



संघ लोक सेवा आयोग

UNION PUBLIC SERVICE COMMISSION

CAPF Assistant Commandant (AC) Exam Study Material (HISTORY)

The Vedic Culture

The cities of the Harappan Culture had declined by 1500 B.C. Consequently, their economic and administrative system had slowly declined. Around this period, the speakers of Indo-Aryan language, Sanskrit, entered the north-west India from the Indo-Iranian region. Initially they would have come in small numbers through the passes in the northwestern mountains. Their initial settlements were in the valleys of the north-west and the plains of the Punjab. Later, they moved into Indo-Gangetic plains. As they were mainly a cattle keeping people, they were mainly in search of pastures. By 6th century B.C., they occupied the whole of North India, which was referred to as Aryavarta. This period between 1500 B.C and 600 B.C may be divided into the Early Vedic Period or Rig Vedic Period (1500 B.C -1000 B.C) and the Later Vedic Period (1000B.C -600 B.C).

Rivers Mentioned in Rig Veda

Old Name	New Name
Gomati	Gomal
Krumu	Kurram
Kubha	Kabul
Suvastu	Swat
Sindhu	Indus

Drishadvati	Ghaghar/Chitang
Satudri	Satluj
Vipas	Beas
Parushni	Ravi
Asikni	Chenab
Vitasta	Jhelam

Vedic Literature

The word 'Veda' is derived from the root 'vid', which means to know. In other words, the term 'Veda' signifies 'superior knowledge'. The Vedic literature consists of the four Vedas – Rig, Yajur, Sama and Atharva. The Rig Veda is the earliest of the four Vedas and it consists of 1028 hymns. The hymns were sung in praise of various gods. The Yajur Veda consists of various details of rules to be observed at the time of sacrifice. The Sama Veda is set to tune for the purpose of chanting during sacrifice. It is called the book of chants and the origins of Indian music are traced in it. The Atharva Veda contains details of rituals.

Besides the Vedas, there are other sacred works like the Brahmanas, the Upanishads, the Aranyakas and the epics Ramayana and Mahabharata. The Brahmanas are the treatises relating to prayer and sacrificial ceremony. The Upanishads are philosophical texts dealing with topic like the soul, the absolute, the origin of the world and the mysteries of nature. The Aranyakas are called forest books and they deal with mysticism, rites, rituals and sacrifices. The author of Ramayana was Valmiki and that of Mahabharata was Vedavyas.

Rig Vedic Age or Early Vedic Period (1500 - 1000 B.C.)

During the Rig Vedic period, the Aryans were mostly confined to the Indus region. The Rig Veda refers to Saptasindhu or the land of seven rivers. This includes the five rivers of Punjab, namely Jhelum, Chenab, Ravi, Beas and Sutlej along with the Indus and Saraswati. The political, social and cultural life of the Rig Vedic people can be traced from the hymns of the Rig Veda.

Political Organization

The basic unit of political organization was kula or family. Several families joined together on the basis of their kinship to form a village or grama. The leader of grama was known as gramani. A group of villages constituted a larger unit called visu. It was headed by vishayapati. The highest political unit was called jana or tribe. There were two popular bodies called the Sabha and Samiti. The former seems to have been a council of elders and the latter, a general assembly of the entire people.

Social Life

The Rig Vedic society was patriarchal. The basic unit of society was family or graham. The head of the family was known as grahapathi. Monogamy was generally practiced while polygamy was prevalent among the royal and noble families. Women were given equal opportunities as men for their spiritual and intellectual development. Wheat and barley, milk and its products like curd and ghee, vegetables and fruits were the chief articles of food. The eating of cow's meat was prohibited since it was a sacred animal.

Economic Condition

The Rig Vedic Aryans were pastoral people and their main occupation was cattle rearing. Their wealth was estimated in terms of their cattle. When they permanently settled in North India they began to practice agriculture. With the knowledge and use of iron they were able to clear forests and bring more lands under cultivation.

Religion

The Rig Vedic Aryans worshiped the natural forces like earth, fire, wind, rain and thunder. They personified these natural forces into many gods and worshipped them. The important Rig Vedic gods were Prithvi (Earth), Agni (Fire), Vayu (Wind), Varuna (Rain) and Indra (Thunder). Indra was the most popular among them during the early Vedic period. Next in importance to Indra was Agni who was regarded as an intermediary between the gods and people.

Later Vedic Period (1000 – 600 B.C.)

The Aryans further moved towards east in the Later Vedic Period. The Satapatha Brahmana refers to the expansion of Aryans to the eastern Gangetic plains. Several tribal groups and kingdoms are mentioned in the later Vedic literature. One important development during this period is the growth of large kingdoms. Kuru and Panchala kingdoms flourished in the beginning. Parikshat and Janamejaya were the famous rulers of Kuru kingdom. The later Vedic texts also refer to the three divisions of India – Aryavarta (northern India), Madhyadesa (central India) and Dakshinapatha (southern India).

Political Organization

Larger kingdoms were formed during the later Vedic period. Many jana or tribes were amalgamated to form janapadas or rashtras in the later Vedic period.

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Economic Condition

Iron was used extensively in this period and this enabled the people to clear forests and to bring more land under cultivation. Agriculture became the chief occupation. Improved types of implements were used for cultivation. Besides barley, rice and wheat were grown. Knowledge of manure was another improvement.

Industrial activity became more varied and there was greater specialization. Besides nishka of the Rig Vedic period, gold and silver coins like satamana and krishnala were used as media of exchange.

Social Life

The four divisions of society (Brahmins, Kshatriyas, Vaisyas and Sudras) or the Varna system was thoroughly established during the Later Vedic period. The two higher classes - Brahmana, and Kshatriya enjoyed privileges that were denied to the Vaisya and Sudra.

Religion

Gods of the Early Vedic period like Indra and Agni lost their importance. Prajapathi (the creator), Vishnu (the protector) and Rudra (the destroyer) became prominent during the Later Vedic period.

Magadh Empire

Harijanka

The first important Magadhan king, who emerges into the limelight was Bimbisara (544-491 BC) of the Harijanka. He was an extremely polished diplomat and crafty statesman. While the earlier rulers had brought Magadha out of clear and present danger, it was Bimbisara, who consolidated and increased that power and really gave it the identity of a kingdom. According to sources, eighty thousand villages were there in the kingdom. Bimbisara was a contemporary of the Buddha and met him twice. When he met him the second time, in Rajgriha (which is an important Buddhist pilgrimage today), Bimbisara converted to Buddhism. Bimbisara was assassinated by his impatient son Ajatsatru, who was a good friend of the Buddha's cousin Devadutta. Ajatsatru continued his imperialist policies. The most famous rivalry went on between him and the Lichchavi dynasty that ruled Vaishali (in Bihar), which he eventually managed to conquer. Ajatsatru was a colourful character and a man of sentiment. There are tales of his passionate affair with the chief courtesan of Vaishali, called Amrapali. During his reign, that Buddha attained parinirvana (nirvana from all births and bonds). Ajatsatru insisted upon a part of his relics be buried in a stupa (shrine) that he got erected in Rajgriha.

Shishunanja Dynasty

The Shishunanja dynasty faded fast after Ajatsatru. The last recorded ruler of the family was Kakavarna who was put to death by Mahapadmananda, of the Nanda dynasty, which followed the Sisungas. The Nandas known for their airs of magnificence and immense wealth (which they amassed by huge taxation). They were of lowborn sudra stock and hence had the odds stacked against them right from the start. The Nandas, though very powerful with a huge standing army and a grand court, were apparently a very vain lot. The most famous of this dynasty was Dhanananda. He started his own downfall by insulting a certain unsightly looking Brahmin, who unfortunately for Dhanananda, turned out to have surprising vision, intellect and Machiavellian cunning.

Alexander Invasion (Great Invasion)

Alexander, the son of Phillip of Macedonia (Greece), invaded India in 326 BC. His major battle was with Poras, the king of Panjab on the banks of river Jhelum. Alexander emerged victorious. It was the result of Alexander's invasion that the link between India and the West was initiated.

The Mauryan Empire

The Mauryan empire was the first and one of the greatest empires that were established on the Indian soil. The growth of Magadha culminated in the emergence of the Mauryan Empire. Chandragupta Maurya, who founded the empire (321 BCE), extended control as far northwest as Afghanistan and Baluchistan, and his grandson Ashoka, arguably the most famous ruler of early India, conquered Kalinga (present-day coastal Orissa). Chandragupta Maurya was the first ruler who unified entire India under one political unit.

King	Length of reign years	Date BC
Chandragupta	24	321 -297
Bindusara	25	297- 272
Ashoka	44	272- 228
Dasaratha	8	228 -220
Samprati	9	220 -211
Salisuka	13	211 -198
Devavarman	7	198 -191
Bhrihadratha	8	191 - 183

Chandragupta Maurya (321-297 BC)

In 305 BC Chandragupta defeated Seleucus Nikator, who surrendered a vast territory. Megasthenese was a Greek ambassador sent to the court of Chandragupta Maurya by Seleucus.

He occupied the region north of the Narmada (d) But 305 BC saw him in the campaign against Seleucus Nikator with the treaty of 303 B.C. concluding the war in favour of the Mauryas. By the treaty, Chandragupta made a gift of 500 elephants to Seleucus and obtained the trans-Indus region (the territory across the Indus).

Chandragupta became a Jain and went to Sravanbelgola with Bhadrabahu, where he died by slow starvation (Sale/than). Under Chandragupta Maurya, for the first time, the whole of northern India was united. Trade flourished, agriculture was regulated, weights and measures were standardized and money came into use.

The Junagarh rock inscription of Rudradaman says that a dam on the Sudarshana lake for irrigation was constructed by Pushyagupta, a provincial governor of Chandragupta Maurya. Later Yavanaraja Tushapha excavated canals for irrigation during Ashoka's reign.

Bindusara (297-272 BC)

Bindusara extended the kingdom further and conquered the south as far as Mysore. Bindusara asked Antiochus I of Syria to send some sweet wine, dried figs, and a Sophist. Antiochus I sent wine and figs but politely replied that Greek philosophers are not for sale. Bindusara patronized Ajivikas.

Bindusara, known to the Greeks as "Amittrochates" (derived from the Sanskrit word 'Amittaghata' or slayer of foes), is said to have carried his arms to the Deccan, extending Mauryan control in the peninsular region of India as far south as Mysore.

From Divyavadana we come to know that Bindusara appointed his eldest son Sumana (also named Susima) as his viceroy at Taxila and Ashoka at Ujjain. It also tells us that a revolt broke out at Taxila and when it could not be suppressed by Susima, Ashoka was sent to restore peace.

Asoka (268-232 BC)

According to the Buddhist tradition, Asoka usurped the throne after killing his 99 brothers and spared Tissa, the youngest one. Radhagupta a Minister of Bindusara helped him in fratricidal struggle.

In 1837 James Prinsep deciphered an inscription referring to a king called "Devanampiyasa Piyadasi". Later, many more similar inscriptions were discovered. Initially these records could not be attributed to Asoka. But in 1915 was discovered Maski inscription which speaks of Asoka Piyadasi.

There was a struggle for the throne among the princes on the death of Bindusara. This war of succession accounts for the interregnum of four years (272-268 BC), and only after securing his position on the throne, Asoka had himself formally crowned in 268 BC.

Under Asoka, the Mauryan Empire reached its climax. For the first time, the whole of the subcontinent, leaving out the extreme south, was under imperial control. Asoka fought the Kalinga war in 261 BC in the 9th year of his coronation. The king was moved by massacre in this war and therefore abandoned the policy of physical occupation in favour of policy of cultural conquest. In other words, Bherishosha was replaced by Dhammaghosha.

Asoka is the first king in the Indian history who has left his records engraved on stones. The inscriptions on rocks are called Rock Edicts, and those on Pillars, Pillar Edicts. The Ashokan inscriptions are found in India, Nepal, Pakistan and Afghanistan. Altogether, they appear at 47 places.

However, the name of Ashoka occurs only in copies of Minor Rock Edict I found at three places in Karnataka and one in Madhya Pradesh. Ashoka's name is mentioned in only four places - Gurjara, Udgolan, Maski, and Nittur.

The inscriptions of Ashoka were written in four different scripts. In Afghanistan area they were written in Greek and Aramaic languages and scripts, and in Pakistan area, in Prakrit language and Kharosthi script. Inscriptions from all other areas are in Prakrit language, written in Brahmi script.

Asoka sent missionaries to the kingdoms of the Cholas and the Pandyas, and five States ruled by Greek kings. We also know that he sent missionaries to Ceylon and Suvarnabhumi (Burma) and also parts of South East Asia.

According to tradition, Asoka built the city of Srinagar. The Mauryans had close connections with the area of modern Nepal. One of Asoka's daughters married a noble from Nepal. The Ceylone ruler, Tissa, modelled himself on Asoka.

The most important event of Asoka's reign seems to have been his victorious war with Kalinga (260 BC). Bhabru inscription, states that after a period of 2 1/2 years he became an ardent supporter of Buddhism under the influence of a Buddhist monk, Upagupta.

The find of Ashokan inscriptions at Girnar hills in Junagarh district (in Gujarat) and at Sopara (Thane district, Maharashtra) shows that these areas formed part of the Mauryan empire.

Ashoka's inscriptions have been found at Maski Yerragudi and Chitaldurga in Karnataka. Rock Edict II and XIII of Ashoka mentions that his immediate neighbouring states were those of Cholas, Pandyas, Satyaputras and Keralaputras.

Asoka's Dhamma

Asoka's Dhamma cannot be regarded as sectarian faith. Its broad objective was to preserve the social order it ordained that people should obey their parents, pay respect to Brahmanas and Buddhist monks and show mercy to slave and servants. Asoka's Dhamma was neither a new religion nor a new philosophy. Rather it was a way of life, conduct and a set of principles to be practised by the people at large.

The message of Dhamma was propagated in Aramaic and Greek in the north-western borderland of the subcontinent. On the other hand, the emperor chose to issue a large number of edicts in Prakrit in Brahmi script for areas in the Deccan which must have been better acquainted with Dravidian languages.

The Kandahar Greek edict, the contents of which have considerable similarities with and correspondence to REs XII and XIII, enlists the virtues to be inculcated by people for practising Dhamma, i.e. Dhamma.

Though Ashoka accepted Buddhism as his main faith, it would be wrong to think that he forced Buddhist ideals on his subjects. He showed respect to all sects and faiths and believed in unity among ethical and moral values of all sects.

In Rock Edict VII he says, "All sects desire both self control and purity of mind". In Rock Edict XII he pronounces his policy of equal respect to all religious sects more clearly. He says, that he "honours all sects and both ascetics and laymen, with gifts and various forms of recognition."

Pillar Edict II Ashoka himself puts the question: "What is Dhamma?" Then he enumerates the two basic attributes or constituents of Dhamma less evil and many good deeds. He says such evils as rage, cruelty, anger, pride and envy are to be avoided and many good deeds like kindness, liberality, truthfulness, gentleness, self control; purity of heart, attachment to morality, inner and outer purity etc. " are to be pursued vigorously.

While different Major Rock Edicts talk about different aspects of the Dhamma, the Major Rock Edict XI contains an elaborate explanation of the Dhamma. The following are the main features of the Dhamma:

- Prohibition of animal sacrifices and festive gatherings (M.R.E-I), and avoiding expensive and meaningless ceremonies and rituals (M.R.E-IX);
- Efficient organisation of administration (M.R.E-VI) in the direction of social welfare (M.R.E-II);
- Consideration and non-violence to animals and courtesy to relations (M.R.E-IV) and liberality to Brahmins, Sramanas, etc. (M.R.E-III);
- Humane treatment of servants by masters and of prisoners by the government (M.R.E-V) it also mentions the appointments of Dhamma-Mahamatras;

- Tolerance among all the sects (M.R.E-VII &II)
- Replacement of 'Bherighosa' (sound of wardrums) 'Dhammaghosa' (sound of peace) i.e. conquest through Dhamma instead of rough war (M.R.E-XIII);
- Maintenance of constant contact with the rural people through the system of Dhammayatras (M.R.E-VIII).

Causes of Decline

The Mauryan Empire lasted a little over a century and broke up fifty years after the death of Asoka. Slowly, the various princes of the empire began to break away and set up independent kingdoms. In 185 BC. the Mauryan king was overthrown by Pushyamitra Shunga, an ambitious Commander-in-Chief of armed forces. He started the Shunga dynasty in Magadha. The Mauryan Empire ushered in a dream that was to survive and echo again and again in centuries to come. Some probable causes of decline of the Mauryan Empire:

- Brahmanical reaction
- Financial crisis
- Oppressive rule
- Neglect of north-west frontier.
- Weak successors
- Pacific policy of Asoka
- New knowledge in outlying areas-Dissemination of knowledge of manufacturing Iron.

Gupta Empire

Some 500 years after the collapse of the Mauryan Empire, a new dynasty called the Guptas arose in Magadha and established its control over the greater part of India. The empires of the Satavahanas and Kushanas came to an end in the middle of the third century A.D. and a new dynasty emerged in north India, known as the Guptas. This period is also referred as the 'Classical Age' or 'Golden Age' of ancient India and was perhaps the most prosperous era in the Indian history.

Sources

Epigraphic Evidence

42 inscriptions related to the period of the Imperial Guptas are known. Out of them 27 are engraved on stone. Of these 22 are private endowments, one is an official grant and the remaining 4 are Prasasties (2 of Samudra Gupta and 2 of Skanda Gupta).

Of the remaining 15, one is on an iron column (Mehrauli Pillar at Delhi) and is the prasasti of Chandra Gupta II. The others are copper plates. These inscriptions furnish a good deal of valuable information about the political history as well as the religious, social and economic conditions of the Gupta period.

Literary Evidence

Secular Sources:

Kalidasa's *Abhijnana Sakuntalam*, *Meghdhootam*, *Raghuvansam*, *Malavikagnimitram*, *Ritusamhara*, *Kumarasambhava*, etc.

Sudrak's *Mrichchakatika*, *Visakhadatta's Devi Chandra Guptam*, *Vajjika's Kaumidi Mahotsava*. *Kamandaka's Nitisara*, *Narada and Brihaspati Smritis*. *Kathasarithsagara* by *Somadeva*, *Swapnavasava Datta* by *Bhasa* etc.

Decline of the Guptas

The Gupta dynasty no doubt continued to be in existence for more than 100 years after the death of *Skandagupta* in A.D. 467. He was succeeded by his brother *Purugupta*. Nothing is known about his achievements.

Thereafter, the only Gupta ruler who continued to rule fairly a large part of "the empire was *Budhagupta* whose inscriptions have been found from Bengal, Bihar, Uttar Pradesh and Madhya Pradesh.

Though the Huna rule was one of the shortest instances of foreign rule over India, the Gupta Empire suffered much from it.

The Hunas once more attacked under the leadership of *Toramana* in A.D. 512. They conquered a large part of north India upto *Gwalior* and *Malwa*.

Later Guptas

The history of the imperial Guptas after the death of *Skandagupta* is obscure succession *Purugupta*, *Narasimhagupta*, *Baladitya*. *Kumargupta II*, *Bhanugupta*. *Harshagupta*, *Damodargupta*, *Mahasenagupta*, *Buddhagupta* was the last emperor of Guptas, who preserved unity. When he passed away, Huns safely entered into *Sialkot* region and eastern *Malwa*.

Early Medieval India

Dynasties emerged from the mobilization of warriors inside and around farming communities; but they also came from pastoral, hunting, and mountain societies. It is accepted that there is a period of overlap during which one phase blends into the other. This interim period is now called "early medieval India", with the medieval period, properly speaking, regarded as beginning with the establishment of Turkish rule in Delhi in A.D. 1206. Multiple sovereignties formed ranked layers as a king (*raja*) became a great king (*maharaja*) or "king of kings" (*maharajadhiraja*) by adding the names of more subordinate rulers (*samantas*) to the list of those who bowed to him.

Sources

- The interregnum between the death of *Harsha* in the mid-seventh century A.D. and the rise of the Delhi Sultanate nearly six hundred years later is often viewed as a tedious epoch in Indian history, with few redeeming features.

- The opening of the eighth century witnessed the ascendancy of Yashovarman in Kanauj. A reputed warrior, he is even said to have allied with China against the growing power of the Arabs.
- He is also remembered as the patron of the great Sanskrit litterateur, Bhababhutti, as well as Vakpati, composer of the Prakrit poem, Gaudavaho (“Slaying of the king of Gauda”).
- In the eighth century, Lalitaditya of Kashmir made the Karkota dynasty the most powerful in India since that of the Guptas. He routed the Arabs of Sind and established his mastery over Kanauj, and was also the builder of the magnificent Martand Temple.
- The great monarchs of the line included Indra, Dantidurga, and Krishna who built the famous rock-cut Kailash temple at Ellora. The dynasty entered a new phase with the accession of Dhruv, who launched its northern expansionist drive.
- Several tribal groups made the transition from pastoral economies to settled agriculture, as a consequence of which agrarian society was considerably expanded.
- Local and tribal forces also began to contribute to state formation. In Orissa, for instance, the Shailodbhavas, who came down from the Mahendragiri mountains and settled near the Rishikulya river, established a kingdom in the central regions.
- The great Sankaracharya renewed Vedanta philosophy and incorporated several doctrinal and organisational features of Buddhism and Jainism into Hinduism.
- He organised the sanayasis into ten Orders and established four spiritual centres at Badrinath. Puri. Dwarka and Sringeri.
- The great Bhakti saints included Appar, Sambandar and Manikkavasagare whose writings were collected in the Tirumurai, known as the Tamil Veda.

The Sultanate of Delhi

(1206 Ad-1526 Ad)

In the thirteenth century, a new kind of dynastic realm emerged in Delhi. The Delhi Sultanate had its origins in victories by Muhammad Ghuri, who marched into the Indus basin to uproot the Ghaznavids in 1186. In 1190, he occupied Bhatinda, in Rajasthan, which triggered battles with Prithviraja Chauhan, whom he finally defeated in 1192. When Muhammad died in 1206, his trusted Mamluk (ex-slave) general, Qutbuddin Aibak declared an independent dynasty in Delhi. His dynasty was the first in a series that became collectively known as the Delhi Sultanate.

- India had come to be viewed by Central Asian warriors as a rich place to raid in order to finance their Central Asian wars. But the Delhi Sultanate’s defeat of the Mongols changed the political environment, because it marked a domestication of Central Asian sultans inside India, where they had rich territory to defend and where they became part of a changing political culture.
- The Delhi Sultanate attained fame by repelling Mongols who were unstoppable elsewhere in Asia. Genghis Khan (1150s or 1160s to 1227) unified Mongol tribes to establish the largest ever empire in history till then.
- Turkish warriors related by marriage to Mongols did, however, succeed in India. Timur, also known as Tamerlane, was born at Kish, near Samarkand, in a short-lived Mongol successor state, the Chaghatai Khanate of Trans-Oxiana. He conquered the Ganga basin and put the governor of Multan on the Delhi throne on his way back to Afghanistan.

- Mohammadbin-Qasim (a deputy of the Arab governor of Iraq) invaded and occupied Sind in 711-712 AD. Henceforth Sind continued to be under Muslim occupation. Inability of the Arabs to penetrate further into India.
- Mahmud of Ghazni invaded India totally 17 times, first raid was in 1001; 17th raid was in 1025 to plunder the Somnath Temple in Gujarat; main purpose of his raids to plunder India.
- Main purpose of invasions of Muhammad of Gaur was to acquire territories in India, His first invasion occupation of Multan (1175); Failure of his attempt to conquer Gujarat (1178) and his defeat by its Solanki ruler (Bhima II was the first Indian ruler to defeat Muhammad of Ghur); First Battle of Tarain (1191) -his defeat by Prithviraj Chauhan (ruler of Ajmer); Second Battle of Tarain (1192) - his defeat of Prithviraj Chauhan; Battle of Chandwar (1194) -defeat of Jai Chandra (the Ghadvala ruler of Kanauj): His last campaign in India (1206) to suppress a rebellion of the Khokhars in Punjab, and his murder by an Afghan Muslim fanatic.

Slave Dynasty (1206 - 90)

Qutb-uddin aibak (1206 – 10)

- The sudden death of Muhammad Ghuri and his failure to specify succession procedures pitted his three leading slaves, Tajuddin Yalduz, Nasiruddin Qubacha and Qutbuiddin Aibak against each other.
- Qutb-ud-din Aibak was the founder of first independent Turkish kingdom in northern India. For his generosity, he was given the title of Lakh Baksh (giver of lakhs).
- He constructed two mosques - Quwal-ul-Islam at Delhi and . Adhai din ka Jhopra at Ajmer. He also began the construction of Qutub Minar, in the honour of famous Still saint Khawaja Qutub-ud-din Bakhtiyar Kaki.
- Aibak was great patron of learning and patronized writers like Hasan- un-Nizami. author of Taj-ul-Massir and Fnkhr-ud-Din. author of Tarikh- i-Mubarak Shahi.
- Faced with indigenous hostility and pressure from fellow Turkish slaves, Aibak stationed himself at Lahore to better monitor- the activities of his rivals and maintain a firmer grip over the Indian territories.
- However, in A.D. 1210, within four years of assumption, of power, he died after a fall from his horse while playing chaugan (a form of polo).

Vijayanagar & Bahamani Empire

Muhammad bin Tughlaq's reign witnessed the rise of two independent states in the south, namely the Vijayanagar (A.D. 1336) and Bahamani (A.D. 1347) kingdoms.

Vijaynagar Empire (1336 - 1565)

Vijaynagar Kingdom and the city was founded by Harihar-I and Bukka-I (sons of Sangama) who were feudatories of Kakatiyas and later became ministers in the court of Kampili.

Harihar and Bukka were brought to the centre by Mohammed bin Tughlaq, converted to Islam and were sent to south again to control rebellion but on the instance of Vidyaranya, they established Vijaynagar Kingdom in 1336 AD.

Vijayanagar's arch rival were Bahmani Sultans with whom they fought over Tungabhadra doab (between Krishna & Tungabhadra). Krishna-Godavari delta (Raichur) and Marathwada.

Vijayanagar Dynasties

Dynasty	Founder	Period
Sangama	Harihara and Bukka	1336-1485
Saluva	Saluva Narsimha	1485-1505
Tuluva	Veer Narsimha	1503-1570
Aravida	Tirumala	1570- mid 17th c

- Kapaya Nayaka availed of the situation, expelled the Muslim governor of Telengana, captured Warangal and assumed the titles of Andhradesadhisvara and Andhrasuratrana.
- The uprising now spread to the kingdom of Kampili, where the populace, possibly under the leadership of Somadevaraja, revolted against the Sultanate governor.
- Muhammad bin Tughlaq despatched the brothers Harihara and Bukka to the south. The two had been in his custody since he had overrun the kingdom of Kampili, and had been converted to Islam. The Sultan took oaths of loyalty from them before sending them to, tackle the situation in Kampili.
- The brothers were enthusiastically greeted by the local people and soon established peace in the region.
- According to the Kapaluru and Bagepalli grants, in 1336 Harihara and Bukka laid the foundations of the city of Vijayanagar, on the inspiration of the great sage and scholar Vidyananya.
- Harihara Bukka and their three other brothers were the sons of Sangama, and the dynasty they founded is known as the Sangama dynasty.
- Three other dynasties, the Saluva, Tuluva, and Aravida, subsequently ruled over Vijayanagar.
- The first dynasty, known as the Sangama dynasty, exercised control till 1485. They were supplanted by the Saluvas, military commanders, who remained in power till 1503 when they were replaced by the Tuluvas. Krishnadeva Raya belonged to the Tuluva dynasty.
- Vijayanagar, by 1346, had succeeded in incorporating the entire Hoysala kingdom.
- Ibn Battuta has provided a chilling account of the massacre of Hindus by the fourth Sultan of Madura.
- In 1356, Harihara was succeeded by his brother, Bukka I. While he engaged the Bahamani Sultans in the north, his son, Kumara Kampana, successfully challenged the state of Madura, even killing one of its Sultans. He also reinstated the divine images in the Rajasimheswara temple at Kanchi and the Ranganathaswami temple at Srirangam.
- Finally, by 1377, the Sultanate of Madura was vanquished. The Vijayanagar Empire now extended over the whole of south India upto Rameshwaram and included Tamil lands as well as Kerala.
- The northern expansion of Vijayanagar, however, was challenged by the Bahamani kingdom founded in 1347 by Alauddin Hasan Shah Bahman. an Afghan rebel officer of Muhammad bin Tughlaq.

Administration & Economy

(1200 – 1526)

Administration

Muslims believe that Islamic society and government should be organised on the basis of divine injunctions of the Quran.

The sayings and doings of Prophet Mohammad, collectively known as the “Hadis”, began to be supplemented to the above.

(The ulema have given various rulings on the basis of the Quran and the Hadis to meet different situations and problems, which are together known as the “Shariat” (Islamic Law).

Moreover, “Zawabit” (rules and regulations framed by the sultans) were also used for a smooth and efficient running of the administration.

But only three Sultans sought, and secured a “mansur” or “letter of investiture” from the Caliph. The first among them was Iltutmish. Next Muhammad-bin-Tughluq tried to pacify for ulema by securing investiture from the Abbasid Caliph in Egypt. After him Firuz also sought and secured it.

Central Administration

The Sultan dominated the Central Government. He was the legal head of the state and acted as the chief executive and the highest court of appeal. Political, legal and military authority was vested in the Sultan. He was responsible for administration and was also the commander-in-chief of the military forces. He was also responsible for the maintenance of law and justice. No clear law of succession developed among Muslim rulers. Thus military strength was the main factor in succession to the throne. He was the chief of the armed forces number of officials, chief among whom were the following:

Naib Sultan: The naib or deputy enjoyed practically all the powers of the Sultan on his behalf and exercised a general control over the various departments of the government.

Wazir: He was the head of the finance department, called “Diwan-i-Wazarat”. He had a number of powerful assistants, three among whom deserve special mention :

- (i) Naib Wazir
- (ii) Mushrif-i-Mumalik and
- (iii) Mustaufi-i-Mumalik.

The first acted as his chief’s deputy. The second maintained a record of the accounts. The third audited this account.

Ariz-i-Mumalik: He was the head of the military department, called “Diwani-i Arz”. The special responsibility of the Ariz’s department was to recruit, equip and pay the army.

Sadr-us-Sudur (Chief Sadr): He was the head of Public Charities and Ecclesiastical Department known as “Diwan-i-Risalat”. It was he who made grants in cash or land for the construction and maintenance of mosques, tombs, khanqahs and Madrasas. Again, it was he who granted maintenance allowances to the learned, the saintly and orphaned or the disabled. It has usually a separate treasury which received all collections from zakat (a tax collected from rich Muslims only).

Qazi-ul-Quzat (Chief Qazi): He was the head of the judicial department and usually the posts of the chief Sadr and the chief Qazi was combined in single person.

Amir-Munshi: He was the head of the Record Department, known as Diwan-i Insha. The farmans of the Sultan were issued from his office, while all high level correspondence also passed through his hands.

Barid-i-Mumalik: He was the head of the Information and Intelligence department.

Diwan-i-Risalat dealt with religious mailers, pious foundations and stipends to deserving scholars and men of piety. It was presided over by a chief Sadr or chief Qazi.

Provincial Administration

- The whole kingdom was divided into a number of provinces and tributary states. But the provincial administration under the Sultans was neither well organised nor efficient.
- Governor was called nayim or wali: Below the provincial governor there was a provincial wazir, a provincial ariz and a provincial qazi. Their functions correspond to those of similar dignitaries at the centre.

Local Administration

- The provinces were divided into “shiqs” and below it into “parganas”. The shiq was under the control of the “shiqdar”. The pargana, comprising a number of villages was headed by the “amil”. The village remained the basic unit of administration. The most important official in the village was the headman known as “muqaddam” or “chaudhari”.
- Below the province were the Shiqs and below them the Paragana. We are told that the villages were grouped into units of 100 or 84 traditionally called Chaurasi. The Paragana was headed by Amil. The most important people in villages were the Khuts (Landowners) or Muqaddam or headman. We also hear of village accountant called Patwari.

Society, Culture & Religion

(1200 – 1526)

Society

During the second millennium, social environments were being slowly but steadily transformed, offering new kinds of social experience and new surroundings for the socialization of each generation.

Farming communities extended their control over land and labour and people slowly obtained new social identities. Dominant agrarian castes came into existence in different regions; Jats, Rajputs, Kunbis, Vellalas, Velamas, Reddys, Kapus, Nayars, and many others.

Popular bhakti movements made sovereign gods ever more vital in everyday social life, even for the poorest people who did all the hardest manual labour but who were prohibited from ever setting foot in the temple and whose exclusion marked them as the people of the lowest social rank.

Among the various signs of change in society in the period, one was the application of the blanket varna category -sudra to disparate social groups, and the gradual withering away of any sharp distinction between the vaishyas and the sudras.

New entrants into caste society had, however, varied status and even the same tribe could break up into several varnas and castes. The Abhiras, for example, came to be grouped into brahmins, kshatriyas, vaishyas, mahasudras and so on.

Position of Women

Purdah System

With the advent of Islam, new forces appeared on the Indian horizon. Strict veiling of women was the common practice among the Muslims in their native land. Naturally in a foreign country like India, greater stress was laid upon it. The Hindus adopted purdah as a protective measure. The tendency to imitate the ruling class was another factor which operated in favour of introducing purdah among the Hindu families.

Monogamy

Monogamy seems to have been the rule among the lower stratum of society in both communities during the medieval period. In spite of the decision of the ulema in the Ibadat Khana in Akbar's times that a man might marry any number of wives by mutah, but only four by nikah, Akbar had issued definite orders that a man of ordinary means should not possess more than one wife unless the first proved to be barren. Polygamy was the privilege of the rich.

Mughal Empire

Babur (1484-1530)

Zahiruddin Muhammad Babur, descended from his father's side in the 5th generation from Timur. and through his mother in the 15th generation from Chenghiz Khan. Reasons for his Indian expedition.

The Ottomans defeated the Safavids and the Uzbeks controlled Trans oxiana forcing Babur's imperial impulses towards India.

Meagre income of Kabul, Desire to emulate Timur was the cause of Babur's invasion to India. He was invited to attack India by Daulat Khan Lodi, Subedar of Punjab; Ibrahim Lodi's uncle Alamkhan Lodi and Rana Sanga.

He was successful in his 5th expedition. In the Battle of Panipat 20th April 1526. he finally defeated Ibrahim Lodhi. Babur was the first one to entitle himself as the 'Padshah'. Some important wars by Babur are as following:-

- Battle of Panipat (1526)- Babur defeated Ibrahim Lodi
- Battle of Khanwa (1527)- Babur defeated Rana Sanga
- Battle of Chanderi(1528)- Babur defeated Medini Rai

After the Kushans, he was the first to bring Kabul and Kandahar into the Indian empire, which provided stability since it was the staging post of invasions of India. This helped in promoting trade since these towns were the starting points of caravans meant for China in the east & Mediterranean in the west. Babur

Babur's effective use of field cannon and matchlockmen ensured the success of his much smaller force. The Lodi Sultan had failed to integrate firearms into his military machine, and thus proved unable to meet the Mughal challenge. Ibrahim Lodi along with over fifteen thousand soldiers, perished on the battlefield.

Babur, like his men, was also not too enthused about India. This can be discerned from his autobiography, the Tuzuk-i-Baburi, in which he notes that Hindustan was "a country of few charms". But Babur was equally certain that his destiny did not lie in poverty-stricken Kabul.

Babur now solemnly declared that they were engaged in a religious war, jihad, to keep afloat the banner of Islam in a pagan land. In a dramatic gesture, he broke wine vessels and renounced drinking before the assembled troops. He also abolished tamgha (stamp duty) for Muslims.

He had left written instructions that he be buried in Kabul. For a while his body was entombed in the Aram Bagh in Agra, opposite the present site of the Taj Mahal. Sometimes between 1539 and 1544, however, his remains were transported to his final resting place in Kabul, at a site he himself had chosen.

The char baghs, the symmetrically laid out gardens with flowing waters and fountains, were introduced into India by Babur.

He was also a writer of great elegance, proficient in Persian, Arabic as well as his native Turkish. The Tuzuk-i-Baburi, besides being a refined piece of prose writing, is an invaluable source material for understanding the times in which he lived. Babur died in 1530.

Humayun (1530-40 & 1555-56)

Upon the death of Babur, Humayun succeeded his father, but as per the Timurid tradition, was forced to share power with his brothers. Thus, Mirza Sulaiman was given Badakshan. Mirza Kamaran inherited Kabul and Qandahar, while Askari and Hindal received territories to administer within India.

Humayun exhibited considerable military skills and personal valour in the campaign against Bahadur Shah and even managed to defeat him. Yet the Mughal forces withdrew without either deposing the ruler or annexing the kingdom.

In 1537. Sher Khan invaded Bengal and besieged the ruler, Mahmud Shah, at his capital, Gaur. Humayun marched to the aid of the Bengal ruler. But instead of relieving Gaur, he laid siege to the Chunar fort, which had recently come into Sher Khan's possession. This faulty strategy facilitated Sher Khan's eventual takeover of Bengal.

Sher Khan further enhanced his prestige and position in the Afghan Mughal battle at Chausa in 1539, where Humayun's forces were completely routed and Humayun himself narrowly escaped alive. Sher Khan now assumed the title of Sher Shah.

A final battle between the two forces near Kanauj in 1540 could not tilt the scales in favour of the Mughals. The Afghans had triumphed politically once again and Sher Shah emerged as the new ruler of north India. He expanded the frontiers of the empire, but lost it to the Afghan leader Sher Shah Sur, who drove him into exile. Humayun took refuge in the court of the Safavid ruler of Iran. In 1555 Humayun defeated the Surs, but died a year later.

Humayun spent the next fifteen years in exile, in search of allies to reclaim his throne. Disillusioned, he finally left India in 1544 for the Safavid court in Persia, where further troubles awaited him. The ruler, Shah Tahmasp, forced him and his followers to recant Sunni Islam and accept the Shi'i faith as the price for shelter and help.

Mughal Administration & Economy

Abul Fazl's meticulously prepared Ain-i-Akbari provides a wealth of statistical information which is supplemented by official documents like the Dasrur-ul Amal-i Alamagiri, the madad-i maash and other revenue records, besides countless government farmans.

Components of Administration

Seventy per cent of the Mughal officers were foreigners, mainly Iranis from Persia and Turanis from Central Asia. They belonged to families that had migrated to India with Humayun or had arrived after Akbar's accession.

During the course of Akbar's rule only twenty-one Hindus were recruited into the ranks of the upper nobility. Of these, the overwhelming majority (seventeen) were Rajputs. The other four included in this privileged circle were Birbal, Todar Mal, his son and another Khattri.

After the dismissal of Bairam Khan, he did away with the institution of the all-powerful wazir, distributed the functions of that office among several officers and often kept the post vacant. The diwan was responsible only for the functioning of the finance ministry, while the mir bakshi was accountable for the military department. The sadr us-sadr looked after ecclesiastical affairs, while the mir saman was in-charge of the supply department.

Akbar abolished the post of all-powerful Wazir. He became the head of the revenue department. Also known as Diwan-i-ala. Diwan Responsible for all income and expenditure and had control over Khalisa and jagir land. Mir Bakshi Headed military department, nobility, information and intelligence agencies.

Mir Saman was Incharge of Imperial household and Karkhanas. Diwan-i-Bayutat Maintained roads, government buildings etc. and worked under Mir Saman. Diwan-i-Bayutat Maintained roads, government buildings etc. and worked under Mir Saman. Sadr us Sadr Incharge of charitable and religious endowments. Qazi id Quzat Headed the Judiciary department. Muhtasib Censor of Public Morals.

Wazir- Head of the revenue department

Mir Bakshi - Head of the military department

Barids- Intelligence Officers

Waqia navis- Reporters

Mir saman- In charge of imperial household

Qazi- Head of the judicial department

Sadr-us-Sudur: Head of the Ecclesiastical Department, hence regulated the religious policy of the state; was also in charge of Public Authorities and Endowments.

Other Officials: (i) Muhtasibs (enforced public morals), (ii) Waqia Navis (News reports), (iii) Khufia Navis (Secret letterwriters), (iv) Harkaraha (spies and special couriers).

Organization of the Government

- Parganas and Sarkar continued as before. Chief officers of the Sarkar were Fauzdar and Amalguzar. the former being in charge of law and order and the later responsible for the assessment and collection of the land revenue.
- Mughal empire was divided into subas which was further subdivided into sarkar. parganas and villages. However, it also had other territorial units as 'Khalisa', (royal land), Jagirs (autonomous rajas) and Inams (gifted lands, mainly waste lands). There were 15 territorial units (subas) during Akbar's reign, which later increased to 20 under Aurangzeb's reign.
- Akbar divided the empire into 12 subas. These were Bengal. Bihar. Allahbad. Awadh. Agra. Delhi. Lahore. Multan. Kabul. Ajmer. Malwa. & Gujarat. A Subbahdar. diwan. bakshi. sadr, qazi. and a waqia-navis were appointed each to of the provinces

Province (Suba)

1. Sipahsalar—The Head Executive (under Akbar and later he was known Nizam or Subedar)
2. Diwan—Incharge of revenue department
3. Bakshi—Incharge of military dept.

District/Sarkar

- Fauzdar—Administrative head
- Amal/Amalguzar—Revenue collection
- Kotwal—Maintenance of law and order, trial of criminal cases and price regulation.

Pargana

- Shiqdar—Administrative head combined in himself the duties of 'fauzdar and kotwal'
- Amin, Qanungo—Revenue officials

Mughal Society, Culature & Religion

Mughal Architecture

Babar

Though Babur is known to have commissioned the construction of several monuments, he was more fond of gardens.

Babur issued instructions that gardens and orchards be laid out in all large cities in his domains.

Humayun

- Humayun laid the foundation of the city Din Panah at Delhi.
- Humayun's tomb is called the proto type of Taj Mahal. It has a double dome of marble, while the central dome is octagonal. It was built by his widow Haji Begum.
- The garden and the gateway are to be found in all Mughal-style tombs.

Sher Shah

- Sher- Shah probably complete' the fort and also built the Qala-i-Kuhna mosque within its precincts, Also attributed to Sher Shah is the huge mausoleum of his father at Sasaram in Bihar.
- Sher Shah constructed his own mausoleum at Sasaram, which was then the largest tomb in India.

Akbar

- Building's built by Akbar are Agra Fort (1565), Lahore Palace (1572), Fatehpur Sikri', Buland Darwaza and Allahabad Fort (1583).
- The architecture at Fatehpur Sikri is an excellent blending of Persian, Central Asian and various Indian (Bengal and Gujarat) styles . It is also known as Epic poem in red sandstone.
- Indian tradition includes deep eaves, balconies and Kiosks. Central Asian Style is evident in the use of glazed blue tiles.
- Two unusual buildings at Fatehpur Sikri are Panch Mahal & Diwan-i-Khas
- The Panch Mahal has the plan of Buddhist Vihara.
- The Jodhabai's Palace, Diwan-i-Aam, Diwan-i-Khas are Indian in their plan.
- Buland Darwaja (built after Gujarat victory), formed the main entrance to Fatehpur Sikri. It is built in the Iranian style of half dome portal.
- Salim Chisti's tomb (redone in Marble by Jahangir is the first Mughal building in Pure marble), palaces of Birbal, Anup Talao, Mariyam Mahal are also inside the Fatehpur Sikri.
- He built the Jahangiri Mahal in Agra fort according to Hindu design based on Man Mandir.
- Haroon Minor—Tower built by Akbar in memory of his elephant (Haroon).
- He also began to build his own tomb at Sikandara which, was later completed by Jahangir.

Jahangir

- Jahangir was a patron of painting rather than architecture. The most well known building of his reign was the mausoleum he built for his father at Sikandara, near Agra, which is said to resemble the Panch Mahal at Fatehpur Sikri.
- Jahangir's buildings at Agra fort were later pulled down by Shah Jahan. We do know, however, that beneath the viewing balcony (jharoka) from which he gave darshan to the public, he had installed life-size marble statues of the defeated Rana of Mewar, Amar Singh and his son, Karan, much as Akbar had placed statues of the Rajput heroes Jaimal and Fatha outside Agra Palace.
- Jahangir was immensely interested in gardens; the most famous of those associated with him being in Srinagar. His queen, Nur Jahan's most well known architectural project is the white marble mausoleum she built near Agra for her father, Itimad-ud-daula. It is a magnificently carved monument, inlaid with semi-precious stones in marble, a technique known as pietra dura.
- The style of architecture used by both Jahangir and Shahjahan is known as Indo Persian. Important features of this style are Curved lines, Bulbous dome, foliated arches vigorous use of marble instead of red sand stone and use of pietra dura for decorative purposes.
- He built Moti Masjid in Lahore and his own mausoleum at Shahdara (Lahore).

Shah Jahan

- Shah Jahan commissioned the Jami Mosque within the precincts of the dargah of the Sufi saint. Muinuddin Chisti, at Ajmer and paid regular homage at the shrine till the end of his reign.
- Mosque building activity reached its climax in Taj Mahal. He also built the Jama Masjid (sand stone). Some of the important buildings built by Shahajahan at Agra are Moti Masjid (pniy mosque of marble) in Agra, Khaas Mahal, Musamman Bun (Jasmine Palace where he spent his last years in captivity) and Sheesh Mahal with mosaic glasses on walls and ceilings.
- Many stone buildings were destroyed by him and replaced by marble. He laid the foundations of Shahjahanabad in 1637 where he built the Red Fort and Taqt-i-taus (Peacock throne).

Mughal Painting

Mughal Painting

The Mughals introduced new themes depicting the court, battle scenes and the chase and added new colours (Peacock blue and Indian red)

The Mughal pictures were small in size, and hence are known as 'miniature paintings'.

Though the Mughal art absorbed the Indian atmosphere, it neither represented the Indian emotions, nor the scenes from the daily life of the Indian. It was mostly courtly and aristocratic.

A keen appreciation of nature was another characteristic of the Mughal school.

Remarkable excellence achieved by the Mughal school in portrait-painting.

Humayun

The Mughal School of painting began with Humayun, who became familiar with Persian art during his exile at the Safavid court.

The ruler, Shah Tahmasp was a great patron of painting, but gradually turned orthodox. Hence, many of his painters joined Humayun on his return journey to Hindustan.

The most renowned among them were Mir Sayyid Ali, Abdus Samad, Mir Musavvir and Dost Muhammad.

Artists from Iran also made their way to Mughal India. Some were brought to the Mughal court, as in the case of Mir Sayyid Ali and Abdus Samad, who were made to accompany Emperor Humayun to Delhi.

Akbar

- Akbar was the real founder of the Mughal school. Akbar commissioned the illustrations of several literary and religious texts. Akbar gave employment to many artists. A hundred and fifty or so are known since the illustrations in the manuscripts produced during Akbar's reign bear the names of the artists.
- The chief painters were Mir Sayyid Ali, Abd-al-Samad and Baswan, a Hindu. Mir Sayyid Ali and Abd-al-Samad drilled the craftsmen in all the technical details of Persian miniatures. Many Indians such as Baswan, Miskina and Daswant attained great positions as court artists.
- Early projects of Akbar's reign include the Hamza nama, the story of Amir Hamza, an uncle of Prophet Muhammad, who tried to convert the world to Islam. The manuscript comprised of fourteen volumes, each having one hundred illustrations. At least fifty painters are believed to have worked on the project.
- Among the major painters at Akbar's court was Daswanth who illustrated the Razmana (the Persian translation of the Mahabharata).
- After the Razmnama, Akbar's interest shifted to historical works. Among the historical projects now sanctioned were the Tarikh-i-Alfi (a history of the first thousand years of Islam) and the Timur Nanza an illustrated account of the life of Timur.

The Maratha Age

The origin of the Marathi speaking community of Maharashtra cannot be identified with certainty. Whether the term itself is derived from Maharashtra or whether the land assumes the name from its dwellers is difficult to say. But it cannot be denied that there exists a great admixture of aboriginal to elements in the Marathas, of all grades.

- Marathi, which evolved from Maharashtra Prakrit, has been the lingua franca of the people of this area from the 10th century onwards. And, in the course of time, the term 'Maharashtra' was used to describe a region which consisted of Aparanta, Vidarbha, Mulaka, Asmaka and Kuntala.
- The tribal communities of Nagas, Mundas and Bhils inhabited this area, also known as Dandakaranya, in ancient times. They were joined by the Aryans, the Sakas and the Hunas, who came from the North, as well as by foreigners, who arrived by sea. The Dravidians from the South colonised the land, joining a group which collectively came known as 'Marathas'.
- The Marathas dominated the political scene in Maharashtra from the middle of the 17th century to the early 19th century. Although for historical purposes the term 'Maratha' is used in a comprehensive sense

to include all Marathi speaking people, in actual fact the word signifies the distinct community which has dominated the political scene of Maharashtra since medieval times.

- Maloji Bhonsale (1552-1606) joined Nizam Shah with a small band of cavalry. His son, Shahji (1599-1664) served under Nizam Shah and Adil Shah, and came to prominence as a leading Maratha.

Shivaji (1630 - 80)

- Born on February 19, 1630 at Shivner to Shahji Bhonsle and Jija Bai, he inherited the Jagir of Poona from his father till 1637. After the death of his guardian. Dadaji Kondadev, in 1647, he assumed full charge of his jagir.
- Before that, at the age of 18, he conquered Torna, built forts at Raigarh & Pratapgarh (1645-47). Afzal Khan was deputed by the Adil Shah ruler to punish Shivaji, but he later murdered Afzal in 1659.
- Later Shaista Khan, governor of Deccan, was deputed by Aurangzeb to put down the rising power of Shivaji in 1660. Shivaji lost Poona and suffered several defeats till he made a bold attack on Shaista's military camp and plundered Surat (1664) and later Ahmadnagar.
- Raja Jai Singh of Amber was then appointed by Aurangzeb to put down Shivaji (1665) and Jai Singh succeeded in besieging Shivaji in the fort of Purandhar. Consequently the treaty of Purandhar (1665) was signed according to which Shivaji ceded 23 forts to the Mughals and pay a visit to the Mughal court at Agra
- Recognition of Shivaji's right to certain parts of Bijapur kingdom by the Mughals.
- Grant of a mansab of 5000 to Shivaji's son.
- Shivaji's visit to Agra, his imprisonment and escape (1666).
- Four years of military conquests recovering all his former forts and territories, his coronation at Raigarh in 1674 and assumption of the title of "Haindava Dharmodharak" (Protector of Hinduism).
- His alliance with the Qutb Shahis of Golconda and his campaign into Bijapuri Karnataka and conquest of Gingee (Jinji), Vellore, etc.
- In 1674 he was coronated at Raigarh and assumed the title of 'Haindava Dharmodharak' (Protector of Hinduism). Shivaji died in 1680.
- He stabilised the state with effective civil and military administration and adopted a policy of religious tolerance to accommodate all religions and sects in his state.
- He was the first Maratha Chhatrapati (ruler) and issued the gold coin, shivarai hon, on the occasion of his coronation (1674).
- His premature death at the age of 50 (April 5, 1680) created a vacuum.

Successors of Shivaji

Sambhaji (1680-89)

Sambhaji, the elder son, defeated Rajaram, the younger son of Shivaji, in the war of succession. He provided protection and support to Akbar, the rebellious son of Aurangzeb. He was captured at Sangamesvar by a Mughal noble and executed.

Eighteenth Century's India

After the demise of the Mughal emperor Aurangzeb in 1707, the disintegration of the Mughal Empire had gained a sharp momentum. The Mughal court at Delhi was split into many factions comprising Irani, Turani and

Hindustani groups, who often indulged in mutual jealousies, antagonism and political conspiracies. Four rulers namely, Farrukh Siyar, Raffi ud-Darajat, Raffi-ud-daula and Muhammad Shah ascended the Mughal throne one upon another in quick succession within the year 1719 itself.

Social Condition

- During the 18th century the social and religious condition of India was no better than its political condition. While Europe during the said period was passing through the process of enlightenment and renaissance. India was given to social apathy and inertness.
- Social rigidity and out-of-date customs had become the conspicuous features of the 18th century India. Retrogressive rituals and superstitions had taken deep roots.
- There was always the fear of being ostracised for violating the caste rules. The practice of untouchability, another social evil, was a result of this rigid caste system.
- The position of women in the 18th century India was likewise poor and pitiable owing to various social and religious restrictions imposed on them. Prepuberty marriage of the girl child was one such practice. As a result, not only the girls were deprived of proper education and healthcare but also fell victim to early widowhood.
- Another cruel social practice was sati. Under this practice, women were forced to commit sati by burning themselves on the funeral pyres of their dead husbands. The system of purdah, was one more evil practice. The practice was not very popular among the lower caste working women both in the rural as well as the urban areas and among the women in southern India.
- Birth of a girl child came to be regarded as unfortunate among many Hindu castes. Hence, inhuman and cruel practices like female infanticide also became popular.
- The system of devadasi prevalent in some temples of the Madras Presidency and Orissa presented one more pathetic instance of the condition of women in contemporary India.
- They were not entitled to own property. Hence, the life of women remained mired in ignorance, illiteracy and poverty.

Economic Condition

- The economic condition of India during the 18th century closely resembled its deteriorating social conditions. Traditional handicraft and cottage industries were on the decline.
- The British hastened this process and devastated the country's economy by adopting the methods of unequal competition and political domination. The foreign trading companies earned 100 to 200 times more profit by selling goods that were produced by employing Indian workers and by using Indian raw materials.

Political Condition

- The disintegration of the Mughal Empire became rapid after the death of Aurangzeb in 1707. By the reign of Shah Alam II (1759-1806), its boundary had shrunk from 'Alam to Palam' i.e. from the Red Fort in Delhi to its nearby village Palam.
- The British had already conquered Delhi in 1803 though the Mughal rule continued for namesake till 1857. After the death of Aurangzeb, a tussle for power took place among his three sons - Muhammad Muazzam, Muhammad Azam and Kam Bakhsh.
- Azam was defeated at Jajau (between Agra and Dholpur) on 18th June, 1707 and died from war injuries in the ensuing battle. Muazzam then declared himself the new Emperor and assumed the title of Bahadur Shah I. He defeated the other surviving brother Kam Bakhsh near Hyderabad on 13 January, 1709, who also died of war injuries.

- Bahadur Shah I defeated at Lohgarh in December 1710 but the Sikhs could not be suppressed. Consequently in 1712, the fort of Lohgarh again came under them.
- The lack of administrative acumen on the part of Bahadur Shah I and the depleting treasury worsened the health of the Mughal Empire. Indeed, the situation was so pathetic that during his own lifetime, Bahadur Shah I was being widely referred to as Shah-i-Bekhabar. He died on 27 February, 1712.
- Jahandar Shah ultimately got the better of his other brothers and ascended the throne with the active support of Zulfikar Khan, the powerful leader of the Irani group in his court. He appointed Zulfikar Khan as his Wazir and, during the short span of his rule (March 1712 - Feb. 1713), he tried to run the administration.
- He did away with the hated jaziya tax. He also honoured Rana Jai Singh of Amber with the title of Mirza Raja Jai Singh 'sawai' and appointed him as the subahdar of Malwa. The king of Marwar, Raja Ajit Singh was appointed as subahdar of Gujarat.
- He strengthened friendly ties with the Jat leaders, Churaman and Chhatrasal Bundella. He tried to improve his relations with Shahuji and gave him the conditional rights of chauth and sardeshmukhi of Deccan.
- But his policy towards the Sikhs remained repressive. He also tried to check the increasing powers of the jagirdars. Very soon his nephew Farrukh Siyar made use of the opportunity to gain power and with the support of the Saiyid brothers got him killed and became the Emperor himself.
- During the reign of Farrukh Siyar (1713-1719), the Saiyid brothers - Abdulla Khan and Hussain Ali Khan, controlled the levers of power. They were widely known as the 'king makers'.
- Farrukh Siyar in appreciation of their contribution appointed Abdulla Khan as the wazir and Hussain Ali Khan as the mir bakshi. The Saiyid brothers tried to gear up the administration. But they too had to struggle against the Rajputs, the Sikhs and the Jats. Hussain Ali marched against Ajit Singh of Marwar and forced him to enter into a treaty with the Emperor.
- Under the leadership of Banda Bairagi, the influence of the Sikhs was increasing in Punjab. They had protected themselves in the fort of Gurdaspur. The Mughal army after a lot of struggle succeeded in capturing the fort in December 1715. Banda Bairagi along with his hundreds of supporters was brought to Delhi in an iron lock-up and killed.
- When Jats under the leadership of Churaman revolted against the Mughals, Raja Jai Singh Sawai was sent to put them down. But they entered into a compromise in 1718.
- After the death of Farrukh Siyar, the Saiyid brothers crowned two young princes in quick succession. They were Rafi-ud-darajat and Rafi-uddaula. Their tenures were short-lived as both of them died shortly after ascending the throne.
- Finally, the Saiyid brothers' choice fell upon Muhammad Shah the fourth son of Bahadur Shah I) whose rule lasted from 1719 to 1748. After Muhammad Shah's accession, the Saiyid brothers fell victim to the intrigue of the Turani Amris, who hatched conspiracies to kill them. On 9 October, 1720, Hussain Ali was murdered and the next month his elder brother Abdulla Khan was imprisoned, where he was poisoned to death in 1722.

Advent of the Europeans & Ascendance of the British

Portuguese Rule

Discovery of the New Sea Route

- The Cape route, was discovered from Europe to India by Vasco da Gama. He reached the port of Calicut on the May 17, 1498, and was received by the Hindu ruler of Calicut (known by the title of Zamorin).
- This led to the establishment of trading stations at Calicut, Cochin and Cannanore. Cochin was the early capital of the Portuguese in India. Utter Goa replaced it.
- Alfonso d' Albuquerque arrived in India in 1503 as the governor of the Portuguese in India in 1509 (The first governor being Francisco de Almeida between 1505-09). He captured Goa from the ruler of Bijapur in 1510.
- Nino da Cunha (1529-38)— transferred his capital from Cochin to Goa (1530) and acquired Diu and Bassein (1534) from Bahadur Shah of Gujarat
- Martin Alfonso de Souza (1542-45) —the famous Jesuit saint Francisco Xavier arrived in India with him

Dutch

- Formation of the Company in March, 1602, by a charter of the Dutch parliament the Dutch East India Company was formed with powers to make wars, conclude treaties, acquire territories and build fortresses.
- The Dutch set up factories at Masulipatam (1605). Pulicat (1610)-. Surat (1616), Bimilipatam (1641), K. arikal (1645), Chinsura (1653). Kasimbuzar. Baranagore, Patna. Balasore. Negapatam (all in 1658) and Cochin (1663).
- The Dutch replaced the Portuguese as the most dominant power in European trade with the East, including India. Pulicat was their main centre in India till 1690, after which Negapatam replaced it. The Dutch conceded to English after their defeat in the battle of Bedera in 1759.

Danish

- The Danes formed an East India Company and arrived in India in 1616. They established settlements at Tranquebar (in Tamil Nadu) in 1620 and at Serampore (Bengal) in 1676.
- Serampore was their headquarters in India. They were forced to sell all their settlements in India to the British in 1854

French

- The French East India Company was formed by Colbert under state patronage in 1664. The first French factory was established at Surat by Francois Caron in 1668.
- A factory at Masulipatam was set up in 1669. The French power in India was revived under Lenoir and Dumas (governors) between 1720 and 1742.
- They occupied Mahe in the Malabar, Yanam in Coromandal and Karikal in Tamil Nadu (1739). The arrival of Dupleix as French governor in India in 1742 saw the beginning of Anglo- French conflict (Carnatic wars) resulting in their final defeat in India

English

- Before the East India Company established trade in the India. John Mildenhall a merchant adventurer, was the first Englishman who arrived in India in 1599 by the over land route, ostensibly for the purpose of trade with Indian merchants.
- Popularly known as the 'English East India Company'. it was formed by a group of merchants known as the "Merchant Adventurers" in 1599.
- Following the decision of the East India Company to open a factory at Surat (1608), Captain Hawkins arrived at Jahangir's court (1609) to seek permission.
- An order letter was issued by Jahangir permitting the English to build a factory at Surat (1613). Sir Thomas Roe came to India as ambassador of James I to Jahangir's court in 1615 to obtain the permission to trade and erect factories in different parts of the empire.

Establishment of Factories

- The East India Company acquired Bombay from Charles II on lease. Gerald Aungier was its first governor from 1669 to 1677. The first factory was built at Surat in (1605). Later, Surat was replaced by Bombay as the headquarters of the Company on the west coast in 1687.
- In 1639 Francis Day obtained the site of Madras from the Raja of Chandragiri with permission to build a fortified factory, which was named Fort St. George. Madras soon replaced Masulipatam as the headquarters of the English on the Coromandal coast.
- In 1690 Job Charnock established a factory at Sutanuti and the zamindari of the three villages of Sutanuti, Kalikata and Govindpur was acquired by the British (1698). These villages later grew into the city of Calcutta.
- The factory at Sutanuti was fortified in 1696 and this new fortified settlement was named fort William in 1700. In 1694, the British Parliament passed a resolution giving equal rights to all Englishmen to trade in the East.
- A new rival company, known as the 'English Company of Merchants Trading to the East Indies' (1698) was formed The final amalgamation of the company came in 1708 under the title of 'The United Company of Merchants of England Trading to the East Indies'. This new company continued its existence till 1858.

Beginning of Political Domination of British

- In 1757, on account of the English hatched political conspiracy leading to the so-called battle of Plassey, where Robert Clive practically effected a wholesale defection of the forces of the Nawab of Bengal, Siraj-ud-daula, the East India Company found itself transformed from an association of traders to rulers exercising political sovereignty over a largely unknown land and people.
- Within a decade, the Company not only won the hard-fought battle of Buxar against the deposed Mir Qasim of Bengal and his allies in 1764 but also acquired the Diwani, or the right to collect revenues on behalf of the Mughal Emperor, in Bengal, Bihar, and Orissa in 1765.
- British rule was sought to be justified, in part, by the claims that the Indians required to be civilized, and that British rule would introduce in place of Oriental despotism and anarchy a reliable system of justice, the rule of law, and the notion of 'fair play'.
- Bengal, which was originally a Mughal province, had emerged as an autonomous state in the 18th century. Siraj-ud-Daula, the then Bengal Nawab, seeing the hostile activities of the British, was apprehensive of the fate of Bengal and decided to take action against them.
- This resulted in a series of events culminating in the so-called Battle of Plassey, which made the British the 'King-maker' in Bengal.

Administration & Economy under the Company Rule (1757-1857)

Fundamentally the British East India Company remained a trading concern from 1600 to 1757. It became successful in gaining monopoly over trade in India by adopting all means to appease the British Government and its influential class. Lord Clive, during his second term as Governor, established Dyarchy in Bengal in 1765. This system of administration continued there for the next 7 years. Dyarchy was terminated in 1772. After that some Acts were passed by the Britishers as per their requirement to administer India. Some important Acts are as following:-

Regulating Act of 1773

- The British Parliament passed the Regulating Act in 1773 by which changes were introduced in the administrative structure of the Company both in England and in India.
- In England only those shareholders were allowed to vote, who possessed a share of 1000 pounds at least a year before the election. The Directors of the Company were also required to place before the British Government all their correspondence from India dealing with revenues and military administration.
- In India the Governor of Bengal came to be designated as the Governor General. A Council comprising of four members, wherein decisions were to be taken on the basis of majority votes, was constituted to assist the Governor-General.
- As per the provision of the Act, a Supreme Court was established at Calcutta comprising of a Chief Justice and three other judges. The Court was given the powers of adjudication over the Europeans, all persons in the Company's service and the citizens of Calcutta.
- Soon, the demerits of the Regulating Act also started coming to the fore. The position of the Governor-General became tenuous due to the provision of majority vote in the Governor-General's Council.

Pitt's India Act of 1784

- The Pitt's India Act was passed in 1784 in order to remove the above demerits of the Regulating Act. The new Act established the control of the British Government over the Company and all its affairs in India.
- A Board of Control consisting of six members was set up by the British Parliament to look after all civil, military and 'revenue affairs of the Company barring only its trading activities.
- Besides a secret community of three Directors was also set up which would send important orders to India directly. In India, the number of members in the Governor-General's Council was reduced from four to three.

The Charter Act of 1793

- Lord Clive was the first to pay attention to the Civil Services. He prohibited the employees of the Company from undertaking any private trade or accept any gift and also asked them to sign an agreement with regard to their service. Since then the word 'Covenanted Services' came into use.
- Lord Cornwallis used to detest Indians, regard everyone of them as corrupt, and therefore was not ready to appoint any Indian to a higher post. He Europeanised the Government Services.
- He took steps to check corruption among the Company employees and introduce ban on their accepting bribes or gifts and carrying out private trade. The highest rank that an Indian could aspire to go was that of a Subedar in the army and Munif, Sadar Amin or Deputy Collector in the Civil Services.
- The credit for introducing the first steps towards training of the Company's Civil Servants to improve their efficiency went to Lord Wellesley, for which he founded the Fort William College at Calcutta on 24 November, 1800.
- The Company on the other hand, established in 1806 its own training College at Haileybury in England in the name of East India College.

The Charter Act of 1813

- According to the Charter Act of 1813, nobody in India could be appointed as a clerk without obtaining a satisfactory certificate from a recognised institution.
- The monopolistic right of the British company was abolished, except the trade with China and the Tea trade.

The Charter Act of 1833

- It made the Governor- General of Bengal as the Governor –General of India, and Lord William Bentic was the first Governor-General of India.
- The Charter Act of 1833 by its clause 87 for the first time accepted educational qualification as the sole basis for appointment in Civil Services.
- For the implementation of this clause, a Committee was constituted under the Chairmanship of Lord Macaulay in 1834, which adopted in principle the system of a competitive examination for the recruitment of Civil Servants, the minimum age for which was fixed at 18 years.
- The Charter Act of 1833 delegated the power of framing laws to the Governor-General in Council.
- Trading rights of the company were completely terminated, including the Tea trade & the trade with China. However, term of the company was extended for another 20 years.

The Charter Act of 1853

- The legislative and executive functions of the Governor-General's council were separated. It introduced a system of open competition as the basis for the recruitment of civil servants of the Company.
- In 1853, Charles Wood became the Chairman of the Board of Control. Consequently, by the Charter Act of 1853, Indians were allowed entry into the Civil Services through a system of open competitive examinations.
- But the minimum age prescribed for this competitive examination was raised to 23 and its centre was kept in England while the medium of examination was made English.

Early Uprisings, Revolt of 1857 & British Policies after 1857

Wahabi Movement

- It emphasised on the belief that Allah would soon send a Messiah, who would eradicate the social, religious and political evils and would purify and glorify Islam. The main aim of the Wahabis in India was to convert 'Dar-ul -Harb' (non-Islamic territory) into 'Dar-ul-Islam' (Islamic territory).
- The British government termed the Wahabis as traitors and rebels. But the main aim of the movement was to reform the Muslim society and rejuvenate it. For the same purpose the movement also laid stress on the revival of Islam.
- Originally, the Wahabi movement was started in Arabia by Muhammad Ibn-Aba-e-Wahid. Being religious in content its main aim was to end tribalism and spread Islam. But the orthodox Muslims did not give it due importance and even opposed it.
- Shah Wali Ullah was the first Muslim leader in India, who expressed concern over the miseries of Muslims. Afterward his movement was shaped as Wahabi movement by Shah Abdul Aziz and Saiyid Ahmad Raebareli.
- Saiyid Ahmed called it a holy war and toured all important cities and places of India. He chose Sitabganj in the North-western Province as the centre of his activities and organised a strong network of branches found it from Dhaka to Peshawar. In India, its main centre was in Patna.
- In 1831, after the death of Saiyid Ahmed 'Raebareli', Ali brothers of Patna, Vilayat Ali and Inayat Ali became the main leaders of the movement. After 1860, the British carried out extensive military operations against the Wahabis and destroyed their military outposts.
- Armed resistance by the Wahabis had come into being only after the revolt of 1857. The movement was fully suppressed after 1870.

Kuka Movement

- The chief inspiration for this movement came from Bhai Ram Singh (1824-1885) a disciple of Bhai Balak Singh who was a simple and devoted person. His father Jassa Singh was from a poor family belonging to the Ramgarhia misl. Bhai Ram Singh had served in the Sikh army before the first Anglo Sikh war.
- The ill-treatment meted out to Maharani Jindan, Diwan Mulraj and Maharaja Dalip Singh turned him against the British. He stressed on the need for recitation of Chandi Path, Guruvani, Nam Jap and Asha-di-var running langars and worshipping of cow.
- Bhai Ram Singh encouraged his followers to be self-dependent. He asked them not to admit their children in government schools, not to appear in courts of law, not to use foreign goods, railways or postal services. This way he was perhaps the first person to adopt the policy of non-cooperation against the British government.
- He divided the area under his influence into 22 parts and appointed 'Subedars' and Naib-Subedar in them. He also constituted an independent spy system. He never used the roads built by the government.
- Instead Bhai Ram Singh was deported to Burma by the Third Bengal Regulation of 1868, where he died in 1885 at the age of 61.

Revolt of 1857

- Dalhousie's annexation of Avadh on the ground of misrule in 1856. Dalhousie also announced in 1849 that the successors of Bahadur Shah II would have to leave the Red Fort. Canning announced in 1856 that the successors of Bahadur Shah would be known only as princes and not as kings.
- Refusal of the British to pay foreign service allowance (batta) while fighting in remote regions such as Punjab or Sind. Religious objections of the high caste
- Resentment of the conservative and orthodox elements against the social reforms and humanitarian measures introduced by the government.
- Peasants Loss of their lands to the money-lenders due to the land and land revenue policies of the British, particularly the Ryotwari system, and their system of law and administration (which favoured the moneylenders at the cost of the peasants).

Causes of the Revolt

It was essentially because of the exploitative policies of the British that the feelings of unrest grew among the Indians which finally manifested in the form of a revolt in 1857. The greased cartridges only provided the much needed spark, which set the stage ablaze.

Political Cause

- In 1852, an Inam Commission was established. Its objective was to take over the lands on which revenue was not being paid. More than 20,000 jagirs were confiscated during the period of Lord Dalhousie itself intensifying the mushrooming discontent.
- The Indian princely states vehemently opposed the denial of the system of adoption by the British. Lord Dalhousie annexed several Indian states. States like Satara (1848), Jaitpur and Sambhalpur (1849), Baghat (1850), Udaipur (1852), Jhansi (1853) and Nagpur (1854) were merged with the British Empire by applying the dubious Doctrine of Lapse.
- Nana Sahib was refused pension, as he was the adopted son of Peshwa Baji Rao II. Lucknow was annexed in 1856. on charges of maladministration and Jhansi was annexed owing to Doctrine of Lapse.
- The government of the Company did not even leave the last Mughal Emperor, Bahadur Shah II. The Governor-General of India, Lord Ellenborough discontinued the practice of giving gifts to Bahadur Shah and struck his name off the coins.
- In 1856, the annexation of Awadh created panic and disaffection. The state of Awadh had been loyal to the Company throughout. But despite that Awadh was annexed to the English state on the grounds of misrule and administrative irregularities.

The Indian Renaissance

During this period the awakening was made possible due to the spread of Western education and ideas, emergence of a number of pioneering individuals strongly imbued with the ideas of reforms, spread of Christianity and the proliferation of newspapers and literary magazines.

Rammohan Roy (1772-1833)

- He was born at Radhanagar in Bengal in 1772. He is regarded as the first great leader of modern India. He opposed idol worship and pressed on Doctrine of the Unity of God. He believed that basically all religions preach a common message.
- He was deeply influenced by monotheism, anti-idolatry of Islam, Sufism, and ethical teachings of Christianity & liberal & rationalist doctrines of the west. He was one of the earliest propagators of modern education.
- At the age of sixteen, he became convinced of the futility of idol worship and to that effect wrote a treatise, Tuhfat-ul-Muwahhidin (Gift to Monotheists) in Persian questioning the validity of the system of idol worship and praising in its place the doctrine of monotheism. Annoyed at this, his father drove him out of the house.
- He Started the Atmiya Sabha in 1814, The Brahma Sabha in 1829, (Brahmo Samaj on 20th August, 1828). Based on the twin pillars of-reason, the Vedas and the Upanishads. Laid emphasis on human dignity, opposed idolatry, and criticised social evils. Succeeded in persuading Lord Bentick to abolish sati in 1829.
- He gave enthusiastic assistance to David Hare, who founded the famous Hindu college in Calcutta.

Indian National Congress

Indian National Congress

- Although the All India National Congress was established in 1885, prior to it several provincial and regional political organisations had already become functional in the political field.
- Chief amongst them were the Land Holders Society (1837), British India Society (1843) and British Indian Association (1851) in Bengal. Native Association (1852) in Madras and Bombay Association (1852) in Bombay.
- The credit for establishing such an association abroad goes to Dadabhai Naoroji. In 1866, he set up the East India Association in London. He came to be known as the 'Grand Old Man of India'. He was made President of the Indian National Congress twice.
- The Pune Public Conference was established on 2 April, 1870. Its most prominent members were Ganesha Vasudeva Joshi, S.H. Sathe. S.H. Chiplunkar and Mahadev Govind Ranade.
- Similarly, in Calcutta the Indian League was established on 25 September, 1875. Its main members were the editors of Amrit Bazar Patrika Sister Kumar Ghosh, Shambhuchand Mukherjee, Kali Mohan Das and Jogesh Chandra Dutt.
- On 26 July 1876, another organisation called the Indian Association was established in Bengal. Its prominent leaders were Anand Mohan Bose and Surendranath Banerjee. In this association the majority consisted of the English educated middle class Indians.
- The Mahajan Sabha was established in Madras on 16 May, 1884. Its leaders were P. Rangayya Naidu, V. Raghavachari and Anandacharlu.
- In December 1883, 200 representatives attended the National Conference of the Indian Association held in Calcutta. Its second Conference was held in Calcutta on 25 December, 1885. These were important steps in the direction of founding an all India political organisation.

Rise of Indian Nationalism

Spread of western education and thought through English language, which was made the medium of instruction in schools and colleges in 1835 were the root cause of the rise of the Indian nationalism. Socio-religious reformers like Raja Ram Mohan Roy, Swami Vivekananda, Swami Dayanand Saraswati, etc., created self-confidence among the Indians in themselves and respect for their own religions and culture.

- In 1893 Swami Vivekananda (1863-1902) arrived in the city of Chicago in America with great difficulty, to attend the World Parliament of Religion. In the conference, he was given two minutes to speak on the very first day.
- In his speech he painted an indelible picture of the culture, religion and knowledge of India. It goes without saying that the credit for establishing a spiritual base for Indian renaissance goes to Swami Vivekananda.
- In the Parliament of Religions he proclaimed that the Hindu religion was about developing a humanitarian approach to religion and that it was full of the elements of humanism. Thus, he opposed any form of blind faith.
- The return of Aurobindo Ghosh (1872-1950) to India, after 14 years stay in England in January 1893, was also significant, as he was the one who provided direction to the spiritual and political ideology of India.
- In a series of articles, published in 1893, called 'New Lamp for Old' he severely criticised the loyalty of the Congressmen, their timid language and their inclination towards considering the English rule as a boon.
- The year 1893 was an important year in the life of Mahatma Gandhi (1869-1948). This was the year when he went to South Africa in connection with the trial of a Merchant, Abdulla Seth.
- From the point of view of revolutionary activities also the year 1893 became an important landmark. In Nasik, the Chapekar brothers set up a secret society named as the Society for the Removal, of Obstacles to the Hindu Religion.
- In 1892 Indian Council's Act was passed but it rejected the idea of direct election to Central Legislative Councils.

Peasant & Trade Union Movements

Easy Containment of New Areas of Conflict: In the Revolt of 1857, a major driving force had been popular resistance to the system of rule imposed on India by the British. Once British power had been destroyed in northern India by the army revolt, many popular grievances coalesced with explosive power. The defeat of the revolt left most of these grievances unresolved. As the imperial power consolidated its hold during the course of the next half a century, new areas of conflict emerged. These conflicts were, however, more easily contained by the state. Improvements in communications, the development of the machine gun and the expansion of the

police and military, all these made it easier to crush popular insurgency before it could spread beyond a fairly local area. Conflicts therefore tended to remain localized and confined to particular grievances.

Types of Peasant Resistance: Some scholars have attempted to divide popular resistance into five types: (1) restorative rebellions to drive out the British and restore earlier rulers and social relations; (2) religious movements for the liberation of a region or an ethnic group so as to establish a new form of government; (3) social banditry; (4) terrorist vengeance, with ideas of meting out collective justice; (5) mass insurrections for the redress of particular grievances. Others see the chief areas of resistance as follows: (1) anti-European planter; (2) anti-landlord; (3) anti money lender; (4) anti-land tax bureaucracy; and (5) anti-forest officials.

Indigo Agitation of Bengal (1859-60)

- It was the result of the oppression and exploitation of the peasants of Bengal by the European monopolistic indigo planters.
- This was vividly portrayed by Dina Bandhu Mitra in his play Nil Darpan, enacted in 1869.
- Following this oppression the peasants refused to cultivate indigo and took to armed resistance against the planters.
- Bishnucharan Biswas and Digambar Biswas played a prominent role in this resistance.
- Further, the intelligentsia of Bengal organised a powerful campaign in support of the rebellious peasants. This led to the appointment of the Indigo Commission of 1869 by the government and removal of some of the abuses of indigo cultivation.
- This led to the appointment of the Indigo Commission of 1869 by the government and removal of some of the abuses of indigo cultivation.

Pabna Movement or Peasant Unrest in East Bengal (1872-76)

- In east Bengal the peasantry was oppressed by zamindars through frequent recourse to ejection, harassment, illegal seizure of property, arbitrary enhancement of rent and use of force.
- Consequently, the peasants organised no rent unions and launched armed attacks on the zamindars and their agents.
- Pabna district was the storm-centre of this movement, and hence the movement is known as the Pabna movement.
- The movement was suppressed only after armed intervention by the government.
- Later an enquiry committee was appointed to look into the complaints of the peasantry which led to the enactment of an act, known as the Bengal Tenancy Act (1885).

Development of Education & the Indian Press

Development of Education

- Warren Hastings set up the Calcutta Madrasa in 1781 for the study of Arabic and Persian.
- The Asiatic Society of Bengal was founded by Sir William Jones in Calcutta in 1784.
- Jonathan Duncan, the resident at Benares started the Sanskrit College in 1791.

- Lord Wellesley started the Fort William College in 1800 for the training of Civil Servants, which the court of Directors closed in 1802.
- William Carey, a Baptist missionary, set up schools and published Bengali translations of the Bible, thereby laying the foundations of English Education and Bengali prose literature.
- The Charter Act of 1813, was the first to provide an annual expenditure of one lakh rupees “for the revival and promotion of literature.”
- David Hare and Raja Rammohan Roy were instrumental in setting up the Calcutta Hindu College in 1817. Which later developed into the Presidency College.

Orientalist-Anglicist Controversy and Macaulay's Minutes

- The Orientalists led by HT Prinsep who favoured encouragement of Oriental literature and
- The Anglicist who favoured the advancement of Western Science and literature.

Macaulay, a member of the Executive Council wrote his Minute on Educational Policy (2. February 1833) which favoured the Anglicist viewpoint. The Macaulayan system was based on the idea that limited means negated mass education, hence a minority would be educated in English, who would act as ‘class of interpreters’, thereby enriching the vernaculars such that the knowledge of Western Sciences and literature would reach the masses. Lord William Bentick, in the Resolution of 7 March 1835, accepted Macaulay's viewpoint which led to the promotion of European science and literature.

Gandhian Era (1917-1947)

Mahatma Gandhi was born on 2 October, 1869 at Porbandar of Kathiawar in Gujarat. His full name was Mohandas Karamchand Gandhi. At the age of 13 only, his marriage was solemnised with Kasturba. In 1887, he went to England for higher education and returned to India in 1892 after becoming a Barrister. In 1893, he went to South Africa to plead for a case. In fact, he had gone there on a contractual assignment for a year but spent almost twenty-two years in that country. In January 1915, when he returned to India, he found the whole country involved in the war efforts of the British. Gandhi's political thoughts were based on religion. But he did not adopt religion in a communal sense. He had firm belief in Hinduism but his Hinduism was more in the form of humanism. He used to give importance to truth, non-violence, morality, universal brotherhood, sacrifice and self-confidence in politics. Gandhi recorded his initial thoughts in 1909 in Hind Swaraj. These thoughts were based on his personal experiences. The original version of these thoughts were written in Gujarati.

Satyagraha

Mahatma Gandhi had laid great stress on satyagraha in his thoughts. Satyagraha means pursuance of truth. It means striving for truth even by undergoing physical pain. Gandhi relied on the methods of nonviolence to strive for the truth. Thus, it was agreeable to him to suffer physical hardship for the sake of truth. He used to accept Satyagraha not simply as a means but as a principle by itself. He himself had written “Satyagraha is (such) a spiritual principle which is based on love for the mankind. There is no feeling of hatred in it towards the opponents”. Mahatma Gandhi considered four preconditions as necessary for a satyagrahi to fulfil. He stated: “After a great deal of experience, it seems to me that those who want to become passive resisters for the service of the country have to observe (1) perfect chastity, (2) adopt poverty, (3) follow truth, and (4) cultivate fearlessness.”

Mahatma Gandhi used to give enough stress on morality. In his view, truth was the essence of morality. Mahatma Gandhi laid great stress on non-violence alongside truth. He used to consider non-violence as a symbol of strength rather than of cowardice. In his book Satyagraha in South Africa he was to detail the struggles of the Indians to claim their rights, and their resistance to oppressive legislation and executive measures, such as the imposition of a poll tax on them, or the declaration by the government that all non-Christian marriages were to be construed as invalid. In 1909, on a trip back to India, Gandhi authored a short treatise entitled Hind Swaraj or Indian Home Rule, where he all but initiated the critique, not only of industrial civilization, but also of modernity in all its aspects.

Non-violence

Speaking on non-violence He has said: "I believe that non-violence has the power to solve all problems. At the same time, I had this faith that if any country in the world can find a solution of all problems through non-violence, it is only India." His saintliness was not uncommon, except in someone like him who immersed himself in politics and by this time he had earned from no less a person than Rabindranath Tagore, the title of Mahatma, or 'Great Soul'. Gandhi had ideas on every subject, from hygiene and nutrition to education and labor, and he relentlessly pursued his ideas in one of the many newspapers which he founded. Indeed, were Gandhi known for nothing else in India, he would still be remembered as one of the principal figures in the history of Indian journalism. His Techniques of Mass Mobilization

Gandhi became the undisputed leader of the Congress and the leader of masses within a short span of 5 years, i.e. from 1915 to 1920. Was this phenomenon an outcome of a skillful political game on the part of Gandhi or was it due to the circumstances? The personality of Gandhi and his simple and saintly habits were also responsible. Gandhi had a good knowledge of the people and hence deliberately cultivated certain simple and saintly habits. Satyagraha was based on truth and nonviolence. It was influenced by Thoreau, Emerson and Tolstoy. The literal meaning of Satyagraha is invitation or holding on to truth. He was anxious to distinguish Satyagraha from passive resistance (the method adopted by the extremists). The technique of Satyagraha, being based on non-violence, could easily attract the masses. However, as a politician, Gandhi in practice sometimes settled for less than complete non-violence.

The Gandhian model proved acceptable to business groups as well as to the relatively better-off or locally dominant sections of the peasantry, all of whom stood to lose something if political struggle turned into uninhibited and violent social revolution. Non-Cooperation: To Gandhi, non-cooperation with the evil-doers was the duty of the virtuous man. It was considered by Gandhi as a mild form of agitation, and it was resorted to by him between 1921-1922. This technique had an immediate appeal to the masses. Civil Disobedience: Civil disobedience of the laws of the unjust and tyrannical government is a strong and extreme form of political agitation according to Gandhi, this technique can be more dangerous and powerful than armed rebellion and, hence, should be adopted only as a last resort. To the masses whose suffering reached the extreme point in the late 1920's due to the worldwide economic crisis, this technique seemed to be the only way to remove their sufferings.