



# Mount Abu Public School

H-Block, Sector-18, Rohini, New Delhi-110085 India

## History

**Dear Students**

**Welcome to the New Academic session 2020-21**

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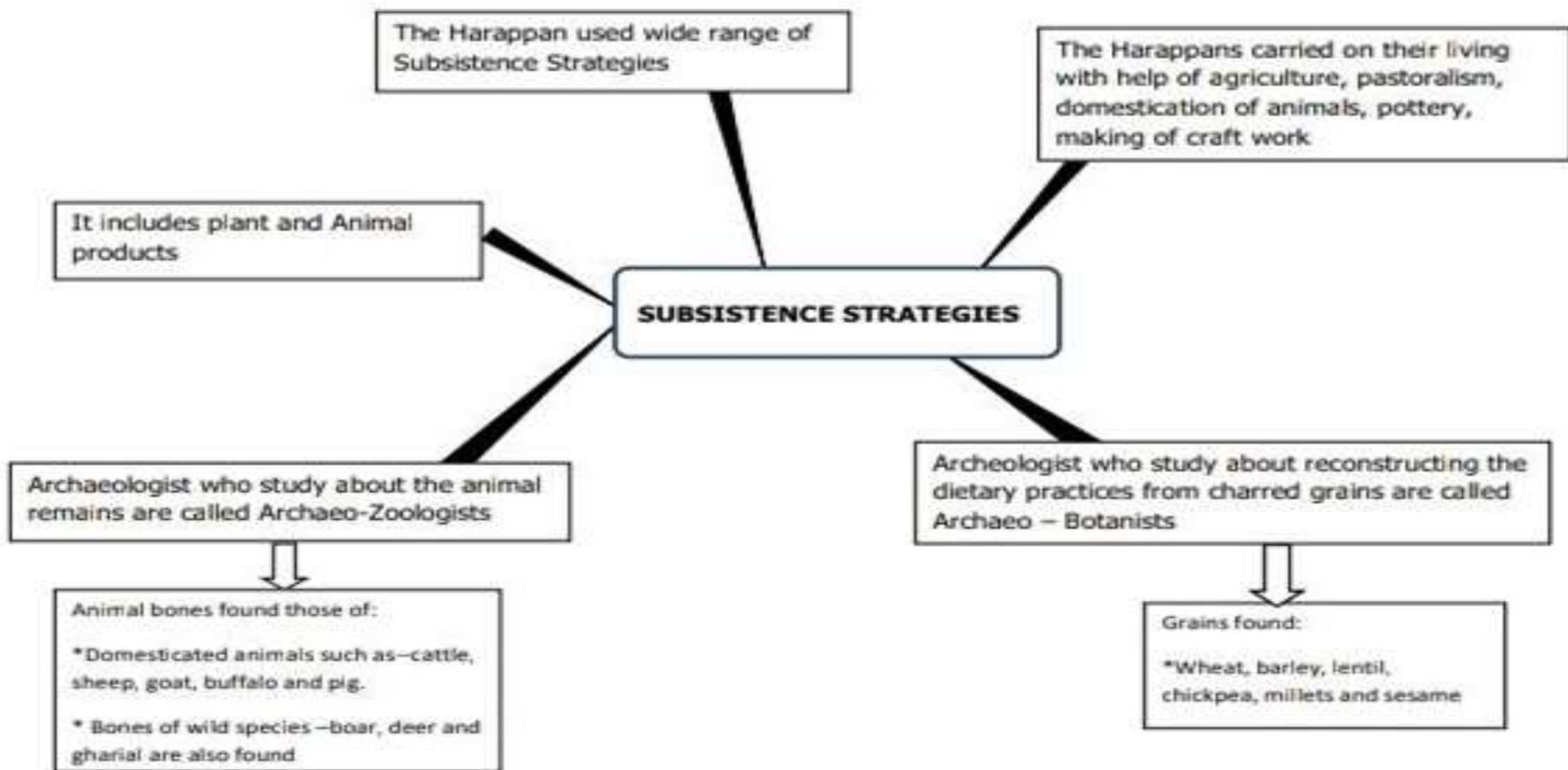
# Bricks, Beads & Bones (The Harappan Civilization)

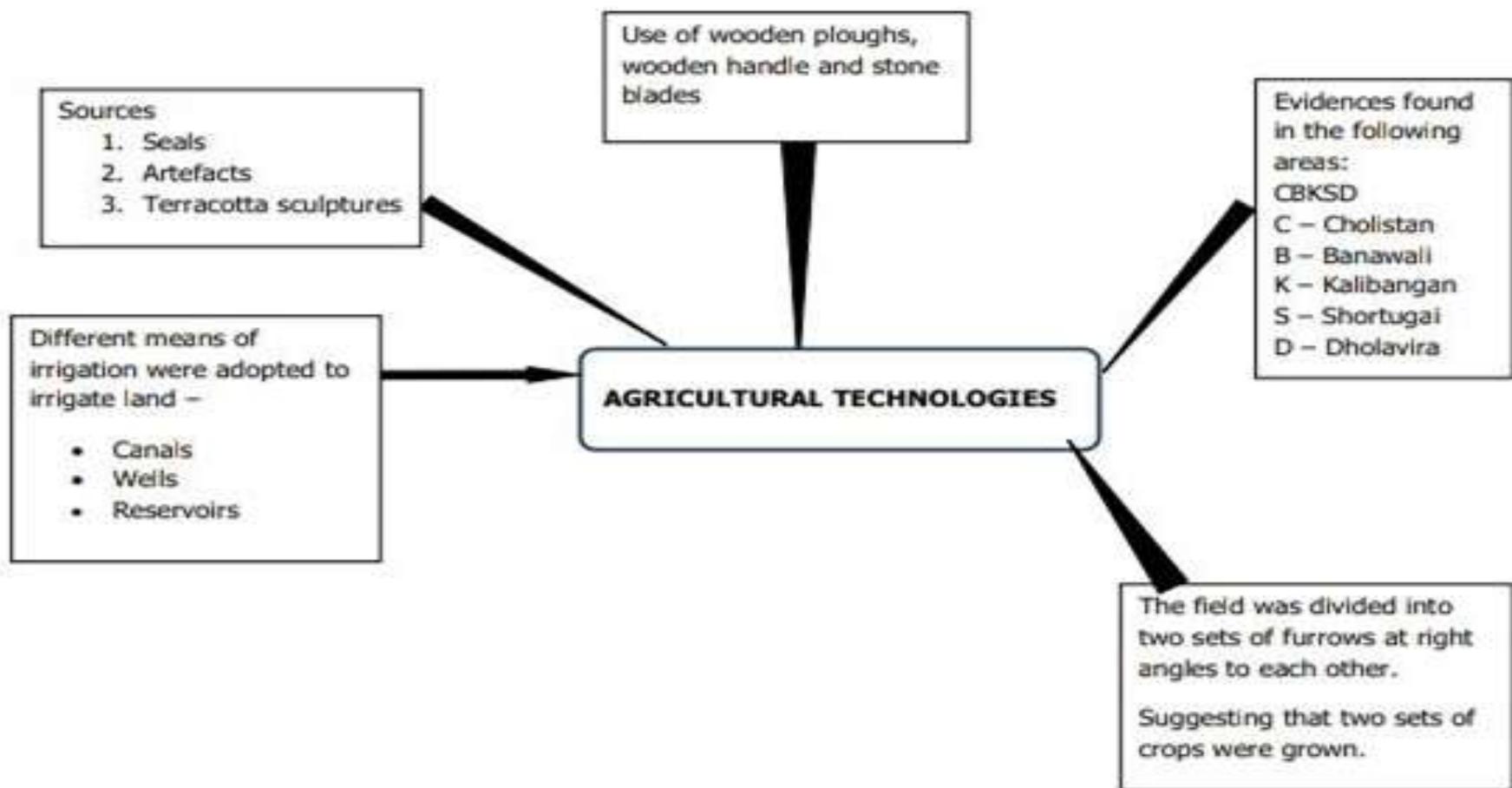


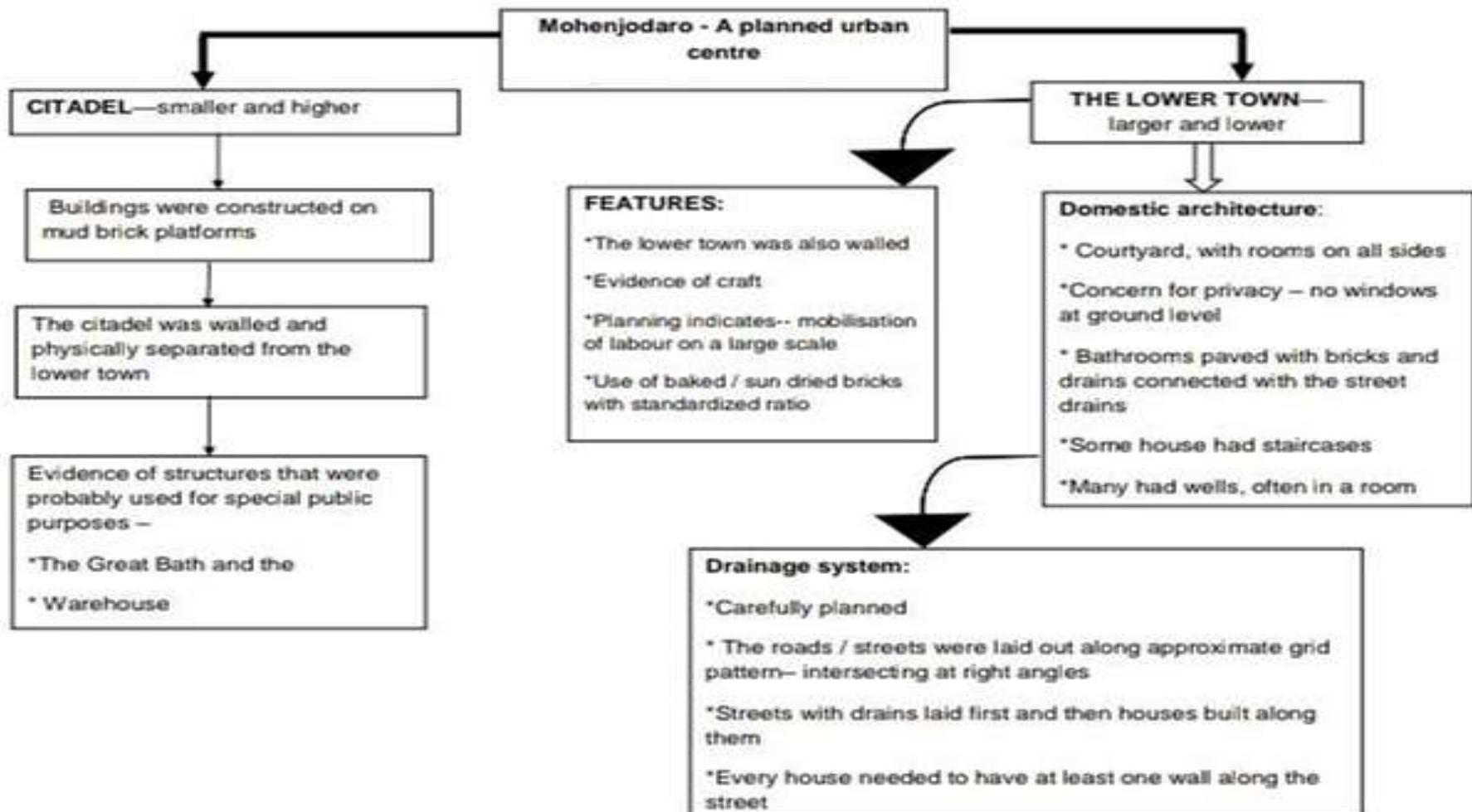
Fig. 1.29  
A terracotta cart

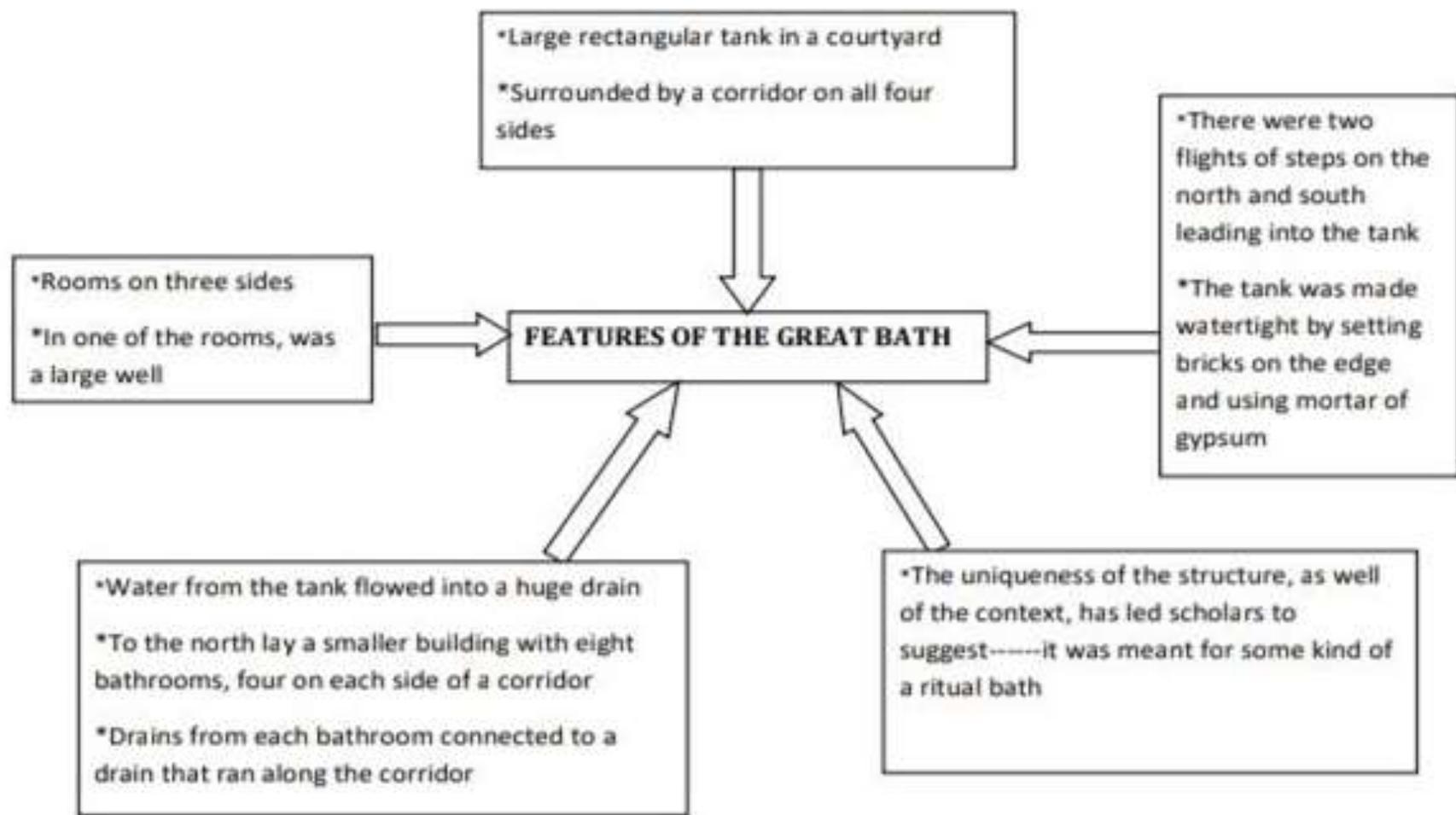


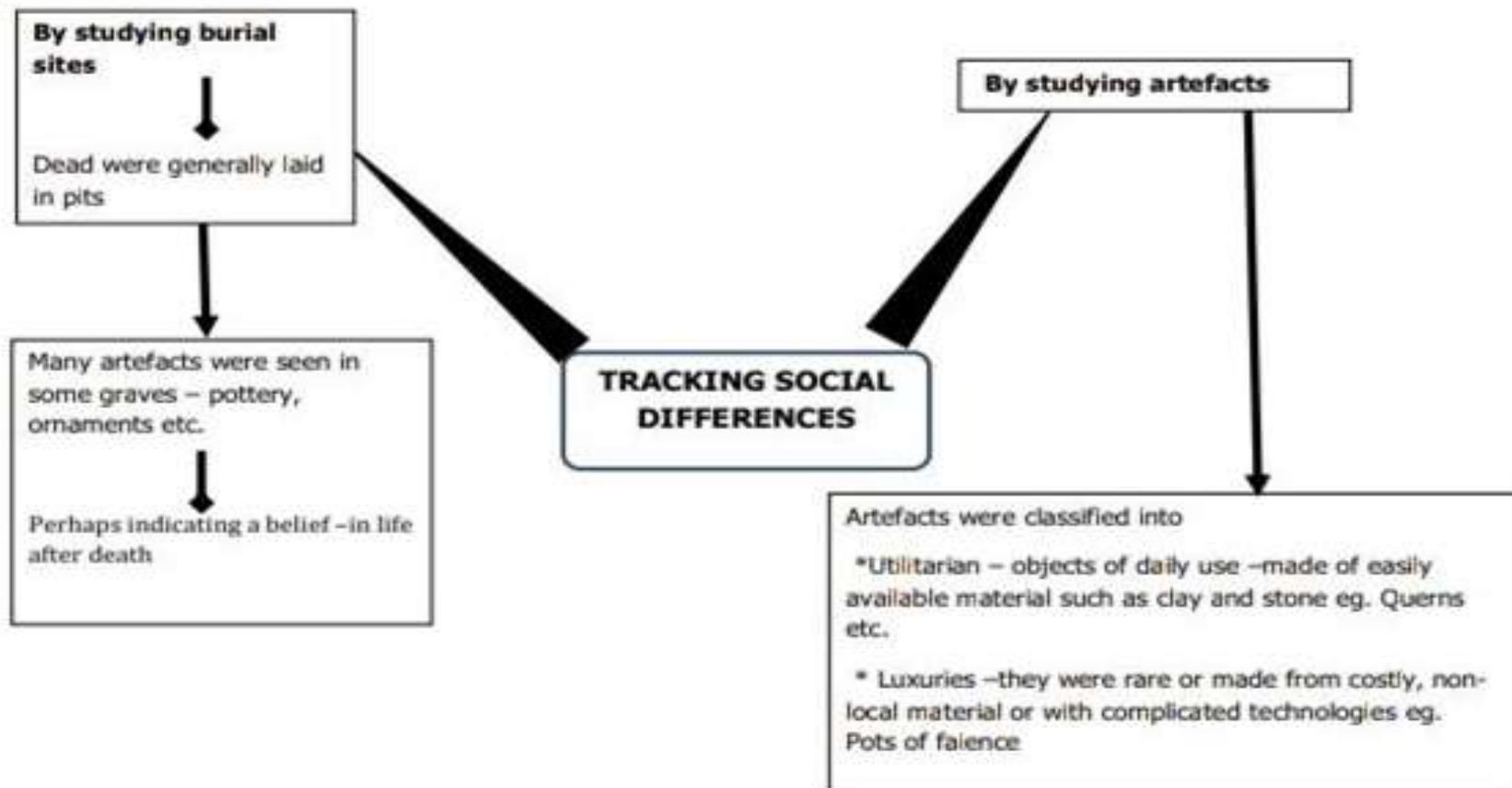
## Theme-1: Bricks, Beads and Bones











## CRAFT PRODUCTION

### Main craft work:

- \* Weight making
- \* Seal & Bead Making
- \* Shell cutting
- \* Metal works

### Materials used –

Precious Stones- carnelian, Crystal, Steatite, quartz, jasper

Metal- copper, bronze, gold

Other material- shell, faience and terracotta

### Shapes of beads –

Cylindrical, Spherical etc.

### Identifying centres of production:

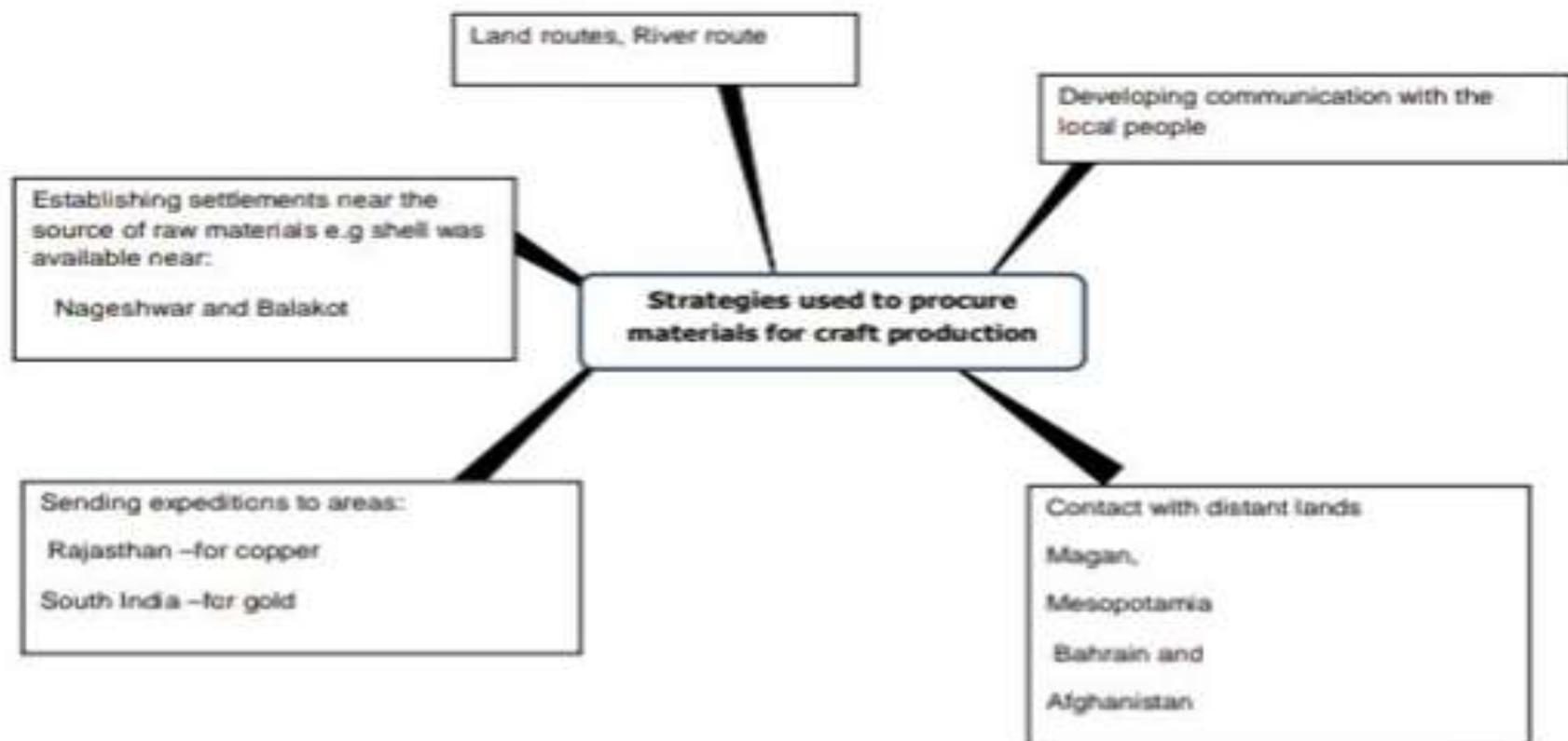
Archaeologists look for:

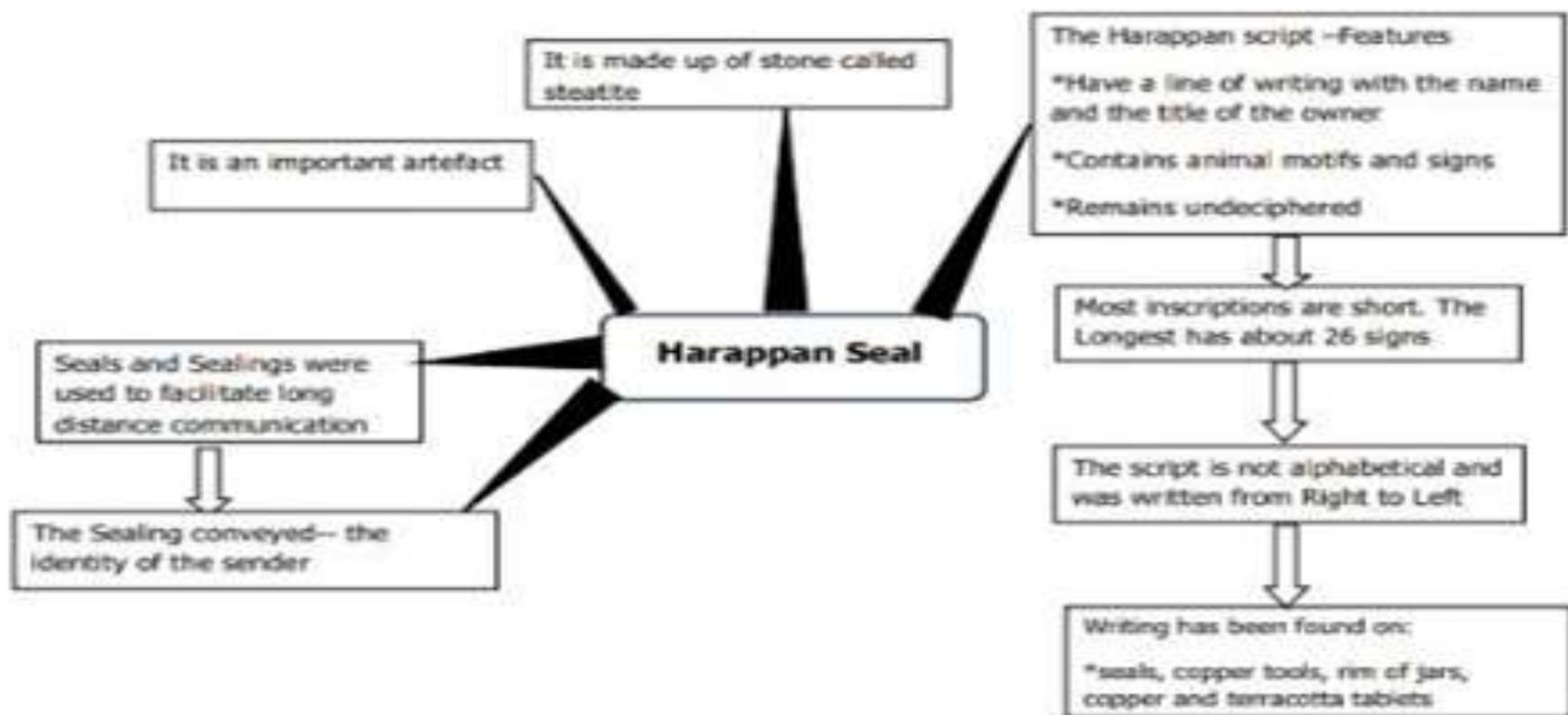
- 1) Raw material-stone nodules, whole shells, copper ore
- 2) Tools
- 3) Unfinished objects
- 4) Rejects and waste materials- best indicators for craft work

### Main centres of craft production

BCDLN –

- Balakot
- Chanhudaro
- Dholavira
- Lothal,
- Nageshwar





- Large building at Mohenjodaro labelled as - a palace
- A stone statue was labelled as - "priest king"

**ANCIENT AUTHORITY**  
**Palace and kings**

### Theories regarding presence of Kings

\*No kings, everybody enjoyed equal status

\*No single ruler, but several

#### **MOST PLAUSIBLE THEORY**

\*There was a single state, as

- 1) Similarity of artefacts
- 2) Planned settlements
- 3) Standardized ratio of brick size
- 4) Establishment of settlements near sources of raw material

## **II. TOPICS –**

**Each topic has been converted into a concept map. It is a visual organization and representation of knowledge.**

**There are 10 concepts maps in all.**

## **III. FURTHER REFERENCE –**

**Kindly watch the following videos for a better understanding.**

<https://youtu.be/Htch0ANpRjQ>

<https://youtu.be/ZVD-kKj9nmc>

<https://youtu.be/3yMy0OZZ9ZA>

## **ASSIGNMENT QUESTIONS –**

**[To be attempted in the History register.]**

**[Answer in 100-150 words]**

- 1. List the items of food available to people in Harappan cities. Identify the groups who would have provided these.**
- 2. How do archaeologists trace socio-economic differences in Harappan society? What are the differences that they notice?**
- 3. Would you agree that the drainage system in Harappan cities indicates town planning? Give reasons for your answer.**
- 4. List the materials used to make beads in the Harappan civilisation . Describe the process by which any one kind of bead was made.**

**[Answer in 500 words]**

- 5. Describe some of the distinctive features of Mohenjodaro.**
- 6. List the raw materials required for craft production in the Harappan civilization and discuss how these might have been obtained**
- 7. Discuss how archaeologists reconstruct the past.**
- 8. Discuss the functions that may have been performed by rulers in Harappan society**

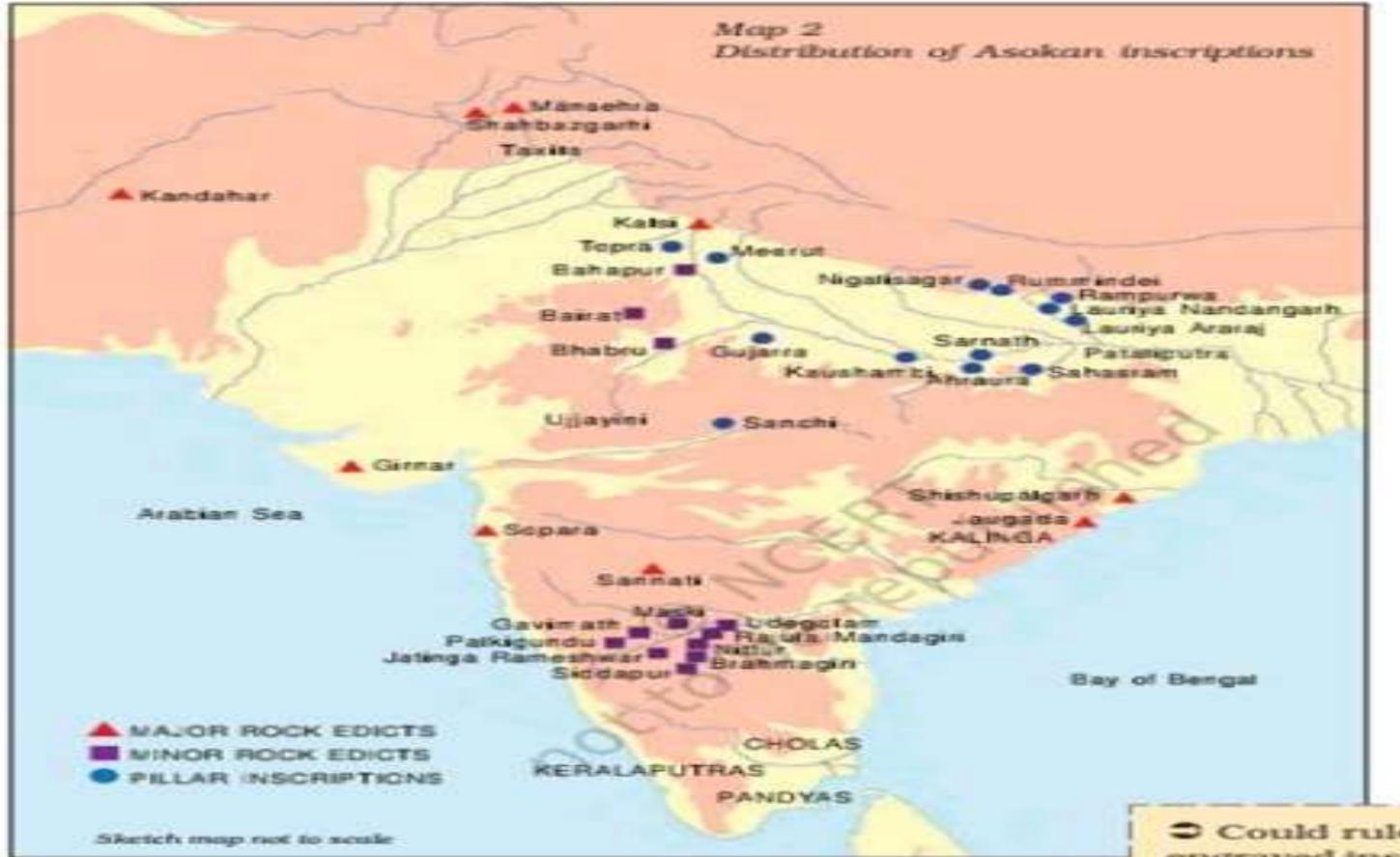
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# KINGS, FARMERS AND TOWNS: Early States and Economics (C 600 BCE - 600 CE)



## **Key concept in nutshell**

**Several developments in different parts of the subcontinent (India) the long span of 1500**

**following the end of Harappan Civilization:-**

**Rigveda was composed along the Indus and its tributaries.**

**Agricultural Settlements emerged in several parts of the subcontinent.**

**New mode of disposal of the dead like making megaliths.**

**By C 600 BCE growth of new cities and kingdoms.**

**600 BCE major turning point in early Indian history.**

**Growth of sixteen Mahajanapadas. Many were ruled by kings.**

**Some known as ganas or sanghas were oligarchies**

**Between the 600 BCE and 400 BCE Magadha became the most powerful**

**Mahajanapada.**

**Emergence of Mauryan Empire Chandragupta Maurya (C 321 BCE) founder of the**

**empire extended control upto Afghanistan and Baluchistan.**

**His grandson Ashoka, the most famous ruler conquered Kalinga.**

**Variety of sources to reconstruct the history of the Mauryan Empire archaeological**

**finds especially sculpture, Ashoka's Inscriptions, Literary sources like Indica account.**

## **New Notions of Kingship**

**By C 200 BCE emergence of new chiefdoms and kingdoms in several parts of the subcontinent.**

**Cholas, Cheras and Pandyas in Tamilakam, known from Sangam text.**

**Most of these states including Satavahanas and Shakas had control over long distance trade networks.**

**Kushanas (C First century BCE to first century CE) ruled over a vast kingdom extending from central Asia to North West India.**

**Their history has been reconstructed from Inscriptions, Coins and sculptures which convey a sense of the notions of kingship.**

**History of the Guptas (4th century CE ) has been reconstructed from literatures, coins and inscriptions including Prashastis.**

**What did subjects think about their rulers? Historians have tried to know this by**

**examining stories contained in the Jatakas and Panchatantra.**

**Strategies for increasing agricultural production**

**use of plough with iron plough share, introduction of transplantation and use of irrigation through wells, tanks, less commonly canals.**

**Land grants to religious institutions or Brahmanas, to extend agriculture to new areas**

**or to win allies by making grants of land.**

**Emergence of urban centres such as Pataliputra, Ujjayani, Puhar, Mathura etc.**

**In the towns different types of people used to live such as washing folk, weavers,**

**scribes, carpenters, potters, religious teachers, merchants, kings.**

**Artisans and traders organized themselves in guild or shrenis.**

**Trade both in the subcontinent and with east and north Africa, West Asia, South East**

**Asia, China.**

**India used to export spices, fine pearls, ivory, silk cloth, medicinal plants.**

**Exchanges were facilitated by the introduction of the coinage. Punch marked coins**

**made of silver and copper were amongst the earliest to be minted and used.**

**The first**

**gold coins were issued (CE) by the Kushanas.**

**James Prinsep an officer in the mint of the East India Company was able to decipher**

**Ashokan Brahmi in 1828.**

## **The Earliest States:**

**The sixteen mahajanapadas: The sixth century BCE is an era associated with early states, cities, the growing use of iron, the development of coinage, etc.**

**Early Buddhist and Jaina texts mention, amongst other things, sixteen states known as mahajanapadas. Although the lists vary, some names such as Vajji, Magadha, Koshala, Kuru, Panchala, Gandhara and Avanti occur frequently.**

**Clearly, these were amongst the most important mahajanapadas.**

**While most mahajanapadas were ruled by kings, some, known as ganas or sanghas, were oligarchies where power was shared by a number of men, often collectively called rajas.**

**Each mahajanapada had a capital city, which was often fortified.**

**From c. sixth century BCE onwards, Brahmanas began composing Sanskrit texts**

**known as the Dharmasutras. These laid down norms for rulers (as well as for other social categories), who were ideally expected to be Kshatriyas.**

**some states acquired standing armies and maintained regular bureaucracies.**

**Others continued to depend on militia, recruited, more often than not, from the**

**peasantry.**

**First amongst the sixteen: Magadha: Between the sixth and the fourth centuries**

**BCE, Magadha (in present-day Bihar) became the most powerful mahajanapada.**

**It was a region where agriculture was especially productive. Besides, it was also**

**rich in natural resources and animals like elephant, which was an important part**

**of the army, could be procured from the forest spreads of the region. Ganga and**

**its tributaries provided a means of cheap and convenient communication.**

**Magadha attributed its power to the policies of individuals: ruthlessly ambitious**

**kings of whom Bimbisara, Ajatasattu and Mahapadma Nanda are the best known, and their ministers, who helped implement their policies.**

**Rajagaha (the Prakrit name for presentday Rajgir in Bihar) was the capital of Magadha initially. In the fourth century BCE, the capital was shifted to**

**Pataliputra,**

**present-day Patna.**

**Sources of Mauryan Empire: Account of Megasthenes (a Greek ambassador to the court of Chandragupta Maurya) called Indica, Arthashastra probably composed by Kautilya or Chanakya, the minister of Chandragupta, later Buddhist,**

**Jaina and Puranic literature. Besides, the inscriptions of Asoka (c. 272/268-231 BCE)**

**on rocks and pillars are often regarded as amongst the most valuable sources.**

**Dhamma: Ashoka used the inscriptions to proclaim what he understood to be dhamma, which included respect towards elders, generosity towards**

**Brahmanas**

**and those who renounced worldly life, treating slaves and servants kindly, and**

**respect for religions and traditions other than one's own. According to him, this would ensure the well-being of people in this world. Special officers known**

**as dhamma mahamatta, were appointed to spread the message of dhamma.**

**Administering Centres: There were five major political centres in the empire**

**—**

**the capital Pataliputra and the provincial centres of Taxila, Ujjayini, Tosali and**

**Suvarnagiri.**

## **New Notions of Kingship**

**By the second century BCE, new chiefdoms and kingdoms emerged in several parts of the subcontinent.**

**This development was mainly seen in the Deccan and further south, including the**

**chiefdoms of the Cholas, Cheras and Pandyas in Tamilakam (the name of the ancient Tamil country, which included parts of present-day Andhra Pradesh and**

**Kerala, in addition to Tamil Nadu), proved to be stable and prosperous.**

**Many chiefs and kings, including the Satavahanas who ruled over parts of western and central India (c. second century BCE-second century CE) and the Shakas, a people of Central Asian origin who established kingdoms in the north-**

**western and western parts of the subcontinent, derived revenues from long-distance trade.**

**Divine kings: One means of claiming high status was to identify with a variety of**

**deities. The Kushanas (c. first century BCEfirst century CE), who ruled over a vast**

**kingdom extending from Central Asia to northwest India followed this strategy.**

**They adopted the title devaputra, or “son of god”, installed colossal statues in**

## **Towns and Trade**

**Major towns were located along routes of communication. Some such as Pataliputra were on riverine routes. Some were near the coast, from where sea**

**routes began. Many cities like Mathura were bustling centres of commercial, cultural and political activities.**

**A wide range of artefacts have been recovered from the excavations in these areas. These include fine pottery bowls and dishes, with a glossy finish, known as**

**Northern Black Polished Ware, probably used by rich people, and ornaments, tools, weapons, vessels, figurines, made of a wide range of materials – gold, silver,**

**copper, bronze, ivory, glass, shell and terracotta.**

**By the second century BCE, we find short votive inscriptions in a number of cities. Sometimes, guilds or shrenis, organisations of craft producers and merchants, are mentioned as well.**

## **Time Line 2**

### **Major Advance in Epigraphy**

#### **Eighteen**

#### **Century**

**1784 Founding of the Asiatic Society (Bengali)**

#### **Nineteenth**

#### **century**

#### **1810s**

**Colin Mackenzie collects over 8,000 inscriptions in Sanskrit and Dravidian languages**

**1838 Decipherments of Asokan Brahmi by James Prinsep**

**1877 Alexander Cunningham publishes a set of asokan inscriptions**

**1886 First issue of Epigraphia carnatica, a journal of south Indian inscriptions**

**1888 First issue of Epigraphia Indica**

#### **Twentieth**

#### **Century**

**1965-66 D.C Sircar publishes Indian Epigraphy and Indian Epigraphical Glossary**

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<https://youtu.be/5TwZWypZCAU>

<https://youtu.be/hvCLBkfQDr8>

## **Assignment**

**Q.1 What were the teachings of Ashoka ?**

**Q.2 “The Gupta kings enjoyed the large number of powers “. Discuss.**

**Q.3 Describe how magadha became the most powerful Mahajanpadas.**

**Q.4 Explain the Military administration of Asoka.**

**Q.5 Assess the significance of the Maurya rule in the History of India.**

**Q.6 “Historians have used a variety of sources to reconstruct the history of the Mauryan empire”. Explain.**

**Q.7 How do the Modern historians explain the development of Magadha as the most powerful Mahajan pada? Explain.**

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**KINSSHIP, CASTE AND CLASS: Early Societies**  
**(C 600 BCE-600 CE)**



## **Key concepts in nutshell**

**Many rules and different practices were followed by the people.**

**Very often families were part of larger networks of people we define as relatives.**

**Blood relations can be defined in many different ways.**

**Mausmriti is considered the most important Dharma Sutra and Dharmashastra. It**

**was compiled between 200 BCE and 200 CE. This laid down rules governing social life.**

**During Mahabharata age gotras were considered very important by higher verna of societies.**

**Social differences prevailed and integration took place within the framework of caste system.**

**According to the sutras only Kashtriyas could be a king.**

**The original version of Mahabharata is in Sanskrit.**

**It contains vivid descriptions of battles forest, palaces and settlements.**

## **1. The Critical Edition of the Mahabharata**

**One of the most ambitious projects of scholarship began in 1919, under the leadership of a noted Indian Sanskritist, V.S. Sukthankar. A team comprising dozens of scholars initiated the task of preparing a critical edition of the Mahabharata, a colossal epic running in its present form into over 100,000 verses**

**with depictions of a wide range of social categories and situations.**

**It was composed over a period of about 1,000 years (c. 500 BCE onwards), and**

**some of the stories it contains may have been in circulation even earlier. The central story is about two sets of warring cousins. The text also contains sections**

**laying down norms of behaviour for various social groups.**

**The critical edition meant collecting Sanskrit manuscripts of the text, written in a**

**variety of scripts, from different parts of the country. The team worked out a method of comparing verses from each manuscript. The project took 47 years to complete.**

## **1. Kinship and Marriage Many Rules and Varied Practices**

**Families are usually parts of larger networks of people defined as relatives, or to**

**use a more technical term, kinfolk. While familial ties are often regarded as “natural” and based on blood, they are defined in many different ways.**

**Historians also investigate and analyse attitudes towards family and kinship. They**

**provide an insight into people’s thinking.**

**Mahabharata describes a feud over land and power between two groups of cousins, the Kauravas and the Pandavas, who belonged to a single ruling family,**

**that of the Kurus, a lineage dominating one of the janapadas. At the end the Pandavas emerged victorious. After that, patrilineal succession was proclaimed.**

**While patriliney had existed prior to the composition of the epic, the central story**

**of the Mahabharata reinforced the idea that it was valuable. Under patriliney, sons**

**could claim the resources (including the throne in the case of kings) of their fathers when the latter died.**

**Most ruling dynasties (c. sixth century BCE onwards) claimed to follow this system,**

**with variations in case of no son.**

**The concern with patriliney was not unique to ruling families. It is evident in mantras in ritual texts such as the Rigveda. It is possible that these attitudes were**

**shared by wealthy men and those who claimed high status, including Brahmanas.**

**Marriage: Daughters had no claims to the resources of the household. They were**

**married into families outside the kin. This system was exogamy.**

**Women were married at the “right” time and to the “right” person. This gave rise**

**to the belief that kanyadana or the gift of a daughter in marriage was an important religious duty of the father.**

**The Brahmanas laid down codes of social behaviour in great detail. These were**

**meant to be followed by Brahmanas in particular and the rest of society in general. From c. 500 BCE, these norms were compiled in Sanskrit texts known as**

**the Dharmasutras and Dharmashastras. The most important of such works, the**

**Manusmriti, was compiled between c. 200 BCE and 200 CE.**

**Gotra: From c. 1000 BCE, people (especially Brahmanas) were classified into different gotras. Each gotra was named after a Vedic seer, and all those who belonged to the same gotra were regarded as his descendants.**

**Two important rules of gotras are: Women were expected to give up their father's**

**gotra and adopt that of their husband on marriage and members of the same gotra**

**could not marry.**

**Satavahanas are one of the powerful ruling lineages, who ruled over parts of western India and the Deccan (c. second century BCE-second century CE).**

**Some of**

**the Satavahana rulers were polygynous.**

**Satavahana rulers were identified through metronymics (names derived from that**

**of the mother) but that succession to the throne was generally patrilineal.**

## **Social Differences: Within and Beyond the Framework of Caste**

**The ideal social order was laid down in the Dharmasutras and Dharmashastras.**

**According to which, the Brahmanas were ranked first and it was divinely ordained. While, Shudras and “untouchables” were at the very bottom of the order. Positions within the order were supposedly determined by birth. The shastras also contained rules about the ideal “occupations” of the four categories or varnas.**

**Brahmanas were supposed to study and teach the Vedas, Kshatriyas were to engage in warfare, protect people and administer justice, Vaishyas were engaged in agriculture, pastoralism and trade, Shudras had only one occupation of serving the three “higher” varnas.**

**According to the Shastras, only Kshatriyas could be kings. But the social background of the Mauryas, who ruled over a large empire, has been hotly debated because they were described as being of “low” origin.**

**Other rulers, such as the Shakas who came from Central Asia, were regarded as mlechchas, barbarians or outsiders by the Brahmanas.**

**There were populations whose social practices were not influenced by Brahmanical ideas. They are often described as odd, uncivilised, or even animal-like in Sanskrit texts. These included forest-dwellers – for whom hunting and gathering remained an important means of subsistence. Categories such as the nishada, to which Ekalavya is supposed to have belonged, are examples of this.**

**Brahmanas developed a sharper social divide by classifying certain social categories as “untouchable”, based on certain activities and performance of rituals. These included handling corpses and dead animals. Those who performed such tasks, designated as chandalas. The Manusmriti laid down the “duties” of the chandalas.**

**Those who considered themselves "pure" avoided taking food from those they designated as “untouchable”.**

## **Explaining Social Differences: A Social Contract**

**The Buddhists also developed an alternative understanding of social inequalities.**

**In a myth found in a text known as the Sutta Pitaka, they suggested that originally human beings did not have fully evolved bodily forms, nor was the world of plants fully developed. All beings lived in an idyllic state of peace, taking**

**from nature only what they needed for each meal.**

**The institution of kingship was based on human choice, with taxes as a form of**

**payment for services rendered by the king.**

**It was never a rigid system because if human beings were responsible for the creation of the system, they could also change it in future.**

## **5. Handling Texts Historians and the Mahabharata**

**Historians consider several elements when they analyse texts. They examine the languages and kinds of texts. They also found out the authors and audience**

**because authors keep the interests of their audience in mind while composing their work.**

**They also ascertain the possible date of the composition or compilation and the place where they may have been composed.**

**A Dynamic Text: Historians usually classify the contents of the present text of the Mahabharata under two broad heads – sections that contain stories, designated as the narrative, and sections that contain prescriptions about social norms, designated as didactic (the narrative often contains a social message). Generally historians agree that the Mahabharata was meant to be a dramatic, moving story, and that the didactic portions were probably added later. The original story was probably composed by charioteer-bards known as sutas who generally accompanied Kshatriya warriors to the battlefield and composed poems celebrating their victories and other achievements. The enormous composition is traditionally attributed to a sage named Vyasa. The Mahabharata, like any major epic, contains vivid descriptions of battles, forests, palaces and settlements.**

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<https://youtu.be/t532PL36kOs>

<https://youtu.be/Z-zTkJFyRI0>

<https://youtu.be/3DSAigs5Alw>

# **Assignment**

**Q.1 Mention one of the most challenging episode in the Mahabharata.**

**Q.2 “According to Shastras only Kshatriya could be Kings”.Do you agree with this or not.**

**Q.3 Explain why Patriliney may have been particularly important among elite families.**

**Q.4 How man & women acquire wealth ? On the basis of Manusmriti briefly mention the means of acquiring wealth.**

**Q.5 What changes were noticed in education system during the Mahabharata age ?**

**Q.6 Explain how you will prove that the text of Mahabharata was a dynamic one.**

**Q.7 “The Mahabharata is the story of Kinship, Marriages and Patriliney”. Examine the statement.**

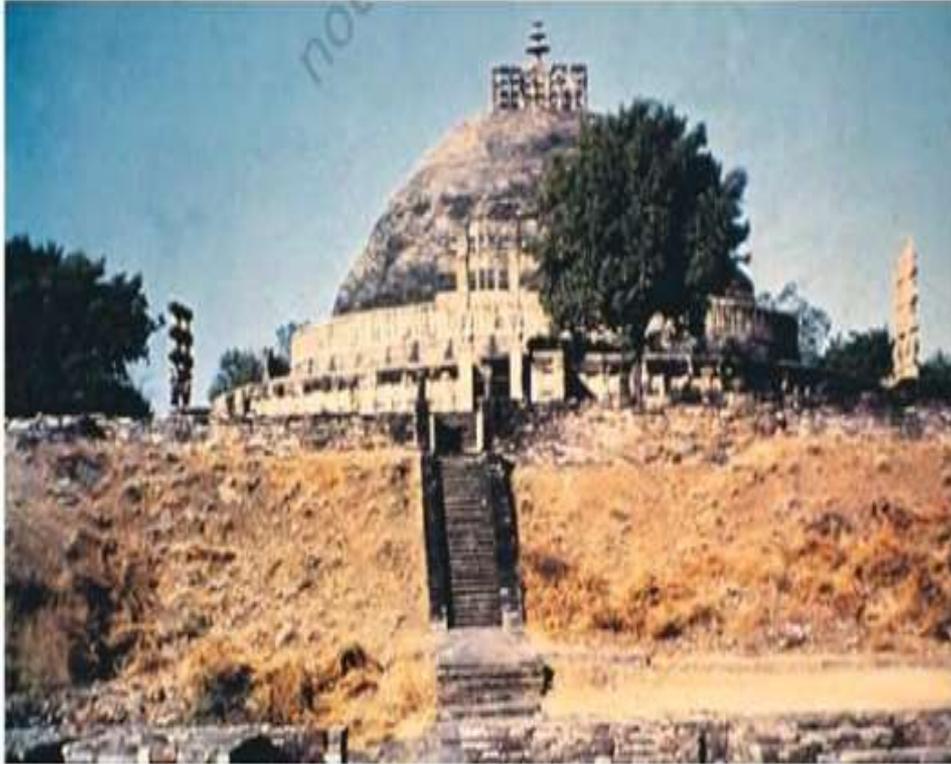
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# Thinkers, Beliefs and Buildings (Cultural Development)



*triadna from tus palace*



**Key concepts in nutshell**

**Buildings of Sanchi Kannakkheda are the most wonderful ancient buildings in the state of Bhopal.**

**Buddhist, Jaina and Brahamanical text, monument and inscription are the some of the important historical sources of the age of C 600 BCE-600CE, which help in reconstructing Indian history.**

**Many was provided by rulers of Bhopal, Shahjahan Begum and her successor Sultan**

**Jahan Begum to preserved the ancient sites.**

**The Rigveda is a collection of hymns, praise of many deities like Agni, Indra, Soma etc.**

**The basic philosophy of Jainism already existed in north India even before the birth of vardhamana Mahavira.**

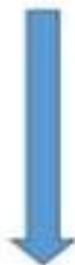
**Tha Bhuddha was the most influential teachers of his times.**

**Two traditions were including in modern Hinduism - Vaishnavism and Shaivism.**

## THEME 4 THINKERS, BELIEFS AND BUILDINGS

### Steps taken by the Begums of Bhopal

Shahjehan Begum and her successor Sultan Jehan Begum,



- \* Provided **money** for the preservation
- \* The Begum **funded** the **museum** that was built there as well as the **guesthouse** where John Marshall lived
- \* **John Marshall dedicated** his important volumes on Sanchi to Sultan Jehan.
- \* She also funded **the publication** of the volumes.

**Nineteenth-century - Europeans interested in the stupa at Sanchi.**

- \* The French sought permission to take away the **eastern gateway**, to be displayed in a museum in France.
- \* Englishmen also wanted to do the same



### A GLIMPSE OF SANCHI ROLE OF BEGUMS OF BHOPAL IN PRESERVING THE MONUMENT



Both were satisfied with carefully prepared **plaster - cast copies** and the original remained at the site

The mid-first millennium BCE- turning point in world history: **Reasons**



\*Emergence of **thinkers** such as Zarathustra in Iran, Kong Zi in China, Socrates, Plato and Aristotle in Greece, and Mahavira and Gautama Buddha, in India.

\*They tried to understand **the mysteries of existence** and the relationship between human beings and the cosmic order.

\* **New kingdoms** and cities were developing

\* **Social and economic life** was changing --in Ganga valley

\* These **thinkers** attempted to understand these developments as well.

There were several pre-existing traditions of thought, religious belief and practice --existing in India

\*Sacrifices were performed collectively.

\*More elaborate sacrifices, such as the rajasuya and ashvamedha -- performed by kings

**The Background:  
Sacrifices and Debates**

**Debates and discussions**

. Teachers travelled from place to place, trying to convince one another as well as laypersons, about the validity of their **philosophy -- Buddha, Mahavira**

**People were questioning:-**

\*the nature of the ultimate reality.

\*People also began speculating on the significance of the sacrificial tradition.

\* Question of birth and rebirth

According to Jaina tradition, Mahavira was preceded by 23 other teachers or **tirthankaras** - literally, those who guide men and women across the river of existence.

The entire world is **animated**: even stones, rocks and water have life.

The cycle of birth and rebirth is shaped through **karma**.

### LORD MAHAVIRA AND HIS MESSAGE

The principle of **ahimsa**, was Central to Jaina philosophy.

**Asceticism and penance** are required to free oneself from the cycle of karma. This can be achieved only by **renouncing the world**; therefore, monastic existence is a necessary condition of salvation.

Jaina monks and nuns took **five VOWS**:

- to abstain from killing, stealing and lying;
- to observe celibacy; and
- to abstain from possessing property

### Sources for the teachings

- \*Editing, translating and analysing the Buddhist texts
- \* Reconstruct details of his life from hagiographies

### Early life:

- \*Son of a Sakaya chief
- \*His first journey into the world outside was traumatic.
- \*When he saw an old man, a sick man and a corpse.
- \*He also saw a homeless mendicant

## The Buddha

### Teachings:

- \***Transient** (anicca) and constantly changing
- \*It is also soulless (anatta) as there is **nothing permanent** or eternal in it.
- \* Within this transient world, **sorrow** (dukkha) is **intrinsic** to human existence.
- \* By following **the path of moderation**-human beings can rise above these worldly troubles
- \***Individual effort** was expected to transform social relations.
- \*Emphasised individual agency and **righteous action** as the means to escape from the cycle of rebirth and attain self-realisation and **nibbana**.

### Buddhist Sangha

- \*An **organisation** of monks and nuns
- \*Teachers of **dhamma**.
- \*Within the sangha, all were regarded as **equal**.
- \*The internal functioning -based on **consensus, by discussion**.
- \*At times decisions put to vote

## STUPAS

```
graph TD; STUPAS --> Why[Why were they built?]; STUPAS --> Structure[Structure of a stupa]; STUPAS --> How[How were they built?]; STUPAS --> Examples[Examples];
```

### Why were they built ?

The structures where the **relics of the Buddha** such as his bodily remains or objects used by him were buried.

These were mounds known as stupas.

### Structure of a stupa

- \* The stupa - a simple semi-circular mound of earth-called **anda**.
- \* Above the anda was the **harmika**, a balcony-like structure that represented the abode of the gods
- \* Arising from the harmika was a mast called the **yashti**,
- \* Surmounted by a **chhatra** or umbrella
- \* Around the mound was a **railing**, separating the sacred space from the secular world.
- \* The **gateways**, which were richly carved and installed at the four cardinal points.

### How were they built?

**Asoka** distributed portions of the Buddha's relics to every important town and ordered the **construction of stupas over them.**

### Examples

- Amravati
- Sanchi
- Bharhut

### Symbols of worship (studied by art historians)

Buddha's presence shown through symbols:

- \*The **empty seat** - the **meditation** of the Buddha
- \*The **stupa**- was meant to represent the **mahaparinibbana**.
- \*The **wheel** - **first sermon** of the Buddha, delivered at Sarnath.
- \*The **tree** - an **event** in the **life** of the Buddha.

## BUDDHISM AND SCULPTURE

Other sculptures at Sanchi were perhaps not directly inspired by Buddhist ideas.

**Shalabhanjika**- beautiful women swinging from the edge of the gateway, holding onto a tree

An **auspicious symbol** and integrated into the decoration of the stupa.

Many people who turned to Buddhism enriched it with their own **pre-Buddhist** and **even non-Buddhist** beliefs, practices and ideas.

### There are other images as well.

- \*Some of the finest depictions of **animals** are found there e.g elephants, horses, monkeys and cattle.
- \*Animals were often used as **symbols of human attributes**. Elephants, for example, were depicted to signify strength and wisdom.
- \*Some motifs seems to be derived **from popular traditions**, which were not always recorded in texts e.g the serpent, which is found on several pillars
- \*It is likely that many of these animals were carved to **create lively scenes** to draw viewers e.g the Jatakas

## The growth of Puranic Hinduism

These included **Vaishnavism** - Vishnu was worshipped as the principal deity

**Shaivism** - Shiva as a principal deity

Vaishnavism, cults developed around – the **Various avatars** or incarnations of the deity

**Ten avatars** of Vishnu were recognized. The bond between the devotee and the god was visualised as one of love and devotion, or **bhakti**.

Different avatars were **popular** in different parts of the country.

Some of these forms were represented in **sculptures**, as were other deities.

### Temple architecture

\* The early temple was a **small square room**, called the garbhagriha, with a **single doorway** for the worshipper to enter and offer worship to the image.

\* A tall structure, known as the **shikhara**, was built over the central shrine.

\* **Temple walls** were often decorated with sculpture.

\* Later temples became far more **elaborate** - with assembly halls, huge walls and gateways, and arrangements for supplying water

These **representations depicted** – a complex set of ideas about the deities and their attributes through **symbols** such as head-dresses, ornaments and **ayudhas** weapons or auspicious objects the deities hold in their hands - how they are seated, etc.

## **II. TOPICS –**

**Each topic has been converted into a concept map. It is a visual organization and representation of knowledge.**

**There are 10 concepts maps in all.**

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<https://youtu.be/NxxhwbdRr2k>

<https://youtu.be/EsBIEIfT0k>

## **Assignment**

**Q.1 Who was Shahjahan Begum ? What she has written in the autobiography about Sanchi?**

**Q.2 Why do you think Man and Women joined the Sangha.**

**Q.3 How did Sanchi survive but not Amravati.**

**Q.4 Write a short note on lingayats or the virasaiva.**

**Q.5 Discuss the causes for the spread of Buddhism.**

**Q.6 Discuss how & why were stupas built?**

**Q.7 Describe Principles of Jainism ?**

**Dear Students**

**Welcome to the New Academic session 2020-21**

**Before you go through this e-lesson, ensure that you have read the lesson. Mark the technical words, Find out their meaning and note them in your register. The Various You tube links provide in the lesson will help in comprehending the concepts & make it easier for you .**

**Happy learning**

# Bhakti-Sufi Traditions: Changes in religious beliefs and devotional texts



## Theme 6: Bhakti - Sufi Traditions

### Most striking feature of this phase-

- \*Increasing **visibility of a wide range** of gods and goddesses in sculpture as well as in texts
- \*continued and even **extended worship** of the major deities - Vishnu, Shiva and the goddess
- \* Each of whom was visualised in a **variety of forms**.

### A Mosaic of Religious Beliefs and Practices

### Reasons -The integration of cults

1) Process of disseminating Brahmanical ideas i.e. composition, compilation and preservation of Puranic

Texts in **simple Sanskrit verse**, explicitly meant to

be **accessible to women and Shudras**, who were generally excluded from Vedic learning.

2) The **Brahmanas accepting and reworking** the beliefs and practices of **these and other social categories**.

**Example-** Worship of the goddess, often simply in the form of a stone smeared with ochre.

The traditions of devotion or **bhakti** needs to be located within this context.

### Difference and conflict

- \***Tantric practices** were **widespread** in several parts of the subcontinent
- \* Many of these **ideas influenced** Shaivism as well as Buddhism
- \*The principal deities of the Vedic pantheon, Agni, Indra and Soma, become **marginal figures**, rarely visible in textual or visual representations.
- \*There were sometimes **conflicts**, between - those who valued the Vedic tradition and On the other hand those engaged in Tantric practices

### Early Traditions of Bhakti

- \* **Poet-saints** emerged as leaders
- \* They developed a **community of devotees**.
- \* **Brahmanas** remained important **intermediaries** between gods and devotees
- \* These traditions also **accommodated** and acknowledged **women** and the "**lower castes**",

### Bhakti traditions into two broad categories:

- \* **Saguna** (with attributes) included traditions that focused on the **worship of specific deities** such as Shiva, Vishnu and his avatars (incarnations) and forms of the goddess or Devi, all often and
- \* **Nirguna** (without attributes). Worship of an **abstract form of god**.

### The Alvars and Nayanars of Tamil Nadu - bhakti movements (c. sixth century)

- \* The **Alvars** (literally, those who are "immersed" in devotion to **Vishnu**)
- \* **Nayanars** (literally, leaders who were devotees of **Shiva**). They travelled from place to place singing hymns in Tamil in praise of their gods.

\* They identified certain **shrines** as abodes of their chosen deities.

\* **Large temples** were later built at these sacred places--developed as **centres of pilgrimage**.

\* **Singing compositions** of these poet-saints became part of temple rituals in these shrines, as did **worship of the saints' images**.

\* Several important **chiefdoms** in the **Tamil region** in the early first millennium CE.

From the second half of the first millennium there is **evidence for states**, including those of the **Pallavas and Pandyas** (c. sixth to ninth centuries CE).

### **Cholas Rulers**

\* **Chola** rulers (9<sup>th</sup>-13<sup>th</sup> century) supported **Brahmanical** and **bhakti** traditions.

\* **Making land grants** and constructing **temples** for Vishnu and Shiva.

## **Bhakti Saints--Relations with the state**

### **Cholas Rulers and other measures:**

\* Claimed divine support and proclaim their own power and status by building **splendid temples**

\* These temples were adorned with stone and metal sculpture **to recreate the visions** of these popular Saints who sang in the **language of the people**.

\* Singing of Tamil **Shaiva hymns** in the temples

\* Collect and organise these hymns into a **text** (Tevaram).

\* Metal images were carried in **processions** during the festivals of these saints.

### **Cholas and Temples:**

\* **Shiva temples**, constructed- at Chidambaram, Thanjavur and Gangaikondacholapuram.

\* The most spectacular representations of Shiva in **bronze sculpture** were also produced

### Origin:

- \*The twelfth century - in Karnataka,
- \* Led by a Brahmana named **Basavanna**
- \*He was initially a **Jaina**
- \* And **minister** in the court of a Chalukya king.
- \*His **followers** were known as **Virashaivas**  
(Heroes of Shiva) or **Lingayats** (wearers of the linga)

### The Virashaiva Tradition - Karnataka

### Resources :

Virashaiva tradition is derived from **vachanas** (literally, sayings) composed in Kannada by women and men who joined the movement.

### Teachings:

- \*They **worship** Shiva in his manifestation as a **linga**.
  - \***Men** usually wear a **small linga** in a silver case on a loop strung over the left shoulder.
  - \*Those who are **revered** include the **jangama** or wandering monks.
  - \* Lingayats believe that **on death** the **devotee** will be **united** with **Shiva**
  - \*And will not return to this world.
  - \* They **do not practise funerary rites** such as cremation, prescribed in the Dharmashastras.
  - \* Instead, they **ceremonially bury their dead**.
- They challenged the idea of caste and
- They also questioned the theory of rebirth.
- The Lingayats also encouraged certain practices disapproved in the Dharmashastras, such as post-puberty marriage and the remarriage of widows.

**Religious Ferment-North India**

In north India deities such as Vishnu and Shiva were worshipped in temples,

**Brahmanas** occupied positions of importance, performing a range of secular and ritual functions.

**New elements in this situation:**

- \*Coming of Turks
- \*Followed by Islam
- \*And the Sufis

Other religious leaders, such as the **Naths, Jogis and Siddhas**, were becoming popular among the artisanal groups

- \*These religious leaders questioned the authority of the Vedas,
- \*Expressed themselves in languages spoken by ordinary people,
- \*However, they were not in a position to win the support of the ruling elites.

### Teachings:

The principle -the five "pillars" of the faith:

- \* There is one God, **Allah**, and Prophet.
- \* **Muhammad** is his messenger (shahada);
- \* offering **prayers five times** a day (namaz/sala);
- \* giving **alms** (zakat);
- \* **fasting** during the month of Ramzan (sawm);
- \* performing **the pilgrimage** to Mecca (hajj).

### Diversities in practice :

Because of:

- \***sectarian** affiliations (Sunni, Shi'a),
- \*the influence of **local customary** practices of converts

### Examples:

The Khojahs  
Arab merchants

Practice of-Islam

### Reasons for growth:

A group of religious-minded people called sufis -

- \* Turned to **asceticism** and **mysticism** in protest against the growing materialism of the Caliphate as a religious and political institution.

- \* They were **critical of the dogmatic** definitions and scholastic methods of interpreting the Qur'an and sunna (Traditions of the Prophet) adopted by theologians.

## The Growth of Sufism

### By the eleventh century-Sufism

- \* Evolved into a **well-developed movement** with a body of literature on Quranic studies and sufi practices.

- \* Institutionally, the sufis began to organise communities around the hospice or **khanqah** (Persian)

### Features of a Khanqah

- \* It was **controlled by a teaching master** known as shaikh (in Arabic), pir or murshid (in Persian).

- \* He **enrolled disciples** (murids) and appointed a successor (khalifa).

- \* He established **rules for spiritual conduct**

### Sufis laid emphasis on:

- \* Seeking salvation **through intense devotion and love** for God by following His commands, and

- \* By following the example of the **Prophet Muhammad** whom they regarded as a **perfect human being**.

- \* The sufis thus sought an **interpretation of the Qur'an** on the basis of **their personal experience**

**Silsila: means a chain**, signifying a continuous link between **master and disciple**, stretching as an unbroken spiritual genealogy to the Prophet Muhammad.

**Special Channels** that spiritual power and blessings were **transmitted** to devotees.

**Special rituals** of initiation-oath of allegiance, wore a patched garment, and shaved their hair.

### The cult of the shaikh :

- \* When the **shaikh died**, his **tomb-shrine** (dargah) became the **centre of devotion** for his followers. This encouraged the **practice pilgrimage** or ziyarat to his grave.

- \* People believed that in death **saints were united with God**, and were thus closer to Him than when living.

- \* People sought their **blessings** to attain material and spiritual benefits.

### Most influential:

As they **adapted** successfully to the **local environment** and adopted several features of Indian devotional traditions.

## Chishti Silsila

### Shaikh Nizamuddin's hospice :

- \*Location : the banks of the river **Yamuna** in Ghyaspur,
- \*Comprised **several small rooms** and a **big hall** where the inmates and visitors lived and prayed.
- \*The Shaikh lived in a **small room** on the roof of the hall.
- \* A **veranda** surrounded the courtyard, and a boundary wall ran around the complex.
- \*There was an **open kitchen**

### Chisti devotionalism:

- \*Pilgrimage, called **ziyarat**, to tombs of sufi saints- for seeking the sufi's spiritual grace
- \*The **use of music and dance** including mystical chants performed by specially trained musicians or **qawwals** to evoke divine ecstasy.
- \*The sufis remember God either by **reciting** the zikr (the Divine Names) or evoking His Presence through **sama'** (literally, "audition") or performance of mystical music.
- \***Sama'** was **integral** to the Chishtis, and exemplified interaction with indigenous devotional traditions.

### Languages and communication

- \*Adopted **local languages**.
- \***Composed verses** in the local language
- \*Composed **long poems** or masnavis to express ideas of divine love using human love as an allegory.
- \*Wrote **short poems in Dakhani**
- \*Other compositions were lurinama or **lullabies** and shadinama or **wedding songs**.

**A major feature :**

Of the Chishti tradition was **austerity**, including maintaining a distance from worldly power.

**No absolute isolation from political power :**

- \* The sufis accepted unsolicited **grants and donations** from the political elites.
- \*The Sultans in turn set up charitable **trusts** (auqaf ) as endowments for hospices and granted tax-free land (inam).
- \*The Chishtis accepted **donations in cash and kind**.

**Sufis and the state**

**The Kings and the Sufis:**

- \*Kings also required **legitimation** from the saints
  - \* Since the Sufi saints derived their authority directly from God - and **did not depend on jurists** to interpret the shari'a.
- The auliya could **intercede** with God in order to improve the material and spiritual conditions of ordinary human beings

**Instances of conflict between the Sultans and the sufis.**

- \*To assert their authority, both expected that **certain rituals** be performed such as prostration and kissing of the feet.
- \*Occasionally the sufi shaikh was **addressed with high-sounding titles**. For example, the disciples of Nizamuddin Auliya addressed him as sultan-ul-mashaikh (literally, Sultan amongst shaikhs).

## Kabir

\*Verses Compiled in **three distinct** but overlapping traditions -The **Kabir Bijak** , **Kabir Granthavali** and many of his compositions are found in the **Adi Granth Sahib**

\* **Languages and dialects:**

Some are composed in the special language of nirguna poets, the **sant bhasha**

Ulatbansi (upside-down sayings), are written in a form in which everyday meanings are inverted .

\*He described the **Ultimate Reality** as Allah, Khuda, Hazrat and Pir.



## Mirabai :

\*Woman poet within the bhakti tradition.

\*Biographies have been reconstructed

primarily from the bhajans attributed to her, which were transmitted orally for centuries

\*Recognized Krishna, the avatar of Vishnu, as her lover.

\*Did not favour the norms of caste society .

## Gurunank:

\*Advocated a form of **nirguna bhakti**.

\* He **rejected** sacrifices, ritual baths, image worship, austerities and the scriptures of both Hindus and Muslims .

\*The **Absolute** or "rab" had no gender or form

\*Simple way to connect to the Divine by

\*Remembering and **repeating the Divine Name**,

\*Expressing his ideas through hymns called "**shabad**"

\*Organised his followers into a **community**.

\* He set **up rules** for congregational worship (sangat ) involving collective recitation.

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<https://youtu.be/viBjHz7Jmpk>

<https://youtu.be/wGbypxwPOIE>

## **Assignment**

**Q.1 Write a Note on Guru Nanak Dev teachings.**

**Q.2 What were The Teachings of Kabirdass ?**

**Q.3 Describe the Virashiva Tradition in Karnataka.**

**Q.4 Describe the aspects of Sufi-Sila.**

**Q.5 Discuss the major beliefs and practices that characterised Sufism.**

**Q.6 Discuss the ways in which the Alvars, Nayanars and Virashaivas expressed critiques of the Caste system.**



# Mount Abu Public School

H-Block, Sector-18, Rohini, New Delhi-110085 India

## History Class XII

**Dear Students**

**Welcome to the New Academic session 2020-21**

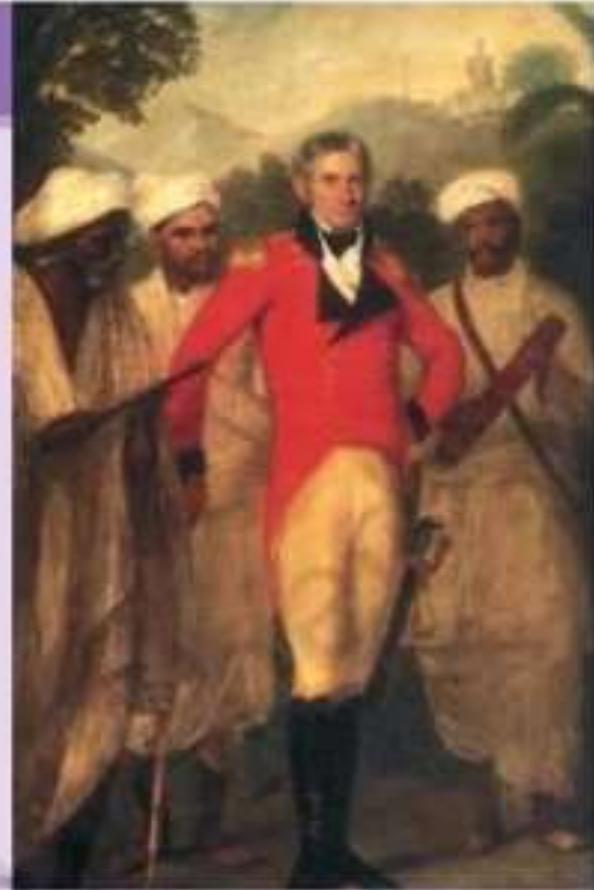
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## An Imperial Capital: Vijaynagara Empire

### Colin Mackenzie

Born in 1754, Colin Mackenzie became famous as an engineer, surveyor and cartographer. In 1815 he was appointed the first Surveyor General of India, a post he held till his death in 1821. He embarked on collecting local histories and surveying historic sites in order to better understand India's past and make governance of the colony easier. He says that "it struggled long under the miseries of bad management ... before the South came under the benign influence of the British government". By studying Vijayanagara, Mackenzie believed that the East India Company could gain "much useful information on many of these institutions, laws and customs whose influence still prevails among the various Tribes of Natives forming the general mass of the population to this day".



## SET UP OF VIJAYNAGAR

The Vijayanagar empire was established by two brothers Harihara and Bukka Rai. They were in South India when they rebelled against Muhammad-Bin-Tughluq and declared their independence. They built Vijayanagar(the city of Victory).



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## ABOUT HARIHARA AND BUKKA

Harihara ascended the throne in 1336. He ruled for 20 years.

Bukka took over him and ruled till 1377. Bukka defeated the king of Madurai.



## DYNASTIES THAT RULED THE VIJAYNAGAR EMPIRE

The Vijaynagar empire lasted for 230 years. Kings called Rayas from three main dynasties ruled the empire.

1. Sangama dynasty(1336-1485)
2. Saluva dynasty(1485-1505)
3. Tuluva dynasty(1505- 1565)





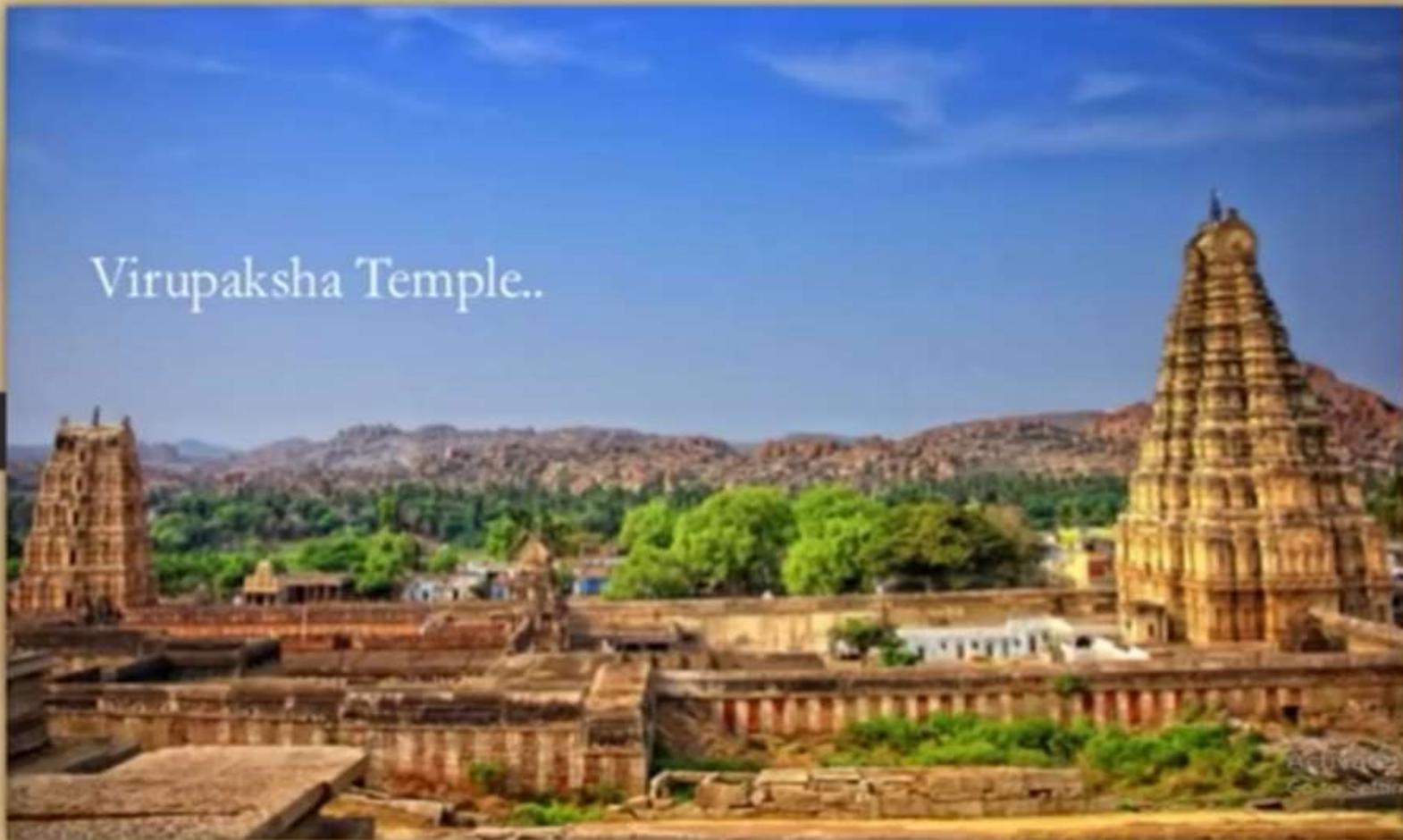
KRISHNADEVA RAYA



## KRISHNADEVA RAYA

- o **Greatest ruler of the Vijaynagar empire .**  
 Tuluva Dynasty Empire who reigned from 1509–1529.
- o **Defeated the bahmani sultan and the king of Odisha.**
- o **Annexed Raichur doab, a very fertile area.**
- o **Domingo Paes gives an account of Krishnadeva Raya.**

# Virupaksha Temple..



Activity 1  
Sabbir

12th | History

- The rulers of the Vijayanagara empire maintained the well-functioning administrative methods developed by their predecessors, the Hoysala, Kakatiya
- The King was the ultimate authority, assisted by a cabinet of ministers (*Pradhana*) headed by the prime minister (*Mahapradhana*).
- Other important titles recorded were the chief secretary (*Karyakartha* or *Rayaswami*) and the imperial officers (*Adhikari*).
- At the lower administrative levels, wealthy feudal landlords (*Goudas*) supervised accountants (*Karanikas* or *Karnam*) and guards (*Kavalu*).
- King Krishnadevaraya's personal army consisted of 100,000 infantry, 20,000 cavalymen and over 900 elephants.
- This number was only a part of the army numbering over 1.1 million soldiers

- During the rule of the Vijayanagara Empire, poets, scholars and philosophers wrote primarily in Kannada, Telugu and Sanskrit, and also in other regional languages such as Tamil .
- The administrative and court languages of the Empire were Kannada and Telugu
- Many kings of the dynasty were themselves litterateurs and authored classics such as King Krishnadevaraya's *Jambavati Kalyana*, a poetic and dramatically skillful work.
- During the reign of Krishnadevaraya culture and literature flourished and reached their heyday.
- The great emperor was himself a celebrated poet having composed Amuktamalyada.
- In his court, eight Telugu poets were regarded as the eight pillars of the literary assembly.

Stone *Chariot*  
in Vijayavittala Temple



- In temple building they continued the traditions and styles of the Chalukyas, Cholas and Pandya's.
- Built of hard stone, the Vijayanagar temples are large structures with spacious mandapas and lofty gopurams.
- Its stylistic hallmark is the ornate pillared *Kalyanamantapa* (marriage hall), *Vasanthamantapa* (open pillared halls) and the *Rayagopura* (tower)
- The Prasanna Virupaksha temple (underground temple) of Bukka and the Hazare Rama temple of Deva Raya are examples of Deccan architecture.
- *Sasivekalu* (mustard) Ganesha and *Kadalekalu* (ground nut) Ganesha at Hampi,
- The Gommateshvara (Bahubali) monoliths in Karkala and Venur, and the Nandi bull in Lepakshi.

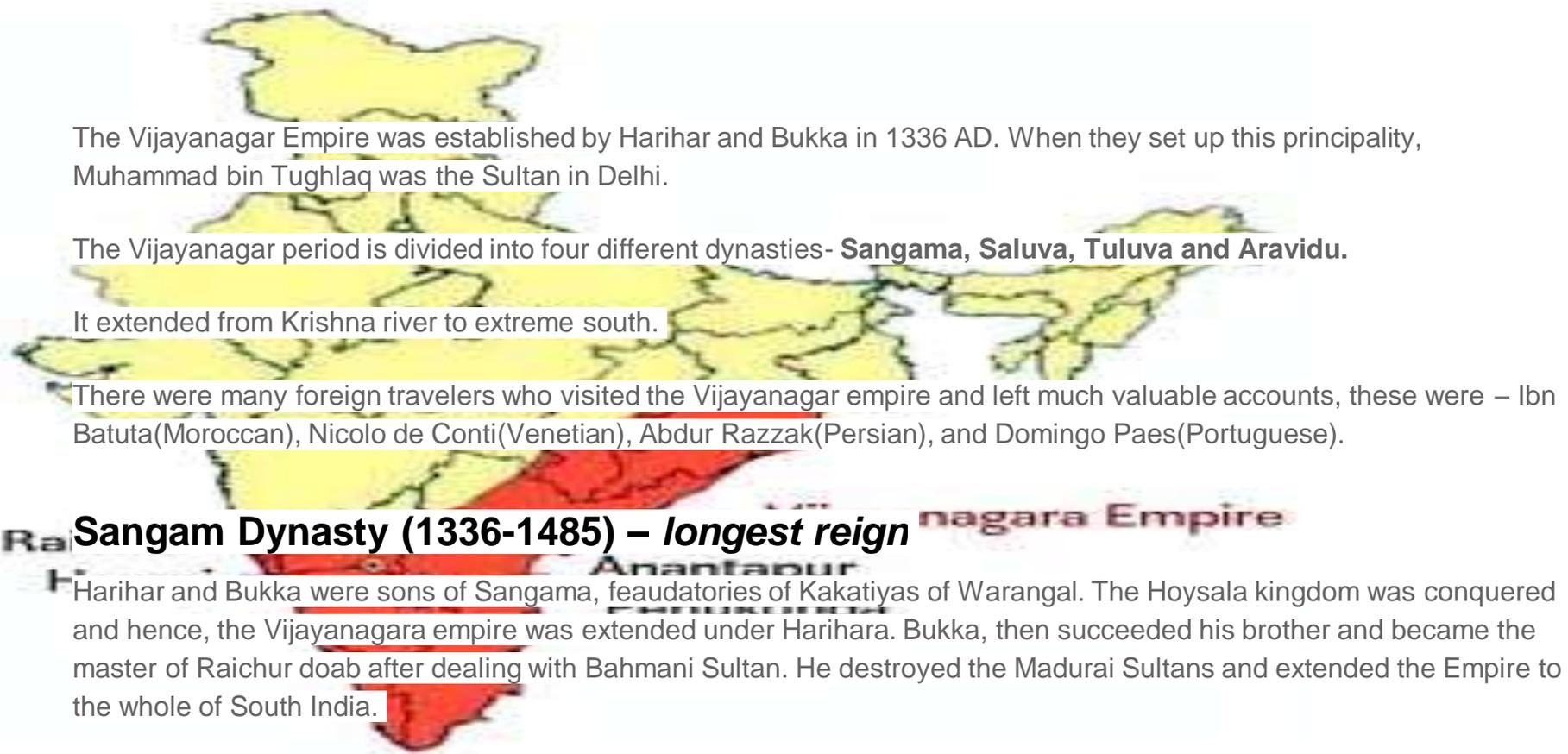
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Fig. 7.3

The gopuram or gateway of the  
*Brihadishvara temple at Thanjavur*



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The Vijayanagar Empire was established by Harihar and Bukka in 1336 AD. When they set up this principality, Muhammad bin Tughlaq was the Sultan in Delhi.

The Vijayanagar period is divided into four different dynasties- **Sangama, Saluva, Tuluva and Aravidu.**

It extended from Krishna river to extreme south.

There were many foreign travelers who visited the Vijayanagar empire and left much valuable accounts, these were – Ibn Batuta(Moroccan), Nicolo de Conti(Venetian), Abdur Razzak(Persian), and Domingo Paes(Portuguese).

### **Sangam Dynasty (1336-1485) – longest reign**

Harihar and Bukka were sons of Sangama, feudatories of Kakatiyas of Warangal. The Hoysala kingdom was conquered and hence, the Vijayanagara empire was extended under Harihara. Bukka, then succeeded his brother and became the master of Raichur doab after dealing with Bahmani Sultan. He destroyed the Madurai Sultans and extended the Empire to the whole of South India.

The conflict between Vijayanagara and Bahmani kingdoms was a long lasting one. The bone of contention was the **Raichur Doab**, between river Krishna and Tungabhadra and **Krishna-Godavari delta**.

The greatest ruler of Sangama dynasty was **Deva Raya II**. During his reign, **Abdur Razzak**, the envoy of Shah Rukh visited the Vijaynagara kingdom.

### **Saluva Dynasty (1486-1505 AD) – *smallest reign***

Saluva Narsimhan was the founder of Saluva dynasty. He silenced the rebellions of feudatories and kept the kingdom intact.

Immadi Narsimha succeeded him. He was a weak ruler and hence the control of state fell into the hands of Narsa Nayaka. **Vasco da Gama landed in Calicut** during his time in **1498**.

### **Tuluva Dynasty (1505-1570 AD)**

The son of Narsa Nayaka, Vira Narsimha was the founder of Tuluva dynasty. He was succeeded by his half brother, Krishnadeva Raya in 1509 AD.

## Krishnadeva Raya

At the time of Krishnadevaraya's accession to the throne, the condition of the empire was unstable, as he had to deal with rebellious subordinates and aggression of the Gajapathis of Orissa and the Muslim kingdoms in the north.

Krishna Deva Raya won the Gajapati kingdom in present day **Orissa** and extended the Vijaya

nagara empire to that region as well. Krishna Deva Raya defeated the Deccan Sultans in the **battle of Diwani**. He then invaded **Raichur Doab(between Tungabhadra and Krishna river, known for its fertile soil)** confronting Sultan of Bijapur, Ismail Adil Shah. He also captured Bidar.

He helped the Portuguese to conquer Goa from the Bijapur rulers in 1510 and maintained friendly relations with them. This relationship also helped him obtain *high bred Arabian horses* and *expansion of overseas trade* of the empire. Portuguese travelers **Domingo Paes** and **Durate Barbosa** visited his court and have left accounts.

**Krishna Deva Raya was a contemporary of Babur**. So, when the First Battle of Panipat(1526) was fought, Krishnadeva Raya was the ruler of Vijayanagar in the southern India.

Krishna Deva Raya was a **Vaishnavite** but respected all religions. He was a devotee of Lord Venkateshwara of Tirupati. **Vallabhacharya** and **Chaitanya Mahaprabhu**, the renowned saints of the bhakti movement visited his court. Madhwa saint **Vyasathirtha** was the **Rajaguru of Krishnadevaraya**.

He built **Vijaya Mahal, Hazara Ramaswamy temple and Vithal Swami temple at Vijayanagar**

. He also built 'Rayagopurams'. A new city was built called 'Nagalapuram' in memory of his queen Nagaladevi. Also a reservoir across river Tungabhadra called *Vallabapuram* and a channel called *Basavanna* were constructed. Krishnadevaraya repaired and restored many south Indian temples, hence, most of the big towers on temples in south India have the name Raya gopuram in his honour.

Acchutadeva succeeded Krishnadeva . The later rulers was Sadashiva Raya but defacto ruler then was Rama Raya.

### ***Battle of Rakshasa- Tangadi-***

**Rama Raya** took active part in Muslim politics. In **1565 AD**, all the Sultanates joined a coalition against Vijayanagr except Berar. The *Battle of Talikota*, also known as *Battle of Rakshasa- Tangadi*, led to execution of Rama Raya after being taken prisoner. Thereafter, the city of Vijayanagar was destroyed and looted.

### **Aravidu Dynasty(1570-1650 AD)**

Tirumala Raya ruled in name of Sadashiva Raya. They failed to repopulate Vijayanagar and shifted to **new capital** at **Penugonda** and then to **Chandragiri**.

The **last ruler of Vijayanagar was Sri Ranga III**.

## Administration under Vijayanagar Empire:

The kingdom was divided into provinces known as **Mandalam**, headed by 'mandaleshwar'. It was further divided into **nadu, sthala and grams**.

**Land revenue** was fixed at 1/6th of the produce. Land revenue varied according to nature of cultivated land. There were taxes on various professions.

The **Ayagar system**: It was an important feature of the village organization in vijayanagar.

- According to this, every village was a separate unit and its affairs were conducted by a team of **12 functionaries who were collectively known as the 'ayagars'**.
- They were granted tax-free lands (manyams) which they were to enjoy in perpetuity for their services. Once granted, these ayagars had a hereditary right over their offices.
- The ayagars could also sell or mortgage their offices.

For **justice**, very harsh punishments like mutilation of body, throwing to elephants were delivered.

The **army** under Vijayanagar Kingdom was well organised and efficient. It consisted of *cavalry, infantry, artillery and elephants*. The highest grade officers in army were known as '**Nayaks or Poligars**'. They **were awarded land in lieu of their services**.

The **Nayakara system**: Under this system, the **king was considered to be the owner of the soil and he distributed the lands to his** nayakas.

- Nayakas had to pay a fixed annual financial contribution to the imperial exchequer which, according to the *chronicle of **Nuniz***, was generally half their revenue.
- They were required to maintain a sufficient number of troops for the king and serve them in his war.
- The nayaka enjoyed greater freedom in his province. There was no system of transfer from one district to another.

## **Society under Vijayanagar empire:**

The city of Vijayanagar was a luxurious society with splendid buildings. Slavery was prevalent, as mentioned by **Nicolo Conti**. Silk and cotton clothes were mainly used for dresses. Vijayanagar markets were noted for dealing in spices, textiles and precious stones.

**Religious tolerance** was shown towards everyone. Muslims were also employed in the administration. A large number of temples were built during this time. Epics and Puranas were popular among masses.

## Architecture under Vijayanagar Empire:

It is generally understood that the very location site of Vijayanagara was inspired by the existence of the shrines of Virupaksha and Pampadevi. This is supported by the fact that, the **Vijayanagara kings claimed to rule on behalf of the god Virupaksha.**

Vijayanagar rulers began the practice of wall inscriptions containing stories of Ramayana and Mahabharata on temples. Vithalswamy and Hazara Rama temple has such inscriptions.

The chief characteristic feature of Vijayanagar Architecture was the **construction of tall Raya Gopurams(gateways)** and **kalyan mandapas(open pavilion)** with carved pillars. These mandapas were meant for seating deities on festival occasions. Amman shrines were added to existing temples.

The **Varadhraja and Ekamparanatha temple** at Kanchipuram are also examples of Vijayanagar style of Architecture.

## **Foreign Visitors of Vijayanagara Kingdom:**

**Ibn Bututa** (1333-1347 A.D.) — Moroccan traveller, who visited India during the reign of Muhammad-bin-Tughlaq. And came to Vijayanagar during the reign of Harihar I.

**Nicolo Conti** (1420-1421 A.D.) — Venetian traveller, who gave a comprehensive account of the Hindu kingdom of Vijayanagar.

**Abdur Razzaq** (1443-1444 A. D.) — Persian traveller, who stayed at the court of the Zamorin at Calicut. He has given a vivid account of the Vijayanagar city, while describing the wealth and luxurious life of the king and the nobles.

**Duarte Barbosa** (1500-1516 A.D.) — Portuguese traveller, who has given a valuable narrative of the government and the people of the Vijayanagar empire.

**Domingos Paes** (1520-1522 A.D) — Portuguese traveller, who visited the court of Krishnadeva Raya.

**Fernao Nuniz** (1534-1537 A.D) — Portuguese merchant, who wrote the history of the empire from its earliest days to the closing years of Acchyutdeva Raya's reign.

## Battle of Talikota

In 26 January 1565, a watershed battle fought between the Vijayanagara Empire and the Deccan sultanates, resulted in a defeat of Vijayanagara.

### Belligerents



#### Deccan sultanates

- Ahmadnagar Sultanate
- Bijapur Sultanate
- Golkonda Sultanate
- Berar Sultanate
- Bidar Sultanate

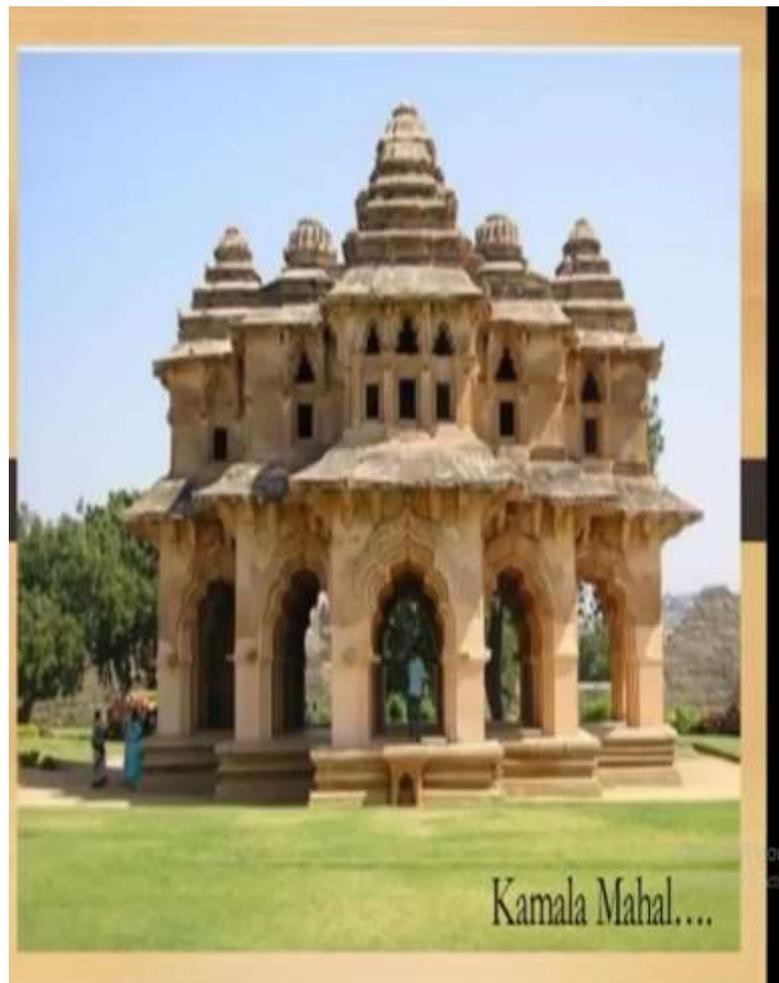


#### Vijayanagara Empire

## The mahanavami dibba



*Fig. 7.11*  
The mahanavami dibba



## **II. TOPICS –**

**Each topic has been converted into a concept map. It is a visual organization and representation of knowledge.**

**There are 10 concepts maps in all.**

## **III. FURTHER REFERENCE –**

**Kindly watch the following videos for a better understanding.**

<https://youtu.be/vtSA4dpTyaw>

<https://youtu.be/WKCAQTMzP1I>

<https://youtu.be/tC-uO2pdcfk>

## **Assignment**

Q.1 Highlight the contribution of Krishnadeva Raya in the expansion of Vijayanagara empire.

Q.2 Highlight any four aspects observed by the Portuguese traveller Barbosa on the Urban core of the Vijayanagara empire.

Q.3 Highlight the aspects observed by Domingo Paes on the Mahanavami dibba of the Vijayanagara empire.

Q.4 The Amara-Nayaka system was the major political innovation of the Vijayanagara empire.' Elaborate.

Q.5 Explain how the people of Vijayanagara obtained water for their needs.

Q.6 Why did the imperial power of Vijayanagara decline after the death of Krishnadeva Raya?

Q.7 Describe briefly about the buildings that survive and tell us about the way, spaces were organised and used in Vijayanagara.

Q.8 How and when were the ruins of Hampi brought to light? Explain briefly.

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**Happy learning**

## Kings and chronicles: The Mughal Courts



## Key concepts in nutshell

- The production of chronicle (1526 -1707) provides us with the information on the Mughals and their empires.
- The name Mughal is derived from Mongol.
- From Turkish to Persian – Mughal court chronicles were written in Persian.
- The making of manuscripts – all books in Mughals was manuscripts i.e. they were handwritten.
- The Akbarnama and Badshanama – among the important illustrated Mughal official histories the Akbarnama and Badshanama.
- A unifying force – sulh-i kul – Abu'l Fazl describes the ideal sulh-i-kul (absolute peace) .
- Capitals and courts – capital city – the heart of Mughal empire is capital city where the court assembled.
- Titles and Gifts – The granting of titles to men of merit was an important aspect of Mughal policy.
- Mughal kings commissioned court historians to write accounts. These accounts recorded the event of the emperor's time.
- Babur laid the foundation for the Mughal Empire in India by defeating the last Lodhi King Ibrahim Lodhi through the battle of Panipat.

- **Modern historians writings in English have termed this original text or accounts of texts as chronicles, as they present a continuous chronological record of events.**
- **The creation of a manuscript involved a number of people performing a variety of tasks.**
- **Painters too were involved in the production of Mughal manuscripts.**
- **Babur took over the Lodi capital of Agra.**
- **During the 1560s Akbar had the fort of Agra constructed with red sandstone quarried from the adjoining regions.**
- **In the 1570s he decided to build a new capital, Fatehpuri sikri.**
- **The keeping of exact and detailed records was a major concern of the Mughal administration.**
- **Akbar was curious about Christianity and dispatched an embassy to Goa to invite Jesuit priests.**
- **The first Jesuit mission reached the Mughal court at Fatehpur Sikri in 1580 and stayed for about two years.**
- **The Jesuit spoke to Akbar about Christianity and debated its virtues with the ulama. Two more missions were sent to the Mughal court at Lahore in 1591 and in 1595.**

## **The Mughals and Their Empire**

- 1. During the sixteenth century, Europeans used the term 'Mughal' to describe the Indian rulers of Timurids-Mongols descendant branch.**
- 2. The founder of the empire, Zahiruddin Babur, was driven from his Central Asian homeland, Farghana, by the warring Uzbeks.**
- 3. He first established himself at Kabul and then in 1526 pushed further into the Indian subcontinent in search of territories and resources for his clan.**
- 4. His successor, Nasiruddin Humayun (1530-40, 1555-56) expanded the frontiers of the empire, but lost it to the Afghan leader Sher Shah Sur, who drove him into exile.**
- 5. In 1555 Humayun defeated the Surs.**
- 6. Jalaluddin Akbar (1556-1605) is considered to be the greatest of all the Mughal emperors.**

1. He consolidated his empire and made it the largest, strongest and richest kingdom of his time.
2. Akbar succeeded in extending the frontiers of the empire to the Hindukush mountains, and checked the expansionist designs of the Uzbeks of Turan (Central Asia) and the Safavids of Iran.
3. Akbar had three successors – Jahangir (1605-27), Shah Jahan (1628-58) and Aurangzeb (1658-1707).
4. The three rulers maintained and consolidated the various instruments of governance.
5. The court was the visible centre of Mughal power.
6. After 1707, following the death of Aurangzeb, the power of the dynasty diminished.
7. In 1857 the last scion of this dynasty, Bahadur Shah Zafar II, was overthrown by the British.

## **The Production of Chronicles**

**The production of chronicle (1526 -1707) provides us with the information on the Mughals and their empires.**

**The authors of Mughal chronicles were invariably courtiers.**

**The histories they wrote focused on events centred on the ruler, his family, the court and nobles, wars and administrative arrangements.**

**The titles of the chronicles suggest that in the eyes of their authors the history of the empire and the court was synonymous with that of the emperor.**

**Some of the chronicles are – Akbar Nama – the story of Akbar was written in Persian by Abu'l Fazl, Shahjahan Nama – story of Shah Jahan, Alamgir Nama – the story of Alamgir (a title of the Mughal ruler Aurangzeb).**

**Abdul Hamid Lahori is the author of the Badshah Nama, which is the official history in three volumes (daftars) of ten lunar years each.**

## **Use of Persian**

**As the Mughals were Chaghtai Turks by origin, Turkish was their mother tongue. Their first ruler Babur wrote poetry and his memoirs in this language.**

**But in Mughal court chronicles were written in Persian.**

**It was Akbar who consciously set out to make Persian the leading language of the Mughal court.**

**Persian was elevated to a language of empire, conferring power and prestige on those who had a command of it. It was spoken by the king, the royal household and the elite at court.**

**Later, it became the language of administration.**

**Persian became Indianised by absorbing local idioms. A new language, Urdu, sprang from the interaction of Persian with Hindavi.**

**Translations of various books were done, like Babur's memoirs, were translated from the Turkish into the Persian Babur Nama. The Mahabharata was translated as the Razmnama (Book of Wars).**

## **The making of manuscripts**

**All books in Mughal India were manuscripts, that is, they were handwritten.**

**The centre of manuscript production was the imperial kitabkhana.**

**Although it can be translated as library, it was a scriptorium, that is, a place where the emperor's collection of manuscripts.**

### **The Painted Image**

**Paintings served not only to enhance the beauty of a book, but were believed to possess special powers of communicating ideas about the kingdom and the power of kings in ways that the written medium could not.**

**The historian Abu'l Fazl described painting as a "magical art".**

**It had the power to make inanimate objects look as if they possessed life.**

## **The concept of ideal kingdom**

**Divine Light:** Abu'l Fazl placed Mughal kingship as the highest station in the hierarchy of objects receiving light emanating from God (farr-i izadi). He was inspired by a famous Iranian sufi, Shihabuddin Suhrawardi (d. 1191) who first developed the idea of a hierarchy in which the Divine Light was transmitted to the king who then became the source of spiritual guidance for his subjects.

**Absolute Peace:** Mughal chronicles present the empire as comprising many different ethnic and religious communities. Abu'l Fazl describes the ideal of sulh-i kul (absolute peace) as the cornerstone of enlightened rule. In sulh-i kul all religions and schools of thought had freedom of expression but on condition that they did not undermine the authority of the state or fight among themselves.

**Sovereignty:** Abu'l Fazl defined sovereignty as a social contract: the emperor protects the four essences of his subjects, namely, life (jan), property (mal), honour (namus) and faith (din), and in return demands obedience and a share of resources

## Capitals & Courts

The heart of the Mughal Empire was its capital city, where the court assembled, which frequently shifted during the sixteenth and seventeenth centuries.

Babur took over the Lodi capital of Agra. During the 1560s Akbar had the fort of Agra constructed with red sandstone quarried from the adjoining regions.

In the 1570s he decided to build a new capital, Fatehpur Sikri. The enormous arched gateway (Buland Darwaza) was meant to remind visitors of the Mughal victory in Gujarat.

Akbar commissioned the construction of a white marble tomb for Shaikh Salim Chishti next to the majestic Friday mosque at Sikri.

In 1585 the capital was transferred to Lahore to bring the north-west under greater control.

In 1648 the court, army and household moved from Agra to the newly completed imperial capital, Shahjahanabad. It was a new addition to the old residential city of Delhi, with the Red Fort, the Jama Masjid, a tree-lined esplanade with Fig. 9.8 The Buland Darwaza, Fatehpur Sikri 237 bazaars (Chandni Chowk) and spacious homes for the nobility.

The Mughal court's physical arrangement focused on the sovereign, mirrored his status as the heart of society.

In court, status was determined by spatial proximity to the king. The place accorded to a courtier by the ruler was a sign of his importance in the eyes of the emperor.

## **The Imperial Set up**

### **Households:**

**The Mughal household consisted of the emperor's wives and concubines, his near and distant relatives and female servants and slaves.**

**Polygamy was practised widely in the Indian subcontinent, especially among the ruling groups.**

**marriage was a way of cementing political relationships and forging alliances. The gift of territory was often accompanied by the gift of a daughter in marriage.**

**In the Mughal household a distinction was maintained between wives who came from royal families (begams), and other wives (aghas) who were not of noble birth.**

### **Officials & Recruitments:**

**One important pillar of the Mughal state was its corps of officers, also referred to by historians collectively as the nobility, which was recruited from diverse ethnic and religious groups. For members of the nobility, imperial service was a way of acquiring power, wealth and the highest possible reputation.**

**Turani and Iranian nobles were present from the earliest phase of carving out a political dominion**

**Two ruling groups of Indian origin entered the imperial service from 1560 onwards – the Rajputs and the Indian Muslims.**

**Iranians gained high offices under Jahangir, whose politically influential queen, Nur Jahan (d. 1645), was an Iranian.**

**The nobles participated in military campaigns with their armies and also served as officers of the empire in the provinces.**

**Each military commander recruited, equipped and trained the main striking arm of the Mughal army, the cavalry.**

**Records: The mir bakhshi supervised the corps of court writers (waqia nawis) who recorded all applications and documents presented to the court, and all imperial orders (farman).**

**The akhbarat contained all kinds of information such as attendance at the court, grant of offices and titles, diplomatic missions, presents received, or the enquiries made by the emperor about the health of an officer.**

**The Mughal chroniclers usually portrayed the emperor and his court as controlling the entire administrative apparatus down to the village level.**

## **Beyond the Frontiers**

**The diplomatic relationships and conflicts of Mughals with neighbouring political powers reflect some tension and political rivalry arising from competing regional interests.**

**The relation of Mughal kings and the neighbouring countries of Iran and Turan hinged on the control of the frontier defined by the Hindukush mountains that separated Afghanistan from the regions of Iran and Central Asia. A constant aim of Mughal policy was to ward off this potential danger by controlling strategic outposts – notably Kabul and Qandahar.**

**The relationship between the Mughals and the Ottomans was marked by the concern to ensure free movement for merchants and pilgrims in the territories under Ottoman control.**

**By the end of the fifteenth century, Portuguese merchants entered India after the discovery of a direct sea route. The Portuguese king was interested in the propagation of Christianity with the help of the missionaries of the Society of Jesus (the Jesuits). As the Christian missions to India during the sixteenth century were part of this process of trade and empire building.**

**Akbar was curious about Christianity and dispatched an embassy to Goa to invite Jesuit priests. The first Jesuit mission reached the Mughal court at Fatehpur Sikri in 1580 and stayed for about two years. The Jesuits spoke to Akbar about Christianity and debated its virtues with the ulama. Two more missions were sent to the Mughal court at Lahore, in 1591 and 1595.**

**The high respect shown by Akbar towards the members of the Jesuit mission impressed them deeply. They interpreted the emperor's open interest in the doctrines of Christianity as a sign of his acceptance of their faith.**

**Akbar's quest for religious knowledge led to interfaith debates in the ibadat khana at Fatehpur Sikri between learned Muslims, Hindus, Jains, Parsis and Christians.**

**Akbar's religious views matured as he gathered knowledge about their doctrines. he moved away from the orthodox Islamic ways of understanding religions towards a self-conceived eclectic form of divine worship focused on light and the sun.**

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<https://youtu.be/Q4dgodJVePw>

<https://youtu.be/Tn3e01rwlH4>

<https://youtu.be/98SjgeeeLSY>

# Assignment

Q.1 How do you think that the chronicles commissioned by the Mughal emperors are an important source for studying Mughal history?

Q.2 How do you think that Qandahar remained a bone of contention between the Mughals and the Safavids? Explain.

Q.3 How do you think that Qandahar remained a bone of contention between the Mughals and the Safavids? Explain.

Q.4 The keeping of the exact and detailed record was the major concern of Mughal administration". Support the statement with examples.

Q.5 One important pillar of Mughal administration was the nobility'. Justify.

Q.6 Identify the distinctive features of the imperial household of the Mughal Empire.

Q.7 Historians have provided accounts of diplomatic relationships and conflicts with the neighbouring political powers of the Mughal Empire.” Elaborate.

Q.8 describe how the ‘Humayun Nama’ of Gulbadan Begum gives us the glimpses of the Mughal Imperial household.

Q.9 Describe briefly the expansion and consolidation of Mughal Empire under Jalaluddin Akbar .

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## Colonialism & The Country side (Exploring official archives)



## **Key concepts in nutshell**

- **Bengal – Establishment of colonial rule – New land revenue, Auction system under Warren Hastings – 1793, Permanent Revenue settlement in Bengal by Lord Cornwallis.**
- **Crises in village economy, revenue demand of the state was fixed.**
- **The rise of the Jotedars – their land was cultivated through share croppers.**
- **Resistance of Zamindars – their land was auctioned frequently.**
- **The fifth report submitted to British Parliament 1813.**
- **The Hoe and the Plough – Shifting agriculture, expensive of village economy.**
- **Paharias – hunters, shifting cultivators, food gathers connected with forests, invaded settled farmers 1770.**
- **Santhals – Settled in Bengal – practiced cultivation land demarcated to them known as Daman-i-koh.**
- **Conflicts with unsettled paharias -1850 – they resisted the British – Santhal revolt.**

## **1. The problem of unpaid revenue**

- 1. In introducing the permanent settlement, the British hoped to resolve the problems they had been facing since the conquest of Bengal.**
- 2. The rural economy in Bengal was in crisis with recurrent famines and declining agricultural output.**
- 3. The problem lay in identifying individuals who could both improve agriculture and contract to pay the fixed revenue to the state.**
- 4. The permanent settlement was made with the rajas and taluqdars of Bengal.**
- 5. They were classified as Zamindars and had to pay the revenue that was fixed.**
- 6. The Zamindar was not the landowner in the village, but a revenue collector of the state.**
- 7. The zamindar collected rent from different villages, paid the revenue to the company, and retained the differences as his income.**
- 8. He was expected to pay the Company regularly, failing which his estate could be auctioned.**

## **Why zamindars defaulted on payments?**

- 1. High initial demand:** The initial demand was very high. It was felt that if the demand was fixed for all time to come, the Company would never be able to claim a share of increased income from land when prices rose and cultivation expanded. To minimise this anticipated loss, the Company pegged the revenue demand high, arguing that the burden on zamindars would gradually decline as agricultural production expanded and prices rose.
- 2. Imposition of high demand:** This high demand was imposed in the 1790s, a time when the prices of agricultural produce were depressed, making it difficult for the ryots (raiyat, used to designate peasants) to pay their dues to the zamindar. If the zamindar could not collect the rent, how could he pay the Company?
- 3. The revenue was invariable:** The revenue was invariable, regardless of the harvest, and had to be paid punctually. In fact, according to the Sunset Law, if payment did not come in by sunset of the specified date, the zamindari was liable to be auctioned.

## **1. The rise of the jotedars**

- 1. A group of rich peasants consolidated their position in the villages.**
- 2. This class of rich peasant was known as jotedar.**
- 3. The jotedars had acquired vast areas of land.**
- 4. They controlled local trade as well as money lending, exercising immense power over the poorer cultivators of the region**
- 5. A large part of their land was cultivated through sharecroppers (adhiyars or bargadars).**
- 6. When the estate of the zamindar was auctioned for failure to make revenue payment, jotedars were often amongst the purchasers.**
- 7. The jotedars were the most powerful in North Bengal, in some places they were called haoladars, gantidars or mandals.**

## Accounts of Buchanan

1. Francis Buchanan was a physician and an employee of the British East India Company.
2. He marched everywhere with a large army of people – draughtsmen, surveyors, palanquin bearers, coolies.
3. The cost of the travels was borne by the East India Company.
4. He was perceived as an agent of the sarkar.
5. He observed the stones and rocks and different strata and layers of soil.
6. He searched for minerals and stones that were commercially valuable, he recorded all signs of iron ore and mica, granite and saltpetre.
7. He carefully observed the local practices of salt –making and iron ore mining.
8. Buchanan's journal were packed with observations.

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## **III. FURTHER REFERENCE –**

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<https://youtu.be/cqJ0m6jbnnE>

<https://youtu.be/jlEmuVEnbmo>

# **Assignment**

**Q.1 Why was the permanent settlement of land revenue rarely extended to any region beyond Bengal? Give two reasons.**

**Q.2 “The ryots came to see the moneylenders as devious and deceitful”. Justify the statement in the context of Ryotwari System in India in late 18th century.**

**Q.3 The East India Company had recognised the zamindars importance but wanted to control and regulate them. Explain the steps taken by them to subdue their authority in the 18th century.**

**Q.4 “The battle between the hoe and plough was a long one”. Substantiate the statement with reference to the Santhal and Paharias of Raj Mahal Hills during 18th century.**

**Q.5 Critically evaluate the significance and shortcomings of the ‘Fifth Report’.**

**Q.6 “Jotedar inevitably weakened zamindars in Bengal by the end of the 18th century”. Give arguments to support the statement.**

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# REBELS AND THE RAJ

## THE REVOLT OF 1857 AND ITS REPRESENTATIONS



*Fig. 11.3*  
*Rani Lakshmi Bai, a popular image*



*Fig. 11.4*  
*Nana Sahib*  
At the end of 1858, when the rebellion collapsed, Nana Sahib escaped to Nepal. The story of his escape added to the legend of Nana Sahib's courage and valour.

---

## Chapter-11

### Rebel and the Raj

- Rebels and the Raj - The revolt of 1857 and its representation Pattern of Rebellion -People from different walks of life plunged into the revolt - due to their hatred against the oppressive policies of the British Centres of the Revolt - Lucknow, Kanpur, Barrelly, Meerut, Arrah in Bihar.
- Leaders - Rani Lakshmi Bai of Jhansi, nana Saheb, Kunwar Singh, Bakt Khan, Begum Hazret Mehals, Tatyatope.
- Awadh revolt - direct annexation policy of Dalhousie - 1856. Hatred provoked - dispossessed taluqdars of Awadh, Injustice done to Nawab Wajid Ali Shah of Awadh embittered the people.

Revolt of the sepoys:

- 1) Policy of social superiority of British
- 2) Interference in religious matters - greased cartridges issues.

The vision of unity:

- 1) Hindu Muslim unity
- 2) Search for alternative powers

3) Rebels established parallel administration, in Delhi, Lucknow, Kanpur after capturing centres of British power. Later they failed. British policy of repression.

- Repression - 1857 - North India was brought under strict law to prolonged attacked of British -one from Calcutta to North India, another from Punjab to recover Delhi, 27000 Muslims hanged.
- Image of the Revolt - Pictorial images produced by British and Indians - posters and cartoons.
- The performance of terror: 1) Execution of rebel's Nationalist imageries: 1) Inspiration to nationalists Celebration as first war of Independence - leaders depicted as heroic figures.

## **PATTERN OF THE REBELLION**

### **How the mutinies began**

- The sepoys began their action with a signal, firing of the evening gun or the sounding of the bugle.
  - They seized the bell of the arms and plundered the treasury.
  - They attacked the government buildings- the jail, treasury, telephone office, record room, bungalows -burning all records
  - Everything and everybody connected with the white man became a target.
  - In major towns like Kanpur, Lucknow and Bareilly, money lenders and rich became the objects of rebel.
-

## Subsidiary Alliance

Subsidiary Alliance was a system devised by Lord Wellesley in 1798. All those who entered into such an alliance with the British had to accept certain terms and conditions:

(a) The British would be responsible for protecting their ally from external and internal threats to their power.

(b) In the territory of the ally, a British armed contingent would be stationed.

(c) The ally would have to provide the resources for maintaining this contingent.

(d) The ally could enter into agreements with other rulers or engage in warfare only with the permission of the British.

### 5.4 The performance of terror

The urge for vengeance and retribution was expressed in the brutal way in which the rebels were executed. They were blown from guns, or hanged from the gallows. Images of these executions were widely circulated through popular journals.

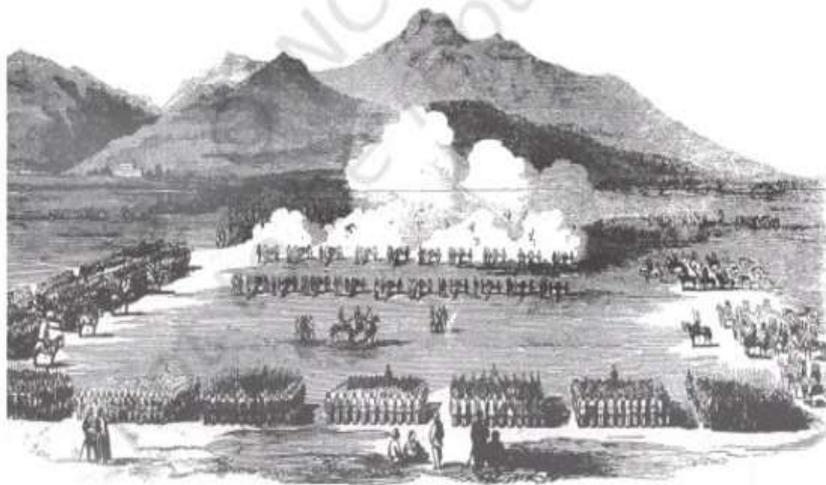


Fig. 11.15

*Execution of mutineers in Peshawar: Blowing from the guns, Illustrated London News, 3 October 1857*

The scene of execution here appears to be a stage where a drama is being performed - an enactment of brutal power. Mounted soldiers and sepoy in uniform dominate the scene. They have to watch the execution of their fellow sepoys, and experience the chilling consequences of rebellion.

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### **Leaders and followers**

- To fight the British, leadership and organization were required, for this they turned towards the Mughal Ruler Bahadur Shah who agreed to be the normal leader of the rebellion.
- In Kanpur, the sepoys and the people of the town agreed to support Nana Sahib.
- In Jansi the rani was forced to assume the leadership of the uprising.
- Kunwar Singh a local Zamindar in Arrah in Bihar.
- The local leaders emerged, urging peasants, zamindars and tribals to revolt eg- Shah Mal mobilized the villagers of pargene, Baroutin uttar Pradesh, Gonooa tribal cultivator of Singhbhum in Chotanagpur.

### **Rumours and prophecies:**

- There was the rumour that the British government had hatched a gigantic conspiracy to destroy the caste and religion of the Hindus and Muslim.
  - The Remour said that the British had mixed the bone dust of cows and pigs into the flour that was sold in the market.
  - These sepoy and the common people refused to touch the Atta.
  - There was a fear and suspicious that the British wanted to convert Indians to Christianity.
  - The sepoy had the fear about bullets coated with the fats of cows and pigs, biting those bullets would corrupt their caste and religion.
-

### **Why did the people believe in the rumours:**

- The British adopted policies aimed at reforming Indian society by introducing Western education, western ideas and western institutions.
- With the cooperation of sections of Indian society, they set up English medium schools, colleges and universities which taught Western sciences and the liberal arts.
- The British established laws to abolish customs like sati (1629) and to permit the remarriage of Hindu widows.
- The British introduced their own system of administration, their own laws and their own methods of land settlements and land revenue collection.

### **Awadh in Revolt:**

#### **"A cherry that will drop into our mouth one day "**

- In 1851 Governor General Lord Dalhousie described the kingdom of Awadh as "a cherry that will drop into our mouth one day "and five years later it was annexed to the British Empire.
  - The Subsidiary Alliance had been imposed on Awadh.
  - The terms of this alliance the nawab had to disband his military force of the British to position their troops within the kingdom and act in accordance with the advice of the British.
-

- 
- Deprived of his armed forces the nawab became increasingly dependent on the British to maintain law and order within the kingdom.
  - He could no longer assert control over the rebellious chief and taluqdars.

### **WHAT THE REBELS WANTED**

#### **The vision of unity**

- The rebellion was seen as a war in which both Hindus and Muslims had equally to lose or gain.
- The ishtahars harked back to the pre- British Hindu- Muslim past and glorified the coexistence of different communities under Mughal Empire.
- In 1857 the British spent Rs.50000 /- to incite the Hindu population against the Muslims but the attempt failed.

#### **Against the symbols of oppression:**

- The land revenue settlements had dispossessed landholders, both big and small and foreign commerce had driven artisans and weavers to ruin.
  - Every aspect of the British rule was attacked and the firangi accused of destroying a way of life that was familiar and cherished.
  - The proclamations expressed the widespread fear that the British were bent on destroying the caste and religions of Hindus and Muslims and converting them to Christianity.
  - People urged to come together and fight to save their livelihood, their faith, their honour, their identity.
-

## IMAGES OF THE REVOLT

- Official accounts of colonial administration and military men left their versions in letters and diaries, autobiography and official histories.
- The changing British attitudes through the innumerable memos and notes, assessments of situations.
- The stories of the revolt that were published in British newspapers and magazines narrated in glory detail the violence of the mutineers
- Pictorial image produced by the British and Indians paintings pencil drawings cartoons bazaar prints.

## Celebrating the saviours

- British pictures offer a variety of images that were meant to provoke a range of different emotions and reactions.
  - Some of them commemorate the British heroes who saved the English and repressed the rebels.
  - "Relief of Lucknow", painted by Thomas Jones Barker in 1859.
-

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### **English women and the honour of Britain:**

- The British government was asked to protect the honour of innocent women and ensure the safety of helpless children.
- Artist expressed as well as shaped these sentiments through their visual representations of trauma and suffering.

### **The performances of terror:**

- The urge for vengeance and retribution was expressed in the brutal way in which the rebels were executed.
- They were blown from guns, or hanged from the gallows.
- Images of these executions were widely circulated through popular journals.

### **Nationalist imageries:**

- The nationalist movement drew its inspiration from the events of 1857.
- A whole world of nationalist imagination was woven around the revolt.
- It was celebrated as the first war of independence in which all sections of the people of India came together to fight against imperial rule.
- Art and literature had helped in keeping alive the memories 1857.

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## **III. FURTHER REFERENCE –**

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[https://youtu.be/9HE\\_JXFakAg](https://youtu.be/9HE_JXFakAg)

<https://youtu.be/IK0SDvADh5I>

<https://youtu.be/DchaFWIBzxg>

**Q.1 Discuss the evidence that indicates planning & co-ordination on the part of The Rebels.**

**Q.2 Discuss the extent to which religious beliefs shaped the events of 1857 .**

**Q.3 What were the measures taken to ensure unity among the rebels?**

**Q.4 What steps did the British take to Quell the Uprising?**

**Q.5 Critically examine Lord Dalhousie Policy of annexation in Awadh.**

**Q.6 Examine the Provisions of ‘Subsidiary Alliance ‘ system devised by Lord Wellesley in 1798 for India .**

**Q.7 How did British dispossess Taluqdars of Awadh during 1857? Explain With examples.**

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**Happy learning**

## MAHATMA GANDHI AND THE NATIONALIST MOVEMENT CIVIL DISOBEDIENCE AND BEYOND



*Fig. 13.1*  
*People gather on the banks of the Sabarmati River to hear Mahatma Gandhi speak before starting out on the Salt March in 1930*

## **Key points in nutshell:-**

**Mahatma Gandhi is the most influential and revered of all the leaders who participated in the freedom struggle of India.**

**In January 1915, Mohandas Karamchand Gandhi returned to India after spending two decades in South Africa.**

**It was in South Africa he first focused the distinctive techniques of nonviolent protest known as Satyagraha and promoted harmony between religions.**

**On Gokhale's advice, he spent one year traveling around British India to know the land and its peoples.**

**His first major public appearance was at the opening of the Banaras Hindu University in February 1916.**

**Here in his speech, Gandhiji charged the Indian elite with a lack of concern for the laboring poor.**

**Gandhiji's speech was at the opening of BHU was a statement of intent to make Indian nationalism more properly representative of the Indian people as a whole.**

**Many of them venerated Gandhiji, referring to him as their "Mahatma".**

**He successfully organized Satyagraha at Champaran (Bihar in 1917) to ameliorated the condition of the peasants who cultivated indigo.**

**In 1918, he started a satyagraha to increase the wages of Ahmedabad mill workers by 35 per cent**

**In 1918, he also organised a peasant movement to remit the revenue in Kheda.**

**In 1919, Gandhiji called for a countrywide campaign against the "Rowlatt Act". It was the Rowlatt Satyagraha that made Gandhiji a truly national leader.**

## Charkha

Mahatma Gandhi was profoundly critical of the modern age in which machines enslaved humans and displaced labour. He saw the *charkha* as a symbol of a human society that would not glorify machines and technology. The spinning wheel, moreover, could provide the poor with supplementary income and make them self-reliant.



Fig. 13.5

What I object to, is the craze for machinery as such. The craze is for what they call labour-saving machinery. Men go on "saving labour", till thousands are without work and thrown on the open streets to die of starvation. I want to save time and labour, not for a fraction of mankind, but for all; I want the concentration of wealth, not in the hands of few, but in the hands of all.

YOUNG INDIA, 13 NOVEMBER 1924

Khaddar does not seek to destroy all machinery but it does regulate its use and check its weedy growth. It uses machinery for the service of the poorest in their own cottages. The wheel is itself an exquisite piece of machinery.

YOUNG INDIA, 17 MARCH 1927

**In 1920, after Jalianwala Bagh Massacre he called for a campaign of non-cooperation with British Rule and joined hands with the Khilafat movement.**

**He was of the opinion that by coupling the non-cooperation with the Khilafat would result in Hindu-Muslim unity to end the colonial rule.**

**The British Raj was shaken to its foundations for the first time since the Revolt of 1857.**

**Non-cooperation movement was suspended in 1922 after Chauri-Chaura incident where 22 policemen were killed by a violent crowd.**

**By 1922 Gandhiji had transformed Indian nationalism. It was no longer a movement of professionals and intellectuals, now hundreds of thousands of peasants, workers, and artisans also participated in it.**

**Causes of Gandhiji's popularity among Indians – he dressed like them, lived like them and spoke their language.**

**Rumours about the miraculous power of Mahatma Gandhi resulted in widespread followers.**

**Mahatma Gandhi was released from prison in February 1924 devoted himself in constructive work like – the promotion of home-spun cloth khadi, the abolition of untouchability, Hindu-Muslim unity etc.**

**In 1928, Gandhiji began to think of re-entering politics. After the failure of Simon Commission, in its annual session at Lahore Congress demanded Purna Swaraj and decided to observe 26th January 1930 as Independence Day.**

**In Lahore Session of Congress held in December 1929, it was decided that now the struggle will be for complete independence and 26 Jan 1930 will be observed as independence day nationwide.**

MARCH 1930



**Soon after this Gandhi decided to launch a Salt Satyagraha. On 12 March 1930 – Gandhiji begun his famous ‘Salt March’ and launched Dandi Satyagraha officially.**

**He chose the issue of salt as this was indispensable for every household.**

**On 6 April 1930 broke the salt law by making a fistful of salt. Taking a cue from Gandhiji’s Salt Satyagraha, all across large parts of India, peasants breached forest laws, factory workers went on strike, lawyers boycotted courts and students refused to attend government-run educational institutions.**

**In November 1930 – First Round Table Conference was held – Gandhiji did not attend.**

**In 1931, the ‘Gandhi-Irwin Pact’ was signed by the terms of which civil disobedience was called off and all prisoners were released. This pact drew many criticisms because Gandhiji was unable to obtain a commitment to political independence for Indians from the Viceroy, he could obtain merely an assurance of talks.**

**The Second Round Table Conference was held in 1931 in London. Gandhiji represented the Congress in the meeting but it was inconclusive.**

**Gandhiji returned to India and relaunched Civil Disobedience but it could not get its momentum.**

**In 1935 – a new Government of India Act was formed which promised a representative form of government.**

**In 1937 – in Provincial Election, Congress formed ministries in 8 out of 11 provinces.**

**In September 1939 – World War II broke out. Nehru and Gandhi promised Congress support to the war effort if the British, in return, promised to grant India independence. But the British rejected this offer.**

**Through 1940 and 1941, the Congress organised a series of individual satyagrahas to pressure the rulers to promise freedom once the war had ended..**

**In 1940 – Two Nation Theory put forward by Jinnah.**

**1942 – Failure of Cripps Mission.**

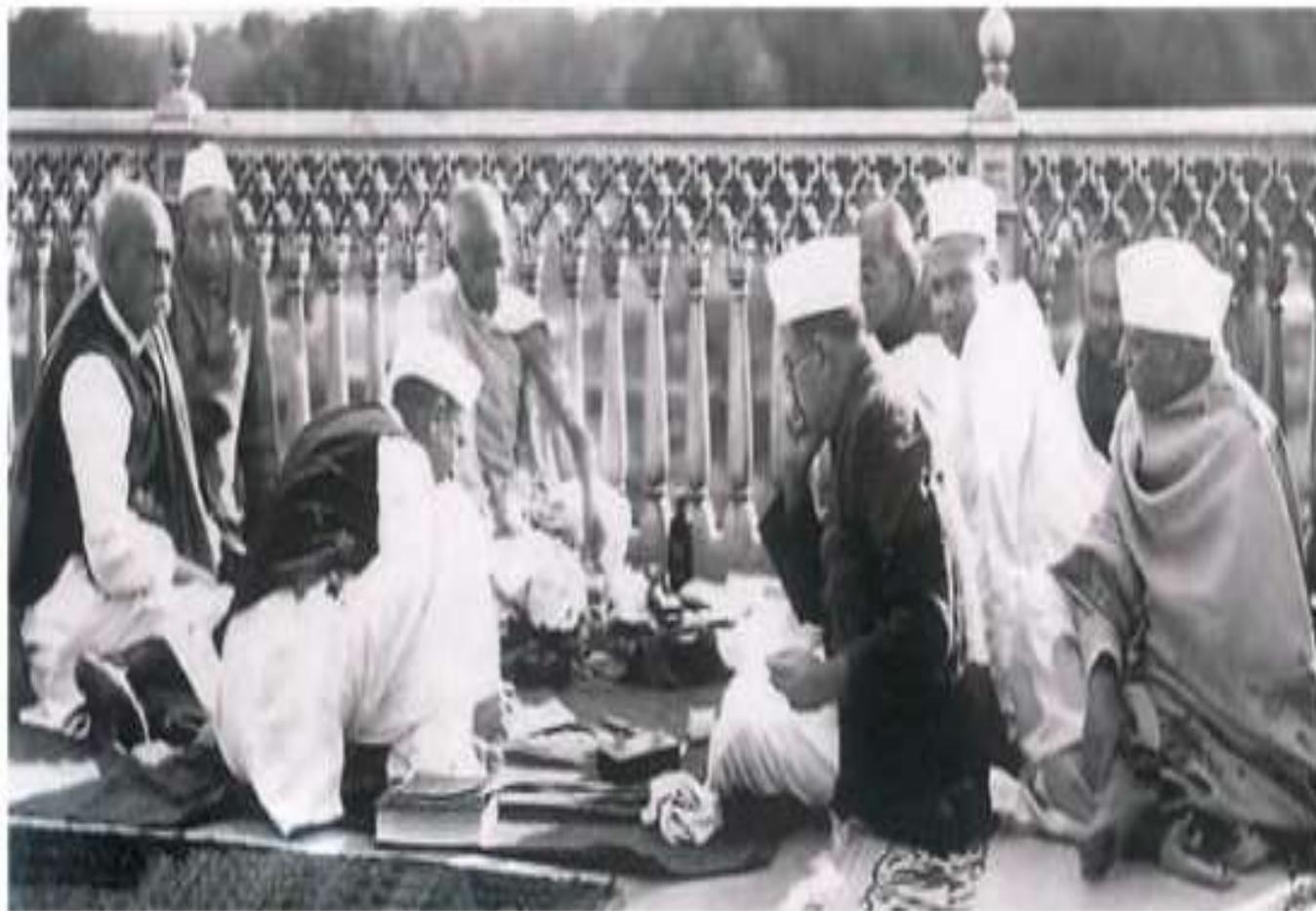
**On 9 August 1942 – Quit India Movement was launched by Gandhiji. He along with all prominent leaders was sent to jail.**

**1946- Cabinet Mission- Failed to get the Congress and the League to agree on the federal system.**

**On 16th August 1946 – Direct Action Day was called by Jinnah to press the League's demand for Pakistan and Communal riots in Bengal, Bihar, U.P, and Punjab.**

**In 1947 Lord Mountbatten was appointed as viceroy.**

**15th August 1947- Formal transfer of power, the announcement of partition and India got her independence.**



## **The last heroic days of Gandhiji:-**

**On 15th August 1947, Gandhiji was not at Delhi to witness the festivities. He was at Calcutta and undertook 24 hours fast.**

**Due to the initiative of Gandhiji and Nehru, the Congress passed a resolution on the rights of the minorities.**

**After working to bring peace to Bengal, Gandhiji shifted to Delhi from where he hoped to move on to the riot-torn districts of Punjab. On 30th January 1948, Gandhiji was shot dead by Nathuram Godse.**



*Fig. 13.12*  
*Women's procession in*  
*Bombay during the*  
*Quit India Movement*

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<https://youtu.be/snPV3HjJpwg>

[https://youtu.be/JHRcL5X\\_SBU](https://youtu.be/JHRcL5X_SBU)

**Q.1 Why was Salt March notable? Mention any two reasons .**

**Q.2 Explain the Main events of the Dandi March . What is it's significance in the History of the Indian National Movement?**

**Q.3 Explain How Gandhiji transformed Indian Nationalism by 1922.**

**Q.4 How was Quit India Movement genuinely a mass movement ? Explain.**

**Q.5 When Gandhiji returned to India in 1915 , he observed a few changes in India.**

**Q.6 State the significance of Gandhiji speech at Banaras Hindu University**

**.**

**Q.7 Examine How he knitted the Non cooperation movement with his Philosophy .**

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## FRAMING THE CONSTITUTION

### THE BEGINNING OF A NEW ERA



*Fig. 15.1*

*The Constitution was signed in December 1949 after three years of debate.*

## **Key concepts in nutshell**

**The Indian Constitution, which came into effect on 26 January 1950, has the distinction of being the longest in the world. But its length and complexity are perhaps understandable when one considers the country's size and diversity**

**The Indian constitution was framed between Dec.1946 & Dec.1949.**

**The Indian Constitution came into effect on 26th Jan.1950. The members of the Constituent Assembly were elected on the basis of the provincial elections of 1946. The Assembly also had representatives of the princely states.**

**Since the Congress was itself a broad front these members held a wide range of views**

**The discussions within the Constituent Assembly were also influenced by the opinions expressed by the public.**

**As the deliberations continued, the arguments were reported in newspapers, and the proposals were publicly debated**

**The total membership of the Constituent Assembly was 300.**

**82 percent members were from congress as Muslim league boycotted the constituent assembly**

**Dr.B.R.Ambedkar was the chairman of the Drafting Committee and played an important role in the Constituent Assembly.**

**He was assisted by K M Munsif and Alladi Krishnaswami Aiyar**



*Fig. 15.3*

*Jawaharlal Nehru speaking in the Constituent Assembly at midnight on 14 August 1947*

It was on this day that Nehru gave his famous speech that began with the following lines:

"Long years ago we made a tryst with destiny, and now the time comes when we shall redeem our pledge, not wholly or in full measure, but very substantially. At the stroke of the midnight hour, when the world sleeps, India will awake to life and freedom."

**On 13 Dec.1946 Nehru moved the “Objective Resolution” in the Constituent Assembly.**

**It was a momentous resolution that outlined the defining ideals of the Constitution of Independent India and provided the framework within which the work of constitution-making was to proceed**

**An interim Government was made under the leadership of Jawaharlal Nehru.**

**Leaders like Somnath Lahiri thought that constituent assembly was the creation of the British and urged to be free from imperial influence**

**Jawahar Lal Nehru also felt the same and urged the members to work for the will of the people.**

**Heated arguments took place on issues of minority rights and separate electorates.**

**Mr Jaipal singh demanded seats reserved for the tribal people and special rights for the protection**

**J nagappa demanded seats reservation in the legislature and reservation for the depressed class people of India**

**After a lot of deliberations, the Constituent Assembly finally recommended that untouchability be abolished, Hindu temples be thrown open to all castes, and seats in legislatures and jobs in government offices be reserved for the lowest castes.**

**There was a vigorous debate in the Constituent Assembly on the matter of the rights of the central Government and the state.**

**Leaders like B R Ambedkar and Nehru were advocating for a strong centre and k Santhanam defended the rights of the state**

**Centralization now was seen as necessary both to forestall chaos and to plan for the country's economic development.**



Fig. 15.6

*Members of the Interim Government*

*Front row (left to right): Baldev Singh, John Mathai, C Rajagopalachari, Jawaharlal Nehru, Liaquat Ali Khan, Vallabhbhai Patel, L.I. Chundrigar, Asaf Ali, C.H. Bhabha.*

*Back row (left to right): Jogjivan Ram, Ghazanfar Ali Khan, Rajendra Prasad, Abdur Nishtar*

**The Constitution thus showed a distinct bias towards the right of the Union of India over those of its constituent states.**

**The language issue was also debated for many months within the Constituent Assembly.**

**Mahatma Gandhi believed that everyone should talk a language which even common man could be able to understand and he advocated Hindustani a mixture of many languages and dialects.**

**R V Dhulekar made a strong plea for hindi but the leaders from the south feared the dominance of hindi**

**As the discussion became acrimonious, many members appealed for a spirit of accommodation.**

**The Constitution of India thus emerged through a process of intense debate and discussion.**

**Many of its provisions were arrived at through a process of give-and-take, by forging a middle ground between two opposed positions**



*Fig. 15. 9  
B. R. Ambedkar and Rajendra  
Prasad greeting each other at the  
time of the handing over of the  
Constitution*

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<https://youtu.be/uGYUMeyCMow>

[https://youtu.be/TEzZCS\\_Gr2Y](https://youtu.be/TEzZCS_Gr2Y)

**Q.1 Mention any two arguments given by Balakrishna Sharma for greater power to the centre.**

**Q.2 Describe the different arguments made in favour of protection of depressed class in the Constituent assembly.**

**Q.3 Explain Sardar Vallabhbhai Patel views on the issue of separate electorates system .**

**Q.4 Explain why Somnath feels that the absence of constitution will mean dependence on British .**

**Q.5 How did the Constituent Assembly seek to resolve the language controversy?**

**Q.6 Why did Mahatma Gandhi think Hindustani should be the National language?**

**Q.7 Why were some Muslims , like Begum Aizaz Rasul against it ?**