leaders made their country a first-rate industrial and military power, introduced universal primary education and evolved an efficient, modern administration.
- The defeat of the Italian army by the Ethiopians in 1896 and of Russia by Japan in 1905 exploded the myth of European superiority. Everywhere in Asia, people heard with enthusiasm the news of the victory of a small Asian country over one of the biggest military powers of Europe.

6. Existence of a Militant Nationalist School of Thought:

- From almost the beginning of the national movement a school of militant nationalism had existed in the country. This school was represented by leaders like Rajnarain Bose and Ashwini Kumar Dutt in Bengal and Vishnu Shastri Chiplunkar in Maharashtra. The most outstanding representative of this school was Bal Gangadhar Tilak later popularly known as Lokamanya Tilak.
- He was born in 1856. From the day of his graduation from Bombay University, he devoted his entire life to the service of his country. He helped to found during the 1880s the New English School, which

later became the Fergusson College, and the newspapers the Mahratta (in English) and the Kesari (in Marathi).

- From 1889, he edited the Kesari and preached nationalism in its columns and taught people to become courageous, self-reliant and selfless fighters in the cause of India's independence.
- In 1893, he started using the traditional religious Ganpati festival to propagate nationalist ideas through songs and speeches, and in 1895, he started the Shivaji festival to stimulate nationalism among young Maharashtrians by holding up the example of Shivaji for emulation.
- During 1896-97 he initiated a no-tax campaign in Maharashtra. He asked the famine-stricken peasants of Maharashtra to withhold payment of land revenue if their crops had failed. He set a real example of boldness and sacrifices when the authorities arrested him in 1897 on the charge of spreading hatred and disaffection against the government.
- He refused to apologies to the government and was sentenced to 18 months' rigorous imprisonment. Thus he became a living symbol of the new national spirit of self-sacrifice. At the dawn of the twentieth century, the school of militant nationalists found a favourable political climate and its adherents came forward to lead the second stage of the national movement.
- The most outstanding leaders of militant nationalism, apart from Lokamanya Tilak, were Bipin Chandra Pal, Aurobindo Ghose and Lala Lajpat Rai. The distinctive political aspects of the programme of the militant nationalists were as follows.
- They believed that Indians themselves must work out their own salvation and make the effort to rise from their degraded position. They declared that great sacrifices and sufferings were needed for this task. Their speeches, writings and political work were full of boldness and self-confidence, and they considered no personal sacrifice too great for the good of their country.
- They denied that India could progress under the 'benevolent guidance' and control of the English. They deeply hated foreign rule, and they declared in a clear-cut manner that swaraj or independence was the goal of the national movement.
- They had deep faith in the strength of the masses and they planned to achieve swaraj through mass action. They, therefore, pressed for political work among the masses and for direct political action by the masses.

7. A Trained Leadership:

- By 1905 India possessed a large number of leaders who had acquired during the previous period valuable experience in guiding political agitations and leading political struggles. Without a trained band of political workers it would have been difficult to take the national movement to a higher political stage.

8. The Partition of Bengal:

- The conditions for the emergence of militant nationalism had thus developed when in 1905 the partition of Bengal was announced and the Indian national movement entered its second stage.
- On 20 July 1905, Lord Curzon issued an order dividing the province of Bengal into two parts: Eastern Bengal and Assam with a population of 31 million, and the rest of Bengal with a population of 54 million, of whom 18 million were Bengalis and 36 million Biharis and Oriyas.
- It was said that the existing province of Bengal was too big to be efficiently administered by a single provincial government. However, the officials who worked out the plan had also other political ends in view. They hoped to stem the rising tide of nationalism in Bengal, considered at the time to be the nerve centre of Indian nationalism.
- Risley, Home Secretary to the Government of India, wrote in an official note on 6 December 1904:
- Bengal united is a power. Bengal divided will pull in several different ways. That is what the Congress leaders feel: their apprehensions are perfectly correct and they form one of the great merits of the scheme. ... One of our main objects is to split up and thereby to weaken a solid body of opponents to our rule.
- The Indian National Congress and the nationalists of Bengal firmly opposed the partition. Within Bengal, different sections of the population——zamindars, merchants, lawyers, students, the city poor and even women—rose up in spontaneous opposition to the partition of their province.

- The nationalists saw the act of partition as a challenge to Indian nationalism and not merely an administrative measure. They saw that it was a deliberate attempt to divide the Bengalis territorially and on religious grounds—for in the Eastern part Muslims would be a big majority and in the Western part, Hindus—and thus to disrupt and weaken nationalism in Bengal.
- It would also be a big blow to the growth of Bengali language and culture. They pointed out that administrative efficiency could have been better secured by separating the Hindi-speaking Bihar and the Oriya-speaking Orissa from the Bengali-speaking part of the province.
- Moreover, the official step had been taken in utter disregard of public opinion. Thus the vehemence of Bengal's protest against the partition is explained by the fact that it was a blow to the sentiments of a very sensitive and courageous people.

9. The Anti-Partition Movement:

- The Anti-Partition Movement was the work of the entire national leadership of Bengal and not of any one section of the movement. Its most prominent leaders at the initial stage were moderate leaders like Surendranath Banerjea and Krishna Kumar Mitra; militant and revolutionary nationalists took over in the later stages.
- In fact, both the moderate and militant nationalists cooperated with one another during the course of the movement.
- The Anti-Partition Movement was initiated on 7 August 1905. On that day a massive demonstration against the partition was organised in the Town Hall in Calcutta. From this meeting delegate dispersed to spread the movement to the rest of the province.
- The partition took effect on 16 October 1905. The leaders of the protest movement declared it to be a day of national mourning throughout Bengal. It was observed as a day of fasting. There was a hartal in Calcutta.
- People walked barefooted and bathed in the Ganga in the early morning hours. Rabindranath Tagore composed the national song, 'Amar Sonar Bangla,' for the occasion, which was sung by huge crowds parading the streets.
- This song was adopted as its national anthem by Bangladesh in 1971 after liberation. The streets of Calcutta were full of the cries of 'Bande Mataram' which overnight became the national song of Bengal and which was soon to become the theme song of the national movement.
- The ceremony of Raksha Bandhan was utilised in a new way. Hindus and Muslims tied the rakhi on one another's wrists as a symbol of the unbreakable unity of the Bengalis and of the two halves of Bengal.
- In the afternoon, there was a great demonstration when the veteran leader Ananda Mohan Bose laid the foundation of a Federation Hall to mark the indestructible unity of Bengal. He addressed a crowd of over 50,000.

10. The Swadeshi and Boycott:

- The Bengal leaders felt that mere demonstrations, public meetings and resolutions were not likely to have much effect on the rulers. More positive action that would reveal the intensity of popular feelings and exhibit them at their best was needed. The answer was Swadeshi and Boycott.
- Mass meetings were held all over Bengal where Swadeshi or the use of Indian goods and the boycott of British goods were proclaimed and pledged. In many places the public burning of foreign cloth was organised and shops selling foreign cloth were picketed. The Swadeshi Movement was an immense success. According to Surendranath Banerjea:
- Swadeshism during the days of its potency coloured the entire texture of our social and domestic life. Marriage presents that included foreign goods, the like of which could be manufactured at home, were returned.
- Priests would often decline to officiate at ceremonies where foreign articles were offered as oblations to the gods. Guests would refuse to participate in festivities where foreign salt or foreign sugar was used.

- An important aspect of the Swadeshi Movement was the emphasis placed on self-reliance or Atma sakti. Self-reliance meant assertion of national dignity, honour and self-confidence. In the economic field, it meant fostering indigenous industrial and other enterprises.
- Many textile mills, soap and match factories, handloom-weaving concerns, national banks and insurance companies were opened. Acharya EC. Ray organised his famous Bengal Chemical Swadeshi Stores. Even the great poet Rabindranath Tagore helped to open a Swadeshi store.
- The Swadeshi Movement had several consequences in the realm of culture. There was a flowering of nationalist poetry, prose and journalism. The patriotic songs written at the time by poets like Rabindranath Tagore, Rajani Kant Sen, Syed Abu Mohammed and Mukunda Das are sung in Bengal to this day. Another self-reliant, constructive activity undertaken at the time was that of National Education.
- National educational institutions where literary, technical or physical education was imparted were opened by nationalists who' regarded the existing system of education as denationalizing and, in any case, inadequate. On 15 August 1906, a National Council of Education was set up. A National College with Aurobindo Ghose as Principal was started in Calcutta.

11. The Role of Students, Women, Muslims and the Masses:

- A prominent part in the Swadeshi agitation was played by the students of Bengal. They practiced and propagated Swadeshi and took the lead in organising picketing of shops selling foreign cloth. The government made every attempt to suppress the students.
- Orders were issued to penalize those schools and colleges whose students took an active part in the Swadeshi agitation; their grants-in-aid and other privileges were to be withdrawn, they were to be disaffiliated, their students were not to be permitted to compete for scholarships and were to be barred from all service under the government.
- Disciplinary action was taken against students found guilty of participating in the nationalist agitation. Many of them were fined, expelled from schools and colleges, arrested and sometimes beaten by the police with lathis. The students, however, refused to be cowed down.
- A remarkable aspect of the Swadeshi agitation was the active participation of women in the movement. The traditionally home-centred women of the urban middle classes joined processions and picketing. From then on they were to take an active part in the nationalist movement.
- Many prominent Muslims joined the Swadeshi Movement including Abdul Rasul, the famous barrister; Liaquat Hussain, the popular agitator; and Guznavi, the businessman. Maulana Abul Kalam Azad joined one of the revolutionary terrorist groups.
- Many other middle-and upper-class Muslims, however, remained neutral or, led by the Nawab of Dhaka (who was given a loan of Rs 14 lakh by the Government of India) even supported Partition on the plea that East Bengal would have a Muslim majority.
- In this communal attitude, the Nawab of Dhaka and others were encouraged by the officials. In a speech at Dhaka, Lord Curzon declared that one of the reasons for the partition was "to invest the Mohammedans in Eastern Bengal with a unity which they have not enjoyed since the days of the old Mussalman Viceroys and Kings."

12. All-India Aspect of the Movement:

- The cry of Swadeshi and Swaraj was soon taken up by other provinces of India. Movements in support of Bengal's unity and boycott of foreign goods were organised in Bombay, Madras and northern India. The leading role in spreading the Swadeshi Movement to the rest of the country was played by Tilak.
- Tilak quickly saw that with the inauguration of this movement in Bengal, a new chapter in the history of Indian nationalism had opened. Here was a challenge and an opportunity to lead a popular struggle against the British Raj and to unite the entire country in one bond of common sympathy.

13 Growth of Militancy:

- The leadership of the Anti-Partition Movement soon passed to militant nationalists like Tilak, Bipin Chandra Pal and Aurobindo Ghose. This was due to many factors.

- First, the early movement of protest led by the moderates failed to yield results. Even the liberal Secretary of State John Morley, from whom much was expected by the moderate nationalists, declared the Partition to be a settled fact which would not be changed.
- Second, the governments of the two Bengals, particularly of East Bengal, made active efforts to divide Hindus and Muslims. Seeds of Hindu- Muslim disunity in Bengal politics were perhaps sown at this time. This embittered the nationalists.
- But, most of all, it was the repressive policy of the government which led people to militant and revolutionary politics. The Government of East Bengal, in particular, tried to crush the nationalist movement. Official attempts at preventing student participation in the Swadeshi agitation have already been mentioned above.
- The singing of Bande Mataram in public streets in East Bengal was banned. Public meetings were restricted and sometimes forbidden. Laws controlling the press were enacted. Swadeshi workers were prosecuted and imprisoned for long periods. Many students were even awarded corporal punishment.
- From 1906 to 1909, more than 550 political cases came up before the Bengal courts. Prosecutions against a large number of nationalist newspapers were launched and freedom of the press was completely suppressed. Military police was stationed in many towns where it clashed with the people.
- One of the most notorious examples of repression was the police assault on the peaceful delegates of the Bengal Provincial Conference at Barisal in April 1906. Many of the young volunteers were severely beaten up and the Conference itself was forcibly dispersed. In December 1908, nine Bengal leaders, including the venerable Krishna Kumar Mitra and Ashwini Kumar Dutt, were deported.
- Earlier, in 1907, Lala Lajpat Rai and Ajit Singh had been deported following riots in the canal colonies of the Punjab. In 1908, the great Tilak was again arrested and given the savage sentence of 6 years' imprisonment. Chidambaram Pillai in Madras and Harisarvottam Rao and others in Andhra were put behind bars.
- As the militant nationalists came to the fore, they gave the call for passive resistance in addition to Swadeshi and Boycott.
- They asked the people to refuse to cooperate with the government and to boycott government service, the courts, government schools and colleges, and municipalities and legislative councils, and thus, as Aurobindo Ghose put it, "to make the administration under present conditions impossible."
- The militant nationalists tried to transform the Swadeshi and Anti-Partition agitation into a mass movement and gave the slogan of independence from foreign rule.
- Aurobindo Ghose openly declared:"Political freedom is the life breath of a nation."
- Thus, the question of the partition of Bengal became a secondary one and the question of India's freedom became the central question of Indian politics. The militant nationalists also gave the call for self-sacrifice without which no great aim could be achieved.
- It should be remembered, however, that the militant nationalists also failed in giving a positive lead to the people. They were not able to give effective leadership or to create an effective organisation to guide their movement.
- They aroused the people but did not know how to harness or utilise the newly-released energies of the people or to find new forms of political struggle. Passive resistance and non- cooperation remained mere ideas.
- They also failed to reach the real masses of the country, the peasants. Their movement remained confined to the urban lower and middle classes and zamindars. They had come to a political dead end by the beginning of 1908.
- Consequently, the government succeeded to a large extent in suppressing them. Their movement could not survive the arrest of their main leader Tilak, and the retirement from active politics of Bipin Chandra Pal and Aurobindo Ghose. But the upsurge of nationalist sentiments could not die.
- People had been aroused from their slumber of centuries; they had learned to take a bold and fearless attitude in politics. They had acquired self- confidence and self-reliance and learnt to participate in

new forms of mass mobilisation and political action. They now waited for a new movement to arise. Moreover, they were able to learn valuable lessons from their experience.

- Gandhiji wrote later that "after the Partition, people saw that petitions must be backed up by force, and that they must be capable of suffering." The Anti-Partition agitation in fact marked a great revolutionary leap forward for Indian nationalism. The later national movement was to draw heavily on its legacy.

14. Growth of Revolutionary Nationalism:

- Government repression and frustration caused by the failure of the Indian leadership to provide a positive lead to the people ultimately resulted in revolutionary terrorism. The youth of Bengal found all avenues of peaceful protest and political action blocked and out of desperation they fell back upon individual heroic action and the cult of the bomb.
- They no longer believed that passive resistance could achieve nationalist aims. The British must, therefore, be physically expelled. As the Yugantar wrote on 22 April 1906 after the Barisal Conference: "The remedy lies with the people themselves.The 30 crores of people inhabiting India must raise their 60 crores of hands to stop this curse of oppression. Force must be stopped by force." But the revolutionary young men did not try to generate a mass revolution.
- Instead, they decided to copy the methods of the Irish terrorists and the Russian Nihilists, that is, to assassinate unpopular officials. A beginning had been made in this direction when, in 1897, the Chapekar brothers assassinated two unpopular British officials at Poona.
- In 1904, VD. Savarkar had organised the Abhinava Bharat, a secret society of revolutionaries. After 1905, several newspapers had begun to advocate revolutionary terrorism. The Sandhya and the Yugantar in Bengal and the Kal in Maharashtra were the most prominent among them.
- In December 1907 an attempt was made on the life of the Lieutenant-Governor of Bengal, and in April 1908 Khudiram Bose and Prafulla Chaki threw a bomb at a carriage which they believed was occupied by Kingsford, the unpopular Judge at Muzaffarpur.
- Prafulla Chaki shot himself dead while Khudiram Bose was tried and hanged. The era of revolutionary terrorism had begun. Many secret societies of terrorist youth came into existence.
- The most famous of these were the Anushilan Samiti whose Dhaka Section alone had 500 branches, and soon revolutionary terrorist societies became active in the rest of the country as well. They became so bold as to throw a bomb at the Viceroy Lord Hardinge, while he was riding on an elephant in a state procession at Delhi. The Viceroy was wounded.
- The revolutionaries also established centres of activity abroad. In London, the lead was taken by Shyamaji Krishnavarma, VD. Savarkar and Har Dayal, while in Europe Madame Cama and Ajit Singh were the prominent leaders.
- Terrorism too gradually petered out. In fact, terrorism as a political weapon was bound to fail. It could not mobilise the masses; in fact, it had no base among the people. But the terrorists did make a valuable contribution to the growth of nationalism in India.
- As a historian has put it, "they gave us back the pride of our manhood." Because of their heroism, the terrorists became immensely popular among their compatriots even though most of the politically conscious people did not agree with their political approach.

15. The Indian National Congress (1905-1914):

- The agitation against the partition of Bengal made a deep impact on the Indian National Congress. All sections of the National Congress united in opposing the Partition. At its session of 1905, Gokhale, the President of the Congress, roundly condemned the Partition as well as the reactionary regime of Curzon. The National Congress also supported the Swadeshi and Boycott movement of Bengal.
- There was much public debate and disagreement between the moderate and the militant nationalists. The latter wanted to extend the Swadeshi and Boycott movement from Bengal to the rest of the country, and to extend the boycott to every form of association with the colonial government.
- The moderates wanted to confine the Boycott movement to Bengal and even there to limit it to the boycott of foreign goods. There was a tussle between the two groups for the president-ship of the

National Congress for that year (1906). In the end, Dadabhai Naoroji, respected by all nationalists as a great patriot, was chosen as a compromise.

- Dadabhai electrified the nationalist ranks by openly declaring in his presidential address that the goal of the Indian national movement was " Self-government' or Swaraj like that of the United Kingdom or the Colonies."
- But the differences dividing the two wings of the nationalist movement could not be kept in check for long. Many of the moderate nationalists did not keep pace with events. They were not able to see that their outlook and methods, which had served a real purpose in the past, were no longer adequate.
- They had failed to advance to the new stage of the national movement. The militant nationalists, on the other hand, were not willing to be held back. The split between the two came at the Surat session of the National Congress in December 1907.
- The moderate leaders having captured the machinery of the Congress excluded the militant elements from it. But, in the long run, the split did not prove useful to either party. The moderate leaders lost touch with the younger generation of nationalists.
- The British government played the game of 'divide and rule'. While suppressing the militant nationalists, it tried to win over moderate nationalist opinion so that the militant nationalists could be isolated and suppressed.
- To placate the moderate nationalists, it announced constitutional concessions through the Indian Councils Act of 1909 which are known as the Morley-Minto Reforms of 1909. In 1911, the government also announced the annulment of the Partition of Bengal.
- Western and Eastern Bengals were to be reunited while a new province consisting of Bihar and Orissa was to be created. At the same time the seat of the central government was shifted from Calcutta to Delhi. The Morley-Minto Reforms increased the number of elected members in the Imperial Legislative Council and the provincial councils.
- But most of the elected members were elected indirectly, by the provincial councils in the case of the Imperial Council and by municipal committees and district boards in the case of the provincial councils. Some of the elected seats were reserved for landlords and British capitalists in India.
- For instance, of the 68 members of the Imperial Legislative Council, 36 were officials and 5 were nominated non-officials. Of the 27 elected members, 6 were to represent the big landlords and 2 the British capitalists. Moreover, the reformed councils still enjoyed no real power, being merely advisory bodies.
- The reforms in no way changed the undemocratic and foreign character of British rule, or the fact of foreign economic exploitation of the country. They were, in fact, not designed to democratize Indian administration.
- Morley openly declared at the time: "If it could be said that this chapter of reforms led directly or necessarily to the establishment of a parliamentary system in India, I for one would have nothing at all to do with it."
- The real purpose of the Reforms of 1909 was to confuse the moderate nationalists, to divide the nationalist ranks and to check the growth of unity among Indians.
- The Reforms also introduced the system of separate electorates under which all Muslims were grouped in separate constituencies from which Muslims alone could be elected. This was done in the name of protecting the Muslim minority. But, in reality, this was a part of the policy of dividing Hindus and Muslims, and thus maintaining British supremacy in India.
- The system of separate electorates was based on the notion that the political and economic interests of Hindus and Muslims were separate. This notion was unscientific because religions cannot be the basis of political and economic interests or of political groupings. What is even more important, this system proved extremely harmful in practice.
- It checked the progress of India's unification which had been a continuous historical process. It became a potent factor in the growth of communalism—both Muslim and Hindu—in the country.
- Instead of removing the educational and economic backwardness of the middle-class Muslims and thus integrating them into the mainstream of Indian nationalism, the system of separate electorates

tended to perpetuate their isolation from the developing nationalist movement. It encouraged separatist tendencies.

- It prevented people from concentrating on economic and political problems which were common to all Indians, Hindu or Muslim.
- The moderate nationalists did not fully support the Morley-Minto Reforms. They soon realised that the Reforms had not really granted much. But they decided to cooperate with the government in working out the Reforms.
- This cooperation with the government and their opposition to the programme of the militant nationalists proved very costly to them. They gradually lost the respect and support of the public and were reduced to a small political group.

16. The Nationalists and the First World War:

- In June 1914, the First World War broke out between Great Britain, France, Russia and Japan on one side (joined later by Italy and USA), and Germany, Austria-Hungary and Turkey on the other. In India the years of the War marked the maturing of nationalism.
- In the beginning, the Indian nationalist leaders, including Lokamanya Tilak, who had been released in June 1914, decided to support the war effort of the government in the mistaken belief that grateful Britain would repay India's loyalty with gratitude and enable India to take a long step forward on the road to self-government.
- They did not realise fully that the different powers were fighting the First World War precisely to safeguard their existing colonies.

17. The Home Rule Leagues:

- At the same time, many Indian leaders saw clearly that the government was not likely to give any real concessions unless popular pressure was brought to bear upon it. Hence, a real mass political movement was necessary. Some other factors were leading the nationalist movement in the same direction.
- The World War, involving mutual struggle between the imperialist powers of Europe, destroyed the myth of the racial superiority of western nations over the Asian peoples. Moreover, the War led to increased misery among the poorer classes of Indians. For them the War had meant heavy taxation and soaring prices of the daily necessities of life.
- They were getting ready to join any militant movement of protest. Consequently, the war years were years of intense nationalist political agitation. But this mass agitation could not be carried out under the leadership of the Indian National Congress, which had become, under moderate leadership, a passive and inert political organisation with no political work among the people to its credit.
- Therefore, two Home Rule Leagues were started in 1915-16, one under the leadership of Lokamanya Tilak and the other under the leadership of Annie Besant, an English admirer of Indian culture and the Indian people, and S. Subramaniya Iyer.
- The two Home Rule Leagues worked in cooperation and carried out intense propaganda all over the country in favour of the demand for the grant of Home Rule or self- government to India after the War.
- It was during this agitation that Tilak gave the popular slogan:
- "Home Rule is my birthright, and I will have it." The two Leagues made rapid progress and the cry of Home Rule resounded throughout the length and breadth of India.
- Many moderate nationalists, who were dissatisfied with the Congress inactivity, joined the Home Rule agitation. The Home Rule Leagues soon attracted the government's anger. In June 1917, Annie Besant was arrested. Popular protest forced the government to release her in September 1917.
- The war period also witnessed the growth of the revolutionary movement. The terrorist groups spread from Bengal and Maharashtra to the whole of northern India. Moreover, many Indians began to plan a violent rebellion to overthrow British rule. Indian revolutionaries in the United States of America and Canada had established the Ghadar (Rebellion) Party in 1913.

- Most of the members of the party were Punjabi Sikh peasants and ex-soldiers, who had migrated there in search of livelihood, and who faced the full brunt of racial and economic discrimination. Lala Har Dayal, Mohammed Barkatullah, Bhagwan Singh, Ram Chandra and Sohan Singh Bhakna were some of the prominent leaders of the Ghadar Party.
- The party was built around the weekly paper the Ghadar, which carried the caption on the masthead: Angrezi Raj Ka Dushman (An Enemy ofBritish Rule). "Wanted brave soldiers", the Ghadar declared, "to stir up Rebellion in India. Pay—death; Price—martyrdom; Pension—liberty; Field of Battle—India."
- The ideology of the party was strongly secular. In the words of Sohan Singh Bhakna, who later became a major peasant leader of Punjab:
- "We were not Sikhs or Punjabis. Our religion was patriotism." "The party had active members in other countries such as Mexico, Japan, China, Philippines, Malaya, Singapore, Thailand, Indo-China, and East and South Africa".
- The Ghadar Party was pledged to wage revolutionary war against the British in India. As soon as the First World War broke out in 1914, the Ghadarites decided to send arms and men to India to start an uprising with the help of soldiers and local revolutionaries. Several thousand men volunteered to go back to India. Millions of dollars were contributed to pay for their expenses.
- Many gave their lifelong savings and sold lands and other property. The Ghadarites also contacted Indian soldiers in the Far East, Southeast Asia and all over India and persuaded several regiments to rebel. Finally, 21 February 1915 was fixed as the date for an armed revolt in the Punjab. Unfortunately, the authorities came to know of these plans and took immediate action.
- The rebellious regiments were disbanded and their leaders were either imprisoned or hanged. For example, 12 men of the 23rd Cavalry were executed. The leaders and members of the Ghadar Party in the Punjab were arrested on a mass scale and tried. Forty-two of them were hanged, 114 were transported for life and 93 were sentenced to long terms of imprisonment.
- Many of them, after their release, founded the Kirti and Communist movements in the Punjab. Some of the prominent Ghadar leaders were: Baba Gurmukh Singh, Kartar Singh Saraba, Sohan Singh Bhakna, Rahmat Ali Shah, Bhai Parmanand and Mohammad Barkatullah.
- Inspired by the Ghadar Party, 700 men of the 5th Light Infantry at Singapore revolted under the leadership of Jamadar Chisti Khan and Subedar Dundey Khan. They were crushed after a bitter battle in which many died. Thirty-seven others were publicly executed, while 41 were transported for life.
- Other revolutionaries were active in India and abroad. In 1915, during an unsuccessful revolutionary attempt, Jatin Mukerjea popularly known as 'Bagha Jatin' gave his life fighting with the police at Balasore.
- Rash Bihari Bose, Raja Mahendra Pratap, Lala Hardayal, Abdul Rahim, Maulana Obaidullah Sindhi, Champakaraman Pillai, Sardar Singh Rana and Madame Cama were some of the prominent Indians who carried on revolutionary activities and propaganda outside India, where they gathered the support of socialists and other anti-imperialists.

18. Lucknow Session of the Congress (1916):

- The nationalists soon saw that disunity in their ranks was injuring their cause and that they must put up a united front before the government. The growing nationalist feeling in the country and the urge for national unity produced two historic developments at the Lucknow session of the Indian National Congress in 1916.
- First, the two wings of the Congress were reunited. The old controversies had lost their meaning and the split in the Congress had led to political inactivity. Tilak, released from jail in 1914, immediately saw the change in the situation and set out to unify the two streams of Congressmen. To conciliate the moderate nationalists, he declared:
- I may state once for all that we are trying in India, as the Irish Home- rulers have been all along doing in Ireland, for a reform of the system of administration and not for the overthrow of government; and I have no hesitation in saying that the acts of violence which have been committed in the different parts of India are not only repugnant to me, but have, in my opinion, only unfortunately retarded to a great extent, the pace of our political progress.

- On the other hand, the rising tide of nationalism compelled the old leaders to welcome back into the Congress Lokamanya Tilak and other militant nationalists. The Lucknow Congress was the first united Congress since 1907. It demanded further constitutional reforms as a step towards self-government.
- Second, at Lucknow, the Congress and the All India Muslim League sank their old differences and put up common political demands before the government. While the War and the two Home Rule Leagues were creating a new sentiment in the country and changing the character of the Congress, the Muslim League had also been undergoing gradual changes.
- We know that the younger section of the educated Muslims was turning to bolder nationalist politics. The War period witnessed further developments in that direction. Consequently, in 1914, the government suppressed the publication of the Al Hilal of Abul Kalam Azad and the Comrade of Maulana Mohamed Ali.
- It also interned the Ali Brothers— Maularias Mohamed Ali and Shaukat Ali—and Hasrat Mohani and Abul Kalam Azad. The League reflected, at least partially, the political militancy of its younger members. It gradually began to outgrow the limited political outlook of the Aligarh school of thought and moved nearer to the policies of the Congress.
- The unity between the Congress and the League was brought about by the signing of the Congress-League Pact, known popularly as the Lucknow Pact. An important role in bringing the two together was played by Lokamanya Tilak and Mohammad Ali Jinnah because the two believed that India could win self-government only through Hindu-Muslim unity. Tilak declared at the time:
- The two organisations passed the same resolutions at their sessions, put forward a joint scheme of political reforms based on separate electorates and demanded that the British government should make a declaration that it would confer self-government on India at an early date.
- The Lucknow Pact marked an important step forward in Hindu-Muslim unity. Unfortunately, it did not involve the Hindu and Muslim masses and it accepted the pernicious principle of separate electorates.
- It was based on the notion of bringing together the educated Hindus and Muslims as separate political entities; in other words, without secularisation of their political outlook, which would make them realise that in politics they had no separate interests as Hindus or Muslims. The Lucknow Pact, therefore, left the way open to the future resurgence of communalism in Indian politics.
- But the immediate effect of the developments at Lucknow was tremendous. The unity between the moderate nationalists and the militant nationalists, and between the National Congress and the Muslim League aroused great political enthusiasm in the country. Even the British government felt it necessary to placate the nationalists. Hitherto it had relied heavily on repression to quieten the nationalist agitation.
- Large numbers of radical nationalists and revolutionaries had been jailed or interned under the notorious Defence of India Act and other similar regulations.
- The government now decided to appease nationalist opinion and announced on 20 August 1917 that its policy in India was “the gradual development of self-governing institutions with a view to the progressive realisation of Responsible Government of India as an integral part of the British empire.”
- And in July 1918 the Montague-Chelmsford Reforms were announced. But Indian nationalism was not appeased. In fact, the Indian national movement was soon to enter its third and last phase— the era of mass struggle or the Gandhian Era.

****

DAY - 85

MASS NATIONALISATION 1919-1939

1. Introduction to the Struggle for Swaraj:

- The third and the last phase of the national movement began in 1919 when the era of popular mass movements was initiated. The Indian people waged perhaps the greatest mass struggle in world history and India's national revolution was victorious.
- A new political situation was maturing during the War years, 1914—18. Nationalism had gathered its forces and the nationalists were expecting major political gains after the war; and they were willing to fight back if their expectations were thwarted. The economic situation in the post-War years had taken a turn for the worse.
- There was first a rise in prices and then a depression in economic activity. Indian industries, which had prospered during the War because foreign imports of manufactured goods had ceased, now faced losses and closure. Moreover, foreign capital now began to be invested in India on a large scale.
- The Indian industrialists wanted protection of their industries through imposition of high customs duties and grant of government aid; they realised that a strong nationalist movement and an independent Indian government alone could secure these. The workers and artisans, facing unemployment and high prices, also turned actively towards the nationalist movement.
- Indian soldiers, who returned from their triumphs in Africa, Asia and Europe, imparted some of their confidence and their knowledge of the wide world to the rural areas. The peasantry, groaning under deepening poverty and high taxation, was waiting for a lead.
- The urban, educated Indians faced increasing unemployment. Thus all sections of Indian society were suffering economic hardships, compounded by droughts, high prices and epidemics.
- The international situation was also favourable to the resurgence of nationalism. The First World War gave a tremendous impetus to nationalism all over Asia and Africa. In order to win popular support for their War effort, the Allied nations—Britain, the United States, France, Italy and Japan—promised a new era of democracy and national self-determination to all the peoples of the world.
- But after their victory, they showed little willingness to end the colonial system. On the contrary, at the Paris Peace Conference, and in the different peace settlements, all the wartime promises were forgotten and, in fact, betrayed.
- The ex-colonies of the defeated powers, Germany and Turkey, in Africa, West Asia and East Asia were divided among the victorious powers. A militant nationalism, born out of a strong sense of disillusionment, began to arise everywhere in Asia and Africa.
- In India, while the British government made a half-hearted attempt at constitutional reform, it also made it clear that it had no intention of parting with political power or even sharing it with Indians.
- Another major consequence of the World War was the erosion of the White man's prestige. The European powers had from the beginning of their imperialism utilised the notion of racial and cultural superiority to maintain their supremacy.
- But during the War, both sides carried on intense propaganda against each other, exposing the opponent's brutal and uncivilized colonial record. Naturally, the people of the colonies tended to believe both sides and to lose their awe of the White man's superiority.

- A major impetus to the national movements in the colonies was given by the impact of the Russian Revolution. On 7 November 1917, the Bolshevik (Communist) Party, led by V I. Lenin, overthrew the Czarist regime in Russia and declared the formation of the first socialist state, the Soviet Union, in the history of the world.
- The new Soviet regime electrified the colonial world by unilaterally renouncing its imperialist rights in China and other parts of Asia, by granting the right of self-determination to the former Czarist colonies in Asia and by giving an equal status to the Asian nationalities within its border, which had been oppressed as inferior and conquered peoples by the previous regime.
- The Russian Revolution put heart into the colonial people. It brought home to the colonial people the important lesson that immense strength and energy resided in the common people.
- If the unarmed peasants and workers could carry out a revolution against their domestic tyrants, then the people of the subject nations too could fight for their independence provided they were equally well united, organised and determined to fight for freedom.
- The nationalist movement in India was also affected by the fact that the rest of the Afro-Asian world was also convulsed by nationalist agitations after the War. Nationalism surged forward not only in India but also in Ireland, Turkey, Egypt and other Arab countries of Northern Africa and West Asia, Iran, Afghanistan, Burma, Malaya, Indonesia, Indo-China, the Philippines, China and Korea.
- The government, aware of the rising tide of nationalist and anti- government sentiments, once again decided to follow the policy of the 'carrot and the stick', in other words, of concessions and repression. The carrot was represented by the Montagu-Chelmsford Reforms.

2. The Montagu-Chelmsford Reforms:

- In 1918, Edwin Montagu, the Secretary of State, and Lord Chelmsford, the Viceroy, produced their scheme of constitutional reforms which led to the enactment of the Government of India Act of 1919. The Provincial Legislative Councils were enlarged and the majority of their members were to be elected.
- The provincial governments were given more powers under the system of Dyarchy. Under this system some subjects, such as finance and law and order, were called 'reserved' subjects and remained under the direct control of the Governor; others, such as education, public health and local self-government, were called 'transferred' subjects and were to be controlled by ministers responsible to the legislatures.
- This also meant that while some of the spending departments were transferred, the Governor retained complete control over the finances. The Governor could, moreover, overrule the ministers on any grounds that he considered special. At the centre, there were to be two houses of legislature. The lower house, the Legislative Assembly, was to have 41 nominated members out of a total strength of 144.
- The upper house, the Council of State, was to have 26 nominated and 34 elected members. The legislature had virtually no control over the Governor-General and his Executive Council.
- On the other hand, the central government had unrestricted control over the provincial governments. Moreover, the right to vote was severely restricted. In 1920, the total number of voters was 909,874 for the lower house and 17,364 for the upper house.
- Indian nationalists had, however, advanced far beyond such halting concessions. They were no longer willing to be satisfied with the shadow of political power. The Indian National Congress met in a special session at Bombay in August 1918 under the president-ship of Hasan Imam to consider the reform proposals. It condemned them as "disappointing and unsatisfactory" and demanded effective self- government instead.
- Some of the veteran Congress leaders led by Surendranath Banerjea were in favour of accepting the government proposals. They left the Congress at this time and founded the Indian Liberal Federation. They came to be known as Liberals and played a minor role in Indian politics hereafter.

3. The Rowlatt Act:

- While trying to appease Indians, the Government of India was ready with repression. Throughout the war, repression of nationalists had continued. The terrorists and revolutionaries had been

hunted down, hanged and imprisoned. Many other nationalists such as Abul Kalam Azad had also been kept behind bars.

- The government now decided to arm itself with more far-reaching powers, which went against the accepted principles of rule of law, to be able to suppress those nationalists who would refuse to be satisfied with the official reforms. In March 1919 it passed the Rowlatt Act even though every single Indian member of the Central Legislative Council opposed it.
- This Act authorized the government to imprison any person without trial and conviction in a court of law. The Act would thus also enable the government to suspend the right of Habeas Corpus which had been the foundation of civil liberties in Britain.

4. Mahatma Gandhi Assumes Leadership:

- The Rowlatt Act came like a sudden blow. To the people of India, promised extension of democracy during the War, the government step appeared to be a cruel joke. It was like a hungry man, expecting bread, being offered stones. Instead of democratic progress had come further restriction of civil liberties. Unrest spread in the country and a powerful agitation against the Act arose.
- During this agitation, a new leader, Mohandas Karamchand Gandhi, took command of the nationalist movement. The new leader made good one of the basic weaknesses of the previous leadership. He had evolved in his struggle against racialism in South Africa a new form of struggle—non-cooperation—and a new technique of struggle—satyagraha—which could be put into practice against the British in India.
- He had, moreover, a basic sympathy for and understanding of the problems and psychology of the Indian peasantry. He was, therefore, able to appeal to it and bring it into the mainstream of the national movement. He was thus able to arouse and unite all sections of the Indian people in a militant mass national movement.

5. Gandhiji and his Ideas:

- M.K. Gandhi was born on 2 October 1869 at Porbandar in Gujarat. After getting his legal education in Britain, he went to South Africa to practice law.
- Imbued with a high sense of justice, he was revolted by the racial injustice, discrimination and degradation to which Indians had to submit in the South African colonies. Indian labourers who had gone to South Africa, and the merchants who followed were denied the right to vote. They had to register and pay a poll-tax.
- They could not reside except in prescribed locations which were insanitary and congested. Gandhi soon became the leader of the struggle against these conditions and during 1893-1914 was engaged in a heroic though unequal struggle against the racist authorities of South Africa.
- It was during this long struggle lasting nearly two decades that he evolved the technique of satyagraha based on truth and non-violence. The ideal satyagrahi was to be truthful and perfectly peaceful, but at the same time he would refuse to submit to what he considered wrong. He would accept suffering willingly in the course of struggle against the wrong-doer.
- This struggle was to be part of his love of truth. But even while resisting evil, he would love the evil-doer. Hatred would be alien to the nature of a true satyagrahi. He would, moreover, be utterly fearless.
- He would never bow down before evil whatever the consequences. In Gandhi's eyes, non-violence was not a weapon of the weak and the cowardly. Only the strong and the brave could practice it. Even violence was preferable to cowardice.
- He once summed up his entire philosophy of life as follows:The only virtue I want to claim is truth and non-violence. I lay no claim to super-human powers: I want none.
- Another important aspect of Gandhi's outlook was that he would not separate thought and practice, belief and action. His truth and non-violence were meant for daily living and not merely for high-sounding speeches and writings.
- Gandhiji, moreover, had an immense faith in the capacity of the common people to fight.
- Gandhiji returned to India in 1915 at the age of 46. He spent an entire year travelling all over India, understanding Indian conditions and the Indian people and then, in 1916, founded the Sabarmati

Ashram at Ahmedabad where his friends and followers were to learn and practice the ideas of truth and non-violence. He also set out to experiment with his new method of struggle.

6. Champaran Satyagraha (1917):

- Gandhi's first great experiment in satyagraha came in 1917 **in Champaran, a district in Bihar**. The peasantry on the indigo plantations in the district was excessively oppressed by European planters. They were compelled to grow indigo on at least 3/20th of their land and to sell it at prices fixed by the planters.
- Similar conditions had prevailed earlier in Bengal, but as a result of a major uprising during 1859—61 the peasants there had won their freedom from the indigo planters.
- Having heard of Gandhi's campaigns in South Africa, several peasants of Champaran invited him to come and help them. Accompanied by Babu Rajendra Prasad, Mazhar-ul-Huq, J.B. Kripalani, Narhari Parekh and Mahadev Desai, Gandhiji reached Champaran in 1917 and began to conduct a detailed inquiry into the condition of the peasantry.
- The infuriated district officials ordered him to leave Champaran, but he defied the order and was willing to face trial and imprisonment.
- This forced the government to cancel its earlier order and to appoint a committee of inquiry on which Gandhiji served as a member. Ultimately, the disabilities from which the peasantry was suffering were reduced and Gandhiji won his first battle of civil disobedience in India. He also had a glimpse into the naked poverty in which the peasants of India lived.

7. Ahmedabad Mill Strike:

- In 1918, Mahatma Gandhi intervened in a dispute between the workers and mill-owners of Ahmedabad. He advised the workers to go on strike and to demand a **35 per cent** increase in wages. But he insisted that the workers should not use violence against the employers during the strike.
- He undertook a fast unto death to strengthen the workers' resolve to continue the strike. But his fast also put pressure on the mill-owners who relented on the fourth day and agreed to give the workers a 35 per cent increase in wages.
- In 1918, crops failed in the Kheda District in Gujarat but the government refused to remit land revenue and insisted on its full collection. Gandhiji supported the peasants and advised them to withhold payment of revenue till their demand for its remission was met.
- The struggle was withdrawn when it was learnt that the government had issued instructions that revenue should be recovered only from those peasants who could afford to pay. Sardar Vallabhbhai Patel was one of the many young persons who became Gandhiji's followers during the Kheda peasant struggle.
- These experiences brought Gandhiji in close contact with the masses whose interests he actively espoused all his life. In fact, he was the first Indian nationalist leader who identified his life and his manner of living with the life of the common people. In time he became the symbol of poor India, nationalist India and rebellious India.
- Three other causes were very dear to Gandhi's heart.
- The first was **Hindu-Muslim unity**; the second, the **fight against untouchability**; and the third, the **raising of the social status of women in the country**.

8. Satyagraha Against the Rowlatt Act:

- Along with other nationalists, Gandhiji was also aroused by the Rowlatt Act. In February 1919, he founded the Satyagraha Sabha whose members took a pledge to disobey the Act and thus to court arrest and imprisonment. Here was a new method of struggle. The nationalist movement, whether under moderate or extremist leadership, had hitherto confined its struggle to agitation.
- Big meetings and demonstrations, refusal to cooperate with the government, boycott of foreign cloth and schools, or individual acts of terrorism were the only forms of political work known to the nationalists. Satyagraha immediately raised the movement to a new, higher level. Nationalists could now act, instead of merely agitating and giving only verbal expression to their dissatisfaction and anger.

- The movement, moreover, was to rely increasingly on the political support of the peasants, artisans and the urban poor. Gandhiji asked the nationalist workers to go to the villages.
- That is where India lives, he said. He increasingly turned the face of nationalism towards the common man and the symbol of this transformation was to be khadi, or hand-spun and hand-woven cloth, which soon became the uniform of the nationalists.
- He spun daily to emphasise the dignity of labour and the value of self-reliance. India's salvation would come, he said, when the masses were wakened from their sleep and became active in politics. And the people responded magnificently to Gandhi's call.
- March and April 1919 witnessed a remarkable political awakening in India. Almost the entire country came to life. There were hartals, strikes, processions and demonstrations. The slogans of Hindu-Muslim unity filled the air. The entire country was electrified. The Indian people were no longer willing to submit to the degradation of foreign rule.

9. Jallianwala Bagh Massacre:

- The government was determined to suppress the mass agitation. It repeatedly lathi-charged and fired upon unarmed demonstrators at Bombay, Ahmedabad, Calcutta, Delhi and other cities. Gandhiji gave a call for a mighty hartal on 6 April 1919.
- The people responded with unprecedented enthusiasm. The government decided to meet the popular protest with repression, particularly in the Punjab. At this time was perpetrated one of the worst political crimes in modern history.
- A large but unarmed crowd had gathered on 13 April 1919 at Amritsar (in the Punjab) in the Jallianwala Bagh to protest against the arrest of their popular leaders, **Dr. Saifuddin Kitchlew and Dr Satyapal.**
- **General Dyer**, the military commander of Amritsar, decided to terrorize the people of Amritsar into complete submission. Jallianwala Bagh was a large open space which was enclosed on three sides by buildings and had only one exit. He surrounded the Bagh (garden) with his army unit, closed the exit with his troops and then ordered his men to shoot into the trapped crowd with rifles and machine-guns.
- They fired till their ammunition was exhausted. Thousands were killed and wounded. After this massacre, martial law was proclaimed throughout the Punjab and the people were submitted to the most uncivilized atrocities.
- A wave of horror ran through the country as the knowledge of the Punjab happenings spread. People saw, as if in a flash, the ugliness and brutality that lay behind the facade of civilisation that imperialism and foreign rule professed.
- Popular shock was expressed by the great poet and humanist **Rabindranath Tagore** who **renounced his knighthood** in protest .

10. The Khilafat and Non-Cooperation Movement (1919—22):

- A new stream came into the nationalist movement with the Khilafat movement. We know that the younger generation of educated Muslims and a section of traditional divines and theologians had been growing more and more radical and nationalist.
- The ground for common political action by Hindus and Muslims had already been prepared by the **Lucknow Pact**. The nationalist agitation against the Rowlatt Act had touched all the Indian people alike and brought Hindus and Muslims together in political agitation.
- Hindus and Muslims were handcuffed together, made to crawl together and drink water together, when ordinarily a Hindu would not drink water from the hands of a Muslim. In this atmosphere, the nationalist trend among the Muslims took the form of the **Khilafat agitation.**
- The politically-conscious Muslims were critical of the treatment meted out to the Ottoman (or Turkish) empire by Britain and its allies who had partitioned it and taken away Thrace from Turkey proper.
- The Muslims also felt that the power of the Sultan of Turkey, who was also regarded by many as the Caliph or the religious head of the Muslims, over the religious places of Islam should not be

undermined. A **Khilafat Committee** was soon formed under the leadership of the **Ali Brothers, Maulana Azad, Hakim Ajmal Khan and Hasrat Mohani,** and a country-wide agitation was organised.

- The **All-India Khilafat Conference** held at Delhi in November 1919 decided to withdraw all cooperation from the government if their demands were not met. The Muslim League, now under the leadership of nationalists, gave full support to the National Congress and its agitation on political issues.
- On their part, the Congress leaders, including Lokamanya Tilak and Mahatma Gandhi, viewed the Khilafat agitation as a golden opportunity for cementing Hindu- Muslim unity and bringing the Muslim masses into the national movement.
- They realised that different sections of the people—Hindus, Muslims, Sikhs and Christians, capitalists and workers, peasants and artisans, women and youth, tribal people and people of different regions—would come into the national movement through the experience of fighting for their own different demands and seeing that the alien regime stood in opposition to them.
- Gandhiji looked upon the Khilafat agitation as "**an opportunity of uniting Hindus and Mohammedans as would not arise in a hundred years."**
- Early in 1920 he declared that the Khilafat question overshadowed that of the constitutional reforms and the Punjab wrongs and announced that he would lead a movement of non-cooperation if the terms of peace with Turkey did not satisfy the Indian Muslims. In fact, very soon Gandhi became one of the leaders of the Khilafat movement.
- Meanwhile, the government had refused to annul the Rowlatt Act, make amends for the atrocities in the Punjab or satisfy the nationalist urge for self-government. In June 1920, an all-party conference met at Allahabad and approved a programme of boycott of schools, colleges and law courts. The Khilafat Committee launched a Non- Cooperation Movement on 31 August 1920.
- The Congress met in a special session in September 1920 at Calcutta, Only a few weeks earlier it had suffered a grievous loss— Lokamanya Tilak had passed away on 1 August at the age of 64. But his place was soon taken by Gandhiji, C.R. Das and Motilal Nehru. The Congress supported Gandhi's plan for non-cooperation with the government till the Punjab and Khilafat wrongs were removed and swaraj established.
- The people were asked to boycott government educational institutions, law courts and legislatures; to give up foreign cloth; to surrender officially-conferred titles and honours; and to practice hand-spinning and hand-weaving for producing khadi.
- Later the programme would include resignation from government service and mass civil disobedience, including refusal to pay taxes. Congressmen immediately withdrew from elections, and the voters too largely boycotted them.
- This decision to defy in a most peaceful manner the government and its laws was endorsed at the annual session of the Congress held at Nagpur in December 1920. "The British people will have to beware," declared Gandhiji at Nagpur, "that if they do not want to do justice, it will be the bounden duty of every Indian to destroy the empire." The Nagpur session also made changes in the constitution of the Congress.
- Provincial Congress Committees were reorganized on the basis of linguistic areas. The Congress was now to be led by a Working Committee of 15 members, including the president and the secretaries. This would enable the Congress to function as a continuous political organisation and would provide it with the machinery for implementing its resolutions.
- The Congress organisation was to reach down to the villages, small towns and mohallas, and its membership fee was reduced to 4 annas (25 paise of today) per year to enable the rural and urban poor to become members.
- The Congress now changed its character. It became the organizer and leader of the masses in their national struggle for freedom from foreign rule. There was a general feeling of exhilaration. Political freedom might come years later but the people had begun to shake off their slavish mentality.
- It was as if the very air that India breathed had changed. The joy and enthusiasm of those days was something special, for the sleeping giant was beginning to awake. Moreover, Hindus and Muslims were marching together shoulder to shoulder. At the same time, some of the older leaders now left the Congress.

- They did not like the new turn that the national movement had taken. They still believed in the traditional methods of agitation and political work which were strictly confined within the four walls of the law.
- They opposed the organisation of the masses, hartals, strikes, satyagraha, breaking of laws, courting of imprisonment and other forms of militant struggle. Muhammad Ali Jinnah, G.S. Khaparde, Bipin Chandra Pal and Annie Besant were among the prominent leaders who left the Congress during this period.
- The years 1921 and 1922 were to witness an unprecedented movement of the Indian people. Thousands of students left government schools and colleges and joined national schools and colleges. It was at this time that the Jamia Millia Islamia (National Muslim University) of Aligarh, the Bihar Vidyapith, the Kashi Vidyapith and the Gujarat Vidyapith came into existence.
- The Jamia Millia later shifted to Delhi. Acharya Narendra Dev, Dr Zakir Husain and Lala Lajpat Rai were among the many distinguished teachers at these national colleges and universities. Hundreds of lawyers, including Chittaranjan Das, popularly known as Deshbandhu, Motilal Nehru, Rajendra Prasad, Saifuddin Kitchlew, C. Rajagopalachari, Sardar Patel, T. Prakasam and Asaf Ali gave up their lucrative legal practice.
- The **Tilak Swarajya Fund** was started to finance the non-cooperation movement and within six months over a crore of rupees were subscribed. Women showed great enthusiasm and freely offered their jewellery. Boycott of foreign cloth became a mass movement. Huge bonfires of foreign cloth were organised all over the land.
- Khadi soon became a symbol of freedom. In July 1921, the All-India Khilafat Committee passed a resolution declaring that no Muslim should serve in the British-Indian army. In September the Ali Brothers were arrested for 'sedition'.
- Immediately, Gandhiji gave a call for repetition of this resolution at hundreds of meetings. Fifty members of the All-India Congress Committee issued a similar declaration that no Indian should serve a government which degraded India socially, economically and politically. The Congress Working Committee issued a similar statement.
- The Congress now decided to raise the movement to a higher level. It permitted the Congress Committee of a province to start **civil disobedience or disobedience of British laws**, including nonpayment of taxes, if in its opinion the people were ready for it.
- The government again took recourse to repression. The activities of the Congress and Khilafat volunteers, who had begun to drill together and thus unite Hindu and Muslim political workers at lower levels, were declared illegal. By the end of 1921 all important nationalist leaders, except Gandhiji, were behind bars along with 3000 others.
- In November 1921 huge demonstrations greeted the Prince of Wales, heir to the British throne, during his tour of India. He had been asked by the government to come to India to encourage loyalty among the people and the princes. In Bombay, the government tried to suppress the demonstration, killing 53 persons and wounding about 400 more.
- The annual session of the Congress, meeting at Ahmedabad in December 1921, passed a resolution affirming "the fixed determination of the Congress to continue the programme of non-violent non-cooperation with greater vigour than hitherto ... till the Punjab and Khilafat wrongs were redressed and Swarajya is established."
- The resolution urged all Indians, and in particular **students, "quietly and without any demonstration to offer themselves for arrest by belonging to the volunteer organisations**."
- All such satyagrahis were to take a pledge to **"remain non-violent in word and deed**," to promote unity among Hindus, Muslims, Sikhs, Parsis, Christians and Jews, and to practice swadeshi and wear only khadi.
- A Hindu volunteer was also to undertake to fight actively against untouchability. The resolution also called upon the people to organise, whenever possible, individual or mass civil disobedience along nonviolent lines.
- The people now waited impatiently for the call for further struggle. The movement had, moreover, spread deep among the masses. Thousands of peasants in Uttar Pradesh and Bengal had responded to the call of non-cooperation. In parts of Uttar Pradesh, tenants refused to pay illegal dues to the zamindars.

- In the Punjab the Sikhs were leading a non-violent movement, known as the Akali movement, to remove corrupt mahants from the Gurudwaras, their places of worship. In Assam, tea-plantation labourers went on strike. The peasants of Midnapore refused to pay Union Board taxes. A powerful agitation led by Duggirala Gopalakrishnayya developed in Guntur district.
- The whole population of Chirala, a town in that district, refused to pay municipal taxes and moved out of town. All village officers resigned in Peddanadipadu. In Malabar (northern Kerala) the Moplahs, or Muslim peasants, created a powerful anti-zamindar movement.
- The Viceroy wrote to the Secretary of State in February 1919 that "The lower classes in the towns have been seriously affected by the Non-Cooperation Movement.... In certain areas the peasantry have been affected, particularly in parts of Assam valley, United Provinces, Bihar and Orissa, and Bengal."
- On 1 February 1922, Mahatma Gandhi announced that he would start mass civil disobedience, including non-payment of taxes, unless within seven days the political prisoners were released and the press freed from government control.
- This mood of struggle was soon transformed into retreat. On 5 February, a Congress procession of 3000 peasants at **Chauri Chaura**, a village in the Gorakhpur District of Uttar Pradesh, was fired upon by the police. The angry crowd attacked and burnt the police station causing the death of 22 policemen. Other incidents of violence by crowds had occurred earlier in different parts of the country.
- Gandhiji was afraid that in this moment of popular ferment and excitement, the movement might easily take a violent turn. He was convinced that the nationalist workers had not yet properly understood nor learnt the practice of non-violence without which, he was convinced, civil disobedience could not be a success.
- Apart from the fact that he would have nothing to do with violence, he also perhaps believed that the British would be able to easily crush a violent movement, for people had not yet built up enough strength and stamina to resist massive government repression. He therefore decided to suspend the nationalist campaign.
- The Congress Working Committee met at Bardoli in Gujarat on 12 February, and passed a resolution stopping all activities which would lead to breaking of laws. It urged Congressmen to donate their time to the constructive programme—popularization of the charkha, national schools, temperance, removal of untouchability and promotion of Hindu-Muslim unity.
- The **Bardoli resolution** stunned the country and had a mixed reception among the bewildered nationalists. While some had implicit faith in Gandhiji and believed that the retreat was a part of the Gandhian strategy of struggle, others, especially the younger nationalists, resented this decision to retreat.
- Many other young leaders such as Jawaharlal Nehru had a similar reaction. But both the people and the leaders had faith in Gandhiji and did not want to publicly disobey him. They accepted his decision without open opposition. The first Non-Cooperation and Civil Disobedience Movement virtually came to an end.
- The last act of the drama was played when the government decided to take full advantage of the situation and to strike hard. It arrested Mahatma Gandhi on 10 March 1922 and charged him with spreading disaffection against the government. Gandhiji was sentenced to six years' imprisonment after a trial.
- Very soon the Khilafat question also lost relevance. The people of Turkey rose up under the leadership of **Mustafa Kamal Pasha** and, in November 1922, deprived the Sultan of his political power. Kamal Pasha took many measures to modernize Turkey and to make it a secular state.
- He abolished the Caliphate (or the institution of the Caliph) and separated the state from religion by eliminating Islam from the Constitution. He nationalized education, granted women extensive rights, introduced legal codes based on European models, took steps to develop agriculture and to introduce modern industries. All these steps broke the back of the Khilafat agitation.
- The Khilafat agitation had made an important contribution to the non-cooperation movement. It had brought urban Muslims into the nationalist movement and had been, thus, responsible in part for the feeling of nationalist enthusiasm and exhilaration that prevailed in the country in those days.

- Some historians have criticised it for mixing religion with politics. As a result, they say, religious consciousness spread to politics, and in the long run, the forces of communalism were strengthened. This is true to some extent. There was, of course, nothing wrong in the nationalist movement taking up a demand that affected Muslims only.
- It was inevitable that different sections of society would come to understand the need for freedom through their particular demands and experiences. The nationalist leadership, however, failed to some extent in raising the religious political consciousness of the Muslims to the higher plane of secular political consciousness.
- At the same time it should also be kept in view that the Khilafat agitation represented much wider feelings of the Muslims than their concern for the Caliph. It was in reality an aspect of the general spread of anti-imperialist feelings among the Muslims. These feelings found concrete expression on the Khilafat question. After all there was no protest in India when Kamal Pasha abolished the Caliphate in 1924.
- It may be noted at this stage that even though the Non- Cooperation and Civil Disobedience Movement had ended in apparent failure, the national movement had been strengthened in more than one way. Nationalist sentiments and the national movement had now reached the remotest corners of the land. Millions of peasants, artisans and urban poor had been brought into the national movement.
- All strata of Indian society had been politicized. Women had been drawn into the movement. It is this politicization and activation of millions of men and women that imparted a revolutionary character to the Indian national movement.
- The British rule was based on the twin notions that the British ruled India for the good of the Indians and that it was invincible and incapable of being overthrown. The first notion was challenged by the moderate nationalists who developed a powerful economic critique of colonial rule.
- It was now, during the mass phase of the national movement, that this critique was disseminated among the common people by youthful agitators through speeches, pamphlets, dramas, songs, prabhat pheries and newspapers. The notion of invincibility of the British rule was challenged by satyagraha and mass struggle.
- A major result of the Non-Cooperation Movement was that the Indian people lost their sense of fear—the brute strength of British power in India no longer frightened them. They had gained tremendous self-confidence and self-esteem, which no defeats and retreats could shake.
- This was expressed by Gandhiji when he declared that "the fight that was commenced in 1920 is a fight to the finish, whether it lasts one month or one year or many months or many years."

11. The Swarajists:

- Major developments in Indian politics occurred during 1922—28. Immediately, the withdrawal of the Non-Cooperation Movement led to demoralisation in the nationalist ranks. Moreover, serious differences arose among the leaders who had to decide how to prevent the movement from lapsing into passivity.
- One school of thought headed by **C.R. Das and Motilal Nehru** advocated a new line of political activity under the changed conditions.
- They said that nationalists should end the boycott of the Legislative Councils, enter them, obstruct their working according to official plans, expose their weaknesses, transform them into arenas of political struggle and thus use them to arouse public enthusiasm.
- Sardar Vallabhbhai Patel, Dr Ansari, Babu Rajendra Prasad and others, known as 'no-changers', opposed Council entry. They warned that legislative politics would lead to neglect of work among the masses, weaken nationalist fervour and create rivalries among the leaders.
- They, therefore, continued to emphasise the constructive programme of spinning, temperance, Hindu-Muslim unity, removal of untouchability and grassroots work in the villages and among the poor. This would, they said, gradually prepare the country for the new round of mass struggle.
- In December 1922, Das and Motilal Nehru formed the Congress-Khilafat Swarajya Party with C.R. Das as president and Motilal Nehru as one of the secretaries. The new party was to function as a

group within the Congress. It accepted the Congress programme except in one respect—it would take part in Council elections.

- The Swarajists and the 'no-changers' now engaged in fierce political controversy. Even Gandhiji, who had been released on 5 February 1924 on grounds of health, failed in his efforts to unite them. But both were determined to avoid the disastrous experience of the 1907 split at Surat. On the advice of Gandhiji, the two groups agreed to remain in the Congress though they would work in their separate ways.
- Even though the Swarajists had little time for preparations, they did very well in the election of November 1923. They won 42 seats out of the 101 elected seats in the Central Legislative Assembly. With the cooperation of other Indian groups they repeatedly out-voted the government in the Central Assembly and in several of the Provincial Councils.
- They agitated through powerful speeches on questions of self-government, civil liberties and industrial development. In March 1925, they succeeded in electing Vithalbhai J. Patel, a leading nationalist leader, as the president (Speaker) of the Central Legislative Assembly.
- They filled the political void at a time when the national movement was recouping its strength. They also exposed the hollowness of the Reform Act of 1919. But they failed to change the policies of the authoritarian Government of India and found it necessary to walk out of the Central Assembly first in March 1926 and then in January 1930.
- In the meanwhile, **the 'no-changers'** carried on quiet, **constructive work**. Symbolic of this work were hundreds of ashrams that came up all over the country where young men and women promoted charkha and khadi, and worked among the lower castes and tribal people.
- Hundreds of National schools and colleges came up where young persons were trained in a non-colonial ideological framework. Moreover, constructive workers served as the backbone of the civil disobedience movements as their active organizers.
- While the Swarajists and the 'no-changers' worked in their own separate ways, there was no basic difference between the two, and, because they kept on the best of terms and recognised each other's anti-imperialist character, they could readily unite later when the time was ripe for a new national struggle.
- Meanwhile, the nationalist movement and the Swarajists suffered another grievous blow in the death of C.R. Das in June 1925.
- As the Non-Cooperation Movement petered out and the people felt frustrated, communalism reared its ugly head. The communal elements took advantage of the situation to propagate their views and after 1923 the country was repeatedly plunged into communal riots.
- The **Muslim League and the Hindu Mahasabha, which was founded in December 1917,** once again became active. The result was that the growing feeling that all people were Indians first received a setback. Even the Swarajist Party, whose main leaders, Motilal Nehru and Das, were staunch nationalists, was split by communalism.
- A group known **as 'responsivists'**, including **Madan Mohan Malaviya, Lala Lajpat Rai and N.C. Kelkar,** offered cooperation to the government so that the so-called Hindu interests might be safeguarded. They accused Motilal Nehru of letting down Hindus, of being anti-Hindu, of favouring cow-slaughter and of eating beef.
- The Muslim communalists were no less active in fighting for the loaves and fishes of office. Gandhiji, who had repeatedly asserted that "Hindu-Muslim unity must be our creed for all time and under all circumstances" tried to intervene and improve the situation.
- In September 1924, he went on a 21-day-fast at Delhi in Maulana Mohamed Ali's house to do penance for the inhumanity revealed in the communal riots. But his efforts were of little avail.
- The situation in the country appeared to be dark indeed. There was general political apathy; Gandhi was living in retirement, the Swarajists were split, communalism was flourishing.

12. Civil Disobedience Movement:

Civil Disobedience (1930-31) Phase I:

- Civil disobedience of the laws of the unjust and tyrannical government is a strong and extreme form of political agitation according to Gandhi, which should be adopted only as a last resort. The Lahore Congress of 1929 had authorised the Working Committee to launch a programme of civil disobedience including non-payment of taxes. The committee also invested Gandhi with full powers to launch the movement.
- The 11 points ultimatum of Gandhiji to Lord Irwin after being ignored by the British Government made Gandhiji to launch the civil disobedience moment on 12th March 1930 with his famous Dandi March. (From Sabarmati Ashram to Dandi on Gujarat coast). On 6th April, Gandhiji reached Dandi, picked up a handful of salt and broke the salt law as a symbol of the Indian people's refusal to live under British made laws and therefore under British rule.
- The movement now spread rapidly. Violation of salt laws all over the country was soon followed by defiance of forest laws in Maharashtra, Karnataka and the Central Provinces and the refusal to pay the rural Chaukidari tax in Eastern India.
- The people joined hartals, demonstrations and the campaign to boycott foreign goods and to refuse to pay-taxes. In many parts of the country, the peasants refused to pay land revenue and rent and had their lands confiscated. A notable feature of the movement was the wide participation of women.
- In North-western provinces, under the leadership of Khan Abdul Ghaffar Khan, popularly known as 'Frontier Gandhi' the Pathans organised the society of Khudai Khidmatgars (or Servants of God) known popularly as Red Shirts.
- They were pledged to non-violence and the freedom struggle. In North-East Rani Gaidilieu raised the banner of rebellion against foreign rule. The government resorted to ruthless repression, lathi changes and firing. Over 90,000 Satyagrahis, including Gandhiji and other congress leaders were imprisoned and Congress declared illegal.
- Gandhi-Irwin Pact was signed in March 1931 due to the efforts of Sir Tej Bahadur Sapru, Dr. Jayakar and others to bring about a compromise between the government and the Congress. The Government agreed to withdraw all ordinances and end prosecutions, release all plitical prisoners, restore the confiscated property of the Satyagrahis and permitted the free collection or manufacture of salt. The Congress in turn agreed to suspend the civil disobedience movement and to participate in the Second Round-Table conference.

Phase II of Civil disobediance Movement (1932-34):

- On his return to India after the 2nd Round Table Conference Gandhiji resumed the Civil Disobedience movement in January 1932. The Congress was declared illegal by the government and it arrested most of the leading Congress leaders.
- The movement was gaining strength when it was suddenly side tracked with the announcement of Communal Award (1932) by the British Prime-minister Ramsay Mac Donald. The movement gradually waned. The Congress officially suspended the movement in May 1933 and withdrew it in May 1934.

Significance of Civil disobedience movement:

- It had the objective of achieving complete independence
- It involved deliberate violation of law and was evidently more militant
- There was wide participation of women.
- It was not marked by the same Hindu-Muslim unity which was witnessed during Non-cooperation movement.

****

DAY - 86

TOWARDS FREEDOM AND PARTITION

- The period from 1939 to 1945 witnessed the Second World War that had a devastating effect on humanity. Coming to India, it was a prelude to the declaration of Indian independence and partition of India into India and Pakistan on communal grounds.
- This period brought to light primarily the fragile nature of the mosaic of Indian society and polity wherein the internal squabbles of the Congress organization surfaced openly defying the existing traditions in the form of conflict between Subhas Chandra Bose and Gandhi, and the sharpened teeth of extreme communalism hardened the Muslim League to opt for their desired sacred land of Pakistan.
- Further, as an indirect effect of the Second World War, the condition of the common people became extremely worse due to the soaring of prices of necessities in addition to the devastating famines.
- Unrest of labour and the peasants dominated the Indian scenario. Lord Linlithgow was the Governor General of India between 1936-1944 and he was followed by Lord Wavel, who was the Governor General till 1947. Thus when the Second World War started in 1939, Linlithgow was the Governor General and when the Second World War ended in 1945, Wavel was the Governor General. Before the war started, the Indian National Congress formed ministries with absolute majority in Madras, Bihar, Orissa, central provinces and united provinces and with a near majority in Bombay in 1937.
- The relations between the Muslim League and the Congress were so strained that Jinnah denounced 'congress fascism' in the Patna session of the League in 1938. Thus, throughout the 27 months of the Congress rule in provinces, the League continued its intense vicious propaganda against the Congress and by March 1940, the League adopted the 'Pakistan resolution', in spite of a compromise made by Congress working committee in 1937 to drop the closing stanzas of the Vandemataram recognizing the validity of the criticism of the League and the Muslim community.
- Hindu communalism championed by the Hindu Mahasabha also raised its voice against what it considered to be anti-Hindu sentiment and in 1938 V.D. Savarkar declared in the Nagpur session that we Hindus are a nation by ourselves, Hindu nationalists should not at all be apologetic to being called Hindu communalists. Thus, communal divide began to take deep roots in this period due to the, growth of militancy among the Hindus and the Muslims.
- During this period, the Congress ministries tried to implement Gandhian socio-economic reforms, yet Ambedkar and Jinnah joined together and celebrated **'the day of deliverance'** when the Congress ministries resigned in 1939.
- Interestingly during this period only, there developed a honeymoon of durable alliance between the capitalists of India and the Congress as observed by Claude Markovitz and Sumit Sarkar. Besides communal militancy, the militancy of labour and Kisans become dominant between 1937-1939.
- During this period only, states Peoples' Movement strengthened in many princely states. The Left wing ideology also became a dominant force and tried to persuade the Congress leadership to adopt a more sympathetic attitude towards trade unions and Kisan Sabhas and to give open support to states people's movements.
- In such a bewildered maze, the **Tripuri crisis** or open conflict between Subhas Chandra Bose and Gandhi followers openly erupted, signifying opposition to the Gandhian policy of non-violence. Bose's action was not liked by Gandhi camp and Bose was debarred from holding any office. In such a situation, Linlithgow, the then Governor General, unilaterally associated India with the declaration

of joining the Second World War against Germany on 3 September, 1939. Linlithgow never bothered to consult the leaders of the Congress ministries. Dissatisfied by the unilateral action of Linlithgow, the Congress ministries resigned on 29-30 October, 1939.

- The six-year period of war has been divided into two phases. **The first phase was from 1939 to 1942** and the **second phase 1942 to 1945**. In the beginning it was felt that the war would affect very little of India and Indians but the collapse of France and the isolation of Britain caused a general feeling of anxiety and the success of Britain won the admiration of the Indians. The delay of granting dominion status until after the war created sourness and suspicion in the minds of the Indians. Gandhi very generously declared in 1940, 'we do not seek independence out of Britain's ruins'. Sensing the mood of the Indians, the government announced the August offer of 1940.
- In this offer, Linlithgow assured the Muslims that complete protection would be provided to them in case of any settlement taking place between Britain and India. The August offer held out the promise of dominion status for India with the assurance that after the end of the war a representative body would be set up to devise a framework of the new constitution. This offer of August 1940 was rejected by the Congress as well as the Muslim League.
- After rejecting the August offer, the Congress launched individual civil disobedience movement in which nearly 25,000 Satyagrahis courted arrest. In the midst of this civil disobedience movement, the Viceroy expanded the council and constituted a National Defence Council with 50 members belonging to provinces and princely states. In 1941 Japan and America entered the war.
- In 1942 on March 11, the British government announced the dispatch of Sir Stafford Cripps with proposals to India. This offer caused great excitement in India and everyone looked with great expectation for the arrival of the Cripps Mission.
- The appointment of the Mission was the result of the intervention of the American President Roosevelt with Churchill and also because of request of Sapru and Jayakar. Even Chang Kai Shek during his visit to India expressed sympathy for India's aspiration for freedom. Cripps persuaded the war cabinet to agree to his draft proposals. In this draft proposal he promised post-war dominion status with right of secession, a constitution making body elected by provincial legislatures, with individual provinces being given the right not to join it, and with states being invited to appoint representatives. Finally, Cripps proposals were rejected by the Congress and other sections.
- Gandhi launched Quit India movement which was opposed by the League. Even before the Quit India movement was formally launched, in the early hours of 9, August, the British government arrested all the worthwhile leaders of the movement. Strangely, Rajaji and the communists viewed that there should be an understanding with the League by agreeing to the right of the majority of Muslim provinces to secede through plebiscite after India becomes independent. Keeping aside these views, Nehru moved the resolution of Quit India movement which the communists opposed.
- Britain tried to win the world opinion by painting India as a 'fifth columnist conspirator' forgetting it– earlier anti-fascist stance. Shifting fortunes of the war also decided the course to be followed by the Congress. By the end of 1942, by brutal suppression the movement was brought under control. Gandhi was kept in jail and was released in 1944. In the meanwhile, the Muslim League made rapid strides and by 1943, it formed ministries in Assam, Sind, Bengal and North Western Frontier provinces. The slogan of Pakistan gained momentum.
- **Subhas Chandra Bose**, who left India during this period continued his efforts of achieving independence to India by starting Indian Legion in Berlin in 1941. But he left Germany in 1943 by giving his famous call **'Delhi Chalo'** and formed **Azad Hind Government** and the Indian National Army on 21 October 1943. Subhas Chandra Bose sought the blessings of Mahatma for all his efforts.
- On July 6, 1944, Subhas Chandra Bose in a broadcast on Azad Hind Radio addressed Gandhi as follows: "India's last war of independence has begun Father of our nation! In this holy war of India's liberation we ask for your blessing and good wishes". Between March and June 1944, the INA was in action on Indian soil which ultimately ended in total failure.
- INA men surrendered to Britain in mid-1945 and became prisoners again. Till even today, we are not certainly sure of what happened to Bose. Some believed that Bose died in an air crash and some really believe that he is still alive. When the British government tried to try the INA men as prisoners of war, there was spontaneous outburst of anger against British in November 1945.

- The Second World War came to an end in 1945 and it was followed by Simla conference in June 1945. Unfortunately, the conference failed to arrive at any consensus due to determined policy of the Muslims and the Hindus.
- As explained above, India passed through a most disturbing phase of agony and crisis due to the rigid stand of contending social and economic groups and the adamancy of the British in satisfying the nationalist aspirations of the Indians. By 1945, the realization of the dream of the Indians to attain independence was only a foot away with a certainty of the unhappy division of India on communal lines.

Cabinet Mission Plan, 1946:

- The Cabinet Mission had as its members, Pethick Lawarence (Secretary of State for India), Sir Stafford Cripps and A.V. Alexander and reached Delhi on March 24, 1946.
- It had prolonged discussions with Indian leaders of all parties and groups. As the Congress and the League could not come to any agreement on the fundamental issue of the unity or partition of India, the mission put forward its own plan which was issued on May 16, 1946.

The main proposals were:

- Rejection of the League's demand for a full-fledged Pakistan.
- Grouping of existing provincial Assemblies into three sections. Section A—Madras, Bombay, Central Provinces, United Provinces, Bihar and Orissa, Section B-Punjab, North-West Fronter Province, Sind (Muslim majority provinces) Section C—Bengal and Assam.
- The full autonomy of the provinces and the provisions for grouping were meant to give the Muslim League the 'substance' of Pakistan.
- A Constituent Assembly to be elected by Provincial Assemblies by proportional representation (voting in groups-General, Muslims, Sikhs). This Constituent Assembly to be a 389-member body with provincial assemblies sending 292, chief commissioner's provinces sending 4 and princely states sending 93.
- In the Constituent Assembly, members from groups A, B and C would sit separately to decide the constitution for provinces and if possible for the groups also, then the whole Constituent Assembly would sit together to formulate the Union Constitution.
- There would be a common Centre controlling Defence, Communication and External Affairs.
- Provinces to have full autonomy and residual powers.
- Princely states to be no longer under paramountcy of British government and would be free to enter into an arrangement with successor governments or the British government.
- An interim government to be formed from the Constituent Assembly.
  - The Cabinet Mission Plan was accepted by the Congress and the Muslim League though with mental reservations (The Objection of the Congress to the Plan was mainly its provision of grouping, that of the League to the rejection of its demand for Pakistan).
  - In the elections to the Constituent Assembly that took place in July 1946, the Congress captured 205 seats and the League 73. The 4 Sikh seats owed allegiance to the Congress, thus Congress had 209 members in an Assembly of 296.
  - Alarmed at the overwhelming majority of the Congress the Muslim League withdrew its acceptance of the Cabinet Mission Plan on July 29, 1946. August 16, 1946 was fixed 'Direct Action Day' by the Muslim League. From 16 August 1946, the Indian scene was rapidly transformed. There were communal riots on an unprecedented scale, which left 5000 dead. The worst-hit areas were Calcutta, Bombay, Naokhali, Bihar, Garhamukteswar (U.P).

The Interim Government—Sept 2, 1946:

- The Viceroy invited the President of the Congress Jawaharlal Nehru to form the Interim government which assumed office on September 2, 1946. Initially the Muslim League kept out but later on October 13, decided to join the Interim government to safeguard the interests of the Muslim and other minorities.

- The Constituent Assembly with the Muslim League remaining aloof meet for the first time on December 9, 1946 at New Delhi. On December 11, 1946 this Assembly elected Dr. Rajendra Prasad as its President and only two days later Nehru moved his famous "Objectives Resolution".

Attlee's Announcement—February 20, 1947:

- On February 20, 1947 the British Prime Minister, Clement Attlee, fixed the deadline of June 1948 by which the British would quite India and envisaged a partition of the country. This was followed by a near chaotic condition in the country as the League resorted to unabashed violence in Calcutta, Assam the Punjab and the North-West Fronter Province.
- Attlee also announced the appointment of Lord Mountbatten as Viceroy in place of Lord Wavell. Lord Mounbatten, the last British Governor- General and Viceroy arrived in India on March 22, 1947 and immediately began to take measures for the transfer of power.

The Mountbatten Plan—June 3, 1947:

- The prevailing communal violence in the country led Mountbatten to announce the partition plan or the June 3rd Plan. The Congress leaders too had come to the conclusion that partition was the only choice to check the widespread communal violence and bloodshed that was ravaging the country. The Plan provided for immediate transfer of power on the basis of grant of Dominion Status.

The important points of the plan were:

- The Provincial Assemblies of Punjab and Bengal would meet in two parts, one representing the Muslim majority districts and the other representing the rest of the Province to vote for partition. If a simple majority of either part voted for partition then these provinces would be partitioned.
- The Legislative Assembly of Sind would take its own decision.
- Referendum in North-West Frontier Province and Sylhet district of Bengal would decide the fate of these areas.
- Independence for princely states ruled out, they would either join India or Pakistan.
- Provision for the setting up of a Boundary Commission to demarcate boundaries in case partition was to be effected.

Partition of India:

- The Plan of 3rd June was accepted by all political parties in the country. The Legislative Assemblies of Bengal and the Punjab decided in favour of partition of those provinces. East Bengal and West Punjab joined Pakistan; West Bengal and East Punjab remained with the Indian Union.
- The referendum in the Sylhet resulted in the incorporation of that district in East Bengal. Two Boundary Commissions one in respect of each province were constituted to demarcate the boundaries of the new provinces. The referendum in the N.W.F.P. decided in favour of Pakistan, the provincial Congress refraining from the referendum. Baluchistan and Sind joined Pakistan.

The Indian Independence Act, 1947:

- The Indian Independence Bill was introduced in the British Parliament on July 4, 1947 and the Indian Independence Act was enacted on July, 18, 1947. This Act merely formalised and gave legal effect to the 3rd June Plan of Lord Mountbatten.
- The Act provided for the creation of two independent dominions of India and Pakistan with effect from 15 August 1947. Pending the adoption of a new Constitution for each Dominion, the existing Constituent Assembly would be Dominion Legislature, and eitherDominion and every province would be governed by the provisions of the Government of India Act, 1935. Each Dominion was empowered to modify this Act, thought its Governor-General up to March 31, 1948, and thereafter by its Constituent Assembly.
- As per the provisions of the Indian Independence Act, 1947, Pakistan became independent on 14 August while India got her freedom on 15 August 1947. M A. Jinnah became the first Governor-General of Pakistan. India, however, decided to continue Lord Mountbatten as the Governor-General of India.

DAY - 87

CONSTITUTIONAL DEVELOPMENT UNDER BRITISH RULE

There are four major acts passed for constitutional development during British Rule in India.

Act 1. Indian Councils Act of 1892:

- By the Councils Act of 1861 a few Indians could be members of the Councils which had the power of enacting laws only.
- The Councils had not the power of controlling the executive or the right of interpellation.
- With the founding of the Indian National Congress in 1885 there was a persistent demand for inclusion of larger number of Indians, on the basis of election, in the Councils and other related rights and powers.
- During the administration of Lord Dufferin a Commission was appointed to examine the demands of the Congress. Pursuant to the report and recommendation of the Commission Lord Cross the then Secretary of State for India got the Indian Councils Act of 1892 passed by the Parliament.
- By the Act of 1892 the membership of the governor general's Council and of the provincial councils was increased. But the members were to be nominated as before; the principle of election was not conceded. The only exception was that the District Boards and the Municipal Boards which were allowed to nominate members to the Councils indirectly followed the principle of election, for, the members of the District Boards and the Municipal Boards were themselves elected representatives.
- The powers of the Councils were also enhanced in some measures. Formerly the members of the Councils could express their opinion in matters of taxation. But in, the Act of 1892 they were allowed to discuss the government budget, and put question to the Executive on certain matters of administration.
- Although the Councils Act of 1892 was an improvement upon the former Councils Act, it did not meet the demands of the people. Majority of the members of the Councils were still nominated by the government. However, in the newly formed Central Council the presence of leaders like Gopal Krishna Gokhale, Rashbehari Ghosh, Asutosh Mukerjee, Surendranath Banerjee etc. made the discussions and deliberations lively and if their criticism could not control the government, at least succeeded in influencing it to some extent.

Act 2. Morley-Minto Reforms, 1909:

- Intensity of Congress movement and persistent demand by Congress for constitutional reforms, coupled with the fear complex generated in the British by the revolutionaries made the government introduce reforms of 1909. Morley was the Secretary of State and Minto was the governor general and viceroy, hence the reforms of 1909 are known as Morely-Minto reforms.
- These reforms provided for the association of the qualified Indians with the government to a greater extent in deciding public questions. One seat in the governor general's Executive Council was reserved for an Indian member. S. P. Sinha, later Lord Sinha was the first Indian to attain that

honour. The number of members of the Executive Councils of Bombay and Madras was raised to four. Although there was no provision for reserving any seat for any Indian in the Executive Councils of the provinces, Raja Kishori Lai Goswami was appointed a member of the Executive Council of Bengal.

- The most striking feature of the Act of 1909 was the introduction of important changes in the composition and functions of the Legislative Councils. The number of additional members of the Central Legislature was raised from sixteen to a maximum of sixty of whom not more than 28 were to be officials.
- The governor general was empowered to nominate three non-officials to represent certain specified communities and could as well nominate two more members. The remaining 27 seats were to be filled in by non-official elected members. The membership of the Provincial Councils was also increased and whereas in the Central Legislature the nominated members constituted the majority, in the Provincial Legislatures provision was made so that elected members were in the majority. The Act of 1909 gave separate electorate to the Muslims.
- The Legislative Councils under the new Act were given the power to discuss the budget, to move resolutions, to discuss the problems of the country and adopt resolutions on those matters. The government could, however reject any of such proposals or resolutions. About the native states, military department, foreign relations, the Legislative Councils could not move any resolutions.
- The Morley-Minto reforms had no doubt marked an important step in the constitutional progress of India, they did not give Parliamentary government to India. These naturally did not come upto the satisfaction of the Indian people and their discontent continued unabated.

Act 3. Reforms Act of 1919:

- Within five years of the introduction of the Morley-Minto Reforms the First World War broke out. Two schemes were put forward one by Gokhale and another by the Congress and the Muslim League jointly. To satisfy the widespread demand of the Indians for constitutional reforms, as also in recognition of their loyal services to the British government during the First World War Mr. Edwin Montagu, Secretary of State for India made the famous announcement in the House of Commons on August 20, 1917 that "the policy of His Majesty's Government with which the government of India are in complete accord, is that of the increasing association of Indians in every branch of the administration and the gradual development of self-governing institutions with a view to the progressive realisation of responsible government in India as an integral part of the British Empire".
- Mr. Montagu came to India towards the end of 1917 to ascertain public opinion in the country and after an extensive tour, published in April, 1918 the report on Indian constitutional reforms commonly known as Montagu-Chelmsford Report. Mr. Chelmsford was the governor general. The report formed the basis of the reforms of 1919, which became effective in 1921.
- The reforms Act of 1919 made a clear division of the functions of the Central and the Provincial Governments. The Centre was entrusted with defence, foreign affairs, principal railways and strategic communications, public debt, posts and telegraphs, currency and coinage, commerce, civil and criminal laws, all-India services, certain research institutions etc.
- The Provincial Governments were entrusted with the functions in respect of internal law and order, administration of justice and jails, forest, irrigation, inspection of factories, supervision of labour, famine relief, land revenue administration, local self government, education, medical department, public health and sanitation, agriculture, public works, development of industries, excise and cooperatives. The sources of incomes and heads of revenue of the Central and Provincial Governments were also delimited.
- The governor general remained, as before, directly responsible to the Secretary of State and the Parliament and not to the Indian Legislature. The Executive Council of the governor general was enlarged. Although not provided for in the Act, in practice three Indians were chosen as members of the Executive Council.
- The Central Legislature was made bi-cameral, i.e., with two chambers: the Council of State and the Legislative Assembly. The members of the Executive Council could be members of one or the other house of the legislature, nominated by the governor general. The Upper House, i.e., the Council of

State was to have 60 members of whom 34 were to be elected and not more than 20 were to be officials.

- The Lower House, i.e., the Legislative Assembly was to consist of 140 members, later raised to 145. 105 were to be elected, 26 nominated officials and 14 nominated non-officials. Election to both houses was direct and franchise was on high property qualification. The life of the Upper House was five years and of the Lower House three years. The Upper House was to have a President to be nominated by the governor general from among its members and the Lower House was to have a President and a Deputy President. For the first four years the President of the Lower House was to be appointed by the governor general and thereafter to be elected by the House.
- The Central Legislature had the power to make laws for the whole of British India. Prior permission of the governor general was necessary to introduce bills in certain matters. If any bill recommended by the governor general be thrown out or amended unsatisfactorily by either house, the governor general might certify the bill as essential for the safety and tranquillity of British India in which case the original bill would take effect.
- The governor general was empowered to promulgate ordinance in case of emergency which would remain in force for six months unless reduced into Act by the legislature. There were votable and non-votable grants. Interest on loans and sinking fund charges, salaries or pensions of -persons appointed by His Majesty, of the Secretary of State etc., were non- votable giants.
- Each province had a governor at the head of the executive government. He was appointed by His Majesty. The reforms Act of 1919 introduced a dual government or diarchy in the Provincial Executive. The governor with his Executive Council was invested with authority over Reserved Subjects for the administration of which the he was responsible to the governor general and Whitehall and not to the legislature.
- The Transferred Subjects were placed in charge of the governor generals, and his ministers who were to be appointed from among the provincial legislature. Important matters like law and order were included in the Reserved Subjects, whereas education, health and sanitation, local self government etc., were included in the Transferred Subjects. It is evident that in the Transferred Subjects those subjects were included the mismanagement of which would not affect the British but the people of the country.
- As regards the power of the governor in matters of bills introduced in the Provincial Legislature there is similarity with the powers of the governor general. As regards Reserved Subjects the power of the provincial legislature was strictly limited. Insofar as the Transferred Subjects were concerned the Provincial legislature could—cut down, or refuse any demand.
- The Act of 1919 gave real responsibility to the representatives of the people although in a limited sphere of administration. Judged from truly democratic stand point, the Act had certain defects both in the Central and Provincial Governments. Yet it must be agreed that the Act was an important step forward in the constitutional progress of India.
- The Act of 1919 did not meet the demands of the Indians, since real power was all vested in the hands of the governor general and the governor. Demand for constitutional reforms naturally continued. Greatest objection to the Act was that by dividing the provincial administration into Reserved and Transferred halves, it gave power without responsibility into the hands of the governor general and the governor and responsibility without power into the hands of the provincial legislatures.

Act 4. Government of India Act, 1935:

- In 1927 that British government appointed a Commission under the Chairmanship of Sir John Simon, earlier than provided in the Act of 1919 to report on the working of the reforms of 1919. As all the seven members of the Commission were British, the Congress, the liberals and important section of the Muslims boycotted it when it reached India in 1928. There was also a wider ground on which the Congress took its stand.
- It held that it was not in accord with the principle of self-determination to have constitutional changes effected on the recommendations of a Commission appointed by an outside authority and without any Indian member on it. Lord Irwin, the then governor general wrote to Ramsay MacDonald, the British Prime Minister belonging to the Labour Party which had come to power in 1929 that after the publication of the report of the Simon Commission a conference of the representatives of British India and of the Indian states should be held before final decisions were taken.

- This suggestion was accepted. The report of the Commission was published in May, 1930 which recommended responsible government in the provinces, transfer of police, justice to ministers responsible to the legislature, legislatures to be formed on the basis of wider franchise. In Centre there was, however, to be complete British authority and control. It also envisaged an all-India federation including the native States. The British government then summoned a Round Table Conference in London in 1930. The second session met in 1931 and the third session in 1932. But no tangible results could be obtained.
- However, on the basis of the report of the Simon Commission and discussions in the Round Table Conference, the British government drafted its proposals for the reform of the Indian constitution which were embodied in a White Paper published in March, 1933. A Joint Committee of both the Houses of the Parliament examined and approved of the proposals subject to certain modifications. On the report of this Committee a bill was prepared and the Government of India Bill, 1935 was drafted, which became Act with minor modifications, on August 2, 1935.
- The Act of 1935 embodied two main principles: first an all-India Federation comprising governors' provinces, Chief Commissioners' provinces and federating Indian native States, secondly, provincial autonomy with a government responsible to the elected legislature.
- All powers hitherto before exercised by the Secretary of State were resumed by the Crown and redistributed between the Central and the Provincial Governments.
- As regards the Indian States the powers of paramountcy were to be exercised henceforth by His Majesty's representative and not by the government of India. Important departments like foreign affairs, ecclesiastical affairs and defence were to be administered by the governor general under the supervision of White Hall alone.
- The governor general and the governors of provinces were invested with special powers in respect of functions transferred to the control of ministers for which they were responsible to the British Parliament. Thus even under the Act of 1935 the constitutional status of India was that of dependency though it was gradually gravitating towards that of a Dominion.
- The Congress opposed the Act of 1935 on the ground that in it governor general and the governors were given power of controlling and overriding the activities of the legislatures and the ministries. It was after Lord Linlithgow had given an assurance that no interference would be made in day to day functioning of the governments that the Congress agreed to work out only the self-government in provinces.
- In the election held in 1937 the Congress got absolute majority in seven provinces, in Assam and Sind Congress obtained single majority. Out of eleven provinces in as many as nine the Congress formed ministry whereas in Punjab and Bengal the Muslim League came out with single majority.

****

DAY - 88

PEASANT AND TRIBAL MOVEMENTS UNDER BRITISH RULE

- The British East India Company, a trading organization, slowly and gradually through wars and diplomacy transformed itself into a political power between 1757 and 1857.
- The British power made India a colony of the British and established colonial rule in India and introduced far-reaching changes into administrative, legal, social and religious spheres.
- Colonialism of the British and introduction of British values had shaken the Indian society. While this transformation was taking place, Indians did not keep quiet as passive spectators helplessly but the subaltern groups of peasants and trial's expressed their resentment through popular resistance, movements or civil disturbances mostly which were localized, sporadic, isolated and unorganized.
- These popular resistance movements reflect a certain kind of currents of political and social consciousness which influenced them to fight against the authority of the British to regain their identity and interests of theirs, prior to the British annexation of India. Sumit Sarkar points out that in the past two decades intense research on civil disturbances makes it clear that Pax Britannica was largely a myth and we notice the revolts of the predominantly lower classes in social composition which are called subaltern groups and a study of this aspect is called '**Towards a History from Below'**.
- Katherine Gough, an anthropologist, listed 77 per cent of peasant uprisings and classified them as '**restorative', 'religious', 'social banditary', and 'terrorist vengeance'**.
- It was recorded that the series of civil rebellions, which run like a thread through the first one hundred years of the British rule were led by **impoverished Zamindars, landlords and poligars** but the **backbone of the rebellions**, their mass base and striking power came from the **rack rented peasants, ruined artisans, and demobilized soldiers**.
- It was further observes that these sudden localized revolts often took place because of local grievances, although for periods they acquired a broad sweep, involving armed bands of a few hundred to several thousands.
- It was also agreed that the very foreign character of the British rule hurt the pride and made them rise in revolt to expel the foreigner from their lands. In Bengal and Bihar, it was noticed that more than fifty major rebellions apart from hundreds of minor ones between 1756 and 1856.
- In the series of uprisings of the period, the **Sannyasi Rebellion of 1763-1800** needs to be mentioned as the first one.
- The East India Company's official records refer to this rebellion of northern Bengal. The targets of this group of sanyasis and fakirs were **grain stocks of the rich and government officials.**
- The rebellious sannyasis by adopting the **guerilla techniques of fighting**, also looted the local treasuries. They went to the extent of establishing an independent government in **Bogra and Mymen Singh.**
- One feature to be noted is the **equal participation of Muslims and Hindus in it**. **Manjushah, Musashah, Bhawani Pathakand Debi Chaudhurani** were some of the important leaders of this rebellion. Till 1800, the conflict between the British forces and the sannyasis and fakirs – became a common feature.

- **The Khasis**, a primitive tribe, a resident of Jaintia and Garo hills in Assam also rebelled against the British authority.
- They came into contact in 1765 and since then hostilities continued between the Khasis and the British and it provided impetus to similar risings among the **Singhas** in 1890.
- The English Captain Neufvilie succeeded in suppressing the revolt. The revolts of the chief of **Kapachor Akas, the Nagas and Kukus** took place respectively in 1835, 1849 and 1826-1849. **Mundas, a tribe of Chota Nagpur** also revolted against the British in 1831.
- The **primary reason** for the revolt of the **Mundas** was the **new policy of farming for outsiders and the revenue and judicial policies.** It was suppressed by the British with the massive support of the British military force.
- The peasants of **Rangapur and Dinajpur districts** of Bengal rose in revolt in the year 1783 against the harsh and inhuman attitude of **Debi Singh, the revenue contractor**.
- It is because he and his agents created a reign of terror in these districts by beating and flogging the peasants.
- The peasants appealed to the government, seeking justice but the silence and apathy of the government made the peasants revolt under the leadership of **Dinajnarain.** They formed the government of their own and stopped payment of revenue and the government with great difficulty suppressed the revolt.
- Between the period of 1818 and 1831, the **Bhils of Khandesh** ravaged the plains to show their anger against the occupation of their territory by the British in 1818.
- In spite of the use of force and conciliatory measures, the Bhils could not be suppressed. In 1830-31, the peasants of Nagar and other provinces rose in revolt under the leadership of Sardar Malla, the son of an ordinary ryot of Kremsi. They defied the authority of the ruler of Mysore and ultimately the British forces suppressed this rebellion and the territory of Mysore went into the hands of the British.
- In 1830-31, **the Kols of Singabham**, the tribals of Bihar opposed the British occupation of Singabham and rebelled against the British because their land was occupied by plains people, by which they were made to forgo their livelihood.
- The rebellion was active in the areas of **Ranchi, Hazaribagh, Palamaw and Manbhum**. Though they gained victory initially, ultimately they were defeated by the British militia. Between 1838 and 1851, the **Foraizi sects** founded by **Haji Shariatullah of Faridpur** rebelled against the oppression of the landlords and the British.
- **The Fazis** opposed the British legal system and maintained the village courts to settle their disputes. They opposed the British and the Zamindars for their excesses but they too were suppressed by the British and the Zamindars in the end and **Dudi Miyan**, the leader of the **Fajai sect was imprisoned**.
- Between 1836 and 1854, the **Mappilla uprising of Kerala** posed a great challenge to the British administration.
- These are the **descendant of the Arabs** and converted Muslims. Majority of them earned their living by working as daily agricultural labourers, petty traders and fishermen. They **rebelled against the British for their brutal behaviour.**
- The reasons for **Mappilla rebellion** are the **transfer of Zamin** to an independent owner, over-assessment, illegal taxes, forceful eviction from land and hostile attitude of the government.
- The religious leaders kindled unity among the Mappillas and they rose against the British government. Between 1836 and 1854, there were 22 uprisings against the government in Malabar and the participants were from the lower strata of society.
- It was a prolonged movement, wherein with great difficulty, the government subdued the Mappilla movement. The last of revolts before the 1857 great revolt was the Santhal rebellion of 1855-56.
- **The Santhals** inhabited the districts of Birbhum, Banlarua, Murshidabad, Palkur, Damka, Bhaglapur and Purnea.
- Their area is known as **Daman-i-kosh or Santhal Paragana.**

- As the plainsmen in collaboration with the local Zamindars began to settle in their area, it became inevitable to the Santhals to rebel for their motherland and livelihood.
- Interestingly, the Santhals, the tribals were supported by non-tribals belonging to the lower strata. Finally, in the end the superior arms and armaments of the British succeeded.
- A critical examination of the pre-1857 peasant and tribal uprisings reveal that they did not emerge in a **'full blown form'**. It is because the consciousness of the insurgence and rebellion was limited in perspective and mostly it was shaped by their vision of the past and what they have forgone by the annexation of the British.
- We may say that the urge to recover their past provided them inspiration to struggle to regain that past from the newly established political power.
- Here the past refers to their identity as reflected in their livelihood and the land on which their forefathers have been living for ages. What this movement of peasants and tribal risings lacked is the awareness of the need for integrating consciousness of all those adversely effected by the British colonial policies.
- No doubt, all the peasants and tribal uprisings are **localized and isolated**, but they served as the forerunners for the **great uprising of 1857** which reflected the **deep frustration, agony and anger** of all sections of the effected people which shook the fabric of the British regime to the core.

****

DAY - 89

SUFI AND BHAKTI MOVEMENT

- India is known to the world as a birth as well as meeting place of various religions, creeds and faiths.
- Apart from the oldest ancient Hinduism, India had given birth to **Jainism and Buddhism**, the two glorious religions which by their **rich principles, ideas and philosophy** not only saved Indians from superstitious beliefs and spiritual dogmas but also enriched the ancient Hinduism which had been misinterpreted by Brahmanism.
- The two religions with their principles of **non-violence and noble Philosophy** proved to be the sister religions of Hinduism.
- After them, came **Islam** in the beginning of the medieval age in India, which in-spite of its principle of **universal brotherhood** could not associate herself with Hinduism. It was due to the fact that the Islamic people were annoyed with the outer form of Hinduism like elaborate rites and rituals, polytheism and idolatry etc.
- Of course they did not try to go deep into Hindu Philosophy, Islamic religious men and the Muslim rulers wanted to propagate the Islamic religion by adopting forceful methods. It was characterised as a militant religion. Muslims consider Hindus infidels and Muslim rulers very often declared jihad on the eve of wars against Hindus. Muslim rulers of the Sultanate period did not treat Hindus properly. The Hindu religious sentiments had received a rude set back, when the Muslim rulers plundered and destroyed the Hindu temples.
- Antagonism between the two different sects of people continued to grow day by day. Religious supremacy made the Muslim rulers and people to exhibit mutual hatred and hostility, towards their fellow Hindu Citizens.
- At this critical hour of human ignorance and mutual hatred and hostility, there appeared a group of serious religious thinkers who by their Sufi and Bhakti movement awakened the People about God and religion. They did everything to establish brotherhood, love and friendship between the Hindus and Muslims.

The Sufi Movement:

- The Sufi movement was a **socio-religious movement** of **fourteenth to sixteenth** century. The exponents of this movement were **unorthodox Muslim saints** who had a deep study of **vedantic philosophy and Buddhism** of India. They had gone through various religious text of India and had come in contact with great sages and seers of India. They could see the Indian religion from very near and realized its inner values. Accordingly they developed Islamic Philosophy which at last gave birth to the Sufi Movement.
- The Sufi movement therefore was the **result of the Hindu influence on Islam**. This movement **influenced both the Muslims and Hindus** and thus, provided a common platform for the two. Though the Sufis were devout Muslims, yet they differed from the orthodox Muslims.
- While the **former believed in inner purity, the latter believed in external conduct**. The **union of the human soul with God through love and devotion was the essence of the teachings of the Sufi Saints.** The method of their realizing God was the renunciation of the World and Worldly pleasures. They lived a secluded life.

- They were **called Sufis as they wore garments of Wool** (suf) as their budge of poverty. Thus the name 'Sufi' is derived from the word Suf. They consider **love** to be the **only means of reaching God**.
- **The Sufis did not attach importance to namaz, hajj and celibacy**. That is why they were misunderstood by orthodox muslims. They regarded **Singing and dancing** as methods of inducing a state of ecstasy which brought one nearer to realisation of God. There were some leading Sufi saints like Khwaja Muinuddin Chisti, Fariuddin Ganj-i-Shakar, Nizam-ud-din Auliya etc.

Khwaja Muinuddin Chisti (1143-1234):

- Khwaja Muinuddin Chisti was a great Sufi Saint of India. **The Chisti order was established in India by him**. He was born in 1143 A.D. in Seistan in Persia. He came to India around 1192 A.D. shortly before the defeat and death of Prithvi Raj Chauhan and settled on at Ajmer. It is said that some of the Hindu families influenced Prithviraj to drive out Muinuddin Chisti from his state.
- Accordingly Prithvi Raj sent the chief priest of Ajmer, Rama Deo, with an order to Muinuddin to leave his state. But Rama Deo was so much impressed and fascinated with the personality of Chisti that he became his disciple and remained with him. In this way he attracted everyone who came in contact with him. He had a large number of followers.
- By leading a very simple ascetic way of life and spreading the message of love and equality, he had tried to wipe out ill- feelings from the minds of the people of two communities i.e. Hindus and Muslims. Of course no authentic record of his activities is available. He did not write any book but his fame rose with the fame of his successors. However living for a long period of more than ninety years and spreading the message of love and universal brotherhood he breathed his last in 1234 A.D.

Farid-ud-din Ganj-i-Shakar (1176-1268):

- Farid-ud-din Ganj-i-Shakar was another great Sufi Saint of India. He was popularly known as Baba Farid. He was a great disciple of Shaikh Muinuddin Chisti. He spent most of his time in Hansi and Ajodhan (in modern Haryana and the Punjab, respectively). He was deeply respected in Delhi. He was surrounded by a large number of people whenever he visited Delhi.
- His outlook was so broad and humane that some of his verses are later found quoted in the Adi-Granth of the Sikhs. He avoided the company of the Sultan and the Amirs. He used to say, "Every darvesh who makes friends with the nobles will end badly". Baba Farid raised the chisti order of the Sufis to the status of an all India organisation by his high mysticism and the religions activities. He breathed his last in 1268 A.D.

Nizam-ud-din Auliya (1235-1325):

- **Nizam-ud-din Auliya was the most famous of the Chisti Saints**. He was the disciple of Baba Farid. He came to Delhi in 1258 and settled in the Village Chiaspur near Delhi. In his life time seven Sultans ruled over Delhi, but he did not go to any of them. When the Sultan Ala-ud-din Khilizi once expressed his desire to meet him, he said, "I have two doors in my home. If the Sultan would enter through one door I would go out through the other."
- Nizam-ud-din's strong personality and mystic ideology made him most popular. He laid much emphasis on love which leads one to the realization of God. He also said that love of God means love of humanity. Thus he spread the message of universal love and brotherhood. He said that those who love god for the sake of human beings and those who love human beings for the sake of God are favorite to God. This is the best way to love and adore God. However, preaching his teachings for a long period he breathed his last in 1325 A.D. After him, the Chistis did not stay around Delhi; they dispersed and extended their message to the eastern and southern parts of India.

The Bhakti Movement:

- The **Bhakti movement** was another **glorious religious movement** in the history of India. It was purely based on **devotion to God** and nothing else. **Devotion means Bhakti** through which one can realize God.

- The chief exponents of this cult were **Ramanuja, Nimbarka, Ramananda, Vallabhacharya, Kabir, Nanak and Sri Chaityana**. They preached the **doctrine of love and devotion** to realize God. Therefore the movement came to be known as **Bhakti Movement**.
- The concept of Bhakti or devotion to God was not new to Indians. It is very much present in the Vedas, but it was not emphasized during the early period.
- Much later during the Gupta period, when the worship of Lord Vishnu developed, many holy books including the Ramayan and the Mahabharata were composed depicting the love and mystical union of the individual with God.
- **The Ramayana and the Mahabharata, though written earlier were re-written during the Gupta times**. Therefore Bhakti was accepted, along **with Jnana and Karma**, as one of the recognized roads to salvation. But this way (Marga) was not popularized till the end of fourteenth century in India.
- However, the development of Bhakti started in South India between the seventh and the twelfth century. During this period the **Shaiva Nayanars and the Vaishnavite** disregarded the austerities preached by the Jains and the Buddhists and preached personal devotion to God as a means of Salvation. They **also disregarded** the **rigidities of the caste system** and **unnecessary rites and rituals of Hindu religion**.
- They carried their message of love and personal devotion to God to various parts of South India by using the local languages. Although there were many points of contact between south and north India, the transmission of the ideas of Bhakti Saints from South to north India was a slow and long drawn-out process.
- It was mainly due to the fact that Shaiva Nayanars and the Vaishnavite alvars preached in the **Local Languages**. And use of Sanskrit language was still less. However the ideas of Bhakti were carried to the north by scholars as well as by saints. Among these mention may be made of Namadeva, Ramananda, Ramanuja, Nimbarka, Vallabhacharya etc.

Namadeva:

- Namadeva was a **Maharashtrian Saint** who flourished in the first part of the fourteenth century. He was a tailor who had taken to banditry before he became a saint. His poetry which was written in Marathi breathes a spirit of intense love and devotion to God. Namadeva is said to have travelled far and wide and engaged in discussions with the Sufi Saints in Delhi.

Ramananda:

- Ramananda was also a **Maharashtra Saint** who belonged to the period between the second half of the fourteenth and the first quarter of the fifteenth century. He was a **follower of Ramanuja**.
- He was born at prayag (Allahabad) and lived there at Banaras. He was a great devotee of Lord Ram and therefore he substituted the worship of Ram in place of Vishnu. **He was dead against caste system in India.**
- He picked up disciples from different castes of Indian Society. He taught his doctrine of Bhakti to all the four Varna's, and disregarded the ban on people of different castes cooking or eating their meals together. Among his disciples there were a cobbler, a weaver, a barber and a butcher. **His favorite disciple was Kabir who was a weaver**.
- His disciples also included women like **Padmavati and Surasari**. He was broad in enrolling his disciples.
- **Ramananda founded a new school of vaishnavism based on the gospel of love and devotion.** He laid stress on the Worship of Ram and Sita. He preached in Hindi instead of Sanskrit. Thus his teachings became popular among the common men.

Ramanuja:

- Ramanuja was a great preacher of Bhakti cult. He flourished in the early part of the twelfth century. He belonged to South India. He was a follower **of Vaishnavism**. His great disciple was **Ramananda.** He preached that devotion to God was the only way to attain Salvation. He disregarded caste system and lined to be entertained by the low caste people.

Nimbarka:

- Nimbarka was another great preacher of Bhakti Cult. He belonged to the South, but spent most of his life in Mathura. He was a **great devotee of Lord Krishna and Radha**.
- He preached the **doctrine of Self Surrender**.

Vallabhacharya

- He was another distinguished preacher of the Bhakti Cult. He was born in a **telugu Brahman** family in Banaras in 1479.
- He was a great **devotee of Lord Krishna**. He spent most of his time at Vrindavana, Mathura and Banaras and preached Krishna Bhakti or devotion to Lord Krishna. He was the **founder of the pushti marga, the path of divine grace**. He preached that the follower of Pushti Marga or the path of divine grace will definitely get the highest bliss.
- Besides these great preachers of Bhakti Cult, there were other three prominent exponents of the cult who by their sincere efforts not only popularised the Bhakti Cult but also immortalised themselves in the history of India. They were **Kabir, Nanak and Sri Chaitanya**.

Kabir:

- Among those who was most critical of the existing social order and made a strong plea for Hindu-Muslim Unity, the name of Kabir stands out. Kabir was a Champion of the Bhakti Cult. Of course there is a good deal of uncertainty about the dates and early life of Kabir. According to a legend, Kabir was the son of a brahmana widow who due to certain reasons left him after his birth in a helpless condition on the bank of a tank at Banaras in 1440 A.D.
- Fortunately a Muslim weaver Niru by name saw the baby and took him home. He was brought up in the house of a Muslim Weaver. But he was not given proper education. He learnt weaving from his foster father and made it his profession. Kabir from his very childhood developed a love for religion. While living at Kashi he came in contact with a great saint named **Ramananda** who accepted him as his disciple.
- He also met a number of Hindu and Muslim Saints. Though he was married and later become the father of two children his love for God could not be wiped out amidst worldly cares. He did not leave home. He spent his life as a family man. He at the same time started preaching his faith in Hindi Language. He attracted thousands of people by his simple spell bounding speech. His followers were both the Hindus and the Muslims.
- He breathed his last in 1510. It is said there happened a miracle after his death. His dead body was claimed by both the Hindu and the Muslim followers.

Teachings:

- The teachings of Kabir were very simple. He first of all emphasized on **the unity of God**. He said, we may call the God by any name such as Rama, Hari, Govinda, Allah, Sahib etc. it makes no difference. They are one and the same. Kabir said **God is formless**. He strongly **denounced idol-worship**. He also **did not believe in incarnations** (Avatara) of God. He **disregarded formal worships and practices like idol-worship, Pilgrimages, bathing in holy rivers.**
- He advised people not to give up the life of a normal house holder for the sake of a saintly life. He said that neither asceticism nor book knowledge could give us true knowledge.
- His sympathizers were with the poor man, with whom he identified himself. The teachings of Kabir appealed both **Hindus and Muslims**. His followers were called as **Kabir panthis** or the followers of Kabir. His poems were called **as dohas.** After his death, his followers collected his poems and named it **Bijak.**

Nanak:

- Guru Nanak, the founder of Sikhism was one of the great exponents of Bhakti Cult. He was born in 1469 in the village of **Talwandi** (now called Nankana) on the **bank of the River Rav**i in the state

of Punjab. Nanak from his very childhood showed a religious bent of mind and later preferred the company of Saints and Sadhus.

- Although he married early and inherited his father's profession of accountancy, he did not take interest either. He had a mystic vision and forsook the worldly life. He composed hymns and sang them with stringed instrument which was played by his faithful follower named Mardana.
- He is said to have made wide tours all over India, even beyond it, to Srilanka in the South and Mecca and Medina in the west. He attracted a large number of croweds where-ever he went. His name and fame spread far and wide and before his death in 1538 he was already known to the world as a great saint.

Teachings:

- First of all like Kabir, Nanak laid emphasis on the **oneness of Godheads**. He preached that through love and devotion one can get the grace of God and the ultimate Salvation. He said, **"Caste, creed or sect have nothing to do with the Love and Worship of God."**
- Therefore like Kabir, he strongly **denounced idol-worship, Pilgrimages and other formal observances of the various faiths.** However Nanak laid great emphasis on the **purity of character** and conduct as the first condition of approaching God. He also laid emphasis on the need of a Guru for guidance. He spoke about the **universal brotherhood of man.**
- Nanak had no intention of founding a new religion. He only wanted to bridge the differences and distinctions between the Hindus and the Muslims in order to create an atmosphere of peace, goodwill, mutual trust and mutual give and take. The scholars have given different opinions about the impact of his teachings on Hindus and Muslims.
- It has been argued that the old forms of religion continued almost unchanged. It also did not affect any major change in the caste system. Of course his ideas in course of time gave birth to a new creed called Sikhism.
- However in a broader sense it can be viewed that both Kabir and Nanak could create a climate of opinion which continued to work through the succeeding centuries. Their teachings had been reflected greatly in the religious ideas and policies of Akbar.

Sri Chaitanya:

- The worship of **Lord Vishnu** was much popularized in the form Rama and Krishna, his incarnations, in the later phase of Bhakti Movement. It became a **sectarian movement** and the champion of this movement was Sri Chaitanya. But the Bhakti movement led by Kabir and Nanak were **non- sectarian.** The Bhakti Movement of Sri Chaitanya based on the concept of love between Lord Srikrishna and the milk-maids of Gokul, especially Radha.
- He used the love between Radha and Krishna in an allegoric manner to depict the relationship of Love, in its various aspects of the individual soul with the Supreme Soul. In addition to love and devotion as a method of worship, he added the musical gathering or Kirtan which can give a special form of mystic experience while praying Him (God).
- Through this method of worship one gets himself detached from the outside world. According to Chaitanya, worship consisted of love and devotion and song and dance which produced a state of ecstasy in which the presence of God, whom we called Hari, could be realised. He said that such a worship could be carried out by all h-respective of caste, colour and creed.
- The teachings of Sri Chaitanya had profound impact in **Bengal and Orissa**. His love and form of worship crossed all the man made boundaries of the Indian Society and he welcomed the people into his fold irrespective of caste, creed and sex.
- Sri Chaitanya, who took the Bhakti Movement to the extraordinary heights of lyrical fervour and love, was born at Nawadip or Nabadwip (Nadia) a place in West-Bengal. His parents Jagananth Mishra and Sachi Devi was a pious Brahmin couple migrated from Orissa. They gave Chaitanya early education in Bengali and Sanskrit. His early name was Bishwambhar but he was popularly known as Nimai.
- He was also called **Goura as he was white in complexion.** Chaitanya's birth place Nadia was the centre of vedantic rationalism. So from an early life he had developed an interest in reading

scriptures. He had acquired proficiency in Sanskrit literature, logic and grammar. He was a great lover and admirer of Krishna. His biographer Krishna Das Kabiraj says "Sri Chaitanya used to say, O Krishna! I don't want education, power or followers." Give me a little faith which will enhance my devotion to you. He was very unfortunate from family point of view, as he had lost his parents and his wife at an early age.

- However at the age of 22 he visited Gaya where he was initiated into the Krishna cult by a recluse. He became a god-intoxicated devotee who incessantly uttered the name of Krishna. Chaitanya is said to have travelled all over India in spreading the Krishna Cult. He spent most of his time in Puri, Orissa on the feet of Lord Jagannath.
- His influence on the people of Orissa was tremendous. He is said to have initiated Prataprudra Dev, the Gujapati king of Orissa into his cult. He is still worshipped as Gauraong Mahaprabhu as the very incarnation of Krishna and Vishnu. He is said to have disappeared in the temple of Lord Jagannath in 1533 A.D.

Causes of the Popularity of Bhakti Movement:

- The causes of the popularity of the Bhakti movement are not far to seek. There are mainly two causes which are clearly seen behind its success. The first and the foremost cause was the simplicity of the Bhakti cult as well as the simplicity of its teachings. The second great cause was that it was preached in the local languages.

The Results of Bhakti movement:

- The results of the Bhakti movement were far-reaching.
- The first and the foremost result was that it minimized the differences and distinctions between the Hindus and the Muslims. The people of one religion tried to understand the people of other religion.
- Secondly, the caste system gradually lost its previous importance as the Bhakti preachers disregarded it.
- Thirdly, the spiritual life of the people became very simple and more developed than before.
- Lastly, the movement had tremendous impact on the literature and language of the country. It helped the regional languages to get enriched in spreading the cult of Radha and Krishna. Bhakti Literature were produced in plenty in different regional languages. In Orissa Bhakti literature in Oriya language were produced by Panchasakha and others.
- And this Bhakti movement has ever lasting influence on the people of India and outside. Even Akbar the great, was greatly influenced by the Bhakti and Sufi Philosophers, which made him to follow a secular stand in the field of religion.

****

DAY - 90

DYNASTIES OF SOUTH INDIA

- The period of big empires was begun in south India by the Satvahanas. Beginning from late 1st century B.C., they maintained an extensive empire in the South till early 3rd century A.D. Their empire included most of the territories of south India and a part of north India though, of course, the Chera, the Chola and the Pandya kingdoms of the far south were, certainly, excluded from it.
- Their rule remained glorious in south India from several points of view. After them, the Vakatakas repeated their performance. Beginning from late 3rd century A.D., the Vakatakas maintained a big empire in the South till early 6th century A.D. After them, the politics of south India passed in the hands of the Chalukyas, the Rashtrakutas, the Pallavas and the Cholas who ruled there during the period 600-1200 A.D.A parallel can be drawn between the histories of north and south India during 600-1200 A.D., at least in one respect. In the north, the Pratiharas and the Palas contested for sovereignty. In the same way after the destruction of the Vakataka empire, the Chalukyas and the Rashtrakutas of Dakshinapath (Deccan) and the Pallavas, the Cholas and the Pandyas of the far south contested among themselves for the mastery of the South.
- From the middle of the sixth century A.D. onward, the Chalukyas of Badami, the Pallavas of Kanchi and the Pandyas of Madura fought against each other for nearly two hundred years. Then, the Chalukyas were replaced by the Rashtrakutas and the contest between them and the Pallavas and the Pandyas continued for a hundred years. By the middle of the ninth century A.D., the Pandyas and the Pallavas were thrown out of contest and their place was taken by the Cholas.
- The Cholas fought for sovereignty over South India for nearly 350 years (850-1200 A.D.), first against the Rashtrakutas and then against their successors, the Chalukyas of Kalyani. A few powerful rulers of these south Indian dynasties interfered in the politics of north India as well, and sometimes their interference proved quite effective but mostly they concentrated themselves on the politics of the South.
- The mutual contest of rulers of these different dynasties led to the political division of the South like that of the North, as none of them succeeded in conquering the entire south India and, thus, failed to bring about the political unity of the South. Then, they suffered the same fate as the Hindu rulers of the North. When Ala-ud-din Khalji attempted to bring under his subjugation the South, he found his task easier because of the conflicts of the rulers of south India.
- In the beginning of the fourteenth century, besides a few small kingdoms the Yadavas of Devagiri, the Kakatiyas of Warangala, the Hoysalas of Diwarasamundra and the Pandyas of Madura constituted the powerful kingdoms of the south.
- Indifferent towards the politics of the North and the consequences of the Muslim conquest of north India, each of them was fighting against each other for the extension of his territories at the cost of each other when the Muslims attacked the South. Malik Kafur could defeat them one by one and sometimes was supported by one against another.
- However, Ala-ud- din did not absorb their kingdoms within his empire. But, Ghiyas-ud-din Tughluq and Muhammad bin-Tughluq decided to be more aggressive. They conquered them and made them a part of the Delhi Sultanate.
- Thus, the south Indian dynasties met with the same fate as their counterparts in the North. They succumbed to the invasions of the Muslims and lost their existence though, of course, it happened when the Muslims had completed consolidation of their conquest of the North.

1. The Chalukyas:

- The foundation of the imperial dynasty of the Chalukyas was laid by the Chalukyas of Badami or Vatapi (District Bijapur). They are also known as early western Chalukyas. There were other branches also of the Chalukyas. One was that of the eastern Chalukyas who established an independent kingdom at Vengi or Pishtapura in the first half of the seventh century A.D., another was that of the Chalukyas of Vemulavada who were the feudatories of the Rashtrakutas and yet another was that of the later Western Chalukyas of Kalyani who overthrew the Rashtrakutas in the second half of the tenth century A.D. and established once more the lost glory of the Chalukyas.

I. The Chalukyas of Badami:

- The Chalukyas of Badami ruled over Dakshinapatha (the territories between Mt. Vindhya and the river Krishna which included Maharashtra in the west and the territories of Telugu speaking people in the east) from the middle of the eighth century. They ruled it for nearly the next two hundred years.
- Dr V.A. Smith described the Chalukyas as of foreign origin and related them to the Gurjaras. But modern historians neither accept the Guijaras nor the Chalukyas as of foreign origin.
- The first ruler of this dynasty, about whom something is known, was Jayasinha. He was followed by his son Ranaraga. Both flourished in the Badami region of Bijapur district in the first half of the sixth century A.D. However, the first independent ruler of this dynasty was Pulakesin I, son of Ranaraga.
- He ruled during 535-566 A.D., made Badami his capital and constructed a fort there. He was succeeded by his son Kirti Varman I (566-67 to 587-98 A.D.) who assumed the title of Maharaja. He defeated the Nalas, the Mauryas and the Kadambas and, thereby, extended his kingdom. After his death, his brother Mangalesa ruled over the kingdom on behalf of his son, Pulakesin II.

II. The Eastern Chalukyas of Vengi:

- Pulakesin II had appointed his brother, Vishnu Vardhana, as the governor of Pishtapura. There he declared his independence, established the empire of the eastern Chalukyas and ruled between 615-633 A.D. The first capital of the Eastern Chalukyas was Pishtapura. Then, it was transferred to the ancient city of Vengi and lastly to Rajamahendri.
- Vishnu Vardhana was succeeded by Jayasinha I (633-663 A.D.), Indra Varman (663 A.D.), Vishnu Vardhana II,. Sarvalokasraya (672-696 A.D.), Jayasinha II (696-709 A.D.). Kokuli Vikramaditya (709 A.D.), Vishnuvardhana III (709-746 A.D.), and Vijayaditya I (746-764 A.D.) respectively. By this time, the Rashtrakutas had destroyed the kingdom of the Chalukyas of Badami.
- During the reign of Vijayditya I, the Rashtrakutas started their attempts to destroy the kingdom of the eastern Chalukyas as well. It led to constant fighting between the Rashtrakutas and the Eastern Chalukyas.
- Vijayaditya I was succeeded by his son, Vishnu Vardhana IV who ruled during 764-799 A.D. In 769 A.D., the Rashtrakutas defeated and forced him to acknowledge their suzerainty. In 799 A.D., there ensued a struggle between Govinda II and his younger brother, Dhruva, for the throne of the Rashtrakutas. The Chalukyas supported the cause of Govinda II but Govinda II was defeated by Dhruva.
- When Dhruva captured his throne, he decided to punish the allies of his brother, including the Chalukyas. Vishnu Vardhana IV was forced to accept the suzerainty of Dhruva. Vijyaditya II succeeded Vishnu Vardhana IV in 799 A.D. and continued to rule up to 847 A.D. except for a few years in between when his kingdom was snatched away by his brother, Bhima, with the help of the Rashtrakuta king Govinda III. Vijayaditya II fought against the Gangas and the Rashtrakutas as well for continuously twelve years. In the beginning, he succeeded too, but, in the end, the Rashtrakuta ruler Amoghavarsha I forced him to accept his suzerainty.
- Vijayaditya II was succeeded by his son Vishnu Vardhana V but he ruled only for 18 to 20 months and died about 848 A.D. Then Vijayaditya III, son of Vishnu Vardhana V, ascended the throne. He ruled during 848-892 A.D. and proved himself as the greatest king of the eastern Chalukyas.
- He undertook wars of conquests in every direction, succeeded in all and revived the glory of the

Chalukyas. He defeated the Pallavas, the Pandyas, the Gangas, the Kosalas, the Kalachuris, the ruler of Kalinga and his hereditary enemies, the Rashtrakutas.

- Chalukya Bhima I (892-922 A.D.) succeeded Vijayaditya III. He constantly fought against the Rashtrakuta ruler Krishna II, was defeated several times but, ultimately, succeeded in turning the Rashtrakutas out of his territories. But, the continuous struggle of the Chalukyas weakned them very much and their empire moved towards disintegration.
- Chalukya Bhima I was succeeded by Vijayaditya IV (922 A.D.), Amma I (922-929 A.D.), and Vyayaditya V, respectively. Vijayaditya V ruled only for fifteen days and was deposed from the throne by Tala, grandson of Vishnu Vardhana V. From that time onwards, the rival princes of the Chalukyas fought against each other to capture the throne. Tala was deposed from the throne just after a month by Vikramaditya V who himself ruled for only about 10 months.
- Bhima II, who deposed him from the throne, could rule for only eight months and was sent out of power by Yuddhamalla II who ruled during 930-935 A.D. By this time, the Rashtrakutas had become very powerful in Andhra Pradesh. Yuddhamalla II was deposed by Bhima III, who ruled for nearly twelve years.
- Then followed Amma II (946-956 A.D.), Badapa Tala II, Amma II once more, Danarnava and Choda-Bhima, respectively. Sakti Varman, son of Danarnava, killed Choda-Bhima and captured Vengi in 999 A.D. with the help of the Chola king Rajaraja I. Soon after, the Chalukyas lost their independence and became the feudatory chiefs of the Cholas. Thus, the conflict against the Rashtrakutas and the fratricidal wars among the royal princes brought about the destruction of the eastern Chalukyas by the end of the tenth century A.D.

III. The Later Chalukyas of Kalyan:

- The Chalukyas of Kalyan were the feudatories of the Rashtrakutas. During the reign of Rashtrakuta Karkka II, his Chalukya noble, Taila II, revolted, defeated him and occupied the kingdom of the Rashtrakutas. Indra, one of the descendants of the Rashtrakutas, attempted to recover the throne of his ancestors with the help of his uncle Mara Singh, the ruler of the Gangas, but failed. Thus, Chalukaya Taila II established the rule of the later Chalukyas of Kalyan on the remnants of the Rashtrakuta empire.
- Taila II (993-997 A.D.) was a capable commander. He defeated the Chedis, the rulers of Kuntala and Orissa, the Chalukyas of Gujarat, Parmara of Malwa and king Uttam of the Cholas. He conquered Lata and Panchal Pradesh. He extended his kingdom, claimed to be the descendant of the Chalukyas of Badami, and once more revived their glory.
- The successor of Taila II was Satyasraya (997-1008 A.D.) who, too, fought many battles. The Parmara Sindhuraja attacked his kingdom and recovered the territories which were wrested by Taila II from Munja. The Kalachuri Kokalla II also defeated him. But, he defeated the Silaharas of northern Konkan and also, probably, Chalukya Chammundaraja of Gujarat.
- However, his greatest success was against Chola Rajaraja who attacked his kingdom. He was able to defeat Rajaraja and forced him to return to his country. Satyasraya was succeeded by Vikramaditya V (1008-1014 A.D.) and Ayyana II (1014-1015 A.D.) respectively. Nothing important could be achieved during their reigns.
- Then, Jayasinha II ascended the throne in 1015 A.D. The Cholas and the Chalukyas attempted to conquer the kingdom of the Chalukyas during his time. Kalachuri Gangayadeva, Paramara Bhoja and Rajendra Chola formed a confederacy and launched simultaneous attacks on the Chalukya kingdom. But Jayasinha II successfully repulsed their attacks and kept intact the territories of his kingdom.
- Jayasinha II was succeeded by his son Somesvara I who ruled during 1043- 1068 A.D. Somesvara I conquered Konkan and attacked Gujarat, south Kosala and Kerala. He also fought against the Kalachuri ruler Kama. But his greatest enemy was Chola Rajadhiraj. Rajadhiraj once succeeded in conquering even his capital, Kalyan, but, ultimately, Somesvara I killed Rajadhiraj in a battle.
- But, the Cholas repulsed the attacks of Somesvara under the leadership of their new king, Rajendra II and, finally, succeeded in giving a crushing defeat to Somesvara I in 1063 A.D. Somesvara I was succeeded by Somesvara II (1068-1076 A.D.) and Vikramaditya VI (1076-1125 A.D.) respectively. The struggle with the Cholas continued during their time as well.

- However, Vikramaditya VI proved a capable commander, fought many battles against his foes and extended his kingdom. His empire extended from the river Narmada in the north to Mysore in the south. He was succeeded by Somesvara III (1126-1138 A.D.), Jagadekamalla (1138-1151 A.D.) and Taila III (1151-1156 A.D.) respectively. The kingdom of the Chalukyas was destroyed during the reign of Taila III primarily due to internal revolts.
- Taila III succeeded in repelling the attacks of the Chalukya Kumarapala and the Chola Kulottunga II but failed to suppress the revolt of the Kakatiyas of Telingana. Taila III was imprisoned by the Kakatiyas, though, afterwards, released from the prison.
- But the incident destroyed the prestige of the Chalukyas and encouraged other feudatory chiefs to rise in revolt. In 1156 A.D. the feudatory chief, Bijjala of the Kalachuri dynasty succeeded in capturing the kingdom of the Chalukyas after the death of Taila III.
- He and his successors ruled over the Deccan for nearly a quater of a century till the fortunes of the Chalukyas were once again revived by Somesvara IV, son of Taila III. But the success of Somesvara IV (1181-1189 A.D.) was temporary. He was driven out of his kingdom by the Yadava Bhillama in or before 1189 A.D. Somesvara IV, the last ruler of the Chalukyas, then, passed his life under the shelter of one of his feudatory chiefs, the Kadamba Jayakesm III of Goa.

IV. The Importance of the Chalukyas:

- The Chalukyas established an extensive empire in the Deccan. They brought glory to their family, first under the Chalukyas of Badami for nearly two hundred years, and, then, for nearly the same period of time, under the Chalukyas of Kalyan. Thus, the dynasty ruled over an extensive area of south India for quite a long time. It produced many capable rulers both as military commanders and good administrators.
- Many rulers of this dynasty fought against the mighty rulers of both the south and north India and succeeded many times. They assumed high titles like Parameswara, Paramabhattaraka, etc., and governed their empire well. Thus, this dynasty played an important part in the politics of south India for quite a long time.
- The Chalukyas also helped in the progress of south Indian culture. The kingdom of the Chalukyas was economically prosperous and it had several big cities and ports which were the centres of internal and external trade even with countries outside India. The Chalukyas utilised this prosperity for the development of literature and fine arts.
- The Chalukyas were the followers of Hinduism. The Chalukyas performed many yajnas according to Vedic rites and many religious texts were written or compiled during their rule. They constructed many temples also in honour of Siva and Vishnu. But the Chalukyas were tolerant rulers. They showed respect to other religions. Jainism was a popular faith in south Maharashtra and therefore, the Chalukyas treated it with respect.
- The famous Jain scholar Ravikirti was given the highest honour in the court of Pulakesin II. Vijayaditya and Vikramaditya also donated many villages to Jain scholars. Buddhism was certainly on the decline in India but the Chalukyas treated it with tolerance. The Chinese traveller, Hiuen Tsang found many well established Viharas and monasteries during his visit to the kingdom of the Chalukyas. Even the Parsees were allowed to settle down and practise this faith, without any interference by others, in the Thana district of Bombay.
- Among fine arts, primarily, it was painting and architecture that flourished under the patronage of Chalukyas. Some of the frescoes of the caves of Ajanta were prepared during the reign of the Chalukyas. One of these fresco-paintings exhibits the scene of welcome to the ambassador of Persia at the court of Pulakesin II. In the field of architecture, the temples constructed during the rule of the Chalukyas helped in the progress of the art.
- Many temples were built under the patronage of the Chalukyas. One important feature of this temple architecture was that practically all temples were carved out of mountains. Many cave-temples and Chaitva halls, which were constructed during their rule, have been found at different places. The cave-temple in honour of Vishnu was constructed at Badami by king Mangalesh. The temple of Siva at Meguti, which has the Prasasti of king Pulakesin II prepared by Ravikirti, was built in 634 A.D.
- The temple of Vishnu at Aihole, which also has an inscription of king Vikramaditya II, has been regarded as a fine specimen of temple-architecture of the age of the Chalukyas. King Vijavaditva

constructed the Siva temple of Vijayeswara in the district of Bijapur which now is called the temple of Sangameswara. A sister of king Vijayaditya constructed a Jaina temple at Lakshameswara, while the wife of king Vikramaditya constructed another temple in honour of Siva in the Bijapur district called the Lokeswara temple.

- Now this temple is called the temple of Virapaksya. Mr Havell has praised the art of this temple very much. Another wife of king Vikramaditya built the temple of Trilokeswara near this temple. All these temples have been regarded as fine specimens of south Indian architecture.
- Thus, the Chalukyas contributed not only to the politics of the Deccan but also to the economic and cultural progress of south India.

2. The Rashtrakutas:

- The Rashtrakutas established their empire after destroying the empire of the Chalukyas of Badami. They maintained their ascendancy in the Deccan for nearly 223 years and then were destroyed by later Chalukyas of Kalyana. Several views have been expressed regarding the origin of the Rashtrakutas.
- Some scholars have maintained that originally the family lived in Maharashtra and was related to the ancient family of Yadu (Yadavas); some others regard them as related to the Reddi-family of Telugu; a few others accept them as Kshatriyas; while yet others have opined that they were peasants of Andhra Pradesh who were made hereditary officers at their places by the Chalukya rulers.
- However, the most acceptable view is that they were head of district administration under the rule of the Chalukyas and their title was Rashtrakuta from which they derived their family name.
- Afterwards, when their family assumed Imperial dignity, they claimed to be the descendants of one or other famous ancient Kshatriya ruling family. Dr A.S. Altekar has described that their original homeland was Karnataka from where their different family units moved to Maharashtra and settled there.

Different Rulers:

- In the seventh century A.D., the Rashtrakutas, who rose to the Imperial rank afterwards, were simply feudatory chiefs of the Chalukyas. One of their ancestors, Indra I, established a strong principality at Ellichpur in Berar. He further strengthened his position by marrying a Chalukya princess. His son and successor, Dantidurga has been regarded as the founder of the Imperial Dynasty of the Rashtrakutas.

The Importance of Rashtrakutas:

- The Rashtrakutas occupied the most important place in the history of the Deccan at one time. No other ruling dynasty of south India was able to create such an extensive powerful, glorious and durable empire in the South prior to the Rashtrakutas nor could anybody achieve it after them till the rise of the Marathas in the eighteenth century. Therefore, the Rashtrakutas have been regarded as the most powerful rulers of the South in the history of ancient India.
- Besides, among the rulers of the South, the Rashtrakutas were the first who attacked north India and seriously affected the course of its history. Dhruva, Govinda III and Indra III successively attacked the North, defeated the Pratiharas and the Palas who were the most powerful ruling dynasties of the North at that time and occupied Kannauj in turn. Of course, they could not consolidate their power in the North because of the difficulty of communication at that time.
- Yet, their success was unique because no other ruling dynasty of south India penetrated into the North as far as the Rashtrakutas. The Rashtrakutas, too, met reverses in their turn, but during the rule of their powerful rulers, they remained unchallenged throughout India. Rather, they defeated all powerful ruling dynasties of India at one time or the other.
- The powerful Pratiharas and the Palas of the North and the Chalukyas and the Cholas of the South, in turn, were defeated and left humiliated before the Rashtrakutas. After the mighty Guptas no other ruling dynasty had achieved such a brilliant success in arms as the Rashtrakutas. This alone is sufficient to place the Rashtrakutas among the most respectable ruling dynasties of India.

- The Rashtrakutas assumed high sounding titles like Parmesvara, Parambhattarak, Maharajadhiraja. etc. Thus, they regarded themselves as all powerful and the representative of God on earth.
- Among them, the succession was hereditary and the eldest of the sons was regarded as the legitimate successor to the throne. The emperors pursued the ancient rules of polity based on Rajya-Dharma and regarded the welfare of their subjects as their foremost duty. The emperor was supported by his ministers and other high officials.
- The empire was divided into Rastras, Bhuktis and villages. The important officers of district administration were called Rastrapatis or Vispatis. Provincial governors enjoyed wide powers concerning their provinces. They were supposed to support the emperor with their armies in times of war.
- The Rashtrakutas were the followers of Hinduism. They performed many yajnas according to vedic rites and worshipped Hindu gods and goddesses. Hinduism, certainly, flourished under their protection, though a few of them gave protection to Jainism also. The Rashtrakutas were extremely liberal rulers in religious affairs. Emperor Amoghavarsha worshipped Hindu goddess Lakshmi and Jaina Tirthankara Mahavira as well.
- During the reign of Krishna II, Prithvi Raja and his son constructed many Jaina temples. Of course, Buddhism was on the decline at that time but it was because of its own weaknesses. The policy of the Rashtrakutas had nothing to do with its decline.
- Even Islam was treated well by the Rashtrakutas. The Arabs were permitted not only to trade but also to settle down and pursue their religion freely within the empire of the Rashtrakutas. All this testifies to the liberal and progressive views of the Rashtrakutas.
- The Rashtrakutas patronised education and learning. Besides Sanskrit, Kanarese literature grew during their age. The emperors gave encouragement to both Hindu and Jaina scholars. Emperor Amoghavarsha was himself a scholar who wrote the Kavirajamarga, the earliest Kanarese work on poetics.
- His court was adorned by a number of scholars as Jinasena, the author of the Adipurana and the Harivansha, Mahaviracharya. the author of the Ganitasarasangraha and Sakatayana, the author of the Amoghavritti. Besides, Ponna, Pamma and Ranna, the famous scholars of Kanarese language also flourished during the age of the Rashtrakutas.
- Though no new school of architecture or sculpture flourished during the period of Rashtrakutas, the emperors certainly constructed many temples and images of different gods and goddesses. However, there remains only one temple now from among those which were constructed by the Rashtrakutas.
- And, that is the Kailash Temple of Ellora which is the most famous among the temples of south India and has been regarded as a unique example of the art of architecture of Hindu India. Dr V.A. Smith has described it as the most wonderful piece of architecture.
- Thus, the Rashtrakutas played an effective role not only in the politics of south India but also in that of northern India. Of course, their interference in the politics of the North, ultimately, proved detrimental to the interest of India because, neither they themselves built up a strong empire in the North nor they allowed the Pratiharas to build such an empire which alone could provide security to India against impending foreign aggressions of the Turks.
- Yet, it gave them power and prestige which placed them among the most powerful Indian rulers of their age. As regards the South, they prevailed on the politics of the South for a long time and determined its course and also helped in the cultural development of the South which, in turn, contributed fairly to the culture of India.

3. The Pallavas:

- The southernmost part of the Indian sub-continent, which has been separated from the plateau of Deccan by the rivers Krishna and Tungabhadra, has been called the Far South. It has also been called Tamil Pradesh. The earliest dynasties which established their rule there were the Cholas, the Pandyas and the Cheras. The literature of Sangams (which were assemblies of scholars) provides us the sourer material to the history of the Far South.

- It describes that the Cholas, the Pandyas and the Cheras constantly fought against each other for the supremacy of the Far South for a long time. In turn, first the Cholas, then the Pandyas and lastly the Cheras gained supremacy. Yet, none of them succeeded in establishing a great empire in the Far South, consolidating its entire territory. The task was first fulfilled by the Pallavas. After the downfall of the Satavahanas, their southeast territories were occupied by the Pallavas who made Kanchi their capital.
- There is as yet no consensus among scholars regarding the origin of the Pallavas. Some European scholars identified Pallavas with the Pahlwas or Parthians but now nobody accepts their viewpoint. Some other historians described them belonging to the Chola-Naga family.
- However, it is generally accepted that the Pallavas were the original residents of Tondamandalam which was a province in the empire of Asoka enjoying the benefits of Mauiyan administration for nearly fifty years. Tondiyara is a Tamil word whose equivalent word in Sanskrit is Pallava. Therefore, the residents of Tondamandalam were called the Pallavas. That is why their ruling dynasty was also called the Pallava dynasty.
- As regards their family the opinion is again divided. While some scholars have regarded them as Kshatriyas, there are others who describe them as Brahmanas. Dr K.P. Jayaswal regards them as an offshoot of the Vakatakas for the reason that they were both Brahmanas of the Bharadwaja gotra. Dr Dashratha Sharma also describes them as Brahmanas.
- The Pallavas raised themselves to the status of a ruling dynasty in the middle of the third century A.D. and their early important rulers were Sivaskanda Varman. Vishnugopa. etc. But the beginning of the greatness of the Pallavas was attempted by Sinhavishnu in the later part of the sixth century A.D.

The Importance of Pallavas:

- The administration of the Pallavas was mostly like that of the great Guptas. The emperor was the head of the State and all powers were concentrated in his hands. He held titles like Paramesvara, Parambhattaraka, etc. But the emperor was not despotic. His primary duty was to look after the welfare of his subjects and he performed his duty according to ancient Rajya-Dharma.
- The emperor was assisted by ministers and many other high officials of the state. The empire was divided into Rashtras, Kottamas and villages for the convenience of administration. The Pallavas had succeeded in providing an efficient and good administration to their empire.
- The Pallavas were the devotees of Hinduism. They performed different yajnas and constructed temples and images of different Hindu gods and goddesses like Vishnu, Siva, Brahma, Lakshmi, etc. They encouraged Hindu religion and Sanskrit literature and, thus, helped in the process of Aryanisation in the South. The Hindu religious movements which flourished in south India in the eighth century originated within the frontiers of the Pallava empire.
- Kanchi became a great centre of learning in south India and its university helped in the progress of Aryan culture in the South, while the city itself was accepted as one of the seven religious cities of the Hindus. However, the Pallavas were tolerant rulers. They patronised, of course. Saivism and Bhagavatism but gave protection to Jainism and Buddhism as well.
- The period of the Pallavas was marked by literary progress. The University o Kanchi mostly contributed to this progress. The celebrated Buddhist scholar Diganaga, remained at the University of Kanchi for several years. A few of those Pallava rulers were scholars themselves, while most of them patronised scholars. Emperor Mahendra Varman wrote the Mattavilasa-Prahasana.
- Emperor Vishnu Varman had invited the well-known scholar of his age Bharavi to visit his court and Dandin. another celebrated scholar, received the patronate of the royal court. Besides Sanskrit literature. Tamil literature also developed during the period of the Pallavas.
- In the far south, the temple architecture began with the Pallavas. Many temples were constructed in honour of different Hindu gods and goddesses under the royal patronage. The Pallava architecture grew in stages. Its progress has been marked in four different stages according to the changes which were introduced in it from time to time.
- The art, when it made its beginning between the period 600-625 A.D., has been called the Mahendra school of art. The art which developed during the period 625-647 A.D has been called the Mamalla

school of art. The Rath temples of Mamallapurama (Mahabalipuram) were constructed during this period. These have been regarded as the finest pieces of the art of architecture in south India.

- Besides, temple of the five Pandavas and Varaha temple were also constructed during this period. These temples have got beautiful images of gods and goddesses and fine specimens of paintings as well. The art, developed during the period of emperor Rajasinha in the eighth century, has been called the Rajasinha school.
- Some of the temples of Kanchi and Mahabalipuram were constructed during this period among which temple of Kailashnatha (Siva) at Kanchi has been regarded as the finest. The last school was named Aparajita school after the name of king Aparajita. The temple of Bahasara was constructed under this school. This was the highest stage of the growth of the art of architecture under the Pallavas.
- Thus, the period of the Pallavas witnessed the growth of literature, both Sanskrit and Tamil, the growth of fine arts, particularly that of architecture, and Hindu religion and economic prosperity also.
- The Pallavas succeeded not only in establishing a durable empire but also in the growth of culture, particularly, that of Aryan culture in the South. Besides, the Pallavas contributed to the progress of Indian culture in the countries of South-East Asia as well. Thus, the period of Pallavas has been regarded as one of the remarkable periods in the history of south India.

4. The Cholas of Tanjore:

- The Chola dynasty was one of the ancient ruling dynasties of the far South. The dynasty maintained its power and prestige during the Sangama age but afterwards it was reduced to feudatory status. In turn, the Cholas remained subordinate chiefs of the Rashtrakutas, the Chalukyas and the Pallavas.
- During the middle of the ninth century A.D., they got the opportunity not only to revive their independence but to establish themselves as a supreme power of the far south. The Cholas maintained an extensive empire which included all the territories south of the river Tungabhadra and many islands of the Arabian Sea for more than two hundred years. They contributed fairly to the polity and culture of south India.

The Importance of the Cholas:

1. The Central and Provincial Administration:

- The king was the head of the administration and all powers were concentrated in his hands. The Chola kings assumed high sounding titles. Tanjore, Gangaikondacholapuram, Mudikondan and Kanchi remained the various capitals of different Chola rulers at various times. The Chola empire was extensive and properous and the rulers enjoyed high powers and prestige.
- The images of the kings and their wives were also maintained in various temples which indicated that they believed in the divine origin of kingship. Yet, the Chola rulers were not despotic rulers. They accepted the welfare of their subjects as their primary duty. The Chola rulers started the practice of electing their successor or Yuvaraja and of associating him with administration during their life-time.
- That is why there were no wars of succession among the Cholas. The position of the king was hereditary and, normally, the eldest son of the king was nominated as the successor. But, sometimes, if the eldest son was found incompetent, the successor was chosen from amongst the younger sons or brothers of the king.
- The king was assisted by ministers and other high officials of the state in administration, who were given high titles, honours and lands as jagirs. The Cholas had organised an efficient bureaucracy and their administration was successful.
- The Cholas maintained powerful armies and navies. The infantry, the cavalry and the war elephants constituted the main parts of the army of the Cholas. It seems that the Cholas had seventy regiments. Probably, the army consisted of 1,50,000 soldiers and 60,000 war elephants.

- The Cholas spent huge amounts to maintain an efficient cavalry and imported the best horses from Arab countries to equip their army. In peace time, the army remained in cantonments where proper arrangements were made for its training and discipline. The kings kept their personal bodyguards, called the Velaikkaras, who were sworn to defend the person of the king at the cost of their lives.
- The soldiers and the officers, who distinguished themselves in war, were given titles like Kshatriya Sirotnani. The credit of maintaining a strong navy, both for offensive and defensive purposes, went first to the Cholas among Indian rulers. The Cholas attacked and forced the kings of Ceylon and Srivijava empire to accept their suzerainty, defended their trade on high seas and became the masters of the Bay of Bengal.
- But, the Cholas did not observe the Hindu morality of warfare, i.e. Dharma Yudha. The Chola army caused much injury to the civil population, including women. The soldiers engaged themselves in loot, destruction, killing of civil population and dishonouring of women during warfare.
- The primary source of the income of the state was land revenue. Rajaraja I took 1/3rd of the produce as land revenue from his subjects. The revenue was collected both in cash and kind. The land was divided into different categories on the basis of its productivity; it was measured; and revenue was charged on the actual produce. The revenue was charged directly from the cultivators but, in certain cases, from the entire village as one unit. The officers observed severity while collecting the revenue.
- But, the Cholas also tried their best to develop artificial means of irrigation. They built several dams on the river Kaveri and also made lakes for purposes of irrigation. Besides land revenue, taxes on trade, various professions, forests, mines, irrigation, salt etc. were other sources of the income of the state. The main items of expenditure of the State were the expenses of the king and his palace, the army, the civil services and public welfare works.
- The empire was divided into Mandals for the convenience of administration. They were either seven or eight in number. The Mandals were divided into Nadus and Nadus into Kurrams or Kottams. Every Kurram had several villages which were the smallest units of administration.

2. Local Self-Government:

- The arrangement of local self-government has been regarded as the basic feature of the administration of the Cholas. Probably, no other ruling dynasty of either the North or the South had such an extensive arrangement of local self-government at different units of the administration as the Cholas. The administration of the Cholas had the provision of local self- government beginning from the village up to the Mandal level at the top.
- The Mahasabha of the village played an important role in the administration of the village. Besides, there was provision of representative bodies at the level of Kurram, Nadu and Mandal as well, which all helped in the administration. An assessment can be made of the nature of the local self-government by the rights and duties of the Mahasabha of the village.
- For the formation of Mahasabha, first a village was divided into thirty wards. The people of each ward used to nominate a few people possessing the following qualifications: ownership of about an acre and a half of land; residence in a house built at one's own site; age between thirty-five and seventy; knowledge of one Veda and a Bhashya; and he or any of his relations must not have committed any wrong and received punishment.
- Besides, those who had been on any of the committees for the past three years and those who had been on the committee but had failed to submit the accounts were excluded from being nominees. From among the persons duly nominated, one was chosen from every ward to be the member of the Mahasabha.
- At this stage the members were not chosen by election but by the lot system. Names of persons were written on palm-leaf tickets which were put into a pot and shuffled and a young boy was directed to take out the ticket. The same procedure was followed for the formation of the different committees of the Mahasabha.
- Thus, the Mahasabha of a village was constituted of educated and economically independent persons of the village and, in all, had thirty members. There were also different committees of the Mahasabha to look after different things concerning the village like the judicial committee, the garden committee, the committee to look after tanks and irrigation, etc.

- The Mahasabha enjoyed wide powers. It possessed proprietary rights over community lands and controlled the private land within its jurisdiction. The Central or the provincial government consulted the Mahasabha of the village concerning any change in the management of the land of the village. It helped the officials of the government in the assessment of production and revenue of the village.
- It collected revenue arid, in cases of default, had the power to sell the land in question by public auction. It looked after the reclamation of waste land and forest which were within its jurisdiction. It imposed taxes and appointed paid officials to look after the administration of the village. The judicial committee of the Mahasabha, called the Nyayattar, settled cases of disputes, both civil and criminal. It looked after the roads, cleanliness, lighting of temples, tanks, rest- houses and security of the village.
- Thus, the Mahasabha looked after civic, police, judicial, revenue, and all other functions concerning the village. It was an autonomous body and functioned mostly independently. The Central Government interfered in its working only when it was felt absolutely necessary. Thus, the villages under the administration of the Cholas were practically "little republics" which drew admiration from even British administrators.
- Dr K.A. Nilakanta Sastri writes, "Between an able bureaucracy and the active local assemblies, which in various ways fostered a lively sense of citizenship, there was attained a high standard of administrative efficiency and purity, perhaps the highest ever attained by the Hindu state."

3. Social Condition:

- Society was based on Varna-Asram Dharma but the different Varnas or castes lived peacefully with each other. Inter-caste marriages were permitted and it had led to the formation of different sub-castes. The position of women was good. They were free from many restrictions which came to be imposed on them by the Hindu society later on. There was no purdah-system and women participated freely in all social and religious functions.
- They inherited and owned property in their own right. There were stray cases of sati but it was not a widely practised custom. Normally, monogamy was the prevalent rule but the kings, the Samantas and the rich people kept several wives. The Devadasi system was also in vogue and there were prostitutes also in cities. The slave system was also prevalent.

4. Economic Condition:

- The Chola empire enjoyed widespread prosperity. The Cholas had arranged for proper means of irrigation which had helped in the reclamation of waste land and increased agricultural production which provided the base for the prosperity of both rulers and the ruled. The Cholas maintained peace and security within the territory, constructed well-connected roads, provided safety to travellers and traders and, above all, kept a strong navy on high seas.
- In such conditions, trade, both internal and external, grew resulting in increased prosperity of the state. The traders had brisk trade with China, Malaya, Western gulf and the islands of South-East Asia. Industries also grew up under the protection of the Cholas. Cloth, ornaments, metals and their different products, production of salt and construction of images and temples were a few of the important industries which grew and prospered under the protection of the Cholas.

5. Religious Condition:

- The Chola emperors were the devotees of either Bhagavatism or Saivism. both of which were the most important sects of Hinduism. Both of these sects became very popular in South India under the protection of the Cholas. The reign of emperor Vijayalaya marked the beginning of the rise of these sects and, then, every Chola emperor contributed in his own way to their progress.
- During this period, temples of different gods and goddesses were constructed in large numbers and they became the predominant feature of Hinduism. Hindu temples not only became centres of worship but also those of education, arts and social welfare. The temples satisfied not only the religious urge of the people but also served the purpose of social welfare and progress.
- The Chola emperors helped in the progress of Hindu society and religion by constructing a large number of temples of Hindu gods and goddesses. The Cholas were tolerant rulers. Barring one or

two examples, every Chola emperor respected and gave equal protection to even' religious faith. And, whenever intolerance was attempted, it resulted in revolt among the people. This proves that tolerance in religion was observed not only by the rulers but even the ruled accepted and pursued it as a matter of rightful duty.

6. Literature:

- The period of the rule of the Cholas was the golden age of Tamil literature. Mostly, the texts were written as Kavya (poetry). Different scholars received patronage from different rulers and engaged themselves in scholarly writings. Among noted scholars of this period were Tirutakadevara, who wrote the Jiwana-Chintamani, Tolamokti, who wrote the Sulamani, Jayagodar, who wrote the Kalingatuppani and Kambana, who wrote the Ramavatrama. Kambana was one of the greatest figures in Tamil poetry.
- His Ramayana known as the Kamba Ramayana has been regarded as a masterpiece of Tamil literature. The Buddhist scholar, Buddhamitra, wrote the text named the Rasoliyan while another Buddhist scholar wrote the Kundalakesha and the Kalladama. Scholars, like Dandina and Pugalenda, also flourished under the patronage of the Cholas. Besides Tamil, texts were written in the Sanskrit language also. During the reign of Parantaka I, Venkatmadhava wrote has commentary of the Rigveda while Keshavaswamina wrote his scholarly work titled Nanartharnava. Thus, literature, both in Tamil and Sanskrit, progressed under the rule of the Cholas.

7. Fine Arts:

- The Cholas constructed cities, lakes, dams, tanks etc. at different places. Rajendra I constructed a huge lake at his capital, Gangaikondacholapuram which was filled up by the waters of the rivers Kalerun and Bellara and which supplied water to many canals constructed for irrigation purposes. The same way, many dams at different rivers, canals and tanks were constructed by different Chola rulers.
- But the chosen fields of the Cholas were architecture and sculpture. Huge and beautiful temples cut out from rocks or from hills and images of different Hindu gods and goddesses were constructed by the Cholas. The best specimens of the Chola art of early period are the temples of Vijayalaya-Cholesvara, the Nagesvara temple, the Koranganatha temple and the Muvarakovitna temple.
- The Vijayalaya-Cholesvara temple at Narttamalai is interesting for its circular shrine chamber enclosed within a square ambulatory. The Nagesvara temple has many beautiful images of men and wonwn on its stone walls, while Koranganatha temple at Srinivasanallur which was, probably, constructed during the reign of Parantaka I, has been regarded as the best example of the initial phase of the Chola development of the Dravida temple art.
- However, when the Chola empire grew in strength and its prosperity also increased, still more grand temples were constructed by the Cholas. Rajaraja I constructed the Rajarajesvara temple at Tanjore and the temple of Viruvalisvarama in the Tinnaveli district. Rajendra Chola also constructed a huge temple of Siva at his capital Gangai-kondacholapuram.
- Rajaraja II constructed the temple of Airavatesvara at Darasuram while Kulottunga II constructed the temple of Kampaharesvara at Tribhuvanam. All these temples possess both the grandeur and the beauty of the art of architecture. The Rajarajesvara temple at Tanjore stands within a walled quadrangle, 500 feet by 250 feet. It has fourteen storeys which rise up to 190 feet from the ground. At the top of it is a 25 feet high tomb which weighs 80 tonnes and has been constructed by cutting a single rock.
- The entire temple is covered with beautiful images of different Hindu gods and goddesses carved in stone walls. Percy Brown writes of it, "It is the touchstone of Indian architecture as a whole." These various temples justify the opinion that the south Indian architecture or the Dravida temple art had reached the stage of perfection during the reign of the Chola emperors. Of course, it was inspired by the Pallava art in its early stages but, afterwards, it developed its own qualities and perfected itself.
- The art of sculpture also progressed during this period. The Cholas worshipped all Hindu gods and goddesses and therefore, built the images of all. Besides, images were carved out on the stone walls of the temples. The Chola emperors also built their own images as well as of their wives and

placed them also in temples. But the finest specimens of images constructed during the period of the Cholas were the bronze statues out of which the statue of Nataraja Siva has been regarded as the best and which has become widely popular even during modern times.

- Painting also progressed during the period of Cholas. The wall-paintings at the Siva temple of Tanjore can be favourably compared to the frescoes at the caves of Ajanta.
- Thus, the period of the Cholas was remarkable from many aspects. It contributed fairly to the polity and culture of south India and thereby, to Indian polity and culture. Its contribution has been widely accepted in the domain of local self-government, construction of a powerful navy, growth of Tamil literature and in the fields of architecture and sculpture.

****