UNIQUE

PROJECT WORK IN

HISTORY

CLASS-XII

AUTHOR

PREFACE

....
....
....
....
....

CONTENTS

Topic

1

The Indus Valley Civilization: Archaeological Excavations and New Perspectives.

OBJECTIVES

- To have knowledge on the salient features of the Indus Culture.
- To have knowledge on the importance of Archaeological Sources
- To develop the skill to gather data from a variety of sources, investigate diverse points and arrive at logical conclusions.
- To develop lasting interest in history discipline

1.1. METHODOLOGY

- Descriptive method
- Data interpretation/ Visit to Museum at Ropar

1.2. INTRODUCTION

India witnessed an early development of culture and civilizations. Since the time immemorial several groups in India had migrated multiple times and made cultural adaptations to diverse eco-zones. Each group evolved its own culture that led to pluralistic beliefs and systems. From nomadic pastoralists the settlers in the Indus region reached the stage of living around the Indus region in the Bronze Age. Indus Valley Civilization was discovered in the 1920's only from archaeological excavations. Two of its most important sites were excavated in 1920-22 namely, Harappa on the banks of Ravi and Mohenjodaro on the banks of Indus. Harappa was the first site to be excavated by D.R. Sahani while Mohenjodaro was excavated by R.D. Banerjee. The Indus Valley Civilization is also called the Harappan Civilization because Harappa was the first site that brought to light the presence of this great civilization.

1.3. SOURCES

1. Archaeological sources form the bedrock of information. Every trace of past human activity is an archaeological resource which provides unbiased information. They included material evidence like archaeological sites, inscriptions, buildings, coins, geological sediments, animal bones, fossils, stone tools, bone tools, cave paintings and artefacts.
2. The flora and fauna sources are important for understanding -like charred seeds, pollens and phytoliths
3. The mitochondrial DNA provide information on prehistoric migration
4. Terracotta toys, copper figurines throw light on the skills on craftsmanship

5. Harappan seals also throw light on Harappan Culture

6. Scripts of Indus Valley Civilization are yet to be deciphered.

1.4 DATE OF THE INDUS VALLEY CIVILIZATION

It is difficult to say when this civilization flourished mainly because the script used by the people of Indus valley are yet to be deciphered.There are different theories put by historians. According to Sir John Marshall, this civilization flourished between 3250 – 2750 BCE. He came to this conclusion due to similarities between the finds of Mohenjo Daro and other civilizations of the world. R.C. Tripathi also agree with this view. Sir Montimer Wheeler on the base of Indus seals found at different Mesopotamian sites believe that Indus Valley Civilization might have prospered between 2500 BCE – 1500 BCE.

Based on RadioCarbon -14 dating, the date of the Harappan Civilization is 2300 – 1750 BCE. Radiocarbon -14 is a method for determining the age of an object containing organic material by using the properties of radiocarbon, a radioactive isotope of carbon

1.5. PHASES OF INDUS VALLEY CIVILIZATION

- Early Harappan - 3000 - 2600 BCE
- Mature Harappan - 2600 - 1900 BCE
- Late Harappan - 1900 - 1700 BCE

1.6. CHRONOLOGY OF DISCOVERY

1.	1826	Charles Mason visited site of Harappa
2.	1831	Alexander Burnes visited site in Amri
3.	1850's	The site of Harappa was destroyed for laying the railway line from Lahore to Multan.
4.	1853-56	Alexander Cunningham visited the sites.
5.	1902-28	Sir John Marshall took over as the Director General of ASI initiated research at various sites
6.	1921-22	Daya Ram Sahni discovered Harappa
7.	1924	R.D. Banarjee discovered Mohenjo Daro
8.	1940's	Sir Mortimer Wheeler excavated many Harappan sites

1.7. GEOGRAPHICAL AREA

It has been proved beyond doubt that the Indus Valley Civilization was spread over a vast area covering East Afghanistan, Pakistan and North West India. The important sites are as follows:

1. Harappa situated at Montgomery district of Pakistan

2. Mohenjo Daro situated in the Larkana district of Sindh

3. Ropar on the banks of Sutlej in India

4. Sangjol situated in Ludhiana district in Punjab, India

5. Mithathal situated in the Hisar district of Haryana, India

6. Lothal situated in Gujarat, India

Other Important Sites

- Chanhudaro (Sindh)
- Kalibangan (Rajasthan)
- RakhiGarhi (Haryana)
- Sutkagen Dor (Balochistan)

1.8. SALIENT FEATURES OF INDUS VALLEY CIVILIZATION

Town Planning and Structure

- Indus Valley culture was distinguished by its system of town planning. The streets were broad and straight cutting each other at right angles. The drains were lined with bricks and manholes to facilitate cleaning. This shows highly of the advancement of this civilization.
- The citadel was the main part of the city built on a raised platform. It consisted of public buildings like the Great Bath and Great Granary.
- Around the citadel was the spread of the remaining part of the city where common people dwelt.
- Houses were well planned and built of burnt bricks on both sides of the street. It had flat roofs and were connected with stairs. Every house had a kitchen with a fireplace and large jar for storing grains. Each house had its bathrooms with a system of covered drains connected to the main drain of the street.
- The planning of the city brings to light the existence of efficient bureaucracy.

Subsistence and Economic Production

- Agriculture was an important source of subsistence for the Harappans. They cultivated diverse crops such as wheat, barley, lentil, chickpea, sesame and various millets
- They adopted double cropping system
- They ploughed the land and then sowed the seed.
- They used both canal and well for irrigation

Domestication of Animals.

- Pastoralism was also practised by the Harappans.
- The domesticated sheep, goat and fowl.
- They had knowledge of various other animals including buffalo, pig and elephant.
- Horse was not known to them

Craft Production

Craft production was an important part of the Harappan culture economy. Bead and ornament making, shell bangle making and metalworking were the major crafts. Beads and ornaments were made out of carnelian, jasper, crystal and steatite. Metals like copper, bronze, shell, gold, faience, terracotta and burnt clay. Beads were made in innumerable designs and decorations. Crafts were exported to Mesopotamia, evidence has been found from the Mesopotamian sites.

Major Centres of Craft Production

	Materials	Site or Source
1.	Shell	Nageshwar
2.	Lapis lazuli	Shortughai
3.	Carnelian	Lothal
4.	Steatite	Rajasthan
5.	Copper	Rajasthan & Oman
6.	Gold	South India

Pottery

The Harappans used diverse varieties of pottery for daily use. Their pottery has deep red slip and black paintings. The pottery were shaped like S-shaped jars, plates, dishes, bowls, pots, dish-on-stands etc. The painted motifs generally noticed on the pottery were pipal tree, fish scale, circles, zigzag lines, geometrical motion, flora and fauna. The Harappan potters are well baked and decorated.

Metals, Tools and Weapons

Since Harappan civilization belongs to the Bronze age, they knew how to make copper and bronze tools. They produced various tools for agriculture and crafts production. They used copper objects, chert blades, bones of animals and ivory tools. Their weapons include arrow heads, spearhead, celt and axe. Iron was not known to the people of Indus Valley.

Ornaments and Textiles

Harappans used cotton and silk for clothes. The image of a priest in a seal is depicted wearing a shawl like cloth with flower decoration. The terracotta images of women are shown wearing different types of ornaments. The image of a dancing girl found at Mohenjodaro is shown wearing bangles. Ornaments were made of carnelian, copper and gold. Ornaments were either sold or exchanged as part of the trade activities.

Trade and Contacts

Harappans had good trade contacts especially with the Mesopotamians. Harappan seals and materials have been found in Mesopotamians sites in Oman, Bahrain, Iran and Iraq. cuneiform inscriptions of Mesopotamia refer to 'Mehula as Indus region '.Harappan jars are found in Oman. carnelian, lapis lazuli, copper, gold and varieties of goods were exported to Mesopotamia.

Weights and Measure

Harappan had developed a uniform system of weights and measures. Since they were involved in trade activities they needed standardised measures. Cubical chert weights have been unearthed by archaeologists at different places. The weights were made of stone called chert and generally cubicles with no markings. The lower denominations were binary while higher denominations followed the decimal system.

Seals and Sealings

- Thousands of seals have been discovered by the archaeologists from various Harappan sites. Most seals were made of steatite, terracotta, gold, cher, faience, ivory, agate.
- Seals were probably used for commercial purposes. Seals are mostly engraved with animals like elephants, tiger, bull, bison, goat etc.
- Some seals have been written in both sides
- Most famous seal of Harappan civilization is the Pashupati seal. It is a seal with a figure seated cross-legged in the centre with animals around an elephant and a tiger to the right and rhino and buffalo to its left.

Script

The Harappan script is regarded as pictographic, since its signs represent birds, animals, fish and human forms. The number of signs of Harappan scripts is known to be about 400 to 600. The script is written from right to left on one line and then from left to right in the next line. Harappan script is yet to be deciphered.

Society

The social life of the Harappans was quite systematic. They were basically peace loving people. The society was predominantly matriarchal. There were strong family organisations among the people.

Faith and Beliefs

The evidence unearthed by archaeologists so far indicate the following features

- Worship of Mother Goddess
- Worship of male deity most likely Lord shiva
- Worship of animals and nature
- Worship of Linga and Yoni symbols

Burials

Harappans buried the dead. Burials were made elaborately and cremation is also reported. The Harappans burials have pottery, ornaments, jewellery, copper mirrors and beads. This suggests their belief in an afterlife.

1.9. DECLINE OF THE CIVILIZATION

We cannot state the exact reason for the decline of the Harappan civilization and its culture. Archaeological remains suggest not a single reason but multiple reasons for the decline of this glorious civilization.

- M.R. Sahni suggests floods in the Indus river might be one of the main reasons for the extinction of this civilization.
- Palaeontologists have found evidence that the Indus river changed its course many times throughout history.
- This change caused a drought in the region
- Dr. Gwen Robbins Schug, an anthropologist

1.10. DIFFERENCE BETWEEN HARAPPAN AND ARYAN CULTURE

1. The Aryan civilization was rural in character while the Indus valley Civilization is urban in nature
2. Indus people were peace loving people while Aryans were warrior-like people
3. Aryan society was patriarchal while Indus society was matriarchal
4. Aryans venerated the horse while Indus people had no knowledge
5. Aryans worshipped the male deities,powers of nature and offered sacrifices while

1.11. LEGACY OF THE INDUS CIVILIZATION

The Indus Valley civilization was far ahead of the contemporary civilizations .

- Best and well-planned cities
- Well planned drainage system
- Most effective civic system

GOOGLE FORM - QUESTIONNAIRE

1. Indus Valley Civilization is also known as Harappan Civilization?
2. Harappa means mound of dead

3. Archaeological evidence is the main source to know about Indus Valley Civilization
4. Indus Valley Civilization is discovered only in the 20th century
5. Indus Valley Civilization covers entire India
6. Mohenjodaro was the first site discovered
7. The Script of Indus Valley is similar to Sanskrit
8. Indus Valley Civilization is known for Town Planning
9. Every house in Indus Valley had Bathroom
10. Indus Valley people domesticated horse
11. Great Granary is found in Harappa and Mohenjo Daro
12. Have you heard about the Great Bath in Indus Valley?
13. Mud ploughs are found in Harappan sites
14. Great Bath is located in Mohenjo Daro
15. Archaeological evidence is unbiased evidence. Do You Agree?

1.12. DATA ANALYSIS

A questionnaire was shared through google forms. Respondents should mark Yes or No. There were around 40 respondents. 36 respondents have a high level of knowledge about the Indus Valley Civilization. Which is 90% while 4 respondents falls at negligent level of understanding of Indus Valley Civilization
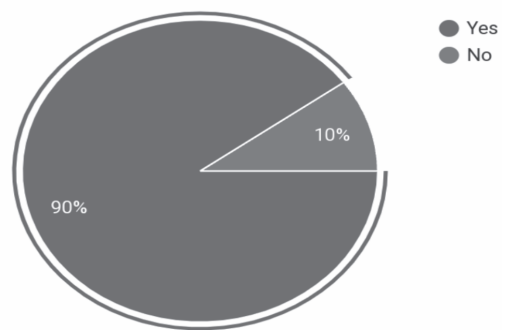
1.13. ARCHAEOLOGICAL MUSEUM - ROPAR

HARAPPAN FUNERAL

1.14. CONCLUSION

As the excavation of the sites of the Indus Valley Civilization continue, more information will no doubt contribute to a better understanding of its history and development. Scholar Jeffery D Long expresses there is much fascination with this civilization because of its high level of technological advancement and it is rightly referred as one of the three greatest of antiquity alongside Egypt and Mesopotamia and further excavation will surely elevate its standing even higher.

1.15. BIBLIOGRAPHY

- NCERT BOOK (Theme - I)
- SCERT (2018) Govt of Tamil Nadu
- R.S.Sharma, India's Ancient Past, Oxford University Press, 2005
- http://www.paleophilatelie.eu

VIVA-VOCE

1. Describe any three sources of information about the Indus Valley civilization
2. What is the period of the Indus valley Civilization?
3. Why is the Indus Valley Civilization also called the Harappan Civilization?
4. Name any three sites concerning the Indus valley where evidence of agriculture has been found.
5. Describe the town planning system of the Indus valley Civilization.
6. Where is the Great Granary located?
7. What do you know about the script of the Indus Valley Civilization?
8. Name the centres of craft production.

Topic

2   The Mauryan Empire: History and Legacy

OBJECTIVES

- To understand the history and significance of the Mauryan Empire.
- To understand the administrative structure of such a vast empire
- To understand how inscriptions are an important source of information

2.1. METHODOLOGY:

- Descriptive method
- Review of Arthashastra

2.2. INTRODUCTION

"Never settle for anything less than what you deserve. It's not pride, its self respect", Chanakya.

From the 6th century BCE to 3rd century BCE North India passed through major politics. Social and economic changes. On the political front many new states and federation of classes emerged through conquests to create an empire resulting in a large state, ruled by Chakravartins or Ekarat. The rise of the centralised empire in the gangetic plains of the present day Bihar and eastern Uttar Pradesh changed the socio economic and administrative fabric of the region. The flat plains and the availability of water from the perennial rivers such as Ganga, Yamuna and their tributaries were among the favourable ecological conditions. Rivers also acted as major waterways for trade and travel. Bimbisara started the process of empire building in Magadha. It was strengthened by his son Ajatashatru and then by the Nandas. The empire reached its glory and peaked with the advent of the Mauryan Empire founded by Chandragupta Maurya.

2.3. SOURCES
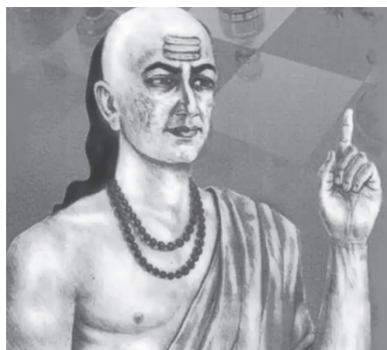
1.	Literary Source	• Kautilya's - Arthashastra
		• Vishakha Datta's - Mudra Rakshasa
		• Megasthenese 's - Indica
		• Buddhists literature
		• Puranas
2.	Epigraphy	• Ashokan edicts and pillar
3.	Numismatic	• Silver and Copper punch marked coins
4.	Archaeological	• Constructions discovered at Kausambi and Kumrahar
5.	Art	• Gandhara school of art

2.5. CHANDRAGUPTA MAURYA (320 – 300 BCE)

Chandrafupta was a youth living in Taxila when Alexander invaded India. He was spotted by Chanakya who trained and transformed him into the most powerful ruler of the era. Chanakya trained him in the fields of science, arts, Logic, administration and Warfare at Taxila University. Chanakya Wanted to free India from Greek dominance. smaller Kingdoms in Punjab and Sind helped the Chandragupta. Soon Chandragupta defeated the Greeks and freed Punjab ,Sindh and the North Western region. He then defeated the Nanda rulers in Pataliputra and captured the throne of Magadha. Chandragupta was the first Indian ruler whom we call a national ruler in the real sense. He established such a system of administration which was autocratic in nature and centrally based, assisted by a Council of Ministers. He also created a functional espionage system to keep us enemies within his watch. It is widely believed that his advisor Chanakya contributed considerably towards the success of Chandragupta. He established a highly centralised and hierarchical system of governance with the help of large staff with systematic collection trade and Commerce, industrial arts, mining, vital statistics, welfare of foreigners, , maintenance of public places including Markets and temples.

Extent of Chandragupta's Empire

The whole Northern region of India from Patliputra to the Hindu Kush mountains in the Northwest and Narmada in the south came into his direct control. His Empire included the regions of Kabul, herat, Kandahar, Balochistan, Punjab, Uttar Pradesh,Bihar, Gujarat and Kathiawar.

Bindusara (296-273)

Bindusara, Chandragupta's son succeeded him and conquered the south and annexed the region up to Mysore. He successfully maintained The administration of the last Empire he inherited from his father. Ashoka, who was then the governor of Ujjain assisted him. Bindusara had to face two major revolts at Taxila which he suppressed without much difficulty. He rejected his eldest son Susheema as his successor and made his second son Ashoka as his successor.

Ashoka (269 – 232)

The son of Bindusara succeeded him unconsidered among the greatest rulers of all times. He was the first ruler who tried to maintain direct contact with this people. He ruled for nearly 40 years. Most of the information about his life can be had from the 50 rock edicts placed throughout the country. Most important of these edicts is the Rock Edicts XIII(257-256). It offers an account of the eight years of the Kalinga War. The destruction and the sorrow that he witnessed in the war transformed Ashoka from a warrior to a peace loving ruler. He became a Buddhists and started to propagate Buddhism. The impact of Ashoka's moral conquest can be seen not only in India but also in far off Empires like Sri Lanka.

Edicts of Ashoka

The edicts of Ashoka constitute the most concrete source of information about the Mauryan empire.

- There are 33 edicts comprising 14 Major Rock Edicts, 2 known as Kalinga Edicts, 7 Pillar Edicts, some Minor Rock Edicts and few Minor Pillar Inscriptions.
- The Major Rock Edicts extend from Kandahar in Afghanistan, Shahbazgarhi and Maneshra in north west Pakistan to Uttarakhand, Gujarat to Maharashtra in the west, Odisha in the east and Andhra Pradesh and Karnataka in the south.
- The edicts were written mostly in Brahmi and Prakrit.\
- The Kandahar inscriptions are in Greek and Aramaic.
- Two inscriptions in north-west Pakistan are in Kharosthi script.

Third Buddhist Council

Ashoka convened the Third Buddhist Council at Pataliputra in 250 BCE. his deepening commitment to Buddhism meant that royal patronage was extended to the Buddhist establishment. The outcome of the council were:

- To expand the reach of Buddhism
- To send missionaries for the propagation of Dhamma
- Children of Ashoka Mahinda and Sanghamitta were sent to Sri Lanka.

Ashoka's Legacy

Ashoka seems to have ruled until 232 BCE through his revolutionary view of governance and non-violence. His period is truly momentous in Indian history. Two-thirds of the sub-continent had taken place with formalised administration, development of bureaucratic institutions and economic expansion in addition to the rise of heterodox religions and philosophies that questioned the established orthodoxy.

2.6. SUCCESSORS OF ASHOKA

- Dasaratha Kunala -(323 – 226) BCE
- Samprati - (226 – 215) BCE
- Salishoka - (215 – 202) BCE
- Devavorma - (202 – 195) BCE
- Satdhanvan - (195 – 191) BCE
- Brihadratha - (191 – 180) BCE

2.7. THE MAURYAN ADMINISTRATION

Arthasastra, Ashoka's Edicts and Megasthenes Indica gives a comprehensive picture about the Mauryan Administration. The nature of the Mauryan Administration was most elaborate, effective and proper to preserve this great empire intact. The central government was mainly concerned in collecting taxes and administering justice. In each of these spheres, the emperor and his cabinet of ministers headed the hierarchy of officials.

The Saptanga concept was the basis of the Mauryan Administration. They are

- Swami (the King)
- Amatya (the bureaucrats and cabinet ministers)
- Janapada (masses, territory and population)
- Durga (the fort)
- Kasha (the central treasury)
- Bala (forces)
- Mitra (allies)
- The whole empire was divided into five provinces with capitals at
  - ◆ Taxila
  - ◆ Ujjain
  - ◆ Tosali
  - ◆ Pataliputra
  - ◆ Suvarnagiri
- The provinces were subdivided into Vishyas or aharas. The vishyas consisted of a number of villages.
- Some territories were under direct rules and some were vassal states
- Towns and villages were well organized
- Gramika was the head of the village administration.

The Mauryan administration was highly centralised and contributed to the development of the empire. The state maintained a huge standing army and brought new lands under cultivation and developed irrigation facilities. A royal highway connecting Taxila and Pataliputra was built which survives to this day as the Grand Trunk Road.

Administrative Nomenclature in the Mauryan Empire

- Swami (KIng)
- Mantri Parishad (Advisor)
- Amatyas (Bureaucrats)

- Adhyakshas (Departmental Heads)
- Karmikas (Workers of the empire)
- Sannidhata (Chief Treasurer)
- Samaharta (Chief Tax Collectors)
- Dandapala (Chief of law and order)
- Senapati (Commander in Chief)
- Durgapati (Commander of forts)
- Gudhapurushas (Detectives and spies)
- Mahamatyas (Magistrates of cities)
- Ashtapatalaadyaksha (Head of Accounts and Audit)
- Sithadhyaksha (Head of Agriculture)
- Samprathi (Head of rivers and irrigation)
- Rastrapata (Governor of province)
- Rajukas (Official to measure land and fix up boundaries)
- Dhamamahamatras (custodian of Dharma)
- Pradeshikas (Police and Revenue)
- Gramika (Villge head)
- Gopa (Head of group of Gramika)
- Nagrika (head of city)

SOURCE OF REVENUE

Land revenue was the main source of income which accounted for 1/4th of the revenue. Other sources of revenue of income tax included tax on mining, forest, salt, import duties, export taxes etc. The regular tax was one-fourth of the income. Trade tax was one-fifth of the total value. Tax evasion was seldom as culprits were punished severely

ECONOMY

Industry and trade were well developed and to promote them roads and waterways were well maintained. Metal works were prevalent. Usage of tin, copper, iron and lead were common. The industries were classified as private and public sectors.

ESPIONAGE

Mauryan maintained a powerful and trustworthy secret police/spies. There are two types of spies

1. Samsthah - these were stationary spies, consisting of secret agents like kapatika, udasthita, vaidehaka and tapasai
2. Sancharah - wandering spies, including emissaries termed satri Women were an integral part of the spy network. There were spies under the name of parivarjikas and bhikshukis

MILITARY

An efficient military administration was responsible for making the Mauryan King being the most powerful rulers of their times. A commission of 30 members administered military, which was divided into six boards as follows

1. The Fleet Admiralty - it cooperated with the admiral of the fleet

2. Infantry - there were more than 6 lakhs foot soldiers
3. Cavalry - more than 30,000
4. Elephants - more than 9,000
5. War Chariots
6. Transport and supplies - defensive armour, horses, elephants

Army was provided with ambulance services which contained surgeons and supplies of medicine and dressings. Senapati was the commander in chief.

COURTS OF JUSTICE

King sat in the court to administer justice. Arthasastra called him Dharamapravartakas and included Rajasasana among the sources of law. Therefore, at the head of the judiciary stood the king himself. King imparted impartial decisions thus safe guarding the sanctity of justice. During Ashoka's reign he created a special post of Dharmapravartakas who carried dual roles of preachers as well as judges.

PROVINCIAL ADMINISTRATION

The empire was divided into a number of provinces which were subdivided into ahara or vishayas. There are five provinces:

1. Uttrapatha - Taxila
2. Avantiratta - Ujjain
3. Dakhhinapatha - Suvarnagiri
4. Kalinga - Tosali
5. Prachya - Pataliputra

The above provinces were ruled by blood princes i.e. directly ruled by the King. some territories enjoyed autonomy like Kamboja and Saurashtra.

CENSUS

The administration made it mandatory that the officials knew everything about everybody within their jurisdiction. They kept a check over any type of movement of individuals or tribes. They kept record in the form of name, caste, gotra, occupation, age, marital status, family etc

VILLAGE ADMINISTRATION

Gramika carried out the administrative system of a village. Five villages come under Gopa. They looked into the welfare of agriculture, people and also settled local issues.

EDUCATION AND LITERATURE

- Gurukuls and Buddhists monasteries developed with royal patronage
- The Universities of Taxila and Banaras are gifts of this era.
- Arthasastra, Kalpa sutra, Kathavastu, Bhagwati Sutra, Acharanga Sutra and Dasvakalik are some of the important compositions of literature of this era.
- Five authors - Megasthenes, Arrian, Aristabulus, Justin and Stylux gave their account of the Mauryan Empire.

ARCHITECTURE

- Royal palaces, stupa, monasteries and cave dwellings were built throughout the kingdom.
- Ashoka built 80,000 stupas all over his empire. The Sanchi Stupa is the most famous stupa.
- Stupas are carved with Buddhists teachings and tales.
- Ashoka constructed 30 pillars. The most significant pillar is at Sarnath. The emblem of the Indian republic has been adopted from the four lion capital of Sarnath pillar.
- Cave temples were made by the Mauryans - the Gaya cave temple in the Barabar mountain are fine example of the cave temples

RELIGION

Buddhism and Jainism started to challenge the established order. The new religions sprang and a healthy intellectual rivalry took place which helped in some reforms as well. Kings patronage Hinduism, Buddhism and Jainism.

2.7. ASHOKA'S POLICY OF DHAMMA

Ashoka devised the policy of dhamma which promoted harmonious relationships between diverse cultures. The word dhamma is a Prakrit spelling of the more familiar dharma, a concept difficult to translate but imbibe positive connotations.

- Tolerance is the aim to bring peace
- It emphasis non-violence
- Useless rituals and ceremonies were banned
- Defined code of duties on practical ideas - daya, dana, sathya, namrata and souche.
- Dharma Mahapatras were appointed to preach dhamma to people. They were sent to far off lands like Sri Lanka, Burma, and other southeast Asian regions

2.8. DECLINE OF THE EMPIRE

After Ashoka the Mauryan empire began to disintegrate. Several factors led to decline.

1. **Brahmanical reactions:** Though Ashoka followed a policy of religious tolerance he was against rituals and animal sacrifices. This turned the Brahmanas against Ashoka.
2. **Financial Crisis:** The Mauryan empire is known for maintaining the largest army and the largest regiment of officers in ancient times. This led to huge expenditure. Ashoka made huge grants out of the royal treasury to the Buddhist monks which soon ran empty.

3. Oppression: Since it was a vast empire there was frequent oppression due to wicked bureaucrats. So Ashoka introduced a rotation of officers to address these issues. However oppression continued to exist.

2.9. ARTHASASTRA
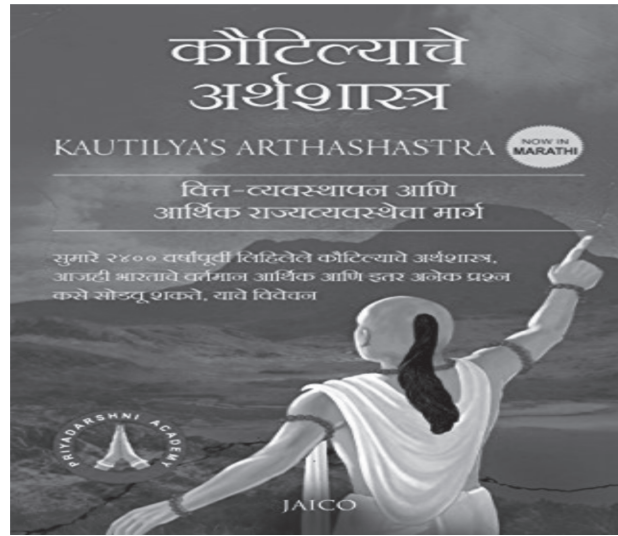
Kautilya who is also known as Chanakya or Vishnugupta was the author of the oldest text on public administration in the world. Arthsastra, the ancient Indian classic written by him, offers deep insights into politics, statecraft and the issues of governance. Kautilya advocates absolute monarchy though the King's powers are hedged in with restrictions. In Saptanga theory he talks of seven elements of state. He also elaborates on the principles of administration and discusses the central administrative machinery in detail. The Book is written in Sanskrit. It was compiled in 3rd to 2nd century BCE contains 15 books and 180 chapters and are divided into three parts

- Part I -Kings and his Council
- Part II - Civil and Criminal Law
- Part III - Diplomacy and War

Good governance - Dharma which is based on truth

Evidence which is based on witnesses

Custom accepted by people

Royal Edicts law as promulgated

Famous verses of Kautilya

- In the happiness of his subject lies the King's happiness
- In their welfare his welfare

Relevance of Kautaliya's Arthashastra

Kautilya wrote this treatise for his swamy (the king) Chandragupta Maurya and stated in its preface that it has been written as a guide for "those who govern". Kautilya was interested in establishment and operation of the machinery through which the king preserves the integrity and solidarity of the State and generates power.

It is astonishing to observe that several concepts of present day management theories have been explicitly explained by Kautilya in his work. As in the present day management, the importance of vision, mission and motivation was captured in Arthashastra. Kautilya advises his swamy to rule through Prabhu Shakti (vision), Mantra Shakti (mission) and Utsah Shakti (motivation).

Kautilya's knowledge about human behavior is really astounding. He advises his Swamy about six emotional devils which he should avoid and ensure that his cabinet members also avoid. He makes it amply clear that times six emotional devils do not allow appropriate decision making in any operation. The emotional devils identified by Kautilya are: Kama (lust), Krodha (anger), Lobha (greed), Mana (vanity), Mada (haughtiness) and Harsh (overjoy).

Kautilya refers to diplomacy as an important element in Nitishastra (foreign affairs). His clarity of thought is evident from the identification off six attributes of diplomacy. The attributes he talks about are: intelligence, Memory, Cleverness of Speech, Knowledge of Politics, Morals and Readiness to Provide resources. Though he is not shy of launching an attack as an external strategy, he also advises the use of diplomacy as a useful strategy to be explored showing his pragmatic approach to the external realities.

- Swamy should run a diversified economy actively, efficiently, profitably and prudently.
- Diversified economy should consist of productive forests, water reservoirs, mines, productive activities, trade, markets, roads, ports, and storages.
- Efficient management means setting realistic targets and meeting targets without using overzealous methods.

2.10. CONCLUSION

The Mauryan empire was the first pan-Indian empire that covered most of the region of India. Ashoka was the only king in the world who gave up the idea of war and adopted a peace policy. The contribution of Mauryans in the field of administration, art, architecture and literature are immense. Ashoka Chakra and Ashoka Pillar became a symbol of National Monument. As Chanakya says, " The fragrance of flowers spreads only in the directions of the wind. but , the goodness of a person spread in all directions"

2.11. BIBLIOGRAPHY

- Ncert notes
- SCERT (2018) Govt of Tamil Nadu
- Ancient Indian History, R C Majumdar

VIVA-VOCE

1. Name the first Pan - India Empire .
2. Who was the founder of the Mauryan dynasty?
3. Name any two sources of the Mauryan empire.
4. Name the head of the commander in Chief of Army.
5. Who was the Chief Minister of Chandragupta Maurya?
6. How did the Kalinga war bring change in Ashoka's view of warfare?
7. Name the children of Ashoka who were sent to Sri Lanka.

Topic

3   The Mahabharata : Social Arrangements Towards Social Wealth

OBJECTIVES

- To familiarize the learners with issues in social history
- To understand dynamic approach of Mahabharata in reconstructing social history

3.1. METHODOLOGY

- Descriptive method

3.2. INTRODUCTION

Research on Indian society by anthropologists, sociologists and historians always focussed on the caste system. Even the reform movement in medieval history onwards were unanimously focussed on the caste system and social struggle. However here it is not concerned with social history but the foundation and concern of social living, social wealth and civil society to which Mahabharata devoted anxious attention. History is to be read and judged in the light of those foundations.

3.3. MAHABHARATA

Sage Vyasa set out to write the Mahabharata and was looking for an intelligent writer. He approached Ganesha who graciously agreed. Together they produced what became a vast and the most systematic inquiry ever undertaken into the foundation of human relationship.

- Mahabharata is the longest epic in the world
- It contains more than one lakh slokas or verses
- It is one of our legendary narratives

- It contain code of life, philosophy of social and ethical relations
- Bhagavad Gita is the most instructive and interesting portion of Mahabharata. It teaches the doctrine of work done without expecting any reward. Man must do his duty in a selfless manner.

Mahabharata is the story of two groups of cousins, the Kauravas and the Pandyas. They belonged to the single ruling family of the Kurus. The conflict between the two families ended in the battle of Kurushetra described in this great epic. In the battle the Pandavas became victorious and the patrilineal succession was proclaimed. The Patriliny existed in the early states, and the Mahabharata reinforced the idea.

3.4. CLASSICAL THEORY OF VARNAS

The varna system is the traditional fourfold classification of society in ancient India based on occupations and duties of the social groups.

1.	Kshatriya	not to participate in the production of wealth, but to govern and create harmonious social conditions
2.	Brahmana	Have nothing to do with production of wealth. To study various branches of knowledge and teach those components to all. To perform sacred rituals. To act as kings counsel & and to teach all varnas
3. and 4	Vaishyas & Shudras	All economic functions were assigned to the vaishyas and shudras.

3.5. DHARMIC AIMS:

- To confine the production of wealth to specific sections of society.
- To control, distribute and employ wealth for social purposes
- Social order went hand in hand with ultimate aspiration for moksha
- To ensure one did not conflict with the other.

3.6. THEORIES OF ORIGIN OF VARNA

1.	The Divine theory	God of the Bhagavad Gita tells us that four varnas were created according to distinct aptitudes and functions
2.	Racial theory	Varna literally means color. Krishna, one of the Gods, is portrayed as a dark skinned God. One of the main character of Mahabharata Draupadi is also known as Krishna for her dark skin
3.	Economic theory	It emphasizes the division of labor and social functions.

- Emergence of numerous professions resulted in the birth of the Jati system as well.
- The dharmashastras of shastri's were busy separating the people, the Mahabharata was showing what brings people together in their innate human unity, dharma.

3.7. VARNA - A FUNCTION NOT A PERSON

Mahabharata insisted that varna is a social function and not a person. Each varna was expected to perform its functions and are interrelated and together laid the foundation of social progress and social wealth.

3.8. BRAHMANA BY CONDUCT NOT BY BIRTH

Brahmana is one in whom can be seen truth, generosity, forgiveness, humility, absence of cruelty, austerity and kindness. Only that person who has those qualities is to be regarded as Brahamana.

In the voice of Yaksha, in the Mahabharata ask: " Profession, studies in scriptures and philosophy of these, which determines brahmanhood"?

Yudhishthira replied,"Brahamanhood is determined by conduct and not by family nor by studies, nor by listening to scriptures - of this there is no doubt". He further states A man of faith should obtain knowledge from whomsoever it is available from the brahman, kshatriya, the vaishyas or shudras or even from a man born in a low varna.

There are different kinds of purity. Purity of acts, purity of body, purity of heart and purity of speech. The purity of heart is superior.

3.9. THE HUMBLING OF ARROGANCE

Were imparting of knowledge the privilege of Brahamana and were they independent of other social functions? There are several parables in Mahabharata where arrogant Brahamana is humbled and made to receive instructions at the hands of Kshatriyas, Vaishyas and Shudras.

Kaushika and Bird

Kaushika, the brahman scholar was an ascetic. He had mastered vedas but not anger. One day he was sitting under a tree reading the manuscripts, and a bird soiled him and his manuscripts. He got enraged and his mere look resulted in the death of the bird.

Kaushika and a woman

Kaushika repented and set out to beg for his daily food. He came to the doorstep of a house and asked for food. The woman who was attending to her husband politely asked him to wait. Once she finished her work, she came out to enquire about the sage. By this time Kaushika was most wrathful, because he was made to wait outside. He was full of anger and never allowed the woman to defend herself. He was abusing her in menace language. At this moment, she addressed him for forgiveness and added that she is not that little bird who was killed by his angry look. Kaushika was astonished how this woman had come to know.

She gently addressed him, there is one enemy that should be conquered by you and the name of the enemy is anger. Then she gives five important character that God acknowledge Brahamana

- He who gives up anger and confusion, speak truth, keeps his teacher contended does not return violence with violence
- He who has mastered his sense organs and has thereby mastered anger and lust
- He who feels himself to be one with the world and treats all dharam alike

- He who studies and teaches: gives whatever his in his capacities to give
- He who is restrained in his natural impulses is noble-minded.

She tells Kaushika to go to the city of Mithila and meet Dharmavyadha, a meat seller, from whom he would learn more about dharma. And finally seeks for her forgiveness.

Kaushika and a Meat Seller

Kaushika was humbled by the woman and decided to meet Dharmavyadha. When he reached and met the meat seller and informed him the purpose of his visit. After his day's work the meat seller took Kaushika to his home. First he attended his old parents and a long discourse took place between them. Kaushika observed Dharmavyadha slow, measured and profound thoughts and action as a Brahamana and not as a meat seller.

Kaushika said that it was his great fortune that he had a great company and it was rare to find someone like Dharmavyadha who showed the path of Dharma.

3.10. THE WAY TO SOCIAL WEALTH

Social history of India indicates that there was mostly antagonism and conflict that surfaced particularly in the 19th century onwards. But there was antagonism and conflict during the time of Mahabharata and also during the time of Buddha as well. The conflict arose not due to the varna system but undoubtedly when they began being graded higher and lower, superior and inferior. Social history is always complex and complicated. Here we are concerned about the foundation and Mahabharata suggests those foundations are harmonious.

Social arrangements were clearly explained by Bhishma: as he spoke of the substance of four different social functions.

- All persons belonging to different varnas are created alike by the five element of nature
- They all have in them similar self
- Even Though they have different worldly functions to fulfill, to fulfill different functions they have to be united.
- All human beings are alike physically and have the same soul.

Vidhura, the Mahabharata is the greatest purohita. His sayings are clear and straightforward. They constituted an important part of the Mahabharata as leading to self knowledge and sane living. Vidhura was neither a brahman nor a kshatriya. He was born to a Shudra woman and he describes himself as shudra.The unnamed housewife, Dharmavyadha the meat seller and Vidhura, the Mahabharata is saying: On the path of truth and knowledge there are no distinctions between one person to another except what he makes of himself or herself.

3.11. CONCLUSION

The great Epic represents the noblest effort of creative genius on Indian soil. For centuries, the stories given in the epic have been believed as wholly and literally true by the mass of the Indian people and have supplied successive generations of Indian men and women the ideals of life. They represent to the people the high ideals of family life which have taken firm root in Indian thought and tradition.

About the influence of Mahabharata C Rajagopalachari writes, " The Mahabharata belongs to the world and not only to India. To the people of India, indeed the epic has been an unfailing and perennial source of spiritual strength. Learnt at the mother's knee with reverence and love, it has inspired great men to heroic deeds as well as enabled the humble to face their trails with fortitude and faith"

3.12. BIBLIOGRAPHY

- NCERT BOOK
- Ragunath Rai, Themes in Indian History, 2023 edition
- The Mahabharata, An Inquiry in the Human Condition, Chaturvedi Badrinath, 2007

VIVA-VOCE

1. Who wrote Mahabharata?
2. How many shlokas does Mahabharata contain?
3. Give the names of languages in which the manuscripts of Mahabharata have been discovered.
4. What was the central theme of the Mahabharata?
5. Kauravas and Pandavas belong to which dynasty?
6. What do you understand by the term social class?
7. How Brahamanhood was determined according to Yudhistar?
8. What are Dharmic aims?
9. What are the five characters that acknowledge Brahmana?
10. What are the four varnas and their duties?
11. Name some important characters of the Mahabharata.

Topic

4

Buddhism - Life and Teachings Of Buddha

OBJECTIVES

- To discuss major religious development in early India
- To understand teachings of Buddhism

4.1. METHODOLOGY

- Descriptive method
- Visit to Buddhist monasteries

4.2. INTRODUCTION

In the early part of the sixth century BCE, the centre of political gravity and the focus of civilization shifted eastwards in the modern regions of Oudh and Bihar in the south of river Ganges. A large number of territorial kingdoms and republics flourished in the Gangetic plain. This period also witnessed the rise of as many as 63 religious sects and movements. But only two survived and they are Jainism and Buddhism.

4.3. EARLY LIFE

Siddhartha, the original name of Gautama Buddha was born in Lumbini in or about 563 BCE. He was the only son of Raja Suddodhana, the ruler of Kapilavastu . His mother Maya died a week after his birth. He was given the best possible life. Though he studied vedas and other literature he was still unsatisfied. He was kind at heart and spiritual bent on mind. He was married to princess Yashodhra and a son was born and he was named Rahula.

4.4. GREAT RENUNCIATION

Moving about the outskirts of the palace he had seen a helpless old man, a dead man, a sick man and a holy monk. He decided to leave the palace and one night took one wishful look at his wife and son and slipped away from the palace in search of Truth. This event in Buddha's life is called the Great Renunciation.

4.5. DHARMACHAKRA PRAVARTANA

Siddharta made his way to the banks of river Niranjana near Bodh Gaya and he sat immersed in deep meditation under a Peepal tree, enlightenment came to him and he finally realised the Truth. This event is called Dharmachakra Pravartan. He delivered his first sermon in Sarnath, where he found five ascetic disciples. Next forty years Buddha moved about Gangetic valley in Bihar and UttarPradesh

preaching his message on Buddhism. Thousands of people were converted to Buddhism. He organised his disciples in Buddhist Sangha. He died at the age of eighty at Kushinagara.

4.6. TEACHINGS OF BUDDHISM

1. Four Noble Truth
- The world is full of sorrows
- Desire is the cause of sorrows
- Sorrows can be ended only by the elimination of desires
- The way to eliminate sorrows is to follow the eightfold path

2. Eightfold path:
- Right view (Samma ditto)
- Right thought (Samma Sankappa)
- Right Speech (Samma Vaca)
- Right Livelihood (Samma Ajiva)
- Right Action (Samma Kammanta)
- Right Effort (Samma Vayam)
- Right Mindfulness (Samma Sati)
- Right Meditation (Samma Samadhi)

3. Five Moral values for his disciples
- Don't commit violence
- Don't covet the property of others
- Don't speak falsely of others
- Don't use intoxicants
- Let no one be unchaste

4. **Nirvana :** By following the Middle path one can attain Nirvana which is the highest goal in Buddhism.

5. **Karma :** The Budsdhists recognised the law of Karma and its working. The man's present and the next life is dependent upon this Karma. It is based on the truth that what a man sows, so shall he reap. Everybody must reap the fruit of his actions. That is the law of Dharma that works in the universe. Man is reborn due to his ego and desire whereas good karma frees him from the cycle of rebirth.

6. **No Belief in God:** according to most of the scholars Buddha does not believe in the existence of God.

7. **No faith in Yajnas, Sacrifices and Rituals:** Buddhism has no faith in the performance of Yajna and sacrifices.

8. **Opposed to the Caste system:** Buddha emphasised the basic equality between man and man. Buddha condemned the caste system as a social disease.

9. **Emphasis on Morality:** Buddha preached that one should do good deeds and lead a highly moral and disciplined life. The most prominent features of his teachings were charity, truthfulness, forgiveness, love, benevolence and mercy on all living beings.

4.7. BUDDHIST HOLY BOOK

Buddhists revere many sacred texts and scriptures. Some of the most important are:

- **Tipitaka:** these texts known as the 'three baskets', are thought to be the earliest collection of the Buddhists writings
- **Sutras:** there are more than 2,000 sutras, which are sacred teachings embraced mainly by Mahayana Buddhists
- **The Book of Death;** this Tibetan text describes the stages of death in detail

4.8. FORMS OF BUDDHISM

• Theravada	Southeast Asia	Monks study and chand the Buddhist scriptures and perform ritual ceremonies for the lay public. They also go rounds of silent begging of alms and householders practise generosity by offering them food
• Mahayana Two main aspects (Pure Land & Zen)	East Asia	Monks and Nuns in both traditions chant scriptural texts and in keeping with Confucian culture, perform ceremonies especially for the deceased ancestors of the lay community.
1. Pure Land	China	Emphasises recitation of the name of Amitabha, the Buddha of infinite Light, as a method for going to his pure land of happiness.
2. Zen	Japan	Zen stresses strict meditation in which one quiets the mind of all conceptual thought so that the pure nature of the mind as compassionate and endowed with wisdom will shine forth
• Tibetan Mahayana	Central Asia	preserve s the full historical development of Indian Buddhism particularly the tradition of the great monastic universities. It emphasises study of nature of mind, the emotions and reality through the medium of debate and logic. They perform rituals and extremely forceful forms as a meditation aid

4.9. SYMBOLS OF BUDDHISM

The Dharma Wheel or Dharmachakra

The Dharma Wheel or Dharmachakra The Dharmachakra, also called the Dharma Wheel, is the most important symbol of Buddhism. The Buddhist symbol takes the form of a eight spoked wheel, represents teachings of Dharma, the centre of the wheel are three swirls represents Buddha, Dharma and Sangha.
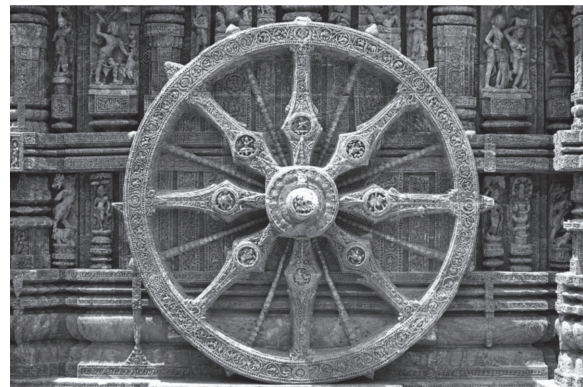
The Bodhi Tree

The Bodhi Tree is a Buddhist symbol of enlightenment. This Buddhist symbol represents the place where Buddha attained Nirvana or Enlightenment. The original Bodhi tree is a fig tree in Bodh Gaya, and a sacred pilgrimage site.

The Lotus Flower

The lotus flower grows through muddy, murky lake waters but continues to grow and finally blossoms. this cycle of growth provides inspiration for the endurance of sufferings and one's spiritual journey

4.10. SPREAD OF BUDDHISM
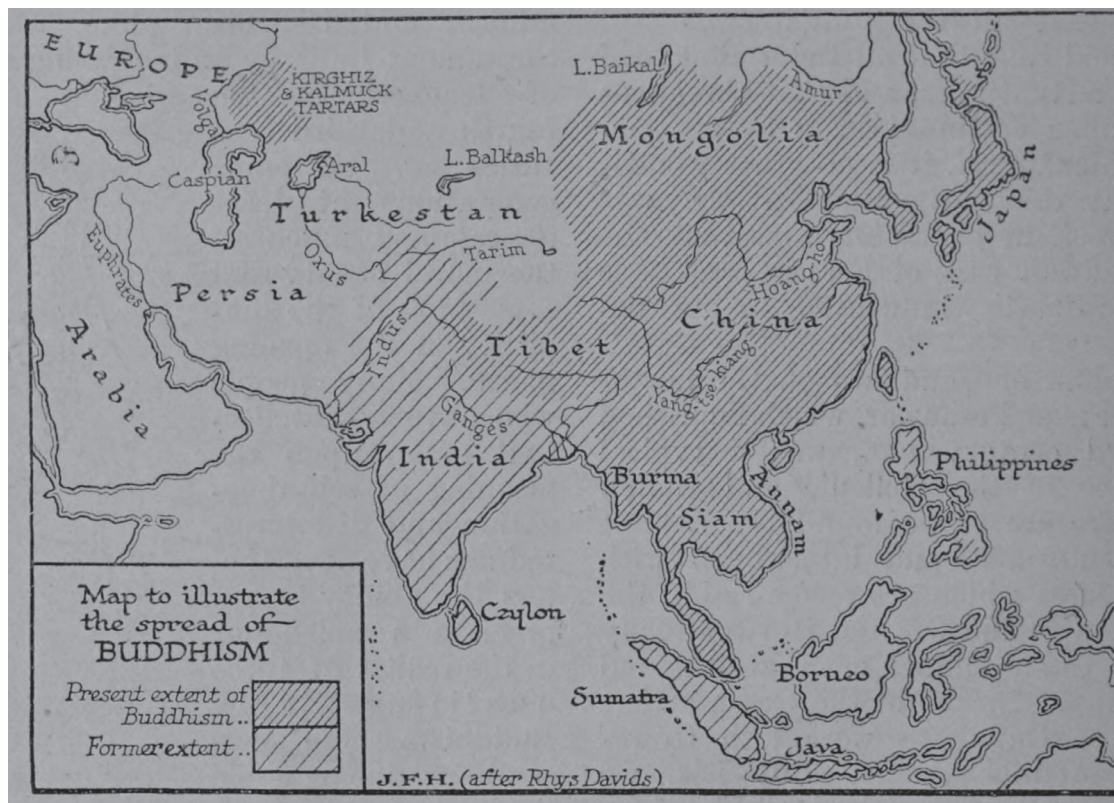
In the centuries following the Buddha's death the story of his life was remembered and embellished, his teachings were preserved and developed and the community that he had established became a significant religious force.

- Buddhism spread from its place of origin in Magadha and Kosala throughout much of northern India.
- Invitation to the Council of Vaishali were sent to monks living in the northern and central India
- By the 3rd century BCE, Buddhism had gained the favour of a Mauryan King, Ashoka.
- Buddhism extended beyond the Indian subcontinent, ashoka sent a diplomatic mission to Sri Lanka. Buddhism was established during his reign
- Through the silkroutes Buddhism spread to Central Asia and China, this expansion was greatly facilitated by Kanishka
- During Guptas and subsequent dynasties Buddhism spread to southeast Asia and Japan.

4.11. BUDDHIST ARCHITECTURE

In the third century BCE Buddhist Architecture was developed in the Subcontinent of India. There are actually three types of structures in early Buddhism, namely stupas, chaityas and viharas.

- Stupas (Places to venerate relics): These are bell shaped structures that contain a scripture or holy relic
- Chaitya Grihas (Prayer halls): These are somehow similar to Church
- Viharas (Monasteries): These are meditation cells and living quarters or the monks

Architecture- Stupas, Chaityas, and Viharas are the three main elements of Buddhist architecture. However, several pillars were built to Stupas are usually solid and bell shaped structures that have a holy relic, for instance tooth or hair from Buddha, sacred Buddhist scripture or eminent figures of Buddha

- Stupas are the symbol of Buddha. The Buddhist concept of the Universe is symbolised by the Buddhist stupas
- In all the stupas there is a treasury that is filled with various objects
- Many of such objects are jewellery and other precious objects. The jewellery has symbolic value rather than aesthetic
- It only believes that if more objects are placed into the stupas, the energy of the stupas will be stronger
- Stupas are generally a wooden pool covered with gem, tree of life and thousands of mantras
- Of all the earliest Buddhist architecture, the stupas are the most significant. They include the earliest sculptural depictions of significant events in the Buddha's life as well as the Jataka tales
- A stupa is a brick dome-shaped holy burial mound used to house Buddha's artefacts or to commemorate important events and facts related to Buddhism

Stupa Architecture

Chaityas (Prayer Hall)

- Buddhist monks conduct congregational worship in a shrine hall that has a stupa at one end. It is known as Chaitya

- The monks can enter the Chaitya from one end, and on the other end, a small stupa is located
- Chaityas were often found inside the vihara, a monastic complex. Ellora, Ajanta, Bhaja, Bagh, Karle, Nasik, and Kanheri are some of the most beautiful Chaitya caves

Viharas (Monasteries)

- Buddhist monks were housed in viharas or monasteries
- The term Vihara in Ajivika, Hindu, and Jain monastic literature, means a temporary shelter for travelling monks during monsoon
- These monastic structures, which were cut out of rocks or made of bricks, were self-contained units with a Chaitya hall and a Stupa – the main focus of worship – attached to them

Buddhist Temples History

- Many old Buddhist temples look like 'artificial caves'
- These are like 'Pagan': Art and Architecture of old Burma
- The architectures of Buddhist temples are influenced by the various traditions of Buddhist architecture of the world
- For example, Japanese pagodas have a unique Japanese style and all its features are modelled like the Chinese-style pagodas. The models of these pagodas are like Indian Stupas
- As the ancient wood temples are mostly destroyed by fire, nowadays Buddhist temples are made of stones and bricks with iron and brass ornaments
- The Chinese pagodas are often built in the names of important leaders or houses or events or important documents or artefacts
- Many Buddhist temples are located in the mountains or in the forest

The main reasons they choose remote location are the following:

- Firstly, mountains and forests are always in association with spiritual purity
- Secondly, remote locations gave the Buddhist monks some safety. But in China, Thailand and Japan these temples are always in the middle of the town

Features of Buddhist Temples

- In all the Buddhist temples there are many Buddhist statues. In the centre there is a Buddha image surrounded by burning incense sticks. Devotees offer flowers and fruits to the Buddha image. Many Buddhist temples face south and sometimes to the east but these temples are never faced to the north or west
- In the centre of the temple grounds the main hall is situated. In this centre images of Buddha, altars, and other Buddhist images are situated. There is also a place for worship and space for monks. In the other building there is a library, a sutra depositor, eating, living and sleeping areas of monks
- Many Buddhist temples have large bells that ring during the new year and other occasions and cemeteries.

4.12. THE LEGACY OF BUDDHISM

Buddhism gave India many things. It influenced society away from the social hierarchy and towards equality. It allowed and gave equality to women and shudras and challenged the orthodox philosophy of that era. It gave people a simple way to live a life with a rational and moral mindset.

4.13. CONCLUSION

Buddhism is a religion of peace. It inspires people to work for achieving complete enlightenment. It wants a pure heart with a clear and selfless mind. Rising above personal profit thinking about social welfare is the objective of Buddhism.

4.14. BIBLIOGRAPHY

- Themes in Indian history, Kundra and Bawa, Dhanpat Rai & Co.
- Themes of Indian History, Raghunath Rai,VK publication

VIVA-VOCE

1. Where did Gautma Buddha deliver his first sermon?
2. Which books contain the teachings of Buddha? And in which language was most of the Buddhist literature compiled?
3. Why is Sanchi famous in History?
4. What are the Four Noble Truths?
5. Name some symbols of Buddhism.
6. Where did Buddhism spread?
7. What is the world according to Buddhist philosophy?
8. Discuss any two features of Buddhist temples?
9. What is a Vihara?
10. What are the legacy of Buddhism

Topic

5 The Mystical Dimension of Sufism

OBJECTIVES

- Discuss ways of analysing devotional literature as source of history
- To discuss major religious development in early India
- To summarise the philosophy of Sufism

5.1. INTRODUCTION

Sufism is a mystical and ascetic aspect that focuses on the inner journey of the soul towards spiritual enlightenment and closeness to the divine. It emphasises the pursuit of divine love, unity and the eradication of the ego - self to attain deeper connect with God (Allah)

5.2. BACKGROUND OF SUFISM

Sufism emerged in the early centuries of Islam as a response to the spiritual yearning of early Muslims seeking a deeper understanding of the faith. Its origin can be traced back to the teachings of early Islamic scholars and mystics, such as Rabiah al Adawiyah and Al Muhasibi. Over time Sufi order and schools of thoughts developed. Each with its own unique teachings and practices.

5.3. OBJECTIVES OF SUFISM

The primary objective of sufism is to attain spiritual closeness to God, experience the Divine presence and achieve inner transformation. Sufis aim to purify their hearts from worldly attachments and seek a state of "annihilation in God" and "subsistence through God" which is to lose their self identity in Divine unity.

5.4. METHODOLOGY OF SUFISM

Sufism employs a variety of spiritual practices to facilitate the seekers journey towards spiritual awakening. These practices may include

- Dhikr - remembrance of God
- Meditation
- Recitation of Quaranic verses and poetry
- Contemplation and following the guidance of Sufi masters or spiritual guide

Sufi orders serve as communities where disciples learn from their Sheiks and engage in communal rituals to enhance spiritual growth.

5.5. ORIGIN, INFLUENCE AND EMERGENCE OF SUFISM

By recognizing the light of God, the Sufis practice forgiveness of mistakes of man. Sufism originated after the death of Mohammed in 632 CE, but did not develop into orders until the 12th century. It drew inspiration from the teachings of Prophet Mohammed and the Quran.

Sufism developed during a time of great intellectual and cultural expansion in the Islamic world. It was influenced by the philosophical and mystical traditions of various civilizations, including Persian, Greek and Indian. The early muslim scholars and mystics sought to reconcile Islamic teachings with these pre-existing traditions,resulting in the formation of a distinct mystical path known as Sufism.

It drew inspiration from early Islamic mystics, Chistian monks,and philosophical wisdom of great thinkers and contributed to the development of sufi concepts and practices including the ideas of Divine love, spiritual purification and importance of inner journey.

In the centuries following the early development of sufism, organised sufi orders, also known as Tariqas, began to emerge. These orders provided a structured framework for spiritual development and guidance. They were followed by prominent sufi masters who established the lineage of discipleship. The emergence of sufi orders played a crucial role in the spread of Sufism. These orders fostered a tradition of direct transmission of spiritual knowledge from the masters to disciples creating a lineage of spiritual succession.

5.6. CORE BELIEFS AND PHILOSOPHY OF SUFISM

Sufism encompasses a set of core beliefs and unique philosophical outlook within Islam. Some of the key beliefs and philosophical principles of sufism include:

1. **Tawhid -** Sufism emphasises the concept of Tawhid, which is the fundamental Islamic beliefs in unity of God. Sufi perceive the Divine as an all encompassing and transcendent reality and they strive to experience a deep connection and union with Divine.

   Tawhid - they believe that all creation is a manifestation of God's attribute and that everything in the universe ultimately leads back to the divine source.

2. **Divine Love -** love is the central theme in sufism. Sufis believe that love for God and love for humanity are intertwined. Divine love is seen as the ultimate transformative force that helps purify the soul and establish a profound relationship with God.

   Intense love for God is the most powerful force that can transform the human soul, dissolve ego, purify the heart and establish a profound connection with God.

3. **Spiritual Journey -** sufism emphasises the inner joy of the soul towards spiritual enlightenment. Sufis believe that the human soul is on a quest to reunite with its Divine origin. The journey involves self-purification, self - transcendence and the attainment of spiritual stations.

   This journey involves purification of the soul from negative qualities and cultivation of virtues such as humility, patience and compassion.

4. **Mystical Unity -** Sufi emphasises the mystical unity of all existence. They believe that everything in the universe is interconnected and drives its existence from divine sources. Sufis seek to experience this unity through spiritual practices and the realisation of their own inner essence.

5.7. CONCEPT OF SUFISM

- Dhikr - involving the remembrance and invocation of God's name
- Fawa - refers to the state of annihilation or self-effacement
- Baqa - remaining in the divine presence while retaining individual existence

5.8. PRACTICES AND RITUALS IN SUFISM

1.	Meditation and contemplation	Aim is to cultivate a deeper understanding of themselves, their relationship with God and nature of reality.
2.	Remembrance (Dhikr)	Remembrance of God's name or reciting Quran
3.	Sama	It is a form of communal worship
4.	Spiritual discipline	Self purification - fasting, solitude, seclusion and adherence to ethical and moral principles.
5.	Zikr	Verbally or silently recite specific phrases or names of God
6.	Spiritual retreat (Khalwa)	Seclusion - sufi saints disconnect from worldly distractions and focus solely on spiritual journey
7.	Spiritual guidance	Sufi saints help seekers to navigate the challenges of spiritual journey

5.9. IMPACT OF SUFISM IN BHAKTI MOVEMENT

The liberal and unorthodox elements had a profound impact on mediaeval Bhakti saints. In the later period, sufi doctrines influenced the religious perspective of the rulers along with reminding them of their moral obligations.

- Sufism influenced both rural and urban regions and had deep political, cultural and social influences on the masses. Spiritual bliss became the ultimate aim and the people could raise their voice against all forms of orthodoxy, falsehood, religious formalism and hypocrisy, in a world torn by strife and conflict, the sufis tried to bring peace and harmony.

- The most important contribution of sufism is that it helped to develop a bond of solidarity and brotherhood between Hindu and Muslim communities. The sufi saints are revered not only by the Muslims but also a huge number of Hindus and their tombs have become a common place of pilgrimage for both communities.

- Sufism had greatly influenced Islamic Art and literature. Sufi poets such asRuhi, Hafiz and Ibn Arabi have experienced profound spiritual experience and teachings of sufism through their poetry. Sufis literature often explores themes of divine love, spiritual union and the journey of the soul. Sufi art including calligraphy, miniature paintings, architectural ornamentation has been infused with symbolism and metaphysical concepts from sufi philosophy.

- Sufism had deeply influenced music and poetry across the Islamic world. The practice of Sama, music and dance is a prominent aspect of sufi gathering. Sufi music known as Qawwali in South Asia serves as invoking spiritual states.

- Sufis have historically been associated with principles of social justice and compassion. They advocated for equality, fairness and alleviation of suffering in society.

5.10. SUFI ORDERS

Sufi orders were divided into two categories

1. Bashara - Followers of Islamic law

2. Beshara - Those who were more open-minded

Bashara Sufis obeyed Islamic laws and Slsilah established by one saint was carried on by his pupils.

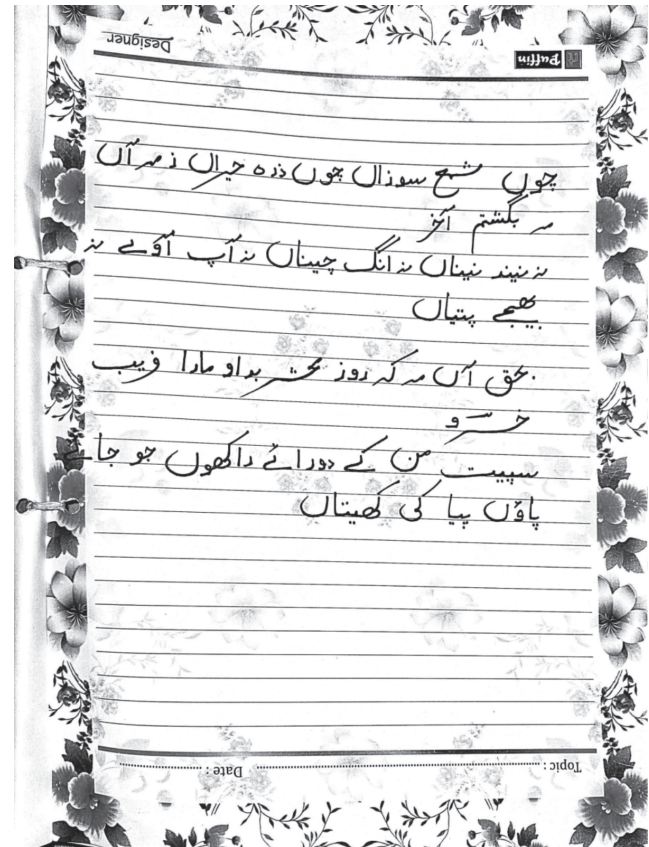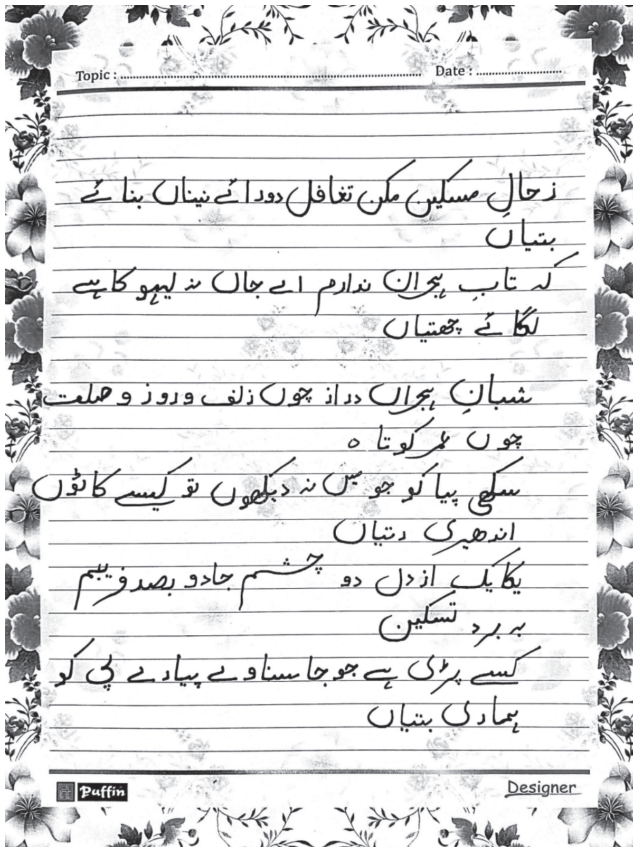|		
● Chishti Order	Khwaja Muinuddin Chishti	Ajmer
● Suhrawardi Silsilah	Bahauddin Zakariya	Punjab and Multan
● Qadariya Silsilah	Sheik Abdul Qadir	Punjab
● Naqshbandi silsilah	Khwaja Bahauddin Naqshbandi	North India
● Shattari Silsilah	Sheik Sirajuddin Abdullah Shattar	Malwa, Jaunpur, Bengal

5.11. EFFECTS OF SUFISM

Though various Sufi sects had great differences in their beliefs and practices, yet they greatly influenced the socio-religious life of the people in India. The effects of sufism on Indian society were as under:

(1) Attracted Hindus to Islam

(2) Cultural intermingling of the Hindus and the Muslims

(3) Uplifts of the destitute and the downtrodden

(4) Development of regional language and Urdu

(5) Development of Sufi shrines and tombs

(6) Progress of Art, Architecture and Literature

5.12. AMEER KHUSRAU

Ameer Khusrau first poet of Rekhta/Hindvi, musician and disciple of Sufi Saint Hazrat nizamuddin Auhya, known for his 'paheli' which form part of Indian folklore. He is famous for inventing two most important musical instruments: tabla and sitar. Wrote 'Ze-hale-miekin....' one of the earliest prototype of Urdu Ghazal written in Persian and Hindvi

5.13. CONCLUSION

Sufism had a profound impact on India's religious, cultural and social life. Sufi movement was more focussed on intellectual and spiritual development. Ascetic practice of Sufism helps believers achieve closeness to God via belief and practice.

5.14. BIBLIOGRAPHY

- NCERT (Theme 2)
- Themes in Indian History, Kundra and Bawa, Dhanpat Rai & Co.

VIVA-VOCE

1. What is the primary objective of Sufism?
2. Name the methodology adopted by Sufi saints?
3. What are the two categories of Sufis?
4. Give the names of any three Silsila of Sufism
5. Give the name of Sufi saint who settled in Ajmer.
6. Give the names of four famous centres of Sufi saints.
7. What is the importance of singing and dancing in sufism?
8. Point out one difference between Be Sharia and Ba Sharia sufi traditions.
9. What do you know about Ameer Khusrau?
10. Mention two effects of sufism.

Topic

6 Vijayanagar New Architecture

OBJECTIVES

- To analyze the administration of the Vijayanagara Empire
- To understand the ways in which architecture can be analyzed.
- Describe the key features of religious, courtly, and civic architecture of the Vijayanagar Empire.

6.1. INTRODUCTION

Swell writes, "Never perhaps in the history of the world has such havoc been wrought, so suddenly on so splendid city, teeming with a wealthy and industrous population in the full plentitude of prosperity one day, and on the next seized,pillaged and reduced to ruins, amidst scenes of massacre and horrors begging description". The city was a heap of inhabitable ruins. Vijayanagar, a part of Karnataka, was contested between the later Sultans of Deccan, Sultan of Mysore. Only at the very end of the 18th century, when the state formed the part of territories ceded to the Madras presidency under the control of the East India company, did some measure of peace return to this area.

6.2. HOW HAMPI WAS FOUND

- In 1799, the first British antiquarian, Colin Mackenzie who became the First Surveyor General of India visited the ruins of Hampi. Collected manuscripts and made the first map of the site.
- In 1836, the epigraphists had begun collecting inscriptions found at this place and other temples at Hampi.
- In 1850's and 1860's there was a steady flow of visitors and photographers.
- There were around 60 waxed paper negatives of Alexander Green law that miraculously survived.
- Eventually the site came under the protection of the Archaeological survey of India.

Mythological significance of Hampi

Hampi also has a strong mythological story associated with it. And if these beliefs are anything to go by, it is said that the Kishkinda Vanara Kingdom is where Ram and Lakshman had stayed when they had set out in search of Sita who was abducted by Ravana. Wewill also find several spectacular mountains that are said to be spots where Ram, Hanuman, Sugreeva and Vali stayed. And because we are talking of Ramayana and its association with Hampi, the first thing that comes to mind is the Hazara Ram temple at Hampi that is one of the thousands of temples here. The word Hazara was derived from a Telugu word Hazarumu that also means an Entrance hall. If you have ever visited Hampi or if you are planning to make a trip soon, you will find many intricately done carvings that

depict a lot about Ramayana and the many stories surrounding the same. The Hazara Temple used to be a private temple to the royal family of those times.

6.3. SOURCES OF VIJAYANAGARA EMPIRE

Vijayanagar or the 'City of Victory" had its capital at Hampi, a name derived from Pampa Devi. the oral traditions combined with other sources helped to rediscover the Vijayanagar Empire

Sources	Literary works	Information
Foreign travelers Account	1. Rehlatar Tuhfat-un-Nuzzat by Ibn Batuta	Account of the empire under Hari Hara I
	2. Malta as Sadain Wa Majma ul Bahrain by Abdur Razzaq	Account of the reign of Devaraya II
	3. An Account of the countries bordering the Indian Ocean and their inhabitants by Duarte Barbosa	Account of Vijayanagar empire under Krishna Devaraya
	4. Domingo paes gave the most detailed account of the historic city of Hampi	Governance under Krishna Deva Raya
	5. Frenao Nuniz gave detailed account of the VijayaNagar Empire	Mentioned the cultural aspect of the people of Vijayanagar
	• Manucharitam by Allasani peddanna	Polity and the political ideas of the rulers and society
	• Gangadas pratapa vilasam by Gangadhara	
	• Amuktamalyada by Krishna Deva Raya	
	◆ Bagapellisi Copper Plate inscription	Achievement of Harihara I
	◆ Channa Raya Pateeka Inscription	Genealogy of 5 Sangama Brothers
	◆ Srirangam Copper Plate Inscription	Successful invasion of Bukka I
	◆ Devulapali Copper Plate	Genealogy of Saluva Dynasty

6.4. VIJAYANAGAR EMPIRE

Harihara and Bukka are the founders of the Vijayanagar Empire in 1336 CE on the southern banks of river Tungabhadra. They made Hampi as the capital city.

Vijayanagar Empire was ruled by four dynasties.

1.	Sangama Dynasty	1336 CE to 1485 CE
2.	Saluva Dynasty	1486 CE to 1492 CE
3.	Tuluva Dynasty	1492 CE to 1529 CE
4.	Aravidu Dynasty	1542 CE to 1565 CE

6.5. KRISHNADEVA RAYA

Krishnadevaraya (1509-1529 C.E.): Krishnadevaraya of the Tuluva dynasty was the greatest Ruler of the Vijayanagara Empire. He was the son of Tuluva Narasanayaka and Nagaladevi. He came to the throne in 1509 G.E. The glory and prestige of the Kingdom reached its zenith during the rule of Krishnadevaraya. He got a good training under his Prime minister Timmarasa whom he called as Appaji.Read more on Sarthaks.

Military achievements of Krishnadeva- Raya:

1. **The war of 1510 C.E. :** Krishna- devaraya had to fight a war against Mohammed Shah of Bidar and Yusuf Adil Shah of Bijapur whose combined army attacked Vijayanagara. A battle took place in 1510 C.E. near Doni, in which the Muslim army was routed and it ran away from the battle field. Krishnadevaraya pursued the enemy forces up to Govilkonda and once again defeated them. He then occupied the Fort of Raichur and the Krishna- Tungabhadra doab area.

2. **Siege of Ummatturu – 1513 C.E.:** Krishnadevaraya marched against the rebellious chief, Gangaraja of Umatteiru. Gangaraja was defeated and the forts of Shivanasamudra and Srirangapatna were captured. Krishnadevaraya created a. new province with its headquarters at Srirangapatna.

3. **Kalinga (Orissa) expedition- 1513 – 1518 C.E.:** Krishnadevaraya took an expedition to Kalinga to defeat the Gajapathi Ruler, Prataparudra, which was achieved in stages. Udayagiri Fort was captured first. Next, he seized the Fort of Kondaveedu and defeated the Reddies. The administration of the Krishna region of Andhra was entrusted to Salva Thimma.

4. **Battle of Raichur-1520C. E.:** When Krishnadevaraya was busily engaged in his Orissa campaign, Sultan Ismail Adil Shah of Bijapur recaptured the fort of Raichur. In 1520, Krishna-devaraya marched against the Sultan, defeated him and took back the Fort of Raichur. In this battle, the Portuguese musketeers helped the Vijayanagara army.

5. **Captured the Fort of Gulbarga – 1523:** Krishnadevaraya went as far as Bijapur, From here, he went to Gulbarga and defeated Amir Barid. Then he went up to Bidar and released the Bahamani Sultan, who had been imprisoned by his own subordinates and placed him on the throne of Gulbarga and took the title 'Yavana Rajya Pratishtapana Chary.

6. **Relation with the Portuguese:** Krishnadevaraya maintained friendly relations with the Portuguese at Goa. He did not give help to Albuquerque to conquer Goa from the Bijapur Sultan in 1510 C.E. He gave permission to the Portuguese to build a Fort at Bhatkal. Durate Barbosa (1514-1515 C.E.) and Domingo Paes (1520 C.E.) visited the court of Krishnadevaraya. They have given information about the Vijayanagara trade and the personality of Krishnadevaraya.

7. **Peace in Ceylon:** There was political instability in Ceylon (Sri Lanka) There were revolts against King Vijayabahu. Krishnadevaraya intervened in its political affairs and peace was established. Bhuvanaikyabahu, the son of Vijayabahu was brought to power.

8. **Patronage to Literature:** Krishnadeva- Raya was not only a great Ruler but also a great scholar in Sanskrit and Telugu. He wrote 'AmuktaMalyada' in Telugu. Jambavathi Kalyanam, Ushaparinayam, Madalasa Chari the and Rasamanjari in Sanskrit. He patronized eight Telugu poets popularly called the 'Ashtadiggajas'. He honored the great scholar Vyasateertha and Allasani Peddanna was conferred with the title 'Andra Kavi Pitamaha'. Krishna- devaraya is often described as 'Andhra Bhoja'.

He abolished the marriage tax. In memory of his mother Nagaladevi, he built a new city called Nagalapura and he built Purandara Mantapa at Hampi. He built many tanks and canals for both drinking water and irrigation purposes. He was a devotee of Lord Venkateshwara of Tirupati.

He had many titles like Kannadarajya Ramaramana, Kavi Pungava, Karnataka dhrabhoja, Yavanarajya Pratishtha panacharya, etc., The last days of Krishnadevaraya were unhappy. Due to his only son Tirumala death under mysterious circumstances in 1524C. E., Krishnadeva- Raya was much grieved and died in 1529 C.E. After the death of Krishnadeva Raya, he was followed by weak and incompetent rulers. They were troubled by rebellious nayaks and military chiefs.

6.6. BATTLE OF RAKSHASA -TANGADI 1565

- Rama Raya the ruler of Aravidu dynasty of Vijayanagar was up against the combined forces of four Sultans of - Bijapur, Bidar, Golconda and Ahmednagar.

- On 23rd January 1565 the combined forces defeated Rama Raya at the battle of Rakshasa Tangadi or Talikota

- Hampi the capital city was captured, rampaged and destroyed over a period of five months and never reoccupied.

- It also began a final Muslim penetration of southern India that lasted until the end of the 18th century.

6.7. ADMINISTRATION

- They followed traditional monarchy.

- The king was the ultimate authority in the kingdom. He was also the supreme commander of the army.

- The king was assisted by a council of ministers in his day to day administration.

- One of the important characteristics of the Vijayanagar administration was the *amaranayaka* This is similar to the *iqta* system of Delhi Sultanate.

- In this system, the commander of the Vijayanagar army was called the nayaka. Each nayaka was given an area for administration. The nayaka was responsible for expanding agricultural activities in his area

- **He collected taxes in his area** and with this income maintained his army, horses, elephants and weapons of warfare that he had to supply to the raya or the Vijayanagar ruler

- The **amara-nayakas sent tribute** to the king annually and personally appeared in the royal court with gifts to express their loyalty.

6.8. THE CAPITAL AND ITS ENVIRONMENT

Hampi, the capital city of the Vijayanagar Empire, had a unique style. The Vijayanagar rulers built a number of temples, monuments, places and other structures over South India, with the largest concentration located at its capital. The monuments in and around Hampi, in the Vijayanagar principality are listed as UNESCO WORLD HERITAGE SITES.

6.11. VIJAYANAGAR ARCHITECTURE

Throughout its reign, the Vijayanagara Empire constructed numerous temples. Granite was the primary material employed by the empire, while soapstone was used for the reliefs and sculptures that adorned the temples.

- The Hoysala, Chola, and Chalukya empires, as well as other earlier empires, provided the architectural inspiration for the Vijayanagara Empire, which combined these aspects to produce its own distinctive architectural compositions.

- They adopted the Dravidian architectural style and then added certain distinctive elements, giving it the name Vijayanagara style.

- Local firm granite was the preferred building material because of its durability, much as it had been for the Badami Chalukyas.

- Strong fences surround the Vijayanagara temples, which are distinguished by elaborately pillared Kalyana mandapa (marriage halls), tall rajagopuram (carved colossal towers at the entrance of the temple), and life-size statues of gods and goddesses.

- During Krishnadeva Raya's rule, the Dravida style gained popularity, and during the following two centuries, many South Indian temples were built in this style.

- Mortar combined with other materials is typically used in Vijayanagara's courtly architecture.

- Typically constructed of mortar and stone shards, Vijayanagara's courtly architecture frequently features secular designs with Islamic-inspired arches, domes, and vaults.

6.10. DISTINCTIVE ELEMENTS OF VIJAYANAGARA ARCHITECTURE

- Temples honoring numerous monarchs were built throughout the Vijayanagara Empire, and their entrances were adorned with gigantic gates known as Raya Gopurams. These gates featured intricate carvings that significantly adorned their surface.
- Horses were the most popular theme for the carved pillars in open pavilions with platforms supporting monolithic statues, like Ganesh.
- Elaborately pillared Kalyana mandapa (marriage halls)
- The image of the god to whom the temple was dedicated was kept in the garbhagriha, the most sacred room in the temple, which was situated in the heart of the structure
- Amman Shrines, which were shrines dedicated to the god's bride or wives **Architectural Wonders of Vijayanagar**

6.11. ARCHITECTURAL WONDERS OF VIJAYANAGAR

Queen's Bath

This is the first ruined structure you would see when you enter the Royal center from the Kamalapura-Hampi main road. The Queen's Bath is an elaborate structure with a simple exterior and an ornate interior. Built in the Indo-Islamic style of architecture, this striking enclosed space is designed to be unique than any other private or public bath in Hampi.The Queen's Bath is believed to be constructed by Achyuta Raya for the women of the royal family of Vijayanagara. For some mysterious reason this was called the queen's bath. But in all probability this was a royal pleasure complex for the king and his wives.

Lotus Mahal

Lotus Mahal, also referred to as Chitrangi Mahal features a lotus-like design and is largely intact over the centuries. Lotus Palace has three stories featuring an open design with long corridors, supported by 24 pillars and no walls. Pillars and arches of Lotus Palace have intricate carvings. A mix of Indian and Islamic design style can be seen in Lotus Mahal. Couple of watch towers can be seen at a short distance from Lotus Mahal. Elephant enclosure is located a short distance away. Besides being an engineering marvel, Lotus Palace is quite photogenic as well.

Elephant Stables

One among the few least destroyed structures in Hampi, Elephant Stable is a major tourist attraction. This long building with a row of domed chambers was used to 'park' the royal elephants. There are 11 domed tall chambers; some of them are inter-connected. The center one is specially decorated and big. Probably the musicians and the associated band troupes had been using this during ceremonies involving elephant processions.


Royal Platform

Mahanavami Dibba or The Great Platform is a beautiful stone platform situated inside the Royal Enclosure of Hampi. It is also known as Dasara Dibba and is one of the most impressive structures in Hampi.

It was built by King Krishnadevaraya in 1513 AD after his conquest over the kingdom of Udayagiri, present day Orissa. The grand platform was used as a stage by the kings to watch the army march-past, the war games and the royal procession that were held during the Mahanavami festival, also known as the Dasara festival, hence the name Mahanavami Dibba.

Water Tanks

Near the Mahanavami Dibba, a sizable water tank (pushpakarni) with a square shape is surrounded by a series of steps that descend to a lower level in a semi-pyramidal arrangement of black schist stone. Its design made it simple for individuals to enter and exit the water.
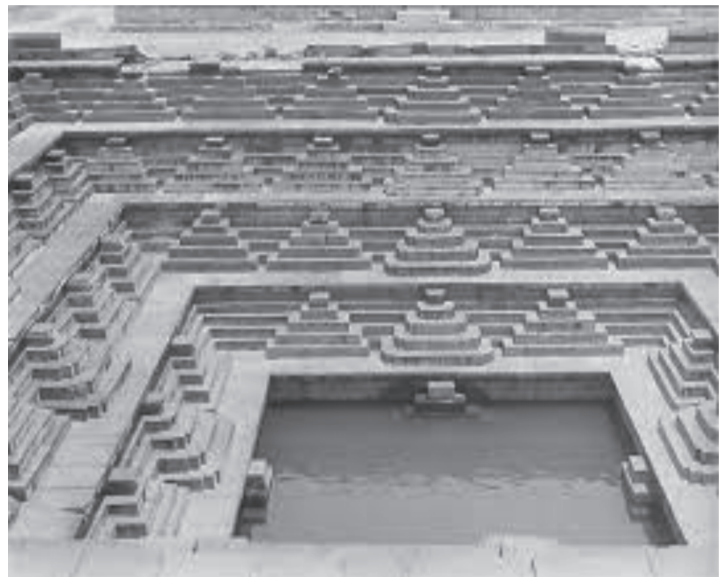
Virupaksha Temple

The Vijayanagara rulers' patron deity was Virupaksha, a manifestation of the Hindu god Shiva.The marriage of Virupaksha and his spouse, the regional folk goddess Pampa, after whom the settlement of Hampi gets its name, is commemorated with annual ceremonies at the temple.

The Vittala Temple

The Vittala temple, which is devoted to a form of Vishnu, is the most impressive structure in the capital's sacred core. The unique aspect of the temple is a stone chariot, or Garuda shrine, which is meant to resemble a wooden chariot used to transport metal representations of gods during religious festivals.

Monolithic Sculptures

Large monolithic engravings are also present at the location, which made use of the enormous stones that dot the landscape around the city. For instance, Krishnadevaya, regarded as the greatest emperor of the Vijayanagara empire, contributed a magnificent sculpture of Narasimha, the man-lion incarnation of Vishnu, depicting him reclining in a yoga position beneath a seven-hooded serpent (though is sometimes shown with five or ten-heads).The serpent known as Adisesha, upon which Vishnu is said to sleep, served as a seat for Narasimha in one of his incarnations.

6.13. CONCLUSION

Vijayanagara was the first southern Indian kingdom to encompass the three primary linguistic and cultural regions of this area—Kannada, Telugu, and Tamil—and the greatest and most powerful empire in pre-colonial south Indian history.

The impressively destroyed capital today testifies to the grandeur of an empire that was ruled from that city, as well as to the extent to which Islamic-inspired forms and practices altered Indic courtly life during the Vijayanagara period and its importance as a major population center and nexus of trade routes.

In 1986, UNESCO declared the remains at Hampi in Karnataka a World Heritage Site in recognition of the importance of Vijayanagara.

6.13. BIBLIOGRAPHY

- NCERT
- Themes in Indian History, Raghunath Rai

VIVA-VOCE

1. Who founded the Vijayanagar Empire and when?
2. Name the four dynasties of Vijayanagar.
3. Who made the first map of the site?
4. Who was the most powerful ruler of Vijayanagar and to which dynasty he belonged?
5. What are the indigenous sources to know about the Vijayanagar Empire?
6. Name any two Foreign Travellers Account.
7. When was Hampi declared a World Heritage site?
8. What do you know about AmaraNayaka?
9. When was the Battle of Rakshasi Tangadi fought?
10. Name the literary work of Krishnadeva Raya?
11. What do you know about Tenali Rama?

Topic

7

Comparative Analysis of the Land Revenue Systems Introduced by the British India

OBJECTIVES

- to understand Land Revenue system of the British India
- to make a comparative analysis of the British system

7.1. INTRODUCTION

The colonial period in British India refers to the time when the Indian subcontinent was under the direct rule of the British Empire, spanning from the mid-18th century to 1947. It was a period of significant political, economic, and social transformation that profoundly impacted the Indian subcontinent.

The British East India Company established its presence in India in the early 1600s primarily for trade purposes. Over time, the Company gradually expanded its influence and territorial control, eventually becoming a major political power. The pivotal moment came in 1757 when the British East India Company's forces defeated the Nawab of Bengal in the Battle of Plassey, establishing British control over Bengal.

From then onwards, British control expanded through a combination of diplomacy, alliances, and military conquest. The Company's rule continued until 1858 when the British Crown took direct control following the Indian Rebellion of 1857, also known as the Sepoy Mutiny or the First War of Indian Independence.

During the colonial period, British India was divided into presidencies, provinces, and princely states. The British implemented various policies and administrative structures to govern the diverse regions and peoples of India. This included the establishment of a centralized bureaucracy, the introduction of British legal systems, and the promotion of English education.

The colonial period was characterized by British economic exploitation of India's resources. The British introduced cash crops, such as indigo, cotton, and tea, which were grown for export, leading to significant changes in India's agricultural practices. The British also developed industries in sectors such as textiles, railways, and mining, primarily to serve British interests.

The social and cultural landscape of India underwent significant changes during this period. Christian missionaries arrived in India, seeking to spread Christianity and establish educational institutions. The British introduced new technologies, transportation systems, and urban planning, transforming Indian cities and facilitating economic growth.

However, the colonial period also witnessed severe social, economic, and political challenges. Indians faced discrimination, restrictions on their rights and freedoms, and economic exploitation. The British implemented policies that undermined traditional Indian industries and systems, leading to widespread impoverishment and the erosion of local crafts and manufacturing.

The colonial period in British India laid the groundwork for India's eventual struggle for independence. The Indian National Congress, founded in 1885, emerged as a significant political force advocating for self-governance and civil rights. The period also witnessed the rise of various social and political movements that sought to address social inequalities and fight for independence.

Ultimately, the colonial period in British India came to an end with India's independence on August 15, 1947. The partition of British India into India and Pakistan resulted in significant communal violence and mass migrations, leaving a lasting impact on the subcontinent's history and shaping the political, social, and economic landscape of modern India and its neighboring countries.

7.2. AKBAR'S LAND REVENUE SYSTEM

During the reign of Emperor Akbar (1556-1605), the revenue system in the Mughal Empire was primarily based on the concept of "Zabt" or "Todar Mal's system." This revenue system, introduced by Raja Todar Mal, Akbar's finance minister, aimed to ensure efficient collection of revenue while maintaining fairness and stability. Here are some key aspects of the revenue system during Akbar's time:

1. **Land Measurement and Assessment:** The revenue system began with an extensive land survey known as "Ain-i-Dahsala." Trained officials would measure the land, assess its productivity, and fix its revenue based on the quality of soil, type of crop, and irrigation facilities.

2. **Standardized Revenue Rates:** The assessed revenue rates were fixed and remained stable for a specific period of time, generally ten years. This provided stability to the farmers and reduced the chances of arbitrary increases in taxes.

3. **Revenue Collection:** Revenue collection was entrusted to a hierarchy of revenue officials. At the village level, the responsibility fell upon the village headman or the "Lambardar" who collected taxes from the farmers. Above them were the district-level officials known as "Amils" who supervised revenue collection and ensured proper accounts were maintained.

4. **Cash and Kind Payments:** The revenue could be paid in either cash or kind, depending on the agreement between the state and the farmers. In some cases, a portion of the revenue was collected in kind, such as crops, which were then used to meet the needs of the administration, army, and other state functions.

5. **Revenue Sharing:** The state divided the revenue into several shares. The state's share was called the "Khalisa," which funded the imperial treasury and expenses of the court. The remaining share was distributed among the local officials, soldiers, and others who rendered services to the state.

6. **Tax Exemptions:** Akbar introduced several measures to grant tax exemptions or concessions to specific groups, such as religious institutions, scholars, artisans, and cultivators in certain regions. These exemptions aimed to encourage religious tolerance, promote cultural activities, and support economic development.

7. **Land Rights:** While the state claimed ownership of the land, it recognized the rights of the cultivators to possess and cultivate the land as long as they paid their assessed revenue.

   The revenue system during Akbar's reign aimed to ensure systematic revenue collection, minimize exploitation of farmers, and promote economic stability within the empire. It laid the foundation for subsequent revenue systems during the Mughal era.

7.3. BRITISH COLONIAL PERIOD IN INDIA

The British colonial period in India, which lasted from 1757 to 1947, saw a significant change in the land revenue system of the country. The colonial government introduced several measures aimed at consolidating and increasing its control over the land and its resources. The following is a brief overview of the land revenue system during British rule in India:

1. **Zamindari System:** One of the most significant changes introduced by the British was the Zamindari system, which was a revenue collection system. The system involved the appointment of Zamindars or landlords who were responsible for collecting revenue from the peasants and farmers who worked on their lands. The Zamindars were given a share of the collected revenue as a reward for their services to the British.

2. **Ryotwari System:** The Ryotwari system was introduced by the British in areas where Zamindari was not feasible. Under this system, the British government collected revenue directly from the farmers who worked on the land. The farmers had to pay a fixed amount of revenue, which was determined by the government.

3. **Mahalwari System:** The Mahalwari system was another revenue collection system introduced by the British. This system was mainly implemented in areas where joint land ownership was prevalent. The revenue was collected from the joint owners, who were collectively responsible for paying the taxes.

4. **Permanent Settlement:** The Permanent Settlement was a significant measure introduced by the British in Bengal. The settlement involved fixing the revenue to be paid by the Zamindars to the British government. The Zamindars were given the right to collect revenue from the farmers and were also given ownership rights over the land.

5. **Revenue Survey:** The British government conducted revenue surveys to assess the land area and the revenue that could be collected from it. The surveys helped the government to determine the revenue to be paid by the farmers and the landlords.

Overall, the British colonial period saw the consolidation of the land revenue system in India. While some measures were introduced to benefit the farmers, such as the Ryotwari system, the system primarily served the interests of the British government and the Zamindars. The system led to the exploitation of the farmers and the peasants, who were forced to pay exorbitant taxes, which often resulted in the loss of their lands and livelihoods.

7.4. LAND REVENUE SYSTEMS IN BRITISH INDIA :

Three major systems of land revenue collection existed in India. They were – Zamindari, Ryotwari and Mahalwari.

1. Zamindari System (Permanent Land Revenue Settlement)
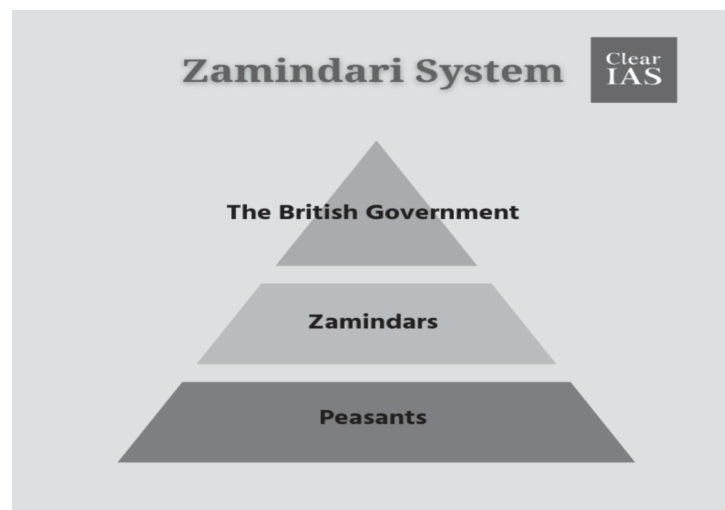
- The Zamindari System was introduced by Cornwallis in 1793 through the Permanent Settlement Act.
- It was introduced in the provinces of Bengal, Bihar, Orissa and Varanasi.
- Also known as Permanent Settlement System.

- **Zamindars** were recognized as the **owner** of the lands. Zamindars were given the rights to collect the rent from the peasants.
- While the zamindars became the owners of the land, the actual farmers became tenants.
- The tax was to be paid even at the time of poor yield.
- The tax was to be paid in cash. Before introducing this system, the tax could be paid in kind.
- The realized amount would be divided into 11 parts. 1/11 of the share belongs to Zamindars and 10/11 of the share belongs to East India Company.

2. Ryotwari System

- The Ryotwari System was introduced by Thomas Munro in 1820.
- This was the primary land revenue system in South India.
- Major areas of introduction include Madras, Bombay, parts of Assam and Coorg provinces of British India.
- In Ryotwari System the ownership rights were handed over to the peasants. The British Government collected taxes directly from the peasants.
- The revenue rates of the Ryotwari System were 50% where the lands were dry and 60% in irrigated land.
- Though ownership of land was vested with the farmers, excessive tax impoverished them. Furthermore, the tax rates were frequently increased.

Demerits of Ryotwari system

- Excessive revenue rates have rendered agriculture unprofitable.
- The gathering process was severe.
- He transformed the relationship between creditors and debtors, spawning a new class of usurers.
- The farmer could only pay the interest since the interest rate was so high.
- The value of the land has decreased.
- The measurement was off therefore the output estimate was wrong.
- There was no legal challenge to the overvaluation.

3. Mahalwari System

- The Mahalwari system was introduced in 1822 by Holt Mackenzie. Later, the system was reformed during the period of William Bentick (1833).
- This was the primary land revenue system in North-West India.
- It was introduced in Central Province, North-West Frontier, Agra, Punjab, Gangetic Valley, etc of British India.
- In this system, the land was divided into Mahals. Each Mahal comprises one or more villages.
- The entire village (Mahal) was considered as a single unit for tax collection.
- The village headman or village committee was assigned the responsibility to collect tax.
- Ownership rights were vested with the peasants.
- The tax rate was excessive in this system too.
- The Mahalwari system had many provisions of both the Zamindari System and Ryotwari System.

Demerits of Mahalwari System

- in practice, select leading groupings of notable families were granted rights.
- In general, peasants were pushed into positions as renters, coworkers, and so on.
- Economic and social inequities widened, and peasants were stressed.
- There has been no gain in terms of production.

7.5. PROBLEMS CREATED BY THE BRITISH LAND REVENUE POLICIES

The land revenue policies implemented by the British affected the agricultural sector.

When the farmers were unable to pay tax in the form of money before the deadline, they had to take a loan from moneylenders at a high rate of interest. The loans were obtained by mortgaging agricultural land. The agricultural land of the farmers, who could not pay back the loan and interest, was seized by the money lenders.

7.6. LAND REFORMS IN INDIA AFTER INDEPENDENCE

Zamindari Abolition Act was passed by UP, Tamil Nadu, Bihar, Madhya Pradesh, etc. Surplus lands were confiscated from zamindars.

Later **Land Ceilings Act** was passed by different states, fixing an upper limit for private landholdings

7.7. MERITS AND DEMERITS OF LAND REVENUE SYSTEM OF BRITISH INDIA

The land revenue system implemented during the colonial period in British India, particularly the Permanent Settlement and the Ryotwari System, had some perceived merits from the perspective of the British administrators. These included:

1. **Revenue Stability:** The land revenue system aimed to provide stability and predictability in revenue collection. It introduced fixed revenue rates or assessments for a specific period, often extending to multiple decades. This stability was beneficial for the British administration as it ensured a regular source of income.

2. **Ease of Administration:** The land revenue systems implemented by the British were relatively simpler to administer compared to earlier systems. They involved clear assessments, standardized procedures, and a hierarchy of revenue officials to collect taxes. This streamlined administration reduced corruption and improved efficiency.

3. **Encouragement of Land Improvement:** The Permanent Settlement, introduced in Bengal, allowed zamindars (landlords) to become hereditary owners of land in exchange for fixed revenue payments to the British. This created an incentive for zamindars to invest in land improvement, such as irrigation infrastructure, to maximize agricultural productivity and increase revenue.

4. **Creation of a Landholding Class:** The Permanent Settlement system created a landholding class of zamindars who held hereditary rights over land. This provided them with social status and economic power, which some argue contributed to the emergence of an agrarian elite and helped establish a landed gentry in certain regions.

However, it is important to note that the land revenue systems implemented during British colonial rule in India had significant drawbacks and negative impacts. These included:

1. **Exploitative Nature:** The revenue systems often imposed heavy tax burdens on farmers, which led to widespread indebtedness and forced cultivators into exploitative relationships with moneylenders and landowners.

2. **Inflexibility:** The fixed assessments and revenue rates under the Permanent Settlement and Ryotwari System did not account for fluctuations in agricultural productivity, natural disasters, or changes in the local economic conditions. This inflexibility could be detrimental to farmers during times of economic hardship.

3. **Land Alienation:** The land revenue systems, particularly the Permanent Settlement, led to the concentration of landownership in the hands of a few landlords, often at the expense of the cultivators. This resulted in the dispossession of farmers and contributed to agrarian distress and social unrest.

4. **Lack of Tenant Protection:** The revenue systems provided limited protection for tenant farmers, who often faced exploitation, arbitrary evictions, and insecure land tenure. This lack of tenant rights further exacerbated agrarian problems and social inequalities.

While some perceived merits can be identified in the land revenue systems implemented during British colonial rule in India, it is essential to acknowledge the significant negative impacts and exploitative nature of these systems, which had long-lasting consequences for the Indian agricultural sector and society as a whole.

7.8. CONCLUSION

In conclusion, the land revenue system implemented during British colonial rule in India had profound consequences on the Indian agricultural sector, society, and economy. While there were perceived merits in terms of revenue stability, administrative ease, and some encouragement of land improvement, the drawbacks and negative impacts far outweighed the benefits.

The exploitative nature of the revenue system placed heavy tax burdens on farmers, leading to widespread indebtedness and exploitation. The inflexibility of fixed assessments and revenue rates disregarded fluctuations in agricultural productivity and local economic conditions, exacerbating hardships during economic downturns. The concentration of landownership in the hands of a few landlords resulted in the dispossession of farmers and contributed to agrarian distress and social inequalities. The lack of tenant protection further compounded these issues.

Moreover, the revenue system reflected the overall exploitative nature of British colonial rule in India. It aimed to extract maximum revenue for the British Empire, often at the expense of the local population. The system perpetuated the economic and social disparities between the colonizers and the colonized, reinforcing the dominance and control of the British over India's resources and agriculture.

The land revenue system played a pivotal role in shaping the agrarian structure, land ownership patterns, and socio-economic dynamics in British India. Its legacy is still felt in post-colonial India, where issues related to land distribution, tenancy rights, and agrarian distress continue to be pressing challenges.

7.9. BIBLIOGRAPHY

- https:www.eliteias.in
- NCERT

VIVA-VOCE

1. Who introduced the Land Revenue system in India?
2. Why did the British introduce the land Revenue system?
3. What were the various types of land Revenue system in colonial India?
4. What were the effects of the Land Revenue system in India?
5. Who introduced the Permanent Settlement?
6. What are the features of the Ryotwari system?
7. What are the demerits of the Ryotwari system?
8. Who created the Mahalwari system?

Topic

8   The Sepoy Mutiny of 1857

OBJECTIVES

- To understand the events of 1857 and their interpretation
- To know about the planning and execution of the plan
- To highlight the united contribution made by the Indian soldiers

---

8.1. INTRODUCTION

The Sepoy Mutiny of 1857, also known as the Indian Rebellion of 1857 or the First War of Indian Independence, stands as a defining moment in India's history. This significant uprising against British rule shook the very foundations of the British East India Company's dominance and had far-reaching implications for the Indian subcontinent's future.

8.2. CAUSES OF THE MUTINY

In the early 19th century, the British East India Company had established a powerful presence in India through its territorial conquests and strategic alliances with various Indian rulers. The company's primary goal was to exploit India's resources, particularly its wealth, raw materials, and manpower. Under the pretext of trade and economic engagement, the company effectively extended its influence over large parts of the subcontinent.

Central to the company's control over India was its army, which consisted of both British and Indian soldiers, known as sepoys. The sepoys were recruited from various regions of India, representing diverse linguistic, cultural, and religious backgrounds. They played a vital role in maintaining British rule by ensuring the company's interests and enforcing colonial policies.

The Indian society during this period was characterized by a rich tapestry of cultures, religions, and traditions. Hinduism and Islam were the predominant religions, but there were also significant Sikh, Jain, Christian, and other religious communities. The social structure was hierarchical, with a complex caste system and varying degrees of economic disparity.

The sepoys were essential cogs in the British colonial machine, but they were not immune to the prevailing socio-cultural and religious sentiments. As the British sought to maintain control and consolidate their rule, they initiated various reforms, some of which directly challenged traditional Indian customs and religious practices. These reforms often sparked resistance and discontent among the Indian population.

However, the immediate cause of the Sepoy Mutiny can be traced back to the introduction of new rifle cartridges in the British Indian Army. The cartridges were rumored to be greased with animal fat, which greatly offended both Hindu and Muslim sepoys. Hindu sepoys were distressed by the use of beef fat, which is considered sacred in Hinduism, while Muslim sepoys were troubled by the use of

pork fat, which is forbidden in Islam. The act of biting the cartridge before loading it into the rifle was seen as an affront to their religious beliefs, and this issue soon escalated into widespread discontent among the sepoys.

The stage was set for the eruption of a broader rebellion that transcended religious boundaries and united the sepoys in their opposition to British rule. However, it is essential to recognize that the Sepoy Mutiny's root causes were deeper and more complex than the cartridge controversy alone. The discontent among the sepoys was not solely due to religious reasons; it was also fueled by political, economic, and social grievances that had been simmering for decades under British rule.

Doctrine of Lapse

Lord Dalhousie's Doctrine of Lapse policies of annexation and land reforms had resulted in the annexation of several princely states, leading to the dissolution of traditional structures of power and authority. Native rulers and aristocrats, who had ruled their territories for centuries, were left dispossessed and disempowered. This discontent among the Indian nobility and aristocracy found fertile ground for resistance, and they sought to restore their lost privileges and status.

Western Education and Values

The British policy of promoting Western education and values, along with Christian missionary activities, generated resistance among sections of the Indian population. Traditional religious leaders and conservative elements perceived these efforts as a threat to their cultural identity and way of life. This apprehension intensified the sense of discontent and disillusionment with British rule.

Exploitation of Economy

Economically, India faced severe exploitation under British colonialism. The company's policies often led to impoverishment of the Indian peasantry and artisanal communities. Heavy land taxes, revenue collection methods, and the destruction of indigenous industries for the sake of British imports created economic hardships for many Indians, further adding to the growing discontent.

Disparity among the Soldiers

Additionally, the Indian soldiers, while serving the British East India Company loyally, were often treated as second-class citizens within the colonial army. They received lower pay and had limited

opportunities for promotion compared to their British counterparts. This disparity in treatment fostered resentment and a sense of injustice among the sepoys, fuelling their grievances against the company's rule.

The outbreak of the Sepoy Mutiny came on May 10, 1857, in the town of Meerut, where sepoys rebelled against their British officers. The mutiny quickly spread to other parts of northern and central India, encompassing major cities like Delhi, Kanpur, Lucknow, and Jhansi, among others. The uprising was not limited to the sepoys alone; it saw widespread participation from civilians, peasants, and members of the Indian nobility who were disillusioned with British rule.

To counter the rebellion, the British swiftly assembled their forces, both British and Indian, to suppress the uprising and reestablish control. The ensuing conflict saw brutal and violent encounters from both sides, leading to atrocities and reprisals that left scars on the collective memory of the Indian population.

8.3. OUTBREAK AND SPREAD OF REBELLION.
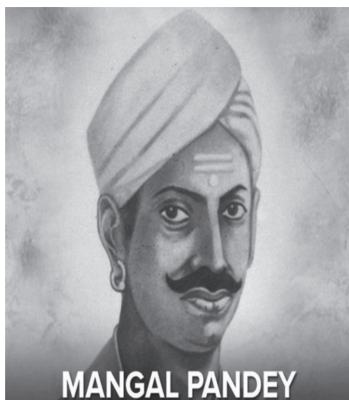
The outbreak of the Sepoy Mutiny in 1857 marked a turning point in Indian history, as the simmering discontent among the sepoys and the broader population erupted into a full-scale rebellion against British rule. The mutiny quickly spread from its initial spark in Meerut to other regions of northern and central India, with significant consequences for both the British and the Indian participants.

1. The Initial Spark: Meerut and Its Impact

The Sepoy Mutiny began on May 10, 1857, in the garrison town of Meerut, located in present-day Uttar Pradesh, northern India. The unrest was triggered by the resentment among the sepoys towards the use of the new rifle cartridges greased with animal fat. The refusal of a group of sepoys to use the cartridges led to their court-martial and subsequent imprisonment.

In a dramatic turn of events, on the evening of May 10, 1857, the imprisoned sepoys were freed by their fellow soldiers, and they attacked British officers and civilians in Meerut. This

act of defiance marked the beginning of a broader rebellion that quickly engulfed the entire region and beyond.

2. Spreading of the Rebellion to Other Regions

The news of the Meerut uprising spread like wildfire, resonating with the sepoys and the Indian population at large. The sepoys and civilians in various parts of northern and central India began to rise in rebellion against British rule. The spirit of discontent and resistance transcended regional and religious boundaries, uniting Indians from diverse backgrounds in their fight against colonial oppression.

Kanpur, located in the present-day state of Uttar Pradesh, became another significant center of the rebellion. In June 1857, the sepoys stationed in Kanpur rebelled against their British officers and took control of the city. Under the leadership of Nana Sahib, the adopted son of the late Maratha Peshwa, they proclaimed an independent Indian administration.

Likewise, in the princely state of Jhansi, the Rani Lakshmibai emerged as a prominent leader in the rebellion. After the death of her husband, Rani Lakshmibai became the regent for her young son and played a pivotal role in leading the uprising in Jhansi. Her valiant resistance against British forces during the siege of Jhansi made her an iconic figure in India's struggle for independence.

The rebellion spread to major cities like Delhi, the former Mughal capital, where Bahadur Shah II, the last Mughal emperor, was proclaimed the nominal leader of the rebellion. Although he was not actively involved in planning or executing the uprising, Bahadur Shah II's symbolic presence provided a rallying point for the rebels and helped unite various factions against British rule.

3. The Role of Civilians, Peasants, and Indian Nobility

The Sepoy Mutiny was not confined solely to the sepoys; it saw significant participation from civilians, peasants, and members of the Indian nobility. The Indian population, disillusioned with the British colonial administration, saw an opportunity to challenge the oppressive rule and support the rebellion.

Peasants, who had borne the brunt of British land policies and taxation, found a cause to rally behind the rebels. The grievances of the peasantry were related to oppressive land revenue systems and the loss of traditional rights over land. The rebellion provided a platform for them to seek justice and redress their economic hardships.

Members of the Indian nobility, who had been marginalized by the British East India Company's annexation policies, saw the rebellion as a means to reclaim their lost power and privileges. The annexation of Awadh (Oudh) in 1856, a prosperous and culturally rich region in northern India, had particularly incensed the Indian aristocracy, and they sought to restore their authority.

4. Proclaiming Bahadur Shah II as the Nominal Leader

In the aftermath of the rebellion's spread, the Indian leaders sought to create a united front against the British. Bahadur Shah II, the titular Mughal emperor, was chosen as the figurehead to provide legitimacy and unity to the uprising. He was seen as the symbol of India's glorious past and its fight against foreign invaders.

Although Bahadur Shah II was nearly 82 years old at the time and held no real political power, his symbolic presence evoked a sense of nostalgia for the past and the idea of restoring a bygone era. The rebels proclaimed him the Emperor of India, harkening back to the Mughal imperial tradition and presenting the rebellion as a fight to restore Indian sovereignty.

5. Early Successes and the Establishment of an Independent Indian Administration

The early phase of the Sepoy Mutiny saw some successes for the rebels. In Delhi, the Indian administration under Bahadur Shah II was established, and the city became the center of the

rebellion. The British were forced to retreat to areas outside the city, leading to a temporary Indian administration.

The rebellion's initial victories also extended to other regions, with the British facing fierce resistance from the rebels. However, as the rebellion continued, the British began to regroup and reinforce their troops, determined to quell the uprising and reestablish their control over India.

The outbreak and spread of the Sepoy Mutiny in 1857 were fueled by the sepoys' discontent and the broader population's resistance against British rule. The uprising quickly extended beyond Meerut to other regions of northern and central India, drawing significant participation from civilians, peasants, and members of the Indian nobility. The proclamation of Bahadur Shah II as the nominal leader united various factions under a common cause. The early successes of the rebellion, including the establishment of an independent Indian administration in Delhi, further intensified the conflict and set the stage for a protracted and brutal struggle against British rule.

8.4. SUPPRESSION AND AFTERMATH

The Sepoy Mutiny of 1857, while witnessing early successes for the rebels, also saw the British East India Company's determined efforts to suppress the uprising and reestablish their authority over India. The conflict resulted in brutal and violent encounters from both sides, with atrocities and reprisals leaving a lasting impact on the Indian population. The eventual suppression of the rebellion had far-reaching consequences for the future of India and the British Raj.

1. The British Response: Reorganization and Reinforcement

The British authorities, alarmed by the scale and intensity of the rebellion, swiftly organized their forces to counter the uprising. British and Indian troops, along with loyal princely states' support, were rallied to crush the rebellion and restore British control. The East India Company's military strength, combined with its strategic alliances, allowed them to effectively respond to the rebellion.

The British also adopted a "divide and rule" strategy, exploiting existing regional and religious divisions among the rebels to weaken their unity. This strategy involved recruiting Indian soldiers from regions less affected by the mutiny to combat the rebels from rebellious regions. Additionally, the British fostered rivalries between different princely states and ethnic groups to undermine potential alliances among the rebels.

2. Brutal Encounters and Atrocities

The Sepoy Mutiny unleashed brutal and violent encounters from both sides. As the British attempted to quell the rebellion, they resorted to severe measures, adopting a "scorched earth" policy. This approach involved the destruction of villages, killing of civilians, and looting of properties to deprive the rebels of their support base and resources.

The rebels, in turn, responded with their own acts of violence and atrocities against British officers and civilians. The siege of Cawnpore (Kanpur) stands as one of the most tragic episodes of the rebellion. In June 1857, after the British forces recaptured Kanpur, they found British women and children who had been held captive by the rebels. The brutal massacre at Bibighar left a haunting mark on the collective memory of both Indians and the British.

3. The Siege of Lucknow

Another pivotal moment in the Sepoy Mutiny was the siege of Lucknow, the capital of the princely state of Awadh (Oudh). The city became a focal point of the rebellion, with both sides engaging in intense fighting for its control.

The British forces, led by General Henry Havelock and later by Sir Colin Campbell, sought to relieve the besieged garrison of Lucknow. The siege witnessed fierce battles, and the British forces faced significant challenges in breaking the rebel defenses. Ultimately, after several

months, Lucknow was successfully recaptured by the British, but the siege left a lasting impact on both sides.

4. The Capture of Rani Lakshmibai

Rani Lakshmibai of Jhansi, a charismatic and courageous leader, had played a significant role in leading the rebellion in her state. She fought valiantly against the British forces during the siege of Jhansi but was forced to abandon her capital and take to the battlefield.

In June 1858, Rani Lakshmibai was pursued by British forces and their allies. Despite her remarkable military prowess, she was eventually captured and killed in combat. Her death marked the end of a remarkable chapter in the rebellion and further intensified the British resolve to crush the uprising.

5. Consequences of the Sepoy Mutiny

By mid-1858, the British East India Company succeeded in quelling the Sepoy Mutiny. The rebellion had been brutally suppressed, and the British Crown decided to intervene directly in India's administration. The Government of India Act of 1858 was passed, transferring the power of governance from the British East India Company to the British Crown.

This marked the beginning of the British Raj, which directly ruled India until the country gained independence in 1947. The Indian princely states were not annexed but continued to exist under the British Crown's suzerainty.

The Sepoy Mutiny had a profound and lasting impact on Indian society and the course of Indian history. The rebellion exposed the British East India Company's vulnerabilities and prompted the British Crown to undertake significant reforms in its colonial administration.

In the aftermath of the rebellion, the British government attempted to address some of the grievances that had fueled the uprising. Measures were taken to ensure that religious beliefs were respected among the sepoys, and their pay and conditions were improved.

However, despite these efforts, the aftermath of the rebellion witnessed a sharp increase in the British government's direct involvement in Indian affairs. India's vast resources and economic potential were further exploited to serve British interests, leading to significant economic disparities between India and Britain. The Sepoy Mutiny also left a lasting impact on Indian nationalism. The rebellion had demonstrated that Indians were capable of united resistance against colonial rule. The memory of the uprising and the sacrifices made by its participants fueled the growing desire for self-rule and independence among Indian leaders and intellectuals in the years to come.

8.5. SIGNIFICANCE OF HINDUS AND MUSLIMS UNITY

Hindu Muslim unity played an important role in the revolt. Greased cartridges made with the fat of cows and pigs hurt the religious sentiments of both the Hindus and Muslims and consequently brought both the Hindu and Muslim sepoys together. both regarded English as their enemies and raised the standard of revolt. Both Hindus and Muslim supported the leadership of Bahadur shah Zafar. propagation of western education created suspicion in the minds of both the Hindus and Muslims.

Common suffering brought both Hindu and Muslims together.

8.6. CAUSES RESPONSIBLE FOR THE FAILURE OF THE REVOLT

1. Disunity was the first and foremost cause, because ideals of nationalism and unity had not so much developed in the Indian masses.
2. This rise was not widespread and never took the character of an All India Struggle.
3. Lack of resources both men and money proved to be disastrous to the freedom fighters
4. Control of telegraphic and communication system proved to be very helpful for the British

5. A great part of English army remained faithful to the British government'
6. The revolutionaries had no common goals. Muslims wanted to revive the Mughal rule while Hindus were in favour of Peshwa- Raj.
7. Revolutionaries lacked planning and administrative skills.
8. Leaders like Nana Sahib, Tantiya Tope and Lakshmi Bai were courageous and inspired with high ideals of patriotism and sacrifice but they were not good generals

8.7. CONCLUSION

In conclusion, the suppression of the Sepoy Mutiny of 1857 marked a turning point in Indian history. The rebellion, while brutally suppressed by the British East India Company, sowed the seeds of Indian nationalism and paved the way for India's struggle for independence in the years that followed. The Sepoy Mutiny stands as a testament to the resilience and determination of the Indian people in their pursuit of freedom and self-determination. The memory of the uprising continues to inspire generations of Indians, reminding them of the sacrifices made by their forefathers in the fight against colonial oppression.

8.8. BIBLIOGRAPHY

- Ncert Book - Theme II
- Sepoy Mutiny and the Revolt of 1857 - R C Majumdar

VIVA-VOCE

1. What was the policy of Lord Dalhousie and how did it add to the fire?
2. What was the immediate cause of the Great Rising of 1857?
3. What was the significance of Hindu Muslim unity?
4. Who was made the leader of the revolutionaries?
5. Why do Indians still remember Rani Jhansi?
6. Give two reasons for the failure of the revolt?
7. What was the vision of unity behind the revolt?
8. Name any three places of revolt?
9. Why is there a debate over the national character of the revolt?
10. How did the British suppress the revolt?

Topic

9 Mahatma Gandhi and the Freedom Movement

OBJECTIVES

- Familiarize the learner with significant elements of the Nationalist Movement and the nature of Gandhian leadership.

9.1. INTRODUCTION

We have come across in the history of nationalism when a single individual is identified with the mapping of a nation. For instance we associate Otto Von Bismarck with the Unification of Germany, Count Cavour with the Unification of Italy, George Washington with the American War of Independence and so on. in the same way Mahatma Gandhi is regarded as the Father of Indian Nation

9.2. EARLY LIFE AND INFLUENCES

Mohandas Karamchand Gandhi, better known as Mahatma Gandhi, was born on October 2, 1869, in Porbandar, a small coastal town in present-day Gujarat, India. Raised in a devout Hindu family, his parents instilled in him the values of truth, non-violence, and compassion from a young age. The seeds of his future ideologies were sown during his early years, as he observed the prevailing social and economic disparities in India.

Gandhi's journey began with a modest education in Porbandar and Rajkot, where he excelled academically but faced personal challenges. At the age of 13, he married Kasturbai Makhanji, marking the beginning of a life-long partnership that would later be an integral part of his mission.

In 1888, Gandhi decided to pursue law studies in London, England. His time in London exposed him to Western culture, political ideologies, and social norms, shaping his understanding of colonialism and racial discrimination. He completed his law degree in 1891 and returned to India to practice law in Bombay. However, it was in South Africa where Gandhi's transformative journey towards becoming the Mahatma truly began.

In 1893, Gandhi accepted a legal assignment in South Africa, where he encountered firsthand the deep-rooted racism and oppression faced by the Indian community. He experienced discrimination on various occasions, which ignited a fire within him to fight against injustice. Gandhi's awakening in South Africa laid the groundwork for his commitment to social and political activism.

One of the turning points in Gandhi's life was the incident of being forcefully removed from a first-class train compartment despite having a valid ticket. This incident ignited a sense of indignation and pushed him to advocate for the rights and dignity of Indians in South Africa. Gandhi emerged as a prominent leader of the Indian community, organizing protests and campaigns against discriminatory laws.

The philosophy of non-violence, which would later be known as Satyagraha, began to take shape during Gandhi's time in South Africa. He realized that true strength lay not in violent resistance, but in the power of truth and love. Through peaceful protests and civil disobedience, Gandhi sought to challenge unjust laws and bring about social change.

9.3. GANDHI'S RETURN

In 1915, after spending over two decades in South Africa, Gandhi returned to India as a seasoned activist and a revered leader. He quickly became involved in India's struggle for independence from British rule. Initially, his efforts were focused on addressing the issues of poverty, discrimination, and rural exploitation.

Gandhi's vision for India extended beyond political freedom; he envisioned a nation that embraced self-reliance, communal harmony, and equality for all. His leadership in the Indian National Congress and his advocacy for the rights of farmers and laborers garnered him widespread support and admiration across the country.

9.4. GANDHI'S IDEOLOGY

1. Truth and Non-violence - Gandhi had a firm faith in truth and non-violence . Non-violence was the guiding principle of mankind. It was a creed of brave and not cowards.

2. Satyagraha - Self suffering and not to hurt opponent

3. Ends and Means - He wanted to make political life clean

4. Belief in Democracy

5. Upliftment of depressed class and social reforms

6. Preached and practised Swadeshi, Khadi and Charkha

7. Brotherhood of Hindu Muslim Unity

8. Truth and Non-violence - Gandhi had a firm faith in truth and non-violence . Non-violence was the guiding principle of mankind. It was a creed of brave and not cowards.

9. Satyagraha - Self suffering and not to hurt opponent

10. Ends and Means - He wanted to make political life clean

11. Belief in Democracy

12. Upliftment of depressed class and social reforms

13. Preached and practised Swadeshi, Khadi and Charkha

14. Brotherhood of Hindu Muslim Unity
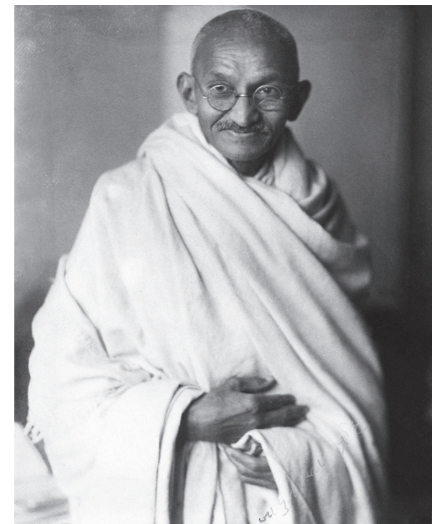
During the non-cooperation movement in 1920-1922, Gandhi encouraged Indians to boycott British goods, institutions, and legal systems. Millions of Indians actively participated in this non-violent resistance, leading to a significant impact on British administration and trade.

In 1930, Gandhi spearheaded the historic Salt March, a 240-mile journey from Sabarmati Ashram to Dandi, in protest against the British monopoly on salt production. This symbolic act of defiance united the nation and showcased the power of peaceful resistance against oppression.

As the freedom movement gained momentum, Gandhi's principles of non-violence and civil disobedience resonated not only with Indians but also with international communities. He became an iconic figure of resistance, inspiring similar movements for justice and civil rights worldwide.

LOCAL EXPERIMENTS

After returning to India in 1915, Gandhi wasted no time in immersing himself in the country's fight for freedom. He became the face of the Indian National Congress and mobilized the masses through his unique style of leadership that emphasized simplicity, humility, and self-reliance. Gandhi's ability to connect with people from all walks of life played a crucial role in uniting the diverse Indian population under a single banner of independence.

1. Champaran Satyagraha (1916) - Gandhi started his first satyagraha movement in India in the Champaran district of Bihar against the exploitation of poor indigo planters
2. Kheda Satyagraha (1917) - Gandhi fought for poor peasants
3. Ahmedabad Satyagraha (1918) - Gandhi launched satyagraha against the mill owners who reduced the wages of their workers

NON COOPERATION MOVEMENT

One of Gandhi's earliest and most significant campaigns was the Non-Cooperation Movement, launched in 1920. It aimed to challenge British authority by encouraging Indians to boycott British goods, refuse to cooperate with colonial institutions, and withdraw from British-run educational institutions. The movement struck at the heart of British economic interests and sparked a wave of civil disobedience across the nation.

However, the Non-Cooperation Movement was suspended in 1922 after an incident of violence in Chauri Chaura, Uttar Pradesh. Gandhi was deeply troubled by the violence and believed that the movement should remain non-violent at all costs. This suspension allowed him to reevaluate his strategies and approach, leading to a deeper understanding of the importance of disciplined non-violence in achieving social and political change.

CIVIL DISOBEDIENCE MOVEMENT

Gandhi's next major campaign was the Civil Disobedience Movement, launched in 1930. The iconic Salt March served as a prelude to this movement. It was a defining moment that showcased the power of nonviolent resistance and the unity of the Indian masses in the face of colonial oppression.

As part of the Civil Disobedience Movement, Gandhi and his followers targeted salt laws imposed by the British, marching to the Arabian Sea to make their salt in defiance of the British monopoly. The movement gained international attention and put immense pressure on the British administration. Though Gandhi and many others were arrested during the campaign, it continued to inspire the spirit of resistance throughout the country.

The Civil Disobedience Movement had a significant impact on the British government, leading to negotiations between Indian leaders and the colonial authorities. The talks culminated in the signing of the Gandhi-Irwin Pact in 1931, granting some concessions to Indians and paving the way for future discussions on India's political future.

HINDU MUSLIM UNITY

Throughout the freedom movement, Gandhi's emphasis on communal harmony and religious tolerance played a crucial role in maintaining unity among Indians. He sought to bridge the divide between Hindus and Muslims, recognizing the importance of a united front against British rule. However, this vision faced challenges as communal tensions rose, culminating in the tragic events of the 1947 Partition, leading to the creation of India and Pakistan as separate nations.

SOCIAL REFORMS

Gandhi's personal life and philosophy were closely intertwined, and he often led by example. His advocacy for social reform extended to various aspects of Indian society, including the promotion of

women's rights and the eradication of untouchability. Gandhi famously coined the term "Harijan" (Children of God) to refer to those considered untouchables, aiming to uplift them and eliminate caste-based discrimination.

In 1932, Gandhi embarked on a 21-day fast as a protest against separate electorates for the untouchables. This act of self-sacrifice displayed his unwavering commitment to justice and equality and further strengthened his position as the conscience of the nation.

In 1942, Gandhi launched the Quit India Movement, demanding an immediate end to British rule in India. The movement aimed to achieve complete independence and saw widespread participation, leading to mass arrests and suppression by the British government. Although the movement faced challenges and was brutally suppressed, it marked a significant turning point in India's freedom struggle.

As the freedom movement progressed, Gandhi's prominence grew on the international stage. He became a symbol of hope for oppressed people around the world, and his philosophy of non-violence inspired leaders like Martin Luther King Jr. in the civil rights movement in the United States.

As India's struggle for freedom intensified, so did the British government's efforts to suppress the movement. Gandhi faced numerous imprisonments and hardships, but he remained steadfast in his pursuit of non-violence and social justice. His commitment to truth and moral principles earned him the title of "Mahatma" (Great Soul) and garnered immense respect not only from Indians but also from the international community.

QUIT INDIA MOVEMENT

In the years leading up to India's independence, the demand for self-rule reached a crescendo. In 1942, amidst World War II, the Quit India Movement was launched with the call to "Do or Die" for freedom. However, the movement faced brutal repression by the British, leading to widespread arrests and violence. Despite the challenges, Gandhi's call for non-violent resistance echoed across the nation, reinforcing the resolve of the Indian masses.

INDIA BECAME INDEPENDENT

After years of struggle and negotiations, the British government finally agreed to transfer power to India. On August 15, 1947, India attained independence, marking a historic moment in its journey towards self-rule. The joy of independence was accompanied by the sorrow of partition, which led to communal violence and the displacement of millions.

Throughout the process of independence, Gandhi worked tirelessly to promote peace and communal harmony. He went on numerous fasts to quell the violence and appealed for an end to the bloodshed. Despite his efforts, he was unable to prevent the horrors of partition, which deeply saddened him.

Following India's independence, Gandhi focused on social and economic issues, advocating for rural development, education, and the empowerment of the marginalized. He believed that true freedom could only be achieved when the masses were liberated from poverty and oppression.

Gandhi's vision of self-reliance and village-based economies, known as "Gram Swaraj," aimed to empower rural communities and promote sustainable living. He encouraged the use of locally sourced resources and traditional handicrafts to bolster rural economies, thereby reducing dependence on industrial products and British imports.

Tragically, on January 30, 1948, the world lost Mahatma Gandhi to an assassin's bullet. His assassination was a devastating blow to the nation and the world at large. However, his legacy and principles lived on in the hearts of millions, inspiring future generations to continue the pursuit of truth, non-violence, and social justice.

9.6. GANDHI'S LEGACY

Gandhi's impact on the world was immense and far-reaching. His philosophy of non-violence, or "Ahimsa," became a guiding principle for numerous civil rights movements and freedom struggles around the globe. Martin Luther King Jr., Nelson Mandela, and many other leaders drew inspiration from Gandhi's teachings in their quests for justice and equality.

Furthermore, Gandhi's influence extended beyond the realms of politics and activism. His ideas of simple living, vegetarianism, and environmental consciousness resonated with those seeking a more sustainable and compassionate way of life. His belief in the dignity of labor and selfless service left an indelible mark on the concept of public service and social work.

9.7. CONCLUSION

India, after gaining independence, faced numerous challenges in building a democratic and inclusive nation. Gandhi's teachings and values remained relevant during this critical phase of nation-building. His ideals of tolerance, pluralism, and unity helped India navigate through complex social, religious, and cultural diversities.

As India continued to evolve, various interpretations of Gandhi's legacy emerged. Some critics questioned his approach to social and economic issues, while others criticized the approach of non-violence in the face of oppression. However, Gandhi's impact remained profound, as he continues to be remembered as the guiding light of India's freedom movement.

Mahatma Gandhi's instrumental role in India's struggle for independence and explored his legacy and impact on the world. His unwavering commitment to truth, non-violence, and social justice resonated with millions and inspired countless movements for freedom and equality. Gandhi's teachings continue to be relevant in the pursuit of a just and compassionate world.

9.8. BIBLIOGRAPHY

- NCERT Theme III
- India's struggle for Independence, Bipin Chandra, Mridula Mukherjee - National Book Trust.

VIVA-VOCE

1. When did Gandhiji return to India from South Africa?
2. What are the different sources which help us to understand the political career of Gandhi?
3. Explain the ideology of Gandhi.
4. Where did Gandhiji first use the weapon of Satyagraha?
5. Name the places where Gandhi organized Satyagraha?
6. Why did Gandhi start the Non Cooperation Movement?
7. Why did he call off the Non Cooperation Movement?
8. How did the Civil Disobedience Movement started by Gandhi?
9. What was the name given by Gandhi to depressed class people?
10. Name the leaders who were influenced by Gandhi's ideology.