

# CUET

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## History



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## CHAPTER 01

# Bricks, Beads and Bones (The Harappan Civilisation)

### The Harappan Civilisation

- The Harappan seal is possibly the most distinctive artefact of the Harappan or Indus Valley Civilisation.
- The Indus valley civilisation is also called as the **Harappan culture**.
- This civilisation is mainly found in North-Western regions of South Asia, extending from North-East Afghanistan to Pakistan and North-West India.
- Archaeologists use the term 'culture' for a group of objects that are distinctive in style and are usually found together within a specific geographical area and period of time.
- The civilisation got its name from Harappa, which was the first site to be excavated. It was dated between c 2600 and 1900 BCE.
- The Harappan Civilisation is sometimes called the **Mature Harappan culture** to distinguish it from other cultures.

### Beginnings of Harappan Civilisation

- There were several archaeological cultures in the region prior to the Mature Harappan.
- These culture were associated with distinctive pottery, evidence of agriculture and pastoralism and some crafts.

### Subsistence Strategies of Harappan Civilisation

- These cultures shared certain common elements including subsistence strategies.
- The Harappans ate a wide range of plant and animal products, including fish.
- Grains found at Harappan sites include wheat, barley, lentil, chickpea and sesame.
- Millets are found from sites in Gujarat. Evidence of rice are rare found.

- Animal bones found at Harappan sites include those of cattle, sheep, goat, buffalo and pig.
- Bones of wild species such as boar, deer and gharial are also found.

### Agricultural Technologies

- **Terracotta models** of the plough have been found at sites in Cholistan and Banawali (Haryana).
- Most Harappan sites are located in semi-arid lands, where irrigation was probably required for agriculture.
- Traces of canals in Shortughai (Afghanistan) and water reservoirs in Dholavira (Gujarat) were found.

### Mohenjodaro : A Planned Urban Centre

- The most unique feature of the Harappan civilisation was the development of urban centres.
- The **Mohenjodaro** settlement is divided into two sections, **citadel** (smaller but higher settlement) and **lower town** (larger but lower settlement).

### The Citadel

- There are structures in citadel that were probably used for special public purposes.
- The **Great Bath** was a large rectangular tank in a courtyard surrounded by a corridor on all four sides.
- The Great Bath meant for some kind of a special ritual bath.
- Citadel was walled. The buildings were constructed on mud brick platforms.

### The Lower Town

- The lower town was organised on a grid system.
- The lower town was also walled. Several buildings were built on platforms, which served as foundations.
- Other signs of planning include bricks, which were either sun dried or baked. It was of standardised ratio.



## Drainage System

- One of the most distinctive feature of Harappan cities was the carefully **planned drainage system**.
- Roads and streets were laid out in grid pattern, intersecting at right angles.
- Streets with drains were built first and then houses were built along them.

## Domestic Architecture

- The lower town at Mohenjodaro provides examples of residential buildings.
- The courtyard was probably the centre of activities such as cooking and weaving, particularly during hot and dry weather.
- Every house had its own bathroom, some had wells also.

## Art and Craft Production

- A variety of materials were used to make beads such as stones like carnelian jasper, crystal, quartz and steatite; metals like copper, bronze and gold and shell, faience and terracotta or burnt clay.
- Techniques for making beads differed according to the material.
- **Nageshwar** and **Balakot** were specialised centres for making shell objects.

## Centres of Production

- A variety of materials were used for craft production.
- While some materials such as clay were locally available, many materials such as stone, timber and metal had to be procured from outside the alluvial plain.
- Harappans procured materials for craft production in various ways.
- For procuring raw materials they send expeditions to areas such as the **Khetri** region of Rajasthan (for copper) and South India (for gold).

## Contact with Distant Lands

- Archaeological evidences found at the ancient sites suggested about the contact of Harappans with other contemporary civilisations.
- Archaeological finds suggest that copper was probably brought from **Oman**, on the South- Eastern tip of the Arabian peninsula.
- A distinctive type of vessel, a large Harappan jar coated with a thick layer of black clay has been found at Omani sites.

## Seals, Script, Weights

### Seals and Sealings

- Seals and sealings were used to facilitate long distance communication.
- The sealings conveyed the identity of the sender.

### Script

- Harappan seals usually have a line of writing and probably containing the name title of the owner.
- Most inscriptions are short and the longest contained about 26 signs.
- The script remains undeciphered but it has signs between 375 and 400. The script was written from right to left.

### Weights

- Exchanges were regulated by a precise system of weights, usually made of a cubical stone called **chert**.
- The lower denominations of weights were binary i.e. 1, 2, 4, 8, 16, 32 etc.
- The smaller weights were probably used for weighing jewellery and beads.

## Social and Economic Differences in Harappan Civilisation

- Archaeologist use certain strategies to find out within a particular culture. By studying burials and artefacts they found the social differences in Harappan Civilisation.

### Burials

- At burials in Harappan sites the dead were generally laid in pits.
- Some graves contain pottery and ornaments. In some instances the dead were buried with copper mirrors. Precious things were not found with the dead, it seems that Harappans did not believe in burying precious things with the dead.

### Artefacts

- To identify social differences archaeologists study artefacts and broadly classify them as utilitarian and luxuries.
- **Utilitarian** includes objects of daily use that were made of stone or clay.
- Objects were considered **luxuries** if they were rare or made from costly, non-local materials or with complicated technologies.

## The End of the Civilisation

- By c. 1800 BCE most of the mature Harappan sites in regions such as Cholistan had become uninhabited.
- After 1900 BC, there was a marked change in material culture with the disappearance of the artefacts of the civilisation like weights, seals and special beads.
- Several explanation have been put forward about the reasons for the end of civilisation like climate change, deforestation, excessive floods, over use of landscape, etc. But they do not explain the collapse of the entire civilisation.



## Discovering the Harappan Civilisation

Many archaeologists have discovered several aspects of the Harappan civilisation

### Alexander Cunningham

- Cunningham, was the first Director-General of the Archaeological Survey of India (ASI). He began archaeological excavations in the mid-19th century.
- Cunningham's main interest was in the archaeology of the early historic (c. 6th century BCE-4th century CE) and later periods.
- When he received a Harappan seal found by an Englishman, he unsuccessfully tried to place it in the time frame between 4th and 7th centuries CE, which caused confusion in his mind. Thus, he missed the significance of Harappa.

### Daya Ram Sahni

Seals were discovered at Harappa by archaeologists such as Daya Ram Sahni in the early decades of the 20th century.

### Rakhal Das Banerji

- Rakhal Das Banerji found similar seals at Mohenjodaro.
- Leading to conjecture that these sites were part of a single archaeological culture.

### John Marshall

- In 1924, John Marshall, Director-General of the ASI, announced the discovery of a new civilisation to the world in the form of Indus valley.
- He was the first professional archaeologist to work in India and brought his experience of working in Greece and Crete to the field.
- He tended to excavate along regular horizontal units, measured uniformly throughout the mound, ignoring the stratigraphy of the site.

### REM Wheeler

- In 1944, REM Wheeler as Director-General of the ASI, emphasised the need to follow the stratigraphy of mound rather than to dig mechanically along uniform horizontal line.
- He rectified the previous problems faced by the archaeologists.

## Problems of Piecing Together the Past

- It is not the Harappan script that helps in understanding the ancient civilisation but it is material evidence.
- This material could be pottery, tools, ornaments, household objects.
- Organic materials such as cloth, leather, woods and seeds etc.

## Classifying Finds

Archaeologists classified their findings by following two principles

- (i) One is in terms of material, such as stone clay, metal, bone, ivory, etc.
- (ii) The second is in terms of function. Archaeologists have to decide whether, for instance, an artefact is a tool or an ornament or both or something meant for ritual use.

## Problems of Interpretation

- Reconstructing religious practices was a problematic issue for archaeologists. Every archaeologist thought that certain objects which seemed unusual or unfamiliar had religious significance.
- These objects included terracotta figurines of women, heavily jewelled, some with elaborate head-dresses. These were regarded as mother goddesses.
- In some seals, a figure shown seated cross-legged in a 'yogic' posture, sometimes surrounded by animals, has been regarded as a depiction of proto-Shiva.
- The earliest religious text, the *Rigveda* (compiled c. 1500-1000 BCE) mentions a god named **Rudra**, which is a name used for Shiva in later Puranic traditions.

## Ancient Authority of Harappan Society

- Complex decisions were taken and implemented in Harappan society.
- Settlements were strategically set-up in specific locations for various reasons.

## Palaces and Kings

- A large building found at Mohenjodaro was labelled as a palace by archaeologists but no magnificent findings marked it as a palace.
- A stone statue was labelled and continues to be known as the **priest-king**.
- Some archaeologists are of the opinion that Harappan society had no rulers and everybody enjoyed equal status.



## Practice Questions

- The Indus Valley Civilisation flourished around  
(a) 2500 - 1800 BC (b) 2600 - 1900 BC  
(c) 2700 - 2000 BC (d) 2000 - 2100 BC
- Which one of the following pairs is correctly matched?  
(a) Banawali-Gujarat  
(b) Harappa-Baluchistan (Pakistan)  
(c) Kalibangan-Gujarat  
(d) Lothal-Gujarat
- Which of the following Harappan sites is located in Gujarat?  
(a) Lothal (b) Dholavira  
(c) Banawali (d) Both (a) and (b)
- Where was a public bath and a warehouse found in the Indus Valley during excavation?  
(a) Mohenjodaro (b) Rangpur  
(c) Kalibangan (d) Roper
- Chanhudaro was a tiny settlement almost exclusively devoted to craft production, which included making.  
(a) Beads (b) Seals  
(c) Weights (d) All of these
- What is unique about Nageshwar and Balakot sites of the Harappan culture?  
(a) They are both near the coast.  
(b) Now they are in Pakistan.  
(c) Both were specialised centres for making metal tools.  
(d) All of the above
- Which one of the following pairs is correctly matched?  
(a) Banawali : Rajasthan  
(b) Kalibangan : Haryana  
(c) Shortughai : Afghanistan  
(d) Cholistan : Pakistan
- Which one of the following pairs is correctly matched?  
(a) Shells -South India  
(b) Carnelian - Lothal  
(c) Gold - Afghanistan  
(d) Lapis lazuli - Nageshwar and Balakot
- By what approximate time had most of the mature Harappan sites in regions such as Cholistan been abandoned?  
(a) 2600 BC (b) 1900 BC  
(c) 1800 BC (d) None of these
- Who is known as the father of Archaeology?  
(a) John Marshall (b) REM Wheeler  
(c) Alexander Cunningham (d) Daya Ram Sahnii
- Which group of scholars among the following reconstructed the dietary practices of Harappa from the remains of charred grains and seeds found in the Harappan sites?  
(a) Archeo-Zoologists (b) Archeo-Ethnographers  
(c) Geo-Archaeologists (d) Archeo-Botanists
- During Harappan period, Khetri (Rajasthan) was associated with  
(a) Blue stone (b) Shells  
(c) Copper (d) Gold
- Which of the following was the causes of end of Harappan Civilisation?  
(a) Climate change (b) Deforestation  
(c) Excessive floods (d) All of these
- Who was the first Director General of the Archaeological Survey of India (ASI)?  
(a) John Marshall  
(b) REM Wheeler  
(c) Daya Ram Sahnii  
(d) Alexander Cunningham
- Harappa was discovered by  
(a) Rakhal Das Banerji (b) Daya Ram Sahnii  
(c) A Ghosh (d) John Marshall
- The Archaeologist Rakhal Das Banerji discovered which of the following?  
(a) Harappa (b) Mohenjodaro  
(c) Roper (d) Lothal
- Which was regarded as Mother Goddess during Harappan period?  
(a) Terracotta figurine of women  
(b) Dancing girl  
(c) Terracotta seals  
(d) None of the above
- Which of the following God was mentioned in Rigveda as 'Rudra'?  
(a) Lord Shiva (b) Lord Vishnu  
(c) Lord Indra (d) Lord Brahma
- Consider the following statements regarding Harappan Civilisation.  
(i) The Harappans ate plants and animal products.  
(ii) Evidence of a ploughed field was found at Banawali.  
(iii) Chanhudaro is a small town which was famous for crafts production.  
(iv) Bones of deer and gharial are also found.  
Which of the above statements are correct?  
(a) (i) and (ii) (b) (ii) and (iii)  
(c) (i), (iii) and (iv) (d) All of these
- Which of the following statement(s) related to the drainage system of Harappan Civilisation are true?  
(a) Drains were built of bricks with the help of lime and gypsum.  
(b) The one defect of drainage system was that in some places drains run very near to wells.  
(c) Both (a) and (b)  
(d) None of the above

- 21.** Which of the following is true about Harappan religion?  
 (a) Nature worship was in vogue.  
 (b) Female deities were not dominant.  
 (c) No cult of mother Goddess was found.  
 (d) Temple structures were unearthed.
- 22.** Why is the Harappan script called enigmatic?  
 Choose the correct reason from the following options.  
 (a) It resembles the Hieroglyphic script of Egypt.  
 (b) It had too many symbols, between 600 and 1000 in number.  
 (c) It was written from left to right.  
 (d) Its writing remains undeciphered to date.
- 23.** Arrange the following events in correct chronological sequence from the earliest to the latest.  
 (i) REM Wheeler recognised that it was necessary to follow the stratigraphy of the mound.  
 (ii) Daya Ram Sahni discovered seals at Harappa.  
 (iii) Harappan artefacts reached Alexander Cunningham but he failed to understand their significance.  
 (iv) Rakhal Das Banerji found seals at Mohenjodaro.
- Codes**  
 (a) (iv), (iii), (ii), (i)                      (b) (ii), (iv), (i), (iii)  
 (c) (iii), (iv), (ii), (i)                      (d) (iii), (ii), (iv), (i)
- 24.** Arrange the location of the following sites of the Harappan civilisation in correct sequence from East to West.  
 (i) Banawali                      (ii) Dholavira  
 (iii) Kalibangan                      (iv) Mohenjodaro

**Codes**

- (a) (i), (ii), (iii), (iv)                      (b) (i), (iii), (ii), (iv)  
 (c) (ii), (i), (iii), (iv)                      (d) (iv), (i), (ii), (iii)

**25. Match the following.**

List I	List II
A. Shortughai	1. Copper
B. Khetri	2. Carnelian
C. Nageshwar	3. Lapis Lazuli
D. Lothal	4. Shell

**Codes**

- |     |   |   |   |   |     |   |   |   |   |
|-----|---|---|---|---|-----|---|---|---|---|
|     | A | B | C | D |     | A | B | C | D |
| (a) | 2 | 1 | 4 | 3 | (b) | 3 | 1 | 4 | 2 |
| (c) | 1 | 3 | 2 | 4 | (d) | 4 | 3 | 2 | 1 |

**26. Match the following.**

List I	List II
A. Sir Alexander Cunningham	1. Brought military precision to the field of Archaeology
B. Dayram Shahni	2. First Director-General of Archaeological Survey of India
C. R.E.M Wheeler	3. Excavated Harappa
D. John Marshall	4. First professional archaeologist to work in India

**Codes**

- |     |   |   |   |   |     |   |   |   |   |
|-----|---|---|---|---|-----|---|---|---|---|
|     | A | B | C | D |     | A | B | C | D |
| (a) | 2 | 3 | 1 | 4 | (b) | 1 | 3 | 4 | 2 |
| (c) | 3 | 4 | 2 | 1 | (d) | 2 | 4 | 1 | 3 |

**ANSWERS**

- |         |         |         |         |         |         |         |         |         |         |
|---------|---------|---------|---------|---------|---------|---------|---------|---------|---------|
| 1. (b)  | 2. (d)  | 3. (d)  | 4. (a)  | 5. (d)  | 6. (a)  | 7. (c)  | 8. (b)  | 9. (c)  | 10. (c) |
| 11. (d) | 12. (c) | 13. (d) | 14. (d) | 15. (b) | 16. (b) | 17. (a) | 18. (a) | 19. (c) | 20. (a) |
| 21. (a) | 22. (d) | 23. (d) | 24. (b) | 25. (b) | 26. (a) |         |         |         |         |



## CHAPTER 02

# Kings, Farmers and Towns

## Early States and Economies

### (c. 600 BCE-600CE)

#### Introduction

- After the end of Harappan Civilisation, during a long span of 1500 years, there were several developments in different parts of the sub-continent.
- This was also the period during which the *Rigveda* was composed by people living along the Indus and its tributaries.
- **James Prinsep**, an officer in the mint of the East India Company, deciphered Brahmi and Kharosthi. These scripts were used in the earliest inscription and coins.
- Most of these mentioned a king referred to as **piyadassi**—meaning ‘pleasant to behold’. There were a few inscriptions which also referred to the king as **Asoka**.
- European and Indian scholars used inscriptions and texts composed in a variety of languages to reconstruct the lineages of major dynasties that had ruled the sub-continent.

#### The Earliest States

##### The Sixteen Mahajanapadas

- The 6th century BCE is often regarded as a major turning point in early Indian history.
- Early Buddhist and Jaina texts mention, sixteen states known as **Mahajanapadas**.
- **Janapada** means the land where a *jana* (a people, a clan or tribe) sets its foot or settles. It is a word used in both Prakrit and Sanskrit.
- Most **Mahajanapadas** were ruled by kings, which some known as **ganas** or **sanghas**, were oligarchies, where power was shared by a number of men collectively called **rajas**.

- Each **Mahajanapada** had a capital city, which was often fortified.
- From c. 6th century BCE onwards Brahmanas began composing Sanskrit texts known as the **Dharmasutras**.

#### First Amongst the Sixteen : Magadha

- Between the 6th and the 4th centuries BCE, Magadha (in present day Bihar) became the most powerful **Mahajanapada**.
- Magadha was a region where agriculture was especially productive. Iron mines (in present-day Jharkhand) were accessible and provided resources for tools and weapons.
- Initially, **Rajagriha** was the capital of Magadha which later shifted to **Pataliputra** (presently Patna) in 4th century BCE.

#### Mauryan Empire

- **Chandragupta Maurya** founded the Mauryan empire in c 321 BCE.
- He extended his control as far North-West upto Afghanistan and Baluchistan.

#### Finding Out about the Mauryas

- Historians have used a variety of sources to reconstruct the history of the Mauryan Empire. These include archaeological finds, especially sculpture.
- **Kautilya** or **Chanakya** has mentioned about the Mauryan Empire in the **Arthashastra**.
- Buddhist, Jaina and puranic literature as well as inscription of **Asoka**, gives information about the empire.
- Inscriptions also mention about the Mauryan empire. These are writings engraved on hard surfaces such as stone, metal and pottery. These are the permanent records, some of which carry dates.



## Administration of Mauryan Empire

- There were **five major political centres** in the empire i.e. the capital Pataliputra the provincial centres of Taxila, Ujjayini, Tosali and Suvarnagiri.
- The administrative control was strongest in areas around the capital and the provincial centres.
- Communication along both land and riverine routes was vital for the existence of the empire.
- Army was an important means for ensuring the protection. **Megasthenes** mentions a committee with six subcommittees for coordinating military activities.

## Importance of Empire

- In nineteenth century, the history of early India including that of Mauryan empire was discovered.
- Asoka came to be regarded as inspiring figure by nationalist leaders. He was more humble than later rulers who adopted grandiose (magnificent) titles.

## New Notions of Kingship

### Chiefs and Kings in the South

- A **chief** was a powerful man whose position may or may not be hereditary. He receives gifts from his sub-ordinates (unlike Kings who usually collect taxes) and often distributes these amongst his supporters.
- The new kingdoms that emerged in the Deccan and further South, included the chiefdoms of the Cholas, Cheras and Pandyas in **Tamilakam** (the name of the ancient Tamil country).

### Divine Kings

- Kings often tried to identify themselves with a variety of deities in order to claim high status. This strategy was used by the **Kushanas** (c. 1st century BCE 1st century CE), who ruled over a vast kingdom extending from Central Asia to North-West India.
- **Colossal statues** of Kushana rulers have been found installed in a shrine at Mat near Mathura (Uttar Pradesh).
- By the 4th century evidence of larger states, including the Gupta Empire, have been found. Many of these depended on **samantas**, men who maintained themselves through local resources including control over land.

## A Changing Countryside

### Popular Perceptions of Kings

- Historians have examined stories contained in anthologies such as the **Jatakas** and the **Panchatantra**.
- The **Jatakas** were written in **Pali** around the middle of the first millennium CE.

- One story known as the **Gandatindu Jataka** describes the condition of the subjects of a wicked king. These included elderly women and men, cultivators, herders, village boys and even animals.

## Strategies for Increasing Production

- From 6th century BCE, ploughing agriculture became prevalent. It was used in fertile alluvial river valleys such as those of Ganga and Kaveri.
- The iron ploughshare led to a growth in agricultural productivity, but its use was restricted to certain parts of the sub-continent only.

## Differences in Rural Society

- With an increase in production, there was a growing difference amongst people engaged in agriculture like landless agricultural labourers, small peasants and large landholders.
- The term **gahapati** was often used in Pali texts to designate the second and third categories.
- Early Tamil literature (the Sangam texts) also mentions different categories of people living in the villages i.e. large landowners or **vellalar**, ploughmen or **uzhavar** and slaves or **adimai**.

## Land Grants and New Rural Elites

- Grants of land were started from the early centuries of the Common Era, many of which were recorded in inscriptions.
- The records that have survived are generally about grants to religious institutions or to Brahmanas.
- The inscription also gives us an idea about rural populations. These included Brahmanas and peasants as well as others who expected to provide a range of produce to the king or his representatives.

## Towns and Trade

### New Cities

- The urban centres emerged in several parts of the sub-continent from c. 6th century BCE.
- All major towns were located along routes of communication, e.g., **Pataliputra** was on riverine routes.
- Others, such as **Ujjayini**, were along land routes and yet others, such as **Puhar**, were near the coast, from where sea routes began.

## Urban Populations : Elites and Craftspersons

- The artefacts recovered from excavation includes fine pottery bowls and dishes, with a glossy finish, known as **Northern Black Polished Ware**, probably used by rich people.



- The artefacts also include ornaments, tools, weapons, vessels, figurines, made of a wide range of materials-gold, silver, copper, bronze, ivory, glass, shell and terracotta.
- Organisations of craft producers and merchants were known as **guilds** or **shrenis**. These guilds probably procured raw materials, regulated production and marketed the finished product.

### Trade in the Subcontinent

- From the 6th century BCE, land and river routes crossed the sub-continent and extended in various directions both overland and overseas.
- Those who travelled these routes included peddlers who probably travelled on foot and merchants who travelled with caravans of bullock carts.
- There were also seafarers, whose ventures were risky, but highly profitable. Successful merchants were designated as **masattuwan** in Tamil and **setthis** and **sattavahas** in Prakrit.

### Coins and Kings

- **Punch-marked coins** made of silver and copper (c. 6th century BCE onwards) were amongst the earliest to be minted and used.
- Numismatists have studied these and other coins to reconstruct possible commercial networks.
- The first gold coins were issued in 1st century CE by the **Kushanas**. These were virtually identical in weight with those issued by contemporary Roman emperors and the Parthian rulers of Iran.
- Coins were also issued by tribal republics. Some of the most spectacular gold coins were issued by the **Gupta** rulers.

### Deciphering Inscriptions

#### Deciphering Brahmi

- Most scripts used to write modern Indian languages are derived from Brahmi script.

- From the late 18th century, European scholars with the help of Indian pandits could study several Manuscripts in Bengali and Devanagari and compared their letters with older letters.
- Scholars who studied early inscriptions sometimes assumed that these were in Sanskrit, although the earliest inscriptions were, in fact, in Prakrit.
- It was only after decades of careful investigations by several epigraphists that James Prinsep was able to decipher **Asokan Brahmi** in 1838.

#### Deciphering Kharosthi

- The Kharosthi script used in inscriptions in the North-West. Here, coins of Indo-Greek Kings are found who ruled over the area (c. 2nd-1st centuries BCE).
- These coins contain the names of kings written in Greek and Kharosthi scripts, later Prakrit was identified on these coins.

#### Historical Evidence from Inscriptions

- According to the inscriptions, **Devanampiya**, often translated as 'beloved of the gods' and **piyadassi** as 'pleasant to behold' were the titles adopted by the **Asoka**.
- Most of the inscriptions were in Prakrit language. And most Prakrit inscriptions were written in Brahmi script.
- After examining all these inscriptions and finding that they match in terms of content, style, language and palaeography, epigraphists have concluded that they were issued by the same ruler.

#### The Limitations of Inscriptional Evidence

- Sometimes, there are technical limitations of inscriptional evidence such as sometimes letters are very faintly engraved and thus reconstructions are uncertain.
- Besides, it is not always easy to be sure about the exact meaning of the words used in inscriptions.
- Although, several thousand inscriptions have been discovered but not all have been deciphered, published and translated.

## Practice Questions

- Which of the following scripts were deciphered by James Prinsep?
  - Bengali and Devanagari
  - Sanskrit and Prakrit
  - Brahmi and Kharosthi
  - Greek and Indo-Greek
- What is the meaning of the title **Devanampiya** adopted by Asoka?
  - Pleasant to be hold
  - Beloved of the Gods
  - Both (a) and (b)
  - Neither (a) nor (b)
- During the ....., the capital city of Magadha was shifted to Pataliputra.
  - 5th century BCE
  - 4th century BCE
  - 2nd century BCE
  - 3rd century CE
- Who was the founder of Mauryan Empire?
  - Chandragupta Maurya
  - Asoka
  - Bindusara
  - Bimbisara



5. Select the correct statements.  
 (a) Mahavira and Buddha did not belong to *ganas*.  
 (b) Megasthenes deciphered Kharosthi and Brahmi scripts.  
 (c) Arthashastra was written by Kautilya.  
 (d) Chandragupta Maurya conquered Kalinga.
6. Which of the following statements is not correct?  
 (a) Punch marked coins were only made of copper.  
 (b) The first gold coins were issued by Kushanas.  
 (c) The first coins to bear the names and images of rulers were issued by Indo-Greeks.  
 (d) Copper coins were issued by tribal republics.
7. Jatakas were written in  
 (a) Pali (b) Brahmi (c) Sanskrit (d) Prakrit
8. What is the meaning of 'adimai'  
 (a) Landless (b) Slave (c) King (d) Traders
9. Pataliputra was located on the bank of  
 (a) Ganga (b) Godavari (c) Gandak (d) Bagmati
10. Organisations of craft producers and merchants were known as  
 (a) Guilds (b) Shrenis  
 (c) Both (a) and (b) (d) None of these
11. The first gold coins were issued in first century by  
 (a) Kushan (b) Mauryan (c) Haryanka (d) Cholas
12. Who was able to decipher Ashokan Brahmi in 1838?  
 (a) John Marshall (b) Jones Prinsep  
 (c) Alexander Cunningham (d) Daya ram Sahni
13. The Kharosthi script used in inscriptions in the  
 (a) South-West (b) North-West  
 (c) North-East (d) West-East
14. Which of the following are the limitations of inscriptional evidence?  
 (a) Lack of clarity  
 (b) Non-relevance of inscription  
 (c) Missing letters  
 (d) All of the above
15. Consider the following statements.  
 A. Sixteen states known as Mahajanapadas are mentioned in Buddhist and Jain texts.  
 B. The most powerful Mahajanapada was Magadha.  
 C. Initially the capital of Magadha was Pataliputra.  
 D. Iron mines were present in Magadha at that time.  
 Choose the correct statements  
 (a) A and B (b) B and C (c) A, C and D (d) A, B and D
16. Land grants during the rule of Chandragupta II provide some insight into the relationship between which of the following parties?  
 (a) Artisans and hunter-gatherers  
 (b) Fishermen and *samantas*

- (c) Pastoralists and officials  
 (d) The state and cultivators

17. Which one of the following pairs is correctly matched?

- (a) Chandragupta – Grandson of Asoka  
 (b) Kautilya – Also known as Brahmana  
 (c) Principles of dhamma – Simple and almost universally applicable  
 (d) A principal of dhamma – Respect for your own religion

18. Match the following advances in epigraphy with their approximate dates and select the correct option accordingly.

Advances in epigraphy	Approximate dates
A. First issues of Epigraphia Carnatica	1. 1784
B. First issue of Epigraphia Indica	2. 1838
C. Founding of the Asiatic Society (Bengal)	3. 1836
D. Decipherment of Brahmi by Prinsep	4. 1888

Codes

	A	B	C	D		A	B	C	D
(a)	3	1	4	2	(b)	2	4	3	1
(c)	4	3	1	2	(d)	3	4	1	2

19. Match the following.

List I	List II
A. Mahapadma Nanda	1. Kushana dynasty
B. Kaniska	2. Magadha
C. Samudragupta	3. Maurya dynasty
D. Asoka	4. Gupta dynasty

Codes

	A	B	C	D		A	B	C	D
(a)	1	2	3	4	(b)	3	1	2	4
(c)	4	3	1	2	(d)	2	1	4	3

20. Match the following.

List I	List II
A. Allahabad	1. Commercial and political capital under Kushanas
B. Mathura	2. Capital of Magadha
C. Puhar	3. Samudragupta pillar inscription
D. Rajagaha	4. Coastal town in South India

Codes

	A	B	C	D		A	B	C	D
(a)	3	1	4	2	(b)	1	3	2	4
(c)	2	1	3	4	(d)	1	2	3	4

## ANSWERS

- |         |         |         |         |         |         |         |         |         |         |
|---------|---------|---------|---------|---------|---------|---------|---------|---------|---------|
| 1. (c)  | 2. (b)  | 3. (b)  | 4. (a)  | 5. (c)  | 6. (a)  | 7. (a)  | 8. (b)  | 9. (a)  | 10. (c) |
| 11. (a) | 12. (b) | 13. (b) | 14. (d) | 15. (d) | 16. (d) | 17. (c) | 18. (d) | 19. (a) | 20. (a) |



## CHAPTER 03

# Kinship, Caste and Class Early Societies

### Importance of Textual Traditions

- Historians often use textual traditions to understand the changes in economic and political life processes.
- **Mahabharata** is a colossal epic consisting of over 100,000 verses that depicts wide range of social categories and situations.
- It was composed over a period of about 1000 years (c. 500 BCE onwards) and some of the stories it contains may have been in circulation even earlier.

### The Critical Edition of the Mahabharata

- **VS Sukthankar**, an Indian Sanskrit Scholar, initiated the task of preparing a critical edition of the *Mahabharata*. The project took 47 years to complete (started in 1919).
- Two things became apparent from this. Firstly, there were several common elements in the Sanskrit versions of the story. It was evident in manuscripts found all over the sub-continent, from Kashmir and Nepal in the North to Kerala and Tamil Nadu in the South. Secondly, there was enormous regional variation in the text.

### Kinship and Marriage : Many Rules and Varied Practices Finding Out About Families

- Families are usually parts of larger networks of people. The term **kinfolk** is used for these networks of relatives.
- Familial ties are often regarded as 'natural' and based on blood. For instance, some societies regard cousins as being blood relations, whereas others do not.

### Ideal of Patriliney

- The *Mahabharata* is a story about changing kinship relations. It describes a feud over land and

power between two groups of cousins, the Kauravas and the Pandavas. They belonged to a single ruling family, i.e. the Kurus, a lineage dominating one of the *janapadas*.

- The central story of the *Mahabharata* reinforced that the idea of patriliney was valuable. Under patriliney, sons could claim the resources (including the throne in the case of Kings) of their fathers when the latter died.
- Patriliney is evident in mantras in ritual texts such as the *Rigveda*.

### Rules of Marriage

- Sons were important for the continuity of the patrilineage.
- Daughters had no claims to the resources of the household. Marrying them into families outside the kin was considered desirable..
- This system is called **exogamy** (literally, marrying outside).
- Girls and women who belonged to high status were ensured that they would get married at right time and to right person.
- From c. 500 BCE, these norms were compiled in Sanskrit texts known as the **Dharmasutras** and **Dharmashastras**.
- The most important of such works, the *Manusmriti*, was compiled between c. 200 BCE and 200 CE.

### Types of Marriages

- Endogamy refers to marriage within a unit. This could be a kin group, caste or a group living in the same locality.
- Exogamy refers to marriage outside the unit.
- Polygyny is the practice of a man having several wives.
- Polyandry is the practice of a woman having several husbands.

### The Gotra of Women

- From c. 1000 BCE onwards, people (especially Brahmanas) were classified in terms of **gotras**.



- Each *gotra* was named after a Vedic seer (sage), and all those who belonged to the same *gotra* were regarded as his descendants.
- Two rules about *gotra* were particularly important. First, women were expected to give up their father's *gotra* and adopt that of their husbands on marriage and second, members of the same *gotra* could not marry.

### Importance of Mother

- Satavahana rulers were identified through **metonymics** (names derived from that of the mother). This practice reflected the presence of matriliney. However, the succession to the throne was generally patrilineal.

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

- The term caste refers to a set of order of social categories in rank. This order was laid down in the *Dharmasutras* and *Dharmashastras*.
- Brahmana claimed to be on the top while the shudras were kept at the bottom.

### The 'Right' Occupation

- The *Dharmasutras* and *Dharmashastras* contained rules about the ideal 'occupations' of the four categories or *varnas*.
- **Brahmanas** were supposed to study and teach the *Vedas*.
- **Kshatriyas** were to engage in warfare, protect people and administer justice.
- **Vaishyas**, were to engage in agriculture, pastoralism and trade.
- **Shudras** were assigned only one occupation that was serving the three 'higher' *varnas*.

### Non-Kshatriya Kings

- According to the *Shastras*, only Kshatriyas could be kings. However, several important ruling lineages probably had different origins.
- Buddhist texts suggested that Mauryas were Kshatriyas but Brahmanical texts described them as being of low origin.
- The Shungas and Kanvas, the immediate successors of the Mauryas, were Brahmanas.
- Other rulers, such as the Shakas who came from Central Asia, were regarded as **mlechchhas**, barbarians or outsiders by the Brahmanas.

### Jatis and Social Mobility

- In Brahmanical theory, *jati* like *varna*, was based on birth. While the number of *varnas* was fixed at four, there was no restriction on the number of *jatis*.

- People living in forests such as the *nishadas* *goldsmith* (*suvarnakara*), were classified as *jati*-by Brahmanical authorities as they did not easily fit into the fourfold *varna* system.

### Society without Varna System

- There were some communities whose social practices were not influenced by Brahmanical ideas. For example, categories such as the *nishada*, to which Ekalavya belonged.
- Sometimes those who spoke non-Sanskritic languages were labelled as **mlechchhas**.

### Emergence of Varna System

- The Brahmanas considered some people as being outside the system and classified them as **untouchable**.
- The *Manusmriti* laid down the 'duties' of the *chandals*. They had to live outside the village, use discarded things, and wear clothes of the dead and ornaments of iron.

### Control Over Resources and Status

#### Gendered Access to Property

- According to the *Manusmriti*, the paternal estate was to be divided equally amongst sons after the death of the parents, with a special share for the eldest. Women could not claim a share of these resources.
- Women were allowed to retain the gifts they received on the occasion of their marriage as **stridhana** (literally, a woman's wealth).

#### Varna and Access to Property

- According to the Brahminical texts, another criterion (apart from gender) for regulating access to wealth was *varna*.
- The only 'occupation' prescribed for Shudras was **servitude**, while a variety of occupations were listed for men of the first three *varnas*.

#### Sharing Wealth

- In an alternative-scenario to the *varna* system, people either claimed or were assigned status on the basis of their wealth.
- There were other situations where men who were generous were respected, while those who were miserly or simply accumulated wealth for themselves were disliked.

#### A Social Contract

- The Buddhists also developed an alternative understanding of social inequalities and institutions required to regulate social conflict.
- According to a myth in *Sutta Pitaka*, they suggested that human beings initially had not fully evolved bodily



forms and the world of plants was also not fully developed. Human beings lived in a state of peace.

- There was a gradual deterioration of this state as human beings became increasingly greedy, vindictive and deceitful.
- Subsequently they developed a notion of kingship based on human choice with taxes as a form of payment for services rendered by the king.

### Handling Texts : Historians and the Mahabharata

- Historians examine whether texts were written in Prakrit, Pali or Tamil, (the languages that were probably used by ordinary people) or in Sanskrit.

### Language and Content

- The version of the *Mahabharata* is in Sanskrit (although there are versions in other languages as well).
- Historians usually classify the contents of the present text under two broad heads. These are sections that contain stories, designated as the **narrative** and sections that contain prescriptions about social norms, designated as **didactic**.

### Author(s) and Dates

- The original story of *Mahabharata* was probably composed by charioteer bard known as **sutas** who generally accompanied Kshatriya warriors.
- Then with the emergence of chiefdoms such as Kurus and Panchalas, Brahmanas took over the story and began to commit it to writing.

- In the next phase between C 200 BCE to 200 CE, the growing importance of worship of Lord Vishnu led to the identification of Lord Krishna (one of the important figure in the epic) with him.
- Subsequently, between C 200 and 400 CE, large didactic sections resembling the *Manusmriti* was added.

### The Search for Convergence

- The *Mahabharata*, like any major epic, contains vivid descriptions of battles, forests, palaces and settlements.
- In 1951-52, the archaeologist BB Lal excavated a site at a village, named Hastinapura in Meerut district.
- Lal found evidence of fine occupational levels but he described only the second and third level. These levels were about the architecture of the houses.

### A Dynamic Text (*Mahabharata*)

- The *Mahabharata* can be considered as a dynamic text. It is being written over a span of time and the growth of the *Mahabharata* did not stop with the Sanskrit version.
- Over the centuries, many versions of the epic were written in a variety of languages through an ongoing process of dialogue between peoples, communities and those who wrote the texts.

## Practice Questions

1. The epic *Mahabharata* consists ..... verses.

- (a) 2400 (b) 10000 (c) 1000 (d) 2800

2. The critical edition of the *Mahabharata* was completed in the year .....

- (a) 1919 (b) 1925 (c) 1927 (d) 1966

3. According to *Manusmriti*, there are how many types of marriages?

- (a) Seven (b) Six (c) Eight (d) Nine

4. The term *vamsha* is used for .....

- (a) families (b) lineage (c) descent (d) caste

5. *Dharmasutras* was compiled in

- (a) Pali (b) Hindi (c) Sanskrit (d) Brahmi

6. Which of the following refers to marriage within a unit?

- (a) Exogamy (b) Endogamy  
(c) Polyandry (d) None of these

7. In the case of the Satvahanas, succession to the throne was .....

- (a) matrilineal (b) patrilineal  
(c) Both (a) and (b) (d) Neither (a) nor (b)

8. The term used for names derived from the name of the mother or female ancestor is called .....

- (a) matrilineal (b) matrilineal  
(c) metronymic (d) matrilineal

9. The term *vanik* in Sanskrit inscriptions is used to designate .....

- (a) merchants (b) soldiers (c) traders (d) farmers

10. Which of the following is correct?

- (a) Brahmanas were supposed to study and teach the vedas.  
(b) Kshatriyas were expected to engage in agriculture.  
(c) Vaishyas were to engage in warfare.  
(d) Shudras were engaged in any work which they liked.

11. The Shungas and Kanvas, the immediate successors of the Mauryas, were .....

- (a) Brahmanas (b) Kshatriyas  
(c) of 'low' origin (d) *mlechchhas*



12. According to the Shastras, who could be kings?  
 (a) Warrior (b) Kshatriya  
 (c) Who had power to rule (d) Brahmanas
13. Who were engaged in agriculture, pastoralism and trade?  
 (a) Kshatriya (b) Brahmana (c) Shudra (d) Vaishya
14. Ekalavya belonged to which class?  
 (a) Brahman (b) Nishad  
 (c) Slave (d) Untouchable
15. According to *Manusmriti*, which among the following is not one of the means for men to acquire wealth?  
 (a) Inheritance (b) As a token of affection  
 (c) Conquest (d) Investment
16. Women were allowed to retain the gifts they received on the occasion of their marriages as  
 (a) Stridhana (b) Manusmriti  
 (c) Biksha (d) None of these
17. Who excavated the site Hastinapur in Meerut, Uttar Pradesh?  
 (a) Daya Ram Sahni (b) Rakhal Das Banerji  
 (c) BB Lal (d) John Marshall
18. Which one of the following pairs is correctly matched?  
 (a) Vaishya - Study the Vedas  
 (b) Shudra - Engage in agriculture  
 (c) Kshatriya - Give and receive gifts  
 (d) Brahmana - Make gifts
19. Which one of the following pairs is incorrectly matched?  
 (a) Critical edition of the *Mahabharata* - VS Sukthankar  
 (b) The Bhagavad Gita - Advice offered by Lord Krishna to Arjun  
 (c) *Purusha Sukta* in the Rigveda - Created by Brahmanas  
 (d) *Manusmriti* - Laid down the duties of *chandalas*
20. Which one of the following pairs is correctly matched?  
 (a) Ashtadhyayi of Panini - 500 BCE  
 (b) Charaka and Sushruta Samhita - 400-500 CE  
 (c) *Natyashastra* of Bharata - 100 CE  
 (d) Puranas (in Sanskrit) - 400 BCE onwards
21. Consider the following statements and choose the correct answer.  
 1. The original version of the *Mahabharata* is in Sanskrit.  
 2. According to the shastras, only kshatriyas could be kings.  
 3. During the *Mahabharata* age, *gotras* were considered very important by the higher *varnas* of Hindu society.

4. The *Mahabharata* contains vivid descriptions of battles, forests, palaces and settlements.

**Codes**

- (a) 1 and 2 (b) 2 and 3  
 (c) 1, 3 and 4 (d) All of these

22. Arrange the following major textual traditions written or compiled in the Sanskrit language in correct chronological sequence from the earliest to the latest :

- (i) Ramayana and Mahabharata  
 (ii) Manusmriti (iii) Major Dharmasutras  
 (iv) Puranas

**Codes**

- (a) (iv) - (iii) - (ii) - (i) (b) (ii) - (iv) - (i) - (iii)  
 (c) (iii) - (i) - (ii) - (iv) (d) (iii) - (ii) - (iv) - (i)

23. Arrange the location of the following cities of the Kuru-Panchala region and neighbouring areas in correct sequence from East to West:

- (i) Ayodhya (ii) Hastinapura  
 (iii) Indraprastha (iv) Kushinagara

**Codes**

- (a) (i) - (ii) - (iii) - (iv) (b) (i) - (iii) - (ii) - (iv)  
 (c) (ii) - (i) - (iii) - (iv) (d) (iv) - (i) - (ii) - (iii)

24. Match the following forms of marriage with their meanings and select the correct option accordingly:

Form of Marriage	Meaning
A. Endogamy	1. Practice in which one man has several wives.
B. Exogamy	2. Marriage within the same family unit living in the same locality.
C. Polyandry	3. Practice in which one woman has several husbands.
D. Polygyny	4. Marriage outside the family unit.

**Codes**

- |     |   |   |   |   |     |   |   |   |   |
|-----|---|---|---|---|-----|---|---|---|---|
|     | A | B | C | D |     | A | B | C | D |
| (a) | 3 | 1 | 4 | 2 | (b) | 2 | 4 | 3 | 1 |
| (c) | 2 | 1 | 3 | 4 | (d) | 3 | 4 | 1 | 2 |

25. Match the following

List I	List II
A. Brahmanas	1. Administer Justice
B. Kshatriya	2. Study and teach the veda
C. Vaishya	3. Agriculture
D. Shudra	4. Serve the higher three varnas

**Codes**

- |     |   |   |   |   |     |   |   |   |   |
|-----|---|---|---|---|-----|---|---|---|---|
|     | A | B | C | D |     | A | B | C | D |
| (a) | 1 | 2 | 3 | 4 | (b) | 2 | 1 | 4 | 3 |
| (c) | 2 | 1 | 3 | 4 | (d) | 3 | 1 | 4 | 2 |

**ANSWERS**

- |         |         |         |         |         |         |         |         |         |         |
|---------|---------|---------|---------|---------|---------|---------|---------|---------|---------|
| 1. (b)  | 2. (d)  | 3. (c)  | 4. (b)  | 5. (c)  | 6. (b)  | 7. (b)  | 8. (c)  | 9. (a)  | 10. (a) |
| 11. (a) | 12. (b) | 13. (d) | 14. (b) | 15. (b) | 16. (a) | 17. (c) | 18. (a) | 19. (c) | 20. (a) |
| 21. (d) | 22. (c) | 23. (d) | 24. (b) | 25. (c) |         |         |         |         |         |



## CHAPTER 04

# Thinkers, Beliefs and Buildings Cultural Developments

### Introduction

- 19th century Europeans were very interested in the stupa at Sanchi.
- The rulers of Bhopal, **Shahjehan Begum** and her successor **Sultan Jehan Begum**, provided money for the preservation of the ancient site.

### Thinkers, Beliefs and Traditions

- The mid-first millennium BCE saw the emergence of thinkers such as Zarathustra in Iran, Kong Zi in China, Socrates, Plato and Aristotle in Greece, and Mahavira and Gautama Buddha, among many others in India.

### The Sacrificial Tradition

- There were several traditions of thought, religious belief and practice, including the early Vedic tradition, which were known from the Rigveda. It was compiled between c. 1500 and 1000 BCE.
- Many ideas found in the Upanishads show that people were curious about the meaning of life, the possibility of life after death and rebirth.
- People also began questioning the significance of the sacrificial tradition.

### Debates and Discussions

- Buddhist texts, mention 64 sects or schools of thought.
- Teachers travelled from place to place, trying to convince one another as well as lay persons, about the validity of their philosophy or the way they understood the world.
- Debates took place in the *kutagarashala*, a hut with a pointed roof or in groves where travelling mendicants halted.

### Beyond Worldly Pleasures : The Message of Mahavira

- The basic philosophy of the Jainas was already in existence in North India before the birth of Vardhamana, who came to be known as Mahavira.

- The most important idea in Jainism is that the entire world is animated, even stones, rocks and water have life.
- Non-injury to living being, especially to humans, animals, plants and insects, is important according to Jaina philosophy.

### The Spread of Jainism

- Jainism spread to many parts of India. Like the Buddhists, Jaina scholars produced literature in a variety of languages like Prakrit, Sanskrit and Tamil.
- Some of the earliest stone sculptures associated with religious traditions were produced by devotees of the Jaina tirthankaras.

### The Buddha and the Quest for Enlightenment

- **Siddhartha** was the son of a chief of the Sakya clan.
- In the search of truth, he explored several paths including bodily mortification which led him to a situation of near death.
- He meditated for several days and finally attained enlightenment in Bodh Gaya (Bihar).
- After this he came to be known as the Buddha or the enlightened one.

### The Teachings of the Buddha

- The Buddha's teachings have been reconstructed from stories found mainly in the *Sutta Pitaka*.
- According to Buddhist philosophy, the world is transient (*anicca*) and constantly changing. It is also soulless (*anatta*) as there is nothing permanent or eternal in it.
- Sorrow (*dukkha*) is intrinsic (natural) to human existence. It is by following the path of moderation between severe penance and self-indulgence that human beings can rise above these worldly troubles.
- The Buddha emphasised **individual agency** and the **righteous action** as the means to escape from the cycle of rebirth and attain self-realisation and nibbana.



### Followers of the Buddha

- Buddha founded a **sangha**, an organisation of monks who also became teachers of *dhamma*.
- These monks lived simply and possess only essential requirements for survival such as a bowl to receive food once a day from the laity (ordinary people). As they lived on alms, they were known as *bhikkhus*.
- The Buddha's foster mother, **Mahapajapati Gotami** was the first woman to be ordained as a *bhikkhuni*. Many women who entered the *sangha* became teachers of *dhamma* and went on to become *theris*, or respected women who had attained liberation.
- Buddhism grew rapidly both during the lifetime of the Buddha and after his death. It appealed to many people who were dissatisfied with existing religious practices and confused by the rapid social changes taking place around them.

### Buildings and Architecture

- The Buddhist ideas and practices emerged out of a process of with other traditions.
- Some of the ideas and practices are identified by historical building and sculptures such as Sanchi and Amaravati stupas.

### Stupas

- Stupas were built to keep relics of Buddha.
- Buddhist literature mentions several *chaityas*. It also describes places associated with the Buddha's life where he was born (Lumbini), where he attained enlightenment (Bodhi Gaya), where he gave his first sermon (Sarnath) and where he attained *nibbana* (Kusinagara).

### Building of Stupas

- Stupas were built through donations made by kings such as the Satvahanas.
- They were also made by guilds such as the ivory workers who financed part of one of the gateways at Sanchi.
- Bhikkhus and Bhikkhunis also contributed towards building these monuments.

### Structure of the Stupa

- The stupa (a Sanskrit word meaning a heap) originated as a simple semi-circular mound of Earth later called *anda*.
- Above the *anda* was the *harmika*, a balcony like structure that represented the abode of the gods.

### Amaravati Stupa

- In 1854, **Walter Elliot**, the commissioner of Guntur (Andhra Pradesh), visited Amaravati and collected several sculpture panels and took them away to Madras (Chennai).

- He also discovered the remains of the Western gateway and came to the conclusion that the structure at Amaravati was one of the largest and most magnificent Buddhist stupa.

### Sculpture

Sculptures were removed from stupas and all the way to Europe because they were beautiful and valuable.

### Stories in Stone

- Art historians studied the sculpture at Sanchi and identified it as a scene from the *Vessantara Jataka*.
- **Vessantara Jataka** is a story about a generous prince who gave away everything to a Brahmana, and went to live in the forest with his wife and children.

### Symbols of Worship

- Many early sculptors show Buddha through symbols and not in human form.
- An empty seat sculpture shows the meditation of the Buddha and the stupa was meant to represent the **Mahaparinirvana**.
- Another frequently used symbol was the wheel which stood for the first sermon of the Buddha delivered at Sarnath.

### Popular Traditions

- Some sculptures at Sanchi were not directly inspired by Buddhist ideas. These include beautiful women swinging from the edge of the gateway, holding onto a tree. According to popular belief, this was a woman whose touch caused trees to flower and bear fruit.
- Another motif is that of a woman surrounded by lotuses and elephants which seem to be sprinkling water on her as if performing an *abhisheka* or consecration.

### New Religious Traditions

#### Development of Mahayana Buddhism

- Early Buddhist teachings had given great importance to self-effort in achieving *nibbana*.
- Besides, the Buddha was regarded as a human being who attained enlightenment and *nibbana* through his own efforts.
- The worship of images of the Buddha and Bodhisattas became an important part of this tradition. This new way of thinking was called **Mahayana**- literally, the 'great vehicle'.
- Those who adopted these beliefs described the older tradition as **Hinayana** or the 'lesser vehicle'.



### The Growth of Puranic Hinduism

- Hinduism include Vaishnavism and Shaivism. Vaishnavism was a form within which Vishnu was worshipped as principal deity.
- Shaivism was a tradition within which Shiva was regarded as the chief God.
- In such worship, the bond between the devotee and the god was visualised as bhakti, i.e. love and devotion between them.
- In the case of Vaishnavism, cults developed around various avatars or incarnations while Shiva was symbolised by the linga.

### Building Temples

- The early temple was a small square room, called the *garbhagriha*, with a single doorway for the worshipper to enter and offer worship to the image.
- A tall structure known as the *shikhara*, was built over the central shrine. One of the unique features of early temples was that some of these were hollowed out of huge rocks, as artificial caves.
- The tradition of building artificial caves was an old one. Some of the earliest of these were constructed in the 3rd century BCE on the orders of Asoka for renouncers who belonged to the Ajivika sect.

## Practice Questions

- Sanchi Stupa is located in  
(a) Madhya Pradesh (b) Uttar Pradesh  
(c) Rajasthan (d) Bihar
- During the mid-first millennium BC, the religious philosophy of Zarathustra prevailed in  
(a) China (b) Iran  
(c) Greece (d) Arab
- Rig Veda was compiled between  
(a) 1500-1000 BC (b) 2500-1500 BC  
(c) 1000-500 BC (d) 2000-1000 BC
- Vardhamana came to be known as  
(a) Buddha (b) Mahavira  
(c) Jaina (d) None of these
- Buddha belonged to  
(a) Sakya clan (b) Licchavi  
(c) Kamboj (d) Suryavanshi clan
- At which of the following places Buddha attained enlightenment?  
(a) Sarnath (b) Bodh Gaya  
(c) Lumbini (d) Kusinagara
- Which of the following statement is incorrect?  
(a) The childhood name of Buddha was Siddhartha  
(b) Sutta Pitaka is a collection of verses.  
(c) Mahapajapati Gotami was the first women to be ordained as a *bhikkhuni*.  
(d) Buddha was born in Sarnath.
- Which of the following statements is correct?  
(a) Sutta Pitaka contains teachings of Buddha.  
(b) Vinaya Pitaka deals with philosophical matters.  
(c) Abhidhamma Pitaka contains rules and regulations for Sangha.  
(d) Dipavamsa contain histories of Jainism.
- Which one of the following options indicate the sculpture of 'Shalabhanjika Motif' in the Sanchi Stupa?  
(a) Mahaparinibbana  
(b) Strength and wisdom  
(c) Auspicious symbol  
(d) Devotion towards Goddess
- Identify the term which is the correct term for the given statement.  
"Those who were the supporters of materialism"  
(a) Tirthankaras (b) Rajasuya  
(c) Ashvamedha (d) Ajivikas
- Sanga was an organisation of whom?  
(a) Monks (b) Merchants  
(c) Brahmana (d) Preachers
- Buddha was born in  
(a) Vaishali (b) Pataliputra  
(c) Lumbini (d) Bodh Gaya
- Identify the term which defines the given below statement and give the correct answer.  
"The stupa originated as a simple semi-circular mound of earth"  
(a) Marmika  
(b) Anda  
(c) Amalka  
(d) Pradakshinapath
- What was the balcony like structure in a stupa called?  
(a) Anda (b) Harmika  
(c) Yashti (d) Chhatri
- Select the correct statement regarding Jaina monks from the statements given below.  
(a) Not to abstain from lying.  
(b) Not to observe celibacy.  
(c) To abstain from stealing.  
(d) None of the above
- Buddha got Mahaparinirvana at  
(a) Kushinagar (b) Sarnath  
(c) Vaishali (d) Bodh Gaya



17. Which of the following is the sect of Buddhism?

- (a) Svetambara (b) Mahayana  
(c) Hinayana (d) Both (b) and (c)

18. Who is worshipped in Vaishnavism?

- (a) Shiva (b) Krishna  
(c) Vishnu (d) Indra

19. A tall structure built over the central shrine is called

- (a) Garbhagriha (b) Shikhara  
(c) Gopuram (d) None of these

20. Which of the following statements is/are not correct.

Select the correct answer using the code given below :

- (i) Colin Mackenzie not visited the Amaravati site.  
(ii) The small square room in temple is called *Shikhara*.  
(iii) Temple walls were often decorated with sculpture.  
(iv) Great vehicle means the older tradition of *Hinayana*.

**Codes**

- (a) (i), (ii) and (iii) (b) (ii) and (iii)  
(c) (i), (ii) and (iv) (d) All of these

21. Which of the following is related with the Buddhist Philosophy? Give correct answer using code below.

- (i) *Anicca* means the world is transient.  
(ii) *Anatta* means the world is soulless.  
(iii) The world is full of sorrows.

**Codes**

- (a) (i) and (ii) (b) Only (iii)  
(c) (ii) and (iii) (d) All of these

22. Study the following statements regarding Buddhism carefully.

- I. Buddhism grew rapidly, both during the lifetime and after the death of Buddha.  
II. Buddhism did not give much importance to conduct and values.  
III. Buddhism appealed to many people who were dissatisfied with the existing religious practices.  
IV. Buddhism laid much stress on superiority based on birth.

Which of the above statements are correct?

- (a) I and II (b) II and IV  
(c) I and III (d) III and IV

23. Match the following.

List I	List II
A. The world is transient.	1. Self-punishment
B. The world is soulless.	2. <i>Anatta</i>
C. The world is full of sorrow.	3. <i>Anicca</i>
D. The path of moderation.	4. <i>Dukkha</i>

**Codes**

A	B	C	D	A	B	C	D
(a) 1	2	3	4	(b) 2	1	4	3
(c) 3	2	4	1	(d) 3	2	1	4

24. Match the following.

List I	List II
A. It means great wheel.	1. Vaishnavism
B. It means lesser wheel.	2. <i>Hinayana</i>
C. It is a religious town near Bhopal.	3. <i>Mahayana</i>
D. It is a form of Hinduism.	4. Sanchi

**Codes**

A	B	C	D	A	B	C	D
(a) 1	3	4	2	(b) 3	2	4	1
(c) 3	2	1	4	(d) 4	1	3	2

25. Match the following.

List I	List II
A. Chaitya	1. Contains relics of Buddha.
B. Vihara	2. Prayer hall for the Buddhist monks.
C. Sangha	3. Dwelling place of Buddhist monks.
D. Stupa	4. Organisation of monks.

**Codes**

A	B	C	D	A	B	C	D
(a) 1	2	4	3	(b) 1	3	4	2
(c) 2	3	4	1	(d) 3	4	2	1

## ANSWERS

1. (a)	2. (b)	3. (a)	4. (b)	5. (a)	6. (b)	7. (d)	8. (a)	9. (c)	10. (d)
11. (a)	12. (c)	13. (b)	14. (b)	15. (c)	16. (a)	17. (d)	18. (c)	19. (b)	20. (c)
21. (d)	22. (c)	23. (b)	24. (b)	25. (c)					

## CHAPTER 05

# Through the Eyes of Travellers of Society (Perceptions of Society)

### Accounts of Travellers

- Whenever people travel to a different place, they come across a different world in terms of physical environment, customs, languages, beliefs and practices of people.
- Both women and men travelled for various reasons. The accounts that survive are often varied in terms of their subject matter.
- Some deal with affairs of court, religious issues, architectural features and monuments. Though women travelled but there are no accounts of travel left by women.

### Al-Biruni

#### From Khwarizm to the Punjab

- He was born in 973 CE, in Khwarizm in present day Uzbekistan which was an important centre of learning.
- He got the best education and was well versed in many languages like Syriac, Arabic, Persian, Hebrew and Sanskrit.
- He did not know Greek but read the works of Plato and other Greek philosophers in Arabic translations.
- Al-Biruni was one of the many scholars and poets who were taken to Ghazni by Sultan Mahmud when he invaded Khwarizm in 1017 CE.
- Al-Biruni spent many years with Brahmana priests and scholars and learnt Sanskrit, studied religious and philosophical texts.
- He translated several Sanskrit works including Patanjali's work on grammar into Arabic.
- For his Brahmana friends, he translated the works of Euclid, a Greek mathematician into Sanskrit.

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- Travel literature was already an accepted part of Arabic literature. This literature contained about far away lands like Sahara desert in the West and river Volga in the North.
- Before 1500, few people in India and outside India would have read Al-Biruni.

### Al-Biruni and the Kitab-ul-Hind

- Al-Biruni wrote Kitab-ul-Hind in Arabic in simple and easy language.
- It is divided into 80 chapters on subjects such as religion and philosophy, festivals, astronomy, alchemy, manners and customs, social life, weights and measures, iconography, laws and metrology.

### Al-Biruni and the Sanskrit Tradition

- Al-Biruni discussed about the problems in understanding the local practices. These problems were
  - (i) His first problem was Sanskrit. He said that Sanskrit was so different from Arabic and Persian and the ideas and concepts could not be easily translated from one language into another.
  - (ii) The second problem was differences in religious beliefs and practices.
  - (iii) The third problem was the local population were pre-occupied with their own feelings and their ignorance or lack of interest in cultures, ideas, or peoples outside their experience.
- Despite these problems, Al-Biruni depended exclusively on the works of Brahmanas and often cited passages from the Vedas, the Puranas, the Bhagavad Gita, the works of Patanjali, the Manusmriti, etc to provide an understanding of Indian society.



### Al-Biruni's Description of the Caste System

- Caste system was not unique in India. He noted that in ancient Persia, four social categories were recognised. These were
  - (i) Knights and princes
  - (ii) Monks, fire-priests and lawyers
  - (iii) Physicians, astronomers and other scientists
  - (iv) Peasants and artisans
- He pointed out that in Islam, all men were considered equal and they differ only in their observance of piety.

### Al-Biruni Views on Pollution

- Al-Biruni accepted the Brahminical description of the caste system but he rejected the notion of pollution.
- Here pollution refers to the practice of untouchability and discrimination against lower caste people by upper caste people.

### Al-Biruni's Account on Varna System

- As per Al-Biruni account of the system of varnas, the highest caste was the Brahmana.
- The next caste were the Kshatriya, who were created from the shoulders and hands of Brahman. After them follow Vaishya, created from the thigh of the Brahman and then Shudra who were created from the feet of Brahman.
- According to Al-Biruni, these classes though differ from each other, but they live together in the same towns and villages, mixed together in the same houses and lodgings.

### Ibn Battuta

- He was born in Tangier, a city in Morocco, into one of the most respectable and educated families.
- Ibn Battuta's book of travels, called Rihla was written in Arabic.
- Ibn Battuta considered experience gained through travels to be a more important source of knowledge than books.
- He travelled to different countries like Syria, Iraq, Persia, Yemen, Oman and a few trading ports on the coast of East Africa.

### Ibn Battuta's Travel to India

- Ibn Battuta reached Sind in 1333 CE, by travelling overland through Central Asia. He was attracted by the reputation of Muhammad bin Tughlaq, the Sultan of Delhi, for his generous patron of arts and letters. Hence, he moved for Delhi, passing through Multan and Uch.
- The Sultan was impressed by his scholarship and appointed him as qazi or judge of Delhi.

- Later due to misunderstanding between Sultan and Ibn Battuta, he was thrown into prison. When this misunderstanding was cleared, he was restored to imperial service by the Sultan.

### Ibn Battuta's Travel to China

- Ibn Battuta was ordered in 1342 CE by Sultan to travel to China as the Sultan's representative to the Mongol ruler.
- Ibn Battuta with the new assignment, proceeded to the Malabar coast through Central India. From Malabar, he went to the Maldives.
- He took a ship to Sumatra, and from there another ship for the Chinese port town of Zaytun, presently known as Quanzhou.
- He travelled extensively in China, went to Beijing, but did not stay long and decided to return home in 1347 CE.
- Ibn Battuta's account was compared with that of Marco Polo, who visited China and India from his home country Venice in the late thirteenth century.

### Ibn Battuta and the Excitement of the Unfamiliar

- Ibn Battuta reached Delhi in the 14th century. The subcontinent was part of a global network of communication i.e. from China in the East to North-West Africa and Europe in the West.
- He visited sacred shrines, spent time with learned men and rulers. He enjoyed cosmopolitan culture as people spoke Arabic, Persian, Turkish and other languages. They shared ideas, information and anecdotes.

#### The Coconut and the Paan

- Ibn Battuta described about coconut and paan which were completely unfamiliar to his people. He described that the coconut trees were similar to date-palms but the difference was that while date-palms produced dates, coconut trees produced nuts.
- He also described another fascinating thing i.e. paan. He described that betel is a tree which has no fruit and was grown only for the sake of its leaves.

### Ibn Battuta and Indian Cities

- According to Ibn Battuta, Indian cities were densely populated and prosperous but were disrupted when there were invasions and wars.
- He described Delhi as a big city, with a great population, the largest in India.
- Daulatabad in Maharashtra was also equal in size with Delhi.

### Ibn Battuta's Views about Delhi

- According to Ibn Battuta the city of Delhi covers a wide area and had a large population.



- There were houses inside for night sentry and gate keepers. There were also store-houses for storing edibles, magazines, ammunition, ballistas and siege machines.
- The lower part of the defensive wall was built of stone and upper part with bricks and also had many towers close to one another.
- There are many gates called **darwaza** and the **Budaun darwaza** was the greatest among them.
- There was a grain market inside the Mandwi darwaza and near to **Gul darwaza**, there was an orchard.
- City of Delhi also had a fine cemetery in which graves had domes over them and those without dome had an arch.

#### Ibn Battuta's views about Daulatabad

- According to Ibn Battuta, there was a market place for male and female singers in Daulatabad which was known as **Tarababad**.
- In the middle of the market place, there was a large domed building known as **cupola** which was carpeted and decorated.
- Here the chief of the musicians took his place every Thursday after the dawn (morning) prayers with his servants and slaves.
- There were mosques in the bazaars where prayers were offered. Whenever a Hindu or Muslim ruler arrives at the domed building and passed by the market places, female singers would sing before them.

#### Ibn Battuta's views about the Economy Agriculture and Trade

- According to Ibn Battuta, the bazaars were important places of economic transactions, as well as hub of social and cultural activities.
- Ibn Battuta found Indian agriculture very productive because of the fertility of the soil. This fertility allowed farmers to cultivate two crops a year.
- The Indian manufacturers were in great demand in both West Asia and South-East Asia.
- There was great demand for Indian textiles like cotton cloth, fine muslins, silks, brocade and satin.

#### Ibn Battuta's Description about Indian Postal System

- Ibn Battuta was surprised by the efficient postal system of India. The postal system not only allowed merchants to send information and remit credit across long distances, but also dispatched goods required at short notice.

- It took fifty days to reach Delhi from Sind, but it took just five days for postal system to send news reports of spies to the Sultan.
- Indian postal system was of two types
  - (i) The **horse-post** was called **uluq** which was ran by royal horses stationed at a distance of every four miles.
  - (ii) The other was **foot-post** called **dawa**, which had three stations per mile.
- The foot-post was quicker than the horse-post and was used to transport **fruits of Khurasan** which were much desired in India.

#### In the Footsteps of Ibn Battuta

- Many writers and travellers followed the footsteps of Al-Biruni and Ibn Battuta.
- Among the best known writers were **Abdur Razzaq Samarqandi**, who visited South India in the 1440s. **Mahmud Wali Balkhi** travelled widely on the 1620s. **Shaikh Ali Hazin** came to North India in 1740s.

#### Francois Bernier

- Francois Bernier was a doctor, political philosopher and historian from France. He came to Mughal Empire in search of opportunities and was in India between 1656 and 1668 CE.
- He was **closely associated with the Mughal court**. He was physician to Prince Dara Shikoh, the eldest son of Emperor Shah Jahan.
- Later he worked as an intellectual and scientist with **Danishmand Khan** (an Armenian noble) at the Mughal court.

#### Comparing East and West

- Bernier travelled to several parts of India. He wrote accounts about what he saw and compared them with the situation in Europe in general and France in particular.
- He dedicated his major writing to **Louis XIV**, and many of his other works were written in form of letters to influential officials and ministers.
- He described the situation in India as not hopeful and not so encouraging compared to the developments in Europe.

#### Publishing of Bernier's Works

- Bernier's works were published in France in 1670-71 CE and translated into English, Dutch, German and Italian within the next five years.
- His account was reprinted in French eight times between 1670 and 1725 CE and by 1684 CE, it had been reprinted three times in English.



- As compared to it, Arabic and Persian accounts were circulated as manuscripts and were not published before 1800 CE.

### Bernier's Book 'Travels in the Mughal Empire'

- Bernier's book *Travels in the Mughal Empire* has detailed observations, critical insights and reflection of Mughals.
- He compared Mughal India with contemporary Europe and stressed on the superiority of the Europe.

### The Question of Land Ownership

- Bernier pointed out the major difference between Mughal India and Europe was that of **ownership of land**.
- In India, there was lack of private property in land. He strongly believed that it was good to have private property for both the state and its people.

### Disadvantages of Ownership of Land System in India

- According to Bernier, in crown ownership of land, landholders could not pass on the land to their children. This discouraged landholders to invest in the maintenance and expansion of production.
- The absence of private property in land prevented the emergence of the class of landlords who focus on improving their lands as in Western Europe.

### Truth about Ownership of Land

- The sixteenth century official chronicle **Abu'l Fazl** during Akbar's reign describes the land revenue as 'remunerations of sovereignty'.
- European travellers assumed this claim to be rent because land revenue demands were very high in those times. But in reality this was not a rent or a land tax, it was a tax on crop.

### Bernier's Views on Peasantry

- Bernier described the exploitation of peasants in his travel accounts.
- A little fertile land was untilld (wasted) because of the lack of labourers.
- When poor people could not meet the demands of their cruel and greedy lords, they are not only deprived of the means of livelihood but also their children are carried away as slaves.
- Thus, peasantry is drove to despair by cruelty and ultimately they abandon the country.

### Bernier's Views about Towns

- During 17th century, about 15 per cent of the population lived in towns. This was an average higher than the percentage of urban population in Western Europe in the same period.

- In spite of this, Bernier described Mughal cities as 'camp towns' which meant that these towns existed and depended on the imperial camp for their survival.

### Merchants and Other Professionals in Towns

- Merchants had a strong community and kin ties were organised into their own caste-cum-occupational bodies.
- In Western India, these groups were called **Mahajans**, and their chief, the **sheth**.
- In urban centres such as Ahmedabad the **Mahajans** were collectively represented by the chief of the merchant community who was called the **Nagarsheth**.
- There were other professionals existed in towns like physicians (*hakim* or *vaid*), teachers (*pundit* or *mulla*), lawyers (*wakil*), painters, architects, musicians, calligraphers, etc.
- Some of these professionals depended on imperial patronage, many of them made their living by serving other patrons and some others served ordinary people in crowded markets or bazaars.

### Criticism of Indian Society by Bernier

- Bernier criticised Indian society that it consisted of undifferentiated masses of poor people, suppressed by a small minority of very rich and powerful ruling class.
- He stated that there was no middle state in India i.e. in between the poorest of the poor and the richest of the rich, there was no social group or class. Mughal Empire king was the king of beggars and barbarians.

### Bernier's Account on Imperial Karkhanas

- Bernier was the **only historian who provided a detailed account of the working of the imperial karkhanas** or workshops. He stated that large halls were seen at many places called *karkhanas* or workshops for artisans.
- He pointed out that artisans came to their *karkhanas* every morning and remain employed the whole day and return to homes in evening.
- He criticised that in this way their time passes away and no one aspired for any improvement in the condition of life.

### Influence of Bernier's Account on Other Scholars

- Bernier's descriptions about the Indian sub-continent influenced Western theorists from the 18th century onwards. These theorists were
  - **Montesquieu**, a French philosopher used Bernier's account to develop the **idea of oriental despotism**, which means rulers of Asia (the Orient or the East) enjoyed **absolute authority** over their subjects.



- They were suppressed and kept in poverty by making all land under ownership of king.
- **Karl Marx** developed Bernier's idea as the concept of the **Asiatic mode of production** in the 19th century.
- According to Marx, before colonialism surplus was appropriated by the state in India and other Asian countries.

### Reality of Rural Society

- The picture depicted by Western thinkers about subcontinent's rural society was not real.
- Rural society was characterised by considerable social and economic differentiation during 16th and 17th centuries.
- On one hand, there were big zamindars with superior rights in land and on the other, there were untouchable landless labourers.
- Between them, there was the big peasant who used hired labour and engaged in commodity production and the smaller peasant who could barely produce for his livelihood.

#### Abdur Razzaq's Account on India

- The travelogue of Abdur Razzaq written in the 1440s was an interesting mixture of emotions and perceptions about India. He did not appreciate what he saw in the port of Calicut in Kerala, which was populated by people as their likes were very different from the Abdur Razzaq's imagination. He described them as a strange nation.
- Later, when he visited India, he arrived in Mangalore and crossed the Western Ghats.
- Here when he saw a temple, he was full of admirations.
- He described the temple that, such a kind of idol house could not be found anywhere in the world. He was amazed by the craft and artisanship of the temple.

### Other European Travellers

- After Portuguese arrived in India in about 1500, a number of European scholars wrote detailed accounts regarding Indian customs and religious practices.
- A few of them, like **Jesuit Roberto Nobili** translated Indian texts into European languages.

- **Duarte Barbosa** was the best known among the Portuguese writers, he wrote a detailed account of trade and society in South India.
- The French jeweller **Jean-Baptiste Tavernier** was famous, who travelled to India at least six times.
- He was especially fascinated with the trading conditions in India and compared India to Iran and the Ottoman empire.
- Some travellers like Italian doctor **Manucci**, settled down in India and never returned to Europe.

### Women : Slaves, Sati and Labourers

- Travellers who left written accounts were generally men, but they were attracted by the condition of women in the subcontinent.
- Slaves were openly sold in markets, like other commodities and were exchanged as gifts.
- Ibn Battuta himself bought slaves along with horses and camels when he reached Sind, as gifts for Sultan Muhammad bin Tughlaq.
- Ibn Battuta's account shows that there was considerable differentiation among slaves. Some female slaves in the service of the Sultan were experts in music and dance.
- Female slaves were also employed by Sultan to keep a watch on his nobles. Slaves were also used for domestic labour and Ibn Battuta found their services absolute necessary for carrying women and men on palanquins or *dola*.
- Price of female slaves required for domestic labour was very low, therefore most families who could afford slaves, kept at least one or two of them.

### European Traveller's Views on Condition of Women

- Bernier chose the practice of *Sati* for this detailed description. He noted that while some women seemed to accept death cheerfully, others were forced to die.
- Women were also involved in other things. Their labour was crucial in both agricultural and non-agricultural production.
- Women from merchant families participated in commercial activities, sometimes even taking mercantile disputes to the court of law.



## Practice Questions

- When and where Al-Biruni was born ?  
(a) 873 CE, Uzbekistan (b) 973 CE, Uzbekistan  
(c) 873 CE, Morocco (d) 973 CE, Morocco
- Who wrote the book Kitab-ul-Hind ?  
(a) Ibn Battuta (b) Al-Biruni  
(c) Francois Bernier (d) None of these
- .....means born outside the system, were often expected to provide inexpensive labour to both peasants and zamindars.  
(a) Caravans (b) Antyaja  
(c) Zaytun (d) None of these
- How many social categories were recognised by Al-Biruni?  
(a) Three (b) Four  
(c) Two (d) Six
- Which of the following is not the hurdle mentioned by Al-Biruni in understanding the local practices?  
(a) Sanskrit language  
(b) Differences in religious beliefs  
(c) Locals population were pre-occupied with their own understanding.  
(d) Caste System
- Which of the following is related to the Al-Biruni's concept of pollution ?  
(a) Concept of energy generation  
(b) Sustainable development  
(c) Destroying tree cover of earth  
(d) Concept of social pollution
- Which of the following statement is correct regarding Al-Biruni's Kitab-ul-Hind ?  
(a) It is in Persian language.  
(b) It is divided into 100 chapters.  
(c) It is divided into several subjects like religion, philosophy, festivals, etc.  
(d) He used such a language which was not easily understandable by other locals.
- Which of the following category of society of ancient Persia was not recognised by the Al-Biruni ?  
(a) Knights and princes  
(b) Monks and fire-priests  
(c) Peasants and artisans  
(d) Children and women
- Which of the following is the greatest gate ?  
(a) Gurl Darwaza (b) Mandwi Darwaza  
(c) Budaun Darwaza (d) Buda Darwaza
- Who is the author of the book 'Rihla'?  
(a) Al-Biruni (b) Ibn Battuta  
(c) Francois Bernier (d) Abdur Razzaq
- Where was market place for male and female singers was situated?  
(a) Delhi (b) Agra (c) Daulatabad (d) Sind
- There is a .....at the centre of the shop on which a female singer sits.  
(a) chair (b) throne  
(c) stone (d) swing
- The Sultan of Delhi, who appointed Ibn Battuta as a 'Qazi' (Judge of Delhi) was  
(a) Muhammad bin Tughlaq  
(b) Feroz Shah Tughlaq  
(c) Iltutmish  
(d) Ibrahim Lodhi
- Ibn Battuta described which city as big and populated?  
(a) Lucknow (b) Agra  
(c) Delhi (d) Hyderabad
- According to Ibn Battuta, Indian Postal system was used for which of the following activities?  
(a) To send information.  
(b) To remit credit across long distances.  
(c) To dispatch goods required at short notice.  
(d) All of the above
- Which of the following statement is correct, regarding the traveller Ibn Battuta?  
(a) He was born in Tangier, France.  
(b) His book Rihla is written in Persian language.  
(c) He was not travelled much before came to India.  
(d) He travelled to different countries like Syria, Iraq, Persia, etc.
- Francois Bernier came to Mughal Empire in search of  
(a) thief (b) opportunities  
(c) judicial remedy (d) medical facility
- The book 'Travels in the Mughal Empire' is written by  
(a) Francois Bernier (b) Al-Biruni  
(c) Ibn Battuta (d) Abdur Razzaq
- Francois Bernier was a doctor, political philosopher and historian from  
(a) America (b) France  
(c) Spain (d) Portugal
- Duarte Barbosa was a  
(a) French painter (b) Portuguese writer  
(c) Spanish writer (d) None of these
- Which one of the following traveller settled in India and never returned?  
(a) Manucci (b) Bernier  
(c) Ibn Battuta (d) Barbosa

**26** CUET (UG) Section II : Domain

**22.** Arranged the following visitors of India as per the chronology.

- (i) Marco Polo                      (ii) Francois Bernier  
(iii) Ibn Battuta                  (iv) Al-Biruni

**Codes**

- (a) (iii), (ii), (iv), (i)                  (b) (iv), (i), (iii), (ii)  
(c) (iv), (iii), (ii), (i)                  (d) (i), (ii), (iii), (iv)

**23.** As per Al-Biruni account of the system of varnas, arrange them according to the order of precedence.

- (i) Shudra                              (ii) Vaishya  
(iii) Brahmana                      (iv) Kshatriya

**Codes**

- (a) (iii), (iv), (ii), (i)                  (b) (iv), (i), (iii), (ii)  
(c) (iv), (iii), (ii), (i)                  (d) (i), (ii), (iii), (iv)

**24.** Match the following.

List I	List II
A. Ibn Battuta	1. Uzbekistan
B. Francois Bernier	2. Morocco
C. Al-Biruni	3. France

**Codes**

- |     |   |   |   |
|-----|---|---|---|
|     | A | B | C |
| (a) | 2 | 3 | 1 |
| (b) | 2 | 1 | 3 |
| (c) | 3 | 2 | 1 |
| (d) | 3 | 1 | 2 |

**25.** Match the following.

List I	List II
A. Al Biruni	1. Physician to Dara Shukoh.
B. Mahmud Balkhi	2. Translated Patanjali's work on grammar.
C. Francois Bernier	3. Pointed about the poverty in India.
D. Pelsaert	4. Became a Sanyasi.

**Codes**

- |     |   |   |   |   |
|-----|---|---|---|---|
|     | A | B | C | D |
| (a) | 1 | 3 | 2 | 4 |
| (b) | 2 | 4 | 1 | 3 |
| (c) | 3 | 1 | 2 | 4 |
| (d) | 1 | 3 | 4 | 2 |

**ANSWERS**

- |         |         |         |         |         |         |         |         |         |         |
|---------|---------|---------|---------|---------|---------|---------|---------|---------|---------|
| 1. (b)  | 2. (b)  | 3. (b)  | 4. (b)  | 5. (d)  | 6. (d)  | 7. (c)  | 8. (d)  | 9. (c)  | 10. (b) |
| 11. (c) | 12. (d) | 13. (a) | 14. (c) | 15. (d) | 16. (d) | 17. (b) | 18. (a) | 19. (b) | 20. (b) |
| 21. (a) | 22. (b) | 23. (a) | 24. (a) | 25. (b) |         |         |         |         |         |



## CHAPTER 06

# Bhakti-Sufi Traditions Changes in Religious Beliefs and Devotional Texts

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- The various religious belief of the subcontinent was reconstructed from textual traditions that included compositions of poet-saints expressed orally in regional languages. These compositions were generally compiled by disciples of poet-saints.
- Hagiographies or biographies are also used by historians. These allowed a glimpse into the ways in which devotees perceived the lives of poet-saints.

### Development of Religious Beliefs and Practices

- The most striking feature of Bhakti Sufi phase is the increasing visibility of a wide range of Gods and Goddesses in sculpture as well as in texts.

### The Integration of Cults

- During this phase, there were two religious processes that were going on.
- One was a process of spreading Brahmanical ideas. The second process was the Brahmanas accepting and reworking the beliefs and practices of other social categories.

### Difference and Conflict among Cults

- Tantric practices were widespread in several parts of the sub-continent. They were open to women and men and practitioners often ignored differences of caste and class within the ritual context.
- Many of these ideas influenced Shaivism as well as Buddhism, especially in the Eastern, Northern and Southern parts of the sub-continent.
- The principal deities of the Vedic religion, Agni, Indra and Soma, become marginal figures, rarely visible in textual or visual representations.

### Early Traditions of Bhakti

- During the evolution of the forms of worship, the poet-saints emerged as leaders.
- Historians of religion often classify bhakti traditions into two broad categories; *saguna* (with attributes) and *nirguna* (without attributes).
- *Saguna bhakti* included traditions that focused on the worship of specific deities (Lord Shiva, Lord Vishnu etc) and *nirguna bhakti* was worship of an abstract form of God.

### The Alvars and Nayanars of Tamil Nadu

- Some of the earliest bhakti movements (c. 6th century) were led by the **Alvars** (literally, those who are 'immersed' in devotion to Lord Vishnu) and **Nayanars** (literally, leaders who were devotees of Lord Shiva). They travelled from place to place singing hymns in Tamil in praise of their gods.
- During their travels, the Alvars and Nayanars identified certain shrines as abodes of their chosen deities.
- The Alvars and Nayanars initiated a movement of protest against the caste system and the dominance of Brahmanas.

### Women Devotees

- One of the most striking feature of these traditions was the presence of women as devotees.
- The compositions of **Andal**, a women Alvar, were widely sung (and continue to be sung to date). Andal saw herself as the beloved of Vishnu.
- **Karaikkal Ammaiyar**, a devotee of Shiva, adopted the path of extreme asceticism to attain her goal.



## Relations with the State

- There were several important chiefdoms in the Tamil region in the early first millennium CE.
- From the second half of the first millennium, there is evidence for states, including those of the Pallavas and Pandyas (c. 6th to 9th centuries CE).
- One of the major themes in Tamil bhakti hymns is the poets' **opposition to Buddhism and Jainism**. This is particularly marked in the compositions of the Nayanars.

## The Virashaiva and Lingayats of Karnataka

- A new movement emerged in Karnataka in 12th century. It led by a Brahmana named **Basavanna** (1106-68) who was initially a Jaina.
- His followers were known as **Virashaivas** (heros of Shiva) or **Lingayats** (wearers of the *linga*).
- Lingayats worship Shiva in the form of *linga* and men usually wear a small *linga* in a silver case on a thread strung over the left shoulder.
- Lingayats believe that on death, the devotee will be united with Shiva and will not return to this world.
- The Lingayats challenged the idea of caste and the pollution attributed to certain groups by Brahmanas.
- The Lingayats also encouraged certain practices disapproved in the Dharmashastras, such as post-puberty marriage and the remarriage of widows.

## Religious Ferment in North India

- During 12th century, in North India deities such as Vishnu and Shiva were worshipped in temples which were usually built with the support of rulers.
- Some historians believed that this was the period when several Rajput states emerged in North India.
- Other religious leaders, who did not function within the orthodox Brahmanical framework, were also emerged.
- Many of these new religious leaders questioned the authority of the Vedas and expressed themselves in languages spoken by ordinary people.

## Islamic Traditions

- Arab merchants, visited ports along the Western coast in the first millennium CE, while Central Asian people settled in the North-Western parts of the sub-continent during the same period.
- From the 7th century, with the advent of Islam, these regions became part of the **Islamic world**.

## Faiths of Rulers and Subjects

- In 711, an Arab general named **Muhammad Qasim** conquered Sind, which became part of the Caliph's domain.

- Later (c. 13th century) the Turks and Afghans established the Delhi Sultanate.
- Muslim rulers were to be guided by the **ulama**, who were expected to ensure that they ruled according to the *shari'a*.
- The category of the *zimmi*, meaning protected, developed for peoples who followed revealed scriptures, such as the Jews and Christians and lived under Muslim rulership.
- They paid a tax called **jizya** and gained the right to be protected by Muslims.
- In India, this status was extended to Hindus as well.

### Shari'a

The *shari'a* is the law governing the Muslim community. It is based on the Quran and the *hadis*, traditions of the Prophet including a record of his remembered words and deeds. It evolved from *qiyas* (reasoning by analogy) and *ijma* (consensus of the community).

## The Popular Practice of Islam

- Those who adopted Islam had accepted the five 'pillars' of the faith
  - (i) There is one God, Allah and Prophet Muhammad is his messenger (*shahada*).
  - (ii) Offering prayers five times a day (*namaz / salat*)
  - (iii) Giving alms (*zakat*)
  - (iv) Fasting during the month of Ramzan (*sawm*)
  - (v) Performing the pilgrimage to Mecca (*hajj*).
- Arab Muslim traders who settled along the **Malabar coast** (Kerala) adopted the local language, **Malayalam**.
- The blend of Islam with local traditions was evident in the architecture of mosques.

## Names for Communities

- Historians who have studied Sanskrit texts and inscriptions dating between the 8th and 14th centuries, point out that the term *musalman* or Muslim was never used.
- People were occasionally identified in terms of the region from which they came. The Turkish rulers were designated as Turushka, *Tajika* were people from Tajikistan and *Parashika* were people from Persia. Sometimes Turks and Afghans were referred as *Shakas* and *Yavanas* was a term used for Greeks.

## The Growth of Sufism

- Sufis were a group of religious minded people. They believed in asceticism and mysticism in protest against the growing materialism of the Caliphate.
- They laid emphasis on seeking salvation through intense devotion and love for God by following his commands.



- They also followed the example of Prophet Muhammad whom they regarded as a perfect human being.

### Khanqahs and Silsilas

- By the 11th century, Sufism evolved into a well-developed movement. It had a body of literature on Quranic studies and Sufi practices.
- The Sufis began to organise communities around the hospice or *khanqah* (Persian) controlled by a teaching master known as *shaikh* (in Arabic), *pir* or *murshid* (in Persian).
- Sufi *silsilas* began to take form in different parts of the Islamic world around the 12th century.
- The word *silsila* literally means a chain, signifying a continuous link between master and disciple.
- This chain stretched as an unbroken spiritual link to the Prophet Muhammad.

### Outside the Khanqah

- Some sufis disrespected Khanqah and took to mendicancy (poorness) and observed celibacy (self-restraint).
- They ignored rituals and observed extreme forms of asceticism. They were known by different name like Qalandars, Madaris, Malangs, Haidaris, etc.

### The Chishtis in the Subcontinent

- The Chishtis who migrated to India in the late twelfth century were most influential among all the groups of Sufi. They adapted successfully to the local environment and adopted several features of Indian devotional traditions.

### Life in the Chishti Khanqah

- The *khanqah* was the centre of social life. Shaikh Nizamuddin's had his hospice (c.14th century) on the banks of the river Yamuna in Ghyaspur, on the edges of Delhi.
- It comprised several small rooms and a big hall (*jama' at khana*) where the inmates and visitors lived and prayed.

### Chishti Devotionalism : Ziyarat and Qawwali

- Ziyarat means pilgrimage to tombs of sufi saints, was prevalent all over the Muslim world.
- This practice is an occasion for seeking the sufi's spiritual grace (*barakat*).
- The most respected shrine is that of Khwaja Muinuddin, popularly known as **Gharib Nawaz** (comforter of the poor).
- The earliest textual references to Khwaja Muinuddin's *dargah* date to the 14th century.

- It was evidently popular because of the austerity and piety of its Shaikh, the greatness of his spiritual successors and the patronage of royal visitors.

### Amir Khusrau and the Qaul

Amir Khusrau (1253-1325), the great poet, musician and disciple of Shaikh Nizamuddin Auliya, gave a unique form to the Chishti sama by introducing the qaul (Arabic word meaning 'saying'), hymn sung at the opening or closing of qawwali.

### Languages and Communication

- In Delhi, the Chishti *silsila* conversed in Hindavi, the language of the people.
- Sufis such as Baba Farid composed *verses* in the local language, which were incorporated in the *Guru Granth Sahib*.
- A different genre of sufi poetry was composed in and around the town of Bijapur, Karnataka. These were short poems in Dakhani (a form of Urdu) attributed to Chishti sufis who lived in this region during the 17th and 18th centuries.

### Sufis and the State

- A major feature of the Chishti tradition was simplicity and maintaining a distance from worldly power.
- The sufis accepted grants and donations from the political elites.
- The Sultans in turn set-up charitable trusts (*auqaf*) as income for hospices and granted tax-free land (*inam*).
- The Chishtis accepted donations in cash and kind.
- They preferred to use donations for immediate requirements such as food, clothes, living quarters and ritual necessities (such as *sama*).

### Poet-Saints of Devotional Paths

#### Kabir

- Kabir (c. 14th-15th centuries) is one of the most outstanding examples of a poet-saint who emerged within this context.
- Verses belonged to Kabir have been compiled in three distinct, but overlapping traditions.
- The *Kabir Bijak* is preserved by the Kabirpanth (the path or sect of Kabir) in Varanasi and elsewhere in Uttar Pradesh.
- The *Kabir Granthawali* is related with the Dadupanth in Rajasthan and many of his compositions are found in the *Adi Granth Sahib*.
- Kabir's poems have survived in several languages and dialects. Some of these are composed in the special language of *nirguna* poets, the *sant bhasha*.
- Others known as *ulatbansi* (upside down sayings), are written in form in which everyday meanings are inverted.



- According to hagiographies within the Vaishnava tradition, Kabirdas (Kabir itself is an Arabic word meaning 'great') was born a Hindu, but he was raised by a poor Muslim family belonging to the community of weavers of *julahas*, who were recently converted to Islam.

### Baba Guru Nanak

- Baba Guru Nanak (1469-1539) was born in a Hindu merchant family in a village called **Nankana Sahib**.
- The message of Baba Guru Nanak is explained in his hymns and teachings. These suggest that he advocated a form of *nirguna* bhakti.
- He rejected sacrifices, ritual baths, image worship, simplicity and the scriptures of both Hindus and Muslims. For Baba Guru Nanak, the absolute or 'rab' had no gender or form.
- Baba Guru Nanak organised his followers into a community. He set-up rules for congregational worship (*sangat*) involving collective recitation.
- **Guru Arjan** compiled hymns of Baba Guru Nanak along with his four successors and other religious poets like Baba Farid, Ravidas (also known as Raidas) and Kabir, in the *Adi Granth Sahib*. These hymns called *gurbani*, are composed in various languages.

### Mirabai

- Mirabai (c.15th-16th centuries) is the best-known women poet within the bhakti tradition.

- She was a Rajput princess from Merta in Marwar who was married against her wishes to a prince of the Sisodia clan of Mewar, Rajasthan.
- She opposed her husband and did not accept the traditional role of wife and mother. She instead recognised Krishna, the *avatar* of Vishnu, as her lover.

### Shankaradeva

- During the late 15th century, Shankaradeva emerged as one of the leading proponents of Vaishnavism in Assam.
- His teaching were often known as the Bhagavati Dharma.
- He encouraged the establishment of Satra or monasteries for the transmission of spiritual knowledge and 'naam ghar' or prayer halls.
- His prominent works include the Kirtana Ghosa.

### Reconstructing Histories of Religious Traditions

- Historians use a variety of sources to reconstruct histories of religious traditions. These include sculpture, architecture, stories about religious preceptors, compositions attributed to women and men engaged in the quest of understanding the nature of the Divine.
- Textual traditions range from the simple, direct language of the *vachanas* of Basavanna to the ornate Persian of the *farman* of the Mughal emperors.

## Practice Questions

- Earliest Bhakti Movements were led by as  
(a) Alvars and Mayunars (b) Alvars and Nayanars  
(c) Lingayats and Nayanars (d) None of these
- Vishnu Bhakt saints were known as  
(a) Alvars (b) Nayanars  
(c) Nirguna (d) None of these
- Karaikkal Ammai was a devotee of  
(a) Krishna (b) Rama  
(c) Brahma (d) Shiva
- Lingayats were majorly based in  
(a) Maharashtra (b) Karnataka  
(c) Tamil Nadu (d) Andhra Pradesh
- Which of the following statement is correct regarding Virashaivas?  
(a) It means 'heroes of Shiva'.  
(b) They question the theory of birth.  
(c) They question casticism and its pollution.  
(d) They believed in theory of death.
- Historians of religion classify bhakti traditions into two broad categories ..... and .....  
Select the correct answer.  
(a) Sagun and Vigun (b) Sagun and Nirgun  
(c) Nirgun and Sarvagun (d) None of the above
- Who is Ulama?  
(a) Muslim rulers  
(b) Scholars of islamic studies  
(c) Muslim sufi saints  
(d) None of the above
- Non-muslim had to pay a religious tax called  
(a) Zakat (b) Shukrana  
(c) Zajiya (d) Both (a) and (b)
- What is Sharia?  
(a) Muslim sufi saints  
(b) Laws governing the Muslim community  
(c) Giving alms  
(d) None of the above



10. What is the literal meaning of the term 'Silsila'?
- (a) A chain (b) Disciple  
(c) Devotion (d) Without attributes

11. Who was popularly known as 'Gharib Nawaz'?
- (a) Shaikh Nizamuddin  
(b) Khwaza Muinuddin  
(c) Nur Qutb Alam  
(d) Shah Amanat

12. Who was the disciple of Nizamuddin Auliya?
- (a) Tansen (b) Amir Khusrau  
(c) Abul Fazl (d) All of these

13. The written collections of letters by Sufi masters to their disciples and associates. Which of the following is related to the above given statement?
- (a) *Malufuzat* (b) *Tazkiras*  
(c) *Ziyarat* (d) *Maktubat*

14. It was the collection of conversations of Sufi Saint Shaikh Nizamuddin Auliya, compiled by Amir Hasan Sijzi Dehlavi. Which of the following is the correct answer?
- (a) *Malufuzat* (b) *Tazkiras*  
(c) *Ziyarat* (d) *Maktubat*

15. The verses of Baba Farid were incorporated in
- (a) *Bijak* (b) *Guru Granth Sahib*  
(c) *Quran* (d) None of these

16. 'Bijak' is compiled by
- (a) Kabir (b) Mirabai  
(c) Guru Nanak (d) Tulsidasa

17. Baba Guru Nanak was born in
- (a) 1469 (b) 1569  
(c) 1689 (d) 1539

18. Who compiled the hymns of Baba Guru Nanak?
- (a) Guru Arjan Dev (b) Guru Hargobind  
(c) Guru Angad Dev (d) Guru Tegh Bahadur

19. Mirabai was the devotee of
- (a) Lord Shiva (b) Lord Vishnu  
(c) Lord Krishna (d) All of these

20. 'Naam Ghar' refers to
- (a) Prayer Hall (b) Temples  
(c) Religious Places (d) All of these

21. Arranged them in chronological order.
- (i) Kabir (ii) Mirabai  
(iii) Guru Nanak (iv) Shankaradeva

**Codes**

- (a) (i), (iii), (ii), (iv) (b) (i), (ii), (iii), (iv)  
(c) (iv), (iii), (i), (ii) (d) (iii), (ii), (i), (iv)

22. Arranged them in chronological order.

- (i) Sambandar (ii) Ramanyacharya  
(iii) Basavanna (iv) Sri Chritanya

**Codes**

- (a) (i), (iv), (iii), (iv) (b) (i), (ii), (iii), (iv)  
(c) (iv), (i), (ii), (iii) (d) (iv), (ii), (iii), (i)

23. Which of the following is correct regarding the Lingayats?

- (i) They challenged the idea of caste.  
(ii) They question the theory of rebirth.  
(iii) They encouraged the practices approved in Dharmashastras.  
(iv) They did not practice funerary rites.

**Codes**

- (a) (i), (ii) and (iii) (b) (ii) and (iii)  
(c) (i), (ii) and (iv) (d) All of these

24. Match the following

List I	List II
A. Guru Nanak	1. Assam
B. Kabir	2. Marwar
C. Shankaradeva	3. Nankana Sahib
D. Mirabai	4. Varanasi

**Codes**

- |       |   |   |   |       |   |   |   |
|-------|---|---|---|-------|---|---|---|
| A     | B | C | D | A     | B | C | D |
| (a) 3 | 2 | 1 | 4 | (b) 3 | 4 | 1 | 2 |
| (c) 2 | 3 | 1 | 4 | (d) 1 | 2 | 4 | 3 |

25. Match the following

List I	List II
A. Lingayat	1. Punjab
B. Kabirpanthi	2. Karnataka
C. Baba Guru Nanak	3. Rajasthan
D. Mira Bai	4. Benaras

**Codes**

- |       |   |   |   |       |   |   |   |
|-------|---|---|---|-------|---|---|---|
| A     | B | C | D | A     | B | C | D |
| (a) 1 | 2 | 3 | 4 | (b) 2 | 4 | 1 | 3 |
| (c) 3 | 4 | 1 | 2 | (d) 1 | 3 | 4 | 2 |

**ANSWERS**

- |         |         |         |         |         |         |         |         |         |         |
|---------|---------|---------|---------|---------|---------|---------|---------|---------|---------|
| 1. (b)  | 2. (b)  | 3. (d)  | 4. (b)  | 5. (a)  | 6. (b)  | 7. (b)  | 8. (c)  | 9. (b)  | 10. (a) |
| 11. (b) | 12. (b) | 13. (d) | 14. (a) | 15. (b) | 16. (a) | 17. (a) | 18. (a) | 19. (c) | 20. (a) |
| 21. (a) | 22. (b) | 23. (c) | 24. (b) | 25. (c) |         |         |         |         |         |

## CHAPTER 07

# An Imperial Capital : Vijayanagara

### Vijayanagara

- Vijayanagara or **City of Victory** was the name of both a city and an empire. The empire was founded in the 14th century.
- It stretched from the river Krishna in the North to the extreme South of the peninsula.
- Rediscovery of Vijayanagara started with excavations at Hampi.

### The Discovery of Hampi

- In 1800, an engineer and antiquarian named **Colonel Colin Mackenzie** discovered the ruins at Hampi.
- He prepared the first survey map of the site.
- In 1836, epigraphists began collecting several inscriptions found at the Virupaksha temple and shrine of Pampadevi and other temples at Hampi.

### Rayas, Nayakas and Sultans

- According to tradition and epigraphic evidence, two brothers **Harihara** and **Bukka**, founded the Vijayanagara Empire in 1336.
- The rulers of Vijayanagara who called themselves **rayas** are also called **narapati** or lord of men.

### Kings and Traders

- During these times, warfare depended upon effective cavalry, so the import of horses from Arabia and Central Asia was very important for rival kingdoms.
- From 1498, the **Portuguese** started arriving on the West coast of the sub-continent and attempted to establish trading and military stations.
- Vijayanagara was not for its markets dealing in spices, textiles and many precious stones.

### The Apogee and Decline of the Empire

- The **sangama** dynasty was the first dynasty, to exercise control till 1485. They were replaced by the

Saluvas, military commanders who remained in power till 1503. Then they were replaced by the Tuluvas.

- **Krishnadeva Raya** belonged to the Tuluva dynasty. His rule was characterised by expansion and consolidation.
- Krishnadeva Raya is credited with building some fine temples and adding impressive **gopurams** to many important South Indian temples.
- He founded a suburban township near Vijayanagara called **Nagalapuram** after his mother.
- He composed a work statecraft in Telugu known as **Amuktamalyada**.
- In 1565, Rama Raya, the Chief Minister of Vijayanagara, led the army into battle at **Rakshasi-Tangadi**, (also known as Talikota).
- Here, Rama Raya's forces were defeated by the combined Armies of Bijapur, Ahmadnagar and Golconda. The victorious armies looted and destroyed the city of Vijayanagara.

### The Rayas and the Nayakas

- Military chiefs usually controlled forts and had armed supporters. These chiefs often moved from one area to another. In many cases they were accompanied by peasants looking for fertile land on which they could settle.
- These chiefs were known as **nayakas** and they usually spoke Telugu or Kannada.
- Many **nayakas** accepted the authority of the kings of Vijayanagara, but they usually rebelled and brought under control by military action.
- The **Amara-Nayaka system** was a major political innovation of the Vijayanagara Empire. Many features of this system were derived from the **iqta** system of the Delhi Sultanate.
- The **amara-nayakas** sent tribute to the king annually and personally appeared in the royal court with gifts to express their loyalty.



## Vijayanagara : The Capital and its Surroundings

- Vijayanagara was characterised by a distinctive physical layout and building style.

### Water Resources

- The most striking feature about the location of Vijayanagara is the natural basin formed by the river Tungabhadra which flows in a North-Easterly direction.
- This is one of the most arid zones of the peninsula, thus elaborate arrangements had to be made to store rainwater and transmit it to the city.
- The most important tank was built in the 15th century, called **Kamalapuram tank**.
- One of the most prominent waterworks was the **Hiriya canal**.

### Fortifications and Roads

- Abdur Razzaq**, an ambassador sent by the ruler of Persia to Calicut (present-day Kozhikode) in the 15th century, was greatly impressed by the fortifications of Vijayanagara and mentioned about the **seven lines of forts**.
- These fortifications not only surrounded the city but also its agricultural hinterland and forests. The hills surrounding the city were linked with the outermost wall.
- Abdur Razzaq noted that between the first, second and the third walls, there are cultivated fields, gardens and houses.

### The Urban Core/Trade Centres

- Archaeologists have found fine **Chinese porcelain** in some areas, including in the North-Eastern corner of the urban core. They suggest that these areas may have been occupied by rich traders.
- Tombs and mosques located here have distinctive functions. Their architecture resembles the *mandapas* found in the temples of Hampi.

### The Royal Centre of Vijayanagara

- The royal centre was located in the South-Western part of the settlement.
- It included over 60 temples. It shows that support of temples and cults was important for rulers who were trying to establish and approve their authority through association with the divinities (gods and goddesses) housed in the shrines.

### The Mahanavami Dibba

- The **King's palace** is the largest of the buildings but there is no evidence that it was a royal residence.
- It has two of the most impressive platforms, usually called the **audience hall** and the **mahanavami dibba**.
- The entire complex is surrounded by high double walls with a street running between them.
- '**Mahanavami dibba**' is located on one of the highest points in the city. It is a massive platform rising from a base of about 11000 sq. ft to a height of 40 ft.
- Rituals associated with the Mahanavami Dibba probably coincided with Mahanavami (literally, the great ninth day) of the ten-day Hindu festival during the autumn months of September and October. This day is known variously as Dussehera (Northern India), Durga Puja (in Bengal) and Navaratri or Mahanavami (in peninsular India).

### Lotus Mahal

- The Lotus Mahal is one of the most beautiful building in the royal centre. It was so named by British travellers in the 19th century.
- Most of the temples were located in the sacred centre, but there were several temples in the royal centre as well. One of the most spectacular of these is **Hazara Rama temple**. It was probably meant to be used only by the king and his family.

### The Sacred Centre

#### Tradition of Temple Building

- Temple building in the region had a long history, going back to dynasties such as the Pallavas, Chalukyas, Hoysalas and Cholas.
- Rulers usually encouraged temple building as a means of associating themselves with the divine.
- Rulers viewed constructing, repairing and maintaining temples as important means to win support and recognition of their power, wealth and being religious.

### Gopurams and Mandapas

- Raya *gopurams* or royal gateways usually dominated the towers on the central shrines and signalled the presence of the temple from a great distance.
- They were also probably the symbol of the power of kings, who have authority of the resources, techniques and skills needed to construct these towering gateways.



- The Virupaksha temple was built over centuries. But, inscriptions suggest that the earliest shrine dated to 9th to 10th centuries. It was substantially developed with the establishment of the Vijayanagara Empire.
- In Vitthala temple, the principle diety was Vithala, a form of Vishnu generally worshipped in Maharashtra. It indicate that rulers of Vijayanagara used different traditions to create an imperial culture.

### Plotting Palaces, Temples and Bazaars

- In 1976, **Hampi** was recognised as a site of national importance. In the early 1980s, an important project was launched to document and record the material remains at Vijayanagara in detail.
- John M Fritz, George Michell and MS Nagaraja Rao, who worked for years at the site of Vijayanagara.

## Practice Questions

- Vijayanagara Empire was founded in
  - 12th century
  - 13th century
  - 14th century
  - 15th century
- Who was the founder of Vijayanagara Empire?
  - Harihar
  - Bukka
  - Rajendra I
  - Both (a) and (b)
- Krishnadeva Raya belonged to which dynasty?
  - Chola
  - Pallava
  - Tuluva
  - Chera
- Vijayanagara city was situated between which of the following rivers?
  - Krishna in North and Tungabhadra in South.
  - Krishna in the South and Cauvery in North.
  - Tungabhadra in North and Krishna in South.
  - Cauvery in the North and Tungabhadra in South.
- According to epigraphic evidence, who among the following founded the Vijayanagara empire?
  - Sultans of Deccan
  - Gajapati rulers of Orissa
  - Harihara and Bukka
  - Cholas of Tamil Nadu
- Where Brihadishvara Temple is situated?
  - Madurai
  - Chennai
  - Thanjavur
  - Cochin
- 'Amuktamalyada', a book on statecraft was written by
  - Rama Raya
  - Krishnadeva Raya
  - Harihara
  - Bukka
- Nagalapuram was founded by
  - Krishnadeva Raya
  - Harihar
  - Bukka
  - Rajaraja Chola
- Rama Raya was the Chief Minister of
  - Vijayanagara
  - Bijapur
  - Golconda
  - Ahmednagar
- The Amara-Nyaka-System was a major political innovation of
  - Chola Empire
  - Sangam Age
  - Pallava Dynasty
  - Vijayanagara Empire
- Which river was the major source of water for Vijayanagara?
  - Krishna
  - Kaveri
  - Godavari
  - Tungabhadra
- Abdur Razzaq was an ambassador sent by the ruler of
  - Persia
  - Russia
  - Portugal
  - Italy
- Gajapati rulers rules which of the following state?
  - Orissa
  - Deccan states
  - Assam
  - West Bengal
- Where Chennakeshava Temple is situated?
  - Madurai
  - Thanjavur
  - Belur
  - Chennai
- Which Persian ambassador visited the Vijayanagara Empire?
  - Abdur Razzaq
  - Ibn-Battuta
  - Al-Biruni
  - Duarte Barbosa
- On which of the following occasion was the ceremony performed at Mahanavami dibba?
  - Navratri
  - Marriage
  - Diwali
  - Victory over the enemy
- The scenes of Ramayana were sculpted on the inner walls of
  - Lotus Mahal
  - Hazare Rama Temple
  - Vitthala Place
  - Virupaksha Temple
- Virupaksha temple is located in
  - Vijayanagara
  - Bijapur
  - Mysore
  - Madurai
- Who was the deity of Vitthala temple?
  - Shiva
  - Vitthala
  - Vishnu
  - Ganesha
- Hampi was recognised as a site of National importance in
  - 1955
  - 1976
  - 1986
  - 1988



**21.** Which of the following statement is correct regarding Krishnadeva Raya?

- (i) He was famous for his literary skills.
- (ii) He composed Amuktamalyada in Telugu.
- (iii) He was characterised by expansion and consolidation.
- (iv) He belonged to Saluvas dynasty.

**Codes**

- (a) (i), (ii) and (iv)                      (b) (i) and (ii)
- (c) (i), (ii) and (iii)                      (d) All of these

**22.** Which of the following statements are correct regarding Rama Raya?

- (i) He was a successor of Krishnadeva Raya.
- (ii) He was the Chief Minister of Vijayanagara.
- (iii) He never defeated in any battle.
- (iv) He had very tremendous military skills.

**Codes**

- (a) (i) and (iii)                      (b) (iii) and (iv)
- (c) (ii) and (iii)                      (d) (i) and (ii)

**23.** Read the following statements:

I. Krishnadeva Raya's rule was characterised by expansion and consolidation.

II. There was peace and prosperity in his empire.

III. He was credited with building some fine temples.

IV. He belonged to the Sangama dynasty.

Which of the above statements are related to Krishnadeva Raya?

- (a) Only I                      (b) I, II and III
- (c) II, III and IV                      (d) I, III and IV

**24.** Match the following.

List I	List II
A. Gajapati Ruler	1. Karnataka
B. Sultans	2. Tamil Nadu
C. Chola	3. Orissa
D. Hoysalas	4. Deccan

**Codes**

- |       |   |   |   |       |   |   |   |
|-------|---|---|---|-------|---|---|---|
| A     | B | C | D | A     | B | C | D |
| (a) 3 | 4 | 2 | 1 | (b) 3 | 2 | 4 | 1 |
| (c) 4 | 3 | 2 | 1 | (d) 2 | 1 | 3 | 4 |

**25.** Match the following.

List I	List II
A. Colin Mackenzie	1. Ambassador of the ruler of Persia
B. Dominago Paes	2. First Surveyor General of India
C. Abdur Razzag	3. Reconstructed the Vijayanagara Empire
D. John M Fritz	4. Portuguese traveller to India

**Codes**

- |       |   |   |   |
|-------|---|---|---|
| A     | B | C | D |
| (a) 1 | 2 | 3 | 4 |
| (b) 2 | 4 | 1 | 3 |
| (c) 3 | 1 | 2 | 4 |
| (d) 1 | 3 | 4 | 2 |

### ANSWERS

- |         |         |         |         |         |         |         |         |         |         |
|---------|---------|---------|---------|---------|---------|---------|---------|---------|---------|
| 1. (c)  | 2. (d)  | 3. (c)  | 4. (a)  | 5. (c)  | 6. (c)  | 7. (b)  | 8. (a)  | 9. (a)  | 10. (d) |
| 11. (d) | 12. (a) | 13. (a) | 14. (c) | 15. (a) | 16. (a) | 17. (b) | 18. (a) | 19. (b) | 20. (b) |
| 21. (c) | 22. (d) | 23. (b) | 24. (a) | 25. (b) |         |         |         |         |         |



## CHAPTER 08

# Peasants, Zamindars and the State (Agrarian Society and the Mughal Empire)

### Agrarian Society and the Mughal Empire

- During the 16th and 17th centuries, both peasants and elites were involved in agricultural production and claimed their rights to share the produce. This created relationships of cooperation, competition and conflict among them.
- The rural society was made up by these agrarian relationships. Even outside agencies entered into the rural society. Most important among these was the Mughal state, which got their major share of income from agricultural production.

### Peasants and Agricultural Production

- The basic unit of agricultural society was the village, where peasants lived and performed different kinds of tasks that made up agricultural production throughout the year.
- Peasants were involved in tilling the soil, sowing seeds, harvesting the crop when it was ripe.
- They also performed labour for the production of agro-based goods like sugar and oil.

### Sources of Information

- Major source for the agrarian history of the sixteenth and early seventeenth centuries are chronicles and documents from the Mughal Court.
- *Ain-i Akbari* was the most important chronicles authored by Akbar's court historian Abu'l Fazl.
- The main purpose of the *Ain* was to present a vision of Akbar's empire where social harmony was provided by a strong ruling class.
- The *Ain* account include detailed revenue records from Gujarat, Maharashtra and Rajasthan dating from seventeenth and eighteenth centuries.

### Peasants and their Lands

- The term Indo-Persian sources of the Mughal period most frequently used to denote a peasant was *raiyyat* (plural, *riaya*) or *muzarian*.
- Other terms used for peasants were like *kisan* or *asami*. The seventeenth century sources referred to two kinds of peasants.
  - (i) *Khud-kashta* were the residents of the village in which they held their lands.
  - (ii) *Pahi-kashta* were non-resident cultivators who belonged to some other village, but cultivated lands elsewhere on a contractual basis.

### Irrigation and Technology

- The rice producing zones were those areas which received 40 inches or more of rainfall a year. This was followed by wheat and millets with decreasing amount of rainfall.
- Monsoons were the backbone of Indian agriculture. But some crops needed additional water and artificial systems of irrigation had to be made for this.
- The state also supported irrigation projects. In Northern India, state dug new canals (*nahr, nala*) and also repaired old ones like the *shahnahr* in the Punjab during Shah Jahan's rule.
- Peasants also used technologies that often harnessed cattle energy. For example,
  - Wooden plough which was light and easily assembled with an iron tip or coulter.
  - A drill was used to plant seeds and it was pulled by a pair of giant oxen.
  - Hoeing and weeding were done simultaneously using a narrow iron blade with a small wooden handle.



### An Abundance of Crops

- The *kharif* (autumn) and the *rabi* (spring) were the two major seasonal cycles around which agriculture was organised.
- The *Ain-i-Akbari* pointed out that Mughal provinces of Agra produced 39 varieties of crops and Delhi produced 43 over the two seasons. Bengal produced 50 varieties of rice alone.
- The Mughal state also encouraged peasants to cultivate *jins-i kamil* (perfect crops), as they brought in more revenue. Crops such as cotton and sugarcane were *jins-i kamil* par excellence.
- Cotton was grown over and spread over central India and the Deccan plateau, whereas Bengal was famous for its sugar.
- Maize (*makka*) was introduced into India via Africa and Spain and it became one of the major crop of Western India.
- Vegetables like tomatoes, potatoes and chillies and fruits like the pineapple and the papaya were introduced from the New World at this time.

### Agricultural Prosperity and Population Growth

- The most important outcome of such varied and flexible forms of agricultural production was a slow demographic growth. Despite periodic disruptions caused by famines and epidemics, India's population increased.
- According to calculations by economic historians, there were about 50 million people between 1600 and 1800, which is an increase of about 33 per cent over 200 years.

#### The Spread of Tobacco

Tobacco arrived first in the Deccan and it spread to Northern India in the early years of seventeenth century. The *Ain-i-Akbari* does not mention tobacco in the lists of crops in Northern India. In 1604, Akbar and his noble came across tobacco for the first time. Smoking tobacco in *hookahs* or *chillums* became a big fashion at that time.

Jahangir was so concerned about its addiction that he banned it. But it was totally ineffective because by the end of the seventeenth century, tobacco had become a major article of consumption, cultivation and trade all over India.

### The Village Community

The village community has three parts i.e. the cultivators, the panchayat and the village headman (*muqaddam* or *mandal*).

#### Caste and the Rural Milieu

- The cultivators were a highly heterogeneous group because of deep inequalities based on caste and other caste-like distinctions.

- Certain caste groups were assigned menial tasks, thus they faced poverty.
- Such groups comprised a large section of the village population, had least resources and were forced by their position in the caste hierarchy, for example, Dalits of modern India.
- In Muslim communities, menials (low status) like the *halalkhoran* (scavengers) were made to stay outside the boundaries of the village. Similarly, the *mallahzadas* (sons of boatmen) in Bihar were comparable to slaves.
- There was a direct correlation between caste, poverty and social status at the lower level of society. The same correlations were not so visible at the intermediate levels.
- Castes like Ahirs, Gujars and Malis moved to higher positions in the hierarchy because of the profitability of rearing and horticulture.
- In the Eastern regions, intermediate pastoral and fishing castes like the Sadgops and Kaivartas acquired the status of peasants.

### Panchayats and Headmen

The village panchayat was an assembly of elders, usually important people of the village with hereditary rights over their property.

#### Selection of Muqaddam/Headmen

- The headman was chosen through the consensus of the village elders and this choice had to be ratified by the zamindar.
- The main function of the headman was to look after the preparation of village accounts. He was assisted by the accountant or *patwari* of the panchayat.

#### Role of Panchayat

- One of the important functions of the panchayat was to ensure that the caste boundaries among the various communities residing in the village were maintained. In Eastern India, all marriages were held in the presence of the *mandal*.
- The duties of the village headmen was to oversee the conduct of the members of the village community and to prevent any offence against their caste.
- Panchayats had the authority to levy fines and impose serious punishments like expulsion from the community.

#### Jati Panchayats

- In addition to the village panchayat each caste or jati in the village had its own jati panchayat.
- In Rajasthan, jati panchayats settled civil disputes between members of different castes.



## Village Artisans

- According to Marathi documents and village surveys made in the early years of British rule, there existed a huge numbers of artisans, sometimes as high as 25 per cent of the total households in the villages.
- Cultivators and their families would also participate in craft production like dyeing, textile printing, baking and firing of pottery, making and repairing agricultural implements.
- Village artisans like potters, blacksmiths, carpenters, barbers, even goldsmiths provided specialised services and in return they were paid by villagers by different means.
- The most common way of paying was giving them a share of the harvest, or an allotment of land.
- In Maharashtra such lands on which artisans had hereditary holding were called *miras* or *watan*.

### Jajmani System

It was a system where artisans and individual peasant households entered into a mutually negotiated system of remuneration, most of the time goods for services.

For example, eighteenth century records suggested that zamindars in Bengal payed blacksmiths, carpenters, goldsmiths for their work by paying them a small daily allowance and diet money.

## Villages as a Little Republic

- In the nineteenth century, some British officials viewed village as a little republic made up of people with common interests sharing resources and labour in collective.
- Individual ownership of assets and deep inequities based on caste and gender differences were present in villages.
- A group of powerful individuals dictated the affairs of the village and exploited the weaker sections. They also had the authority to deliver justice.
- A cash nexus had already developed through trade between villages and towns. In the Mughal heartland (the central part of a country), revenue was assessed and collected in cash.
- Artisans producing for the export market received their advances or wages in cash, as did producers of commercial products like cotton, silk or indigo.

## Women in Agrarian Society

- In many societies, the production process often involved men and women performing certain specified roles.
- In the present context, women and men had to work together in the fields.

- Men tilled and ploughed, while women sowed, weeded, threshed (separate grain from crop) and winnowed (remove husk from grain) the harvest.
- In the medieval India, there was growth of small villages and expansion in individuated peasant farming. The agricultural production was based on the labour and resources of the entire household. Therefore a division of labour based on gender i.e. women restricted to home and men looking after work outside, was not possible.
- Menstruating women, were not allowed to touch the plough or the potter's wheel in Western India, or enter the groves where betel-leaves (paan) were grown in Bengal.

## Atrocities Against Women

- According to established social norms, the household was headed by a male. Thus women were kept under strict control by the male members of the family and the community.
- They could impose harsh punishments if they suspected infidelity (disloyalty) on the part of women.
- According to the documents from Western India like Rajasthan, Gujarat and Maharashtra, women sent petitions to the village panchayat seeking compensation and justice.
- Wives protested against the unfaithfulness of husbands or the neglect of the wife and children by the male head of the household.
- Panchayat in most of the cases excluded the names of women who petitioned it. The petitioner was referred as the mother, sister or wife of the male head of the household.

## Property Rights of Women

- The women had the right to inherit property among the landed class of people. For example, in Punjab women including widows participated in the rural land markets as sellers of property inherited by them.
- The zamindaris were inherited by both Hindu and Muslim women, which they were free to sell or mortgage.
- In eighteenth century, there were women zamindars in Bengal. One of the biggest and the most famous of the eighteenth century zamindars, that of Rajshahi, had a woman as the leader.

## Forests and Tribes

### Beyond Settled Villages

- In the provinces of Northern and North-Western India, apart from intensively cultivated areas, large areas of forests i.e. dense forest (*jungle*) or scrubland (*kharbandi*) were present all over the Eastern India,



Central India, Northern India, Jharkhand and in peninsular India down the Western Ghats and the Deccan Plateau.

- Forest dwellers were termed **Jangli** in contemporary texts.
- The term described those whose livelihood came from the gathering of forest produce, hunting and shifting agriculture.
- These activities were largely season specific. For example, for Bhils tribe, spring was reserved for collecting forest produce, summer for fishing, the monsoon months for cultivation, and autumn and winter for hunting.
- The forest was a place of refuge (*mawas*) for troublemakers as per the state's opinion.
- According to Mughal Emperor Babur jungles provided a good defence behind which the people of the paraganas became stubbornly rebellious and paid no taxes.

### Inroads into Forests

- In the Mughal political ideology, the hunt symbolised the overwhelming concern of the state to relate to all its subjects, rich and poor.
- Regular hunting expeditions, enabled the emperor to travel across the territories of his empire and personally attend to the grievances of its inhabitants.
- The lives of people those who lived in forests was effected negatively by the external factors like the spread of commercial agriculture.
- Forest products like honey, beeswax and gum lac were in great demand.
- In the seventeenth century products like gum lac, became the important items of overseas export from India.
- Elephants were also captured and sold. The state required elephants for the army.
- Barter system was also used in trade by exchanging commodities.
- Some tribes like Lohanis in the Punjab were involved in overland trade, between India and Afghanistan. They also traded in the town-country trade in Punjab itself.

### The Zamindars

- Zamindars were holders of property in the form of land and also enjoyed the social and economic privileges by quality of their superior status in rural society.
- The two main reasons for the elevated status of zamindars were caste and certain services (*khidmat*) that they provided for the state.
- The zamindars held large areas of personal lands known as *milkiyat*, (property).

- *Milkiyat* lands were cultivated for the private use of zamindars, often with the help of hired or slave labour.
- Zamindars often collect revenue on behalf of the state and they also controlled military resources which were their sources of power.
- Abul Fazl's account indicates that an 'upper caste' Brahmana-Rajput combine had already established firm control over rural society.

### Emergence of New Zamindars

- Contemporary documents show that some people became zamindars by the means of military force.
- The action of depriving weaker people's land or property by a powerful military chieftain was quite often a way of expanding a zamindari.
- Other factors also allowed the consolidation of clan or lineage based zamindaris. For example, the Rajputs and Jats adopted these strategies to centralise their control over large parts of territory in Northern India.
- Similarly, peasant-pastoralists like the Sadgops created powerful zamindaris in areas of Central and South-Western Bengal.

### Role of Zamindars in Colonisation of Agriculture

- Zamindars led the process of colonisation of agricultural land and helped cultivators to settle down by providing them the means of cultivation, like cash loans.
- The buying and selling of zamindaris increased the process of monetisation in the village side.
- Zamindars also sold the produce from their *milkiyat* lands. They often established markets (*haats*) to which peasants also came to sell their produce.

### Land Revenue System

- The Mughal Empire economy was based on the revenue from the land.
- This administrative machinery included the office (*daftar*) of the *diwan* who was responsible for looking after budget system of the empire.
- The land revenue arrangements consisted of two stages, first was assessment and then actual collection.
- The *jama* was the amount assessed and *hasil* was the amount collected.
- Akbar in his order mentioned that, the revenue can be paid to the *amil-guzar* or revenue collector and also in kind.
- The **main motto of the state** while fixing revenue was to **maximise its claims**, but sometimes it was prevented because of local conditions.
- The *Ain compiled* the aggregates of such lands during Akbar's rule. Efforts to measure lands were continued under subsequent emperors.





### The Mansabdari System

At its apex, The Mughal administrative system had a military-cum-bureaucratic apparatus (mansabdari) which was responsible for looking after the civil and military affairs of the state. Some mansabdars were paid in cash (*nandi*), while the majority of them were paid through assignments of revenue (*jagirs*) in different regions of the empire. They were transferred periodically.

### The Flow of Silver

- The Mughal Empire was among the large territorial empires in Asia that had managed to consolidate power and resources during the sixteenth and seventeenth centuries.
- These empires were the **Ming** (China), **Safavid** (Iran) and **Ottoman** (Turkey).
- The political stability achieved by all these empires helped create vibrant networks of overland trade from China to the Mediterranean sea.
- Voyages of discovery and the opening up of the New World resulted in a massive expansion of Asia's particularly India's trade with Europe.
- An Italian traveller, **Giovanni Careri**, who passed through India c. 1690, provides a clear account about the way silver travelled across the globe to reach India. It also gives an idea of the phenomenal amounts of cash and commodity transactions in India.

### The Ain-i Akbari of Abu'l Fazl Allami

- The *Ain-i Akbari* was the collection of a large historical, administrative project of classification. It was undertaken by Abu'l Fazl at the order of Emperor Akbar, which was completed in 1598.
- The *Ain-i Akbari* was part of a larger project of history writing commissioned by Akbar, which was known as the **Akbar Nama**. Akbar Nama consisted of three books.
- The first two provided a historical narrative and the *Ain-i Akbari* and the third book was organised as a collection of imperial regulations and a gazetteer of the empire.

### Importance of Ain-i Akbari

- The *Ain-i Akbari* gave detailed accounts of the organisation of the court, administration and army, the sources of revenue, the physical layout of the provinces of Akbar's empire and the literary, cultural and religious traditions of the people.
- It also gave the description of the various departments of Akbar's government and detailed descriptions of the various provinces (*subas*) of the empire.

- It informed the emperor about the different and diverse customs and practices that existed across his large empire in different regions.

### The Five Books of Ain-i Akbari

- The *Ain-i Akbari* was made up of five books (*daftar*), out of which the first three books describe the administration, which are given below
  - (i) **Manzil-abadi**
  - (ii) **Sipah-abadi**
  - (iii) **Mulk-abadi**

### The Details of Ain-i Akbari about Sarkars

- The *Ain-i Akbari* after setting out details at the *suba* level, and gives a detailed picture of *sarkars*.
- This was in the form of tables, which had **eight columns** giving the following information
  - (i) *Parganat/mahal*
  - (ii) *Qila* (forts)
  - (iii) *Arazi* and *zamin-i paimuda* (measured area)
  - (iv) *Naqdi*, revenue assessed in cash
  - (v) *Suyurghal*, grants of revenue in charity
  - (vi) *Zamindars*
  - (vii) Details of the castes of the zamindars
  - (viii) Details of the troops including horsemen (*sawar*), foot soldiers (*piyada*) and elephants (*fil*) of the zamindars.

### Limitations of Ain-i Akbari

- Historians who have carefully studied the *Ain* pointed out its problems which were
  - Many errors in totalling have been detected. These were due to simple mistakes in arithmetic or of transcription by Abu'l Fazl's assistants.
  - Another limitation of the *Ain* was the biased nature of the quantitative data.
  - Data were not collected uniformly from all provinces.
  - The fiscal data from the subas was remarkable for its richness, but some equally important parameters such as prices and wages from these same areas were not documented.
  - The detailed list of prices and wages provided by *Ain-i Akbari* derived from data related to the areas in and around the imperial capital of Agra. Therefore, this data is of limited relevance for the rest of the country.



## Practice Questions

- The basic unit of agricultural society during the Mughal period was  
(a) Village (b) Block  
(c) Suba (d) None of these
- Ain-i-Akbari was written by  
(a) Abul Fazl (b) Akbar  
(c) Tansen (d) Abdur Razzaq
- Abu'l Fazl was a court historian of which Mughal emperor?  
(a) Humayun (b) Babur  
(c) Akbar (d) Jahangir
- The Ain-i-Akbari presents a vision of  
(a) Mughal Empire (b) Delhi Sultanate  
(c) Maratha Empire (d) None of these
- The term which Ind-Persian sources of Mughal period frequently used to denote a peasant was  
(a) Raiyat (b) Khud Kasta  
(c) Pahi Kasta (d) Both (b) and (c)
- What do you understand by the term 'Khud-Kasta'?  
(a) Peasant who were residents of the village  
(b) Non-resident cultivators  
(c) Revenue collectors  
(d) Head of Jati Panchayat
- The average peasant of North India possess more than  
(a) a pair of bullocks  
(b) two ploughs  
(c) Both (a) and (b)  
(d) 6 acres land
- Which of the following is correct meaning of Jins-i-Kamil?  
(a) Perfect crops  
(b) Perfect irrigation  
(c) Perfect administrator  
(d) Perfect landlord
- The rice producing zone receives ..... inches rainfall or more  
(a) 30 inches (b) 40 inches  
(c) 60 inches (d) 80 inches
- Which is autumn crop?  
(a) Kharif (b) Rabi  
(c) Zaid (d) All of these
- Which crop was introduced in India via Africa and Spain?  
(a) Maize (b) Tobacco  
(c) Sugarcane (d) Pluses
- The term used for village headman was  
(a) Kamil (b) Muqaddam  
(c) Shahnahr (d) Asamis
- Which of the following lands is annually cultivated for each crop in succession?  
(a) Banjar (b) Parauti  
(c) Chachar (d) Polaj
- Who was considered as an important resources in Agrarian society?  
(a) Women (b) Child  
(c) Old people (d) All of these
- Ahom dynasty belonged to  
(a) Assam (b) Odisha  
(c) Himachal Pradesh (d) Bengal
- The Zamindars held large area of personal lands known as  
(a) Landlord (b) Milkiyat  
(c) Miras (d) Patwari
- Which is the 3rd book of Ain-i-Akbari authored by Abul Fazl?  
(a) Manzil abadi (b) Sipah abadi  
(c) Mulk abadi (d) None of these
- Which of the following are incorrect statements? Select the answer using the codes.  
(i) The peasants were mostly involved in the agricultural production.  
(ii) *Khud-Kasta* were non-residents cultivator of the village.  
(iii) *Pahi-Kasta* were the residents of the village in which they held their lands.  
Codes  
(a) (i) and (ii) (b) (ii) and (iii)  
(c) (i) and (iii) (d) All of these
- Which of the following is correct answer? Select the answer using codes.  
(i) In 16th century, transition from a tribal to a monarchical system became partially developed.  
(ii) War was common during this phase.  
(iii) The Ahom kings declared a royal monopoly over the capture of wild elephants.  
Codes  
(a) (i) and (ii) (b) (i) and (iii)  
(c) (i), (ii) and (iii) (d) (ii) and (iii)
- Select the correct statement about the *Ain-i Akbari*.  
(i) The first book is called *Manzil-abadi*.  
(ii) The second book is *Mulk-abadi*.  
(iii) The third book is *Sipah-abadi*.  
(iv) The fourth book deal with the religious traditions of people of India.  
Codes  
(a) (i) and (ii) (b) (ii) and (iii)  
(c) (i) and (iv) (d) (iii) and (iv)



21. Select the correct statements.

- (i) Men and women worked together in the fields.
- (ii) Agricultural production was based on the labour.
- (iii) The commercialised product decreased the demand of women's labour.
- (iv) Women tilled and ploughed the fields.

Codes

- (a) (i) and (ii)                      (b) (ii) and (iii)
- (c) (iii) and (iv)                  (d) (i) and (iv)

22. Arrange the following in sequence

- (i) Bahadur Shah
- (ii) Nadir Shah
- (iii) Ahmad Shah Abdali
- (iv) Reign of Jahangir

Codes

- (a) (iv), (ii), (iii), (i)              (b) (iv), (iii), (ii), (i)
- (c) (i), (ii), (iii), (iv)              (d) (i), (iii), (iv), (ii)

23. Arrange the following in sequence

- (i) Reign of Shah Jahan
- (ii) Reign of Akbar
- (iii) Humayun's reign
- (iv) Reign of Aurangzeb

Codes

- (a) (iii), (iv), (ii), (i)              (b) (iii), (ii), (i), (iv)
- (c) (iv), (ii), (iii), (i)              (d) (i), (ii), (iii), (iv)

24. Match the following.

List I	List II
A. Pargana	1. Administrative subdivision
B. Peshkash	2. Money exchanger
C. Shroff	3. Tribute collected by the Mughal State.
D. Patwari	4. Maintenance of land records

Codes

A	B	C	D	A	B	C	D
(a) 1	2	3	4	(b) 2	1	4	3
(c) 1	3	2	4	(d) 4	1	3	2

25. Match the following.

List I	List II
A. Diwan	1. Imperial regulation in the province
B. Amin	2. Supervision of the fiscal system of the empire
C. Amil guzar	3. Village headmen
D. Mugaddam	4. Revenue collection

Codes

A	B	C	D	A	B	C	D
(a) 1	3	2	4	(b) 2	1	4	3
(c) 3	4	1	2	(d) 4	1	2	3

### ANSWERS

1. (a)	2. (a)	3. (c)	4. (a)	5. (a)	6. (a)	7. (c)	8. (a)	9. (b)	10. (a)
11. (a)	12. (b)	13. (d)	14. (a)	15. (a)	16. (b)	17. (c)	18. (b)	19. (d)	20. (c)
21. (a)	22. (a)	23. (b)	24. (c)	25. (c)					



## CHAPTER 09

# Kings and Chronicles (The Mughal Courts)

- The Mughal Emperors believed themselves as legitimate rulers of a vast, heterogeneous population of Indian subcontinent. One way of transmitting their vision was through **chronicles** which depicted the dynastic history of the Mughal period.
- The chronicles presented a continuous chronological record of events. The two important aspects of these chronicles were
  - (i) They were a repository of factual information about the institutions of the Mughal state.
  - (ii) These texts were intended as conveyors of meanings that the Mughal rulers sought to impose on their domain.

### The Mughals and Their Empire

- The name Mughal was derived from **Mongol**. Mughals referred themselves as **Timurids**, as descendants of the Turkish ruler Timur on the father side. The first Mughal ruler **Zahiruddin Babur**, was related to Ghengiz Khan from his mother's side.

### Babur and Humayun

- **Zahiruddin Babur** was the founder of the Mughal empire. He was driven from his Central Asian homeland **Farghana**, by the aggressive **Uzbeks**. He first established his rule at **Kabul** and then in 1526 CE he entered into Indian subcontinent.
- **Nasiruddin Humayun** (1530-40, 1555-56) was Babur's successor. Humayun defeated the **Surs** in 1555 CE, but died a year later.

### Jalaluddin Akbar

- **Jalaluddin Akbar** (1556-1605) was considered the **greatest of all the Mughal emperors**. He made Mughal Empire largest, strongest and richest kingdom of his time.
- Akbar was successful in extending the boundaries of the empire to the **Hindukush mountains**.

### Akbar's Successors

- Successors of Akbar were **Jahangir** (1605-27), **Shah Jahan** (1628-58) and **Aurangzeb** (1658-1707).
- After 1707, following the death of Aurangzeb, the power of the dynasty diminished. In 1857 the last ruler of this dynasty, **Bahadur Shah Zafar II**, was overthrown by the British.

### The Production of Chronicles in Mughal Empire

- Chronicles commissioned by the Mughal emperors are an important source for studying the empire and its court.
- The authors of Mughal chronicles were from Royal courts. The histories written by them mainly focussed on events centred on the ruler, his family, the court and nobles, wars and administrative arrangements.
- The titles like **Akbar Nama**, **Shahjahan Nama**, **Alamgir Nama** are the history of Akbar, Shah Jahan and Alamgir (title of Aurangzeb).

### From Turkish to Persian

- Chronicles of Mughal court were written in **Persian**. Under the Sultans of Delhi, Persian developed as a language of the court and for literary writings, along with other North Indian languages, like **Hindavi** and its regional variants.
- Mughals were **Chaghtai Turks** by origin hence, Turkish was their mother tongue. Their first ruler Babur wrote poetry and his biography **Babur Nama** in Turkish language.
- Mughal chronicles such as the **Akbar Nama** were written in Persian. Babur's memoirs were translated from the Turkish into the Persian **Babur Nama**.



- Translations of Sanskrit texts such as the **Mahabharata** and the **Ramayana** into Persian were commissioned by the Mughal emperors. The **Mahabharata** was translated as the **Razmnama** (Book of Wars).

### The Making of Manuscripts

- All books in Mughal India were handwritten texts i.e. manuscripts. The imperial **kitabkhana** was the centre of manuscript production.
- The creation of a manuscript involved a number of people performing a variety of tasks. These tasks were
  - **Paper makers** were supposed to prepare the papers with serial number of the manuscript.
  - **Scribes or calligraphers** (one who copies text) have to copy the text.
  - **Gliders** (one who makes things attractive) have to make the pages clearer and easier to read.
  - **Painters** have to illustrate scenes from the text.
  - **Bookbinders** have to gather the individual pages and set them within ornamental covers.

### The Painted Image

- Chronicles narrating the events of a Mughal emperor's reign also contained images alongside the written text, that described an event in visual form.
- The **ulama** portrayed human beings in the Islamic prohibition enshrined in the Quran as well as the hadis. The interpretations of the shari'a changed with time.
- Muslim rulers in many Asian regions, during centuries of empire building, regularly commissioned artists to paint their portraits and scenes of life in their kingdoms.
- Artists from Iran also made their way to Mughal India. Some were brought to the Mughal court, like Mir Sayyid Ali and Abdus Samad, to accompany Emperor Humayun to Delhi.

### The Akbar Nama and the Badshah Nama

**Akbar Nama** and **Badshah Nama** were the most well known Mughal official histories. Each manuscript contained an average of 150 full or double-page paintings of battles, captures, blockades, hunts, building construction, court scenes, etc.

#### Akbar Nama

- The **Akbar Nama** was composed by **Abu'l Fazl** to provide a detailed description of Akbar's reign.
- Abu'l Fazl was well read in Arabic, Persian, Greek philosophy and Sufism. He was a powerful debater and independent thinker who continuously opposed the views of the conservative **ulama**.

- In 1602, Abu'l Fazl suffered by conspiracy made by Prince Salim and was murdered by **Bir Singh Bundela**.

#### Badshah Nama

- **Abdul Hamid Lahori**, a student of Abu'l Fazl was the author of the **Badshah Nama**.
- The **Badshah Nama** contains official history of emperor Shah Jahan's rule in **three volumes** (**daftars**) of ten lunar years each. These volumes were later revised by Shah Jahan's **wazir**, **Sadullah Khan**.

#### British Administrators and Indian History

- During the Colonial period, British administrators began to study Indian history. Through this way they want to understand the culture and people of the India.
- The **Asiatic Society of Bengal**, founded by **Sir William Jones** in 1784, undertook the editing, printing and translation of many Indian manuscripts. Edited versions of the **Akbar Nama** and **Badshah Nama** were first published by the Asiatic society in the nineteenth century.
- In the early twentieth century, the **Akbar Nama** was translated into English by **Henry Beveridge** after years of hard labour. Only excerpts of the **Badshah Nama** have been translated into English to date and the text is still not translated completely.

### The Ideal Kingdom

#### A Divine Light

- Court chroniclers drew upon many sources to show that the power of the Mughal Kings came directly from God.
- Abu'l Fazl placed Mughal kingship at the highest position in the hierarchy of things which received light from the God (**farr-i izadi**). This idea was taken from the famous Iranian Sufi, **Shihabuddin Suhrawardi**.
- From seventeenth century, Mughal artists began to portray emperors wearing the **halo** (a bright light surrounding the head), which they saw on European paintings of Christ and the Virgin Mary to symbolise the light of God.

#### A Unifying Force

- Mughal chronicles shows that the empire had many different ethnic and religious communities like Hindus, Jainas, Zoroastrians and Muslims.
- The emperor's main objective was to free the state from the control of religious orthodoxy (rigid and old thinking).



### Sulh-i Kul

- Abu'l Fazl described the ideal of **Sulh-i kul** as the basic pillar and foundation of Modern rule.
- As per *Sulh-i kul*, all religions and schools of thought had freedom of expression but they were not supposed to lower the authority of the state or fight among themselves.
- Akbar abolished the tax on pilgrimage in 1563 and *jizya* in 1564. During the rule of Aurangzeb, the *jizya* was re-imposed on non-Muslim subjects.

### Sovereignty as Social Contract

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

### Capitals and Courts

#### Capital Cities

- The heart of the Mughal Empire was its capital city, where the court assembled.
- The capital cities of the Mughals frequently shifted during the sixteenth and seventeenth centuries. Babur took over the Lodi capital of Agra, but during his four years rule the capital was kept on moving.
- Akbar during 1560s built the fort of Agra using red sandstone extracted from the adjoining regions.
- Akbar decided to build a new capital, **Fatehpur Sikri** in the 1570s. Sikri was located on the direct road to Ajmer, where the *dargah* of Shaikh Muinuddin Chishti had become an important pilgrimage centre.
- In 1585 the capital was transferred to **Lahore** to bring the North-West under greater control and Akbar closely watched the frontier for thirteen years.
- In 1648, the court, army and household moved from Agra to the newly completed imperial capital, **Shahjahanabad**.

### The Mughal Court

- The court focused on the sovereign nature of the empire. Its centrepiece was the throne i.e. the *takht*, which gave physical form to the function of the sovereign as **axis mundi**.
- *Axis Mundi* is a Latin phrase for a pillar or pole that is visualised as the support of the Earth. The ornamental cloth covering the throne was a symbol of kingship in India for a thousand years.

### Functioning of the Court

- The emperor began his day at sunrise with personal religious devotions or prayers and then appeared on a small balcony, (the *jharoka*) facing the East. A crowd

of people (soldiers, merchants, crafts persons, peasants, women with sick children) below waited for a view (*darshan*) of the emperor.

- **Jharoka darshan** was introduced by Akbar with the objective of broadening the acceptance of the imperial authority as part of popular faith. The Mughal kings celebrated three major festivals a year i.e. the solar and lunar birthdays of the Monarch and Nauroz and the Iranian New Year on the vernal equinox.

### Titles and Gifts

Mughal emperors adopted great titles. These included general titles like **Shahenshah** (King of Kings) or specific titles taken by individual kings upon getting onto the throne, like Jahangir (World-Seizer) or Shah Jahan (King of the World).

- The title **Asaf Khan** for one of the highest ministers began with Asaf, the legendary minister of the prophet king Sulaiman (Solomon).
- The title **Mirza Raja** was given by Aurangzeb to his two highest ranking nobles, Jai Singh and Jaswant Singh.
- Other awards included the **robe of honour** (*khilat*), a cloth once worn by the emperor and infused with his blessing; a gift, the **sarapa** (head to foot), consisted of a loose garment which was usually sleeveless and reaching knees, a **turban** and a **band** which was worn around waist (*patka*).
- Jewelled ornaments were often given as gifts by the emperor. The **lotus flower** set with jewels (*padma murassa*) was given only in exceptional circumstances.

### The Imperial Household

- The term **harem** is frequently used to refer to the domestic world of the Mughals. It originates in the Persian word '*haram*', meaning a sacred place.
- The Mughal household consisted of the emperor's wives and concubines (women living with a man without getting married to him), his near and distant relatives like mother, step-mother and foster-mothers, sisters, daughters, daughters-in-law, aunts, children, etc, and female servants and slaves.
- Polygamy (having multiple wives) was practised widely in the Indian subcontinent, especially among the ruling groups.

### Marriage and Political Alliances

- For the **Rajputs and Mughals**, marriage was a means to bond political relationships and make alliances.
- In the Mughal household a distinction was maintained between wives who came from royal families (*begams*), and other wives (*aghas*) who were not of noble birth.



- The concubines (*aghacha* or the lesser *agha*) occupied the lowest position in the hierarchy of females intimately related to royalty.
- In addition to wives, a number of male and female slaves were present in the Mughal household.

## Mughal Queens and Princesses

### Jahanara and Roshanara

- After Nur Jahan, Mughal queens and princesses started to control great amount of financial resources.
- Shah Jahan's daughters **Jahanara** and **Roshanara** enjoyed an annual income almost equal to that of high imperial *mansabdars*.
- Jahanara participated in many architectural projects of Shah Jahan.

### Gulbadan Begum

- She was the daughter of Babur, Humayun's sister and Akbar's aunt.
- Gulbadan could write fluently in Turkish and Persian. **Humayun Nama** was written by **Gulbadan Begum** which gave us interesting view into the domestic world of the Mughals.

## The Imperial Officials

### Recruitment and Rank

- The main pillar of the Mughal state was its group of officers, who were referred as **nobility** by the historians. The nobility was recruited from different ethnic and religious groups.
- In Akbar's royal service, **Turani** and **Iranian nobles** were present from the earliest period of making of the political territory.
- From 1560 onwards, two groups of Indian origin ruling groups entered the royal service. They were the Rajputs and the Indian Muslims (Shaikhzadas). A Rajput chief named, **Raja Bharmal Kachhwaha** of Amber was the first one to join. His daughter was married to Akbar. Raja Todar Mal, who belonged to the Khatri caste became Akbar's Finance Minister.
- Under the rule of Jahangir, Iranians attained high offices because his politically influential queen, **Nur Jahan** was an Iranian.

### Role of Nobles in Military

- The nobles participated in military operations with their armies and also served as officers of the empire in the provinces.
- Akbar who designed the *mansab* system, also established a spiritual relationship with a selected group of his nobility by treating them as his disciples (*murid*).

- *Tajwiz* was an application presented by a nobleman to the emperor, recommending that an applicant be recruited as *mansabdar*.
- Nobles were present at the court (*tainat-i rakab*) and were a reserve force to be appointed to a province or military operation.
- All holders of government offices held ranks called *mansabs*, which comprised of two numerical designations
  - (i) *Zat* which indicated the position in the imperial hierarchy and the salary of the official (*mansabdar*).
  - (ii) *Sawar* which indicated the number of horsemen he was required to maintain in service.

## Information and Empire

- The *mir bakhshi* observed and directed the group of court writers (*waqia nawis*) who recorded all applications and documents presented to the court and all royal orders (*farman*).
- Agents (*wakil*) of nobles and regional rulers recorded the entire proceedings of the court with the date and time of the court session (*pahar*).

## Beyond the Centre : Provincial Administration

- The head of the provincial administration was the Governor (*subadar*) who reported directly to the emperor.
- The *sarkars*, into which each *suba* was divided, often overlapped with the jurisdiction of *faujdar*s (commandants) who were positioned with a body of troops of heavy cavalry and musketeers (infantrymen with light gun) in districts.
- Three semi-hereditary officers, the *qanungo* (keeper of revenue records), the *chaudhuri* (in charge of revenue collection) and the *qazi* looked after the local administration at the level of the *pargana* (sub-district).
- Large support staff of clerks, accountants, auditors, messengers and other functionaries who were technically qualified officials, were maintained by each department of administration.

## Beyond the Frontiers

- Contemporary histories provide accounts of diplomatic relationships and conflicts with neighbouring political powers.

## The Safavids and Qandahar

- The political and diplomatic relations between the Mughal kings and the neighbouring countries of Iran and Turan depended on the control of the boundary marked by the Hindukush mountains which separated Afghanistan from the regions of Iran and Central Asia.



- The Safavids and the Mughals had a continuous disagreement over Qandahar. The fortress had initially been under the control of Humayun, which was reconquered by Akbar in 1595.
- Jahangir sent a diplomatic representative to the court of Shah Abbas in 1613, to plead the Mughal case for holding Qandahar under its control, but this mission failed.
- In the winter of 1622, a Persian army surrounded Qandahar and defeated Mughal troops present in the fortress town. The Mughals had to surrender the fortress and the city to the Safavids.
- The Portuguese king was also interested in the spreading of Christianity with the help of missionaries of the Society of Jesus (the Jesuits).
- During sixteenth century, the Christian missions were part of this process of trade and empire building.
- Akbar sent an embassy to Goa to invite Jesuit priests, because he was curious about Christianity.
- The first Jesuit group of people reached the Mughal court at Fatehpur Sikri in 1580 and stayed for about two years. The Jesuits spoke to Akbar about Christianity and debated its moral standards with the *ulama*.

### The Ottomans : Pilgrimage and Trade

- The relationship between the Mughals and the Ottomans was based on the concern to ensure free movement for merchants and pilgrims in the territories under Ottoman control. This was more true for the Hijaz, the part of Ottoman Arabia where the important pilgrim centres of Mecca and Medina were located.

### Jesuits at the Mughal Court

- Europe got information about India through the accounts of Jesuit missionaries, travellers, merchants and diplomats. The Jesuit accounts are the earliest ideas of the Mughal court ever recorded by European writers.
- The high respect shown by Akbar towards the members of the Jesuit mission impressed them deeply. They interpreted the emperor's open interest in the Doctrines of Christianity as a sign of his acceptance of their faith.
- Akbar's quest for religious knowledge led to interfaith debates in the Ibadat Khana at Fatehpur Sikri between learned Muslims, Hindus, Jainas, Parsis and Christians.
- Akbar and Abu'l Fazl created a philosophy of light and used it to shape the image of the king and ideology of the state.

### Questioning Formal Religion

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## Practice Questions

- The name Mughal was derived from  
(a) Turkey (b) Mangol (c) Persia (d) Arab
- Who was the founder of Mughal Empire?  
(a) Babur (b) Akbar  
(c) Jahangir (d) Humayun
- Humayun was the successor of  
(a) Akbar (b) Aurangzeb  
(c) Babur (d) Shahjahan
- Who was the father of Jahangir?  
(a) Akbar (b) Humayun  
(c) Aurangzeb (d) Shahjahan
- Who was the last ruler of Mughal dynasty?  
(a) Aurangzeb (b) Iltutmish  
(c) Bahadur Shah Zafar II (d) Shahjahan
- Who wrote Baburnama in Turkish language?  
(a) Gul Badan Begum (b) Abul Fazl  
(c) Shahjahan (d) Babur
- Who composed 'Akbarnama'?  
(a) Abul Fazl (b) Tansen  
(c) Birbal (d) Jahanara
- Who founded the Asiatic Society of Bengal in 1784?  
(a) Sir William Jones (b) Henry Beveridge  
(c) Sadullah Khan (d) King George
- In which year Akbar abolished the tax on Pilgrimage?  
(a) 1556 (b) 1563 (c) 1575 (d) 1580
- Fatehpur Sikri is located in  
(a) Karnataka (b) Uttar Pradesh  
(c) Delhi (d) Bihar
- During the reign of which of the following rulers was Jizya reimposed on non-Muslim subjects?  
(a) Akbar (b) Jahangir  
(c) Shah Jahan (d) Aurangzeb
- Which Mughal emperor used the title 'Alamgir'?  
(a) Akbar (b) Jahangir  
(c) Shah Jahan (d) Aurangzeb
- Which of the following statement is correct?  
(a) Mughal emperor did not combined religion and commerce.  
(b) Shah Jahan sent a diplomatic representative to the Court of Shah Abbas in 1613.



- (c) The last ruler of Mughal dynasty was Bahadur Shah Zafar II.  
(d) None of the above
14. Who was the wazir during Shah Jahan's reign?  
(a) Sadullah Khan (b) Abu'l Fazl  
(c) Mir Sayyid Ali (d) Abu'l Hasan
15. Which of the following statement is incorrect?  
(a) Paintings not only improved the beauty of a book.  
(b) Abu'l Fazl described painting as a magical art.  
(c) Gulbadan Begum was the daughter of Babur.  
(d) Gubadan was the sister of Akbar.
16. Which was the favorite calligraphy of Akbar?  
(a) Qalam (b) Nastaliq (c) Zarrin (d) Nakara
17. Which one of the following statements regarding Akbar is not correct?  
(a) Akbar was the devotee of Shaikh Muinuddin Chishti.  
(b) Akbar expanded and consolidated his empire.  
(c) He constructed Ibadat Khana due to his quest for religious knowledge.  
(d) He had cordial relations with Safavids over Qandahar.
18. Who introduced 'Jharokha Darshan'?  
(a) Akbar (b) Aurangzeb  
(c) Shahjahan (d) Humayun
19. Who wrote 'Humayunama'?  
(a) Gulbadan Begum (b) Roshanara  
(c) Humayun (d) Noorjahan
20. Who was the Finance Minister of Akbar?  
(a) Raja Bharmal (b) Man Singh  
(c) Jai Singh (d) Raja Todarmal
21. Who sent a diplomatic representative to the court of Shah Abbas in 1613?  
(a) Jahangir (b) Akbar  
(c) Aurangzeb (d) Shahjahan
22. Who built Ibadatkhanah?  
(a) Akbar (b) Jahangir  
(c) Humayun (d) Shahjahan
23. Which of the following are correct? Select the correct answer using codes.  
(i) The name Mughal derives from Mongol.  
(ii) Humayun took refuge in the court of the Safavid ruler of Afghan.  
(iii) Mughals referred themselves as Timurids.  
Codes  
(a) (i) and (ii) (b) (ii) and (iii)  
(c) (i) and (iii) (d) None of these
24. Study the following statements regarding the Mughal empire carefully.  
I. The Mughal empire comprised of many different ethnic groups and religious communities.  
II. The emperor stood above all the religions and ethnic groups for peace and stability.  
III. The nobility under Mughals also belonged to different religious and ethnic groups.  
Which of the above statements reflects the Sulh-i-Kul policy of Akbar?  
(a) I, III and IV (b) II, III and IV  
(c) I, II and III (d) I, II and IV
25. Arrange the following in sequence.  
(i) Jahangir writes which memoirs.  
(ii) Composition of first two daftars of the Badshah Nama.  
(iii) Alamgir Nama  
Codes  
(a) (iii), (i), (ii) (b) (i), (iii), (ii)  
(c) (i), (ii), (iii) (d) (ii), (i), (iii)
26. Match the following.
- | List I          | List II        |
|-----------------|----------------|
| A. Akbar Nama   | 1. Humayun     |
| B. Humayun Nama | 2. Akbar       |
| C. Razmnama     | 3. Babur       |
| D. Babur Nama   | 4. Mahabharata |
- Codes  
A B C D A B C D  
(a) 1 2 3 4 (b) 2 1 4 3  
(c) 3 2 1 4 (d) 2 3 4 1
27. Match the following.
- | List I                    | List II                 |
|---------------------------|-------------------------|
| A. Shihabuddin Suhrawardi | 1. Reimposed Jizya      |
| B. Akbar                  | 2. Sulh-i-Kul           |
| C. Aurangzeb              | 3. Revised Badshah Nama |
| D. Sadullah Khan          | 4. Iranian Sufi         |
- Codes  
A B C D  
(a) 4 2 1 3  
(b) 1 3 2 4  
(c) 3 4 1 2  
(d) 2 1 4 3

## ANSWERS

- |         |         |         |         |         |         |         |         |         |         |
|---------|---------|---------|---------|---------|---------|---------|---------|---------|---------|
| 1. (b)  | 2. (a)  | 3. (c)  | 4. (a)  | 5. (c)  | 6. (d)  | 7. (a)  | 8. (a)  | 9. (b)  | 10. (b) |
| 11. (d) | 12. (d) | 13. (c) | 14. (a) | 15. (d) | 16. (b) | 17. (d) | 18. (a) | 19. (a) | 20. (d) |
| 21. (a) | 22. (a) | 23. (c) | 24. (a) | 25. (c) | 26. (b) | 27. (a) |         |         |         |



## CHAPTER 10

# Colonialism and the Countryside (The Mughal Courts)

In Bengal, Rajmahal hills and Deccan, laws were introduced by the state that have consequences for people. They determine the criteria of being rich and the poor and acquisition of land. However, people resisted these laws with every possible means.

### Bengal and the Zamindars

- Bengal was the first province in India where the colonial rule was established.
- The earliest attempts to reorder rural society, establish new regime of land rights and a new revenue system were made in Bengal. Problems, changes and incidents associated with starting years of Company rule in Bengal were

### An Auction in Burdwan

- In 1797, there was an auction in Zamindari of Burdwan. The Permanent Settlement had come into operation in 1793. The payable revenue of the Zamindars was fixed by the British East India Company.
- The Zamindars who failed to pay their revenue were to be auctioned to recover the revenue. A number of mahals (estates) of Burdwan were sold. Though Raja's estates were publicly sold, but he remained in control of his zamindari.

### The Problem of Unpaid Revenue

- With the advent of colonial rule in Bengal by 1770's, the rural economy was in crisis due to continuous famines and low agricultural output.
- Hence, a new revenue system was introduced in 1793 which was known as the **Permanent Settlement**.
- **Lord Cornwallis** was the Governor General of Bengal when the Permanent Settlement was introduced.

- The British made the settlement with the rajas and taluqdars of Bengal classifying them as zamindars. They were supposed to pay the revenue demand that was fixed for a long period of time.
- The zamindar collected rent from the different villages, paid the revenue to the company and retained the difference as his income. If he failed to pay the revenue his estate could be auctioned.

### Zamindars Defaulted on Payments

- Even after the surety of revenue, zamindars regularly failed to pay the revenue demand and unpaid balances accumulated. The reasons behind such default includes
  - **Firstly**, Company kept the revenue price high.
  - **Secondly**, during the 1790s, the prices of agricultural produce were depressed which made the **ryots** difficult to pay their dues to the zamindar.
  - **Thirdly**, as the revenue was fixed, it had to be paid punctually on time regardless of the harvest. A law was introduced which came to be known as the **Sunset Law**. According to the law, if payment did not come in by sunset of the specified date, the zamindari was liable to be auctioned.
  - **Fourthly**, the power of the zamindar was initially limited to collect rent from the **ryot** and manage his zamindari.

### Problem Faced by Zamindars

- The duty of collecting revenue was under zamindars, but they were brought under some limitations. These were
  - The zamindars troops were disbanded (dissolve) and custom duties abolished.



- Their **cutcheries** (courts) were brought under the supervision of a collector appointed by the company which gradually emerged as an alternative source of authority.
- Bad harvests and low prices made the **ryots** difficult to pay dues to the zamindars.
- Rich **ryots** and village headmen, **jotedars** and **Mandals** were against the zamindars.
- The judicial process was long drawn to prosecute defaulters.

### The Rise of the Jotedars

- A group of rich peasants called Jotedars consolidated their power at village level with declining position of zamindars at the end of eighteenth century.
- **Francis Buchanan** has given a vivid description of **jotedars** in his survey of the Dinajpur district in North Bengal.

### Factors Responsible for Power of Jotedars

- **Zamindars** used to live in urban areas, whereas the **Jotedars** were located in the villages which helped them to have direct control over a section of poor villagers.
- They cultivated their land through sharecroppers also known as **adhiyars** or **bargadars**.
- Local trade and moneylending was also controlled by them, hence exercising immense power over poorer cultivators of the region.
- **Jotedars** resisted efforts by zamindars to increase the revenue demand of the village and prevented zamindari officials to do their duty.
- The estates of zamindars who failed to pay the revenue were purchased by **jotedars** during auctions.
- As a result, there was a growth in the power of the **jotedars**, particularly in North Bengal.
- In some places, **jotedars** were known as **haoladars**, elsewhere they were known as **gantidars** or **mandals**.

### Powers of Zamindars, Jotedars and Ryots

- **Zamindars** were responsible for paying revenue to the company and distributing the revenue demand (**jama**) over villages.
- Each village **ryot** big or small paid rent to the zamindar. **Jotedars** gave out loans to other **ryots** and sold their produce.
- **Ryots** cultivated some land and gave out the rest to **under-ryots** (low level farmers). **Under-ryots** paid rent to the **ryots** for that land.

### The Zamindar Resist

- **Zamindars** devised ways of surviving pressure as they faced high revenue demand and possible auction of their estates. These were

- Fictitious sale was one such strategy. The zamindars transferred their zamindari to women, since the Company had promised that they would not take over the property of women.
- The auctions were manipulated by the zamindar's agents. During auction, the zamindar's men bought the property and refused to pay the purchase money, so that the state had to be resold.
- The outside purchasers were attacked by the **lathiyals** of the former zamindar so that the zamindars were not easily displaced.

### The Fifth Report

- The changes that occurred in the East India Company were elaborately documented in a report, submitted to the British Parliament in 1813 known as the Fifth Report.
- It contained 1002 pages of which over 800 pages were appendices. It reproduced petitions of
  - zamindars and **ryots**
  - reports of collectors from different districts,
  - statistical tables on revenue returns,
  - notes on the revenue and judicial administration of Bengal and Madras written by officials.

### Causes of the Presentation of Report

- Many private traders wanted a share in the trade with India and industrialists of Britain wanted to access Indian markets for British manufactures.
- According to some political groups, the conquest of Bengal was not benefitting the British nation as a whole but only the Company.
- The misrule and administration of Company were discussed in Britain and the deeds of greed and corruption by Company officials were publicised in the press. Hence, the British Parliament passed a series of acts in the late 18th century to regulate and control Company rule in India.
- The Company was forced to produce regular reports and committees were appointed to enquire into the affairs of the company.
- The Fifth Report was one such report produced by a Select Committee. However, there were some limitations of the report. These were
- Researchers pointed out that fifth report exaggerated the collapse of traditional zamindari power.
- It also overestimated the scale on which zamindars were losing their land.

### Rural Areas of Bengal

- In the early 19th century, Buchanan travelled through **Rajmahal hills**.
- The people living around the Rajmahal hills were known as **Paharias**. They lived on forest produce and practised **shifting cultivation**.



## Life of the Paharias

- The Paharias lived in huts within tamarind groves. They collected *mahua* (a flower) for food, silk cocoons, resin, etc for sale and wood for charcoal production.
- The patches of grass provided pasture for cattle. Thus, the Paharias were hunters, shifting cultivators, food gatherers, charcoal producers and silkworm rearers.
- The zamindars paid tributes to the hill chiefs for peace settlement. Traders too gave small amount to the hill folk to use the passes controlled by them.

## British Policies to Control the Paharias

- The British in the 1770s followed a brutal policy of **extermination**, hunting and killing the Paharias.
- By the 1780s, **Augustus Cleveland**, the collector of Bhagalpur, proposed a **policy of pacification**. As per the policy, the Paharia chiefs were given annual allowance and were made responsible for the proper conduct of their men. They were expected to maintain order in their localities and discipline their own people. Many Paharia chiefs refused the allowance, while those who accepted, lost their authority within the community.
- The perception of paharias has been changed for British Government. Now every white man was regarded as the destructor of their way of life.

## The Santhal : Pioneer Settlers

- The Santhals came into Bengal in the 1780s. They were hired by zamindars to reclaim land and expand cultivation.

- The Britishers invited them to settle in the Jangal Mahals of Rajmahals hills as they failed to change the Paharias into settled agriculturalist.
- A large area of land was provided to the Santhals by 1832 in Rajmahal hills which came to known as **Damin-i-Koh**. The Santhals practised plough agriculture there and became settled peasants.
- With the advent of Santhals in the Rajmahal hills, the Paharias were forced to move deeper into the barren and rock hills. This deeply affected their lives.

## Santhal Revolt

- Heavy taxes were imposed by the state on the lands cleared by the Santhals. Moneylenders (*dikus*) charged them high rate of interest and if debt remained unpaid, then zamindars started controlling the Damin area. Due to these conditions, Santhals decided to revolt against zamindars, moneylenders and colonial state.
- After the Santhal revolt (1855-56), **Santhal pargana** was created, carving out 5,500 square miles from the districts of Bhagalpur and Birbhum.

## The Accounts of Buchanan

- Francis Buchanan was a physician who came to India and served in Bengal Medical Service. He was an employee of British East India Company.
- He was critical about the lifestyles of forest dwellers and felt that forests had to be turned into agricultural lands.

# Practice Questions

- When did permanent settlement came into operation?
  - 1891
  - 1793
  - 1792
  - 1893
- What was being auctioned in Burdwan in 1797?
  - Estates
  - Jewelleries
  - Paintings
  - Clothes
- Who was Governor General of Bengal when the permanent settlement was introduced?
  - Lord Irwin
  - Lord Buchanan
  - Lord Cornwallis
  - Lord William
- Zamindars were responsible for
  - extraction of minerals from the hills.
  - cotton trade with the British.
  - maintaining *bahi khatas* for the British.
  - paying revenue to the British.
- What do you mean by cutcheries?
  - Court
  - Police Station
  - Zamindar's house
  - Hospital
- Why couldn't *ryots* pay dues to the Zamindars?
  - Bad harvest
  - Low prices
  - Both (a) and (b)
  - None of these
- What were rich *ryots* called?
  - Mandals
  - Jotedars*
  - Zamindars
  - All of these
- When did the *jotedars* becomes powerful?
  - Early 19th century
  - Late 19th century
  - Early 18th century
  - Late 18th century
- To save their property, whom did the zamindar transferred it to?
  - Children
  - Servants
  - Women
  - None of these



10. When was the Fifth Report submitted?  
(a) 1810 (b) 1811 (c) 1813 (d) 1815
11. Who travelled through Rajmahal Hills in the 19th Century?  
(a) Buchanan (b) William (c) Cleveland (d) Ricardo
12. Who lived in Rajmahal Hills?  
(a) Bengals (b) Paharias  
(c) Singhal (d) Rajputs
13. Which of the following explains Paharias?  
(a) Hunters (b) Shifting Cultivator  
(c) Food gatherers (d) All of these
14. Who came into Bengal in the 1780s?  
(a) Santhals (b) Paharias  
(c) Rajputs (d) None of these
15. What was created after Santhals revolt?  
(a) Damin-i-koh (b) Santhal Pargana  
(c) Dikus (d) Ryotwari
16. What did Buchanan searched for?  
(a) Mineral (b) Iron ore  
(c) Mica (d) All of these
17. Where did the revolt started in Deccan?  
(a) Supa (b) Mumbai  
(c) Boriwalli (d) Hyderabad
18. Under the Ryotwari system, the lands were surveyed every  
(a) 10 years (b) 20 years  
(c) 30 years (d) 40 years
19. What was founded by Britishers to acquire more cotton?  
(a) The Cotton Supply Association  
(b) The Manchester Cotton Company  
(c) Both (a) and (b)  
(d) None of the above
20. What was the source of cotton after American Civil War break out?  
(a) Australia (b) India  
(c) Africa (d) Sri Lanka
21. Santhal Pargana was carved from  
(a) Bhagalpur (b) Birbhum  
(c) Giridih (d) Both (a) and (b)
22. Francis Buchanan was a physician who came to India and served in  
(a) Bengal Medical Service (b) East India Company  
(c) Kolkata College (d) None of these

23. Which of the following is true?  
(i) Santhals were hired by zamindars.  
(ii) They settled in Burdawan.  
(iii) A large area was provided to Santhal known as Damin-i-koh.  
**Codes**  
(a) Only (i) (b) (i) and (ii)  
(c) (i) and (iii) (d) Only (iii)
24. Which of the following is true?  
(i) Paharias followed jhoom cultivation.  
(ii) They lived in huts within tamarind groves.  
(iii) They collected Mahua flower for food.  
**Codes**  
(a) Only (i) (b) (ii) and (iii)  
(c) (i) and (ii) (d) (i) and (iii)
25. Match the following.

List I	List II
A. Francis Buchanan	1. Introduced Permanent Settlement
B. Charles Cornwallis	2. Surveyed North Bengal
C. David Ricardo	3. Land records management
D. Sidhu Manjhi	4. Santhal revolt

**Codes**

A	B	C	D
(a) 2	1	3	4
(b) 1	2	3	4
(c) 3	1	4	2
(d) 2	3	1	4

26. Match the following.

List I	List II
A. Fifth Report	1. 1793
B. Permanent Settlement	2. 1813
C. American Civil War	3. 1856
D. Santhal Rebellion	4. 1861

**Codes**

A	B	C	D
(a) 1	2	3	4
(b) 2	1	4	3
(c) 3	4	1	2
(d) 4	1	2	3

### ANSWERS

- |         |         |         |         |         |         |         |         |         |         |
|---------|---------|---------|---------|---------|---------|---------|---------|---------|---------|
| 1. (b)  | 2. (a)  | 3. (c)  | 4. (d)  | 5. (a)  | 6. (c)  | 7. (b)  | 8. (a)  | 9. (c)  | 10. (c) |
| 11. (a) | 12. (b) | 13. (d) | 14. (a) | 15. (b) | 16. (d) | 17. (a) | 18. (c) | 19. (c) | 20. (b) |
| 21. (d) | 22. (a) | 23. (c) | 24. (b) | 25. (a) | 26. (b) |         |         |         |         |



## CHAPTER 11

# Rebels and the Raj (The Revolt of 1857 and Its Representations)

### Advent of Revolt of 1857

- On 10th May, 1857, the sepoys in the Cantonment of Meerut broke out in mutiny. It started with native infantry, cavalry and then to the city.
- The sepoys captured the bell of arms where the arms and ammunition were kept.
- They attacked white people, government buildings like the record office, jail, court, post office, treasury etc. The telegraph line to Delhi was cut.

### Arrival in Delhi

- The sepoys arrived at the gates of the Red Fort on 11th May 1857. Many other sepoys also entered Delhi and people of city joined them.
- The rich people of Delhi were attacked and looted and Europeans were killed. Surrounded by the sepoys, Bahadur Shah had no other option but to support them.
- It witnessed the occurrence of a great event which provided a new momentum and a new direction to the struggle against Colonial Rule.
- The events came to be known as the great uprising of 1857. It also came to be known as the **First war of Indian Independence**.

### Pattern of the Rebellion

If one analyses the outbreak of the revolts in chronological order, it would appear that the news of mutiny spread like wildfire and one Cantonment after another took up arms against British.

### The Beginning of Mutiny

- The sepoys in the Cantonment of Meerut breakout into mutiny in the afternoon of **10th May, 1857**. They seized and robbed British treasury and weapons.

- They attacked government buildings including the jail, treasury, telegraph office, record room, bungalows etc.
- Records were burnt and everything and everybody which was related to white man were targeted.
- On 11th May, sepoys arrived in Delhi and killed large number of Europeans.
- The rich of Delhi were also attacked and looted. After seizing Delhi, they declared Mughal Emperor **Bahadur Shah** as their leader.
- Moneylenders and the rich became the target in major towns like Lucknow, Kanpur and Bareilly.
- Their houses were looted and destroyed. The mutiny in the sepoy quickly took the role of a rebellion.

### Lines of Communication

- Even though the revolt took place at different places at the same time, there was similarity in the pattern of the revolt. The reason behind this was its planning and coordination.
- Sepoys or their agents moved from one station to another for planning and talking about the rebellion.
- For example, in early May, the **7th Awadh Irregular Cavalry** refused to use the new cartridges, and wrote to the 48th Native Infantry about this incident and awaited for their orders.
- Captain Hearsey of the Awadh military police had been given protection by his Indian subordinates during the mutiny. The 41st Native Infantry was also stationed at the same place.
- They argued with the Awadh military police that as they had killed all their white officers, the Awadh military should either put Hearsey to death or hand him over to the 41st Infantry as prisoner.
- The military police refused to do either and it was decided that the matter would be solved by a



panchayat composed of native officers drawn from each regiment. So it becomes clear that some decisions were taken collectively.

- The fact that sepoys lived in lines and shared a common lifestyle and many of them belong from same caste also helped them to arrive at collective decisions.

### Leaders and Followers of the Revolt

- The leaders from different parts of the country were
  - **Delhi** In Delhi, the sepoys of Meerut appealed the old Mughal Emperor Bahadur Shah to accept the leadership of revolt.
  - **Kanpur** In Kanpur, the sepoys and the people of the towns selected Nana Sahib, the successor to Peshwa Baji Rao II as their leader.
  - **Jhansi** In Jhansi Rani Lakshmi Bai, the Queen of Jhansi, assume the leadership of the uprising.
  - **Bihar** In Bihar, **Kunwar Singh**, a local *zamindar* of Arrah, became the leader of the revolt.
  - **Awadh** In Awadh, the people elected **Birjis Quadr**, the young son of the Nawab as their leader.
- **Other Places** Apart from the *ranis*, *rajas*, *nawabs* and *talukdars*, ordinary men and women and religious men sometimes used to carry the message of rebellion. For example,
  - Reports from Meerut stated that a Fakir had appeared riding on an elephant and that the sepoys were visiting him frequently.
  - In Lucknow, there were many religious leaders and self-styled prophets who preached the destruction of British rule.
- **Local Leaders** In some places, local leaders emerged who persuaded peasants, zamindars and tribals to revolt. For example,
  - **Shah Mal** become the leader of **Pargana Barout** in Uttar Pradesh.
  - **Gonoo**, a tribal cultivator of **Singhbhum** in Chotanagpur become a rebel leader of the Kol tribals of the region.
  - **Maulvi Ahmadullah of Faizabad** managed to keep the city free from British rule for almost a year until his death.

### Awadh in Revolt

- In 1856, the kingdom of Awadh was formally annexed to the British Empire.
- All the major areas of India including the Maratha lands, the Doab, the Carnatic, the Punjab and Bengal were conquered by the British by the early 1850s. The conquest happened in stages. These stages are as follows :

### Subsidiary Alliance

- The Subsidiary Alliance was imposed on Awadh in 1801. This system was devised by **Lord Wellesley** in 1798.
- All those who entered into such an alliance with the British had to accept certain terms and conditions which were as follows
  - The British would be responsible for protecting their ally from external and internal threats to their power.
  - In the territory of the ally, a British armed contingent would be stationed.
  - The ally would have to provide the resources for maintaining this contingent.
  - The ally could enter into agreements with other rulers or engage in warfare only with the permission of the British.

### Growing Interest in Awadh

- Gradually the British interest in acquiring the territory of Awadh increased. They found the soil of Awadh was good for producing indigo and cotton.
- The region was located to be developed into the principal market of Upper India.

### Removal of Nawab

- The annexation of Awadh by **Lord Dalhousie**, Governor General of India, on pretext of misgovernance created disaffection in all the areas and principalities that were annexed.
- **Nawab Wajid Ali Shah** was displaced and exiled to Calcutta. The removal of the Nawab led to the dissolution of the Court and its culture.
- A whole range of people which included musicians, dancers, poets, artisans, cooks, retainers, administrative, officials lost their livelihood.
- According to Britishers, Wajid Ali Shah was an unpopular ruler. On the contrary, he was widely loved, and when he left his beloved Lucknow, there were many who followed him.

### Circumstances after Annexation of Awadh

- The annexation of Awadh created grievances among the *talukdars*, peasants and sepoys.
- A whole complex of emotions and issues, traditions and loyalties led themselves to the revolt of 1857.

### Objectives of the Revolt

The objective of the revolt can be explained from the proclamations and *ishtahars* (notifications) issued by rebels in 1857. These are discussed below



### The Vision of Unity

- The proclamation of revolt in 1857 appealed to all sections of the population irrespective of caste and creed.
- Even if the proclamations were issued by Muslim princes or in their name, they took care of the sentiments of Hindus.
- The revolt was a loss or a gain equally to both Hindus and Muslims.
- The *ishtahars* were a symbol to show the existence of different communities under the Mughal empire.
- During the uprising, religious divisions between Hindus and Muslims were absent despite British attempts to create such divisions.

### Against the Symbols of Oppression

- The proclamations of revolt were against everything related to British rule or *firangi raj*. The British annexations and the treaties were condemned by them.
- People were angered due to the British land revenue settlements that dispossessed land holders, both big and small and foreign commerce had driven artisans and weavers to ruin.
- The proclamations also stated that the British were destroying caste and religions of Hindus and Muslims and converting them into Christianity.
- Hence, people were urged to come together and fight to save their livelihood, their faith, their honour, their identity and for the greater public good.

### The Search for Alternative Power

- In places like Delhi, Lucknow and Kanpur, the rebels tried to establish a kind of authority and administration once British rule had collapsed.

- It was tried to bring back the 18th century Mughal world. The administrative structures established by the rebels aimed at meeting the demands of war but these structure did not survive the British onslaught (attack).

### Repression of the Revolt

The British had to resort to a number of harsh measures in order to suppress the revolt. These measures were

### New Laws were Enacted

- The British passed several laws to help the troops before sending them to reoccupy North India.
- A number of acts were passed in May and June 1857 which also put North India under martial law.
- The army officers as well as the common Englishmen were empowered to try and punish Indians on mere suspicion.

### Conquest of Delhi

- A two-pronged (pointed) attack was organised to conquer Delhi. One force moved from Calcutta into North India and the second force from the Punjab.
- The British wanted to conquer Delhi by early June 1857 but the city was finally captured only in late September 1857.

### Capture of Gangetic Plains

- The Gangetic area was captured village by village. The British used military power on a gigantic scale. The countryside and the people were very hostile.
- As per a British official in Awadh about 3/4th of adult male population was rebel. The area was brought under control only in March 1858 after protracted fighting.
- They also tried to broke the unity among the landholders and peasants by promising to give back to the big landholders their estates.

## Practice Questions

- At which place mutiny broke out on 10th May, 1857
  - Meerut
  - Barrackpore
  - Kanpur
  - Delhi
- Which is known as the first war of Indian Independence?
  - Revolt of 1857
  - Swadeshi Movement
  - Dandi March
  - All of these
- The Sepoys of Revolt 1857, arrived Delhi on
  - 10th March
  - 11th May
  - 15th March
  - 9th May
- Who led the Revolt of 1857 from Delhi?
  - Aurangzeb
  - Bahadur Shah
  - Feroz Shah Tughlaq
  - None of these
- Nana Saheb was selected to led the Revolt of 1857 from
  - Jhansi
  - Kanpur
  - Awadh
  - Bihar
- In Bihar, who led the Flag of revolt against British?
  - Nana Sahib
  - Maulvi Ahmadullah
  - Kunwar Singh
  - Birjis Qadr
- Shah Mal become the leaders of Revolt 1857 of Pargana Baraut in
  - Madhya Pradesh
  - Uttar Pradesh
  - Jharkhand
  - Bihar



8. Distribution of chapattis in villages were perceived as  
 (a) signal of an upheaval  
 (b) sign of solidarity among people  
 (c) sign of resisting inequality  
 (d) invitation to join British Army

9. Which of the following issues did not contributed in spread of revolt?  
 (a) Issue of Cartridges  
 (b) Conversion of Indians to Christianity  
 (c) Mixing of bone dust in flour  
 (d) Dishonouring Hindu Women

10. Summary settlement was introduced by British in  
 (a) Awadh (b) Sindh (c) Bengal (d) Madras

11. The subsidiary alliance was imposed on Awadh in  
 (a) 1785 (b) 1801 (c) 1809 (d) 1819

12. A Land Revenue Policy known as summary settlement in  
 (a) 1819 (b) 1856 (c) 1886 (d) 1905

13. Wajid Ali Shah was the Nawab of  
 (a) Awadh (b) Bengal  
 (c) Karnataka (d) Hyderabad

14. Awadh and Satara were captured under  
 (a) Doctrine of Lapse (b) Subsidiary Alliance  
 (c) Issue of Misgovernance (d) Mahalwari System

15. The Governor General who introduced Subsidiary Alliances.  
 (a) Lord Lytton (b) Lord Wellesley  
 (c) Lord Cornwallis (d) Lord William Bentinck

16. Which of the following was not an objective of the Revolt of 1857?  
 (a) Vision of Unity  
 (b) Search for alternative power  
 (c) To revive Islamic rule  
 (d) Attacking every symbol of British rule

17. Captain Hearsey was given protection by  
 (a) Bengal Military Police (b) Sikh Military Police  
 (c) Gorkha Forces (d) Awadh Military Police

18. Laws related to abolishing customs of Sati was passed in the year .....  
 (a) 1832 (b) 1875 (c) 1829 (d) 1825

19. In 1856, the kingdom which was formally annexed to the British empire was .....  
 (a) Awadh (b) Satara (c) Mysore (d) Jhansi

20. British started annexing the Indian states on the pretext of  
 I. misgovernance II. anarchy  
 III. refusal to recognise adoption  
 IV. treachery

Which of the following option(s) is/are correct?  
 (a) Only I (b) I and II  
 (c) I and III (d) I, II and III

21. Who led the Revolt from Lucknow?  
 (a) Begum Hazrat Mahal (b) Rani Laxmi Bai  
 (c) Nana Saheb (d) None of these

22. Find out from the following pairs which one is correctly matched.  
 (a) Relief of Lucknow – Joseph Noel Paton  
 (b) In Memoriam – Thomas Jones Barker  
 (c) The clemency of Canning – A journal named 'Punch'

23. Consider the following statements regarding revolt of 1857.

I. Mughal Emperor Bahadur Shah was declared as the leader of sepoys.

II. There was no participation of common people.

III. Moneylenders and the rich were attacked.

Which of the above statement is/are correct?

(a) I and II (b) II and III (c) I and III (d) I, II and III

24. Match the following.

List I	List II
A. Delhi	1. Hazrat Mahal
B. Kanpur	2. Kunwar Singh
C. Arrah	3. Bahadur Shah
D. Lucknow	4. Nana Sahib

Codes

A	B	C	D	A	B	C	D
(a) 2	3	1	4	(b) 3	4	2	1
(c) 1	2	3	4	(d) 4	2	3	1

25. Match the following.

List I	List II
A. Lord Wellesley	1. Commander of British Forces in India
B. Lord Dalhousie	2. Introduced Doctrine of Lapse
C. Lord Canning	3. Introduced Subsidiary Alliance
D. Colin Campbell	4. Governor-General during Revolt of 1857

Codes

A	B	C	D	A	B	C	D
(a) 1	2	3	4	(b) 2	1	3	4
(c) 4	1	3	2	(d) 3	2	4	1

### ANSWERS

- |         |         |         |         |         |         |         |         |         |         |
|---------|---------|---------|---------|---------|---------|---------|---------|---------|---------|
| 1. (a)  | 2. (a)  | 3. (b)  | 4. (b)  | 5. (b)  | 6. (c)  | 7. (b)  | 8. (a)  | 9. (d)  | 10. (a) |
| 11. (b) | 12. (b) | 13. (a) | 14. (a) | 15. (b) | 16. (c) | 17. (d) | 18. (c) | 19. (a) | 20. (c) |
| 21. (a) | 22. (c) | 23. (c) | 24. (b) | 25. (d) |         |         |         |         |         |



## CHAPTER 12

# Colonial Cities (Urbanisation, Planning and Architecture)

### Emergence of Colonial Cities

- Emergence of colonial cities was not a sudden phenomenon but occurred through the gradual process of urbanisation. The three cities **Madras**, **Calcutta** and **Bombay** were originally fishing and weaving villages.
- They became important centres of trade due to economic activities of **English East India Company**.
- **Company** agents settled in Madras in 1639 and Calcutta in 1690. Bombay was given to the company in 1661 by the English king, who had got it as part of his wife's dowry from the king of Portugal.

### Towns and Cities in Pre-Colonial Times

- There was difference between the towns and countryside due to their different form of economic activities and culture.
- The countryside people were engaged in cultivation, search for food in forest and rearing animals.
- People lived in towns worked as artisans, traders, administrators and rulers.
- The people and goods would reach the villages from towns. If the towns were attacked, people used to move to countryside.
- The traders and pedlars would sell goods from the towns in villages. Hence, the markets got extended and there was a growth in the new patterns of consumption.

### Medieval Towns : North and South India

- Towns built by the Mughals during the 16th and 17th centuries were famous for the concentration of population, monumental buildings and their imperial prosperity and wealth.

- A social order that was dominated by the elite existed in medieval towns. According to this order, it was expected that everybody should know their position.
- This order was maintained by the imperial officer in North India known as the **kotwal** who oversaw the internal affairs and policing of the town.
- Jawaharlal Nehru's grandfather, Gangadhar Nehru was the Kotwal of Delhi before the Revolt of 1857.

### Towns in North India

- Cities like **Agra**, **Delhi** and **Lahore** were important centres of imperial administration and control.
- **Mansabdars** and **jagirdars** kept their residences mainly in these cities.
- It was a symbol of status and prestige of a noble to have residence in these centres of power.
- There were other people who used to stay in these centres in order to provide their services to the emperor and elite.
- Artisans produced a number of handicrafts for the households of nobles.
- Grains in large quantities were brought into towns from the villages in order to meet the needs of the town-dwellers and the army.
- Almost all the important towns were enclosed by a wall with entry and exit being regulated by different gates.
- The palace and the mosque were the main centres of attraction in the town.

### Towns in South India

- The principal focus in the towns of South India such as **Madurai** and **Kanchipuram** was the temple. They were also important commercial centres.
- The ruler was the highest authority and the principal patron of the religious institutions.
- The place of other groups and classes in society was determined by the relation they had with the ruler.



## Changes in Towns and Cities in the 18th Century

There were many significant changes in the towns during the 18th century. These were as follows

- There was decline in old towns and development of new towns due to the political and commercial reorganisation. Delhi and Agra, the Mughal capitals, started losing their political significance.
- Growth of the new **regional powers** led to the rise of important **regional capitals** such as Lucknow, Hyderabad, Seringapatam, Poona (present-day Pune), Nagpur, Baroda (present-day Vadodara) and Tanjore (present-day Thanjavur).
- Some new urban settlements known as the **qasbah** and **ganj** were created by some local notables and persons associated with Mughal rule.
- There were also changes in the networks of trade. The European commercial companies had set up their base at various places of the country during the Mughal era.
- The **commercial centres** like Surat, Masulipatnam and Dhaka, which had developed during the 17th century started towards decline and the trading activities started concentrating at other places.
- The **Battle of Plassey** (1757) led the British to gradually acquire political control. The East India Company experienced an increase in its trade. Colonial port cities like Madras, Calcutta and Bombay started developing rapidly into new economic capitals.

## Finding Out about Colonial Cities

- The British maintained detailed records of their trading activities for the growth of trade and commerce.
- The cities were regularly surveyed, statistical data was collected and official reports of various types were published to keep track of life in these growing cities.

## Uses of Maps

- Maps were important not only for the planning of towns but also to develop commerce and consolidate power.
- The location of hills, rivers and vegetation and all important planning structures for defence purposes could be known through the town maps.
- They also show the location of ghats, density and quality of houses and alignment of roads, used to gauge commercial possibilities and plan strategies of taxation.

## Municipal Records

- The institutions such as the **Municipal Corporation** had some popular representation.
- Their main function included the administration of the essential service like water supply, sewerage, road-building and public health.
- The activities of these corporations generated a whole new set of records maintained in municipal record rooms.

## Census Data

- The growth of cities was monitored through regular head-counts.
- Several local censuses had been carried out in various regions by the middle of the 19th century. The **first attempt of all-India census was made in 1872**.
- Thereafter, decennial census (conducted every ten years) began from 1881. The census data provides significant help in studying urbanisation in India.

## Trends of Change

- The process of urbanisation in India, had become slow after 1800. In the whole 19th century and in the first two decades of the 20th century, the percentage of urban population in the total population of the country remained almost stable.
- In the 40 years between 1900 and 1940, the urban population increased from about 10% of the total population to about 13 per cent.

## Development of Cities

- Calcutta, Bombay and Madras became sprawling (big) cities. These three grew at the expense of other existing urban centres.
- They became the collection depots for the export of Indian manufactures such as cotton textiles in the 18th and 19th centuries.
- But after the **Industrial Revolution** in England, these cities became the entry point for British- manufactured goods and for the export of Indian raw materials.
- With the **advent of Railways in 1853**, the fortunes of towns changed. Economic activity was shifted from traditional towns located along old routes and rivers.
- Every railway station became a collection depot and a distribution point for imported goods. For example, **Mirzapur** on the Ganges, used to collect cotton and cotton goods from the Deccan. It declined when a railway link was made to Bombay.
- With the expansion of the railway network, railway workshops and railway colonies were established. Railway towns like Jamalpur, Waltair and Bareilly were developed.



## New Towns of Eighteenth Century

**Madras, Calcutta and Bombay** became big cities by the end of eighteenth century. With the advantage of ports, forts and centre of services, they emerged a new urban environment with flourishing social life in these cities.

### Ports, Forts and Centres for Services

- By the end of eighteenth century Madras, Calcutta and Bombay became import ports. Settlements and factories were built around these ports by East India Company.
- Fortification was also done to these settlements and factories for protection.
- In Madras, **Fort St George** in Calcutta, **Fort William** and in Bombay, the Fort marked the areas of British settlements.
- Indian merchants, artisans and other workers dealing with European merchants lived outside these forts in settlements of their own.
- There were separate quarters for Europeans and Indians known as the 'White Town' and 'Black Town' respectively.
- After 1850s, cotton mills owned by Indians and European owned jute mills were set up at Bombay and Calcutta respectively.
- The majority of working population were engaged in tertiary sector.
- There were only two proper Industrial cities at that time, **Kanpur**, specialising in leather, woollen and cotton textiles and **Jamshedpur**, specialising in steel.

### A New Urban Milieu (Environment)

Mercantile culture of colonial rulers has significantly changed the nature of colonial cities. These changes were

- Political power and patronage got shifted from Indian rulers to merchants of East India Company.
- **Insurance agencies** for shipping, transport depots, banking establishment were developed to support new urban environment.
- European merchants and agents built palatial houses in the suburbs. Exclusive clubs, racecourses and theatres were also built for the ruling elite.
- Large traditional courtyard houses were built in the Black Town by the rich Indian agents and middle men.
- In the mid-nineteenth century, the nature of the colonial city changed. There was a constant fear of rebellion after the revolt of 1857. It was believed that white people should stay away from the 'natives'.
- Pasture lands and agricultural fields located around the older towns were cleared off.

- New urban areas were developed which were named as **civil lines**. Only white people could live there.
- **Cantonments places** were also developed as safe enclaves. Broad streets, huge bungalows in large gardens, barracks, parade ground and church were built in the cantonments.
- Indian troops under European command were stationed in the cantonments. These cantonments were safe refuge for Europeans and seem to be a model of ordered urban life.
- 'Black' areas were now symbolised not only chaos and anarchy but also filth and disease.
- A number of measures regarding **sanitation** were implemented and building activity in the Indian towns was regulated from the 1860s and 1870s.
- **Underground piped water supply and sewerage and drainage systems** were put in place.

### The First Hill Stations

- Hill stations were a distinctive feature of colonial urban development. Initially, the founding and setting of hill stations was connected with the needs of the British army.
- **Simla (Shimla)** was founded during the Gurkha War (1815-16), the British interest in **Mount Abu** started increasing during the Anglo-Maratha War (1818) and **Darjeeling** was captured from the rulers of Sikkim in 1835.
- Hill stations became strategic places for billeting troops, guarding frontiers and launching campaigns against enemy rulers.
- The hill stations became an attractive destination for the new rulers. The **Viceroy John Lawrence** in 1864 officially moved his council to Simla.
- It also became the official residence of the commander-in-chief of the Indian army.
- The British and other Europeans recreated their settlements in the hill stations. Buildings were deliberately built in the European style.
- The Anglican Church and educational institutions represented British ideals. Social calls, teas, picnics, fetes, races and visits to the theatre became common among colonial officials, in the hill stations.

### Economic Importance of Hill Stations

- The hill stations were of great importance from the point of view of the colonial economy.
- A large number of immigrant labour from the plains started coming there due to setting up of **tea and coffee plantations**. Hence, the hill stations no longer remained exclusive racial enclaves for Europeans in India.



- A number of people started visiting the hill stations due to introduction of the railways. Several Indians, in particular, the upper and middle class people like *maharajas*, advocates and merchants, used to visit the hill stations as they afforded them a close proximity to the ruling British elite.

### Social Life in the New Cities

- There were new transport facilities such as horse-drawn carriages, trains and buses which led people to live at distance from the city centre.
- The creation of public places like public parks, theatres and cinema halls (from 20th century) emerged as new forms of entertainment and social interaction.
- With the coming of new social groups, old identities of people were no longer important. All classes of people migrated to the big cities.
- Demand for clerks, teachers, lawyers, doctors, engineers and accountants led to the emergence of **middle classes**. A new public sphere of debate and discussion emerged.

### Segregation, Town Planning and Architecture

#### Town Planning of Madras

- The Company set up its trading activities first in the port of **Surat** on the West coast but they moved to the East coast due to demand for textiles.
- A trading post was built in **Madraspatnam** in 1639 which locally came to be known as **Chenapattanam**. The company had attained the right of this settlement from the local Telugu lords, the *Nayaks* of Kalahasti.
- Rivalry (1746-63) with the French East India Company led the British to fortify Madras and give their representatives increased political and administrative functions.

#### The White Town

- **Fort St George** was the center of the **White Town** as many Europeans lived there. Colour and religion decided who were allowed to stay within the Fort. Any marriages with Indians were not allowed.
- Apart from the English, only the Dutch and the Portuguese were allowed to stay there due to their European and Christian origin.

#### The Black Town

- The **Black Town** was developed outside the Fort but it was demolished in the mid 1700s in order to set up a security zone around the Fort. A new **Black Town** was developed towards the North.

- The **weavers, artisans, middlemen and interpreters** who played a significant role in the trade of the Company, lived here.
- **Chintadripet** was area for weavers, **Washermanpet** was colony for dyers and bleachers of cloth and **Royapuram** was settlement for Christian boatmen who worked for the Company.

### Different Communities in Towns

There were various communities who settled and performed various economic functions in Madras. These were

- **Dubashes** These were Indians and could speak two languages, the local language and English. They worked as agents and merchants. They acted like intermediaries between Indian society and the British.
- **Brahmins** They emerged as the competitors of *dubashes* after the spread of English education in the 19th century.
- **Telugu Komatis** They controlled the grain trade of the company. They were a powerful commercial group.
- **Other Communities** There were also **Gujarati bankers** present since the 18th century. **Paraiyars** and **Vanniyars** formed the class of labouring poor.

### Town Planning of Calcutta

- There were many reasons for the British to carry out town planning in Calcutta. The most important reason was defence. Calcutta was attacked by **Sirajudaula**, the Nawab of Bengal, in 1756.
- He looted the small fort which the British traders had built as their depot for goods.
- The East India Company had continuously challenged the sovereignty of the Nawab and were not ready to pay customs duties. When Sirajudaula was defeated in the **Battle of Plassey** (1757), the Company decided to fortify the city.

#### Fort in Calcutta

- Calcutta was made out of three villages called **Sutanati**, **Kolkata** and **Govindapur**. The Company cleared a site in the Southernmost village of Govindapur and displaced the traders and weavers living there.
- Around the new Fort William, a space was left which was locally known as the **Maidan** or *garer-math*. This space was left to prevent any kind of obstruction to a straight line of fire from the Fort against an advancing enemy army.

### Lord Wellesley and Town Planning of Calcutta

- After becoming the Governor General in 1798, Lord Wellesley built a massive palace, **Government House** for himself in Calcutta.
- He was concerned about the condition of the Indian part of the city i.e. crowding, excessive vegetation, dirty tanks and poor drainage.



- The Britishers were worried about these conditions as poisonous gases from marshlands and pools of dirty water caused diseases.
- A minute was written by Wellesley in 1803 and various committees were set up on the need for town planning. For this purpose, bazaars, ghats, burial grounds and tanneries were cleared.

### Architecture in Bombay

- Initially, Bombay (present-day Mumbai) comprised seven islands. With the increase of population, more space was required. Hence, these islands were linked with one another in order to create a big city.
- **Bombay was the commercial capital of colonial India.** As its major part was located on the Western coast, it became a centre of International trade.
- **Opium** was an important item which was exported by the East Indian Company to China. The Indian merchants and middlemen also participated in the opium trade.
- With this, the economy of Bombay got integrated with the opium producing tracts of Malwa, Rajasthan and Sindh.
- Bombay's capitalists came from diverse communities such as Parsi, Marwari, Konkani Muslim, Gujarati, Bania, Bohra, Jew and Armenian.

### The Demand of Cotton

- With the break of American Civil War in 1861, the cotton from the South America stopped coming into international market.
- This increased the demand of Indian cotton, primarily produced in the Deccan. It proved to be a significant opportunity for Indian merchants and middlemen to earn huge profits.
- With the opening of the Suez Canal in 1869, Bombay's links with the world economy strengthened. Bombay was declared *Urbs Prima in Indis* (most Important city of India) by the Bombay Government and Indian merchants.
- In the later half of the 19th century, the Indian merchants in Bombay started investing their wealth in new ventures such as cotton mills.

### Buildings of Bombay and their Architectural Styles

- Buildings were built in European architectural style. This style reflected the imperial vision in several ways
  - **Firstly** It was an expression of the British desire to create a familiar landscape in an alien country.
  - **Secondly** According to the British, European styles would best symbolise their superiority, authority and power.
  - **Thirdly** It was believed that buildings looking as European will create difference and distance

between the colonial masters and their Indian subjects.

### Neo-Classical or the New Classical Style

- The new classical style was originally derived from the architectural style prevalent in ancient Rome.
- This style of architecture was thought to be very suitable for tropical weather due to its Mediterranean origin. **The Town Hall in Bombay was built in this style in 1833.**
- During 1860s, a group of commercial buildings was built which was known as the **Elphinston Circle**. The building was inspired from models in Italy.
- It was named Horniman circle after an English edition, the building was inspired from models in Italy.
- It made innovative use of covered arcades at ground level to shield the shopper and pedestrian from the sun and rain of Bombay.

### Neo- Gothic Style

- Neo-Gothic Style was revived in the mid-19th century in England. During this period, the Government in Bombay was building its infrastructure hence this style was adapted for Bombay.
- A group of buildings facing the seafront including the **Secretariat, University of Bombay and High Court** were all built in this style.
- Indians also donated money for these buildings. For example, Sir Cowasjee Jehangir Readymoney, a rich Parsi merchant, donated money for the University Hall. In the same way, Premchand Roychand donated money for the University Library clock tower.
- The most significant example of the neo-Gothic style is the **Victoria Terminus**, the station and headquarters of the Great Indian Peninsular Railway Company.

### A New Architectural Style : Indo-Saracenic

- A new hybrid architectural style developed during the beginning of the 20th century. It was a combination of Indian with the European. It came to be known as Indo-Saracenic. 'Indo' referred to Hindu and 'Saracen' was a term Europeans used to designate Muslim.
- The medieval Indian buildings with their domes, *chhatris*, *jalīs*, arches were the inspiration for this style. The combination of two styles in public architecture proved the Britishers the legitimate rulers of India.
- The famous example of this style is the **Gateway of India**, built in the traditional Gujarati style to welcome King George V and Queen Marry to India in 1911. The **Taj Mahal Hotel built by the industrialist Jamsetji Tata is built in a similar style.**
- The building became a challenge to the racially exclusive clubs and hotels maintained by the British.



## Practice Questions

- When did East India Company settled in Madras?
  - 1605
  - 1639
  - 1498
  - 1506
- East India Company's agents settled in Calcutta in
  - 1630
  - 1690
  - 1730
  - 1790
- The Indian town which the King of England got as a part of his wife's dowry from the King of Portugal was
  - Bombay
  - Calcutta
  - Madras
  - Delhi
- Battle of Plassey was fought in
  - 1764
  - 1757
  - 1857
  - 1864
- The first attempt of all-India census was made in
  - 1605
  - 1764
  - 1872
  - 1926
- Fort St. George was located in
  - Madras
  - Calcutta
  - Bombay
  - Delhi
- Where did Portuguese set up their trading centre
  - Pondicherry
  - Bombay
  - Madras
  - Goa
- Where is Gateway of India is located
  - Delhi
  - Lucknow
  - Kolkata
  - Mumbai
- Gateway of India was made to welcome
  - Jamsetji Tata
  - Premchand Raichand
  - George V and his wife
  - Lord Dalhousie
- Who donated money for the construction of University Hall?
  - Sir Cowasjee Jehangir Readymoney
  - Premchand Roychand
  - Rajabai Roychand
  - Jamsetji Tata
- Civil lines were established for the
  - Clerks
  - Kings
  - Labourers
  - British
- Why did people from rural areas flock to the cities?
  - Education
  - Entertainment
  - Employment
  - Agriculture
- Which of the following was important centre of imperial administration during Mughal rule?
  - Bombay
  - Calcutta
  - Agra
  - Madras
- Which of the following cities was centre of fishing and weaving and later got developed into prominent centre of trade during colonial rule?
  - Madras
  - Delhi
  - Lahore
  - Agra
- The company setup its trading activities first in
  - Madras
  - Surat
  - Calcutta
  - Bombay
- The prime reason behind town planning of Calcutta by British was
  - Defence
  - Popular demand of people
  - Pressure of British Parliament
  - Invasion of native tribes
- After 1850s, European owned jute mills were established at
  - Madras
  - Bombay
  - Kanpur
  - Calcutta
- Hill station Shimla was founded during
  - Anglo-Maratha war
  - Gurkha war
  - Anglo-Mysore war
  - Battle of Kohima
- The hybrid architectural style that was introduced by British was
  - Indo-Saracenic
  - Neo-Classical
  - Neo-Gothic
  - Portuguese Colonial Architecture
- Principals focus in South Indian towns such as Madurai and Kanchipuram was the .....
  - Temple
  - Music
  - Bazaars
  - Trade
- The battle which led the British to gradually acquire political control was .....
  - Battle of Wandiwash
  - Battle of Plassey
  - Battle of Buxar
  - Battle of Kohima
- The Viceroy John Lawrence in 1864 officially moved his council to .....
  - Darjeeling
  - Shimla
  - Mount Abu
  - Calcutta
- The Lottery Committee was made
  - To develop Calcutta
  - To develop Bombay
  - To develop Madras
  - To develop Delhi
- Find out from the following pairs which one is not correctly matched.
 

(a) Telugu Komatis	- Grain trade
(b) Paraiyars	- Labourers
(c) Dubashes	- Bankers
- Consider the following statements regarding medieval towns set up by Mughal rulers.
  - Agra, Delhi and Lahore were important centres of imperial administration.
  - Residing in these cities was a symbol of status and prestige.



III. Mansabdars and Jagirdars mainly resides in rural areas to keep touch with rural people.

Which of the above statement is/are correct?

- (a) I and II                      (b) II and III  
(c) I and III                    (d) I, II and III

**26.** Arrange the following in chronological order and select the correct answer from the codes given below.

- (i) Supreme court setup in Calcutta.  
(ii) Lord Wellesley's minute on town improvement.  
(iii) First spinning and weaving mill in Bombay.  
(iv) Transfer of capital from Calcutta to Delhi.

**Codes**

- (a) (i), (ii), (iii), (iv)                      (b) (i), (ii), (iv), (v)  
(c) (ii), (iii), (i), (iv)                      (d) (ii), (iii), (iv), (i)

**27.** Match the following.

List I	List II
A. Introduction of Railways	1. 1881
B. First decennial Census	2. 1853
C. Transfer of capital from Calcutta to Delhi	3. 1857
D. Universities at Bombay, Madras and Calcutta	4. 1911

**Codes**

A	B	C	D	A	B	C	D
(a) 1	2	3	4	(b) 2	4	1	3
(c) 2	1	3	2	(d) 2	1	4	3

### ANSWERS

- |         |         |         |         |         |         |         |         |         |         |
|---------|---------|---------|---------|---------|---------|---------|---------|---------|---------|
| 1. (b)  | 2. (b)  | 3. (a)  | 4. (b)  | 5. (c)  | 6. (b)  | 7. (d)  | 8. (d)  | 9. (c)  | 10. (a) |
| 11. (d) | 12. (a) | 13. (c) | 14. (a) | 15. (b) | 16. (a) | 17. (d) | 18. (b) | 19. (a) | 20. (a) |
| 21. (b) | 22. (b) | 23. (a) | 24. (c) | 25. (a) | 26. (a) | 27. (d) |         |         |         |



## CHAPTER 13

# Mahatma Gandhi and the Nationalist Movement (Civil Disobedience and Beyond)

### The Making of a Nation

- The making of a nation is often identified with a single individual. For example, Garibaldi is associated with the making of Italy, George Washington with the American War of Independence and Ho Chi-Minh with the Vietnam freedom struggle.
- The Indian national struggle has been identified with Mahatma Gandhi. He is regarded as the **Father of the Indian Nation**.
- Mahatma Gandhi's political career was shaped and constrained by the society in which he lived.

### Arrival of Gandhiji in India

- **Mohandas Karamchand Gandhi** came back to India in January 1915 after spending two decades in abroad.
- He spent most of the period in **South Africa**, where he went as a lawyer and became a leader of the Indian community in that territory.
- For the first time, Mahatma Gandhi observed a different form of non-violent protest known as **Satyagraha**, in South Africa.

### Congress in 1915

- After returning India in 1915, Gandhiji realised that political perspective of India has been changed from 1893, when he left. There were branches of the Indian National Congress in most major cities and towns.
- The Congress was able to broaden its appeal among the middle classes through the **Swadeshi Movement** (1905-1907). There was an emergence of three leaders during this period; **Bal Gangadhar Tilak** of Maharashtra, **Bipin Chandra Pal** of Bengal and **Lala Lajpat Rai** of Punjab. Together they came to be known as **Lal, Bal and Pal**. These leaders preferred militant opposition to colonial rule.

- There was another group of leaders who came to be known as **Moderates** who referred a more gradual and persuasive approach.
- This group included members like Gandhiji's acknowledged political mentor, **Gopal Krishna Gokhale** and **Mohammad Ali Jinnah**, who was a lawyer of Gujarati lineage trained in London.

### Non-Cooperation : A Mass Movement

- Before launching a mass movement, Gandhiji had proved himself a nationalist leader with a deep sympathy for poor through struggles like **Champaran, Ahmedabad and Kheda**.
- These localised struggles and **Rowlatt Satyagraha** which has wider participation provided a solid platform to Gandhiji to go for a mass movement like Non-cooperation.

### Early Struggles

- In 1917, Mahatma Gandhi was involved in achieving security of tenure for peasants of Champaran and freedom to cultivate the crops of their choice.
- In 1918, he was busy with two campaigns in his home state Gujarat which were
  - (i) **Ahmedabad Mill strike** where he demanded better working conditions for the textile mill workers.
  - (ii) **Kheda Satyagraha** in which he asked the state for the remission of taxes of peasants following the failure of harvest.

### Rowlatt Satyagraha

- The issue of the Rowlatt Act, 1919 was an opportunity for Gandhiji to construct a much wider movement. According to the Rowlatt Act, the political prisoners could be detained in prison for two years without any trial.



- Gandhiji called for a countrywide campaign against the Rowlatt Act. Shops and schools were shut down in response to the *bandh* call.
- The situation got worsened in Amritsar when a British Brigadier ordered the troops to open fire on a nationalist meeting in April, 1919. More than four hundred people were killed. This incident came to be known as the **Jallianwala Bagh massacre**.

### Integrating Non-cooperation with Khilafat

- The Khilafat Movement that was demanding restoration of **Caliphate** of Turkey that had been abolished by the Turkish ruler Kemal Attaturk.
- Gandhiji hoped that by integrating Non-cooperation with Khilafat, India's two major religious communities, Hindus and Muslims could collectively bring an end to colonial rule.
- These movements encouraged people to go for popular actions against British which were
  - Students boycotted schools and colleges run by the government.
  - Lawyers refused to attend court.
  - Strike was organised by working class in many towns and cities.
  - Forest laws were violated by hill tribes in Northern Andhra.
  - Farmers in Awadh refused to pay taxes.
  - Peasants in Kumaun refused to carry loads for colonial officials.

### End of the Non-Cooperation Movement

- In February 1922, a group of peasants attacked and burned police station in Chauri Chaura in the United Provinces (now, Uttar Pradesh).
- Several constables lost their lives in the incident. This forced Gandhiji to call off the movement altogether. Gandhiji was arrested in March 1922 and charged with sedition.

### The Salt Satyagraha : A Case Study

- After getting released from prison in February 1924, Gandhiji devoted his time in promotion of **home-spun cloth (khadi)** and the abolition of **untouchability**.
- Gandhiji focused on his social reform work for several years after the Non-cooperation Movement. But in 1928, he thought about entering the politics again.
- The same year there was an all-India campaign in opposition to the **Simon Commission**. It was sent from England to enquire into conditions in the colony. Gandhiji did not participate in this campaign as well as in peasant Satyagraha in Bardoli (1928).

### Dandi March

- Gandhiji started marching from his ashram at **Sabarmati** towards ocean on 12th March, 1930. After three weeks, he reached his destination making a fistful of salt and break the salt law.
- There were other streams of protest apart from nationalist campaign which were
  - Peasants in a large parts of India went against the colonial forest laws that kept them and their cattle out of the woods in which they once roamed freely.
  - Factory workers went on strike.
  - Lawyers boycotted British courts.
  - Students refused to attend government-run educational institutions.

### Round Table Conferences

- At the end of the Salt March, the British government convened a series of **Round Table Conferences** in London.
- The **first meeting** was held in November 1930, but it remained unsuccessful as eminent political leaders of India did not participated.
- Gandhiji was released from jail in January 1931 and several meetings were held between him and viceroy Irwin which lead to culmination of **Gandhi-Irwin Pact**. The terms of the pact were
  - To call off Civil Disobedience movement.
  - All prisoners to be released.
  - Salt manufacture to be allowed along the coast.
- The **Second Round Table Conference** was held in London in latter part of 1931. The Congress was represented by Gandhiji.
- In 1935, the Government of India Act promised some form of representative government.
- After two years, elections were held with a restricted franchise. Congress won a comprehensive victory. Now eight out of eleven provinces had a Congress 'Prime Minister' working under the supervision of a British Governor.

### The Second World War and India

- In September 1939, the Second World War broke out. Both Mahatma Gandhi and Jawaharlal Nehru were critical of Hitler and the Nazis.
- They promised that if British government liberates India on the end of the war, then the Congress may join them in the war. But, the offer was refused which resulted in the resignation of the Congress Ministries in October 1939.
- A series of individual satyagraha were organised by the Congress through 1940 and 1941. Its aim was to pressurise the rulers to promise freedom once the war had ended.

### Cripps Mission

- By March 1940, the Muslim League started demanding a measure of autonomy for the Muslim- majority areas of the subcontinents.



- In 1942, the Prime minister Winston Churchill sent one of his ministers, **Sir Stafford Cripps** to India. The aim was try to make a compromise with Gandhiji and the Congress.
- The mission failed at the end as Congress demanded that it would help the British against the Axis powers if they appoint an Indian as the Defence Member of the Viceroy Executive Council.

### Quit India Movement

- After the failure of Cripps Mission, Mahatma Gandhi decided to launched his third major movement against British rule in 1942. It came to be known as the Quit India Movement.
- Quit India was a mass movement as it involved participation of hundred of thousands of ordinary Indians. A number of young people left their colleges to go to jail.
- While the Congress leaders suffered in Jail, Jinnah and his colleagues in the Muslim League worked patiently at expanding their influence. The League started making a mark in the Punjab and Sind where it had no presence.

### Declaration of Independence

- **Lord Mountbatten** became the new Viceroy in February 1947 replacing Wavell.

- Lord Mountbatten made an announcement that India would be freed by the British but divided and 15th August was fixed as the formal transfer of power.
- The Constituent Assembly in Delhi organised a meeting in which the President of Constituent Assembly referred Mahatma Gandhi as the **Father of the Nation**.

### Sources about Gandhiji

- A large number of sources are available which helps us to understand the political career of Gandhiji and the history of the nationalist movement.
- **Public Voice and Private Scripts** The first important source is the writings and speeches of Mahatma Gandhi and his contemporaries including his associates and political adversaries.
- **Autobiographies** Another important source which gives us an account of the past is autobiography. They are often rich in human detail. But autobiographies are to be read and interpreted carefully as they are **retrospective** accounts written very often from memory.
- **Government Records** The letters and reports written by policemen and other officials were secret at that time but are now available in archives.
- **Newspapers** Newspapers published in both English and different Indian languages are also important sources as they inform about Mahatma Gandhi's movements and his activities.

## Practice Questions

- Who is associated with the making of Italy?  
(a) George Washington (b) Garibaldi  
(c) Ho-Chi-Minh (d) None of these
- In which year Mahatma Gandhi returned to India?  
(a) 1915 (b) 1914  
(c) 1916 (d) 1910
- Who is regarded as 'Father of Nation'?  
(a) Mahatma Gandhi (b) J.L. Nehru  
(c) Bal Gangadhar Tilak (d) Lajpat Rai
- Swadeshi Movement was started in  
(a) 1905 (b) 1907  
(c) 1909 (d) 1910
- Mahatma Gandhi for the first time experimented with Satyagraha in .....  
(a) Britain (b) India (c) South Africa (d) Africa
- Who among the following was not a member of Moderate group of National movement?  
(a) Bipin Chandra Pal (b) Gopal Krishna Gokhale  
(c) Mohammad Ali Jinnah (d) Pherozeshah Mehta
- Gandhiji made his first public appearance in India at  
(a) Champaran Satyagraha  
(b) Opening of Banaras Hindu University  
(c) Kheda Satyagraha  
(d) Foundation of Indian National Congress
- Banaras Hindu University was opened in the year .....  
(a) 1910 (b) 1915 (c) 1916 (d) 1917
- In 1916, the Congress session took place in  
(a) Kolkata (b) Lucknow (c) Pune (d) Mumbai
- Which movement was took place in 1917?  
(a) Kheda Movement (b) Ahmedabad Mill Strike  
(c) Champaran Satyagraha (d) All of these
- In which Satyagraha, Gandhiji asked for the remission of taxes for peasants following the failure of their harvest?  
(a) Rowlatt Satyagraha  
(b) Champaran Satyagraha  
(c) Kheda Satyagraha  
(d) Individual Satyagraha



- 12.** In which year, Jallianwala Bagh Massacre took place?  
(a) 1917 (b) 1918 (c) 1919 (d) 1920
- 13.** What was the main demand of Khilafat movement?  
(a) Dominion status for India  
(b) Self rule to India  
(c) Restoration of Caliphate of Turkey  
(d) Revival of orthodox culture of Islam
- 14.** Chauri-Chaura incident took place in 1922, this place is located in  
(a) Uttar Pradesh (b) Bihar  
(c) Delhi (d) West Bengal
- 15.** The reason for which Simon Commission visited India was  
(a) enquiring the conditions in the colony.  
(b) granting special privileges to minorities.  
(c) granting separate electorate to dalits.  
(d) enquiring the excesses of Jallianwala Bagh massacre.
- 16.** Dandi March Movement started by Gandhiji in  
(a) 1927 (b) 1928  
(c) 1929 (d) 1930
- 17.** Gandhi-Irwin Pact was signed in  
(a) 1930 (b) 1931  
(c) 1932 (d) 1933
- 18.** Who among the following was active in underground resistance during Quit India Movement?  
(a) Jawaharlal Nehru  
(b) Jayaprakash Narayan  
(c) Subhash Chandra Bose  
(d) Dr Rajendra Prasad
- 19.** Quit India Movement was took place in  
(a) 1934 (b) 1936  
(c) 1940 (d) 1942
- 20.** Who became the new Viceroy in 1947?  
(a) Lord Wavell (b) Lord Mountbatten  
(c) Lord Canning (d) Lord Rippon
- 21.** Mahatma Gandhi was shot in  
(a) 1946 (b) 1947  
(c) 1948 (d) 1949
- 22.** Mahatma Gandhi used to publish the letters written to him in his journal .....  
(a) Harijan (b) Young India  
(c) New India (d) Indian Opinion
- 23.** Consider the following statement regarding Rowlatt Satyagraha  
I. Rowlatt Act was passed in the year 1915.  
II. It was passed on the recommendation of a Committee chaired by Justice CN Broomfield.  
III. This Act permitted detention without trial.  
IV. Gandhiji called for a countrywide campaign against this Act.  
Which of the above statements is/are not correct?  
(a) I and II (b) II and III  
(c) I and III (d) I, II and III
- 24.** Arrange the following in chronological order and select the correct answer from the options given below  
(i) 'Purna Swarj' accepted as Congress goal.  
(ii) Congress ministries resign  
(iii) Government of India Act  
(iv) Quit India Movement begins  
**Codes**  
(a) (i), (ii), (iii), (iv) (b) (i), (iv), (iii), (ii)  
(c) (i), (iii), (ii), (iv) (d) (i), (iii), (iv), (ii)
- 25.** Match the following.
- | List I                             | List II     |
|------------------------------------|-------------|
| A. Parallel government             | 1. Dandi    |
| B. Assassination of Mahatma Gandhi | 2. Amritsar |
| C. Salt Satyagraha                 | 3. Delhi    |
| D. Jallianwala Bagh Massacre       | 4. Satara   |
- Codes**  
A B C D  
(a) 1 2 3 4  
(b) 2 3 4 1  
(c) 3 4 1 2  
(d) 4 3 1 2

### ANSWERS

- |         |         |         |         |         |         |         |         |         |         |
|---------|---------|---------|---------|---------|---------|---------|---------|---------|---------|
| 1. (b)  | 2. (a)  | 3. (a)  | 4. (a)  | 5. (c)  | 6. (a)  | 7. (b)  | 8. (c)  | 9. (b)  | 10. (c) |
| 11. (c) | 12. (c) | 13. (c) | 14. (a) | 15. (a) | 16. (d) | 17. (b) | 18. (b) | 19. (d) | 20. (b) |
| 21. (c) | 22. (a) | 23. (a) | 24. (c) | 25. (d) |         |         |         |         |         |



## CHAPTER 14

# Understanding Partition (Politics Memories, Experiences)

### Partition of India

- In 1947, Indian subcontinent was partitioned in two i.e. India and Pakistan (with its western and eastern wings). In this partition, India was changed and a new country (Pakistan) was born.
- There were a lot of other changes. The joy of independence from the colonial rule was spoiled by the violence and brutality of partition. There was unprecedented genocidal violence and migration.

### Immediate Effects of Partition

Widespread violence and migration and development of Stereotypes were the immediate effect of partition.

### Partition or Holocaust Widespread Violence

- Partition of India witnessed widespread violence and brutality. A large number of people were killed, women were raped and millions got displaced.
- As per different sources, casualties on both sides varies from 200,000 to 500,000. Such large scale violence, forced some contemporary to equate Indian partition with Holocaust.

### Migration

- Approximately, 15 million people had to move across suddenly constructed frontier's separating India and Pakistan.
- Even after two days of formal declaration of independence, the boundaries between the two new states were not recognised which created confusion among the people.
- The partition rendered people homeless, lost all their immovable property and most of their movable assets and separated them from relatives and friends, fields and from their childhood memories.

### Causes of Partition

- Many historians traces the background of partition from the long history of India characterised by Hindu-Muslim conflicts, communal politics, religious tensions, etc.
- However, these arguments have their limitations. The main causes behind partition are discussed below:

### History of Hindu-Muslim Conflict

- Some historians emphasise that partition of 1947 was very much connected to the Hindu-Muslim conflict that was evident throughout medieval and modern times.
- Mohammad Ali Jinnah's theory that the Hindus and Muslims in colonial India constituted two separate nations was based on Hindu-Muslim's historical conflict.

### Role of Communal Politics

- Some scholars sees the partition as logical culmination of communal politics. For them, separate electorates for Muslims given by Colonial Government in 1909 which was further extended in 1919 mark the beginning of communal politics.
- Separate electorates meant that Muslims could now elect their own representatives in designated constituencies.
- The separate electorate led to use of religious identities within a modern political system. Politician also started using sectarian slogans to attract people and favoured their own religious groups only.
- Even the Congress party which was founded on the basis of secularism accepted separate electorates in Lucknow Pact of December, 1916.

### Communal Tension or Radicalism

- There was tension during the 1920s and early 1930s which grew around a number of issues. Muslims were angered by 'music-before-mosque', 'cow protection movement' and with the 'shuddhi'.
- Shuddhi was a movement of Arya Samaj which was an effort to bring back Hindus who converted to Islam.



- On the other hand, Hindus were angered by the rapid spread of 'tabligh' (propaganda) and 'tanzim' (organisation) after 1923.
- Middle class publicists and communal activists spread their influence within their community which resulted in riots in different parts of the country.
- These riots deepened differences between communities, creating disturbing memories of violence.

### Provincial Election of 1937 and the Congress Ministries

- Provincial elections were held for the first time in 1937 where in only 10th to 12th per cent of the population enjoyed the Right to Vote.
- The Congress won 5 out of 11 provinces and formed governments in 7 of them. It did not do well in the constituencies reserved for Muslims.
- On the other hand, the Muslim League did not perform well, polling only 4.4% of the total Muslim vote cast in the election.
- It did not win even a single seat in the North-West Frontier Province (NWFP). It could capture only 2 out of 84 reserved constituencies in the Punjab and 3 out of 33 in Sind.

### Distrust between Muslim League and Congress

- After the provincial election of 1937, Muslim League wanted to form a joint government with the Congress in the United Provinces.
- Congress which won an absolute majority in the provinces rejected the offer because the league tended to support lendoordism, which the Congress wished to abolish.
- Muslim League was popular in the United Provinces, Bombay and Madras but it was weak in three provinces Bengal, the NWFP and the Punjab.
- Even it also failed to form a government in Sind. The League did not even gain anything in the 'Muslim Mass Contact' programme it launched.

### The 'Pakistan' Resolution

- The Muslim League passed a resolution on 23rd March, 1940 and demanded autonomy in Muslim majority areas of the subcontinent. However, resolution did not mention about partition or Pakistan.
- **Punjab Premier and Leader of the Unionist Party, Sikandar Hayat Khan** even declared in an assembly speech in Punjab on 1st March, 1941 that he opposed Pakistan as a separate homeland for Muslims.

- The origins of the Pakistan can also be traced back to the Urdu poet Mohammad Iqbal, the writer of '*Sare Jahan Se Achha Hindustan Hamara*'.
- He spoke about a need for a 'North-West Indian Muslim state in his presidential address to the Muslim League in 1930.

### Suddenness of Partition

- Partition was happened in very short period of time. Till 1940, Muslim League itself was not clear about the demand of Pakistan. In the same year, it passed a Pakistan resolution and within just 7 years, Pakistan was created.
- Initially even Muslim leaders did not seriously raise the demand of Pakistan as a sovereign state. In the beginning, Jinnah projected the idea of Pakistan merely as bargaining tools useful for blocking British concession to Congress and strengthening his position among Muslims.
- The pressure of the Second world war on the British delayed negotiations for independence for some time.

### Post-War Negotiations with British

- After the war came to an end in 1945, the British agreed to create an entirely Indian Central Executive Council, except for the Viceroy and the Commander-in-Chief of the armed forces.
- The discussion broke down due to the League's demand that the Muslim members in the Council to be chosen by the Muslim League alone.
- It also demanded a communal veto where if Muslim members opposes any decision, then it should be passed with the consent of at least two-thirds of the members.
- The first demand of League was meaningless because a large sections of the Nationalist Muslims supported the Congress (its delegation for these discussions was headed by Maulana Azad) and in West Punjab members of the Unionist Party were largely Muslims.
- The British did not want to annoy the Unionists who controlled the Punjab Government and were loyal to the British.

### Strengthening of League's Position in Provincial Elections

- Provincial elections were again held in 1946 and the Congress swept the general constituencies. It captured 91.3% of the non-Muslim vote.
- The League's success in the seats reserved for Muslims was equally spectacular. It won a majority of Muslim reserved constituencies. It won all 30 reserved constituencies in the centre with 86.6% of the Muslim vote and 442 out of 509 seats in the provinces.



- These results showed that the League had not established itself as dominant party among Muslims.

### Rejection of Cabinet Mission Plan

- In March 1946, the British Cabinet sent a three member mission to Delhi to examine league's demand and to suggest a suitable political framework for a free India.
- The Cabinet Mission (1946) toured India for three months and suggested a loose three-tier confederation.
- The proposal of Cabinet Mission was accepted initially by all the major parties but later on it was rejected.
- The League wanted grouping to be compulsory. It wanted Section B and C to have the right to secede from the Union in the future.
- The Congress wanted that provinces would be given the right to join a group.
- It was not clarified that the grouping would be compulsory at first, but provinces would have the right to opt out after the Constitution had been finalised and new elections held in accordance with it.
- As a result, both the Congress and the League rejected the proposal. It was the most crucial juncture because after this, partition became more or less inevitable.
- Only Mahatma Gandhi and Abdul Ghaffar Khan of the North Western Frontier Province continued to firmly opposed the idea of partition.

### Acceptance of Partition Accepted

- The Muslim League launched the **Direct Action Day** to fulfil its demand for Pakistan.
- On 16th August, 1946 (the Direct Action Day), riots broke out in Calcutta which lasted for several days and led to the death of thousands. By March 1947, violence spread to many parts of Northern India.
- The Congress high command in March 1947 voted for dividing the Punjab into two i.e. one with Muslim majority and the other with Hindu/Sikh majority.
- The Sikh leaders and Congressmen in the Punjab accepted the partition in order to avoid to be overpowered by Muslim majorities and Muslim leaders.
- In Bengal also, a section of *bhadralok* Bengali Hindus wanted the political power to remain with them. They were in fear of the 'permanent preaching of Muslims'.

### The Withdrawal of Law and Order

- By March 1947 violence spread to many parts of northern India. There was complete collapse of the institution of governance and bloodbath continued.
- During widespread violence, British officials did not know how to handle the situation. Moreover, they were unwilling to take decisions and hesitant to intervene.

- The top leadership of Indian parties, barring Gandhiji, were involved in negotiation regarding independence while many Indian civil servants in the affected provinces feared for their own lives and property. The British were busy preparing to quit India.
- The problem of riots further aggravated when Indian soldier and policemen started acting as Hindus, Muslims or Sikhs.
- Most of them gave up their professional commitment with rising communal tension.

### Efforts of Gandhiji during Partition

- In this situation of violence, Gandhiji have been successful at restoring communal harmony. The 77 year old Gandhiji decided to follow the path of non-violence with the hope that people's hearts could be changed.
- In order to stop Hindus and Muslims killing each other, he moved from the villages of Noakhali in East Bengal (present-day Bangladesh) to the villages of Bihar and then to the riot-torn slums of Calcutta and Delhi.
- Hindus in East Bengal were targeted by Muslims in October 1946. Gandhiji visited the area, toured the villages on foot and persuaded the local Muslims to guarantee the safety of Hindus.
- Similarly in other places such as Delhi, he tried to build a spirit of mutual trust and confidence between the two communities.
- On the occasion of Guru Nanak's birthday on 28th November 1947, Gandhiji went to address a meeting of Sikhs at Gurdwara Sisganj.
- He noticed absence of Muslim on the Chandni Chowk road, the heart of old Delhi.

### Gendering Partition

#### 'Recovering' Women

- The partition has painful effect on the conditions of women. They were raped, abducted, sold many times and forced to stay with strangers. Some of them began to develop new family bonds in their changed situations.
- The Indian and Pakistani Governments were emotionless about the complexities of human relationships.
- They send the women back to their earlier families or locations. Women were not even consulted to take decision of their lives.
- According to an estimate, around 30,000 women were recovered overall, 22,000 Muslim women in India and 8000 Hindu and Sikh women in Pakistan. This operation of recovering continued till 1954.



### Preserving 'Honour'

- The notion of 'honour' particularly of zan (women) and zamin (land) also came into play during partition. This notion was prevalent among peasant society of North India.
- It was believed that one's virility (masculinity) lies in the ability to protect these two possessions from being appropriated by outsiders.
- Quite frequently, conflicts used to occur over these two possessions. Even women internalised the same values. Whenever men feared that 'their' women would be violated by the 'enemy', they killed their women themselves.
- There were also instances where women voluntarily ended their lives rather than falling into enemy hands.

### Regional Variations

- The most bloody and destructive effect of partition was faced by Punjab. There was nearly total displacement of Hindus and Sikhs eastwards into India from West Punjab and of almost all Punjabi-speaking Muslims to Pakistan during the two years i.e. 1946 to 1948.
- Muslims from Uttar Pradesh, Bihar, Madhya Pradesh and Hyderabad in Andhra Pradesh migrated to Pakistan during the 1950s and early 1960's. But many of them chose to remain in India.
- The migration in Bengal was long lasting as people had to move across a porous border. The exchange of population was not like that happened in Punjab. Many Bengali Hindus remained in East Pakistan while many Bengali Muslims continued to live in India. Finally, Bengal.

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## Practice Questions

- Which of the following are the causes of partition of India?  
(a) Hindu-Muslim Conflict (b) Communal Politics  
(c) Religious Tensions (d) All of these
- In which year Lucknow Pact was signed?  
(a) 1906 (b) 1916  
(c) 1918 (d) 1923
- Lucknow Pact of 1916 was important due to  
(a) Congress rejected separate electorate  
(b) Congress accepted separate electorate  
(c) separate electorate was further extended  
(d) separate electorate was withdrawn from Muslims
- A separate electorate was given to the muslim in  
(a) 1892 (b) 1909  
(c) 1919 (d) 1935
- Which event was seen as beginning of communal politics by some scholars?  
(a) Separate electorate for Muslims  
(b) Separate electorates for Christians  
(c) Acceptance of separate electorates by Congress  
(d) Formation of Muslim league
- The movement that was started by Arya Samaj to bring back converts was  
(a) Tabligh (b) Prarthana Sabha  
(c) Self-respect Movement (d) Shuddhi Movement
- In how many provinces, Congress got absolute majority in the Provincial elections of 1937?  
(a) Five (b) Six (c) Seven (d) Eight
- In which year provincial election were held for the first time?  
(a) 1926 (b) 1937 (c) 1946 (d) 1947
- In which year Muslim League was formed?  
(a) 1905 (b) 1906  
(c) 1910 (d) 1913
- Who was known as Frontier Gandhi?  
(a) Maulana Abul Kalam (b) Khan Abdul Gaffar Khan  
(c) Nawab Salimullah (d) Sheikh Abdullah
- Who was the President of Muslim League in session that held in 1930?  
(a) Muhammad Ali Jinnah (b) Sikandar Hayat Khan  
(c) Choudhary Rehmat Ali (d) Mohammad Iqbal
- Hindu Mahasabha was founded in  
(a) 1915 (b) 1916 (c) 1917 (d) 1918
- Who gave the 'Two-Nation' theory?  
(a) Jawahar Lal Nehru (b) Md. Ali Jinnah  
(c) Shaikat Ali (d) Mahatma Gandhi
- 'Direct Action Day' took place in  
(a) 1944 (b) 1945 (c) 1946 (d) 1947
- Which of the following is not a recommendation of Cabinet Mission?  
(a) India to remain United.  
(b) Weak Central Government controlling only selected subjects.  
(c) Provincial assemblies to be divided into three groups.  
(d) A two tier confederation for the country.
- How many members were there in the Cabinet Mission?  
(a) 1 (b) 2 (c) 3 (d) 4
- Pakistan Resolution was passed in  
(a) 23rd March, 1941 (b) 25th March, 1940  
(c) 23rd March, 1940 (d) 26th April, 1942



18. Bangladesh was established in  
(a) 1948 (b) 1950  
(c) 1961 (d) 1971
19. Unionist Party was belonged to  
(a) Punjab (b) Bengal  
(c) Madras (d) All of these
20. Who wrote 'Sare Jahan Se Accha Hindustan Hamara'?  
(a) Md. Iqbal (b) Rabindranath Tagore  
(c) Hayat Khan (d) Ch. Rehmat Ali
21. Pakistan was formed on  
(a) 15th August, 1947 (b) 14th August, 1947  
(c) 15th November, 1948 (d) 16th August, 1947
22. Consider the following statements regarding Partition of India.  
I. Some Scholars compare it with German Holocaust.  
II. State agencies were involved in violence during Partition.  
III. Self-styled representatives of religious communities were involved in violence.  
Which of the above statement is/are correct?  
(a) I and II (b) II and III  
(c) I and III (d) I, II and III
23. Consider the following statements regarding Provincial elections of 1937.  
1. Only about 10 to 12 per cent of population have voting right.
2. In United province, Muslim League got majority.  
3. In United province a Coalition government was formed.  
Which of the above statement is/are not correct?  
(a) I and II (b) II and III  
(c) I and III (d) I, II and III
24. Arrange the following in chronological order and select the correct answer from the option below.  
(i) Formation of Muslim league  
(ii) Formation of Hindu Mahasabha  
(iii) Formation of Unionist Party  
(iv) Formation of Arya Samaj  
Codes  
(a) (i), (ii), (iii), (iv) (b) (iv), (i), (ii), (iii)  
(c) (i), (ii), (iv), (iii) (d) (iv), (i), (iii), (ii)
25. Match the following.
- | List I                        | List II                |
|-------------------------------|------------------------|
| A. Direct Action Day          | 1. 22nd December, 1939 |
| B. Pakistan Resolution        | 2. 16th August, 1946   |
| C. Arrival of Cabinet Mission | 3. 24th March, 1946    |
| D. Day of Deliverance         | 4. 23rd March, 1940    |
- Codes  
A B C D A B C D  
(a) 1 2 3 4 (b) 2 4 1 3  
(c) 3 1 4 2 (d) 4 3 1 2

### ANSWERS

- |         |         |         |         |         |         |         |         |         |         |
|---------|---------|---------|---------|---------|---------|---------|---------|---------|---------|
| 1. (d)  | 2. (b)  | 3. (b)  | 4. (b)  | 5. (a)  | 6. (d)  | 7. (a)  | 8. (b)  | 9. (b)  | 10. (b) |
| 11. (d) | 12. (a) | 13. (b) | 14. (c) | 15. (d) | 16. (c) | 17. (c) | 18. (d) | 19. (a) | 20. (a) |
| 21. (b) | 22. (c) | 23. (b) | 24. (b) | 25. (b) |         |         |         |         |         |



## CHAPTER 15

# Framing the Constitution (The Beginning of a New Era)

### Constitution of India

- The **Constitution** of India came into effect on 26th January, 1950.
- It is the **longest Constitution** of the world. It is lengthy and complex because India has a huge size and large scale diversities.
- The Indian Constitution was framed between December 1946 and December 1949. The drafts were discussed **clause by clause** in the **Constituent Assembly** of India. There were various committees and sub-committees which worked for revision and refining the drafts.
- The objective of framing the Constitution was to bring together Indians of different classes, castes and communities. It also sought to encourage democratic institution to abolish a culture of hierarchy and difference.

### Events before Making of the Constitution

- Popular movements like **Quit India struggle** of 1942, **Subhash Chandra Bose struggle** for free India and uprising of the Royal Indian Navy in Bombay were popular among people. One similar feature of all these uprisings was Hindu- Muslim Unity.
- Political parties like Congress and Muslim league failed to bring religious harmony between Hindus and Muslims in later years. With the beginning of Calcutta killing of August 1946, violence continued across Northern and Eastern India for almost a year.
- Partition put numerous Muslims in India and Hindus and Sikhs in Pakistan in difficult situation and they were left with two choices viz. threat of death or migrate.
- Another major issue faced by the new Nation was that of the princely states. Around 1/3rd of the area of the subcontinent was under the control of Nawabs and Maharajas. They were under the Britishers, but they were free to rule or misrule their territory as they wished.

### The Making of the Constituent Assembly

- The members of the Assembly were elected by the members of Provincial Legislatures instead on the basis of universal franchise. The election of the assembly was held in 1946.
- Apart from the members elected by provinces of **British India**, the Assembly also had representatives of the princely states.
- The Muslim League chose to boycott the Constituent Assembly and demanded Pakistan with a separate Constitution. As a result of which, 82% of the members of the Constituent Assembly were also members of the Congress.

### The Vision of the Constitution

- The Objective Resolution defined the ideals of the Constitution of Independent India. It provided the framework within which the work of Constitution making was to proceed.
- The outlines of the Objective Resolution were
  - It proclaimed India to be an Independent, Sovereign and Republic country.
  - It guaranteed India's citizens justice, equality and freedom.
  - It assured adequate safeguards for minorities, backward and tribal areas, depressed and other backwards classes.

### The Will of the People

- Somnath Lahiri, a **Communist** member, viewed that the deliberations of the Constituent Assembly were done under influence of British imperialism. He urged the members to fully free themselves from the influences of imperial rule.
- Lahiri wanted to realise the members that the Assembly was British-made and was working according to the British plans and their wish.



### Ideals of Constituent Assembly

- The Constituent Assembly was being considered a source of expressing the aspirations of those who had participated in the freedom struggle. Since the 19th century, the ideals of democracy, equality and justice had become closely associated with social struggles in India.
- The social reformers in the 19th century were pleading for social justice, they opposed child marriage and demanded widow remarriage. The campaign by **Swami Vivekananda** to reform Hinduism, was an effort to make religions more just.
- **Jyotiba Phule** in Maharashtra pointed to the suffering of the depressed castes. Communists and Socialists organised workers and peasants, which were demanding economic and social justice.
- The National Movement against an oppressive and illegitimate government, was also a struggle for democracy and justice for citizens' rights and equality.

### Constitutional Reforms

- A number of Acts were passed (1909, 1919 and 1935), which enlarged the space for Indian participations in provincial governments.
- The executive was made partly responsible to the Provincial legislature in 1919 and entirely responsible under the **Government of India Act of 1935**. During the elections of 1937, under the 1935 Act, the Congress came to power in 8 out of the 11 provinces.
- Earlier, provincial bodies were elected by electorate of very small size. Though the size of electorate was expanded over the years, but even in 1935 it remained limited to 10 to 15% of the adult population. During this period, there was universal adult franchise.
- The legislatures which were elected as per the provision of the 1935 Act, worked within the framework of colonial rule. These legislatures were not responsible to Indian people but were responsible to the Governor appointed by the British.

### Defining Rights

- The important issue before the Constituent Assembly was defining the rights.
- No one had idea for defining the rights of individual citizens and no one was aware whether there should be special rights for the oppressed groups or not.
- The task was difficult as there were different groups who expressed their will in different ways and made different demands.

### The Problem with Separate Electorates

- There was a powerful appeal from **B Pocker Bahadur** from Madras on 27th August, 1947 to continue with

the separate electorate. He argued that they could not be removed.

- **RV Dhulekar** asserted that on the name of safeguarding interest of minorities, Britishers played their game.
- According to **Sardar Patel**, separate electorates was a poison that has entered the politic body of the country.
- According to **Govind Ballabh Pant**, the demand of separate electorates was not only harmful for the Nation but also for the minorities.
- The idea of separate electorates was also not supported by all Muslims. **Begam Aizaz Rasul** felt separate electorates were self-destructive as they isolated the minorities from the majority.

### Issue of Defining Minorities

- In Constituent Assembly, the next important question was regarding defining minorities.
- **N G Ranga**, a socialist, wanted to interpret the term minorities in economic terms. According to him, the real minorities were the poor and the downtrodden.

### Views of Jaipal Singh on Tribals

- One of the groups mentioned by Ranga, the Tribals, were represented to the Assembly by **Jaipal Singh**. He talked about the protection of tribes and ensure conditions that would bring tribes up to the level of the general population.
- He argued that the tribes need protection as the society did not treat them equally due to their primitiveness and backwardness. Singh demanded reservation of seats in the legislature instead of separate electorates, to allow tribals to represent themselves.

### Issue of Rights of Depressed Caste

- **BR Ambedkar** had demanded separate electorates for the depressed castes during the National Movement. But Gandhiji opposed it as he felt that by doing so they will be isolated from the rest of the society.
- **J Nagappa** from Madras, pointed out that depressed castes have been suffering not due to their numerical insignificance (they constitute only 20 to 25 per cent of total population) but due to systematic marginalisation which is continuing for thousands of year.

### Recommendations by the Constituent Assembly

- Ambedkar gave up the demand for separate electorates after the violence of partition. Finally, the Constituent Assembly recommended that
  - Untouchability should be abolished.
  - Hindu temples to be opened to all castes.



- Seats and jobs should be reserved in legislatures and government offices for the lowest castes respectively.

## The Powers of the State

- One of the important topics discussed in the Constituent Assembly was the respective rights of the Central Government and the States. Jawaharlal Nehru argued for a strong centre.
- The Draft Constitution provided three lists of subjects for distribution of power
  - Union List** Subjects falling under this list were controlled by the Central Government. The Union also had control of minerals and key industries. Moreover, under Article 356, the Centre had powers to take over a state administration on the recommendation of the Governor.

- State List** Subjects under the state list were controlled by the State Government.
- Concurrent List** Subjects covered under this list were controlled by both the Centre and the State, but the highest authority has been given to the Centre.

## Provision of Fiscal Federalism

- The Constitution also mandated for a complex system of fiscal federalism. In the case of some taxes such as custom duties and company taxes, all the proceeds were retained by the Centre.
- In the case of some other taxes such as income tax and excise duties, the proceeds were shared by both the Centre and the states but income from some other taxes such as estate duties was wholly assigned to the states.
- Some taxes such as land and property taxes, sales tax and tax on bottled liquor could be levied and collected by the states on their own.

## Practice Questions

- The Constitution of India came into effect on
  - 26th January, 1946
  - 26th October, 1950
  - 15th August, 1950
  - 26th January, 1950
- Quit India struggles was started in the year
  - 1942
  - 1944
  - 1945
  - 1940
- Whose constitutional status remained ambiguous at the time of Independence?
  - Minorities
  - Depressed classes
  - Princely states
  - Tribals
- The riots of Kolkata was took place in
  - 1945
  - 1946
  - 1947
  - 1948
- The election of the Constituent Assembly was held in
  - 1942
  - 1943
  - 1944
  - 1946
- The Constituent Assembly had how many members?
  - 200
  - 100
  - 300
  - 250
- Nehru introduced the crucial 'Objective Resolution' in
  - 1942
  - 1943
  - 1946
  - 1947
- Who introduced the crucial 'Objective Resolution in Constituent Assembly'?
  - BR Ambedkar
  - Jawaharlal Nehru
  - Vallabh Bhai Patel
  - KM Munshi
- Who was the President of Constituent Assembly?
  - Netaji
  - Mahatma Gandhi
  - BR Ambedkar
  - Rajendra Prasad
- BR Ambedkar was the Chairman of
  - Constituent Assembly -
  - Drafting Committee
  - Estimate Committee
  - Procedure Committee
- Who joined the Union Cabinet as Law Minister after Independence and also served as Chairman of the Drafting Committee?
  - Alladi Krishnaswamy Iyer
  - Rajendra Prasad
  - Jawaharlal Nehru
  - B R Ambedkar
- Who was BN Rau?
  - Constitutional Advisor of GOI
  - Steering Committee
  - Drafting Committee
  - Provincial Constitution Committee
- Who told that the deliberations of Constituent Assembly were under clear influence of British imperialism?
  - Somnath Lahir
  - BR Ambedkar
  - Muhammad Ali Jinnah
  - Mahatma Gandhi
- Why was the task of defining rights was difficult in the Constituent Assembly?
  - Different groups have different demands regarding rights.



**76. CUET (UG) Section II : Domain**

- (b) British do not want to include it in constitutional frame work.  
 (c) Gandhiji opposed the idea of special rights for some sections.  
 (d) Rights of people in Princely states was ambiguous
- 15.** Who represented 'Tribals' in the Constituent Assembly?  
 (a) Jaipal Singh (b) Buddhu Bhagat  
 (c) BR Ambedkar (d) NG Ranga
- 16.** How many lists of subject were provided by Draft Constitution?  
 (a) Two (b) Three  
 (c) Four (d) One
- 17.** Which evil was largely opposed during free India?  
 (a) Caste System (b) Sati  
 (c) Literacy (d) Child marriage
- 18.** Who among the following made a powerful plea for continuing separates electorates?  
 (a) B. Pocker (b) BN Rao  
 (c) SN Mukherjee (d) Dr. Ambedkar
- 19.** Who demanded separate electorates for the depressed caste during the National Movement?  
 (a) Jaipal Singh (b) Jyotiba Phule  
 (c) BR Ambedkar (d) Rajendra Prasad
- 20.** Hindustani language is blend of  
 (a) Hindi-Urdu (b) Hindi-Persian  
 (c) Hindi-Arabic (d) Hindi-Sanskrit
- 21.** Which of the following leader felt that the use of Hindi language as the language of Constitution?  
 (a) RV Dhulekar  
 (b) Mahatma Gandhi  
 (c) Jaipal Singh  
 (d) Rajendra Prasad
- 22.** Who was the first Law Minister of India?  
 (a) Sardar Patel  
 (b) BR Ambedkar  
 (c) Rajendra Prasad  
 (d) Mahatma Gandhi
- 23.** Consider the following statements regarding making of Constituent Assembly.  
 I. The members were elected through direct election.  
 II. Muslim League chose to boycott the Constituent Assembly.  
 III. The Assembly also had representatives of the Princely states.  
 Which of the above statement is/are correct?  
 (a) I and II  
 (b) II and III  
 (c) I and III  
 (d) I, II and III
- 24.** Arrange the following in chronological order and select the correct answer from the option below.  
 (i) Constituent Assembly begins its session.  
 (ii) Congress forms interim government.  
 (iii) Pakistans Independence  
 (iv) Constitution was signed.  
**Codes**  
 (a) (i), (ii), (iii), (iv)  
 (b) (ii), (i), (iii), (iv)  
 (c) (ii), (i), (iv), (iii)  
 (d) (iv), (iii), (ii), (i)
- 25.** Match the following.
- | List I                                  | List II             |
|---|---------------------|
| A. Moved Objective Resolution           | 1. BN Rau           |
| B. Chairman of Drafting Committee       | 2. Jawaharlal Nehru |
| C. Constitutional Advisor to Assembly   | 3. Rajendra Prasad  |
| D. President of Constitutional Assembly | 4. BR Ambedkar      |
- Codes**
- | A     | B | C | D | A     | B | C | D |
|-------|---|---|---|-------|---|---|---|
| (a) 1 | 2 | 3 | 4 | (b) 2 | 4 | 1 | 3 |
| (c) 3 | 4 | 2 | 1 | (d) 4 | 3 | 1 | 2 |

**ANSWERS**

- |         |         |         |         |         |         |         |         |         |         |
|---------|---------|---------|---------|---------|---------|---------|---------|---------|---------|
| 1. (d)  | 2. (a)  | 3. (c)  | 4. (b)  | 5. (d)  | 6. (c)  | 7. (c)  | 8. (b)  | 9. (d)  | 10. (b) |
| 11. (d) | 12. (a) | 13. (a) | 14. (a) | 15. (a) | 16. (b) | 17. (d) | 18. (a) | 19. (c) | 20. (a) |
| 21. (a) | 22. (b) | 23. (b) | 24. (b) | 25. (b) |         |         |         |         |         |