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Department of Employment and Training

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HISTORY

GROUP 4

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History

The history section of the General Studies Paper Syllabus comprises questions from Indian art, culture, Ancient, Medieval and Modern Indian History.

Section-A

1. Prehistoric cultures in India
2. Indus Civilization. Origins. The Mature Phase: extent, society, economy and culture. Contacts with other cultures. Problems of decline.
3. Geographical distribution and characteristics of pastoral and farming communities outside the Indus region, from the neolithic to early iron phases.
4. Vedic society. The Vedic texts; change from Rigvedic to later Vedic phases. Religion; Upanishadic thought. Political and social organisation; the evolution of monarchy and the varna system.
5. State formation and urbanization, from the Mahajanapadas to the Nandas. Jainism and Buddhism. Factors for the spread of Buddhism.
6. The Mauryan Empire. Chandragupta; Megasthenes. Asoka and his inscriptions; his dhamma, administration, culture and art. The Arthashastra.
7. Post-Mauryan India, BC 200- AD 300. Society: Evolution of jatis. The Satavahanas and state formation in Peninsula. Sangam texts and society. Indo-Greeks, Sakas, Parthians, Kushans; Kanishka. Contacts with the outside world. Religion: Shaivism, Bhagavatism, Hinayana and Mahayana Buddhism; Jainism; Culture and art.
8. The Guptas and their successors (to c. 750 AD). Changes in the political organisation of empires. Economy and society. Literature and science. Arts.

Section-B

9. Early Medieval India. Major dynasties; the Chola Empire. Agrarian and political structures. The Rajputs. Extent of social mobility. Position of women. The Arabs in Sind and the Ghaznavids.
10. Cultural trends, 750-1200, Religious conditions: the importance of temples and monastic institutions; Sankaracharya; Islam; Sufism. Literature and Science. Alberuni's —Indiall. Art and architecture.

11. (11-12) Thirteenth and fourteenth Centuries: Ghorian invasions causes and consequences. Delhi Sultanate under the —Slave Rulers. Alauddin Khilji: Conquests; administrative, agrarian and economic measures. Muhammad Tughlaq's innovations. Firuz Tughlaq and the decline of the Delhi Sultanate. Growth of commerce and urbanization. Mystic movements in Hinduism and Islam. Literature. Architecture, Technological changes.
13. The fifteenth and early 16th Century: major Provincial dynasties; Vijayanagara Empire. The Lodis, First phase of the Mughal Empire: Babur, Humayun. The Sur empire and administration. The Portuguese. Monotheistic movements: Kabir; Guru Nanak and Sikhism; Bhakti. Growth of regional literatures. Art and Culture.
14. (14-15) The Mughal Empire, 1556-1707. Akbar: conquests, administrative measures, jagir and mansab systems; policy of sulh-i-kul. Jahangir, Shahjahan and Aurangzeb: expansion in the Deccan; religious policies. Shivaji. Culture: Persian and regional literatures. Religious thought: Abul Fazl; Maharashtra dharma. Painting. Architecture. Economy: conditions of peasants and artisans, growth in trade; commerce with Europe. Social stratification and status of women.
15. The decline of the Mughal Empire, 1707-61. Causes behind decline. Maratha power under the Peshwas. Regional states. The Afghans. Major elements of composite culture. Sawai Jai Singh, astronomer. Rise of Urdu language.

Section-C

16. British expansion: The Carnatic Wars, Conquest of Bengal. Mysore and its resistance to British expansion: The three Anglo-Maratha Wars. Early structure of British raj: Regulating and Pitt's India Acts.
17. Economic Impact of the British Raj: Drain of Wealth (Tribute); land revenue settlements (zamindari, ryotwari, mahalwari); Deindustrialisation; Railways and commercialisation of agriculture; Growth of landless labour.
18. Cultural encounter and social changes: Introduction of western education and modern ideas. Indian Renaissance, social and religious reform movements; growth of Indian middle class; The press and its impact: the rise of modern literature in Indian languages. Social reforms measures before 1857.
19. Resistance to British rule: Early uprisings; The 1857 Revolt- causes, nature, course and consequences.
20. Indian Freedom struggle-the first phase: Growth of national consciousness;

Formation of Associations; Establishment of the Indian National Congress and its Moderate phase;- Economic Nationalism; Swadeshi Movement; The growth of —Extremism and the 1907 split in Congress; The Act of 1909 – the policy of Divide and Rule; Congress-League Pact of 1916.

21. Gandhi and his thought; Gandhian techniques of mass mobilisation- Khilafat and Non-Cooperation Movement, Civil Disobedience and Quit India Movement; Other strands in the National Movement-Revolutionaries, the Left, Subhas Chandra Bose and the Indian National Army.

22. Separatist Trends in Indian nationalist politics- the Muslim League and the Hindu Mahasabha; The post -1945 developments; Partition and Independence.

23. Indian independence to 1964. A parliamentary, secular, democratic (republic the 1950 Constitution). Jawaharlal Nehru's vision of a developed, socialist society. Planning and state-controlled industrialization. Agrarian reforms. The foreign policy of Non-alignment. Border conflict with China and Chinese aggression.



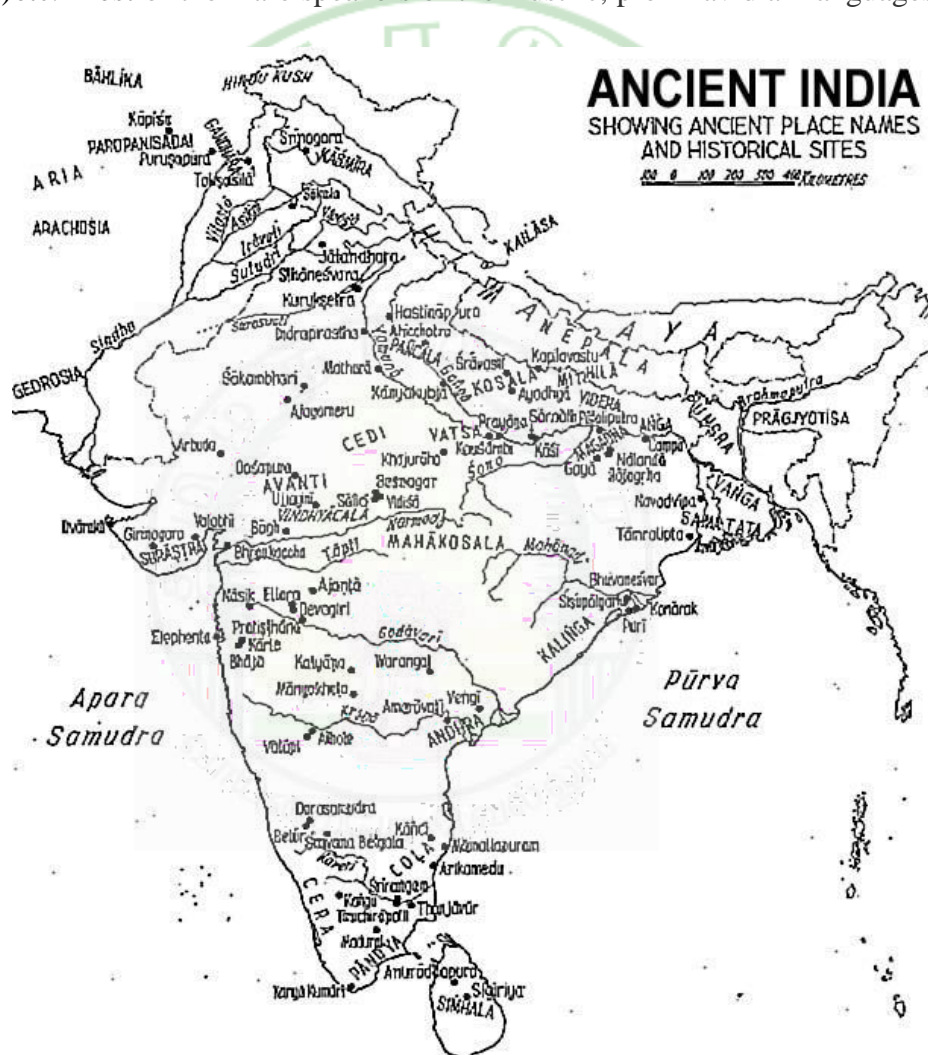
Indian History Chronology

Chronologically, Indian History can be classified into three periods – Ancient India, Medieval India and Modern India.

Ancient India (Prehistory to AD 700)

There were activities of proto-humans (*Homo erectus*) in the Indian subcontinent 20 lakh years (2 million years) ago, and of *Homo sapiens* since 70,000 BC. But they were gathers/hunters.

The first inhabitants of the Indian subcontinent might have been tribals like Nagas (North- East), Santhals (East-India), Bhils (Central India), Gonds (Central India), Todas (South India) etc. Most of them are speakers of the Austric, pre-Dravidian languages, such as



Munda and Gondvi. Dravidians and Aryans are believed to be immigrants who came later to the sub-continent.

Ancient India can be studied under other heads like the Paleolithic, Mesolithic, Neolithic and Chalcolithic period – based on the type of stone/ metal tools people used.

Paleolithic Period (2 million BC – 10,000 BC)

- Fire
- Tools made up of limestone
- Ostrich Eggs
- Important Paleolithic sites: Bhimbetka (M.P), Hunsgi, Kurnool Caves, Narmada Valley (Hathnora, M.P), Kaladgi Basin

Mesolithic Period (10,000 BC – 8,000 BC)

- Major Climatic Change happened
- Domestication of animals ie Cattle rearing started
- Microliths found at Brahmagiri (Mysore), Narmada, Vindya, Gujarat

Neolithic Period (8000 BC – 4,000 BC)

- Agriculture Started
- Wheel discovered
- Inamgaon = An early village
- Important Neolithic Sites : Burzahom(Kashmir), Gufkral(Kashmir), Mehrgarh(Pakistan), Chirand(Bihar), Daojali Hading(Tripura/Assam), Koldihwa(UP), Mahagara(UP), Hallur(AP), Paiyampalli(AP), Maski, Kodekal, Sangana Kaller, Utnur, Takkala Kota.
- NB: Megalithic Sites: Brahmagiri, Adichanallur

Chalcolithic Period (4000 BC – 1,500 BC)

- Copper Age. Can be considered part of the Bronze Age. (Bronze = Copper + Tin)
- Indus Valley Civilization (BC 2700 – BC 1900).
- Also cultures at Brahmagiri, Navada Toli (Narmada region), Mahishadal (W.Bengal), Chirand (Ganga region)

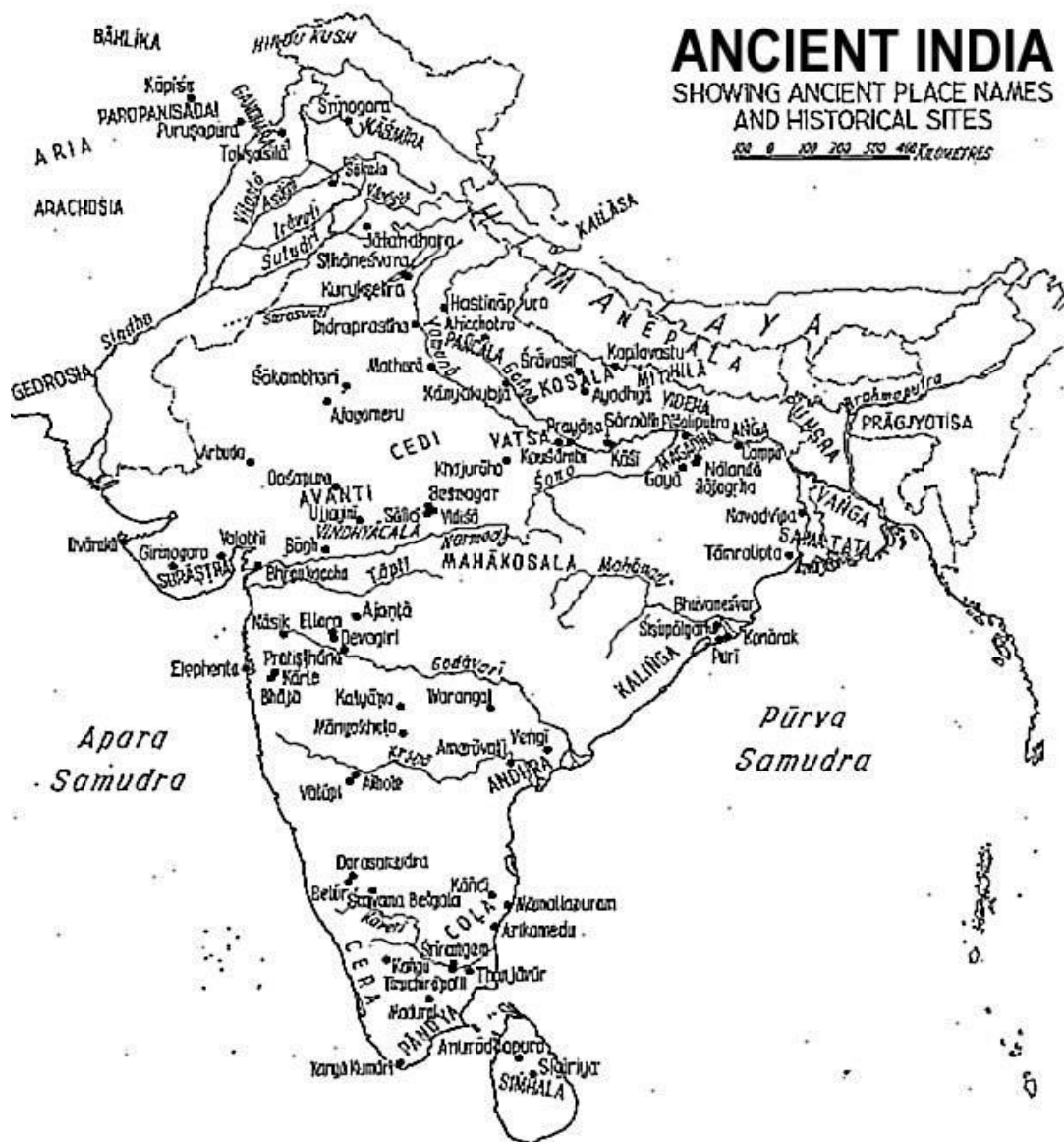
Iron Age (BC 1500 – BC 200)

- Vedic Period (Arrival of Aryans ie. BC 1600 – BC 600) – Nearly 1000 years (Basic books of Hinduism, i.e Vedas were composed, might have been written down later.)
- Jainism and Buddhism
- Mahajanapadas – Major Civilization after Indus Valley- On banks of river Ganga

- Magadha empire – Bimbisara of Haryanka Kula
- Sisunaga dynasty – Kalasoka (Kakavarnin)
- Nanda empire – Mahapadma-nanda, Dhana-nanda
- Persian- Greek: Alexander 327 BC

Mauryan Empire (321-185 BC)

Important rulers of Mauryan Empire: Chandra Gupta Maurya, Bindusara, Asoka



Post-Mauryan Kingdoms (Middle Kingdoms):

- Sunga (181-71 BC), Kanva (71-27BC), Satavahanas (235-100 BC), Indo-Greeks, Parthians (19-45AD), Sakas (90 BC-150 AD), Kushanas (78AD)
- South Indian Kingdoms – Chola, Chera, Pandyas (BC 300)

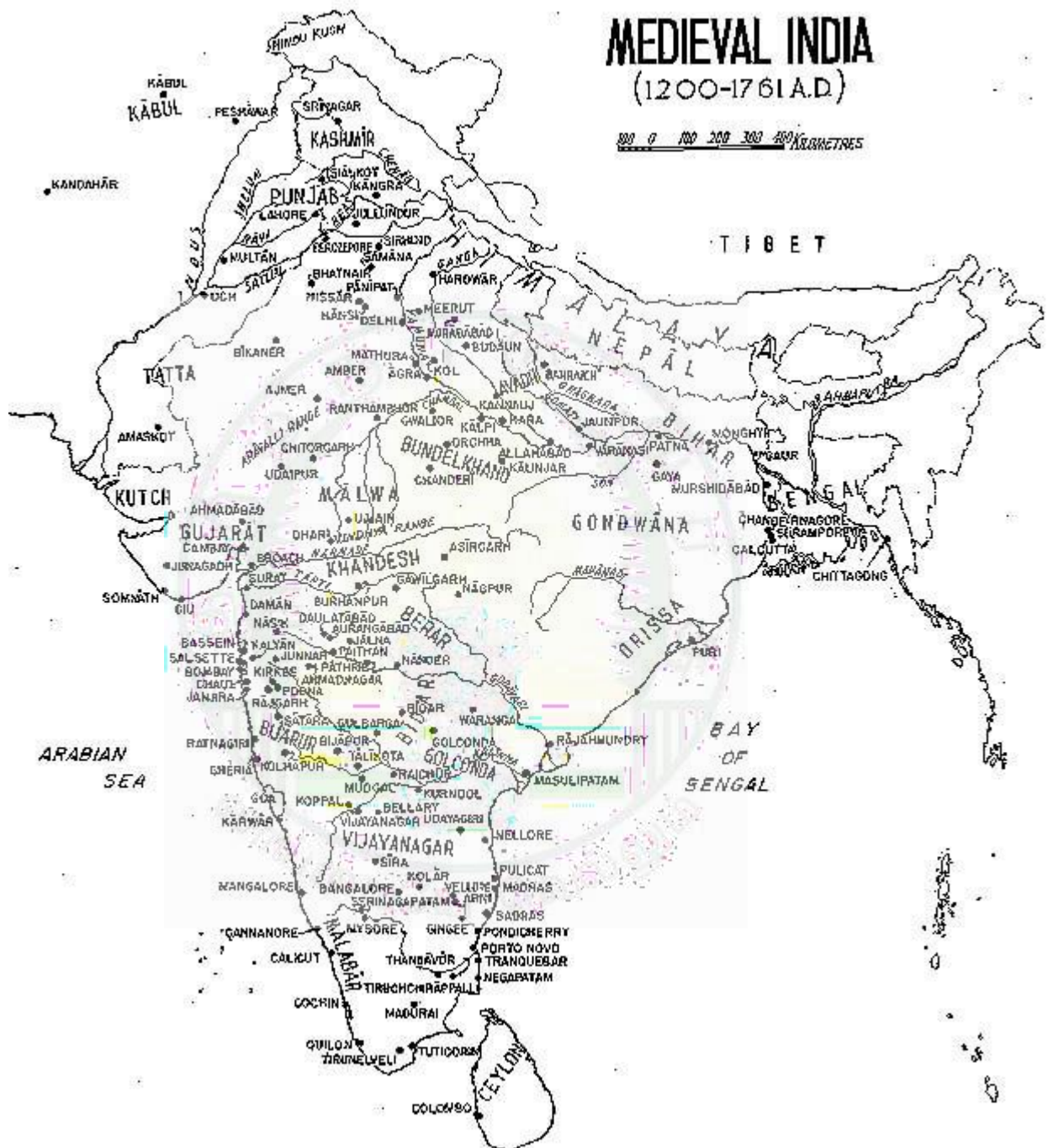
Gupta Kingdom (300 AD - 800 AD): Classical Period

Important ruler of Gupta Period: Samudra Gupta (Indian Napoleon)

Post Guptas or Contemporary Guptas

- Harshvardhan, Vakatakas, Pallavas, Chalukyas. Also, Hunas, Maitrakas, Rajputs, Senas and Chauhans.

Medieval India (AD 700 - AD 1857)



- AD: 800-1200: Tripartite struggle – Pratiharas, Palas, and Rashtrakutas
- Attack of Muhammed Bin Kassim (AD 712)

- Rise of Islam and Sufism
- Mohammed Ghazni (AD 1000-27)
- Mohammed Gori (AD 1175-1206)

*Kingdoms of South India During Medieval India – Bahmani and Vijayanagara

Delhi Sultanate (1206 AD – 1526 AD)

The following dynasties flourished one after the other during the Delhi Sultanate period.

1. Slave Dynasty
2. Khilji Dynasty
3. Tughlaq Dynasty
4. Sayyid Dynasty
5. Lodi Dynasty

Mughals (AD 1526 – AD 1857)

- Great Mughals
- Later Mughals

Mughals from Babar (1526) to Aurangzeb (1707) were more powerful and hence known as Great Mughals. Mughals who ruled from 1707 to 1857 were known as Later Mughals.

- Arrival of Europeans
- Other Kingdoms of North India – Marathas, Sikhs

Modern India (AD 1857 +)

- First War of Indian Independence (1857)
- Formation of Indian National Congress (1885)
- Formation of Muslim League (1906)
- Non-Co-operation Movement (1920)
- Civil Disobedience Movement (1930)
- Quit India Movement (1942)
- Partition of India (1947)
- Constitutional Development of India (1946 – 1950)
- Economic Development of India

Indus Valley Civilization

Indus Valley Civilization was the first major civilization in South Asia, which spread across a vast area of land in present-day India and Pakistan (around 12 lakh sq.km).

The time period of the mature Indus Valley Civilization is estimated between BC. 2700-BC.1900 ie. for 800 years. But early Indus Valley Civilization had existed even before BC.2700.

Features of Indus Valley Civilization

- BC. 2700- BC.1900 ie for 800 years.
- On the valleys of river Indus.
- Also known as Harappan Civilization.
- Beginning of city life.
- Harappan Sites discovered by – Dayaram Sahni (1921) – Montgomery district, Punjab, Pakistan.
- Mohanjodaro was discovered by – R. D. Banerji – Larkana district, Sind, Pakistan.
- The city was divided into Citadel(west) and Lower Town(east).
- Red pottery painted with designs in black.
- Stone weights, seals, special beads, copper tools, long stone blades etc.
- Copper, bronze, silver, gold present.
- Artificially produced – Faience.
- Specialists for handicrafts.
- Import of raw materials.
- Plough was used.
- Bodies were buried in wooden coffins, but during the later stages ‘H-symmetry culture’ evolved where bodies were buried in painted burial urns.
- Sugar cane not cultivated, horse, iron not used.

Indus Valley Sites andSpecialties

Harappa

- Seals out of stones
- Citadel outside on banks of river Ravi

Mohenjodaro

- Great Bath, Great Granary, Dancing Girl, Man with Beard, Cotton, Assembly hall
- The term means || Mount of the dead||
- On the bank of river Indus
- Believed to have been destroyed by flood or invasion (Destruction was not gradual).

Chanhudaro

- Bank of Indus river. – discovered by Gopal Majumdar and Mackey (1931)
- Pre-Harappan culture – Jhangar Culture and Jhukar Culture
- Only cite without citadel.

Kalibangan

- At Rajasthan on the banks of river Ghaggar, discovered by A.Ghosh (1953)
- Fire Altars
- Bones of camel
- Evidence of furrows
- Horse remains (even though Indus valley people didn't use horses).
- Known as the third capital of the Indus Empire.

Lothal

- At Gujarat near Bhogava river, discovered by S.R. Rao (1957)
- Fire Altars
- Besides the tributary of Sabarmati
- Storehouse
- Dockyard and earliest port
- double burial
- Rice husk
- House had a front entrance (exception).

Ropar

Banawali

- Haryana
- On banks of lost river Saraswathi
- Barley Cultivation.

Dholavira

- Punjab, on the banks of river Sutlej. Discovered by Y.D Sharma (1955)
- Dogs buried with humans.
- The biggest site in India, until the discovery of Rakhigarhi.
- Located in Khadir Beyt, Rann of Kutch, Gujarat. Discovered by J.P Joshi/Rabindra Singh (1990)
- 3 parts + large open area for ceremonies
- Large letters of the Harappan script (signboards).

The religion of Indus Valley People

- Pashupati Mahadev (Proto Siva)
- Mother goddess
- Nature/ Animal worship
- Unicorn, Dove, Peepal Tree, Fire
- Amulets
- Idol worship was practiced (not a feature of Aryans)
- Did not construct temples.
- The similarity to Hindu religious practices. (Hinduism in its present form originated later)
- No Caste system.

Indus Valley Society and Culture

- The systematic method of weights and measures (16 and its multiples).
- Pictographic Script, Boustrophedon script – Deciphering efforts by I. Mahadevan
- Equal status to men and women
- Economic Inequality, not an egalitarian society
- Textiles – Spinning and weaving
- 3 types – burial, cremation and post-cremation were there, though burial was common.
- Majority of people Proto-Australoids and Mediterranean (Dravidians), though Mongoloids, Nordics etc were present in the city culture. Read more on the races of India.

Reasons for Decline of Indus Valley Civilization

Though there are various theories, the exact reason is still unknown.

As per a recent study by IIT Kharagpur and the Archaeological Survey of India, a weaker monsoon might have been the cause of the decline of the Indus Valley Civilization.

Environmental changes, coupled with a loss of power of rulers (central administration) of Indus valley to sustain the city life might be the cause (Fariservis Theory).

Ashoka The Emperor

The Mauryas were a dynasty, more than 2300 years ago, with three important rulers — Chandragupta[founder], his son Bindusara, and Bindusara's son, Ashoka.

- Chandragupta was supported by a wise man named Chanakya or

Kautilya. Many of Chanakya's ideas were written down in a book titled Arthashastra.

- Megasthenes was an ambassador who was sent to the court of Chandragupta by the Greek ruler of West Asia named Seleucus Nicator.
- Ashoka was one of the greatest rulers known to history and on his instructions inscriptions were carved on pillars, as well as on rock surfaces.
- Most of Ashoka's inscriptions were in Prakrit and were written in the Brahmi script.
- People in different parts of the empire spoke different languages.

Ruling The Empire

- As the empire was so large, different parts were ruled differently.
- The area around Pataliputra was under the direct control of the emperor. This meant that officials were appointed to collect taxes.
- Spies kept a watch on the officials.
- Other areas or provinces were ruled from a provincial capital such as Taxila or Ujjain.
- Here Royal Princes were often sent as governors, local customs and rules were followed.

Ashoka's Dhamma

- After Kalinga[current coastal Odisha] he gave up the war.
- He started to execute Dhamma[prakrit term for Dharma]
- Ashoka's dhamma did not involve worship of a god, or performance of a sacrifice. He felt it's his duty to instruct his subjects through teachings of Buddha.
- He appointed officials, known as the dhamma mahamatta who went from place to place teaching people about dhamma.
- Besides, Ashoka got his messages inscribed on rocks and pillars, instructing his officials to read his message to those who could not read it themselves.
- Also sent messengers to spread ideas about dhamma to other lands, such as Syria, Egypt, Greece and Sri Lanka.

Great Wall of China

- Somewhat before the time of the Mauryan empire, about 2400 years ago,

began to build this wall.

- It was meant to protect the northern frontier of the empire from pastoral people.
- Additions to the wall were made over a period of 2000 years because the frontiers of the empire kept shifting.

Vital Villages, Thriving Towns

- The use of iron began in the subcontinent around 3000 years ago.
- The kings and kingdoms could not have existed without the support of flourishing villages.
- Some of the earliest works in Tamil, known as Sangam literature, were composed around 2300 years ago. These texts were called Sangam because they were supposed to have been composed and compiled in assemblies (known as sangams) of poets that were held in the city of Madurai.
- Jataka s were stories that were probably composed by ordinary people, and then written down and preserved by Buddhist monks.
- We have hardly any remains of palaces, markets, or of homes of ordinary people. Perhaps some are yet to be discovered by archaeologists.
- Another way of finding out about early cities is from the accounts of sailors and travelers who visited them.
- Crafts include extremely fine pottery, known as the Northern Black Polished Ware. It is generally found in the northern part of the subcontinent, so the name. It is usually black in colour, and has a fine sheen.
- Many crafts persons and merchants now formed associations known as shrenis.
- These *shrenis* of crafts persons provided training, procured raw material, and distributed the finished product.
- *Shrenis* also served as banks.

Traders, Kings and Pilgrims

- Sangam poems mention the *muvendar*. This is a Tamil word meaning three chiefs, used for the heads of three ruling families, the Cholas, Cheras, and Pandyas. They became powerful in south India around 2300 years ago.

- Each of the three chiefs had two centers of power: one inland, and one on the coast. Of these six cities, two were very important: Puhar or Kaveripattinam, the port of the Cholas, and Madurai, the capital of the Pandyas.
- The chiefs did not collect regular taxes. Instead, they demanded and received gifts from the people.
- Around 200 years later a dynasty known as the Satavahanas became powerful in western India.
- The most important ruler of the Satavahanas was Gautamiputra Shri Satakarni.
- He and other Satavahana rulers were known as lords of the dakshinapatha, literally the route leading to the south.

SILK ROUTE & KUSHANS

- Some people from China who went to distant lands on foot, horseback, and on camels, carried silk with them. The paths they followed came to be known as the Silk Route.
- Some kings tried to control large portions of the route. This was because they could benefit from taxes, tributes and gifts that were brought by traders traveling along the route. In return, they often protected the traders who passed through their kingdoms from attacks by robbers.
- The best-known of the rulers who controlled the Silk Route were the Kushanas, who ruled over central Asia and north-west India around 2000 years ago.
- Their two major centres of power were Peshawar and Mathura. Taxila was also included in their kingdom.
- During their rule, a branch of the Silk Route extended from Central Asia down to the seaports at the mouth of the river Indus, from where silk was shipped westwards to the Roman Empire.
- The Kushanas issued gold coins. These were used by traders along the Silk Route.

Spread of Buddhism

- The most famous Kushan ruler was Kanishka, who ruled around 1900 years ago.
- He organized a Buddhist council, where scholars met and discussed

important matters.

- Ashvaghosha, a poet who composed a biography of the Buddha, the *Buddhacharita*, lived in his court. He and other Buddhist scholars now began writing in Sanskrit.
- A new form of Buddhism, known as Mahayana Buddhism, is now developed.
- Here it has 2 distinct features: (1) earlier, the Buddha's presence was shown in sculpture by using certain signs. Now statues are made. From Mathura and Taxila.

(2) regarded with belief in *Bodhisattvas*. Earlier once they attained Enlightenment they could live in complete isolation and meditate in peace. Now they remain in the world to teach and help other people. This type of worship prevailed throughout Central Asia, China, and later to Korea and Japan.

- Traders probably halted in cave monasteries during their travels.
- The older form of Buddhism, known as Theravada Buddhism, was more popular in areas like Sri Lanka, Myanmar, Thailand, and other parts of Southeast Asia including Indonesia.
- The famous Chinese Buddhist pilgrims were Fa Xian, who came to the subcontinent about 1600 years ago, Xuan Zang came around 1400 years ago and I- Qing, who came about 50 years after Xuan Zang.

Bhakti

- The worship of certain deities, which became a central feature of later Hinduism, gained in importance were the contemporaries of other religion
- Anybody, whether rich or poor, belonging to the so-called 'high' or 'low' castes, man or woman, could follow the path of Bhakti.
- The idea of Bhakti is present in the Bhagavad Gita.
- Those who followed the system of Bhakti emphasized devotion and individual worship of a god or goddess, rather than the performance of elaborate sacrifices
- Once this idea gained acceptance, artists made beautiful images of these deities

The Pallavas, Chalukyas and Pulakeshin

- The Pallavas and Chalukyas were the most important ruling dynasties in

south India during this period.

- The kingdom of the Pallavas around their capital, Kanchipuram, to the Kaveri delta, while that of the Chalukyas [Aihole, the capital] was centred around the Raichur Doab, between the rivers Krishna and Tungabhadra.
- The Pallavas and Chalukyas frequently raided one another's lands which were prosperous ones.
- The best-known Chalukya ruler was Pulakeshin II. We know about him from *aprashasti*, composed by his court poet Ravikirti.
- Ultimately, both the Pallavas and the Chalukyas gave way to new rulers belonging to the Rashtrakuta and Chola dynasties.
- Land revenue remained important for these rulers, and the village remained the basic unit of administration
- There were military leaders who provided the king with troops whenever he needed them. These men were known as *samantas*.
- The inscriptions of the Pallavas mention a number of local assemblies. These included the *sabha*, which was an assembly of brahmin land owners.
- And the *nagaram* was an organisation of merchants.
- The Chinese pilgrim Fa Xian noticed the plight of those who were treated as untouchables by the high and mighty.

Buildings, Paintings and Books

- Iron pillar – during the time of Chandra – Gupta.
- Stupas (mound) – Relic caskets may contain bodily remains of the Buddha or his followers or the things they used. *Pradakshina patha* was laid around the stupa. (Eg: Sanchi, Amaravathi)



- Cave temples.
- Rock cut temples.
- Hindu temples: Garbhagriha = place where the image of the chief deity was placed. Shikara = tower made on the top of garbhagriha to mark this out as a sacred place. Mandapa = hall where people could assemble.
 - Examples of early temples : Bhitargaon, UP (AD 500) – made of baked brick and stone, Mahabalipuram – monolithic temples, Aihole Durga temple (AD 600).
- PS: Association of ivory workers paid for one of the beautiful gateways at Sanchi.
- Jain monastery in Orissa.
- Paintings – Ajanta caves – Buddhist monks.
- Books – Silappadikaram (by Ilango Adikal, AD 200) and Manimekalai (by Sattanar, AD 600), Meghaduta (by Kalidasa).

- Puranas – were meant to be heard by everybody. Believed to be compiled by Vyasa.
- Many dynasties emerged during the 7th century.
- By the 7th century there were big landlords or warrior chiefs in different regions of the subcontinent.
- Existing kings often acknowledged them as their subordinates or samantas. As these samantas gained power and wealth, they declared themselves to be maha- samanta, maha- mandaleshvara (the great lord of a —circle or region) and so on.
- Sometimes they asserted their independence from their overlords.
- Rashtrakutas in the Deccan is one such instance. Initially they were subordinate to the Chalukyas of Karnataka. In the mid-eighth century, Dantidurga, a Rashtrakuta chief, overthrew his Chalukya overlord.
- In each state, resources were obtained from the producers, that is, peasants, cattle- keepers, artisans, who were often persuaded or compelled to surrender part of what they produced.
- Prashastis contains details that may not be literally true. But they tell us how rulers wanted to depict themselves – as valiant, victorious warriors, for example.
- However, an author named Kalhana composed Sanskrit poems in the 12th century and he was critical about the rulers and their policies.
- Kanauj in the Ganga valley was a prized area. For centuries, rulers belonging to the Gurjara-Pratihara, Rashtrakuta and Pala dynasties fought for control over Kanauj. Historians often describe it as the **“tripartite struggle”**.
- Rulers also tried to demonstrate their power and resources by building large temples.
- Sultan Mahmud of Ghazni, Afghanistan [ruled 997-1030] and extended control over Central Asia, Iran and north-west parts of the subcontinent used to attack these temples including Somnath of Gujarat.
- Al-Biruni, Ghazni's trusted scholar, was made to write about the subcontinent he conquered. This arabic word Kitanb-al-Hind sought help from Sanskrit scholar too.
- Chauhans /Chahamanas, who ruled over the region around Delhi and Ajmer.

- They attempted to expand their control to the west and the east, where they were opposed by the Chalukyas of Gujarat and the Gahadavalas of western Uttar Pradesh.
- The best-known Chahamana ruler was Prithviraja III (1168-1192), who defeated an Afghan ruler named Sultan Muhammad Ghori in 1191, but lost to him the very next year, in 1192.

The Cholas

- Vijayalaya, who belonged to the ancient chiefly family of the Cholas from Uraiyur, captured the delta from the Mutharaiyar in the middle of the ninth century. He built the town of Thanjavur and a temple for goddess Nishumbhasudini there.
- The successors of Vijayalaya conquered neighbouring regions and the kingdom grew.
- Rajaraja I, considered the most powerful Chola ruler, became king in AD 985 and expanded the control.
- Rajaraja's son, Rajendra I continued his policies and even raided the Ganga valley, Sri Lanka and countries of Southeast Asia, developing a navy for these expeditions.
- The big temples of Thanjavur and Gangaikonda-cholapuram, built by Rajaraja and Rajendra.
- Chola temples often became the nuclei of settlements which grew around them. And these temples were not only places of worship; they were the hub of economic, social and cultural life as well.
- Many of the achievements of the Cholas were made possible through new developments in agriculture.
- Settlements of peasants, known as *ur*, became prosperous with the spread of irrigation agriculture. Groups of such villages formed larger units called *nadu*.
- The village council and the *nadu* had several administrative functions including dispensing justice and collecting taxes.
- Rich peasants of the Vellala caste exercised considerable control over the affairs of the *nadu* under the supervision of the central Chola govt.

Medieval India: Delhi Sultanate Delhi as the center of attraction

When did Delhi become strategically important as a center of political importance? Who were the major rulers of Delhi during the medieval period? Hopefully you will get answers to these questions in this post.

- Delhi became an important city only in the 12th century.
- Delhi first became the capital of a kingdom under the **Tomara Rajputs**, who were defeated in the middle of the twelfth century by the Chauhans .

Rajput Dynasty

1. Tomaras [early twelfth century – 1165]
2. Ananga Pala [1130 -1145]
3. Chauhans [1165 -1192]
4. Prithviraj Chauhan [1175 -1192]

Delhi Sultans

- By the 13th century Sultanates transformed Delhi into a capital that controlled vast areas of the subcontinent .
- —Histories, *tarikh* (singular) / *tawarikh* (plural), written in Persian, the language of administration under the Delhi Sultans by learned men: secretaries, administrators, poets and courtiers who lived in cities (mainly Delhi) and hardly ever in villages.
- Objectives of these writings : (a) They often wrote their histories for Sultans in the hope of rich rewards (b) they advised rulers on the need to preserve an —ideal social order based on birthright and gender distinctions (c) their ideas were not shared by everybody.
- In 1236 Sultan Iltutmish's daughter, Raziyya, became Sultan. Nobles were not happy at her attempts to rule independently. She was removed from the throne in 1240.

Early Turkish [1206-1290]

1. Qutbuddin Aibak [1206 -1210]
2. Shamsuddin Iltutmish [1210 -1236]
3. Raziyya [1236 -1240]
4. Ghiyasuddin Balban [1266 -1287]

The expansion of the Delhi Sultanate

Delhi Sultanate – Boundaries

- In the early 13th century the control of the Delhi Sultans rarely went beyond heavily fortified towns occupied by garrisons.
- The Sultans seldom controlled the hinterland, the lands adjacent to a city or port that supplied it with goods and services, of the cities and were therefore dependent upon trade, tribute or plunder for supplies.
- Controlling garrison towns in distant Bengal and Sind from Delhi was extremely difficult.
- The state was also challenged by Mongol invasions from Afghanistan and by governors who rebelled.
- The expansion occurred during the reigns of Ghiyasuddin Balban, Alauddin Khalji and Muhammad Tughluq.

Khilji Dynasty [1290 – 1320]

1. Jalaluddin Khalji [1290 – 1296]
2. Alauddin Khalji [1296 -1316]

Tughlaq Dynasty [1320 – 1414]

1. Ghiyasuddin Tughlaq [1320-1324]
 2. Muhammad Tughluq [1324 -1351]
 3. Firuz Shah Tughluq [1351 -1388]
- So, what the first thing Sultans did was consolidate these hinterlands of the garrison towns. During these campaigns forests were cleared in the Ganga- Yamuna doab and hunter- gatherers and pastoralists expelled from their habitat.
 - These lands were given to peasants and agriculture was encouraged. New fortresses and towns were established to protect trade routes and to promote regional trade.
 - Secondly , expansion occurred along the —external frontierl of the Sultanate. Military expeditions into southern India started during the reign of Alauddin Khalji and culminated with Muhammad Tughluq.

Administration & Consolidation

- Rather than appointing aristocrats as governors, the early Delhi Sultans,

especially Ilutmish, favoured their special slaves purchased for military service, called *bandagan* .

- The Khaljis and Tughluqs continued to use *bandagan* and also raised people of humble birth, who were often their clients, to high political positions.
- Slaves and clients were loyal to their masters and patrons, but not to their heirs.
 - Authors of Persian *tawarikh* criticized the Delhi Sultans for appointing the low and base-born to high offices.
- Military commanders were appointed as governors of territories . This land is called *iqta* and their holder is called *iqtdar* or *muqti* . The duty of *muqti* was to lead military campaigns and maintain law and order in their *iqtas*.
- But still large parts of the subcontinent remained outside the control of the Delhi Sultans.
- The Mongols under Genghis Khan invaded Transoxiana in north-east Iran in 1219 and the Delhi Sultanate during the reign of Alauddin Khalji and Muhammad Tughluq .

A.Khalji's defensive policy against Genghis

- As a defensive measure, Alauddin Khalji raised a large standing army.
- Constructed a new garrison town named Siri for his soldiers.
- In order to feed soldiers, produce collected as tax from lands was done and paddy has got fixed tax as 50% of the yield.
- Alauddin chose to pay his soldiers salaries in cash rather than *iqtas*. He made sure merchants sell supplies to these soldiers according to prescribed prices .
- So here A.Khalji's administrative measures were highly praised due to effective intervention in markets to have prices under control .
- He successfully withstood the threat of Mongol invasions .

M.Tughluq offensive policy against Genghis

- The Mongol army was defeated earlier. M.Tughluq still raised a large standing army.
- Rather than constructing a new garrison town he emptied the residents of

a Delhicity named Delhi-i Kuhna and the soldiers garrisoned there.

- Produce from the same area was collected as tax and additional taxes to feed the large army. This coincided with famine in the area. .
- Muhammad Tughluq also paid his soldiers cash salaries. But instead of controlling prices, he used a —token currency. This cheap currency could be counterfeited easily because it was made of —bronzel.
- His campaign into Kashmir was a disaster. He then gave up his plans to invade Transoxiana and disbanded his large army .
- His administrative measures created complications. The shifting of people to Daulatabad was resented. The raising of taxes and famine in the Ganga-Yamuna belt led to widespread rebellion. And finally, the —token currency had to be recalled.

15th & 16th Century Sultanates: Sayyid, Lodi and Suri Sayyid Dynasty

[1414 – 1451]

- Khizr Khan 1414 -1421

Lodi Dynasty [1451 – 1526]

- Bahlul Lodi 1451 -1489

Suri Dynasty [1540-1555]

- Sher Shah Suri [1540-1545] captured Delhi.
- For the first time during the Islamic conquest the relationship between the people and the ruler was systematized, with little oppression or corruption.
- He challenged and defeated the Mughal emperor Humayun (1539 : Battle of Chausa, 1540 : Battle of Kannauj)
- Sher Shah introduced an administration that borrowed elements from Alauddin Khalji and made them more efficient.
- Sher Shah's administration became the model followed by the great emperor Akbar (1556-1605) when he consolidated the Mughal Empire.
- His tomb is at Sasaram [Bihar]

Medieval India: Mughal Dynasty The Mughal Dynasty

- From the latter half of the 16th century, they expanded their kingdom from Agra and Delhi until in the 17th century they controlled nearly all of

the subcontinent.

- They imposed structures of administration and ideas of governance that outlasted their rule, leaving a political legacy that succeeding rulers of the subcontinent could not ignore.

Babur – The Founder of Mughal Empire

- The first Mughal emperor (1526- 1530)
- Political situation in north-west India was suitable for Babur to enter India .
- Sikandar Lodi died in 1517 and Ibrahim Lodi succeeded him. I. Lodhi tried to create a strong centralised empire which alarmed Afghan chiefs as well as Rajputs.
- So in 1526 he defeated the Sultan of Delhi, Ibrahim Lodi and his Afghan supporters, at (First) Panipat (War) and captured Delhi and Agra.
- The establishment of an empire in the Indo-Gangetic valley by Babur was a threat to Rana Sanga.
- So in 1527 – defeated Rana Sanga, Rajput rulers and allies at Khanwa [a place west of Agra].
- Babur's advent was significant :
- Kabul and Qandhar became an integral part of an empire comprising North India

. Since these areas had always acted as a staging place for an invasion of India and provide security from external invasions

- These two areas mentioned above helped to strengthen India's foreign trade with China and Mediterranean seaports .
- His war tactics were very expensive since he used heavy artillery which ended the era of small kingdoms because these smaller ones can't afford it .
- He introduced a concept of the state which has to be based on strength and prestige of the Crown instead of religious interference. This provided a precedent and direction to his successors .

Humayun [1530-1540, 1555-1556]

- Humayun divided his inheritance according to the will of his father. His brothers were each given a province.

- Sher Khan defeated Humayun which made him forced to flee to Iran.
- In Iran, Humayun received help from the Safavid Shah. He recaptured Delhi in 1555 but died in an accident the following year.

Akbar [1556-1605] – The Most Popular Ruler among the Mughal Dynasty

His reign can be divided into three periods :

- 1556-1570 : Military campaigns were launched against the Suris and other Afghans, against the neighboring kingdoms of Malwa and Gondwana, and to suppress the revolt of Mirza Hakim and the Uzbegs. In 1568 the Sisodiya capital of Chittor was seized and in 1569 Ranthambore.
- 1570-1585 : military campaigns in Gujarat were followed by campaigns in the east in Bihar, Bengal and Orissa.
- 1585-1605 : expansion of Akbar's empire. Qandahar was seized from the Safavids, Kashmir was annexed, as was Kabul . Campaigns in the Deccan started and Berar, Khandesh and parts of Ahmadnagar were annexed.

Jahangir [1605-1627]

- Military campaigns started by Akbar continued.
- The Sisodiya ruler of Mewar, Amar Singh, accepted Mughal service. Less successful campaigns against the Sikhs, the Ahoms and Ahmadnagar followed.

Shah Jahan [1627-1658]

- Mughal campaigns continued in the Deccan under Shah Jahan.
- The Afghan noble Khan Jahan Lodi rebelled and was defeated.
- In the north-west, the campaign to seize Balkh from the Uzbegs was unsuccessful and Qandahar was lost to the Safavids.
- Shah Jahan was imprisoned by his son Aurangzeb for the rest of his life in Agra.

Aurangzeb [1658-1707]

- In the north-east, the Ahoms [a kingdom in Assam near Brahmaputra valley] were defeated in 1663, but they rebelled again in the 1680s. Ahoms successfully resisted.

Mughal expansion for a long time and they don't want to give up their sovereignty which they were enjoying for 600 years .

- Campaigns in the north-west against the Yusufzai and the Sikhs were temporarily successful.
- Mughal intervention in the succession and internal politics of the Rathor Rajputs of Marwar led to their rebellion.
- Campaigns against the Maratha chieftain Shivaji were initially successful. However, escaping from Aurangzeb's prison Shivaji declared himself an independent king and resumed his campaigns against the Mughals.
- Prince Akbar[II] rebelled against Aurangzeb and received support from the Marathas and Deccan Sultanate.
- After Akbar's rebellion, Aurangzeb sent armies against the Deccan Sultanates. Bijapur[Karnataka] was annexed in 1685 and Golconda [Telangana] in 1687.
- From 1698 Aurangzeb personally managed campaigns in the Deccan against the Marathas who started guerrilla warfare.
- Aurangzeb also had to face the rebellion in north India of the Sikhs, Jats and Satnamis . The Satnamis were a sect of Hinduism and they were resented against Aurangzeb's strict Islamic policies – which included reviving the hated Islamic Jiziya tax (poll tax on non-Muslim subjects), banning music and art, and destroying Hindu temples .

Mughal relations with other rulers

- The Mughal rulers campaigned constantly against rulers who refused to accept their authority.
- However, as the Mughals became powerful many other rulers also joined them voluntarily. eg : Rajaputs.
- The careful balance between defeating but not humiliating their opponents [but not with Shivaji by Aurangzeb] enabled the Mughals to extend their influence over many kings and chieftains.

Mansabdars and Jagirdars

- As the empire expanded to encompass different regions the Mughals recruited diverse bodies of people like Iranians, Indian Muslims,

Afghans, Rajputs, Marathas and other groups.

- Those who joined Mughal service were enrolled as mansabdars – an individual who holds a mansab, meaning a position or rank.
- It was a grading system used by the Mughals to fix rank, salary and military responsibilities.
- The mansabdar's military responsibilities required him to maintain a specified number of sawar or cavalrymen.
- Mansabdars received their salaries as revenue assignments – jagirs which were somewhat like iqtas. But unlike muqtis, mansabdars did not administer jagirs, instead only had rights to collect the revenue that too by their servants while mansabdars themselves served in some other part of the country.
- In Akbar's reign, these jagirs were carefully assessed so that their revenues were roughly equal to the salary of the mansabdar.
- But by Aurangzeb's reign, there was a huge increase in the number of mansabdars which meant a long wait before they received a jagir.
- So the shortage of jagirdars was witnessed and whoever got jagirs they extracted more revenue than allowed.
- Aurangzeb couldn't control this development and the peasantry therefore suffered tremendously.

Zabt and Zamindars

- To sustain Mughal administration, rulers relied on extracting taxes from rural produce[peasantry].
- Mughals used one term – zamindars – to describe all intermediaries, whether they were local headmen of villages or powerful chieftains who collect these taxes for rulers.
- Careful survey was done to evaluate crop yields.
- On the basis of this data, the tax was fixed.
- Each province was divided into revenue circles with its own schedule of revenue rates for individual crops. This revenue system was known as zabt.
- However, rebellious zamindars were present. They challenged the stability of the Mughal Empire from the end of the 17th century through peasant revolt.

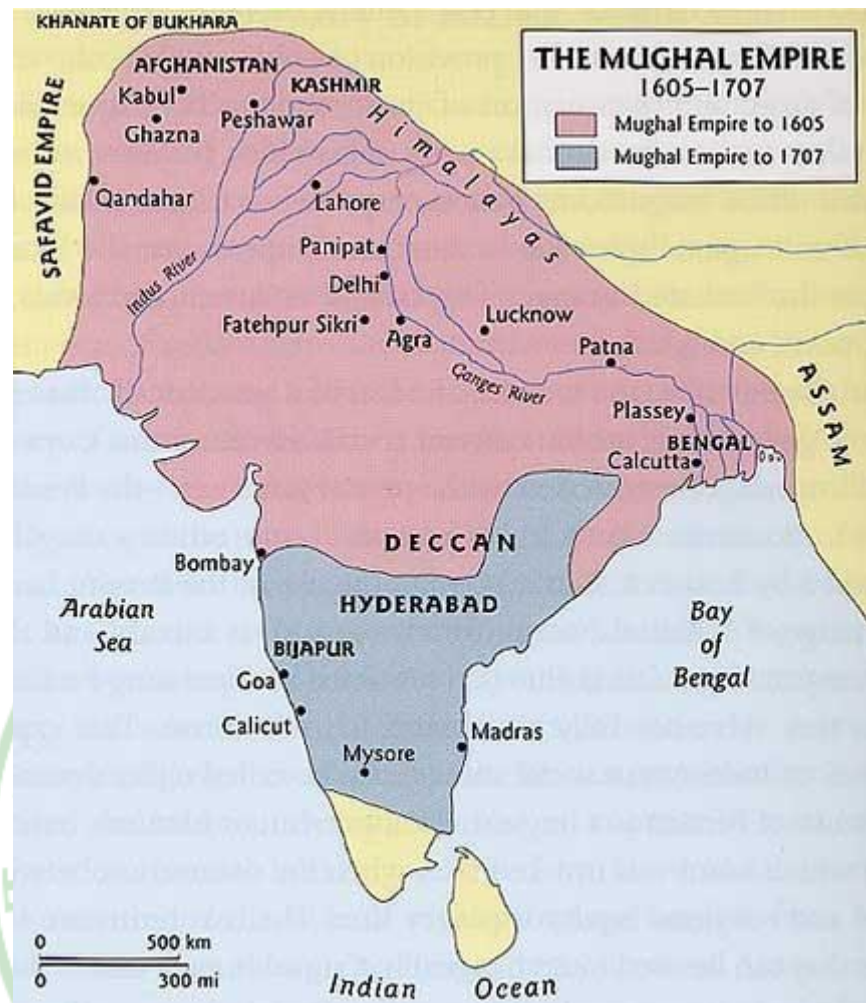
Akbar Nama & Ain-i Akbari

- Abul Fazl wrote a three volume history of Akbar's reign titled, Akbar Nama .
- The first volume dealt with Akbar's ancestors .
- The second recorded the events of Akbar's reign.
- The third is the Ain-i Akbari. It deals with Akbar's administration, household, army, the revenues and geography of his empire. It provides rich details about the traditions and culture of the people living in India. It also got statistical details about crops, yields, prices, wages and revenues.

Akbar's policies

- The empire was divided into provinces called subas, governed by a *subadar* who carried out both political and military functions.
- Subadar was supported by other officers such as the military paymaster (bakhshi), the minister in charge of religious and charitable patronage (sadr), military commanders (faujdars) and the town police commander (kotwal).
- Each province had a financial officer or diwan.
- Akbar's nobles commanded large armies and had access to large amounts of revenue.
- Akbar's discussions on religion with the ulama, Brahmanas, Jesuit priests who were Roman Catholics, and Zoroastrians took place in the ibadat khana.
- He realised that religious scholars who emphasised ritual and dogma were often bigots. Their teachings created divisions and disharmony amongst his subjects. This eventually led Akbar to the idea of sulh-i kul or —universal peace.
- Abul Fazl helped Akbar in framing a vision of governance around this idea of sulh- i kul.
- This principle of governance was followed by Jahangir and Shah Jahan as well.

17th century and after



- Despite economical and commercial prosperity inequalities were a glaring fact. Poverty existed side by side with the greatest opulence.
- At the time of Shahjahan's reign, highest ranking mansabdars were nominal and they are the ones who receive maximum salaries than others.
- The scale of revenue collection[tax] left very little for investment [in tools and supplies] in the hands of the primary producers – the peasant and the artisan.
- As the authority of the Mughal emperor slowly declined, his servants emerged as powerful centres of power in the regions. They constituted new dynasties and held command of provinces like Hyderabad and Awadh but still were loyal to Mughals.
- By the 18th century, the provinces of the empire had consolidated their independent political identities.

Historical Background of Indian Constitution

Before 1947, India was divided into two main entities – The British India which consisted of 11 provinces and the Princely states ruled by Indian princes under subsidiary alliance policy. The two entities merged together to form the Indian Union, but many of the legacy systems in British India are followed even now. The historical underpinnings and evolution of the India Constitution can be traced to many regulations and acts passed before Indian Independence.

Indian System of Administration

Indian democracy is a Parliamentary form of democracy where the executive is responsible to the Parliament. The Parliament has two houses – Lok Sabha and Rajya Sabha. Also, the type of governance is Federal, i.e. there is separate executive and legislature at Center and States. We also have self-governance at local government levels. All these systems owe their legacy to the British administration. Let us see the historical background of the Indian Constitution and its development through the years.

Regulating Act of 1773

- The first step was taken by the British Parliament to control and regulate the affairs of the East India Company in India.
- It designated the **Governor** of Bengal (Fort William) as the **Governor-General (of Bengal)**.
- Warren Hastings became the first Governor-General of Bengal.
- The Executive Council of the Governor-General was established (Four members). There was no separate legislative council.
- It subordinated the Governors of Bombay and Madras to the Governor-General of Bengal.
- The Supreme Court was established at Fort William (Calcutta) as the Apex Court in 1774.
- It prohibited servants of the company from engaging in any private trade or accepting bribes from the natives.
- The Court of Directors (the governing body of the company) should report its revenue.

Pitt's India Act of 1784

- Distinguished between commercial and political functions of the company.

- Court of Directors for Commercial functions and Board of Control for political affairs.
- Reduced the strength of the Governor General's council to three members.
- Placed the Indian affairs under the direct control of the British Government.
- The company's territories in India were called —the British possession in India.
- Governor's councils were established in Madras and Bombay.

Charter Act of 1813

- The Company's monopoly over Indian trade terminated; Trade with India open to all British subjects.

Charter Act of 1833

- **Governor-General (of Bengal)** became the Governor-General of India.
- First Governor-General of India was Lord William Bentick.
- This was the final step towards centralization in British India.
- Beginning of a Central legislature for India as the act also took away legislative powers of Bombay and Madras provinces.
- The Act ended the activities of the East India Company as a commercial body and it became a purely administrative body.

Charter Act of 1853

- The legislative and executive functions of the Governor-General's Council were separated.
- 6 members in the Central legislative council. Four out of six members were appointed by the provisional governments of Madras, Bombay, Bengal and Agra.
- It introduced a system of open competition as the basis for the recruitment of civil servants of the Company (Indian Civil Service opened for all).

Government of India Act of 1858

- The rule of Company was replaced by the rule of the Crown in India.
- The powers of the British Crown were to be exercised by the Secretary of

State for India

- He was assisted by the **Council of India**, having 15 members
- He was vested with complete authority and control over the Indian administration through the Viceroy as his agent
- The Governor-General was made the Viceroy of India.
- Lord Canning was the first Viceroy of India.
- Abolished Board of Control and Court of Directors.

Indian Councils Act of 1861

- It introduced for the first time Indian representation in institutions like Viceroy's executive+legislative council (non-official). **3 Indians entered the Legislative council.**
- Legislative councils were established in the Center and provinces.
- It provided that the Viceroy's Executive Council should have some Indians as the non-official members while transacting the legislative businesses.
- It accorded statutory recognition to the portfolio system.
- Initiated the process of decentralisation by restoring the legislative powers to the Bombay and the Madras Provinces.

India Council Act of 1892

- Introduced indirect elections (nomination).
- Enlarged the size of the legislative councils.
- Enlarged the functions of the Legislative Councils and gave them the power of discussing the Budget and addressing questions to the Executive.

Indian Councils Act of 1909

- This Act is also known as the Morley- Minto Reforms.
- Direct elections to legislative councils; first attempt at introducing a representative and popular element.
- It changed the name of the Central Legislative Council to the Imperial Legislative Council.
- The number of members of the Central Legislative Council was increased to 60 from 16.
- Introduced a system of communal representation for Muslims by

accepting the concept of 'separate electorate'.

- **Indians for the first time in Viceroy's executive council.** (Satyendra Prasanna Sinha, as the law member)

Government of India Act of 1919

- This Act is also known as the Montague-Chelmsford Reforms.
- The Central subjects were demarcated and separated from those of the Provincial subjects.
- The scheme of dual governance, 'Dyarchy', was introduced in the Provincial subjects.
- Under the dyarchy system, the provincial subjects were divided into two parts – transferred and reserved. On reserved subjects, the Governor was not responsible to the Legislative council.
- The Act introduced, for the first time, **bicameralism at the center.**
- Legislative Assembly with 140 members and Legislative council with 60 members.
- Direct elections.
- The Act also required that three of the six members of the Viceroy's Executive Council (other than Commander-in-Chief) were to be Indians.
- Provided for the establishment of the Public Service Commission.

Government of India Act of 1935

- The Act provided for the establishment of an All-India Federation consisting of the Provinces and the Princely States as units, though the envisaged federation never came into being.
- Three Lists: The Act divided the powers between the Centre and the units into items of three lists, namely the Federal List, the Provincial List and the Concurrent List.
- The Federal List for the Centre consisted of 59 items, the Provincial List for the provinces consisted of 54 items and the Concurrent List for both consisted of 36 items
- The residuary powers were vested with the Governor-General.
- The Act abolished the Dyarchy in the Provinces and introduced 'Provincial Autonomy'.
- It provided for the adoption of Dyarchy at the Centre.

- Introduced bicameralism in 6 out of 11 Provinces.
- These six Provinces were Assam, Bengal, Bombay, Bihar, Madras and the United Province.
- Provided for the establishment of Federal Court.
- Abolished the Council of India.

Indian Independence Act of 1947

- It declared India as an Independent and Sovereign State.
- Established responsible Governments at both the Centre and the Provinces.
- Designated the Viceroy India and the provincial Governors as the Constitutional (normal heads).
- It assigned dual functions (Constituent and Legislative) to the Constituent Assembly and declared this dominion legislature as a sovereign body.

Points to be noted

- Laws made before the Charter Act of 1833 were called **Regulations** and those made after are called **Acts**.
- Lord Warren Hastings created the office of District Collector in 1772, but judicial powers were separated from District collector later by Cornwallis.
- From the powerful authorities of unchecked executives, the Indian administration developed into a responsible government answerable to the legislature and people.
- The development of the portfolio system and budget points to the separation of power.
- Lord Mayo's resolution on financial decentralization visualized the development of local self-government institutions in India (1870).
- 1882: Lord Ripon's resolution was hailed as the 'Magna Carta' of local self-government. He is regarded as the 'Father of local self-government in India'.
- 1924: Railway Budget was separated from the General Budget based on the Acworth Committee report (1921).
- From 1773 to 1858, the British tried for the centralization of power. It was from the 1861 Councils Act they shifted towards devolution of power

with provinces.

- The 1833 Charter act was the most important act before the act of 1909.
- Till 1947, the Government of India functioned under the provisions of the 1919 Act only. The provisions of the 1935 Act relating to Federation and Dyarchy were never implemented.
- The Executive Council provided by the 1919 Act continued to advise the Viceroy till 1947. The modern executive (Council of Ministers) owes its legacy to the executive council.
- The Legislative Council and Assembly developed into Rajya Sabha and Lok Sabha after independence.
- Existing kings often acknowledged them as their subordinates or samantas. As these samantas gained power and wealth, they declared themselves to be maha- samanta, maha- mandaleshvara (the great lord of a —circle or region) and so on.
- Sometimes they asserted their independence from their overlords.
- Rashtrakutas in the Deccan is one such instance. Initially they were subordinate to the Chalukyas of Karnataka. In the mid-eighth century, Dantidurga, a Rashtrakuta chief, overthrew his Chalukya overlord.
- In each state, resources were obtained from the producers, that is, peasants, cattle- keepers, artisans, who were often persuaded or compelled to surrender part of what they produced.
- *Prashastis* contains details that may not be literally true. But they tell us how rulers wanted to depict themselves – as valiant, victorious warriors, for example.
- However, an author named Kalhana composed Sanskrit poems in the 12th century and he was critical about the rulers and their policies.
- Kanauj in the Ganga valley was a prized area. For centuries, rulers belonging to the Gurjara-Pratihara, Rashtrakuta and Pala dynasties fought for control over Kanauj. Historians often describe it as the “*tripartite struggle*”.
- Rulers also tried to demonstrate their power and resources by building large temples.

- Sultan Mahmud of Ghazni, Afghanistan [ruled 997-1030] and extended control over Central Asia, Iran and north-west parts of the subcontinent used to attack these temples including Somnath of Gujarat.
- Al-Biruni, Ghazni's trusted scholar, was made to write about the subcontinent he conquered. This arabic word Kitanb-al-Hind sought help from Sanskrit scholars too.
- Chauhans /Chahamanas, who ruled over the region around Delhi and Ajmer.
- They attempted to expand their control to the west and the east, where they were opposed by the Chalukyas of Gujarat and the Gahadavalas of western Uttar Pradesh.
- The best-known Chahamanas ruler was Prithviraja III (1168-1192), who defeated an Afghan ruler named Sultan Muhammad Ghori in 1191, but lost to him the very next year, in 1192.

The Cholas

- Vijayalaya, who belonged to the ancient chiefly family of the Cholas from Uraiyur, captured the delta from the Mutharaiyar in the middle of the ninth century. He built the town of Thanjavur and a temple for goddess Nishumbhasudini there.
- The successors of Vijayalaya conquered neighbouring regions and the kingdom grew.
- Rajaraja I, considered the most powerful Chola ruler, became king in AD 985 and expanded the control.
- Rajaraja's son Rajendra I continued his policies and even raided the Ganga valley, Sri Lanka and countries of Southeast Asia, developing a navy for these expeditions.
- The big temples of Thanjavur and Gangaikonda- cholapuram, built by Rajaraja and Rajendra.
- Chola temples often became the nuclei of settlements which grew around them. And these temples were not only places of worship; they were the hub of economic, social and cultural life as well.
- Many of the achievements of the Cholas were made possible through new developments in agriculture.
- Settlements of peasants, known as *ur*, became prosperous with the

spread of irrigation agriculture. Groups of such villages formed larger units called nadu.

- The village council and the nadu had several administrative functions including dispensing justice and collecting taxes.
- Rich peasants of the Vellala caste exercised considerable control over the affairs of the nadu under the supervision of the central Chola govt.

Medieval India: Delhi Sultanate Delhi as the center of attraction

When did Delhi become strategically important as a center of political importance? Who were the major rulers of Delhi during the medieval period? Hopefully you will get answers to these questions in this post.

- Delhi became an important city only in the 12th century.
- **Delhi** first became the capital of a kingdom under the **Tomara Rajputs**, who were defeated in the middle of the twelfth century by the Chauhans .

Rajput Dynasty

1. Tomaras [early twelfth century – 1165]
2. Ananga Pala [1130 -1145]
3. Chauhans [1165 -1192]
4. Prithviraj Chauhan [1175 -1192]

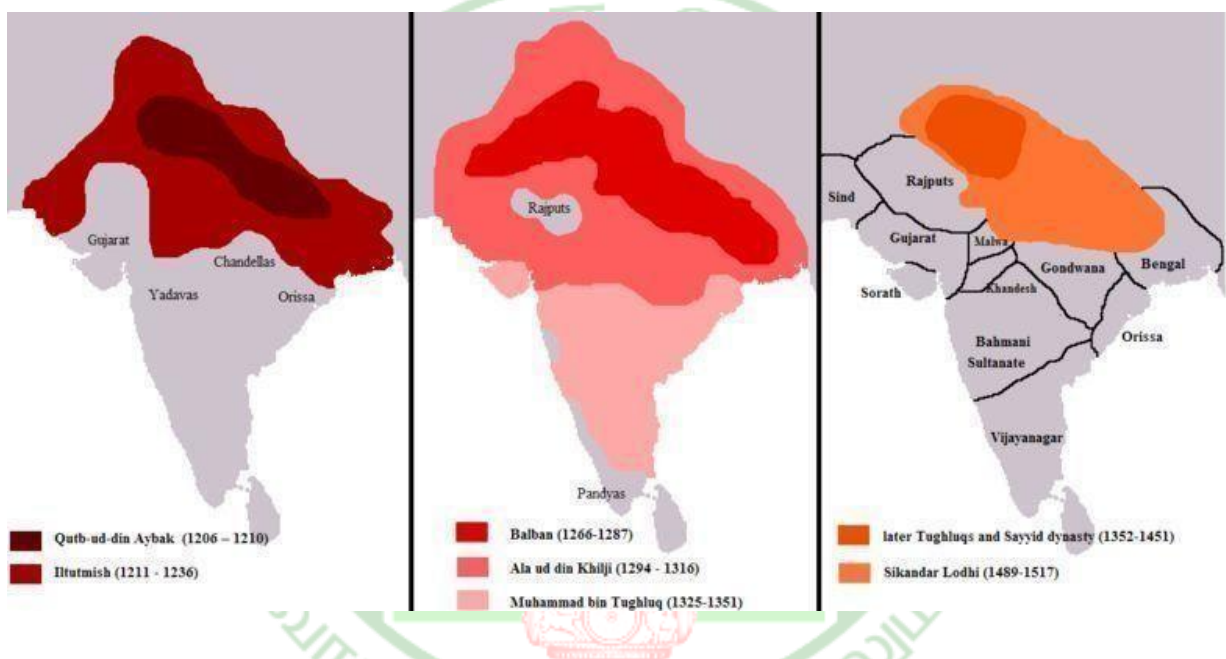
Delhi Sultans

- By the 13th century Sultanates transformed Delhi into a capital that controlled vast areas of the subcontinent —Histories, *tarikh* (singular) / *tawarikh* (plural), written in Persian, the language of administration under the Delhi Sultans by learned men: secretaries, administrators, poets and courtiers who lived in cities (mainly Delhi) and hardly ever in villages.
- Objectives of these writings : (a) They often wrote their histories for Sultans in the hope of rich rewards (b) they advised rulers on the need to preserve an —ideal social order based on birthright and gender distinctions (c) their ideas were not shared by everybody.
- In 1236 Sultan Iltutmish's daughter, Raziyya, became Sultan. Nobles were not happy at her attempts to rule independently. She was removed from the throne in 1240.

Early Turkish [1206-1290]

1. Qutbuddin Aibak [1206 -1210]
2. Shamsuddin Iltutmish [1210 -1236]
3. Raziyya [1236 -1240]
4. Ghiyasuddin Balban [1266 -1287]

The expansion of the Delhi Sultanate



Delhi Sultanate – Boundaries

- In the early 13th century the control of the Delhi Sultans rarely went beyond heavily fortified towns occupied by garrisons.
- The Sultans seldom controlled the *hinterland*, the lands adjacent to a city or port that supplied it with goods and services, of the cities and were therefore dependent upon trade, tribute or plunder for supplies.
- Controlling garrison towns in distant Bengal and Sind from Delhi was extremely difficult.
- The state was also challenged by Mongol invasions from Afghanistan and by governors who rebelled.
- The expansion occurred during the reigns of Ghiyasuddin Balban, Alauddin Khalji and Muhammad Tughluq.

Khilji Dynasty [1290 – 1320]

1. Jalaluddin Khalji [1290 – 1296]
2. Alauddin Khalji [1296 -1316]

Tughlaq Dynasty [1320 – 1414]

1. Ghiyasuddin Tughlaq [1320-1324]
 2. Muhammad Tughluq [1324 -1351]
 3. Firuz Shah Tughluq [1351 -1388]
- So, what the first thing Sultans did was consolidate these hinterlands of the garrison towns. During these campaigns forests were cleared in the Ganga- Yamuna doab and hunter- gatherers and pastoralists expelled from their habitat.
 - These lands were given to peasants and agriculture was encouraged. New fortresses and towns were established to protect trade routes and to promote regional trade.
 - Secondly , expansion occurred along the —external frontier of the Sultanate. Military expeditions into southern India started during the reign of Alauddin Khalji and culminated with Muhammad Tughluq.

Administration & Consolidation

- Rather than appointing aristocrats as governors, the early Delhi Sultans, especially Iltutmish, favoured their special slaves purchased for military service, called bandagan .
- The Khaljis and Tughluqs continued to use bandagan and also raised people of humble birth, who were often their clients, to high political positions.
- Slaves and clients were loyal to their masters and patrons, but not to their heirs.
- Authors of Persian *tawarikh* criticised the Delhi Sultans for appointing the —low and base-born to high offices.
- Military commanders were appointed as governors of territories . This

land is called *iqta* and their holder is called *iqtdar* or *muqti*. The duty of *muqti* was to lead military campaigns and maintain law and order in their *iqtas*.

- But still large parts of the subcontinent remained outside the control of the Delhi Sultans.
- The Mongols under Genghis Khan invaded Transoxiana in north-east Iran in 1219 and the Delhi Sultanate during the reign of Alauddin Khalji and Muhammad Tughluq.

A.Khalji's defensive policy against Genghis

- As a defensive measure, Alauddin Khalji raised a large standing army.
- Constructed a new garrison town named Siri for his soldiers.
- In order to feed soldiers, produce collected as tax from lands was done and paddy has got fixed tax as 50% of the yield.
- Alauddin chose to pay his soldiers salaries in cash rather than *iqtas*. He made sure merchants sell supplies to these soldiers according to prescribed prices.
- So here A.Khalji's administrative measures were highly praised due to effective intervention in markets to have prices under control.
- He successfully withstood the threat of Mongol invasions.

M.Tughluq offensive policy against Genghis

- The Mongol army was defeated earlier. M.Tughluq still raised a large standing army.
- Rather than constructing a new garrison town he emptied the residents of a Delhi city named Delhi-i Kuhna and the soldiers garrisoned there.
- Produce from the same area was collected as tax and additional taxes to feed the large army. This coincided with famine in the area.
- Muhammad Tughluq also paid his soldiers cash salaries. But instead of controlling prices, he used a —token currency. This cheap currency could be counterfeited easily because it was made of —bronzel.
- His campaign into Kashmir was a disaster. He then gave up his plans to invade Transoxiana and disbanded his large army.
- His administrative measures created complications. The shifting of people to Daulatabad was resented. The raising of taxes and famine in

the Ganga-Yamunabelt led to widespread rebellion. And finally, the —tokenl currency had to be recalled.

15th & 16th Century Sultanates: Sayyid, Lodi and Suri Sayyid Dynasty [1414 – 1451]

- Khizr Khan 1414 -1421

Lodi Dynasty [1451 – 1526]

- Bahlul Lodi 1451 -1489

Suri Dynasty [1540-1555]

- Sher Shah Suri [1540-1545] captured Delhi.
- For the first time during the Islamic conquest the relationship between the people and the ruler was systematized, with little oppression or corruption.
- He challenged and defeated the Mughal emperor Humayun (1539 : Battle of Chausa, 1540 : Battle of Kannauj)
- Sher Shah introduced an administration that borrowed elements from Alauddin Khalji and made them more efficient.
- Sher Shah's administration became the model followed by the great emperor Akbar (1556-1605) when he consolidated the Mughal Empire.
- His tomb is at Sasaram [Bihar]

Medieval India: Mughal Dynasty

- From the latter half of the 16th century, they expanded their kingdom from Agra and Delhi until in the 17th century they controlled nearly all of the subcontinent.
- They imposed structures of administration and ideas of governance that outlasted their rule, leaving a political legacy that succeeding rulers of the subcontinent could not ignore.

Babur – The Founder of Mughal Empire

- The first Mughal emperor (1526- 1530)
- Political situation in north-west India was suitable for Babur to enter India .
- Sikandar Lodi died in 1517 and Ibrahim Lodi succeeded him. I. Lodhi tried to create a strong centralised empire which alarmed Afghan chiefs as well as Rajputs.
- So in 1526 he defeated the Sultan of Delhi, Ibrahim Lodi and his Afghan supporters, at (First) Panipat (War) and captured Delhi and Agra.
- The establishment of an empire in the Indo-Gangetic valley by Babur was a threat to Rana Sanga.
- So in 1527 – defeated Rana Sanga, Rajput rulers and allies at Khanwa [a place west of Agra].
- Babur's advent was significant :
- Kabul and Qandhar became an integral part of an empire comprising North India
- Since these areas had always acted as a staging place for an invasion of India and provide security from external invasions
- These two areas mentioned above helped to strengthen India's foreign trade with China and Mediterranean seaports .
- His war tactics were very expensive since he used heavy artillery which ended the era of small kingdoms because these smaller ones can't afford it .
- He introduced a concept of the state which has to be based on strength and prestige of the Crown instead of religious interference. This provided a precedent and direction to his successors .

Humayun [1530-1540, 1555-1556]

- Humayun divided his inheritance according to the will of his father. His brothers were each given a province.
- Sher Khan defeated Humayun which made him forced to flee to Iran.
- In Iran, Humayun received help from the Safavid Shah. He recaptured Delhi in 1555 but died in an accident the following year.

Akbar [1556-1605] – The Most Popular Ruler among the Mughal Dynasty

His reign can be divided into three periods :

- 1556-1570 : Military campaigns were launched against the Suris and other Afghans, against the neighbouring kingdoms of Malwa and Gondwana, and to suppress the revolt of Mirza Hakim and the Uzbegs. In 1568 the Sisodiya capital of Chittor was seized and in 1569 Ranthambore.
- 1570-1585 : military campaigns in Gujarat were followed by campaigns in the east in Bihar, Bengal and Orissa.
- 1585-1605 : expansion of Akbar's empire. Qandahar was seized from the Safavids, Kashmir was annexed, as was Kabul . Campaigns in the Deccan started and Berar, Khandesh and parts of Ahmadnagar were annexed.

Jahangir [1605-1627]

- Military campaigns started by Akbar continued.
- The Sisodiya ruler of Mewar, Amar Singh, accepted Mughal service. Less successful campaigns against the Sikhs, the Ahoms and Ahmadnagar followed.

Shah Jahan [1627-1658]

- Mughal campaigns continued in the Deccan under Shah Jahan.
- The Afghan noble Khan Jahan Lodi rebelled and was defeated.
- In the north-west, the campaign to seize Balkh from the Uzbegs was unsuccessful and Qandahar was lost to the Safavids.
- Shah Jahan was imprisoned by his son Aurangzeb for the rest of his life in Agra.

Aurangzeb [1658-1707]

- In the north-east, the Ahoms [a kingdom in Assam near Brahmaputra valley] were defeated in 1663, but they rebelled again in the 1680s. Ahoms successfully resisted Mughal expansion for a long time and they don't want to give up their sovereignty which they were enjoying for 600 years .
- Campaigns in the north-west against the Yusufzai and the Sikhs were temporarily successful.

- Mughal intervention in the succession and internal politics of the Rathor Rajputs of Marwar led to their rebellion.
- Campaigns against the Maratha chieftain Shivaji were initially successful. However, escaping from Aurangzeb's prison Shivaji declared himself an independent king and resumed his campaigns against the Mughals.
- Prince Akbar[II] rebelled against Aurangzeb and received support from the Marathas and Deccan Sultanate.
- After Akbar's rebellion, Aurangzeb sent armies against the Deccan Sultanates. Bijapur[Karnataka] was annexed in 1685 and Golconda [Telangana] in 1687.
- From 1698 Aurangzeb personally managed campaigns in the Deccan against the Marathas who started guerrilla warfare.
- Aurangzeb also had to face the rebellion in north India of the Sikhs, Jats and Satnamis . The Satnamis were a sect of Hinduism and they were resented against Aurangzeb's strict Islamic policies – which included reviving the hated Islamic Jiziya tax (poll tax on non-Muslim subjects), banning music and art, and destroying Hindu temples .

Mughal relations with other rulers

- The Mughal rulers campaigned constantly against rulers who refused to accept their authority.
- However, as the Mughals became powerful many other rulers also joined them voluntarily. eg : Rajaputs.
- The careful balance between defeating but not humiliating their opponents [but not with Shivaji by Aurangzeb] enabled the Mughals to extend their influence over many kings and chieftains.

Mansabdars and Jagirdars

- As the empire expanded to encompass different regions the Mughals recruited diverse bodies of people like Iranians, Indian Muslims, Afghans, Rajputs, Marathas and other groups.
- Those who joined Mughal service were enrolled as mansabdars – an individual who holds a mansab, meaning a position or rank.
- It was a grading system used by the Mughals to fix rank, salary and

military responsibilities.

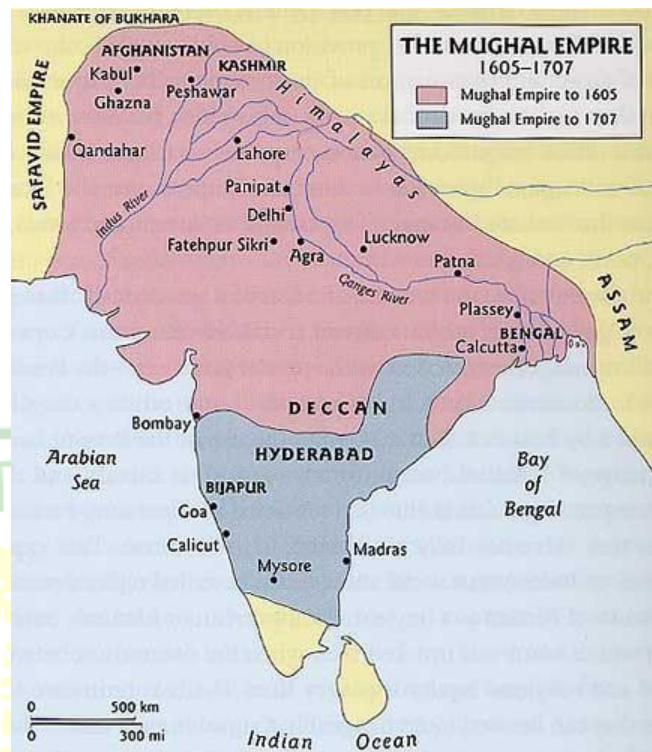
- The mansabdar's military responsibilities required him to maintain a specified number of sawar or cavalrymen.
- Mansabdars received their salaries as revenue assignments – jagirs which were somewhat like iqtas. But unlike muqtis, mansabdars did not administer jagirs, instead only had rights to collect the revenue that too by their servants while mansabdars themselves served in some other part of the country.
- In Akbar's reign, these jagirs were carefully assessed so that their revenues were roughly equal to the salary of the mansabdar.
- But by Aurangzeb's reign, there was a huge increase in the number of mansabdars which meant a long wait before they received a jagir.
- So the shortage of jagirdars was witnessed and whoever got jagirs they extracted more revenue than allowed.
- Aurangzeb couldn't control this development and the peasantry therefore suffered tremendously.

Zabt and Zamindars

- To sustain Mughal administration, rulers relied on extracting taxes from rural produce [peasantry].
- Mughals used one term – zamindars – to describe all intermediaries, whether they were local headmen of villages or powerful chieftains who collect these taxes for rulers.
- Careful survey was done to evaluate crop yields.
- On the basis of this data, the tax was fixed.
- Each province was divided into revenue circles with its own schedule of revenue rates for individual crops. This revenue system was known as zabt.
- However, rebellious zamindars were present. They challenged the stability of the Mughal Empire from the end of the 17th century through peasant revolt.

Akbar Nama & Ain-i Akbari

- Abul Fazl wrote a three volume history of Akbar's reign titled, Akbar Nama .
- The first volume dealt with Akbar's ancestors .
- The second recorded the events of Akbar's reign.
- The third is the Ain-i Akbari. It deals with Akbar's administration, household, army, the revenues and geography of his empire. It provides rich details about the traditions and culture of the people living in India. It also got statistical details about crops, yields, prices, wages and revenues.



Akbar's policies

- The empire was divided into provinces called subas, governed by a *subadar* who carried out both political and military functions.
- Subadar was supported by other officers such as the military paymaster (*bakhshi*), the minister in charge of religious and charitable patronage (*sadr*), military commanders (*faujdar*) and the town police commander (*kotwal*).
- Each province had a financial officer or *diwan*.
- Akbar's nobles commanded large armies and had access to large amounts of revenue.
- Akbar's discussions on religion with the ulama, Brahmanas, Jesuit priests who were Roman Catholics, and Zoroastrians took place in the *ibadat khana*.
- He realised that religious scholars who emphasised ritual and dogma

were often bigots. Their teachings created divisions and disharmony amongst his subjects. This eventually led Akbar to the idea of sulh-i kul or —universal peace.

- Abul Fazl helped Akbar in framing a vision of governance around this idea of sulh- i kul.
- This principle of governance was followed by Jahangir and Shah Jahan as well.

17th century and after

- Despite economical and commercial prosperity inequalities were a glaring fact. Poverty existed side by side with the greatest opulence.
- At the time of Shahjahan's reign, highest ranking mansabdars were nominal and they are the ones who receive maximum salaries than others .
- The scale of revenue collection[tax] left very little for investment [in tools and supplies] in the hands of the primary producers – the peasant and the artisan.
- As the authority of the Mughal emperor slowly declined, his servants emerged as powerful centres of power in the regions. They constituted new dynasties and held command of provinces like Hyderabad and Awadh but still were loyal to Mughals.
- By the 18th century, the provinces of the empire had consolidated their independent political identities.

Mansabdari System – Explained in Layman's Terms

The Mansabdari System was the bureaucratic administration system of the Mughal Rulers in India. What does the term 'Mansab' mean?

The bureaucratic administration of Mughals in India was based on a system called the Mansabdari System.

Those nobles who joined Mughal service were enrolled as mansabdars.

IAS Officer of the Modern Era vs Mansabdar of the Mughal Era

For ease of learning, let's start with a quick comparison – which will help you understand the concept.

You know about the Indian Administrative Service (IAS) officers in independent India. One of their postings is as collectors. They are in charge of revenue administration at the

district level. You can compare the collectors of the modern era with the Mansabdars of the Mughal era.

Who was Mansabdars?

- Mansabdars were officers in the Mughal administration.
- Those nobles who joined Mughal service were enrolled as mansabdars.
- The term mansabdar refers to an individual who holds a mansab (rank).
- The Mansabdars were appointed to all civil and military posts.
- They were liable to be transferred from one branch of the administration (civil) to another (military).

How were Mansabdars recruited?

The Mughals enrolled people of all races and religions into government jobs.

A person wishing to join the royal service had to petition through a noble, who presented a tajwiz to the emperor.

Tajwiz was a petition presented by a nobleman to the emperor, recommending that an applicant be recruited as mansabdar.

If the applicant was found suitable a mansab (rank) was granted to him.

Higher mansabs were given to princes and Rajput rulers who accepted the suzerainty of the emperor.

What does the term 'Mansab' denote?

The term 'Mansab' denotes the rank (position) of a Mughal military officer. Higher the Mansab, higher the salary, status, and position of the officer.

Though in administrative records there were 66 grades of mansabdars, in practice there were only around 33.

Mansab: Understand the Zat and Sawar

Initially, a single number represented the rank, salary, and the size of the contingent of the mansabdar.

However later, the rank of mansabdar came to be denoted by two numbers – Zat and Sawar. Example: A mansabdar with 5000 Zat and 2000 Sawar.

Sub-divisions of each Mansab (Rank)

The 'Zat' fixed the rank in the army. The salary of a Mansabdar was based on his Zat.

The 'Sawar' referred to cavalry men Mansabdar had to maintain. Mansabdar also had to keep the horses ready.

Zat vs Sawar

- Zat — Denote the rank in the administration
- Zat — Denote the Salary of the Mansabdar
- Sawar — Denote the number of cavalry men Mansabdar had to maintain.

Note: Even if the Sawar rank was higher, the mansabdar's position in the official hierarchy would not be affected. It will be decided only by the Zat rank.

For example, a mansabdar with 5000 Zat and 2000 Sawar was higher in rank than a Mansabdar of 4000 Zat and 3000 Sawar.

However, there were exceptions to this rule particularly when the mansabdar was serving in difficult terrain.

Military responsibilities of Mansabdars

- The Mansabdar was required to maintain a specified number of cavalrymen.
- The Mansabdar was required to maintain a specified number of horses.
- The mansabdar had to bring his cavalrymen for review and get them registered.
- The mansabdar had also got their horses branded.

Hierarchy within the Mansabdars

- Amir: Those mansabdars whose rank was 1000 or below were called Amir.
- Great Amir: Those mansabdars above 1,000 were called Amir-al Kabir (Great Amir).
- Amir of Amirs: Some great Amirs whose ranks were above 5,000 were also given the title of Amir-al Umara (Amir of Amirs).

Salary of Mansabdars: In cash and land

- The Mansabdars were paid according to their ranks. They were paid a good amount of money. Those Mansabdars, who were paid in cash, were called Naqdi.
- Those Mansabdars who were paid through land (Jagirs) were called Jagirdars.

- It is to be remembered that it is not land that was assigned but only the right to collect revenue or income from the piece of land.
- No mansabdar could hold on to the said Jagir for a long term as they were liable for transfer. Mansabdars were not supposed to accumulate their salaries and wealth. After the death of a mansabdar, all his jagirs and wealth was confiscated. As a result, Mansabders used to spend lavishly. In short, they had no option but to spoil their earnings.

The Mansabdars' (Jagirdars) lands were not hereditary!

The Mansab's post or honour or dignity was not hereditary and it lapsed after the death or dismissal of the Mansabdar. Mansabdar's property returned to the state after his demise.

Who introduced Mansabdari in India?

The Mansabdar appears to be a Central Asian institution. There is a view that this institution came to India with Babur. However, during Babur's time, instead of the term of Mansabdar, the term Wajahdar was used.

It was under the regime of Akbar when the Mansabdari system became the basis of military and civil administration.

Did Mansabdars reside in their Jagirs (land allotted to them)?

All mansabdars did not reside in their own jagirs but used servants to collect revenues there while they themselves served in another part of the empire.

Note: The Delhi Sultanate (The Khalji and the Tughlaq monarchs) too appointed military commanders as governors of territories. These lands were called the Iqta and the landholders were called Iqtadars or the muqti. Most of the Muqti stayed in their Iqta unlike Jagirdars.

Iqtadari vs Mansabdari (Jagirdari)

- The Iqtadari system was used by the Delhi Sultans, while Mansabdari was used by Mughal rulers.
- While the Iqtadari system was in force, the whole land of the Empire was divided into two parts – one which belonged to Iqtadars and the other which belonged to the emperor. But in Jagirdari, the whole land belonged to the Emperor.
- Iqtadar was the officer in charge of the revenue collection and

distribution. Jagirdar had law and order responsibility in addition to the revenue collection.

- Most of the Muqti stayed in their Iqta, unlike Jagirdars.
- Initially, 'Iqta' was a revenue-yielding piece of land which was assigned in lieu of salary – just like 'Jagir'. However, the Iqtadari system became hereditary in its later days whereas the Mansabdari system was never hereditary.
- Mansabdar was a royal officer in charge of revenue collection and law and order duties – who was paid salary either as cash or as land. He used to deduct his own cut before sending the remaining share to the emperor.

The number of Mansabdars during Mughal Rule

- Akbar maintained 1,803 Mansabdars, by the end of the reign of Aurangzeb, their number rose to 14,499.
- In Akbar's reign, there were 29 mansabdars with a rank of 5,000 zat; by Aurangzeb's reign the number of mansabdars with a zat of 5000 had increased to 79.
- The increase of the number of Mansabdars during the reign of Aurangzeb led to the Jagirdari and agrarian crisis which led to the collapse of the Mansabdari system.

The fall of Mansabdari System

- In Akbar's reign, the system worked near perfect. The revenue collected by the Mansabdar from his jagirs (and transferred to the Emperor) was enough to pay his assigned salary as well.
- These jagirs, in the initial days, were carefully assessed so that their revenues were roughly equal to the salary of the mansabdar.
- However, in the later stage, there was a shortage of jagirs. Also the size of the jagirs started to shrink.
- In the Aurangzeb era, the revenue collected by the Mansabdars for the government was not enough to pay the salary assigned to them.

Mansabdari System: Terms which you should understand

- Mashrut = conditional rank = which means an increase of sawar rank for a short period. Tajwiz: Tajwiz was a petition presented by a nobleman to the emperor, recommending that an applicant be recruited as mansabdar.

- Du-aspah and Sih-aspah: These were features added later to the Mansabdari system by Jahangir. This is a system whereby the selected nobles could be allowed to maintain a larger quota of troopers, without raising their Zat rank. The system was popular as the 'du-aspah' (a trooper with two horses) or 'sih-aspah' (a trooper with three horses) system. As you can understand, this was related to the sawar rank.

Mansabdari System: Summary

- Mansab system was a grading system used by the Mughal rulers to fix the rank and salary of a Mansabdar, who were basically royal officers.
- The mansabdars were nobles who acted as military commanders, high civil and military officers, and provincial governors.
- There was no distinction between the civil and military departments. Both civil and military officers held mansabs and were liable to be transferred from one branch of the administration to another.
- The rank of a Mansabdar was determined by the number of horses and cavalymen he maintained.

Medieval India: Rulers and Buildings – Medieval India

- Between the 8th and the 18th centuries kings and their officers built two kinds of structures: First were forts, palaces and tombs. Second were structures meant for public activity including temples, mosques, tanks, wells, bazaars.
- By making structures for subjects use and comfort, rulers hoped to win their praise.
- Construction activity was also carried out by others, including merchants. However, domestic architecture – large mansions (havelis) of merchants – has survived only from the eighteenth century.

Engineering Skills and Construction

- Monuments provide an insight into the technologie used for construction.
- Between the 7th and 10th centuries architects started adding more rooms, doors and windows to buildings using —**trabeate** or —**corbelled** design.
- Corbelled: roofs, doors and windows were made by placing a horizontal beam across two vertical columns.
- From the 12th century onwards certain changes were visible .

- —**Arcuate**— type designs started to appear. Here the weight of the superstructure above doors and windows was carried by the arches. The —keystone‖ at the centre of the arch transferred the weight of the superstructure to the base of the arch.
- Limestone cement was increasingly used in construction. This was very high quality cement.

Building Temples, Tanks and Mosques

- Hindu rulers took gods' names. Eg: Rajarajeshvara temple was built by King Rajarajadeva for the worship of his god, Rajarajeshvaram.
- Muslim Sultans and Padshahs did not claim to be incarnations of god but Persian court chronicles described the Sultan as the —Shadow of God‖.
- Water availability: Sultan Iltutmish [13th century] won respect for constructing a large reservoir just outside Dehli-i kuhna. It was called the hauz-i Sultani or the —King's Reservoir‖.

Religious construction: Why were temples constructed and destroyed?

- As each new dynasty came to power, kings/emperors wanted to emphasise their moral right to be rulers.
- So constructing places of worship provided rulers with the chance to proclaim their close relationship with God, especially important in an age of rapid political change.
- Because kings built temples to demonstrate their devotion to God and their power and wealth, it is not surprising that when they attacked one another's kingdoms, they often targeted these buildings. (Eg: Pandyan king Shrimara Shrivallabha, Chola king Rajendra I, Sultan Mahmud of Ghazni etc.)

Gardens, Tombs and Forts

- Under the Mughals, architecture became more complex.
- During Babur's reign formal gardens, placed within rectangular walled enclosures and divided into four quarters by artificial channels. These gardens were known as **chahar bagh**, four gardens.
- The central towering dome and the tall gateway (pishtaq) became important aspects of Mughal architecture, first visible in Humayun's tomb.

- Associated with the chahar bagh there was tradition known as —eight paradises or hasht bihisht – a central hall surrounded by eight rooms.
- During Shah Jahan's reign the different elements of Mughal architecture were fused together in a harmonious synthesis. The ceremonial halls of public and private audiences (diwan-i khas or am) were carefully planned. These courts were also described as chihil sutun or forty-pillared halls, placed within a large courtyard.
- Shah Jahan's audience halls were specially constructed to resemble a mosque. The pedestal on which his throne was placed was frequently described as the qibla, the direction faced by Muslims at prayer.
- The connection between royal justice and the imperial court was emphasised by Shah Jahan in his newly constructed court in the Red Fort at Delhi.
- Court in Red Fort by Shahjahan got a series of pietra dura [a Roman Art by inlaying of pieces of coloured stones resulting into some images] inlays that depicted the legendary Greek god Orpheus playing the lute[a string instrument]
- The construction of Shah Jahan's audience hall aimed to communicate that the king's justice would treat the high and the low as equals where all could live together in harmony.
- Shah Jahan adapted the river-front garden [a variation of chahar bagh] in the layout of the Taj Mahal.
- Only specially favoured nobles were given access to the river. All others had to construct their homes in the city away from the River Yamuna.

Region and Empire

- There was also a considerable sharing of ideas across regions: the traditions of one region were adopted by another. In Vijayanagara, for example, the elephant stables of the rulers were strongly influenced by the style of architecture found in the adjoining Sultanates of Bijapur and Golconda.
- In Vrindavan, near Mathura, temples were constructed in architectural styles that were very similar to the Mughal palaces in Fatehpur Sikri
- Mughal rulers were particularly skilled in adapting regional architectural styles in the construction of their own buildings.

Sample questions to think from UPSC Mains perspective

1. While studying history of India during the Medieval period, it can be seen that most rulers spend considerable time and effort in building religious structures or buildings. Critically analyse the social and political reasons behind.
2. Mughal rulers were particularly skilled in adapting regional architectural styles in the construction of their own buildings. Explain.

Sample questions to think from UPSC Prelims perspective

Qn: Among the following statements given below, identify the correct statements:

1. The central towering dome and the tall gateway (pishtaq) became first visible in Akbar's tomb.
2. In case of corbelled design – roofs, doors and windows were made by placing a horizontal beam across two vertical columns.
3. In arcuate type design the weight of the superstructure above doors and windows was carried by the arches.

A – 1 only

B – 2 only

C – 2 and 3 only

D – All the above

Medieval India: Towns, Traders and Craftspersons

In this article on Medieval India, we plan to cover the topic 'Towns, Traders and Craftspersons in medieval India'. We have noticed more and more questions being asked in Prelims from this topic, hence the write-up on the same.

Towns of Medieval India

There were administrative centres, temple towns, as well as centres of commercial activities and craft production during medieval periods.

Administrative Centres and Towns

- The best example is **Thanjavur**.
- During the reign of Chola Dynasty (King Rajaraja Chola), its capital was Thanjavur.
- Architect Kunjaramallan Rajaraja Perunthachchan built Rajarajeshwara Temple.

- Besides the temple, there were palaces with mandapas or pavilions. where kings held court here and issued orders to subordinates.
- The Saliya weavers of Thanjavur and the nearby town of Uraiyur were busy producing cloth for flags to be used in the temple festival, fine cottons for the king and nobility and coarse cotton for the masses.
- Some distance away at Swamimalai, the sthapatis or sculptors were making exquisite bronze idols and tall, ornamental bell metal lamps.

Temple Towns and Pilgrimage Centres

- **Thanjavur** is also an example of a temple town. Temple towns represent a very important pattern of urbanisation, the process by which cities develop.
- Towns emerged around temples such as those of Bhilsa (Bhilsa or Vidisha in Madhya Pradesh), and Somnath in Gujarat. Other important temple towns included Kanchipuram and Madurai in Tamil Nadu, and Tirupati in Andhra Pradesh.
- Pilgrimage centres also slowly developed into townships. Vrindavan (Uttar Pradesh) and Tiruvannamalai (Tamil Nadu) are examples of two such towns.

Small towns

- From the 8th century onwards the subcontinent was dotted with several small towns. These probably emerged from large villages. They usually had a *mandapika*

Craftspersons

- The craftspersons of Bidar were so famed for their inlay work in copper and silver that it came to be called Bidri.
- The Panchalas or Vishwakarma community, consisting of goldsmiths, bronze smiths, blacksmiths, masons and carpenters, were essential to the building of temples.
- They also played an important role in the construction of palaces, big buildings, tanks and reservoirs.
- Similarly, weavers such as the Saliyar or Kaikkolars emerged as prosperous communities, making donations to temples.

- Some aspects of cloth making like cotton cleaning, spinning and dyeing became specialised and independent crafts.

Major Towns: Surat, Hampi and Masulipattanam

Surat, Hampi and Masulipattanam were the major towns in India during the medieval period.

- Lay on the delta of the Krishna river.
- During the 15th – 16th centuries, Hampi bustled with commercial and cultural activities. Moors (a name used collectively for Muslim merchants), Chettis and agents of European traders such as the Portuguese, thronged the markets of Hampi.
- Temples were the hub of cultural activities and devadasis (temple dancers) performed before the deity, royalty and masses in the many-pillared halls in the Virupaksha (a form of Shiva) temple.
- Hampi fell into ruin following the defeat of Vijayanagara in 1565 by the Deccani Sultans – the rulers of Golconda, Bijapur, Ahmadnagar, Berar and Bidar.
- It was an emporium of western trade during the Mughal period along with Cambay (present Khambhat).
- Surat was the gateway for trade with West Asia via the Gulf of Ormuz. Surat has also been called the gate to Mecca because many pilgrim ships set sail from here.
- In the 17th century the Portuguese, Dutch and English had their factories and warehouses at Surat.
- The textiles of Surat were famous for their gold lace borders (zari) and had a market in West Asia, Africa and Europe.
- Decline factors: the loss of markets and productivity, control of the sea routes by the Portuguese, competition from Bombay where the English East India Company shifted its headquarters in 1668.
- Both the Dutch and English East India Companies attempted to control Masulipattanam.
- The fort at Masulipattanam was built by the Dutch.
- The Qutb Shahi rulers of Golconda imposed royal monopolies on the sale of textiles, spices and other items to prevent the trade passing completely into the hands of the various East India Companies.

- In 1686-1687 Mughal Emperor Aurangzeb annexed Golconda.
- So European Companies took alternatives to Bombay, Calcutta and Madras which lost Masulipatanam's glory.

Medieval India: Tribes, Nomads, and Settled Communities

In many parts of the subcontinent, the society was already divided according to the **rules of varna**. These rules, as prescribed by the Brahmanas, were accepted by the rulers of large kingdoms. Under the Delhi Sultans and the Mughals, the hierarchy between social classes grew further.

However, there were other societies as well. Many societies in the subcontinent **did not follow the social rules and rituals prescribed by the Brahmanas**. Nor were they divided into numerous unequal classes. Such societies are often called **tribes**.

Beyond Big Cities: Tribal Societies

- Some powerful tribes controlled large territories. In Punjab, the Khokhar tribe was very influential during the 13th and 14th centuries.
- Kamal Khan Gakkhar, of Gakkhar tribe, was a noble (mansabdar) by Emperor Akbar.
- In Multan and Sind, the Langahs and Arghuns dominated extensive regions before they were subdued by the Mughals.
- In the western Himalaya lived the shepherd tribe of Gaddis.
- The distant north-eastern part of the subcontinent too was entirely dominated by tribes – the Nagas, Ahoms etc.
- In many areas of present-day Bihar and Jharkhand, Chero, chiefdoms had emerged by the 12th century. Raja Man Singh, Akbar's general, attacked and defeated them in 1591.
- The Maharashtra highlands and Karnataka were home to Kolis[also in Gujarat], Berads etc.
- South got Koragas, Vetars, Maravars etc.
- Bhils spread across western and central India. By the late 16th century, many of them had become settled agriculturists and some even zamindars.
- The Gonds were found in great numbers across the present-day states of Chhattisgarh, Madhya Pradesh, Maharashtra and Andhra Pradesh.

Gond Tribe

- They lived in a vast forested region called Gondwana.
- They practiced shifting cultivation.
- The Akbar Nama, a history of Akbar's reign, mentions the Gond kingdom of Garha Katanga that had 70,000 villages.
- The administrative system of these kingdoms was becoming centralized.
- The emergence of large states changed the nature of Gond society.
- Certain Gond chiefs now wished to be recognized as Rajputs.

Ahom Tribe

- They migrated to the Brahmaputra valley from present-day Myanmar in the 13th century.
- They created a new state by suppressing the older political system of the bhuiyans (landlords).
- During the 16th century, they annexed the kingdoms of the Chhutiyas (1523) and of Koch-Hajo (1581) and subjugated many other tribes.
- They are known to have used firearms as early as the 1530s.
- In 1662, the Mughals under Mir Jumla attacked the Ahom kingdom and defeated them.
- The Ahom state depended upon forced labour. Those forced to work for the state were called paiks.
- By the 17th century, the administration became quite centralized.
- In their worship concepts the influence of Brahmanas increased by the 17th century.
- Literature and culture flourished in their time. Works known as buranjis, were written – first in the Ahom language and then in Assamese.

Trader Nomads: Banjaras

- **The Banjaras** were the most important trader-nomads. Their caravan was called tanda.
- Alauddin Khalji used the Banjaras to transport grain to the city markets.
- Emperor Jahangir wrote in his memoirs about Banjaras.

UPSC Question from the Topic

Qn: Banjaras during the medieval period of Indian history were generally

- (a) agriculturists
- (b) warriors
- (c) weavers
- (d) traders

Medieval India: Bhaktism, Sufism and Sikhism

We have already posted about the major kingdoms and tribal societies in Medieval India. In this post let's see in detail the devotional paths followed by people during the medieval period – Bhaktism, Sufism, and Sikhism.

Brahmanism vs Buddhism/Jainism vs Devotional Paths (Bhaktism, Sufism, and Sikhism)

- Brahminism based on caste-system was prominent during the Medieval period. But there was opposition to the same as well.
- Many people were uneasy with such ideas and turned to the teachings of the Buddha or the Jainas according to which it was possible to overcome social differences and break the cycle of rebirth through
- personal effort.
- Others felt attracted to the idea of a Supreme God who could deliver humans from such bondage if approached with devotion (or bhakti). This idea, advocated in the Bhagavad Gita, grew in popularity in the early centuries of the Common Era.
- Intense devotion or love of God is the legacy of various kinds of bhakti and Sufi movements that have evolved since the eighth century. The idea of bhakti became so popular that even Buddhists and Jainas adopted these beliefs.

Bhakti cult

Bhakti was accepted as a means to attain *moksha* along with *jnana* and *karma*. The development of this cult took place in South India when the Nayanars and Alvars moved against the austerities propagated by the Buddhist and Jain schools and professed that ultimate devotion to god was the means to salvation.

People were no longer satisfied with a religion which emphasized only ceremonies. The cult is the combined result of the teachings of various saints, through the then times. Each

of them had their own views, but the ultimate basis of the cult was a general awakening against useless religious practices and unnecessary strictness. The cult also emerged as a strong platform against casteism.

Some of the important leaders of the movement are:

- Namadeva and Ramananda (Maharashtra and Allahabad) – Both of them taught the concept of bhakti to all the four varnas and disregarded the ban on people of different castes cooking together and sharing meals.
- Sankara and Ramanuja – The propounders of *Advaita* (non-duality) and *vishishtadvaita* (qualified non-duality) respectively. They believed god to be *nirguna parabrahma* and *satguna parabrahma* respectively.
- Vallabhacharya – propounder of shuddha advaita or pure non-duality.
- Chaitanya (Bengal) – relied on the use of music, dance and bhajans to get in touch with God. ‘Love’ was the watchword of the chaitanya cult.



- Kabir – was a disciple of Ramananda, and was raised by a Muslim weaver. He stood for doing away with all the unnecessary customs and rituals in both religions and bringing union between these religions.

Guru Nanak.

- Nimbarkacharya – founder of the Radha-Krishna cult. He expressed this relation to substantiate the importance of marriage. It was also used as an example of God's love to the people.

Nayanars and Alvars

- In South India 7th to 9th centuries saw the emergence of new religious movements, led by the Nayanars (saints devoted to Shiva) and Alvars (saints devoted to Vishnu) who came from all castes including those considered—untouchable like the Pulaiyar and the Panars.
- They were sharply critical of the Buddhists and Jainas.
- They drew upon the ideals of love and heroism as found in the Sangam literature (Tamil literature).
- Between 10th and 12th centuries the Chola and Pandya kings built elaborate temples around many of the shrines visited by the saint-poets, strengthening the links between the bhakti tradition and temple worship.

Philosophy and Bhakti

- Shankara, from Kerala in the 8th century, was an advocate of Advaita or the doctrine of the oneness of the individual soul and the Supreme God which is the Ultimate Reality.
- He taught that Brahman, the only or Ultimate Reality, was formless and without any attributes.
- He considered the world around us to be an illusion or maya, and preached renunciation of the world and adoption of the path of knowledge to understand the true nature of Brahman salvation.
- Ramanuja, from Tamil Nadu in the 11th century, propounded the doctrine of Vishishtadvaita or qualified oneness in that the soul, even when united with the Supreme God, remained distinct.
- Ramanuja's doctrine inspired the new strand of bhakti which developed in north India subsequently.

Basavanna's Virashaivism

- This movement began in Karnataka in the 12th century which argued for the equality of all human beings and against Brahmanical ideas about caste and the treatment of women.
- They were also against all forms of ritual and idol worship.

Saints of Maharashtra

- The most important among them were Janeshwar, **Namdev**, Eknath and Tukaramas well as women like Sakkubai and the family of Chokhamela, who belonged to the —untouchable‖ Mahar caste.
- This regional tradition of bhakti focused on the Vitthala (a form of Vishnu) temple in Pandharpur, as well as on the notion of a personal god residing in the hearts of all people.
- These saint-poets rejected all forms of ritualism, outward display of piety and social differences based on birth.
- It is regarded as a humanist idea, as they insisted that bhakti lay in sharing others' pain.

Nathpanthis, Siddhas, and Yogis

- Criticised the ritual and other aspects of conventional religion and the social order, using simple, logical arguments.
- They advocated renunciation of the world.
- To them, the path to salvation lay in meditation on the formless Ultimate Reality and the realization of oneness with it.
- To achieve this they advocated intense training of the mind and body through practices like yoga asanas, breathing exercises and meditation.
- These groups became particularly popular among —low‖ castes.

Saint Kabir

- Probably lived in the 15th-16th centuries.
- We get to know of his ideas from a vast collection of verses called sakhis and pads said to have been composed by him and sung by wandering bhajan singers.
- Some of these were later collected and preserved in the Guru Granth Sahib, Panch Vani, and Bijak.
- Kabir's teachings were based on a complete rejection of the major religious traditions and caste systems. He believed in a formless Supreme

God and preached that the only path to salvation was through bhakti or devotion.

- The language of his poetry was simple which could even be understood by ordinary people.
- He sometimes used cryptic language, which was difficult to follow.
- He drew his followers from among both Hindus and Muslims.

Sufi Movement and Islam

- The word Sufi means wool. The preachers from Arabia wore wool to protect themselves from dust winds. The Sufi movement is believed to have begun in Persian countries against the highly puritan Islamic culture.
- Later, it spread into India and adopted various things like yogic postures, dance and music into it, and turned itself into a pantheistic movement. The Sufi orders were of two types – *ba-shara* and *be-shara*, where *shara* stood for the Islamic law. The former obeyed the laws while the latter was more liberal.
- The saints organized themselves into **twelve silsilas** or orders. The important among them were the *Chisti* and *Suhrawardi* silsilas, both of which belonged to the *ba-shara* order.
- The Chisti Silsila was begun by **Khwaja Moinuddin Chisti** who came to India around 1192. None of his records remain, and he is widely known through the writings of his disciples and followers. The most famous of the Chisti saints were **Nizamuddin Auliya** and **Naziruddin chirag-i-Delhi**. They mingled freely with people of low classes, even Hindus. The chistis didn't want anything to do with the administration or money. They led simple austere lives.
- This was just the opposite in the case of the suhrawardi saints who were rich, and often held positions in the government. Bahauddin Zachariah suhrawardi is a famous saint from this silsila.
- There were two streams in general – *wahdat-ul-wujud* (doctrine of the unity of god) and *wahdat- al-shuhud* (philosophy of apprentices). The latter was found only in the naqshbandi silsila, which was a highly puritan Islamic silsila.

Things To Note:

- Sufis were Muslim mystics and who composed poems.
- They adopted many ideas of each other[religions].
- They rejected outward religiosity and emphasized love and devotion to God and compassion towards all fellow human beings.
- Silsilas, a genealogy of Sufi teachers, each following a slightly different method (tariqa) of instruction and ritual practice.
- Islam propagated strict monotheism or submission to one God. Muslim scholars developed a holy law called Shariat.
- The Sufis often rejected the elaborate rituals and codes of behaviour demanded by Muslim religious scholars.

Baba Guru Nanak (1469-1539) and Sikhism

- Established a centre at Kartarpur named Dera Baba Nanak on the river Ravi.
- The sacred space thus created by Guru Nanak was known as dharamsala. It is now known as Gurdwar.
- Before his death Guru appointed Lehna also known as Guru Angad as his successor.
- Guru Angad compiled the compositions of Guru Nanak, to which he added his own in a new script known as Gurmukhi.
- The three successors of Guru Angad also wrote under the name of —Nanakl and all of their compositions were compiled by Guru Arjan [5th Guru who was executed by Jehangir]in 1604.
- The compilation was added with the writings of other figures like Shaikh Farid, Sant Kabir, Bhagat Namdev and Guru Tegh Bahadur.
- In 1706 this compilation was authenticated by Guru Gobind Singh. It is now known as Guru Granth Sahib.
- Due to Guru Nanak's insistence that all the followers should adopt productive and useful occupations had received wider support during the 16th century and followers increased, henceforth.
- By the beginning of the 17th century, the town of Ramdasapur (Amritsar) had developed around the central Gurdwara called Harmandir Sahib (Golden Temple). It was virtually self-governing and also referred to as a state within the state community. This fumed Mughal emperor Jahangir

which led to the execution of Guru Arjan in 1606.

- **The Sikh movement** began to get politicized in the 17th century, a development which culminated in the institution of the Khalsa by Guru Gobind Singh in 1699 and this entity is called as Khalsa Panth.
- Guru Nanak's idea of equality had social and political implications because his idea of liberation was not that of a state of inert bliss but rather the pursuit of active life with a strong sense of social commitment.

Medieval India: Regional Cultures

The frontiers separating regions that have evolved over time are still changing. What we understand as regional cultures today are often the product of complex processes of intermixing of local traditions with ideas from other parts of the subcontinent. In this post, let us quickly go through some of the regional cultures of India during the medieval period.

- The Chera kingdom of Mahodayapuram was established in the 9th century in the south-western part of the peninsula, part of present-day Kerala.
- It is likely that Malayalam was spoken in this area.
- The rulers introduced the Malayalam language and script in their inscriptions. This development is considered as one of the earliest examples of the use of a regional language in official records in the subcontinent.
- At the same time, the Cheras also drew upon Sanskritic traditions. A 14th-century text, the Lilatilakam, dealing with grammar and poetics, was composed in Manipravalam – literally, —diamonds and corals‖ referring to the two languages, Sanskrit, and the regional language.

Orissa: The Jagannatha Cult

- In some areas, regional cultures grew around regional traditions eg: Jagannatha cult of Puri (Odisha).
- As the temple gained in importance as a center of pilgrimage, its authority in social and political matters also increased.
- Mughals, Marathas, English East India Company all attempted to gain control over the temple because it could make rule acceptable to local people.

Rajasthan: The Rajputs

- The Rajputs are often recognised as contributing to the distinctive culture of Rajasthan.
- Rulers like Prithviraj cherished the ideal of the hero who fought valiantly, often choosing death on the battlefield rather than face defeat.
 - Women are also depicted as following their heroic husbands in both life and death—there are stories about the practice of sati.

The Story of Kathak

- Dance form Kathak was originally a caste of storytellers in temples of north India.
- Kathak began evolving into a distinct mode of dance in the 15th and 16th centuries with the spread of the bhakti movement.
- The legends of Radha-Krishna were enacted in folk plays called rasa lila, which combined folk dance with the basic gestures of the kathak storytellers.
- During the Mughal period Kathak acquired a distinctive style which is still followed today.
- Kathak, like several other cultural practices, was viewed with disfavour by most British administrators in the 19th and 20th centuries.
- Recognised as one of —classical forms of dance in the country after independence.

Miniature Paintings

- As the name suggests, small-sized paintings, generally done in watercolor on cloth or paper.
- Some of these are found in Western India which were used to illustrate Jaina texts.
- With the decline of the Mughal Empire, many painters moved out to the courts of the emerging regional states.
- As a result, Mughal artistic tastes influenced the regional courts of the Deccan and the Rajput courts of Rajasthan.
- Portraits of rulers and court scenes came to be painted, following the Mughal example.
 - Himalayan foothills attracted miniature painting which

is known as —Basohlil. The most popular text to be painted here was Bhanudatta's Rasamanjari.

- Kangra school of paintings got inspiration from Vaishnavite traditions. Soft colors including cool blues and greens and a lyrical treatment of themes distinguished Kangra painting.

Bengal: Language and Literature

- While Bengali is now recognised as a language derived from Sanskrit, early Sanskrit texts (mid- first millennium BCE) suggest that the people of Bengal did not speak Sanskritic languages. How, then, did the new language emerge?
- From the fourth-third centuries BCE, commercial ties began to develop between Bengal and Magadha (south Bihar), which may have led to the growing influence of Sanskrit. During the fourth century the Gupta rulers established political control over north Bengal and began to settle Brahmanas in this area. Thus, the linguistic and cultural influence from the mid-Ganga valley became stronger.
- From the eighth century, Bengal became the centre of a regional kingdom under the Palas. Between the fourteenth and sixteenth centuries, Bengal was ruled by Sultans who were independent of the rulers in Delhi. In 1586, when Akbar conquered Bengal, it formed the nucleus of the Bengal suba. While Persian was the language of administration, Bengali developed as a regional language.
- By the fifteenth century the Bengali group of dialects came to be united by a common literary language based on the spoken language of the western part of the region, now known as West Bengal. Thus, although Bengali is derived from
- Thus, although Bengali is derived from Sanskrit, it passed through several stages of
- evolution. Also, a wide range of non-Sanskrit words, derived from a variety of sources including tribal languages, Persian, and European languages, have become part of modern Bengali.
- Early Bengali literature may be divided into two categories – one **indebted to Sanskrit** and the other independent of it.
- The first includes translations of the Sanskrit epics, the Mangal Kavyas

(literally auspicious poems, dealing with local deities) and bhakti literature such as the biographies of Chaitanyadev, the leader of the Vaishnava bhakti movement.

- The second includes Nath literature such as the songs of Maynamati and Gopichandra, stories concerning the worship of Dharma Thakur, and fairy tales, folk tales and ballads. The Nathswere ascetics who engaged in a variety of yogic practices.

Pirs and Temples

- Pirs were community leaders, who also functioned as teachers and adjudicators and weresometimes ascribed with supernatural powers.
- The early settlers in eastern India sought some order and assurance in the unstable conditionsof the new settlements. This was provided by Pirs.
- The term ‘Pirs’ included saints or Sufis and other religious personalities, daring colonisers anddeified soldiers, various Hindu and Buddhist deities and even animistic spirits. The cult of pirsbecame very popular and their shrines can be found everywhere in Bengal.
- Bengal also witnessed a temple-building spree from the late fifteenth century, which culminated in the
- nineteenth century. Many of the modest brick and terracotta temples in Bengal were built withthe support of several —low social groups, such as the Kolu (oil pressers) and the Kansari (bell metal workers).
- When local deities, once worshiped in thatched huts in villages, gained the recognition of the Brahmanas, their images began to be housed in temples. The temples began to copy the double-roofed (dochala) or four-roofed (chauchala) structure of the thatched huts.

Bengal: Fish as food

- Bengal is a riverine plain which produces plenty of rice and fish. Understandably, these two items figure prominently in the menu of even poor Bengalis.
- Brahmins were not allowed to eat nonvegetarian food, but the popularity of fish in the local diet made the Brahmanical authorities relax this prohibition for the Bengal Brahmanas. The Brihad Dharma Purana, a thirteenth-century Sanskrit text from Bengal, permitted the local

Brahmanas to eat certain varieties of fish.

Medieval India: 18th Century Political Formations

During the first half of the eighteenth century, the boundaries of the Mughal Empire were reshaped by the emergence of a number of independent kingdoms. In this post, we will read about the emergence of new political groups in the subcontinent during the first half of the eighteenth century – roughly from 1707, when Aurangzeb died, till the third battle of Panipat in 1761.

The Mughal Crisis



- Emperor Aurangzeb had depleted the military and financial resources of his empire by fighting a long war in the Deccan.
- Nobles who were appointed as governors (subadars) controlled the offices of revenue and military administration (diwani and faujdari) which gave them extraordinary political, economic and military powers over vast regions of the Mughal Empire.
- Peasant and zamindari rebellions in many parts of northern and western India added to these problems.

Emergence of New States

- Through the 18th century, the Mughal Empire gradually fragmented into a number of independent, regional states.
- It can be divided into three overlapping groups:
 1. States that were old Mughal provinces like Awadh, Bengal, and Hyderabad. Although extremely powerful and quite independent, the rulers of these states did not break their formal ties with the Mughal emperor.
 2. States that had enjoyed considerable independence under the Mughals as watan jagirs. These included several Rajput principalities.
 3. States under the control of Marathas, Sikhs and others like the Jats. They all had seized their independence from the Mughals after a long-drawn armed struggle.

Hyderabad

- Nizam-ul-Mulk Asaf Jah, the founder of Hyderabad state, was appointed by Mughal Emperor Farrukh Siyar.
- He was entrusted first with the governorship of Awadh, and later given charge of the Deccan.
- He ruled quite independently without seeking any direction from Delhi or facing any interference.
- The state of Hyderabad was constantly engaged in a struggle against the Marathas to the west and with independent Telugu warrior chiefs (nayakas)

Awadh

- Burhan-ul-Mulk Saadat Khan was appointed subadar of Awadh in 1722.
- Awadh was a prosperous region, controlling the rich alluvial Ganga plain and the main trade route between north India and Bengal.
- Burhan-ul-Mulk held the combined offices of subadari, diwani and faujdari.
- Burhan-ul-Mulk tried to decrease Mughal influence in the Awadh region by reducing the number of office holders (jagirdars) appointed by the Mughals.

- The state depended on local bankers and mahajans for loans.
- It sold the right to collect the tax to the highest bidders. These —revenue farmersl (ijaradars) agreed to pay the state a fixed sum of money. So they were also given considerable freedom in the assessment and collection of taxes.

Bengal

- These developments allowed new social groups, like money lenders and bankers, to influence the management of the state's revenue system, something which had not occurred in the past.
- Bengal gradually broke away from Mughal control under Murshid Quli Khan who was appointed as the naib, deputy to the governor of the province and he was neither a formal subadar .
- Like the rulers of Hyderabad and Awadh, he also commanded the revenue administration of the state.
- In an effort to reduce Mughal influence in Bengal he transferred all Mughal jagirdars to Orissa and ordered a major reassessment of the revenues of Bengal.
- Revenue was collected in cash with great strictness from all zamindars.
- This shows that all 3 States Hyderabad, Awadh, Bengal richest merchants, and bankers were gaining a stake in the new political order.
- Many Rajput kings, particularly those belonging to Amber

The Watan Jagirs of the Rajputs and Jodhpur, were permitted to enjoy considerable autonomy in their watan jagirs.

- In the 18th century, these rulers now attempted to extend their control over adjacent regions.
- So Raja Ajit Singh of Jodhpur held the governorship of Gujarat and Sawai Raja Jai Singh of Amber was governor of Malwa.
- They also tried to extend their territories by seizing portions of imperial territories neighboring their watans.

Seizing Independence

The Sikhs

- The organisation of the Sikhs into a political community during the seventeenth century helped in regional state-building in the Punjab.

- Guru Gobind Singh fought against the Rajaput and Mughal rulers, after this death, it was under Banda Bahadur's the fight continued.
- The entire body used to meet at Amritsar at the time of Baisakhi and Diwali to take collective decisions known as —resolutions of the Guru (gurmata)s
- A system called rakhi was introduced, offering protection to cultivators on the payment of a tax of 20 percent of the produce.
- Their well-knit organization enabled them to put up a successful resistance to the

Mughal governors first and then to Ahmad Shah Abdali who had seized the rich province of the Punjab and the Sarkar of Sirhind from the Mughals.

- The Khalsa declared their sovereign rule by striking their own coin in 1765. The coin was the same as that of Band Bahadur's time.
- Maharaja Ranjit Singh reunited the groups and established his capital at Lahore in 1799.

The Marathas

- Another powerful regional kingdom to arise out of a sustained opposition to the Mughal rule.
- Shivaji (1627-1680) carved out a stable kingdom with the support of powerful warrior families (deshmukhs). Groups of highly mobile, peasant- pastoralists (kunbis) provided the backbone of the Maratha army.
- Poona became the capital of the Maratha kingdom.
- After Shivaji, Peshwas[principal minister s] developed a very successful military organisation by raiding cities and by engaging Mughal armies in areas where their supply lines and reinforcements could be easily disturbed.
- By the 1730s, the Maratha king was recognised as the overlord of the entire Deccan peninsula. He possessed the right to levy chauth[25 per cent of the land revenue claimed by zamindars]. and sardeshmukhi[9-10 per cent of the land revenue paid to the head revenue collector in the Deccan] in the entire region.
- The frontiers of Maratha domination expanded, after raiding Delhi in 1737, but these areas were not formally included in the Maratha empire

but were made to pay tribute as a way of accepting Maratha sovereignty.

- These military campaigns made other rulers hostile towards the Marathas. As a result, they were not inclined to support the Marathas during the third battle of Panipat in 1761.
- By all accounts cities [Malwa, Ujjain etc] were large and prosperous and functioned as important commercial and cultural centers showing the effective administration capacities of Marathas.

The Jats

Emergence of British as a Supreme Power

- Jats too consolidated their power during the late 17th and 18th-centuries.

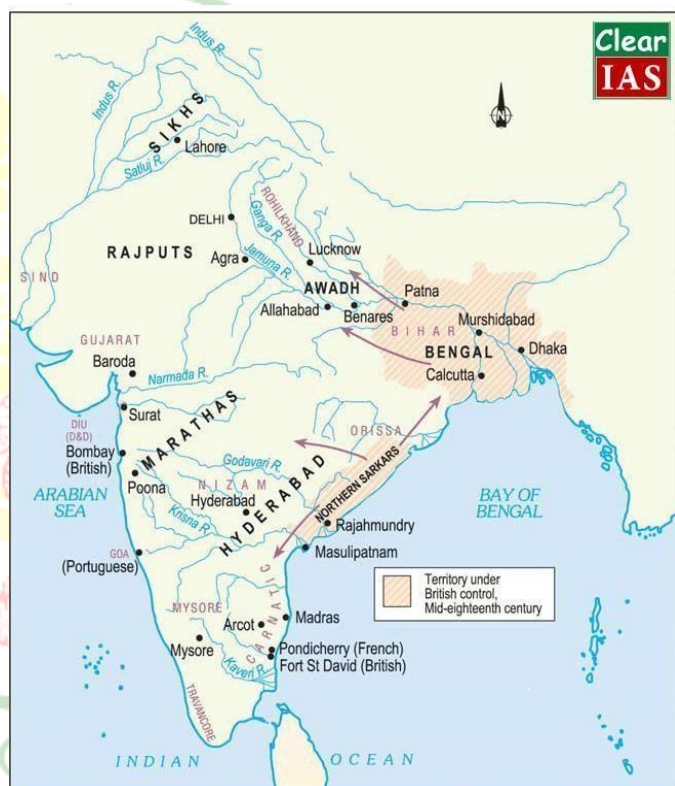
- Under their leader, Churaman, they acquired control over territories situated to the west of the city of Delhi, and by the 1680s they had begun dominating the region between the two imperial cities of Delhi and Agra.

- The Jats were prosperous

agriculturists, and towns like Panipat and Ballabgarh became important trading centers in the areas dominated by them.

- When Nadir Shah (Shah of Iran) sacked Delhi in 1739, many of the city's notables took refuge there.
- His son Jawahir Shah had troops and assembled some others from Maratha and Sikh to fight the Mughal.

By 1765, the British had successfully grabbed major chunks of territory in eastern India. We shall learn about the emergence of the British and the resistance from Indians to the British in the coming posts.



Modern Indian History: Understand the major events

The first step in mastering modern Indian history is to properly understand the structure. The key is to learn history like a story – stressing important events in the timeline. For this, I have developed a 6-parts framework that is roughly based on the timeline of Indian History. Once the chronology of the major events is studied, learning history is quite easy.

This is how Modern India topics are divided into 6 parts for ease of understanding:

1. India in 1750.
2. British Expansion.
3. Changes introduced by the British.
4. Popular Uprising and Revolts against the British.
5. Socio-Religious Movements.
6. The emergence of Indian Nationalism and India's struggle for independence.

1. India in 1750

- Almost the whole of India was centrally administered under the great Mughal rule in the early 1700s.
- Aurangzeb, who is widely considered as the last effective ruler of the Mughal Empire ruled over almost the entire Indian subcontinent for a period of 49 years, until 1707.
- With the death of Aurangzeb, the power shifted to the hands of Later Mughals (1707-1857) who were weak in administration.
- This led to the decline of the Mughal Empire and the rise of autonomous states like Hyderabad, Carnatic, Bengal and Awadh. Marathas, Sikhs, Jats, and Afghans created new states. Mysore, Kerala, and Rajput area also became independent kingdoms.

2. British Expansion

- With the emergence of capitalism and imperialism in Europe, many Europeans arrived in the Indian sub-continent for trade.
- Later, when their ambitions grew, they tried to establish colonies in India.
- The European powers included the Portuguese, the Dutch (Netherlands), the French, the Danes, and the English.

- The British became successful in the power struggle among the European countries and gained control over different areas in India.
- After defeating colonial powers like France (Carnatic Wars), the British expanded its territories in India by conquering local rulers (Anglo-Mysore war and Anglo-Maratha war).
- Later, the British conquered and annexed the North Indian states like Sindh, Punjab, and Awadh.

3. Changes introduced by the British

- Once the British gained power, She introduced many changes in the Economic, Political, and Social spheres.
- Under the Economic arena, aspirants need to study the British policies towards agriculture and industry.
- Under the Polity angle, students should learn various Acts passed by the English which lead to the constitutional development like the Regulating Act of 1773, Pitt's India Act 1784, various
- Charter Acts etc. Students should also learn the administration part – particularly the revenue administration, civil services, police, army, and judicial services.
- Under the Social angle, the British policies towards education, language, culture etc should be covered.

4. Popular Uprisings and Revolts against the British

- Many of the policies and changes introduced by the British were unfavourable to most of the Indians.
- This resulted in a lot of local uprisings and revolts against the English rule and policies like the Sanyasi-Fakir Rebellion, Khond Uprisings, Santhal Rebellion, Bhil Uprisings, Mappila Uprisings etc.
- A major revolt against the English East India Company was the Revolt of 1857, which is popularly known as the First War of Independence.
- However, most of these revolts were unsuccessful and failed to overpower British rule.

5. Socio-Religious Movements

- The policies of the British like English Education resulted in an awakening in east, west, north and south India.
- This resulted in reform movements – mostly on the religious lines (Muslim reform movements, Sikh reform movements, Parsi reform movements, Hindu reform movements).
- While some of the reform movements were against the policies of the British, others were aimed at reforming Indian society.
- The reform movements paved way for an organised nationalism in India – which was divided across social, political, and economic dimensions.

6. The emergence of Indian Nationalism and India's struggle for independence

- Different political associations started to form in Bengal, Bombay and Madras. However, the Indian National Congress (INC) formed in 1885 turned the foundational stone of organised nationalism in India. Crores of people who were oppressed under the foreign British rule started to unite and demanded their rights and representation.
- The early phase of the Indian National Congress is known as the Moderate Phase (1885-1905). Later, with the rise of militant nationalism and radical politics, extremists started to gain prominence. The extremist phase (1905-1918) is marked by major events like the Partition of Bengal, Swadeshi movement, Revolutionary Terrorist movement, Ghadar movement, Home Rule movement etc.
- By 1918, Mahatma Gandhi emerged as an influential leader in Indian Politics. He was actively involved in the Khilafat movement and the Non-Cooperation Movement (1919-1922).
- The later period witnessed the emergence of new parties and movements within and outside Congress like the Swaraj Party, the Revolutionary Terrorist Movement, the Communist Party, the peasant movements, the worker's movements, the states' peoples movement etc.
- However, Indian National Congress remained the central party which received massive support from all sectors.
- Gandhi launched the Civil Disobedience movement in 1930.
- The British tried to pacify Indians by conducting three Round Table Conferences, without much success.

- Over the years, the Indian National Congress pressed for more power and representation to Indians. Various acts passed by the British Parliament led to constitutional development and resulted in the legislature, executive, and judiciary in British India.
- Elections were conducted in 1937, however, the hopes of Indian democracy were short-lived because of the 2nd world war.
- Gandhi started the Quit India Movement in 1942 with an aim to end the British rule in India.
- Various negotiations were attempted for a peaceful settlement and freedom. However, the extreme communalism at that period resulted in the Partition of British India into Pakistan and India.
- India achieved independence on 15th August 1947.

India in 1750 – Decline of the Mughal Empire, Rule of Later Mughals, and Emergence of Successor States

- India in the 1750s saw the decline of the Mughal Empire and the emergence of Successor States.
- Until 1707, almost the whole of India was under the direct control of the Mughals.
- The Mughal rulers who came to power after the death of Aurangzeb (1707), are known as the later Mughals.
- Later Mughals were weak and couldn't hold the vast Mughal empire together. The decline of the Mughal Empire led to the rise of many autonomous states or kingdoms.

The Later Mughals

- Though the Mughals were still the unquestioned masters of the land, their power was waning, especially after Aurangzeb. This is why historians call the Mughals after him the 'Later Mughals'.

(1) Bahadur Shah (1707-1712):

- After Aurangzeb died in 1707, his eldest son Bahadur Shah became the emperor following a succession war with his brothers. He was 65 when he ascended the throne.
- In the beginning, he tried to exercise more control over Amber and Marwar, but in the end, ended up giving them high *mansabs*.

- He also granted the Marathas the *sardeshmukhi* of Deccan but failed to give them the *chauth*.
- Thus, the Marathas were not fully satisfied.
- He also tried to pacify the Sikhs by giving Guru Gobind Singh high *mansabs*. But later, he also crushed a rebellion by Banda Bahadur, who was Gobind Singh's successor.
- He died in 1712, and the empire plunged into rebellion once again.

(2) Jahandar Shah (1712-1713):

- It was now that the era of kingmakers in the history of India started.
- One of Bahadur Shah's less able sons, Jahandar Shah won the throne with the help and support of Zulfiqar Khan, the most powerful noble of the time. The prince was the least interested in
- administration and it passed into the hands of Zulfiqar. His policies, however, were clever and progressive.
- He knew that he had to establish friendly relations with the Rajput rajas and Maratha sardars, and other local clans. Thus, he took the necessary steps towards it. The demands of Marwar and Amber which were not satisfied by Bahadur Shah were addressed. He abolished *jizyah*. He also granted the Marathas the *chauth* and *sardeshmukhi* of Deccan. One of his hated policies was the introduction of *ijarah* or revenue farming.
- When the nobles grew jealous of the position of Zulfiqar Khan, they poisoned the ears of the emperor against him. This led to misunderstandings between them. Finally, Jahandar Shah was defeated at Agra by his nephew Farrukh Siyar.

(3) Farukh Siyar and The Sayyids (1713-1720):

- Farukh Siyar was supported by the Sayyid brothers – Hussain Ali Khan Barrow and Abdulla Khan. They were made the *mir-bakshi* and *wazir* respectively. The fate was the same for this king too, as his ears were poisoned against the nobles. But in the end, the Sayyid brothers themselves deposed and killed him.
- After this, they brought two successive emperors to the crown and both died in quick succession, Muhammad Shah was their next choice.
- The Sayyids adopted the policy of religious tolerance. They brought

Hindu chiefs into the administrative fold. They also followed conciliatory policies with other rulers and granted Shahu with *swarajya*. However, they were considered as *namak-haram* by the other nobles, who feared for their lives, seeing the fate of the king himself. They conspired against the Saiyyids and treacherously murdered them in 1720.

(4) Muhammad Shah (1719-1748):

- His reign however continued even after the death of the Saiyyids. In fact, he had a hand in the conspiracy against them. Even though the conditions were favourable for the consolidation of the Mughal empire, he was not the man of the moment.
- The empire fell into total disarray during his time. This led to the birth of new states, which were created by the deputies of the emperors.

The successor states

In India, several successor states to the Mughals emerged.

(1) Hyderabad:

- It was founded by Nizam-ul-mulk Asaf Jhah in 1724. Although he was made the wazir of the Mughal empire in 1722 itself, he didn't believe in a return of the Mughal empire. So, right from 1720, he had strengthened his control over Deccan, though he never laid an independent claim to it.
- He waged wars and concluded treaties. He followed a policy of religious tolerance in his state. He died in 1748.

(2) Bengal:

- This state was founded by Murshid Khuli Khan and Alivardi Khan.
- Even though MKK was the governor there since 1717, he had been its de-facto ruler since 1700. Though he was virtually independent, he regularly sent tributes to the emperor to ensure his seat.
- He died in 1727 and his son Shuja-ud-din ruled till 1739. In that year, Alivardi Khan killed his son and became the ruler there.
- It was during MKK's rule that land was categorised and *khalisah* lands were introduced. He also gave agricultural loans called *taccavis* to the farmers.

(3) Awadh:

- It was founded by Saadat Khan Burhan-ul-mulk who was appointed as its governor in 1722.
- He carried out a fresh revenue settlement in 1723. He too did not show any religious discrimination. He continued the jagir system. Before his death in 1739, he had become virtually independent and had made his position hereditary.
- He was followed by his nephew Safdar Jung who was also a good administrator. Following his predecessor's policy of religious tolerance, he also employed Hindus in important posts. He ruled till 1754.

(4) Mysore:

- The first ruler of Mysore was Hyder Ali who was a petty officer in the Mysore army. He gradually rose through the wars as a leader.
- Though illiterate, he was a visionary and realised the importance of western military equipment. He too was religiously tolerant. He died in 1782 and was succeeded by his son Tipu.
- Tipu was everything his father was, only better. Taking a great interest in the French revolution, he planted a tree of liberty at Srirangapatna. He also made a modern navy and incorporated various western weapons into his army.
- Perhaps, he is the only Indian ruler who realised the full extent of the threat posed by the British. Though he was orthodox in religious views, he was tolerant of other religions too.

The Economic Condition of India in the 1750s

- Mughal India in 1700 accounted for 25 percent of the world Gross Domestic Product (GDP). However, India also had 25 per cent of the world's population.
- India's per capita GDP was only half that of Britain in 1600 when the Mughal Empire was at its peak. Thereafter India witnessed a steady economic decline.
- The land revenue system at the time of the Mughals was exploitative in nature. The elite class held a major share of national income.
- India in 1750, on the eve of the British conquest, had no scientific or

technological research, no machinery, and no mechanical tools.

- Indian rulers rarely invested in technology when the Europeans were rapidly making progress in science and technology. Indian trade was heavily dependent on textile exports. They were unable to compete with cheaper European cloth

Understand the history of British expansion in modern India. How did the British who came to India for trade become the rulers of territories?

- There had been trading relations between India and the west from ancient times itself (land route).
- However, in 1453, the Ottoman Turks captured Constantinople and this brought the regular trade routes under the control of the Turks. This urged the Europeans to search for new trade routes, especially by sea.
- In 1492, Columbus from Spain set out to reach India and discovered America instead.
- Later, in 1498, Vasco Da Gama of Portugal discovered a new trade route, travelling around Africa. He reached India at Calicut, Kerala (1498) acquiring the distinction of being the first European to reach India via the sea route.
- The Portuguese were the first to establish colonies in India. Due to their superiority on the seas, they could easily maintain their positions against the powerful land forces in India. Also since they were mainly concentrated in south India, they did not have to face the might of the Mughal empire.
- In 1602, the Dutch East India Company was formed, and the people from the Netherlands were empowered by their government to make war, conclude treaties, acquire territories and build fortresses.

Growth of the English East India Company

- In 1599, an English company was formed by a group of merchants to trade with the east, known as Merchant Adventurers. It was given the permission and exclusive rights to trade with the east, by the queen in 1600.
- Mughal emperor Jahangir gave Captain Hawkins the royal *farman* to set up factories on the western coast. Later, Sir Thomas Roe obtained the *farman* to establish factories in all parts of the Mughal empire.

- Bombay passed into the British hands as dowry given by the Portuguese. The British conflicts with the Dutch were settled by giving up all claims to Indonesia.
- The conditions in the south were apt for the English. They started from Madras, by building a fort there, called **Fort St. George**. The problems broke out when the English sacked Hugli and declared war on the emperor. They failed miserably. This was the first lesson they learnt. From then on, they relied on flattery and humble entreaties, waiting for their chance. In 1698, Fort William was built and Calcutta was founded. Madras, Bombay and Calcutta soon grew up to be flourishing centres of trade.
- The French, under Dupleix, who had come to India by then had already started interfering in the affairs of the local princes using their well-equipped army. In 1742, a war had broken out in Europe between France and England.
- Following the death of the nizam in 1748, his son Nasir Jung took over the crown. He was challenged by Muzaffar Jung, a grandson of the nizam. Similar situations were in the Carnatic, where Chanda Sahib was conspiring against the nawab Anwarudeen. The French took the sides of both the rebels, and won both of their claims for them, killing Anwarudeen and Nasir Jung. The English, naturally took the side of the fallen, under Muhammad Ali, a son of Anwarudeen. The wars were then won by the English side under the able generalship and cunning of Robert Clive. Finally, the French recalled Dupleix from India, according to their treaty in 1754. Later, in 1760, the French were completely destroyed at the battle of Wandiwash. Thus, the English remained the sole masters of India.
- The *farman* granted to the British by the emperor enabled them to conduct free trade in Bengal. Neither did they have to pay *dastaks* for the movement of such goods. However, these were misused by the company's servants and this meant the loss of revenue for Bengal. In 1756, the grandson of Alivardi Khan, Siraj-ud-Daulah came to the throne, he demanded the English that they should trade on the same basis as the Indian merchants. Matters took a turn for the worse when the English refused and strengthened their fortifications. This led to the Battle of Plassey in 1757, in which Siraj-ud-Daulah was treacherously defeated by

the cheating by Mir Jaffar and Rai Durlabh. This brought the British immense prestige and revenue.

- Later, when Mir Jaffar couldn't keep up with the tribute promised to the British, they installed Mir Qasim on the throne. He was clever and knew that both revenue and an army was required to stand against the British. And finally, he abolished all the duties on internal trade. This angered the British, and they defeated Mir Qasim in the Battle of Buxar in 1764.

How did the British who came to India for trade become the rulers of territories?

- In 1600, the East India Company acquired a charter from the ruler of England, Queen Elizabeth I, granting it the sole right to trade with the East. Then onwards no other trading group in England could compete with the East India Company.
- However, the royal charter didn't prevent other European powers from entering the Eastern markets.
- The Portuguese had already established their presence on the western coast of India and had their base in The Dutch too were exploring the possibilities of trade in the Indian Ocean. Soon the French traders arrived on the scene.
- The problem was that all the companies were interested in buying the same things. So the only way the trading companies could flourish was by eliminating rival competitors. The urge to secure markets, therefore, led to fierce battles between the trading companies.
- Trade was carried on with arms and trading posts were protected through fortification.

East India Company begins to trade in Bengal

- The first English factory was set up on the banks of the river Hugli in 1651.
- By 1696 it began building a fort around the settlement near the factory where merchants and traders
- The company persuaded the Mughal emperor Aurangzeb to issue a farman granting the Company the right to trade duty-free.
- Aurangzeb's farman had granted only the Company the right to trade duty-free. The officials of the Company, who were carrying on private

trade on the side, were expected to pay duty. However, they did private trades without paying taxes, causing an enormous loss of revenue for Bengal.

- This behaviour led to a protest by the Nawab of Bengal, Murshid Quli Khan.

How does trade lead to battles?

- We have already seen that with the decline of Mughal rule, many successor states emerged.
- After the death of Aurangzeb, the Bengal nawabs asserted their power and autonomy, as other regional powers were doing at that time.
- Nawabs refused to grant the Company concessions, demanded large tributes for the Company's right to trade, denied it any right to mint coins, and stopped it from extending its fortifications.
- The Company on its part declared that the trade could flourish only if the duties were removed. It was also convinced that to expand trade it had to enlarge its settlements, buy up villages, and rebuild its forts.
- The conflicts led to confrontations and finally culminated in the famous **Battle of Plassey**.

The Battle of Plassey

- Sirajuddaulah, then Nawab of Bengal, with his force, captured the English factory at Kasimbazar and then went to Calcutta to establish control over the Company's fort.
- Company officials in Madras sent forces under the command of Robert Clive, reinforced by naval fleets. Prolonged negotiations with the Nawab followed.
- Finally, in 1757, Robert Clive led the Company's army against Sirajuddaulah at Plassey.
- Clive had managed to secure the support of one of Sirajuddaulah's commanders named Mir Jafar by promising to make him Nawab after crushing Sirajuddaulah.
- The Battle of Plassey became famous because it was the first major victory for the English East India Company in India.

- The Company was still unwilling to take over the responsibility of the administration. Its prime objective was the expansion of trade.
- But Mir Jafar protested with the British on administrative matters. He was replaced by Mir Mir Qasim. He too had conflicts with the East India company. The Company defeated him in the Battle of Buxar (1764).
- East India companies now started to shift from their primary objective from trade to expansion of territories.
- In 1765 the Mughal emperor appointed the Company as the Diwan of the provinces of Bengal. The Diwani allowed the Company to use the vast revenue resources of Bengal.
- Now revenues from India could finance Company expenses. These revenues could be used to purchase cotton and silk textiles in India, maintain Company troops, and meet the cost of building the Company fort and offices at Calcutta.

Company Rule Expands

- After the Battle of Buxar (1764), the Company appointed Residents in Indian states.
- Through the Residents, the Company officials began interfering in the internal affairs of Indian states.
- Sometimes the Company forced the states into a —subsidiary alliancel. According to the terms of this alliance, Indian rulers were not allowed to have their independent armed forces. They will be protected by the Company but have to pay for the —subsidiary forcesl that the Company maintains for the purpose of this protection. If the Indian rulers failed to make the payment, then part of their territory was taken away as a penalty.

Conflict with Tipu Sultan

- Mysore controlled the profitable trade of the Malabar coast where the Company purchased pepper and cardamom. In 1785 Tipu Sultan stopped the export of these substances through the ports of his kingdom and disallowed local merchants from trading with the Company.
- He also established a close relationship with the French in India and modernised his army with their help. All these made the British furious.

- Four wars were fought with Mysore (1767- 69, 1780-84, 1790-92 and 1799). Only in the last – the Battle of Seringapatam – did the Company ultimately get a victory.
- Mysore was later placed under the former ruling dynasty of the Wodeyars and a subsidiary alliance was imposed on the state.

Conflict with the Marathas

- With their defeat in the Third Battle of Panipat in 1761, the Marathas' dream of ruling from Delhi came to an end.
- The Marathas were subdued in a series of wars. In the first war that ended in 1782 with the Treaty of Salbai, there was no clear winner.
- The Second Anglo-Maratha War (1803-05) was fought on different fronts, resulting in the British gaining Orissa and the territories north of the Yamuna river including Agra and Delhi.
- The Third Anglo-Maratha War of 1817-19 crushed the Maratha power.
- The Company now had complete control over the territories south of the Vindhya.

The claim to paramountcy

Under Lord Hastings (Governor-General from 1813 to 1823) a new policy of—paramountcy was initiated. Now the Company claimed that its authority was paramount or supreme, so it was justified in annexing or threatening to annex any Indian kingdom.

- This view continued to guide later British policies.
- These periods saw the British shifting the control north-west because of Russian invasion fear.
- The British fought a prolonged war with Afghanistan between 1838 and 1842 and established indirect Company rule there. Sind was taken over. In 1849, Punjab was annexed.

The Doctrine of Lapse

- The final wave of annexations occurred under Lord Dalhousie who was the Governor-General from 1848 to 1856 using Doctrine of Lapse policy.
- The doctrine declared that if an Indian ruler died without a male heir his kingdom would —lapse, that is, become part of Company territory. Many kingdoms were annexed simply by applying this doctrine: Examples – Satara (1848), Sambalpur (1850), Udaipur (1852), Nagpur

(1853) and Jhansi (1854).

- Finally, in 1856, the Company also took over Awadh. Now this time the British mentioned that they took over Awadh in order to free the people from the misgovernment of the Nawab, which was enraged by the Nawab who was deposed. The people of Awadh later joined the great revolt that broke out in 1857.

Setting up a New Administration

- Warren Hastings (Governor-General 1773 to 1785) played a significant role in the expansion of Company power.
- By his time the Company had acquired power not only in Bengal but also in Bombay and Madras and these were considered as administrative units called Presidencies.
- Each was ruled by a Governor. The supreme head of the administration was the Governor-General.
- Warren Hastings, the first Governor-General, introduced several administrative reforms, notably in the sphere of justice.
- Under the Regulating Act of 1773, a new Supreme Court was established, while a court of appeal – the Sadar Nizamat Adalat – was also set up at Calcutta.
- The principal figure in an Indian district was the Collector whose main job was to collect revenue and taxes and maintain law and order in his district with the help of judges, police officers etc.

Role of Governor Generals in the British conquests

We shall try to understand what happened after Plassey and Buxar. The two battles made the Brits unquestioned champions of the land, but they still had obstacles to pass. These were the small states throughout the territory of India. The way some of the governors-general handled the situation and finally made the British the sole power in India is worth understanding.

Robert Clive

We begin with **Robert Clive (1765-72)** who was given a second chance following his outstanding military leadership. He introduced a system known as ‘dual administration’ in Bengal. The company already had the power to collect its own taxes. Thus it was the *diwan*. Now, with the say in the appointment of the deputy subahdar, the company got the de-facto

ownership of the *nizamat* too. Thus, in effect, the company had power without responsibility.

It was also during Clive's time that the taxation in Bengal became so favourable to the British that they stopped bringing money from England to buy Indian goods. Instead, they invested the revenue they received from Bengal in buying Indian goods itself. Then they sold it in foreign countries. These were called the 'investments' of the company in India.

Warren Hastings

The next was **Warren Hastings (1772-85)**, who had 'war' in his name itself. The interference in others' territories continued. Initially, he fought Mysore with the help of the Nizam, and later intervened in the internal politics of the Marathas, by siding with Raghunath Rao, against the infant Peshwa Madhav Rao 2, who was represented by Nana Phadnis. This long Anglo-Maratha war lasted from 1775 to 1782. It was at this time that he had to face the combined forces of the Marathas, the Nizam, and Mysore. But through tactics and turning one ruler against another, he fought his way through. In the first Anglo-Maratha war, the British couldn't do much. In the end, the treaty of Salbai was signed which maintained the status quo and gave them ample time to recover. This enabled them to fight with Hyder, in which they were helped by the Marathas.

War with Haider Ali started in 1780. Though Haider won initially, Hastings' cunning tactics helped the British in choking out deals with Nizam and the Marathas through the cessation of territories. In 1781, Haider Ali was defeated by Eyre Coot and later died in 1782. His son Tipu carried on the fight from 1789 but was defeated in 1792. Half of his territories were ceded by the treaty of Seringapatam.

Wellesley

Wellesley (1798-1805) was the next important Governor-General. By 1797, Mysore and Marathas were weakened in power. He knew it was the ripe time for rapid expansion. He followed the policy of 'Subsidiary alliances', outright wars, and assumption of territories of previously subordinated rulers. You know what the theory of a subsidiary alliance is. It was described as —a system of fattening allies as we fatten oxen, till they were worthy of being devoured. The first was the Nizam in 1798 and 1800. Then came the Nawab of Awadh in 1801.

All this time, Tipu was strengthening himself. He had also asked for French help. But in 1799, before the French help could reach him, he fought a fierce war and died.

At this time, the Marathas were a confederacy of five factions namely the Peshwa (Poona), Gaekwad (Baroda), Sindhia (Gwalior), Holkar (Indore), and Bhonsle (Nagpur).

Though Peshwa was the nominal head, these factions were constantly at war. When Peshwa Baji Rao 2 was defeated by Holkar, he took the treaty of Subsidiary alliance. Even then, it would have been really difficult for the British to defeat them, only if they stood together. But even in the face of imminent danger, they didn't unite. Thus, one or more factions stood and watched when another one fought the British and were defeated one by one.

However, the expansionist policy of Wellesley was proving too costly to the government. Hence, he was recalled from India.

Hastings

The next Governor-General was **Hastings (1813-1823)**. The Marathas decided to push one last time. They united to form a small group, but by now, it was too late. They were easily defeated. The Peshwa's territories were annexed to the Bombay presidency. To satisfy them, a small kingdom of Satara was given to Shivaji's descendants who ruled it under the British.

Thus, by 1818, the entire subcontinent, except Punjab and Sind was under the British. They completed this task by 1857. The growing Anglo-Russian rivalry in Europe and Asia caused the fear of a Russian attack from the North-West. Sind was a friendly state to the British. Still, in 1843, Charles Napier conquered it. He later wrote, —We have no right to seize Sind, yet we shall do so, and a very advantageous, useful humane piece of rascality it will be.

Dalhousie

Dalhousie (1848-1856) was the next Governor-General. He introduced the Doctrine of lapse, by which he annexed many small states like Satara in 1848, Nagpur and Jhansi in 1854, etc. This was a major cause of the Great revolt of 1857. He also wanted to conquer Awadh, but his doctrine wouldn't work there because the Nawab had many heirs. Thus, he accused him of having mis-governed the state, and annexed it on that pretext, in 1856.

The Changes introduced by the British in India

- Once the British gained power, they introduced many changes in the Economic, Political, and Social spheres. [Learn more.](#)
- We have seen that India in the 1750s saw the decline of the Mughal Empire and the emergence of Successor States.
- The British who came to India for trade became the rulers of territories. They introduced many changes disrupting the economy, polity, and society.
- **Economy:** The British policies towards agriculture and industry were mainly aimed at their benefit. This resulted in the commercialisation of

agriculture and the ruin of traditional Indian industries.

- **Polity:** Various Acts passed by the English had positive and negative outcomes. However, the most significant result of the new laws was the enforcement of the British authority over the Indian mainland. New laws like the Regulating Act of 1773, Pitt's India Act 1784, various Charter Acts etc led to the constitutional development. On the administration part, too various changes were introduced – particularly the revenue administration, civil services, police, army, and judicial services.
- **Society:** British policies towards education, language, culture resulted in significant transformation in Indian society. While the positive changes were welcomed by Indian society, the oppressive measures resulted in revolts and rebellions.
- We will be covering each of these details in subsequent posts. In this post, we mainly concentrate on the changes made by the British from a broad perspective covering rural India as well as urban India.

How did British rule affect the Indian Villages: Ruling the Countryside

- The Company had become the Diwan, but it still saw itself primarily as a trader.
- But at the same time, the Bengal economy was facing a deep crisis due to the Company's unholy revenue collection. In 1770 a terrible famine killed ten million people in Bengal. About one-third of the population was wiped out.
- Now, most Company officials began to feel that investment in the land had to be encouraged and agriculture had to be improved.
- This resulted in the introduction of many land-revenue systems like Zamindari, Mahalwari, and Ryotwari.

Permanent Settlement (Zamindari)

- The Company introduced the Permanent Settlement in 1793. Cornwallis was the Governor-General of India at that time. By the terms of the settlement, the rajas and taluqdars were recognised as zamindars.
- They were asked to collect rent from the peasants and pay revenue to the Company. The amount to be paid was fixed permanently – it was not to be increased ever in future.

- The Permanent Settlement, however, created problems. Company officials soon discovered that the zamindars were in fact not investing in the improvement of land.
- The revenue that had been fixed was so high that the zamindars found it difficult to pay. Anyone who failed to pay the revenue lost his zamindari. Numerous zamindars were sold off at auctions organised by the Company.
- In the 19th century, the situation changed. Now the market rose a bit. But Company never gained because it could not increase a revenue demand that had been fixed permanently.
- On the other hand, in the villages, the cultivator found the system extremely oppressive.

Mahalwari settlement

- The company needed more money but the permanently fixed revenues couldn't help them in this regard.
- So in North-Western Provinces of the Bengal Presidency (most of this area is now in Uttar Pradesh), an Englishman called Holt Mackenzie devised the new system which came into effect in 1822. He felt that the village was an important social institution.
- Under his directions, collectors went from village to village, inspecting the land, measuring the fields, and recording the customs and rights of different groups.
- The estimated revenue of each plot within a village was added up to calculate the revenue that each village (mahal) had to pay.
- This demand was to be revised periodically, not permanently fixed.
- The charge of collecting the revenue and paying it to the Company was given to the village headman, rather than the zamindar. This system came to be known as the mahalwari settlement.

Ryotwari / Munro System

- Earlier Captain Alexander Read and later Thomas Munro felt that in the south there were no traditional zamindars.
- The settlement, they argued, had to be made directly with the cultivators (ryots) who had tilled the land for generations.

- Their fields had to be carefully and separately surveyed before the revenue assessment was made.

Indigo plantation

- By the 13th century, Indian indigo was being used by cloth manufacturers in Italy, France and Britain to dye cloth. However, only small amounts of Indian indigo reached the European market and its price was very high.
- By the end of the 18th century, Britain began to industrialise, and its cotton production expanded dramatically, creating an enormous new demand for cloth dyes.
- While the demand for indigo increased, its existing supplies from the West Indies and America collapsed for a variety of reasons.
- Britain took it as an opportunity to persuade or force Indian cultivators to grow Indigo.

How was indigo cultivated?

- There were two main systems of indigo cultivation – nij and ryoti .
- Nij: the planter produced indigo in lands that he directly controlled. He either bought the land or rented it from other zamindars and produced indigo by directly employing hired labourers.
- Ryoti system: the planters forced the ryots to sign a contract, an agreement (satta). Those who signed the contract got cash advances from the planters at low rates of interest to produce indigo. When the crop was delivered to the planter after the harvest, a new loan was given to the ryot, and the cycle started all over. The price they got for the indigo they produced was very low and the cycle of loans never ended.
- The planters usually insisted that indigo be cultivated on the best soils in which peasants preferred to cultivate rice. Indigo, moreover, had deep roots and it exhausted the soil rapidly. After an indigo harvest, the land could not be sown with rice.

The “Blue Rebellion” and After

- In 1859 thousands of ryots in Bengal refused to grow indigo. As the rebellion spread, ryots refused to pay rents to the planters and attacked indigo factories.

- Even zamindars were unhappy with the increasing power of the planters so they supported ryots.
- Worried by the rebellion, the government brought in the military to protect the planters from assault, and set up the Indigo Commission to inquire into the system of indigo production.
- It declared that indigo production was not profitable for ryots. The Commission asked the ryots to fulfil their existing contracts but also told them that they could refuse to produce indigo in future.
- After the revolt, indigo production collapsed in Bengal.

How did British rule affect the Cities: Ruling the Colonial Cities & Urbanisation

- The European Commercial Companies had set up base in different places early during the Mughal era: the Portuguese in Panaji in 1510, the Dutch in Masulipatnam in 1605, the British in Madras in 1639 and the French in Pondicherry (present-day Puducherry) in 1673.
- From the mid-eighteenth century, there was a new phase of change. Commercial centres such as Surat, Masulipatnam and Dhaka, which had grown in the 17th century, declined when trade shifted to other places.
- Company agents settled in Madras in 1639 and in Calcutta in 1690. Bombay was given to the Company in 1661 by the Portuguese. The Company established trading and administrative offices in each of these settlements.
- After the Battle of Plassey in 1757, and the trade of the English East India Company expanded, colonial port cities such as Madras, Calcutta and Bombay rapidly emerged as the new economic capitals.

Colonial records and urban history

- From the early years, the colonial government was keen on mapping. This knowledge provided better control over the region and helped to gauge commercial possibilities and plan strategies of taxation.
- From the late 19th century onwards the British handed over some responsibilities to elected Indian representatives to collect municipal taxes.
- The growth of cities was monitored through regular headcounts. By the mid-19th century, several local censuses had been carried out in different

regions. The first all-India census was attempted in 1872. Thereafter, from 1881, decennial (conducted every ten years) censuses became a regular feature. This collection of data is an invaluable source for studying urbanisation in India.

- However, the census process and its corresponding enumeration were riddled with ambiguity. The classification failed to capture the fluid and overlapping identities of people. for eg: a person who was both an artisan and a trader were difficult to classify. People themselves were never able to provide their real profession.

Trends of change

- After 1800, urbanisation in India was slow-moving.
- In the 19th century up to the first two decades of the 20th, the proportion of the urban population to the total population in India was extremely low and had remained stagnant.
- However, there were significant variations in the patterns of urban development in different regions. The smaller towns had little opportunity to grow economically. Calcutta, Bombay and Madras, on the other hand, grew rapidly and soon became sprawling cities.
- Earlier these three centres functioned as collection depots for the export of Indian manufacturers such as cotton But now become the entry point for British- manufactured goods and for the export of Indian raw materials.
- The introduction of railways in 1853 meant a change in the fortunes of towns. Economic activity gradually shifted away from traditional towns which were located along old routes and rivers.

What Were the New Towns Like?

- By the 18th century Madras, Calcutta and Bombay had become important ports. The English East India Company built its factories (i.e., mercantile offices) there and because of competition among the European companies, fortified these settlements for protection.
- Indian merchants, artisans and other workers who had economic dealings with European merchants lived outside these forts in settlements of their own.

- After the 1850s, cotton mills were set up by Indian merchants and entrepreneurs in Bombay, and European-owned jute mills were established on the outskirts of Calcutta. This was the beginning of modern industrial development in India.
- Calcutta, Bombay and Madras grew into large cities, but this did not signify any dramatic economic growth for colonial India as a whole.
- India never became a modern industrialised country, since discriminatory colonial policies limited the levels of industrial development.
- The majority of the working population in these cities belonged to what economists classify as the tertiary sector.
- There were only two proper —industrial cities‡: Kanpur, specialising in leather, woolen and cotton textiles, and Jamshedpur, specialising in steel.

Urbanization, a change since 1857

- After the Revolt of 1857 British attitudes in India were shaped by a constant fear of rebellion.
- They felt that towns needed to be better defended, and white people had to live in more secure and segregated enclaves and new urban spaces called —Civil Lines‡ were set
- White people began to live in the Civil Lines. Cantonments – places where Indian troops under European command were stationed – were also developed as safe enclaves. These areas were separate from but attached to the Indian towns.
- From the 1860s and 1870s, stringent administrative measures regarding sanitation were implemented and building activity in the Indian towns was regulated.
- Underground piped water supply and sewerage and drainage systems were also put in place around this time. Sanitary vigilance thus became another way of regulating Indian towns.

Popular Uprisings and Revolts against the British

- The changes introduced by the British resulted in many uprisings and revolts against the British.

- The British as part of their policy to control Indian territories introduced many changes – which influenced the Indian society, polity, and economy. While the positive changes were welcomed by Indians, the oppressive measures resulted in revolts and rebellions.

Paika Rebellion of 1817

- The **Paika Rebellion** also called the **Paika Bidroha** was an armed rebellion against East India Company's rule in India in 1817.
- The Paikas were the traditional militia of Odisha. They served as warriors and were charged with policing functions during peacetime.
- The conquest of Odisha by the East India Company in 1803 dethroned the king of Khurda.
- The Paika Rebellion was led by Bakshi Jagabandhu, the former *Bakshi* or commander of the forces of the Raja of Khurda.
- The Paikas attacked British symbols of power, blazing police stations, administrative offices, and the treasury during their march towards Khurda.
- The British were initially taken aback and faced stiff resistance from the rebelling Paikas. However, the Paikas were eventually defeated by the British.

The Revolt of 1857

- Since the mid-eighteenth century, nawabs and rajas had seen their power getting eroded. Many ruling families tried to negotiate with the Company to protect their interests.
- The Company even began to plan how to bring the Mughal dynasty to an end. The name of the Mughal king was removed from the coins minted by the Company.
- In 1856, Governor-General Canning decided that Bahadur Shah Zafar would be the last Mughal king and after his death, none of his descendants would be recognised as kings – they would just be called **princes**.
- In the countryside, peasants and zamindars resented the high taxes and the rigid methods of revenue collection.
- The Indian sepoys were unhappy about their pay, allowances and conditions of service. Some of the new rules, moreover, violated their

religious sensibilities and beliefs.

- After a hundred years of conquest and administration, the English East India Company faced a massive rebellion that started in May 1857 and threatened the Company's very presence in India.

The Mutiny

- Why did sepoys revolt? First, the sepoys considered that the British were promoting religious conversions in the unit; second sepoys were unhappy with their movements; thirdly sepoys were like —peasants in uniform— so whenever the British tried new agricultural reforms it affected the sepoys and their families harshly which caused hatred towards the British.
- The capture of Delhi and the proclamation of Bahadur Shah as the Emperor of Hindustan gave a positive political meaning to the Revolt.
- South India remained quiet and Punjab and Bengal were only marginally affected.
- In the absence of any leaders from their own ranks, the insurgents turned to the traditional leaders of Indian society — the territorial aristocrats and feudal chiefs who had suffered at the hands of the British.
- At Kanpur, the natural choice was Nana Saheb, the adopted son of the last Peshwa, Baji Rao II.
- In Bihar, the Revolt was led by Kunwar Singh, the zamindar of Jagdishpur. Although the rebels received the sympathy of the people, the country as a whole was not behind them. The merchants, intelligentsia and Indian rulers not only kept aloof but actively supported the British.
- Apart from some honourable exceptions like the Rani of Jhansi, Kunwar Singh and Maulvi Ahmadullah, the rebels were poorly served by their leaders.
- Apart from a commonly shared hatred for the alien rule, the rebels had no political perspective or a definite vision of the future. They were all prisoners of their own past, fighting primarily to regain their lost privileges.

The changes introduced by the British after the Revolt of 1857

- The British had regained control of the country by the end of 1859, but they could not carry on ruling the land with the same policies anymore.

Changes were introduced, henceforth :

1. The British Parliament passed a new Act in 1858 and transferred the powers of the East India Company to the British Crown in order to have direct responsibility for ruling India. A member of the British Cabinet was appointed Secretary of State for India and made responsible for all matters related to the governance of India. The Governor-General of India was given the title of Viceroy, that is, a personal representative of the Crown.
2. All ruling chiefs of the country were assured that their territory would never be annexed in future. However, they were made to acknowledge the British Queen as their Sovereign Paramount.
3. It was decided that the proportion of Indian soldiers in the army would be reduced and the number of European soldiers would be increased.
4. The land and property of Muslims were confiscated on a large scale and they were treated with suspicion and hostility.
5. The British decided to respect the customary religious and social practices of the people in India.
6. Policies were made to protect landlords and zamindars and give them the security of rights over their lands.

Note: Even the failure of the Sepoy Revolt served a grand purpose: a source of inspiration for the national liberation movement which later achieved what the Revolt could not.

Civil Rebellions and Tribal Uprisings

- The civil rebellions began as British rule was established in Bengal and Bihar, and they occurred in area after area as it was incorporated into the colonial rule.
- The major cause of civil rebellions taken as a whole was the rapid changes the British introduced in the economy, administration and land revenue system.
- These changes led to the disruption of agrarian society, causing prolonged and widespread suffering among its constituents.
- The ruin of Indian handicraft industries, as a result of the imposition of free trade in India and the levy of discriminatory tariffs against Indian goods in Britain, pauperized millions of artisans. The misery of the artisans was further compounded by the disappearance of their traditional patrons and buyers, the princes, chieftains, and zamindars.

- The scholarly and priestly classes were also active in inciting hatred and rebellion against foreign rule.
- Rebellions were massive in their totality but were wholly local in their spread and isolated from each other. They often bore the same character not because they represented national or common efforts but because they represented common conditions though separated in time and space.
- Socially, economically and politically, the semi-feudal leaders of these rebellions were backwards-looking and traditional in outlook. Such backwards looking and scattered, sporadic and disunited uprisings were incapable of fending off or overthrowing foreign rule.
- The suppression of the civil rebellions was a major reason why the Revolt of 1857 did not spread to South India and most of Eastern and Western India. The historical significance of these civil uprisings lies in that they established strong and valuable local traditions of resistance to British rule.

Tribal Uprising

- Colonialism also transformed their relationship with the forest.
- It ended their relative isolation and freedom they enjoyed in forest life and brought them fully within the ambit of colonialism.
- It encouraged the influx of Christian missionaries into the tribal areas. Above all, it introduced a large number of moneylenders, traders and revenue farmers as middlemen who were the chief instruments of exploiting forest.
- The Government usurped the forest lands and placed restrictions on access to forest products, forest lands and village common lands and even curtailed tribes' traditional jhumming [shifting] cultivation.
- However, the complete disruption of the old agrarian order of the tribal communities provided the common factor for all the tribal uprisings.
- The rebellions began at the point where the tribals felt they had no alternative but to fight. This often took the form of spontaneous attacks on outsiders, looting their property and expelling them from their villages.
- Among the numerous tribal revolts, the **Santhal hool or uprising** was the most massive.

- The Santhals, who live in the area between Bhagalpur and Rajmahal, known as Daman-i-koh, rose in revolt; made a determined attempt to expel the outsiders — the dikus — and proclaimed the complete ‘annihilation’ of the alien regime.
- The rebellion (ulgulan) of the **Munda tribesmen**, led by Birsa Munda, occurred during 1899-1900.

Peasant Movements and Uprisings after 1857

- Colonial economic policies, the new land revenue system, the colonial administrative and judicial systems, and the ruin of handicrafts leading to the overcrowding of land transformed the agrarian structure and impoverished the peasantry. When the peasants could take it no longer, they resisted this oppression and exploitation.
- The most militant and widespread of the peasant movements was the **Indigo Revolt of 1859-60**.
- A major reason for the success of the Indigo Revolt was the tremendous cooperation, organization and discipline of the ryots. Another was the complete unity among Hindu and Muslim peasants. Leadership for the movement was provided by not just ryots but in some cases by petty zamindars, moneylenders and ex-employees of the planters.
- A significant feature of the Indigo Revolt was the role of the intelligentsia of Bengal which organized a powerful campaign in support of the rebellious peasantry. It carried on newspaper campaigns, organized mass meetings, prepared memoranda on peasants’ grievances and supported them in their legal battles.
- Missionaries were another group that extended active support to the indigo ryots in their struggle.
- The Government’s response to the Revolt was rather restrained and not as harsh as in the case of civil rebellions and tribal uprisings.
- During the 1870s and early 1880s, Bengal was facing agrarian unrest, because of efforts by zamindars to enhance rent beyond legal limits and to prevent the tenants from acquiring occupancy rights under Act X of 1859.
- This they tried to achieve through illegal coercive methods such as forced eviction and seizure of crops and cattle as well as by dragging the

tenants into costly litigation in the courts. The peasants were no longer in a mood to tolerate such oppression.

- The main form of struggle was that of legal resistance. There was very little violence — it only occurred when the zamindars tried to compel the ryots to submit to their terms by force.
- It was not aimed at the zamindari system. The agrarian leagues kept within the bounds of the law, used the legal machinery to fight the zamindars, and raised no anti-British demands.
- So official action was based on the enforcement of the Indian Penal Code and it did not take the form of armed repression as in the case of the Santhal and Munda uprisings.
- A major agrarian outbreak occurred in the Poona and Ahmednagar districts of Maharashtra in 1875. Here, as part of the Ryotwari system, land revenue was settled directly with the peasant who was also recognized as the owner of his land.
- Peasant resistance also developed in other parts of the country. **Mappila outbreaks** were endemic in Malabar.
- The **Kuka Revolt** in Punjab was led by Baba Ram Singh.
- There was a certain shift in the nature of peasant movements after 1857. Princes, chiefs and landlords having been crushed or co-opted, peasants emerged as the main force in agrarian movements. They now fought directly for their own demands, centred almost wholly on economic issues and against zamindars and moneylenders etc.
- Once the specific objectives of a movement were achieved, its organization, as also peasant solidarity built around it, dissolved and disappeared. Thus, the Indigo strike, the Pabna agrarian leagues and the social-boycott movement of the Deccan riots left behind no successors.
- Consequently, at no stage did these movements threaten British supremacy or even undermine it. In this respect, the colonial regime's treatment of the post-1857 peasant rebels was qualitatively different from its treatment of the participants in the civil rebellions, the Revolt of 1857 and the tribal uprisings which directly challenged colonial political power.

- A major weakness of the 19th-century peasant movements was the lack of an adequate understanding of colonialism — of colonial economic structure and the colonial state — and of the social framework of the movements themselves.
- Most of these weaknesses were overcome in the 20th century when peasant discontent was merged with the general anti-imperialist discontent, and their political activity became a part of the wider anti-imperialist movement.

Socio-Religious Movements in India

- Various socio-religious movements in British India not only reformed Indians but also led to the rise of nationalism in India. Read to know more about the various social and religious movements which transformed Indian society in the nineteenth and twentieth century.
- The changes brought by the British like modern education resulted in many social and religious reform movements in India.
- The 1800s and 1900s saw more and more people appreciating the values of Indian culture, but they were also vocal enough to reject the bad elements in it. Many leaders emerged to reform Indian society. They mostly aspired to revive the Indian society with modern values.
- Keshub Chandra Sen, for example, said: —What we see around us today is a fallen nation— a nation whose primitive greatness lies buried in ruins.

Swami Vivekananda described the condition of the Indians then, in the following words:

—Moving about here and there emaciated figures of young and old in tattered rags, whose faces bear deep-cut lines of the despair and poverty of hundreds of years; cows, bullocks, buffaloes common everywhere – aye, the same melancholy look in their eyes, the same feeble physique, on the wayside, refuse and dirt; – this is our present-day India. ||

Filled with the desire to adapt their society to the requirements of the modern world of science, democracy and nationalism, social leaders then set out to reform their traditional religions. This was because religion in those times was a basic part of people's life and there could be little social reform without religious reform.

Classification of Social and Religious Movements which reformed India

The socio-religious movements in India can be studied under different heads. One

way to classify the movements is based on religions.

There were: (1) Hindu reform movements (2) Muslim reform movements (3) Sikh reform movements and (4) Parsi reform movements.

The organisations or movements can be sub-classified based on their locations – ie. movements in (1) East India (2) West India (3) South India and (4) North India.

Apart from religious movements, there were movements to uplift women and backward classes. Initially, we shall see the major movements with elements of religion in them.

The Hindu Reform Movements

There were various Hindu reform movements in (1) East India (2) West India (3) South India and (4) North India.

Hindu Reform Movements in Eastern India (Bengal)

Bengal was the centre of many reform organisations like Brahmo Samaj.

(1) Brahmo Samaj By Raja Ramohun Roy

- In 1828, Raja Rammohun Roy founded Brahmo Sabha which was later renamed

Brahma Samaj

- The Brahmo Samaj made an effort to reform the Hindu religion by removing abuses and by basing it on the worship of one God and on the teachings of the Vedas and Upanishads even though it repudiated the doctrine of the infallibility of the Vedas.
- Brahmos were basically opposed to idolatry and superstitious practices and rituals, in fact to the entire Brahmanical system.
- The Brahmos were also great social reformers. They actively opposed the caste system and child marriage and supported the general uplift of women, including widow remarriage, and the spread of modern education to men and women.
- The Brahmo tradition of Raja Rammohun Roy was carried forward after 1843 by **Devendranath Tagore** and after 1866 by **Keshub Chandra Sen**.

(2) Tattvabodhini Sabha And Adi Brahmo Samaj By Debendranath Tagore

- Debendranath Tagore, father of Rabindranath Tagore, formed Tattvabodhini Sabha in 1839.
- He later gave a new life to Brahmo Samaj when he joined it in 1842.
- He devoted himself to the systematic study of India's past with a rational outlook.
- He propagated Roy's ideas.

(3) Brahmo Samaj Of India by Keshab Chandra Sen

- Keshab Chandra Sen joined Brahmo Samaj in 1858 and was made acharya by Debendranath Tagore.
- He was instrumental in popularising Brahmo Samaj outside Bengal in the United Provinces, Punjab, Bombay and Madras.
- In 1863, Keshab was instrumental in the formation of Prarthana Samaj in Bombay which relied on education and persuasion and not on direct confrontation with Hindu Orthodoxy.
 - Keshab Sen was a strong believer in religious universalism. He often stated that—Our position is not that truths are to be found in all religions, but that all established religions of the world are true.
- His radicalism brought him into opposition with Debendranath. In 1866, the Samaj was formally divided into **Adi Brahmo Samaj (headed by Debendranath Tagore)** and the **Brahmo Samaj of India (headed by Keshab Chandra Sen)**
- In 1873 due to the inexplicable act of getting his own 13-year-old daughter married by following all Orthodox Hindu rituals, Brahmo Samaj of India was again split.

(4) Young Bengal Movement By Henry Derozio

- Henry taught at Hindu College from 1826-31.
- Inspired by the French Revolution, he taught his pupils to think freely, rationally and question all authority.

(5) Ramakrishna Movement By Swami Vivekananda

- Ramakrishna Paramahansa (1834-86) was a saintly person who sought religious salvation in the traditional ways of renunciation, meditation and devotion (bhakti).

- He emphasised that there were many roads to God and salvation and that service of man was service of God, for man was the embodiment of God.
- Swami Vivekananda (1863-1902) was his disciple.
- Vivekananda popularised Ramakrishna's religious messages. He tried to put it in a form that would suit the needs of contemporary Indian society.
- Vivekananda wrote in 1898; —For our own motherland a junction of the two great systems, Hinduism and Islam... is the only hope.
- At the same time, he was convinced of the superior approach of the Indian philosophical tradition. He himself subscribed to Vedanta which he declared to be a fully rational system.
- Vivekananda criticised Indians for having lost touch with the rest of the world and became stagnant and mummified.
- Vivekananda condemned the caste system and the Hindu emphasis on rituals and superstitions.
- He urged people to imbibe the spirit of liberty, equality and free-thinking.
- Vivekananda was a great humanist. Shocked by the poverty, misery and suffering of the common people of the country, he wrote: —The only God in whom I believe, the sum total of all souls, and above all, my God the wicked, my God the afflicted, my God the poor of all races
- To the educated Indians, he said: So long as the millions live in hunger and ignorance, I hold every man a traitor, who having been educated at their expense, pays not the least heed to them
- In 1897, Vivekananda founded the Ramakrishna Mission to carry on humanitarian relief and social work. It thus laid emphasis on social good or social service.

Hindu Reform Movements in Western India (Maharashtra)

Religious reforms started in Bombay in 1840 by the Parmahans Mandali which aimed at fighting idolatry and the caste system. Perhaps the earliest religious reformer in western India was Gopal Hari Deshmukh, known popularly as 'Lokahitwadi', who wrote in Marathi. He made powerful rationalist attacks on Hindu orthodoxy and preached religious and social equality.

Prarthana Samaj by Dadoba Pandurang And Atmaram Pandurang

- Prarthana Samaj or —Prayer Society in Sanskrit, was a movement for religious and social reform in Bombay, India, based on earlier reform movements.
- Prarthana Samaj was founded by Dadoba Pandurang and his brother Atmaram Pandurang in 1863 when Keshub Chandra Sen visited Maharashtra, with an aim to make people believe in one God and worship only one God.
- It became popular after Mahadev Govind Ranade joined. Two of its great leaders were G Bhandarkar, the famous Sanskrit scholar and historian, and Mahadev Govind Ranade (1842- 1901).
- The main reformers were the intellectuals who advocated reforms of the social system of the Hindus in the light of modern knowledge.
- It was spread to southern India by noted Telugu reformer and writer, Kandukuri Veeresalingam.
- One of the greatest rationalist thinkers of modern India, Gopal Ganesh Agarkar, also lived and worked in Maharashtra at this time.

(1) Arya Samaj By Swami Dayanand Dayanand Saraswati

- The Arya Samaj undertook the task of reforming the Hindu religion in west and north India.
- It was founded in 1875 by Swami Dayanand Saraswati (1824-83).
- Swami Dayanand believed that selfish and ignorant priests had perverted Hindu religion with the aid of the Puranas which, he said, were full of false teachings.
- For his own inspiration, Swami Dayanand went to the Vedas which he considered infallible, being the inspired word of God, and as the fountain of all knowledge.
- Some of Swami Dayanand's followers later started a network of schools and colleges in the country to impart education on western lines. Lala Hansraj played a leading part in this effort.
- In 1902, Swami Shradhananda started the Gurukul near Haridwar to propagate the more traditional ideals of education.
- One of Arya Samaj's objectives was to prevent the conversion of Hindus to other religions. This led it to start a crusade against other religions.

This crusade became a contributory factor in the growth of communalism in India in the 20th century.

Hindu Reform Movements in South India (Maharashtra)

The Theosophical Society was a major Hindu Reform movement with roots in Maharashtra.

The Theosophical Society By Madam H.P. Blavatsky And Colonel S. Olcott

- The Theosophical Society was founded in the United States by Madam H.P. Blavatsky and Colonel S. Olcott, who later came to India and founded the headquarters of the Society at Adyar near Madras in 1886.
- The Theosophist movement soon grew in India as a result of the leadership given to it by Mrs Annie Besant who had come to India in 1893.
- The Theosophists advocated the revival and strengthening of the ancient religions of Hinduism, Zoroastrianism and Buddhism. They recognised the doctrine of the transmigration of the soul.
- One of Mrs. Besant's many achievements in India was the establishment of the Central Hindu School at Banaras which was later developed by Madan Mohan Malaviya into the Banaras Hindu University.

Religious reforms among Muslims

There were many prominent leaders like Sayyid Ahmed Khan and Muhammad Iqbal who influenced the Muslim population in India.

Sayyid Ahmad Khan and the Aligarh School

- The most important reformer among the Muslims was Sayyid Ahmad Khan (1817- 98).
- In his view, any interpretation of the Quran that conflicted with human reason, science, or nature was in reality a misinterpretation.
- All his life he struggled against blind obedience to tradition, dependence on custom, ignorance and irrationalism.
- Sayyid Ahmad Khan believed that the religious and social life of the Muslims could be improved only by imbibing modern western scientific knowledge and culture. Therefore promotion of modern education remained his priority throughout his life.

- In 1875 he founded at Aligarh the Mohammedan Anglo-Oriental College as a centre for spreading western sciences and culture. Later, this College grew into the Aligarh Muslim University.
- Sayyid Ahmad's reformist zeal also embraced the social sphere. He urged Muslims to give up medieval customs and ways of thought and behaviour.
- In particular, he wrote in favour of raising women's status in society and advocated the removal of purdah and the spread of education among women.
- He also condemned the customs of polygamy and easy divorce.
- He opposed communal friction.
- Appealing to Hindus and Muslims to unite, he said in 1883, —Now both of us live on the air of India, drinking the holy waters of the Ganga and Yamuna. We both feed upon the products of the Indian soil.‡
- However, towards the end of his life, he began to talk of Hindu domination to prevent his followers from joining the rising national movement.

Muhammad Iqbal (1876-1938)

- Muhammad Iqbal was one of the greatest poets of modern India.
- He profoundly influenced the philosophical and religious outlook of the younger generation of Muslims as well as of Hindus.

Religious Reforms among the Parsis

- The prominent figures among Parsis include Naoroji Furdonji, Dadabhai Naoroji, S.S. Bengalee etc.

Rehnumai Mazdayasan Sabha or Religious Reform Association

- In 1851, the Rehnumai Mazdayasan Sabha or Religious Reform Association was started by Naoroji Furdonji, Dadabhai Naoroji, S.S. Bengalee, and others.

Religious Reforms among the Sikhs

- Religious reforms among the Sikhs started at the end of the 19th century when the Khalsa College was started at Amritsar. But the efforts gained momentum after 1920 when the Akali Movement arose in Punjab.

Akali Movement (Punjab)

- The main aim of the Akalis was to purify the management of the gurudwaras or Sikh shrines. These gurudwaras had been heavily endowed with land and money by devout Sikhs.
- The Sikh masses led by the Akalis started a powerful satyagraha against the mahants and the Government which aided them (1921).

Social reform movements to uplift women and backward castes

- The major effect of national awakening in the 19th century was seen in the field of social reform. The newly educated persons increasingly revolted against rigid social conventions and outdated customs.
- In the 20th century, and especially after 1919, the national movement became the main propagator of social reform.
- Increasingly, the reformers took recourse to propaganda in the Indian language to reach the masses.
- They also used novels, dramas, poetry, short stories, the Press and, in the thirties, the cinema to spread their views.
- The social reform movements tried in the main to achieve two objectives (1) emancipation of women and extension of equal rights to them and (2) removal of caste rigidities and in particular the abolition of untouchability.

Movements to uplift Women

- Emancipation means being free from restraint, control, or the power of another.
- It is true that occasionally women of the character and personality of Razia Sultana, Chand Bibi, or Ahilyabai Holkar arose in India. But they were exceptions to the general pattern, and do not in any way change the picture.
- After the 1880s, when Dufferin hospitals (named after Lady Dufferin, the wife of the Viceroy) were started, efforts were made to make modern medicine and child delivery techniques available to Indian women.
- Women played an active and important role in the struggle for freedom.
- They participated in large numbers in the agitation against the partition of Bengal and in the Home Rule movement.
- Sarojini Naidu, the famous poetess, became the president of the

National Congress. Several women became ministers or parliamentary secretaries in the popular ministries of 1937.

- They started many organisations and institutions for this purpose, the most outstanding of which was the All India Women's Conference founded in 1927.
- The Hindu Succession Act of 1956 made the daughter an equal co-heir with the son.
- The Hindu Marriage Act of 1955 permitted the dissolution of marriage on specific grounds.

Movements to uplift Backward Caste

- The caste system was another major target of attack for the social reform movement. The Hindus were at this time divided into numerous castes.
- The untouchables suffered from numerous and severe disabilities and restrictions. He could not enter the Hindu temples or study the shastras. In some parts of the country, particularly in the south, their very shadow was to be avoided.
- An untouchable's dress, food, place of residence, all were carefully regulated. He could not draw water from wells and tanks used by the higher castes; he could do so only from wells and tanks specially reserved for untouchables.
- In modern India, it became a major obstacle to the growth of a united-nation-feeling and the spread of democracy.
- However, British rule had many elements which gradually undermined the caste system.
- The urbanisation and the introduction of modern industries, railways and buses made it difficult to prevent mass contact among persons of different castes, especially in the cities. Modern commerce and industry opened new fields of economic activity to all.
- The growth of the national movement too played a significant role in weakening the caste system.
- Leaders like Gandhi kept the abolition of untouchability at the forefront of all public activities. In 1932, Gandhiji founded the All India Harijan Sangh for the purpose. His campaign for the —root and branch removal of untouchability was based on the grounds of humanism and reason.

- In Maharashtra, Jyotiba Phule led a lifelong movement against Brahmanical religious authority as part of his struggle against upper caste domination.
- B.R. Ambedkar, who belonged to one of the scheduled castes, devoted his entire life to fighting against caste tyranny,
- He organised the All India Scheduled Castes Federation for the purpose. Several other scheduled caste leaders founded the All India Depressed Classes Association.
- In Kerala, Sri Narayan Guru organised a lifelong struggle against the caste system.
- The Indian Constitution, in 1950, provided the legal framework for the final abolition of untouchability.

The Impact of Socio-Religious Movements on Indians

- There were positive and negative impacts of the socio-religious movements in India.

The positive aspects of the socio-religious movements in India

- The religious reform movements of modern times had an underlying unity. Most of them were based on the twin doctrines of **Reason (Rationalism)** and **Humanism**, though they also sometimes tended to appeal to faith and ancient authority to bolster their appeal.
- They opposed the ritualistic, superstitious, irrational and obscurantist elements in Indian religion.
- Swami Vivekananda once said: —Is religion to justify itself by the discoveries of reason through which every science justifies itself
- Justice Ranade came to the conclusion that society as a living organism is constantly changing and can never go back to the past.
- The best of reformers argued that modern ideas and culture could be best imbibed by integrating them into Indian cultural streams.
- The religious reform movements helped many Indians to come to terms with the modern world. These movements led to the emergence of Indian nationalism and eventually the freedom struggle.

The negative aspects of the socio-religious movements in India

Two negative aspects of the religious reform movements may also be noted.

1. Firstly, all of them catered to the needs of a small percentage of the population-the urban middle and upper classes.
2. The second limitation, which later became a major negative factor, was the tendency to look backwards, appeal to past greatness, and rely on scriptural authority. Appeals to past greatness created false pride and smugness, while the habit of finding a 'Golden Age' in the past acted as a check on the full acceptance of modern science and hampered the effort to improve the present.

The evil aspects of this phenomenon became apparent when it was found that, along with a rapid rise of national consciousness, another consciousness – communal consciousness – had begun to rise among the middle classes.

Many other factors were certainly responsible for the birth of communalism in modern times; but undoubtedly, the nature of the religious reform movements also contributed to it.

South Indian rebellion

Early Nationalist Stirrings in Tamil Nadu By the middle of the nineteenth century a group of educated middle class emerged in Madras and began to show interest in public affairs. As in other parts of India, they formed political associations, such as the Madras Native Association and the Madras Mahajana Sabha to articulate their grievances.

(a) Madras Native Association

The Madras Native Association (MNA) was the earliest organisation to be founded in south India to articulate larger public rather than sectarian interests. It was started by Gazulu Lakshminarasu, Srinivasanar and their associates in 1852. It consisted primarily of merchants. The objective was to promote the interests of its members and their focus was on reduction in taxation. It also protested against the support of the government to Christian missionary activities. It drew the attention of the government to the condition and needs of the people. One of the important contributions of the MNA was its agitation against torture of the peasants by revenue officials. These efforts led to the establishment of the Torture Commission and the eventual abolition of the Torture Act, which justified the collection of land revenue through torture. However, by 1862, the Madras Native Association had ceased

to exist.

(b) Beginnings of the Nationalist Press:

The Hindu and Swadesamitran T. Muthuswami G. Subramaniam The appointment of T. Muthuswami as the first Indian Judge of the Madras High Court in 1877 created a furore in Madras Presidency. The entire press in Madras criticized the appointment of an Indian as a Judge. The press opposed his appointment and the educated youth realized that the press was entirely owned by Europeans. The need for a newspaper to express the Indian perspective was keenly felt. G. Subramaniam, M. Veeraraghavachari and four other friends together started a newspaper The Hindu in 1878. It soon became the vehicle of nationalist propaganda. G. Subramaniam also started a Tamil nationalist periodical Swadesamitran in 1891 which became a daily in 1899.

The founding of The Hindu and Swadesamitran provided encouragement to the starting of other native newspapers such as Indian Patriot, South Indian Mail, Madras Standard, Desabhimani, Vijaya, Suryodayam and India.

(c) Madras Mahajana Sabha

Madras Mahajana Sabha (MMS) was the earliest organisation in south India with clear nationalist objectives. It was the training ground for the first generation of nationalist leaders. On 16 May 1884 MMS was started by M. Veeraraghavachari, P. Anandacharlu, P. Rangaiah and few others. P. Rangaiah became its first president. P. Anandacharlu played an active role as its secretary. The members met periodically, debated public issues in closed meetings, conducted hall meetings and communicated their views to the government.

The objective of MMS was to create a consensus among people of different parts of the Presidency on various issues of public interest and to present it to the government. Its demands included conduct of simultaneous civil services examinations in England and India, abolition of the Council of India in London, reduction of taxes and reduction of civil and military expenditure. Many of its demands were adopted later by the Indian National Congress founded in 1885.

(d) Moderate Phase Provincial Associations

Moderate Phase Provincial associations such as the Madras Mahajana Sabha led to the formation of an all-India organisation, the Indian National Congress. Leaders from different parts of India attended several meetings before the formation of the Congress. One such meeting was held in December 1884 in Theosophical Society. It was attended by Dadabhai

Naoroji, K.T. Telang, Surendranath Banerjee and other prominent leaders apart from G. Subramaniam, Rangaiah and Anandacharlu from Madras.

Prominent Nationalists of Tamil Nadu in the Moderate phase

The early nationalists believed in constitutional methods. Their activities consisted of conducting hall meetings and deliberating the problems of the country in English. These views were communicated to the government in a language couched in a liberal discourse in the form of petitions, prayers, memoranda, and as evidence in various government commissions of enquiry. When, at the time of Partition of Bengal, Tilak and other leaders adopted popular methods such as mass public meetings, and used vernacular languages to address the larger public, the early nationalists came to be known as moderates.

The distinguished Tamil Moderates from Madras

V.S. Srinivasa Sastri, P.S. Sivasamy, V. Krishnasamy, T.R. Venkatramanar, G.A. Natesan, T.M. Madhava Rao, and S. Subramaniam. The primary contribution of moderates lies in exposing the liberal claims of the British: they exposed how the British exploited India and their hypocrisy in following democratic principles in England and imposing an unrepresentative government in the colonies.

The first session of the Indian National Congress was held in 1885 at Bombay. Out of a total of 72 delegates 22 members were from Madras. G. Subramaniam through his writings advanced the cause of nationalism. He ranks with Naoroji and Gokhale for his contribution to the understanding of the economic exploitation of India by the British. The second session of the Indian National Congress was held in Calcutta in 1886, with Dadabhai Naoroji in the Chair. The third session was held at Makkis Garden, now known as the Thousand lights, in Madras in 1887 with Badruddin Tyabji as president. Out of the 607 all India delegates of 362 were from Madras Presidency.

Swadeshi Movement

The partition of Bengal (1905) led to the Swadeshi Movement and changed the course of the struggle for freedom. In various parts of India, especially Bengal, Punjab and Maharashtra popular leaders emerged.

They implemented the programme of the Calcutta Congress which called upon the nation to promote Swadeshi enterprise, boycott foreign goods and promote national education. The Swadeshi movement made a deep impact in Tamil Nadu. The Congress carried on a vigorous campaign for boycott of foreign goods.

(a) Response in Tamilnadu

V.O. Chidambaranar, V. Chakkaraiyar, Subramania Bharati and Surendranath Arya were some of the prominent leaders in Tamilnadu. Public meetings attended by thousands of people were organised in various parts of Tamilnadu. Tamil was used on the public platform for the first time to mobilise the people. Subaramania Bharati's patriotic songs were especially important in stirring patriotic emotions. Many journals were started to propagate Swadeshi ideals. Swadesamitran and India were prominent journals.

The extremist leader Bipin Chandra Pal toured Madras and delivered lectures which inspired the youth. Students and youth participated widely in the Swadeshi Movement. Swadeshi Steam Navigation Company One of the most enterprising acts in pursuance of swadeshi was the launching of the Swadeshi Steam Navigation Company at Thoothukudi by V.O. Chidambaranar. He purchased two ships Gallia and Lavo and plied them between Thoothukudi and Colombo. However, due to cutthroat competition from the European company and the blatantly partisan role played by the government, V.O.C's efforts ended in failure. Tirunelveli Uprising Bipin Chandra Pal Bharati V.O.C joined with Subramania Siva in organising the mill workers in Thoothukudi and Tirunelveli. In 1908, he led a strike in the European-owned Coral Mills. It coincided with the release of Bipin Chandra Pal. V.O.C and Subramania Siva, who organised a public meeting to celebrate the release of Bipin, were arrested. The two leaders were charged with sedition and sentenced to rigorous imprisonment. Initially V.O.C. was given a draconian sentence of two life imprisonments.

The news of the arrest sparked riots in Tirunelveli leading to the burning down of the police station, court building and municipal office. It led to the death of four people in police firing. V.O.C. was treated harshly in prison and was made to pull the heavy oil press. Others to be arrested included G. Subramaniam and Ethiraj Surendranath Arya. To avoid imprisonment Subramania Bharati moved to Pondicherry which was under French rule. Bharati's example was followed by many other nationalists such as Aurobindo Ghosh and V. V. Subramanianar. The brutal crackdown on Swadeshi leaders virtually brought the Swadeshi Movement to a close in Tamil Nadu.

(b) Revolutionary Activities in Tamil Nadu

As elsewhere the Swadeshi movement inspired the youth. Left leaderless, they turned to the revolutionary path. Pondicherry provided a safe haven for the revolutionaries.

Many of these revolutionaries in Tamil Nadu were introduced and trained in revolutionary activities at India House in London and in Paris. M.P.T. Acharya, V.V. Subramanianar and T.S.S. Rajan were prominent among them. Revolutionary literature was

distributed by them in Madras through Pondicherry. Radical papers such as India, Vijaya and Suryodayam came out of Pondicherry. Such revolutionary papers and Bharati's poems were banned as seditious literature. These activities in Pondicherry intensified with the arrival of Aurobindo Ghosh and V.V. Subramanianar in 1910. These activities continued till the outbreak of the First World War. Ashe Murder In 1904 Nilakanta Brahmachari and others started the Bharata Matha Society, a secret society. The objective was to kill British officials and thereby kindle patriotic fervour among the people. Vanchinathan of Senkottai, was influenced by this organisation.

On 17 June 1911 he shot dead Robert W.D'E. Ashe, Collector of Tirunelveli in Maniyachi Junction. After this he shot himself. Divorced from the people, these young revolutionaries, despite their patriotism, failed to inspire and mobilize the people.

(c) Annie Besant and the Home Rule Movement

While the extremists and revolutionaries were suppressed with an iron hand, the moderates hoped for some constitutional reforms. However, they were disappointed with the Minto-Morley reforms as it did not provide for responsible government. Despite this the Congress extended support to the British war effort in the hope of getting more reforms. Thus when the national movement was in its ebb, Annie Besant, an Irish lady and leader of the Theosophical Society, proposed the Home Rule Movement on the model of Irish Home Rule League.

She started the Home Rule League in 1916 and carried forward the demand for home rule all over India. G.S. Arundale, B.P. Wadia and C.P. Ramaswamy assisted her in this campaign. They demanded home rule with only a nominal allegiance to the British Crown. She started the newspapers New India and Commonweal to carry forward her agenda. She remarked, "Better bullock carts and freedom than a train deluxe with subjection". Under the Press Act of 1910 Annie Besant was asked to pay a hefty amount as security. She wrote two books, How India wrought for Freedom and India: A Nation and a pamphlet on self-government. Students joined the movement in large numbers who were trained in Home Rule classes. They were formed into boy scouts and volunteer troops. Annie Besant and her coworkers were interned and prohibited from making public speeches or involved in any political activity. Annie Besant was elected the President of the Congress session of 1917. Members of the Home Rule Movement such as B.P. Wadia played a key role in organising the working classes by forming trade unions. Not only did they succeed in improving their working conditions, they made them part of the struggle for freedom. However, with the rise of Gandhi as a national leader Annie Besant and the Home Rule Leagues were eclipsed.

Non-Brahmin Movement and the Challenge to Congress

In the meanwhile, there was rapid growth in education in the Madras Presidency. There was an increase in the number of educated non-Brahmins. Intense political and social activity discussed above politicised the educated non-Brahmins. They raised the issue of caste discrimination and unequal opportunities in government employment and representation in elected bodies, which were dominated by Brahmins. Further, the Congress was also overwhelmingly composed of Brahmins.

(a) The South Indian Liberal Federation

The non-Brahmins organised themselves into political organisations to protect their interests. In 1912 the Madras Dravidian Association was founded. C. Natesanar played an active role as its secretary. In June 1916 he established the Dravidian Association Hostel for non-Brahmin students. He also played a key role in bridging the differences between two leading non-Brahmin leaders of the time, Dr. T.M. Nair and P. Thyagarayar. Both of them were earlier part of the Congress and were disillusioned by how non-Brahmins were sidelined in the organisation.

On 20 November 1916 a meeting of about thirty non-Brahmins was held under the leadership of P. Thyagarayar, Dr. T.M. Nair and C. Natesanar at Victoria Public Hall in Chennai. The South Indian Liberal Federation (SILF) was founded to promote the interests of the non-Brahmins. They also launched three newspapers: Justice in English, Dravidian in Tamil and Andhra Prakasika in Telugu. Soon the SILF began to be popularly known as the Justice Party after its English daily. The Justice Party also held several conferences throughout the Presidency to set up branches. Demand for Reservation The Non-Brahmin Manifesto was released outlining its objectives viz., reservation of jobs for non-Brahmins in government service, and seats in representative bodies. It opposed the Home Rule Movement as a movement of Brahmins and feared that Home Rule might give them more power. It also criticised the Congress as a party of the Brahmins. Montagu's announcement of political reforms in the Parliament in 1917 intensified political discussions in Tamil Nadu. The Justice Party demanded communal representation (i.e. representation for various communities in society).

The Madras Government was also supportive of the Justice Party as the latter believed that English rule was conducive for the development of the non-Brahmins. The Act of 1919 provided reservation of seats to non-Brahmins, a move criticised by the Congress but welcomed by the Justice Party. Justice Ministry A Subbarayalu Raja of Panagal The Congress boycotted the elections of 1920. The Justice Party won 63 of 98 elected seats in the

Legislative Council. A. Subburayalu of the Justice Party became the first chief minister. After the 1923 elections, Raja of Panagal of the Justice Party formed the ministry. The Justice Party introduced various measures for the benefit of non-Brahmins. They were reservation of appointments in local bodies and education institutions, establishment of Staff Selection Board which later became the Public Service Commission, enactment of Hindu Religious Endowment Act and Madras State Aid to Industries Act, abolition of devadasi system, allotment of poramboke (unassessed) lands (waste government lands) to the poor for housing and extension of primary education to the depressed classes through fee concessions, scholarships and mid-day meals.

(b) Government's Repressive Measures

Rowlatt Act Given the important contribution of India (especially the soldiers who fought in far-off lands in the cause of Empire) in World War I Indians expected more reforms from Britain.

However, a draconian Anarchical and Revolutionary Crimes Act, popularly known as the Rowlatt Act, after the name of Sir Sidney Rowlatt, who headed the committee that recommended it was passed in 1919. Under the Act anyone could be imprisoned on charges of terrorism without due judicial process. Indians were aghast at this. Gandhi gave voice to the anger of the people and adopted the Satyagraha method that he had used in South Africa. **Rowlatt Satyagraha** On 18 March 1919 Gandhi addressed a meeting on Marina Beach. On 6 April 1919 hartal was organised to protest against the "Black Act". Protest demonstrations were held at several parts of Tamil Nadu. Processions from many areas of the city converged in the Marina beach where there was a large gathering. They devoted the whole day to fasting and prayer in the Marina beach. Madras Satyagraha Sabha was formed. Rajaji, Kasturirangar, S. Satyamurty and George Joseph addressed the meeting.

A separate meeting of workers was addressed by V. Kalyanasundaram (Thiru. V. Ka) B.P. Wadia and V.O.C. An important aspect of the movement was that the working classes, students and women took part in large numbers.

(c) Khilafat Movement

Following the Jallianwala Bagh Massacre General Dyer who was responsible for it was not only acquitted of all charges but rewarded. After the First World War the Caliph of Turkey was humiliated and deprived of all powers. To restore the Caliph the Khilafat Movement was started. Muslims who had largely kept from the nationalist movement now joined it in huge numbers. In Tamil Nadu Khilafat Day was observed on 17 April 1920, with

a meeting presided over by Maulana Shaukat Ali. Another such conference was held at Erode. Vaniyambadi was the epicenter of Khilafat agitation.

Non-Cooperation Movement

Tamil Nadu was active during the Non-cooperation Movement. C. Rajaji and E.V. Ramaswamy (EVR, later known as Periyar) provided the leadership. Rajaji worked closely with Yakub Hasan, founder of the Madras Yakub Hasan branch of the Muslim League. As a result, the Hindus and the Muslims cooperated closely during the course of the movement in Tamil Nadu. A Congress volunteer corps was set up to distribute pamphlets, carry flags during processions and to maintain order in the meetings. They also played an important part in picketing liquor shops.

(a) No Tax Campaigns and Temperance Movement

As part of the non-cooperation movement, in many places, cultivators refused to pay taxes. A no-tax campaign took place in Thanjavur.

Councils, schools and courts were boycotted. Foreign goods were boycotted. There were a number of workers' strikes all over the region, many of them led by nationalist leaders. One of the important aspects of the movement in Tamil Nadu was the temperance movement or movement against liquor. Toddy shops were picketed. Demonstrations and hartals were organised in all parts of the Presidency. There were also agitations by communities against the Criminal Tribes Act. In November 1921 it was decided to organise civil disobedience. Rajaji, Subramania Sastri and EVR were arrested. The visit of the Prince of Wales on 13 January 1922 was boycotted. In the police repression two were killed and many injured. The Non-Cooperation Movement was withdrawn in 1922 after the Chauri Chaura incident in which 22 policemen were killed.

(b) E.V.R. and the Constructive Programme

E.V.R. played an important role in Tamil Nadu during this period. He campaigned vigorously for the promotion and sale of khadi. In his opposition to consumption of liquor he cut down an entire coconut grove owned by him.

He also played a key role in the satyagraha for temple entry in Vaikom, then under Travancore. It was a time when the depressed classes were not even permitted to walk on the streets around the temple or come within a certain distance of the upper castes. After the major leaders of Kerala were arrested, EVR went to Vaikom and galvanised the movement. He was arrested and sentenced to one-month imprisonment. He refused to leave Vaikom even

after his release. He was arrested again for making inspiring speeches and was sentenced to six months rigorous imprisonment. When he returned to Erode after his release he was arrested for his speeches to promote khadi. In June 1925, the ban on the roads around the temple in Vaikom was lifted. For his contribution against caste discrimination and temple entry agitation in Vaikom, Periyar was hailed as 'Vaikom Hero'. Cheranmadevi Gurukulam Controversy However, by this time E.V.R. had become increasingly dissatisfied with the Congress. He felt it was promoting the interests of the Brahmins alone. The Cheranmadevi Gurukulam controversy and opposition to communal representation within the Congress led E.V.R. to leave the Congress. To further the cause of national education, a gurukulam was established in Cheranmadevi by V.V. Subramanianar. It received funds from the Congress. However, students were discriminated against on the basis of caste. Brahmin and Non-Brahmin students were made to dine separately and the food served too was different.

The issue was brought to the notice of E.V.R. who questioned the practice and severely criticised it along with another leader, Dr P. Varadarajulu. In the Kanchipuram Conference of the Tamil Nadu Congress Committee held on 21 November 1925, he raised the issue of representation for non-Brahmins in the legislature. His efforts to achieve this since 1920 had met with failure. When the resolution was defeated, he left the Conference along with other non-Brahmin leaders who met separately. Soon E.V.R. left the Congress and started the Self Respect Movement.

(c) Swarajists-Justicites Rivalry

Following the withdrawal of the NonCooperation Movement, the Congress was divided between 'no-changers' who wanted to continue the boycott of the councils and 'prochangers' who wanted to contest the elections for the councils. Rajaji along with other staunch Gandhian followers opposed the council entry. Along with Kasturirangar and M.A. Ansari, Rajaji advocated the boycott of the councils. Opposition to this led to the formation of the Swaraj Party within the Congress by Chittaranjan Das and Motilal Nehru. In Tamil Nadu the Swarajists were led by S. Srinivasanar and S. Satyamurti.

(d) Subbarayan Ministry

In the elections held in 1926, the Swarajists won the majority of the elected seats. However, it did not accept office in accordance with the Congress policy. Instead they supported an independent, P. Subbarayan to form the ministry. The Swarajists did not contest the 1930 elections leading to an easy victory for the Justice Party. The Justice Party remained in office till 1937.

Agitation for Removal of Neill Statue (1927)

James Neill of the Madras Fusiliers (infantry men with firearms) was brutal in wreaking vengeance at Kanpur ('the Cawnpur massacre', as it was called) in which many English women and children were killed in the Great Rebellion of 1857. Neill was later killed by an Indian sepoy. A statue was erected for him at Mount Road, Madras. Nationalists saw this as an insult to Indian sentiments, and organised a series of demonstrations in Madras. Protesters came from all over the Madras Presidency and were led by S. N. Somayajulu of Tirunelveli. Many were arrested and sentenced to prison. Gandhi, who visited Madras during the same time, gave his support to the agitation. The statue was finally moved to Madras Museum when Congress Ministry, led by C. Rajaji, formed the government in 1937

(e) Simon Commission Boycott

In 1927 a statutory commission was constituted under Sir John Simon to review the Act of 1919 and to suggest reforms. However, to the great disappointment of Indians, it was an all-white commission with not a single Indian member. So the Congress boycotted the Simon Commission. In Madras, the Simon Boycott Propaganda Committee was set up with S. Satyamurti as the president. There was a widespread campaign among the students, shopkeepers, lawyers and commuters in trains to boycott. The arrival of the Simon Commission in Madras on 18 February 1929 was greeted with demonstrations and hartals. Black flags were waved against the Commission. The police used force to suppress the protest.

Civil Disobedience Movement

(a) Towards Poorna Swaraj

In the 1920s, Congress with Gandhi in leadership, was transforming into a broad-based movement in Tamil Nadu. The Madras session of the Indian National Congress in 1927 declared complete independence as its goal. It appointed a committee under Motilal Nehru to frame the constitutional reforms in opposition to the Simon Commission. In the 1929 Lahore session of the Congress, Poorna Swaraj (complete independence) was adopted as the goal and on 26 January 1930 the national flag was hoisted by Jawaharlal Nehru on the banks of river Ravi as the declaration of independence.

(b) Salt March to Vedaranyam

When the Viceroy did not accept the demands put forward by Gandhi, he launched

the Civil Disobedience Movement by setting out on a Salt Satyagraha with a march to Dandi on 12 March 1930.

The Civil Disobedience Movement was a mass movement with the participation of students, shopkeepers, workers, women, etc. Demonstrations, hartals, staging of swadeshi dramas and songs were the order of the day in both rural and urban areas. Tamil Nadu was in the forefront of the Civil Disobedience Movement. In the city of Madras, shops were picketed and foreign goods boycotted. Rajaji organised and led a salt satyagraha march to Vedaranyam. The march started from Tiruchirappalli on 13 April 1930 and reached Vedaranyam in Thanjavur district on 28 April. A special song was composed for the march by Namakkal V. Ramalinganar with the lines, “A War is ahead sans sword, sans bloodshed...Join this march.” Despite a brutal crackdown by the police, the marching satyagrahis were provided a warm reception along the route. On reaching Vedaranyam 12 volunteers under the leadership of Rajaji broke the salt law by picking up salt. Rajaji was arrested. T.S.S. Rajan, Rukmani Lakshmipathi, Sardar Vedarathnam, C. Swaminathar and K. Santhanam were among the prominent leaders who participated in the Vedaranyam Salt Satyagraha. Vedaranyam Salt March Memorial

(c) Widespread Agitations in Tamil Districts

The satyagrahis under the leadership of T. Prakasam and K. Nageswara Rao set up a camp at Udayavanam near Madras. However, the police arrested them. It led to a hartal in Madras. The clashes with the police in Tiruvallikeni which lasted for three hours on 27 April 1930 left three dead. Volunteers who attempted to offer salt Satyagraha in Rameswaram were arrested. Similar attempts at Uvari, Anjengo, Veppalodai, Thoothukudi and Tharuvaikulam were stopped. Mill workers struck work across the province. Women participated enthusiastically. Rukmani Lakshmipathi was the first woman to pay a penalty for violation of salt laws. Police used brutal force to suppress the movement. Bhashyam, popularly known as Arya, hoisted the national flag atop Fort St. George on 26 January 1932. Satyamurti actively picketed shops selling foreign clothes, organised processions and distributed pamphlets.

N.M.R.Subbaraman and K. Kamaraj also played an important role. Martyrdom of Tirupur Kumaran On 11 January 1932 a procession carrying national flags and singing patriotic songs was brutally beaten by the police in Tirupur. O.K.S.R. Kumaraswamy, popularly Tirupur Kumaran, fell dead holding the national flag aloft. He is hailed as Kodikatha Kumaran. Thus, the civil disobedience movement was one of the largest mass movements in Tamil Nadu with participation of people from all sections of the society.

(d) First Congress Ministry

The Government of India Act of 1935 introduced Provincial Autonomy. The Council of Ministers, responsible to the legislature, administered the provincial subjects. However, the Governor was empowered to disregard the advice of the elected government. In the 1937 election the Congress emerged victorious. The Tirupur Kumaran Justice Party was trounced. Congress victory in the elections clearly indicated its popularity with the people. Rajaji formed the first Congress Ministry. He introduced prohibition on an experimental basis in Salem. To compensate for the loss of revenue he introduced a sales tax. On the social question, he opened temples to the 'untouchables'.

Efforts of T. Prakasam led to the appointment of a committee to enquire into the condition of the tenants in the Zamindari areas. However, excepting debt conciliation boards to reduce rural indebtedness, no other measure was adopted. When the British involved India in the Second World War without consulting the elected Congress ministries, the latter resigned. A temple entry programme with "harijans" in Madurai Meenakshiamman temple was organised (9 July 1939) by Vaidyanathar, L.N. Gopalsamy, President and Secretary of Madurai Harijana Sevak Sangh respectively. The Temple Entry Authorisation and Indemnity Act, 1939 for the removal of the civil and social disabilities against the "depressed classes" was passed.

(e) Anti-Hindi Agitation

One of the controversial measures of Rajaji was the introduction of Hindi as a compulsory subject in schools. This was considered to be a form of Aryan and North Indian imposition detrimental to Tamil language and culture, and therefore caused much public resentment. E.V.R. led a massive campaign against it. He organised an anti-Hindi Conference at Salem. It formulated a definite programme of action. The Scheduled Castes Federation and the Muslim League extended its support to the anti-Hindi agitation. Natarajan and Thalamuthu, two of the enthusiastic agitators died in prison. A rally was organised from Tiruchirappalli to Madras. More than 1200 protestors including E.V.R. were arrested. After the resignation of the Congress Ministry, the Governor of Madras who took over the reigns of administration removed Hindi as compulsory subject.

Quit India Struggle

Failure of the Cripps Mission, war time shortages and price rise created much discontent among the people. On 8 August 1942 the Quit India resolution was passed and Gandhi gave the slogan 'Do or Die'. The entire Congress leadership was arrested overnight.

K. Kamaraj while returning from Bombay noticed that at every railway station the police waited with a list of local leaders and arrested them as they got down. Kamaraj gave the police the slip and got down at Arakkonam itself. He then worked underground and organised people during the Quit India Movement. Rajaji and Satyamurti were arrested together when they went about distributing pamphlets. The movement was widespread in Tamilnadu and K. Kamaraj there were many instances of violence such as setting fire to post offices, cutting of telegraph lines and disrupting railway traffic. Undying Mass Movement All sections of the society participated in the movement. There were a large number of worker strikes such as strikes in Buckingham and Carnatic Mills, Madras Port Trust, Madras Corporation and the Electric Tramway. Telegraph and telephone lines were cut and public buildings burnt at Vellore and Panapakkam. Students of various colleges took active part in the protests. The airport in Sullur was attacked and trains derailed in Coimbatore. Congress volunteers clashed with the military in Madurai. There were police firings at Rajapalayam, Karaikudi and Devakottai. Many young men and women also joined the INA. The Quit India Movement was suppressed with brutal force. The Royal Indian Navy Mutiny, the negotiations initiated by the newly formed Labour Party Government in England resulting in India's independence but sadly with partition of the country into India and Pakistan has formed part of the Lesson in Unit VIII.

