

The period 750–1200 CE in north India can be divided into two phases. Phase I (c. 750–1000 CE) – This period in north India saw the rise of three major empires: the Gurjara Pratiharas in the north, the Palas in the east, and the Rashtrakutas in the Deccan. Phase II (c. 1000–1200 CE) – This period is also known as the Age of Conflict. The tripartite powers were divided into smaller kingdoms. The Gurjara Pratihara empire in north India disintegrated into various Rajput states ruled by various Rajput dynasties such as the Chahamanas (Chauhans), Paramaras of Malwa, Chandellas, and so on.

The Pratiharas (8th to 10th Century)

The Pratiharas, also known as the Gurjara-Pratiharas (8th century CE - 10th century CE), ruled over western and northern India.

The fortunes of this dynasty improved under Nagabhata-I (730–760 CE), who successfully defeated Arab invaders. The most well-known king of this dynasty was Bhoja or Mihira Bhoja (c. 836–885 CE).

The Pratiharas were best known for their patronage of art, sculpture, and temple construction, as well as their ongoing conflict with contemporary powers such as the Palas of eastern India and the Rashtrakuta Dynasty of southern India.

The origins of the Gurjaras, particularly the Gurjara-Pratiharas, are still unknown.

The Gurjaras are variously viewed as foreign people gradually assimilated into Indian society, as local people who belonged to the Gurjara land (Gurjaradesha or Gurjaratra), or as a tribal group.

The Pratiharas, whose name is derived from the Sanskrit word pratihara (which means “doorkeeper”), are regarded as a tribal group or clan of the Gurjaras.

In the epic Ramayana, Prince Lakshmana worked as a doorkeeper for his elder brother King Rama.

The Pratiharas adopted this title because Lakshmana was considered their ancestor.

Several other Gurjara families began as local officials and eventually established small principalities to the south and east of Jodhpur in modern-day Rajasthan state.

After successfully repelling Arab invaders in the late eighth century CE, the Pratiharas rose to prominence.

Aside from inscriptions, the sculpture and monuments erected during their reign provide important evidence of their times and rule.

Rulers of Pratiharas

The Gwalior inscription mentioned the family's early history. Mihir Bhoja was the most well-known Gurjara Pratihara dynasty king.

Nagabhata I (730 - 760 CE)

- ❑ He was the Gurjara-Pratihara dynasty's first significant ruler.
- ❑ Nagabhata I, who ruled between 730 and 760 C.E., laid the groundwork for the Pratihara dynasty's greatness.
- ❑ His reign was notable due to his successful confrontation with the Arabs.
- ❑ He defeated an Arab army led by Junaid and Tamin, as well as several other Arab incursions and campaigns into India.

Vatsaraja (780 - 800 CE)

- ❑ Vatsaraja became a powerful ruler who ruled between 780 to 800 CE.
- ❑ He appears to have solidified his position and established Ujjain as his capital. He was about to embark on his imperial career in Western India.
- ❑ In his attempt to become ruler of Northern India, he defeated Bhandi, the ruling dynasty probably related to the Vardhanas, and annexed the territories up to Kannauj and central Rajputra.

- ❑ His desire to conquer Kannauj brought him into conflict with the Pala ruler of Bengal, Dharmapala, and the Rashtrakuta ruler, Dhruva.
- ❑ He defeated Dharmapala in the Doab region, and he conquered Northern India, including the Ganga Yamuna valley.
- ❑ Later on, Dhruva defeated him and captured Kannauj.
- ❑ Nagabhata II succeeded Vatsaraja.

Nagabhata II (800 - 833 CE)

- ❑ Nagabhata II, who succeeded Vatsaraja, restored the empire's lost prestige by conquering Sindh, Andhra, and Vidarbha.
- ❑ Following Dhruva's defeat of Vatsaraja, the Pratihara empire was reduced to Rajputana.
- ❑ Nagabhata II resurrected the empire's conquest and extension policy.
- ❑ He was a powerful member of the Gurjara-Pratihara dynasty.
- ❑ The Pratihara empire reached its pinnacle under him, and it rose even higher under his capable successors Bhoja and Mahendrapala.
- ❑ His son Mihirbhoj, who proved to be an ambitious ruler, succeeded him.

Bhoja I (Mihir Bhoja) (836 - 885 CE)

- ❑ Mihir Bhoja ascended to the throne in 836 C.E. He was a brave and powerful king. He was considered the greatest ruler of the Pratihara Dynasty.
- ❑ With Mihir Bhoja's accession, a glorious chapter in the Pratiharas' history begins.
- ❑ He reorganized and consolidated the empire inherited from his forefathers, ushering in a period of prosperity for the Pratiharas.
- ❑ After a series of successful battles, he annexed the territories of Gujarat, Madhya Pradesh, and Rajasthan.
- ❑ He assumed the title of Adivaraha and constructed the Teli Mandir in Gwalior.

Mahendrapala (885 - 910 CE)

- ❑ He was King Bhoja's son and succeeded him in 885. He expanded the Pratihara Empire to include Bihar and North Bengal.
- ❑ His attempt to gain control of Punjab and Kashmir, on the other hand, was a disaster.

He was not only defeated by the ruler of Kashmir, but he was also forced to surrender a large area as a form of war reparation.

Mahipala I (913 - 944 CE)

- ❑ Mahendrapala's son Bhoja II succeeded him, but his cousin Mahipala dethroned him and became the ruler of Kannauj.
- ❑ During his reign, King Indra III of the Rashtrakutas defeated Mahipala of Kannauj. Mahipala consolidated his position after Indra III retired to the south.
- ❑ The Pala rulers captured some eastern parts of his empire and occupied the forts of Kalinjar and Chitrakuta in the interim.
- ❑ His reign marked the beginning of the decline of Pratiharas' power.

Rajyapala (960 - 1018 CE)

- ❑ Rajyapala (960 - 1018 CE)
- ❑ Rajyapala, their last significant king, was driven from Kannauj by Mahmud of Ghazni in 1018 and later killed by the forces of Chandela king Vidyadhara.
- ❑ A small Pratihara principality appears to have survived in the Allahabad area for another generation.

Yashpala (1024 - 1036 CE)

- ❑ Yashpala (1024 - 1036 CE)
- ❑ Yashpala was the Pratihara dynasty's final ruler.
- ❑ He reigned from 1024-1036 CE.
- ❑ Kannauj was conquered by the Gandhavalas by 1090 CE.

Religion During the Pratiharas

- ❑ During this time, various sects of Brahmanism advanced. The prominent sects of Brahmanism during this period were Vaishnava, Shaiva, Sakta, and Surya.
- ❑ The construction of temples and statues was considered a sacred duty by the followers of these sects. The temples were supported by donations from kings and other wealthy individuals.
- ❑ Shaivas worshipped Siva under various names such as Indra, Sankar, Pashupati, Yoga Swami, Shambhu, and so on.

- ❑ Siva was worshipped by kings such as Vatsaraja, Mahendrapala, and Trilochanapala. Vishnu, Surya, and Brahma statues were also erected in Siva temples. Aside from this, there were other small sects that worshipped various goddesses.
- ❑ Durga, Chamunda, Bhagavati, and Kali were the most prominent of these goddesses. In some places, Surya and Vinayaka were also worshipped.
- ❑ From a religious standpoint, the Pratihara kings were tolerant and allowed the people to perform whatever acts they desired. However, they cannot be said to have pursued a policy of religious tolerance as a whole.
- ❑ It is because, within a religion, people were free to follow any sect. There are also some references to persecutions of other religions' adherents.
- ❑ Aside from idol worship, Yajanas and charitable giving at religious sites were also prevalent. According to an inscription, on the day of Sankranti, Trilochanapala donated a village to 6,000 Brahman after worshipping Lord Siva.
- ❑ Buddhism was in decline during this time period, and the number of its adherents was dwindling. So it was with Jainism, whose adherents were mostly concentrated in Rajputana, Gujarat, and Deogarh.

Social Condition During the Pratiharas

- ❑ The caste system was prevalent in India during the Gurjara-Pratihara period, and references to all four Vedic castes can be found in the inscription.
- ❑ The Brahmans are referred to as Vipra in the inscription, and several Prakrit words are used for Kshatriyas.
- ❑ Each caste's members were divided into different classes. Among the Brahmans, the Chaturveda and Bhatta groups were prominent.
- ❑ The Kanchuka and Vakata groups were prominent among the Vaishyas. In the time of the Pratiharas, Arab writer Ishaq Khurdadab mentioned seven castes.
- ❑ There were classes such as Savakufria, Brahman, Kataria, Sudaria, Bandalia, and Labla, according to him. The King was chosen from the Savakufria class, whereas the Brahman class did not drink wine and married their sons to Kataria class daughters.
- ❑ Katarias were classified as Kshatriyas. Sudarians were considered Sudras and typically engaged in farming or cattle rearing.
- ❑ The Basuria class was a Vaishya class whose job was to serve the other classes.
- ❑ Sandila class members completed Chandals' work. The Lahuda class is made up of low and wandering tribes.

Administration of Pratiharas

- ❑ In Gurjara-Pratihara history, the king held the highest position in the state and wielded enormous power; kings were given titles like 'Parmeshwara,' 'Maharajadhiraja,' and 'Parambhatarak.'
- ❑ The appointment of samantas, as well as signing on grants and charities, were all works of the kings.
- ❑ The samantas used to provide military assistance to their kings and fight for them. In matters of administration, the advice of the high officers was followed.
- ❑ Inscriptions from that time period, however, make no mention of mantriparishad or ministers.
- ❑ The entire state was divided into many bhuktis. Each bhukti had many mandals, and each mandala had several cities and villages.
- ❑ As a result, the Pratiharas divided their empire into various administrative units.
- ❑ The samantas were known as Maha samantahipati or Maha Pratihara. The villages were managed on a local level.
- ❑ The village elders were known as Mahattar, and they were in charge of the village administration.
- ❑ Gramapati was a state officer who provided advice on village administration.
- ❑ The administration of the city was handled by councils known as Goshti, Panchakula, Sanviyaka, and Uttar sobha in the Pratiharas' inscriptions.

Types of Officers in the Administration of the Pratiharas

In the administration of the Pratiharas, there are eight different types of officers, such as:

- ❑ Kottapala, the fort's highest officer.
- ❑ Tantrapala, the king's representative in the Samanta states.
- ❑ Dandapashika was the police chief.
- ❑ Dandanayaka was in charge of the military and the justice department.
- ❑ Dutaka delivers the king's orders and grants to specific individuals.
- ❑ Bhangika was the officer in charge of drafting charitable and grant orders.
- ❑ Vynaharina was most likely a legal expert who gave legal advice.
- ❑ Baladhikrat was the army chief.

Economy in Pratihara Empire

- ❑ Agriculture was the backbone of the Pratihara Empire's economy. During the Pratihara Empire, the royal household and the army received the majority of government funding.
- ❑ The Pratihara Empire's economy was primarily based on agricultural production. As a result, the tax derived from the majority of agricultural production was the primary source of government revenue at the time.
- ❑ Standing armies garrisoned on the frontiers supplemented the feudal levies due from subordinates to the Gurjara king. Such a system strongly implied the use of money.
- ❑ Large permanent military forces necessitated the regular disbursement of pay or expenses in the form of ready cash.
- ❑ The types of money required to meet two conditions: sufficiently high value units to be easily transportable from point of collection to point of disbursement, and sufficiently low value units to meet individual soldiers' modest salary or expenditure levels.

Trade in Pratihara Empire

- ❑ In terms of the economy and trade in the Pratihara Empire, Arab travellers from the ninth and tenth centuries described a variety of trade goods originating in various parts of the subcontinent and transported to market by a variety of pack animals.

- ❑ Indeed, the horse has been one of the most consistently demanded trade items.
- ❑ Historians have also confirmed that during the time of the Gurjara-Pratihara Empire, there was an active exchange of products within Indian kingdoms as well as between these states and the rest of the world.
- ❑ The types of coins used during that time period were also mentioned by Arab geographers.
- ❑ Several archaeological findings support the existence of a regular and widely used medium of exchange in the Gurjara-Pratihara dominions during the ninth and tenth centuries. Inscriptional evidence confirms this surmise.
- ❑ In C.E 905-6, King Bhoja distributed coins known as drammas, according to an epigraph from Bharatpur.
- ❑ From 902 to 967 C.E., the Siyadoni inscription from Jhansi District recorded a number of individual donations to temple deities.
- ❑ The Vighrahapala Drama and the Adivardha Drama are two notable coin denominations.
- ❑ The Gurjara-Pratihara dominions appear to have had no gold coinage.
- ❑ The smallest purchases were made with copper, which was the dominant medium of exchange at the time.

Literary Works during Pratiharas

- ❑ Despite the constant threat of war, the Pratiharas were able to provide stability to their subjects while also patronizing the arts and literature.
- ❑ Juzr, according to Al-Masudi, had 18,000,000 villages, cities, and towns and was about 2000 kilometers long and 2000 kilometers wide.
- ❑ Rajashekhara, a poet who worked with Mahendrapala and Mahipala, left a significant body of work.
- ❑ Many Hindu temples and buildings were built, many of which are still standing today.
- ❑ From the two centuries of Gurjara-Pratihara rule until 1019 AD, Kannauj emerged as one of the most important centers of art, culture, and commerce on the Indian subcontinent.

Literary References

- ❑ The Gurjara-Pratiharas were the last Hindu power in early Indian history to strive to unite the entire ryvarta under one umbrella, and the dynasty produced a brilliant galaxy of monarchs such as Nagabhata, Mihira-Bhoja, Mahendrapala, and Mahipla.
- ❑ In addition to their military prowess, they were great patrons of learning and art.
- ❑ This dynasty's archaeological remains have been discovered from Pihova (Prthudaka) in the north to Deogarh and Gwalior in the south, and from Kathiawar in the west to Bihar and Bengal in the east.
- ❑ Rajashekhara, the great Sanskrit poet-dramatist, was Mahendrapala alias Nirbhayanarendra's spiritual preceptor (upadhyaya).
- ❑ He continued to grace the Pratihara court until the reign of Mahipala, Mahendrapala's son and successor, in whose presence the play Balabharata was staged.
- ❑ Aside from the Bharata, the same author wrote three other dramas, Blarmyaa, Karpramajar, and Viddhalabhajik, as well as Kvyamms, an elaborate work on poetics.
- ❑ Rajashekhara's dramas, though based on conventional themes of love, provide glimpses of the political situation in northern India at the time because they are closely associated with the political life of the court.

Rajashekhara (Sanskrit Poet)

- ❑ Rajashekhara was a distinguished Sanskrit poet, dramatist, and critic. He was the Gurjara Pratiharas' court poet.
- ❑ Between 880 and 920 CE, Rajashekhara wrote the Kavyamimasa. The work is primarily a practical guide for poets, describing the elements and composition of a good poem.
- ❑ He is best known for the play Karpuramanjari, which he wrote in Maharashtri Prakrit.
- ❑ Rajashekhara wrote the play to please his wife, Avantisundari, a well-educated and accomplished woman.
- ❑ Rajashekhara is possibly the only ancient Indian poet to credit a woman for his literary success.

- ❑ Rajshekhara has described himself as the teacher/guru of Gurjara Pratihara King Mahendrapala I in his plays.

Art and Architecture of Pratiharas

Features

- ❑ From the mid-seventh to the eleventh centuries, the Gurjara-Pratiharas, also known as the Pratihara Empire, ruled much of Northern India.
- ❑ They were crucial in keeping Arab armies east of the Indus River at bay.
- ❑ During the Caliphate campaigns in India, Nagabhata I defeated the Arab army led by Junaid and Tamin.
- ❑ The sculptures, carved panels, and open pavilion style temples of Gurjara-Pratihara are well-known.
- ❑ The most significant advancement in their temple-building style occurred at Khajuraho, which is now a UNESCO World Heritage Site.

Background

- ❑ The Gurjara-Pratihara rulers were avid supporters of the arts, architecture, and literature. Mihir Bhoj was the dynasty's most notable ruler.
- ❑ Viswaroopam form of Vishnu and Marriage of Siva and Parvati from Kannauj are two notable sculptures from this period.
- ❑ Beautifully carved panels can also be found on the walls of temples in Osian, Abhaneri, and Kotah.
- ❑ Sursundari, a female figure exhibited in Gwalior Museum, is one of the most charming sculptures of Gurjara-Pratihara art.
- ❑ The most important architectural groups generally attributed to early Pratiharas are at Osian in the heart of Gurjara, to the east in the great fort at Chittor, and at Roda in the south by the border of modern Gujarat - which the Pratiharas had absorbed by the end of the 8th century.
- ❑ They had also made their way to north-central India, where several temples near Gwalior are comparable to the later works at Osian.

- ❑ The extraordinary Teli-ka-Mandir in Gwalior fort is the oldest large-scale Pratihara work still standing.

Early Works at Osian

- ❑ Early works at Osian include five-bay mulaprasadas with porches and open halls but no vestibules or ambulatory, and several have five-shrine complexes (pancha-yatana), such as Hari-Hara I.
- ❑ Open halls are surrounded by vedika with seat-back coping supporting truncated purna-kalasha columns and their internal pillars, square with projections, frequently have purna-kalasha for both capital and base to provide the extra height needed in the centre of halls, as in the Surya Temple and Hari-Hara I.
- ❑ Surya's richly incised pilasters support a prasada, whereas Hari-Hara III's shrine portal is typical of non-architectonic compositions, with lotus, pearl, and mithuna jambs rising from Ganga and Yamuna and dikpalas.
- ❑ Hari-Hara III's porches and balconies have flat roofs, and even the later halls have two or three superimposed slabs with no additional superstructure.
- ❑ Early ceilings are flat, later ones are corbelled and adorned with carving, and Hari-Hara III's nine-square hall is unique in that it has curved side vaults.

Teli ka Mandir

- ❑ The Teli-ka-Mandir in Gwalior is dedicated to a Shakti cult and consists of an elevated rectangular mulaprasada, a double oblong shikhara, and a closed portico.
- ❑ The sides have three bays, though there are small intermediate recessions and the central zone steps out in diminishing planes below the shikhara's two levels' bizarre superimposed horseshoe window motifs.
- ❑ There are two major projections on the back, each with ghana-dwaras bearing tiered kapotas and miniature lunettes, flanked by aedicule with various shikhara-like superstructures.

- ❑ The unorthodox dado has a double recession with kaiasha and kapota on a simple platform and stepped base.
- ❑ The stepped superstructure over the portico is modern, but the Kameshvara at Auwa, the Teli-ka-Mandir has one of the earliest surviving examples of a Phamsana roof, with precedents most likely found in the Maitraka tradition.

Ambika Mata Temple

- ❑ The Ambika Matha in Jagat is an early and exquisite example of further elaboration and synthesis of previously encountered elements.
- ❑ A five-bay mulaprasada with ambulatory and equilateral projections implying a diagonal as well as an octagonal grouping of facade elements in response to the clustered composition of its Sekhari shikhara.
- ❑ Some of the important features of this temple are:
 - ❑ Phamsana-roofed, cruciform closed hall with richly detailed aedicule matching those of mulaprasada; porch with high vedika, seat-like coping, prominent chadya, elaborately carved purna-kalasha pillars with prominent bracket capitals;
 - ❑ Five-jamb portal with niches virtually obscured by vibrant figures spilling from them; gorgeous ceilings;
 - ❑ A base distinguished by major and minor padmas, karnaka or kumbha, and friezes of elephants and krittikumhas beneath a dado with superimposed khura, kumbha, kalasha, and kapota.

Ghateswara at Baroli

- ❑ The Ghateshwara at Baroli has a Phamsana in two registers over its square, portico with parapets bearing elaborate aedicule and miniature Latina shikharas at the corners.
- ❑ The Baroli temple anticipates the sumptuous practise of the Chandellas in several ways: the shikhara is taller, more elegantly curved than previously, and has central bands that penetrate up into the zone of the amalaka's base.

- ❑ There is now a vestibule crowned by a high and elaborate gable composition in which a variety of miniature shrine forms play an important role.
- ❑ Apsaras adorn various facets of octagonal pillars, the capitals of which include graded rings, stepped friezes, and convoluted brackets; undulating arches hang from the columns at the entrance.

Gyaraspur Temple

- ❑ Gyaraspur Temple, which has been partially excavated, has a more advanced plan, with an ambulatory as well as a vestibule and a closed hall with balconies and a porch, making it cruciform.
- ❑ Its shikhara, with nine miniature Latina forms clustered around its base, is possibly the oldest surviving Sekhari example in the Pratihara Empire's central domain.
- ❑ Both the hall and the porch have Phamsana roofs. A high podium holds the dado with kaiasha and kapota.

Other Temples

- ❑ Similarly, the Vishnu and Someshwara Temples at Kiradu may be viewed as a more sumptuous culmination of the Pratihara tradition.
- ❑ The latter is distinguished by the octagonal arrangement of its many-faceted pillars that define the hall's central space.
- ❑ It also has one of the earliest known seven-bay mulaprasadas, with a socle that has been expanded to include three friezes of human figures, horses, and elephants.
- ❑ The slightly earlier but equally magnificent Vishnu Temple is also notable for the Samvarana roof of its hall, which is one of the earliest known examples of the type, clearly demonstrating its evolution from the Phamsana form.

Downfall of Pratihara Empire

During the reign of Mahipala

- ❑ During the reign of Mahipala, the Pratihara Empire fell.
- ❑ The Pratiharas ruled over the upper Gangetic Valley, Malwa, and parts of Rajputana during

the reigns of Devpala and his successor, Vijaypala.

- ❑ Chandellas gradually gained independence. Finally, a number of succession states grew, eventually leading to the demise of the Pratihara Empire.
- ❑ The Chalukyas of Gujarat, the Chandelas of the Yamuna and Narmada Valleys, the Kachchhaghatas of Gwalior, the Guhilots of South Rajputana, the Chedis of Dahala, the Chahamanas of Sakambari, the Kalachuris of Central India, and the Paramaras of Malwa grew on the ruins of the Pratihara Empire.
- ❑ By that time, the Pratihara Empire had vanished.

During the reign of Rajyapala

- ❑ The Turks invaded India during Rajyapala's reign. The Brahmanashahi kingdom on Afghanistan's borders repelled an attack from the north-west.
- ❑ Rajyapala backed the Brahmanashahi ruler Jaipala against Sabuktigin's son Anandapala, as well as Sultan Mahmud of Ghazni.
- ❑ Mahmud was able to destroy the Brahmanashahi kingdom, and Rajyapala fled.
- ❑ Feeling humiliated by Rajyapala's bravado, the Chandella chief Gauda, aided by other chiefs, assassinated him and replaced him with Trilochanapala, Rajyapala's son. He was on the Kannauj throne.
- ❑ Sultan Mahmud defeated Trilochanapala. Yasapala was his heir and the last ruler of the Pratihara dynasty. This is how the mighty Pratihara Empire came to an end.

The Palas (8th to 11th Century)

Origin of Pala Empire

- ❑ Gopala established the Pala Empire in the eighth century.
- ❑ After Harshvardhana's death, many kingdoms rose to dominance in Northern and Eastern India in the 7th century.
- ❑ The ruler of the Gauda Kingdom i.e. Shashanka was the contemporary of King Harshavardhana and between 590 and 625 CE, he controlled the Bengal area.

- ❑ Soon after the death of Gauda King Shashanka, lawlessness erupted in the country's northern and eastern parts, allowing the Palas to seize control and establish the Pala Empire.
- ❑ The Pala Empire began its authority in the states of Bihar and Bengal, but the borders of the Pala dynasty's ruled provinces changed frequently due to the kingdom's various collapses and revivals.
- ❑ The Bengal region was in a state of revolt after the fall of the Shashanka empire, and there was no central authority to rule the state, so Gopala ascended the throne as the first emperor.
- ❑ For nearly four centuries, the Palas dynasty ruled over Bihar, Bengal, and parts of Orissa and Assam, with numerous ups and downs.
- ❑ Sulaiman, an Arab trader, attests to their influence. Sulaiman described the Pala empire as Ruhma (or Dharma), short for Dharmapala.
- ❑ The Pala monarchs were at war with their neighbors, the Pratiharas and the Rashtrakutas, although his armies outnumbered his opponents.
- ❑ 'It was customary for the Pala king to be accompanied by a force of 50,000 elephants,' Sulaiman added.
- ❑ Gopala was an ardent supporter of Mahayana Buddhism.
- ❑ Famous Buddhist Mahavihara at Odantapuri was built by Gopala.

Dharmapala (770-810 AD)

- ❑ In around A.D. 770, Dharmapala succeeded Gopala as monarch. He embarked on a plan to expand his empire.
- ❑ Dharmapala ruled for around 40 years and took the Palas kingdom to new heights.
- ❑ He assumed the name Vikramasila to show his power or to honour the founding of the Vikramasila monastery.
- ❑ During his reign, a tripartite struggle occurred between the Pala, Pratihara, and Rashtrakuta dynasties for control of Kanauj.
- ❑ According to Taranath, Dharmapala's empire spanned from the Bay of Bengal to Delhi and Jalandhar in the north to Vindhya hills in the south.
- ❑ He renovated the Nalanda university, built the Vikramasila university and Somapura Mahavihara, all of them were Buddhist academic centres.
- ❑ Dharmapala's construction of the Somapura Mahavihara in Paharpur, is one of the largest Buddhist viharas in India, and its architectural layout has impacted the architecture of countries such as Myanmar and Indonesia.

Important Rulers of Palas

Gopala (750-770 AD)

- ❑ Gopala (750-770 CE) was the founder of the Pala dynasty in the Indian Subcontinent's Bihar and Bengal provinces.
- ❑ We came to know about Gopala from the early known text of Taranatha written in the sixteenth century.
- ❑ Ramacharita (text of Pala period) describes Gopala as the descendent of the Solar dynasty.
- ❑ In a revolution to end the Matsyanyaya, the people of Bengal elected Gopala as their monarch.
- ❑ He had solidified his dynasty's power to the point where his son and successor, Dharmapala, considerably extended the kingdom and made it one of India's most powerful empires at that time.
- ❑ Devapala was the third king of the dynasty, succeeding his father Dharmapala.
- ❑ During his reign, palas were crowned with success everywhere.
- ❑ His successful military campaigns took him to Kamboja in the northwest and Deccan in the south.
- ❑ Devapala was an expert at commanding a large army and able to win because of his clever war strategies.
- ❑ Badal pillar inscription states that Devapala destroyed the Utkalas, invaded Pragjyotisha, broke the Hunas' dignity, and humbled the Gurjara and Dravida lords.

Devapala (810 - 850 CE)

- ❑ His vast realm was marked on the west by Kambhoja, the south by the Vindhya mountain range, the north by the Himalayas, and the east by the Bay of Bengal.
- ❑ Vajrasattva, a Buddhist poet, was present in Devapala's court. He was the author of Lokeshwarasataka.
- ❑ Bengal has prospered in every aspect of life during his reign. Devapala was a devout Buddhist who had gifted five villages to Buddhist monasteries for the advancement of Buddhism and the welfare and comfort of the Bhiksushs.
- ❑ During his rule, Nalanda became the most important Buddhist learning centre in ancient India.

Mahipala I (977 - 1027 C)

- ❑ Mahipala I is regarded as the 2nd founder of Pala dynasty.
- ❑ Mahipala was the 9th Pala king and his reign continued for 50 years.
- ❑ He was successful in restoring the older glory of the Pala dynasty and gave it a new lease of life.
- ❑ In his early years, he successfully fought the Kambojas to reclaim northern and western Bengal.
- ❑ He defeated the mountainous tribes of Kambojas and Chandras, who had claimed the Pala territory after the tenure of Devapala.
- ❑ According to the Sarnath inscription, he gave orders for the construction of sacred structures throughout Bihar.
- ❑ He has renovated many temples and monasteries and built numerous votive stupas at the Tara shrine in the Satyapir Bhita.
- ❑ Brindaban Das mentioned in his Chaitanya Bhagavat (1572 CE) that people of Bengal in the early 16th century were particularly fond of Mahipala's songs.
- ❑ The traditional expression Dhan bhante Mahipaler git (songs of Mahipala while husking rice) reflects the popularity of these songs and the name of Mahipala, which is still heard in rural Bengal.

Ramapala (1072-1126 CE)

- ❑ Ramapala succeeded to the throne after the death of Shurapala II.
- ❑ He ruled for almost 54 years and his long reign was marked by a series of successful military campaigns.
- ❑ He was a bold and ambitious king who was determined to restore the Palas' supremacy and expand his territorial possessions following the fiasco of losing the kingdom to a hill tribe.
- ❑ His most significant contribution to the Pala dynasty was the recapture of Varendra (northern Bengal) from the Kaivartas, giving the Palas' control in Bengal a new lease of life
- ❑ Bengal experienced a period of peace and prosperity under his reign.
- ❑ He followed a liberal taxation policy, supported agriculture practice and built public utilities.
- ❑ Sandhyakara Nandi glorified Ramapala's accomplishments in his famous poetical work, the Ramacharitam.
- ❑ The Pala dynasty eventually fell apart after the death of Ramapala.

Administration of Pala Empire

- ❑ Pala dynasty created its administration model based on the Gupta empire's administrative practices.
- ❑ The Pala Dynasty had a monarchical administrative structure. All power was concentrated in the hands of the king or monarch.
- ❑ Parameshwar, Paramvattaraka, or Maharajadhiraja were offered to the Pala rulers.
- ❑ In the Pala dynasty, the throne was passed down through the generations.
- ❑ The King was aided by a group of ministers who were hereditary and nominated by the King from prominent families.
- ❑ Some provinces in the Pala empire were under the direct rule of the King, while others were under the control of Vassal chiefs.
- ❑ The regions governed by the Vassal chiefs were granted autonomy. They provided the King with fixed contributions and troops.

- ❑ The Pala empire's lands that were managed directly were divided into many provinces known as Bhuktis and governed by officials known as Uparika.
- ❑ Uparika collected the levy and preserved the province's law and order.
- ❑ These Bhuktis (Provinces) were further segmented into Vishaya (Divisions) and Mandala (Districts).
- ❑ Further, they were divided into smaller units like Khandala, Bhaga, Avritti, Chaturaka, and Pattaka.

Important State-official Positions

- ❑ Raja, or Mahasamanta (Vassal kings)
- ❑ Mahasandhi-vigrahika (Foreign minister)
- ❑ Duta (Head ambassador)
- ❑ Maha Dandanayaka or Dharmadhikari (Chief justice)
- ❑ Rajasthaniya (Deputy)
- ❑ Sasthadhikrta (Tax collector)
- ❑ Mahapratihara (Police forces)
- ❑ Khola (Secret service)
- ❑ Mahaksapatalika (Accountant)
- ❑ Jyestha Kayastha (Dealing documents)
- ❑ Kshetrapa (Head of land use division)
- ❑ Pramatr (Head of land measurements)

Other Features of Administration

- ❑ The Pala Dynasty's administration spanned over a large territory.
- ❑ From the proletariat to the royal court, the Pala rulers ruled over the entire community. Their accomplishments were felt throughout the entire Eastern India.
- ❑ As we know, they inherited the Guptas' administrative structure but implemented it more efficiently.
- ❑ The system included a revenue collection arrangement.
- ❑ The administration was in charge of all aspects of public life.
- ❑ They established the riverways, land routes, trade and commerce, towns and ports for effective administration.
- ❑ They efficiently controlled the country's law and order during their long reign of power through a well organised administrative system.

Land Grants by Palas

- ❑ The Pala monarchs gave land grants to brahmans, priests, and temples. These were long-term grants.
- ❑ Buddhist monasteries were also given land concessions.
- ❑ The land concessions came with a slew of financial and administrative benefits.
- ❑ The Pala grants are dedicated to the maintenance of law and order as well as the administration of justice.

Religion During Palas

The Palas were Mahayana Buddhist patrons. They attained a high regard in the Buddhist world as rulers.

Gopala

- ❑ A few sources published after Gopala's death refer to him as a Buddhist, although it's unclear whether this is accurate.
- ❑ According to Taranatha (Tibetan Buddhist scholar), Gopala was a devout Buddhist who founded the famed Odantapuri monastery in Bihar.
- ❑ The Pala rulers who succeeded Gopala, were all Buddhists.

Dharmapala

- ❑ Dharmapala designated Haribhadra, a Buddhist philosopher and author, as his spiritual mentor.
- ❑ He is also credited by Taranatha (Tibetan Buddhist scholar) as founding 50 religious buildings.
- ❑ He renovated the Nalanda university, built the Vikramasila university and Somapura Mahavihara, all of them were Buddhist academic centres.
- ❑ Under his patronage, Nalanda gained fame and was called as one of the first great universities in human history.

Devapala

- ❑ Devapala, renovated the structures at Somapura Mahavihara which also included various themes from the Ramayana and Mahabharata epics.

- ❑ The king of Java, Balaputradeva, sent him an ambassador, requesting a donation of five villages for the construction of a monastery at Nalanda. Devapala agreed to the request.
- ❑ He made Viradeva, a Brahmin, the head of the Nalanda monastery.

Mahipala

- ❑ By Mahipala, several sacred structures at Sarnath, Nalanda, and Bodh Gaya were ordered to be built or repaired.
- ❑ In Bengal, the Mahipala geet (“songs of Mahipala”), a collection of folk songs about him, is still popular and widely practised.

Major Literary Work During Palas

- ❑ It is impossible to assess the evolution of literature during the Pala period. Only a few literary works have been discovered so far.
- ❑ Despite the complete assessment of evolution, literature during the Pala period has made tremendous progress.
- ❑ Many Pala’s copper plates clearly show the growth of Sanskrit language and Bengali language.
- ❑ Sandhakar Nandi (1084 - 1155 AD), Madanpala’s court poet, wrote “Ramacharita,” a famous work in which each poem had two meanings: one, it described the account of Ramayana, and the other, it told the history of Ramapala of the Pala dynasty.
- ❑ Ramacharita is considered a classic of Pala literature and Sandhakara Nandi achieved a fantastic reputation for his poetry work and unique poetic style.
- ❑ Another famous literature during Palas period was Gaudapada karika; it was authored by Gaudapada. It is also known as the Agamashastra, which is a significant philosophical treatise.
- ❑ Apart from this, Chakrapanidatta, the author of well-known medical treatises, flourished during this period.
- ❑ In addition, the royal physician Sureshvara wrote the medicinal book ‘Shabda Pradipa’ in the 12th century.
- ❑ Pala Dynasty literature also includes writings from many shastras.

- ❑ Vangasena wrote the commentary on Sushruta shastra, which is considered to have flourished in the Pala period.
- ❑ Jimutavahana contributed to the Dharmashastra literature. His famous work ‘Dayabhaga’ is still a permanent authority of Hindu Law, having lived during Pala Period.
- ❑ As a result, the Pala dynasty gifted a number of great types of writing work to modern society.

Literature and Bengali pride

- ❑ This is when the Bengali people, their language, and culture began to evolve.
- ❑ During the reign of Dharmapala, the Bengali vernacular developed into a Proto-Bengali form, which eventually became the Bengal’s province main language. The new language was well-liked by the public at large.
- ❑ The poetry generally known as ‘Charyyapadas,’ which is considered as the first form of Bangla language, were written in this language by Buddhist poets.
- ❑ Brahmanical Hindus also wrote Bengali verses to describe Vishnu’s incarnation and his affection for his Gopis.

Universities and Literature During Palas

- ❑ During the Pala dynasty, universities were established in Uddandapura and Vikramasila.
- ❑ They renovated Nalanda University, which was regarded as one of the greatest in the world.
- ❑ These learning temples used to educate Buddhist and Brahmanical subjects, and it was here that literary work progressed a lot.
- ❑ The literature which was written during Pala’s reign, had achieved prominence in a number of Buddhist countries too.
- ❑ Students who came to these universities spread the Palas literature to other Asian countries such as Tibet, Nepal, Bhutan, Myanmar, Indonesia etc.

Architecture During Palas

- ❑ The Pala period was very crucial in terms of architecture. Many architectural art forms were developed during this age, including Mahavihar, Chaityas, Temples, Terracottas and Stupas.

- ❑ But the majority of these structures have perished, leaving no surviving architecture from this time period, making it extremely impossible to reconstruct a comprehensive overview of architectural evolution.
- ❑ The majority of the structures were religious in nature.
- ❑ The first two hundred years of Pala era art were dominated by Buddhist art, while the following two hundred years are dominated by Hindu art.
- ❑ Burned bricks were used to construct these structures.

Mahaviharas

- ❑ During Pala's reign, Mahaviharas were built primarily for Buddhist monks to reside in. However, Mahaviharas were also prominent Buddhist educational institutions.
- ❑ Maha Viharas were typically rectangular in shape, with an open courtyard in the center.
- ❑ Porches/verandas were built all around the courtyard, where the doors to the rooms could be opened.
- ❑ Some Mahaviharas featured two-story rooms, and the second-story chambers had steps built in the courtyard.
- ❑ Famous Mahaviharas are Nalanda Mahavihara (Bihar), Vikramshila Mahavihara (Bihar), Odantpuri Mahavihara (Bihar), Somapura maha vihara (Bangladesh)
- ❑ The best place to learn Buddhist architecture in those days was Nalanda.
- ❑ Dharmapala constructed the Vikramasila Mahavihara (Bihar) and the Odantpuri Vihara (Bihar).
- ❑ Odantpuri Mahavihara (750-770) was so magnificent that it was used as a model for the first Tibetan monastery.
- ❑ Between the 9th and 12th century AD, the Buddhist world-recognized Somapura Vihara and Vikramasila Vihara as two prominent centers of Buddhist study. There are also the ruins of a temple and a stupa at Vikramshila.
- ❑ Somapura Vihara is one of the largest Buddhist viharas in India, and the plan of its main shrine was developed in Bengal.

- ❑ These Viharas were the great centers of learning. Many scholars came to these centers from far and wide.
- ❑ And, these Buddhist Viharas had a significant influence in the spread of Buddhism in Nepal, Tibet, Sri Lanka, and many other countries.

Temples

- ❑ Although the Pala emperors were Buddhists, they built several Hindu temples.
- ❑ These temples were built in the Vanga style, which is a well-known temple style.
- ❑ Built in the 9th century, the Siddheswara Mahadeva temple in West Bengal, features a towering curving shikhara capped by a huge amalaka and is an early Pala style example.
- ❑ The ninth-century rock-cave temple at Kahalgaon (Bihar), features a gabled vaulted roof typical of South Indian architecture.
- ❑ The curved Shikhara and lancet window of the brick-built medieval Siva temple in Bihar are architecturally significant. This temple was built by Narayan pala.
- ❑ Ramapala established the city of Ramvati, which included a variety of temples.

Sculptures

- ❑ Under the patronage of the Pala kings, the Gupta legacy of sculptural art reached new heights, and the 'Pala School of Sculptural Art' was established.
- ❑ It is a medieval sculpture in the Eastern Style.
- ❑ The Pala school of sculptural art is recognized as a unique period of Indian art and the Bengal sculptors achieved new heights and were known for their aesthetic genius.
- ❑ During the Pala period, a new type of stone and bronze sculpture evolved and they were known for their bronze casting.
- ❑ These sculptures were erected in huge numbers, mostly in monastery places such as Nalanda, Bodh Gaya, and others.
- ❑ Metal casting (bronze casting) was practiced to a high level at the University of Nalanda, where it appears to have been taught as part of the curriculum.
- ❑ Apart from Bronze sculptures, stone sculptures were also made. The majority of

the stones utilized in these sculptures were basalt and it was supplied from Munger or Santhal Pargana.

- ❑ The majority of the sculptures were inspired by Buddhism.
- ❑ Aside from Buddha, Hindu gods and goddesses such as Surya, Vishnu, Ganesh, and others were sculpted.
- ❑ A conspicuous and beautifully carved black-slab and lotus-seat, frequently supported by lions, distinguish Buddhist statues.
- ❑ Maheshwara (influenced by Tantrism) was even more popular than Ganesha among the many Shaiva idols. During the 11th and 12th centuries, Vaishnava sculptures were also created.
- ❑ In most cases, only the frontal aspects of the body are depicted in the sculptures.
- ❑ Buddha is represented in a standing position in the Abhaya mudra and in a seated position in the Bhumisparsha mudra and Dharmachakra mudra.
- ❑ Sultanganj's (Bihar) largest bronze figure has been recovered and is available to view in the Birmingham Museum in the United Kingdom.
- ❑ A female bust and Buddha seated in 'Bhumisparsha Mudra,' from this school are the best.
- ❑ Slim and graceful forms, as well as exquisite jewellery, were hallmarks of the Palas style.

Terracotta During Palas

- ❑ During the Pala period, terracotta (earthenware) was developed in artistic and attractive shapes.
- ❑ This work was created with the intention of being decorative particularly to make the walls more adorable.
- ❑ Along with depictions of religious issues, the artists have picked subjects from people's ordinary lives.
- ❑ Beautiful and artistic clay images from the Buddha period have been discovered.
- ❑ Along with Buddha and Bodhisattvas, many images of Hindu gods such as Vishnu, Sun and Hanuman were also depicted in Terracotta.

- ❑ The ruins of Vikramshila Mahavihara have yielded some significant findings.
- ❑ The drawing on a wooden plate depicting a lady sitting in a posture with a mirror in her hands, beholding herself in the mirror, is an amazing example of creative beauty.
- ❑ The terracotta plaques discovered in Paharpur (Bihar) are excellent examples of the Pala period's art.
- ❑ These plaques, which are mostly utilized for wall surface decorating, have been recognized as a one-of-a-kind masterpiece by Bengal painters.
- ❑ The Pala period is without a doubt when clay art reached its pinnacle.

Paintings During Palas

- ❑ During Palas, two forms of paintings were practiced. One is Manuscripts/ Miniature painting and the other is Wall Painting/ Mural painting.

Manuscripts/ Miniature Painting

- ❑ Palas was considered the founder of the Miniature form of painting in India and established the Pala School of Painting.
- ❑ Palm leaves were used to write manuscripts and on these manuscripts, the painting was done along with the text.
- ❑ Scenes from Buddha's life, as well as gods and goddesses from Mahayana sects, are shown in these paintings.
- ❑ Also, the Tantra's influence was clearly seen in these paintings.
- ❑ The primary colors used in these paintings are red, blue, black, and white.
- ❑ Astasahasrika-Prajnaparamita (The Perfection of Wisdom in Eight Thousand) and 'Panchraksh' are two important miniature paintings. Both of these works of art are housed in the Cambridge Museum (England).
- ❑ Sinuous lines, delicate and nervous lines, sensuous elegance, linear and ornamental accents, and subtle colour tones are all hallmarks of Pala art.
- ❑ Dhiman and his son Vitpala were great sculptors and painters of the Dharmapala and Devapala periods.

- ❑ At Buddhist centers such as Nalanda, Odantapuri, Vikramshila, and Somapura, a vast number of manuscripts on palm-leaf relating to Buddhist subjects were composed and decorated with images of Buddhist deities.
- ❑ Students and pilgrims at these centers brought specimens of Pala Art back to their nations in the form of manuscripts, which helped in spreading the Pala style to Nepal, Tibet, Burma, Sri Lanka, and Java.

Wall Painting/ Mural painting

- ❑ Wall paintings were also depicted on the walls of Mahavihara, Chaityas, temples, and other structures.
- ❑ Various figures such as animals, humans, flowers, birds, and trees were depicted in these paintings.
- ❑ Pala style is naturalistic, evoking the ideal shapes of contemporary bronze and stone sculpture while also evoking a sense of Ajanta's classical art
- ❑ The wall painting discovered at Sarai Sthal (Nalanda) is one of the best specimens of Pala era's wall paintings.
- ❑ In this painting, a woman may be seen applying make-up while looking into a mirror. This picture depicts both human emotions and art at the same time.
- ❑ The influence of Ajanta and Bagh painting may be seen because the methods of creating images and painting are extremely similar.
- ❑ Although the artwork has faded, certain images such as elephants, horses, dancers, and Bodhisattvas can still be seen.

Downfall of Palas

- ❑ The Pala empire covered the entire of Bengal, Bihar, and Assam when Kumarapala ascended to the throne, a sizable region by any criterion.
- ❑ Though the indicators of degeneration and disintegration had already started.
- ❑ As some of the feudatories were already acting with considerable autonomy by the time Ramapala died, and it was only a matter of time before they declared independence.

- ❑ From the west, the Gahadvalas and Kalachuris were making advances into Pala territory, and the Governor of Kamarupa, the old Pala general, was openly rebelling.
- ❑ Kumarapala had an essentially weak personality, and when he died in C.E. 1125, he was entirely overwhelmed by the kingdom's problems, putting it on the verge of collapse.
- ❑ Gopala III, the subsequent monarch, is said to have reigned for 14 years before dying an unusual death, the circumstances of which are unknown.
- ❑ He was succeeded on the throne by his uncle, Madanapala, Ramapala's youngest son, who attempted but failed to save the kingdom and dynasty.
- ❑ The empire and the dynasty were both on their deathbeds by the time Madanapala rose to power and began exerting himself in an effort to reorganise the Palas' authority.
- ❑ There was ongoing fighting with the Gahadavalas; and the Kalinga ruler had grown in power and could not be vanquished completely, becoming a perpetual nuisance and menace to the Pala empire.
- ❑ The Pala treasury was drained, and the kingdom's strength was sapped, as a result of the constant wars.
- ❑ The greatest threat to the dynasty, however, came from within Bengal, from the Senas king. Madanapala was defeated in a fierce fight and forced to give a portion of their kingdom to the Sena monarch.
- ❑ The Palas dominated just the Anga area after that.
- ❑ Madanapala is the last monarch of the Palas about whom substantial information is available, having died in the year 1161. He has been dubbed the "last known" Pala king.
- ❑ While there is evidence that a king named Govindapala ruled the much smaller Pala region in 1175, he is not regarded a direct successor of the old Pala dynasty.
- ❑ In addition, king Indrayumna Pala is said to have been on the throne in CE 1197.
- ❑ The Palas sunk into obscurity after their defeat and are never mentioned again in the political history of the area they dominated for nearly five centuries.

Reasons of Decline

- ❑ Constant "Tripartite struggle" among Palas, Pratihara, and Rashtrakutas. In this series of wars, many battles were won by Palas but also faced many defeats.
- ❑ Due to constant wars and defeats from Rashtrakutas and Pratiharas, Pala Empire resulted in disintegrated.
- ❑ Also, after the end of the triangular conflict, new forces like the Chandelas, Chalukyas, and Paramaras carried out raids nearly on a regular basis.
- ❑ Certainly, loot and plunder were part of several of these attacks.
- ❑ One of the main objectives may have been political and military glory, and others being the material and economic motives. These constant invasions strain the Palas' treasury
- ❑ Also, the feudatories took full advantage of the central power's weakness to adopt a rebellious behavior, if not fully independent, stance.
- ❑ Along with this, several weak Pala's successors took the kingdom towards the edge of downfall.

The Senas (11th to 12th Century)

- ❑ The Sena Dynasty ruled Bengal from approximately 1097 to 1225 CE. The Sena dynasty ruled the majority of the Indian subcontinent's northeast. Previously, the Pala dynasty ruled over both Bihar and Bengal.
- ❑ The Sena rulers were devout Hindus, as opposed to the Palas, who were Buddhists. They originated in the south Indian region of Karnataka, according to the Deopara inscription.
- ❑ The inscription mentions Samantha Sen, one of the southern founders, whose successor was Hemanta Sena, the first of the family to be given royal epithets in the family records, and who seized power from the Palas and styled himself king in around 1095 CE.
- ❑ His successor, Vijaya Sena, was instrumental in laying the groundwork for the dynasty.
- ❑ Vijayasena deposed Madanapala (the last ruler of the Pala dynasty) and established the Sena dynasty. He was the genuine founder of the Sena kingdom.
- ❑ His son, Ballala Sena (1160-1178), instituted the social reforms known as Kulinism in Bengal.
- ❑ Lakshamananasena succeeded Ballal Sena. This dynasty's greatest ruler was Lakshmana Sena.
- ❑ He became weak near the end of his reign. Within his kingdom, there were signs of disintegration.
- ❑ Muhammad Bhaktiyar Khalji dealt the Sena kingdom its final blow (1204 AD).

Important Rulers of Sena Dynasty

Vijaya Sena (1095-1158 CE)

- ❑ Vijaya Sen, the first sovereign ruler of the Sena dynasty, was Hemanta Sen's son.
- ❑ Founder of the dynasty who had an unusually long reign of over 60 years, which restored peace and prosperity to Bengal and made a deep impression on its people.
- ❑ He is believed to have taken advantage of the revolt of Samantachakra in the Varendra region during the reign of Mahipala II, and gradually consolidated his position in western Bengal.
- ❑ He ultimately assumed an independent position during the reign of Madanapala.
- ❑ He conquered Vanga, defeating Bhojavarman.
- ❑ Vijayasena had two capitals Vikrampura and Vijayapura.
- ❑ The famous poet, Sriharsha, composed the Vijay Prasasti in memory of Vijay Sena.

Ballal Sena (1158-1179 CE)

- ❑ Vijayasena was succeeded by his son Ballal Sena.
- ❑ So far, only two epigraphs from the time of Ballal Sena have been discovered (the Naihati copperplate and the Sanokhar Image Inscription). They have no record of his victory.
- ❑ He did, however, have some military achievements to his name.

- ❑ According to the Adbhutasagara, he was engaged in warfare with the king of Gauda, who is identified with Govindapala of the Pala dynasty.
- ❑ This information is also supported by the Vallalachairta of Anandabhatta, which was written in 1510 AD.
- ❑ According to various sources, Govindapala, the last Pala ruler of Magadha, lost his kingdom in 1160 AD.
- ❑ The epigraphic records show that this date falls during the reign of Ballal Sena.
- ❑ As a result, the final blow to the Palas in Magadha can be attributed to him.
- ❑ According to the Adbhutasagara, Ballal Sena conquered Mithila during his father's lifetime.
- ❑ He married Ramadevi, the princess of the Western Chalukya Empire, which indicates that the Sena ruler maintained close social contact with south India.
- ❑ He wrote the Danasagara and Adbhutsagara.

Lakshmana Sena (1178-1207 CE)

- ❑ Lakshmana Sena took over for his father Ballal Sena.
- ❑ According to the records of his reign, he defeated the kings of Gauda and Varanasi (Kasi) and led expeditions against Kamarupa and Kalinga before ascending to power.
- ❑ The military glory of the Sena Dynasty reached its climax under Lakshmana Sena.
- ❑ The above victories were most likely won by Lakshmana Sena in his youth, possibly during the reign of his grandfather, Vijayasena, who was engaged in warfare against the kings of Gauda, Kalinga, Kamarupa, and, most likely, the King of Kasi of the Gahadavala dynasty.
- ❑ According to Laksmana Sena's epigraphs, he was the first Sena king to assume the title of Gaudeshvara. This title, however, is missing from Vijayasena's and Ballalasena's plates.
- ❑ Patakas and Chaturakas are the names of the smallest administrative divisions that appear frequently in Sena inscriptions and literature.
- ❑ This raises the possibility that small administrative divisions such as Patakas and Chaturakasa gained importance under the Senas. Among the royal officers, the names Bhuktipati, Mandalpati, and Vishayapati appear frequently.
- ❑ The Palas Prime Minister was now referred to as Mahamantri. The Sena kings used to call themselves Aswapati, Narapati, Rajaprayadhapati, and so on.
- ❑ There is evidence of Sena kings granting lands to their Queen or Rajmahishi. The Purohitas and Mahapurohitas were also granted land through formal grants, demonstrating that the Purohitas or Mahapurohitas had gained a great deal of respect and importance.
- ❑ Under the Senas, the Sandhivighraha of the Palas was renamed Mahasandhivighraha.
- ❑ Apart from these, the Sena kings appointed Mahamudradhkrita and Mahasarbadhkrita as new officers.
- ❑ Similarly, the highest judge was known as Mahadharmadhyakshya. Military officers were also given new names under the Senas. In this regard, Mahapilupati, Mahaganastha, and Mahabyutpati should be mentioned.
- ❑ During the Sena period, the class of officers known as Pradeshtris, as mentioned in Kautilya, were also appointed.
- ❑ This demonstrates that the traditional Hindu administrative system, as detailed in Kautilya's Arthashastra, had a significant influence on the Sena administration.
- ❑ The peace and contentment that fueled cultural activities during the Pala period persisted under the Senas, and the Sena period is also a memorable era in Bengal's history.
- ❑ Under the Senas, there was an overall improvement in politics, religion, economy, and society.

Administration of Senas

- ❑ The Pala system of administration was maintained by the Senas. Even under the Senas, Bhuktis, Vishayas, Mandals, and so on remained administrative divisions.

Religion of Senas

- ❑ The Senas' rule in Bengal is commonly associated with the emergence of orthodox

Hinduism in a Hindu-Buddhist society that had long enjoyed peaceful coexistence of the two religions, resulting in an atmosphere of amalgamation of the two.

- ❑ The onslaught on Buddhists in Bengal is thought to have begun during this time period, resulting in large-scale Buddhist migration to neighboring countries.
- ❑ The caste system, which had become lax due to the Buddhist influence of the Palas, was reestablished, and the Sena king Vallalasa is said to have founded the Bengali system of hypergamy, or the socially upward marriage of women.
- ❑ After Sena's reign, Buddhism declined in India. Bhaktiyar Khalji pillaged many Buddhist universities (Nalanda, Odantapuri, and Vikramshila).

Kulinism

- ❑ Kulinism, in Hinduism, is a Bengali custom introduced by Raja Ballala Sena (1158-1179 CE).
- ❑ Kulin communities were found among the three castes of Brahmin, Vaidya, and Kayastha.
- ❑ The name is based on the Sanskrit word (kulina). Kulinism held that a few families from different castes were noble or superior to other families from the same caste.
- ❑ Kulinism (higher social status) refers to a kulina girl marrying a man of the same social class as well as marriage to a man of a higher social class.
- ❑ It essentially states that a kulina woman's status must not be lowered by marrying into a lower-ranking group.
- ❑ According to Ballala Sena's rules, one's Kulin status is valid for 36 years.

Literary Works During Senas

- ❑ The Sena rulers were also avid supporters of literature. Bengali experienced significant growth during the Pala and Sena dynasties.
- ❑ Some Bengali authors believe that Jayadeva, the famous Sanskrit poet and author of Gita Govinda, was one of Lakshmana Sena's Pancharatnas (five gems).

- ❑ Lakshmana Sena was a literary enthusiast who wrote a number of Sanskrit poems. He finished Adbhuta Sagara, a book left unfinished by his father.
- ❑ As his court poets, he gathered some of the most important figures in contemporary Sanskrit literature, including Jayadeva, Dhoyin, and Sharan.
- ❑ Sridharadasa, Halayudh Mishra, and Umapati Dhar were among his other courtiers who wrote important treatises and works of literature.
- ❑ Lakshman Sena established the Lakshmana Era, which was used in Bengal and Bihar for at least 400 years. He also established the important medieval city of Lakhnauti.
- ❑ Ballal Sena was an author; according to a Sena epigraph. In 1168, he published Danasagara. And in 1169, he began but did not complete Adbhutasagara.
- ❑ It was mentioned in Adbhutasagara that Ballala Sena conquered Mithila while Vijaya Sena was still alive. He also popularized the practise of Kulinism.

Inscriptions

- ❑ In 1838 A.D., a copperplate was discovered in the Adilpur or Edilpur pargana of Faridpur District and purchased by the Asiatic Society of Bengal; however, the copperplate is no longer in the collection.
- ❑ The Dacca Review and Epigraphic Indica both published articles about the copperplate. The copperplate inscription is in Sanskrit and Ganda character, and it is dated 3rd jyaistha of 1136 samval, or 1079 A.D.
- ❑ According to an account of the copperplate in the Asiatic Society's proceeding for January 1838, three villages were given to a Brahman in the third year of Keshava Sena.
- ❑ The grant came with landlord rights, including the ability to punish the Chandrabhandas or Sundarbans, a tribe who lived in the forest.
- ❑ The land was granted in the village of Leliya in the Kumaratalaka mandala, which is located in shatata-padmavati-bisaya.
- ❑ The copperplate of Keshava Sena records that the King Ballala Sena carried the

goddesses of fortune away from the enemies on palanquins (Shivaka) supported by an elephant tusk staff.

- ❑ Ballala Sena's son, Lakshmana Sena (1178–1207), erected pillars of victory and sacrificial posts at Varanasi, Allahabad, and the Adon Coast of the South Sea.
- ❑ The copperplate also depicts villages with smooth fields yielding excellent paddy, ancient Bengali dancing and music, and ladies adorned with blooming flowers.
- ❑ The Edilpur copperplate of Keshava Sena records that the king made a grant to Nitipathaka Isvaradeva Sarman for the interior of the subha-varsha.

Art and Architecture

- ❑ Pala and Sena School of Architecture was the name given to the architectural style in the Bengal region.
- ❑ Under the patronage of the Pala and Sena dynasties, it developed between the 8th and 12th centuries A.D.
- ❑ The Palas were largely Buddhist kings who followed the Mahayana tradition, although they were extremely tolerant of other religions and patronised them both.
- ❑ Viharas, Chaityas, and Stupas abound in the Pala Kingdom.
- ❑ The Senas were Hindus who built Hindu god temples while simultaneously preserving Buddhist structures.
- ❑ As a result, both religions' influences were reflected in the design.

Sena Sculpture

- ❑ A large number of sculptures depicting Hindu gods and goddesses date from the Sena rulers' period of artistic activity (1097-1223 AD).
- ❑ Sena sculpture is an artistic continuation of the Pala style, which was popular until the late 11th century AD.
- ❑ The late Pala period sculpture's slender body form is retained in the Sena period, but the modelling quality has deteriorated noticeably.

- ❑ Two dated images, one of Sadasiva from Rajibpur, Dinajpur, inscribed in the reign of Gopala III (c 1129-43 AD) and the other of Chandi from Dalbazar, Dhaka, inscribed in the third year of Lakshmanasena, provide the stylistic index for Sena sculptures.
- ❑ The exuberance of decorative motifs is seen in this period's stone sculpture. The body is still modelled, but in a decadent way.
- ❑ This is most visible in the bronze image of Vishnu from Rangpur, which is now housed in the Indian Museum in Calcutta.
- ❑ The famous silver image of Vishnu from Churain, Dhaka, which is regarded as one of the best examples of metal caster's art, is no exception. These sculptures have a longer body shape than those from the 11th century.
- ❑ However, a few freestanding Sena period images show bolder and better modelling.
- ❑ In this regard, a stone torso of Garuda from Malda and a colossal stone head of Vishnu from Padumshahar Tank, both now housed in the Varendra Research Museum in Rajshahi, should be mentioned.
- ❑ A few composite figures also show evidence of improved modelling.

Dhakeshwari Temple

- ❑ Ballal Sena, a king of the Sena dynasty, built the Dhakeshwari (Durga) temple in the 12th century, and it is said that the city of Dhaka was named after the Goddess.
- ❑ Because of the numerous repairs, renovations, and rebuildings that have occurred over time, the temple's current architectural style cannot be dated to that period. It is regarded as an important part of Dhaka's cultural heritage.

Coinage

- ❑ The Sena dynasty was a powerful ruling dynasty in Bengal's political history.
- ❑ Purana, Dharan, and Damma are just a few of the currency names mentioned in the Sena writings.
- ❑ A silver coin weighing 32 ratis (56.6 grains) or a karshapan weighing scale were both referred to by these terms.

- ❑ In the writings of the Sena kings and other contemporary kings, the term Kapardaka Purana is seen as a medium of exchange. Kapardak means cow, and 'Purana' is unquestionably a type of silver coin.
- ❑ The conjunction 'kapardaka-purana' refers to a medium of exchange with the same quality as a purana or silver coin (56.6 grains), but whose value is determined by the proportional denominator.
- ❑ Instead of one silver coin, the table found in Bengali traditional arithmetic contained 1260 cowries. That is, the Purana to Kapardaka ratio is 1:1280.
- ❑ Excavations at Paharpur and Kalgang have yielded reliable evidence of cowrie's widespread use in early medieval Bengal (Bihar near Bhagalpur).
- ❑ Cowries were widely circulated in early medieval Bengal, despite the scarcity of precious coins.

Decline of Senas

- ❑ The Sena dynasty's demise was predetermined by the dynasty's weak rulers.
- ❑ During Lakshmana Sena's reign, this dynasty began to decline. Fatalism and superstition eroded the people's patriotic zeal during his reign. He never instilled in the people a spirit of tenacious resistance.
- ❑ Lakshmana Sena never reformed his army in the manner of the Turks. Military science was not as important as astrology.
- ❑ His son Visvarupasena succeeded him and ruled for a few years. Kesava Sena is the dynasty's last known ruler.
- ❑ Several factors can be attributed to the disintegration process. Lakshmanasena and his successors were incapable of halting the disintegration of the Sena kingdom's strong foundation.
- ❑ The end result was utter chaos. Dommanapala captured Khadi Mandala and twenty-four Parganas near the end of Lakshmana Sena's rule. Tippera was ruled by the Sena dynasty until the thirteenth century, when it gained independence.

- ❑ The Deva family ruled over the entire Meghna region. Vikramapura, Senas' capital city, was captured by King Danujamardana Dasharathadeva, a member of the same family.
- ❑ Several factors can be attributed to the disintegration process. Lakshmanasena and his successors were incapable of halting the disintegration of the Sena kingdom's strong foundation.

Invasion of Muhammad Bakhtiyar Khalji

- ❑ In 1202, a soldier of fortune named Muhammad Bakhtiyar invaded Bengal and captured Nadia, the capital city of Lakshmanasena.
- ❑ Lakshmanasena fled to West Bengal and, after defeating Nadia Bakhtiyar, relocated his capital to Lakhnawati.
- ❑ Even after losing Nadia, Lakshmanasena ruled over Eastern Bengal and Southern Bengal for a few more years. He most likely died in 1205 A.D.
- ❑ Lakshmana Sena was a great soldier and Bengal's last great Hindu ruler.

Legacy of Senas

- ❑ The Senas and their descendants merged into the Kayastha caste, heralding them as Bengal's neo-Kshatriyas; thus, Abul Fazl would write that Bengal had always been ruled by Kayasthas.
- ❑ Despite the anachronism, the actual caste status of Senas remains contested in popular memory: premodern Baidya genealogies claim the Senas as their own, which is agreed upon by some Brahmin genealogies but rejected by Kayastha genealogies.

The Tripartite Struggle

The Tripartite Struggle, also known as the Kannauj Triangle Wars, took place in the 8th and 9th centuries, between the three great Indian dynasties, the Palas, the Pratiharas, and the Rashtrakutas, for control over the Kannauj area of northern India. The Palas ruled India's eastern regions (Bengal region), while the Pratiharas oversaw India's western regions (Avanti-Jalaor region) and the Deccan area of India was

dominated by the Rastrakutas. This war lasted for two centuries and was finally won by the Rajput Pratihara emperor Nagabhata II, who established the city as the capital of the Pratihara state, which ruled for nearly three centuries.

Causes of Tripartite Struggle

- During the early medieval period, Kannauj was seen as a sign of status and authority.
- Kannauj was the former capital of Harshvardhana's empire and control of it represented the political domination over northern India.
- Control of Kannauj also meant control of the Central Gangetic valley, which was rich in resources and hence strategically and commercially significant.
- Because it was connected to the silk road, this location was ideal for trade and commerce.
- Between the end of the eighth century and the first quarter of the ninth century, three kings ruled over Kannauj: Indrayudha, Vijrayudha, and Chakrayudha.
- These kings were very weak and could be easily defeated.
- The desire to plunder through warfare attracted the Rashtrakutas to Kannauj.

Tripartite Struggle - Phase I

- A tripartite struggle occurred between the Pala, Pratihara, and Rashtrakuta dynasties for control of Kanauj.
- The first phase of the tripartite struggle began around 790 AD with a clash between Dharmapala and Vatsaraja.
- The battle between Dharmapala and the Pratihara king Vatsaraja at Prayag resulted in the defeat of Dharmapala.
- After some time Vatsaraja was defeated by Rashtrakuta king Dhruva.
- Dharmapala took control of Kannauj after Vatsaraja's fall, but he was again defeated by Dhruva.

- Dhruva, on the other hand, was unable to consolidate his victory because he needed to return to the south to save his own kingdom.
- Rashtrakutas were devastated by a succession struggle after Dhruva's death in 793 CE.
- By quickly withdrawing from Northern India, the Rashtrakutas not only decimated the Palas' adversaries, the Pratiharas but also provided the Palas with a good opportunity to add to their might.
- Dharmapala took advantage of the situation and recovered Kannauj, putting Chakrayudha on the throne.
- Dharmapala, via a series of successful expeditions, established himself as the lord of virtually all of Northern India.

Tripartite Struggle - Phase II

- Pratihara ruler Nagabhata II, the successor of Vatsaraja, invaded Kanauj and expelled its ruler Chakrayudha and established control there.
- As Chakrayudha was Dharmapala's protege, a battle between Nagabhata II and Dharmapala was inevitable.
- Nagabhata II defeated Dharmapala in a battle near Munger.
- After Nagabhata II took possession of Kannauj, the battle for the city intensified.
- His victory was short-lived, as he was soon overthrown by Govinda III (Rashtrakuta king), the successor of Dhruva.
- Govinda III left for the Deccan soon after this victory.
- By the end of the 9th century, the Rastrakutas' power had begun to wane alongside that of the Palas.
- The Pratiharas emerged victoriously and established themselves as the rulers of central India by the end of the tripartite struggle.

Background of Rajputs

There are several theories as to how Rajputs came to be. They were thought to be the offspring of foreign invaders and Indian Kshatriyas.

The invaders were Indianized and assimilated into Indian society. Many Rajput legends support this theory.

As a result, it is possible to say that various elements contributed to the formation of the Rajput clan.

The Rajputs are divided into 36 clans and each clan belongs to one of three basic lineages (vanshas). These are Suryavansh, Chandravanshi and Agnivanshi.

Suryavanshi Rajput clan is related to Surya, the Hindu Sun God. It is known as the Solar Dynasty in English.

Chandravanshi Rajput clan to be a descendant of Chandra (the moon). In English, the Chandravanshi lineage is known as the Lunar Dynasty.

Agnivanshi Rajputs assert that they are descendants of Agni, the Hindu god of fire.

Each of these Vanshas or lineages is broken into multiple clans or kula, each of which claims direct patrilineage from a remote but common male ancestor who allegedly belonged to that Vansha.

Major Clans of Rajputs

Tomars of Delhi

- ❑ Reconstruction of Tomar history is difficult as it lacks valid evidence.
- ❑ Most of the information about the Tomars came from medieval Bardic sources and these are not historically reliable.
- ❑ Bards were poets, historians, genealogists, astrologers, court minstrels, and artisans.
- ❑ Apart from Bardic literature, the Tomaras history can also be known from inscriptions and coins.
- ❑ The Tomara dynasty is one of northern India's minor early medieval ruling houses.
- ❑ Puranic evidence (writings of the Puranas) indicates that it was first discovered in the Himalayan region. The dynasty was one of the 36 Rajput tribes, according to bardic tradition.
- ❑ The family's history spans the period from the reign of Anangpal, who founded Delhi in the 11th century CE, to the incorporation of Delhi into the Chauhan (Chahamana) kingdom in 1164.

Features of Tomars

- ❑ The Tomars Dynasty had a monarchical administrative structure. All power was concentrated in the hands of the king or monarch.
- ❑ In the Tomars dynasty, the throne was passed down through generations.
- ❑ The King was aided by a group of ministers who were hereditary and nominated by the King from prominent families.
- ❑ The language of Tomars was Apabhramṣa and the religion was Hinduism.

Tomars as Feudatories

- ❑ Tomars as Feudatories (8th-10th century CE)
- ❑ The Tomar territory included the parts of present-day Delhi, Haryana, and some parts of Uttar Pradesh.
- ❑ Initially, Tomars were the feudatories or vassals of Pratihars from the 8th-10th century CE.
- ❑ It is said that the Jaula of the Tomara family became prosperous by serving the king of his time.
- ❑ One of Jaula's descendants named Gogga became the vassal of Mahendrapala I.

- ❑ He constructed Vishnu temples at Pehowa (Kurukshetra) on the banks of the Sarasvati river.

Tomars as Independent Rulers

- ❑ Tomars as Independent Rulers (10th-12th Century CE)
- ❑ Bardic literature referred to the dynasty as “Tuar” and categorized them as one of the 36 Rajput clans.
- ❑ Anangpal I, started the Tomar dynasty in 736 CE, according to bardic literature.
- ❑ In 736 CE, King Anangapal Tomar or Anangpal I is credited with founding ‘Lal Kot,’ a walled citadel that served as the Tomars’ capital.
- ❑ Lal Kot was one of the first fortresses of Delhi.
- ❑ Later on, Prithviraj Chauhan, the Chauhan King, took control of ‘Lal Kot’ in 1180 CE and transformed it into a gigantic 13-gated Fort known as Qila Rai Pithora.
- ❑ By the 10th century, the Tomaras had established themselves as independent rulers when the Pratiharas’ power diminished.
- ❑ Soon after attaining independence from Pratiharas, the Tomaras were involved in battles with their neighbors such as the Chauhans of Ajmer and the Gahadavala dynasty.
- ❑ The successors of Anangapala were Tejapala, Madanapala, Kritapala, Mahipala, Lakhanapala and Prithvipala.
- ❑ According to the Chahamanas king, his ancestor Chandana (c. 900 CE) killed the Tomara leader Rudrena (or Rudra) in a fight.
- ❑ Later on, Anangpal II, popularly known as Anangpal Tomar, founded Delhi in 1052 and it is confirmed by an inscription of 1383 which is now in the Delhi Museum.
- ❑ He also constructed the Anangpur Dam.
- ❑ According to mediaeval Muslim historians, in the 11th century, Delhi was ruled by a king named Mahipala. Although these medieval historians do not specify the dynasty of this monarch, some modern historians have recognised him as a Tomara ruler.
- ❑ Surajpala, a Tomara ruler, is believed to have commissioned the Suraj Kund reservoir.

Downfall of Tomars

- ❑ Tomars was ousted by the Chahamanas of Shakambhari also known as Chauhans of Sambhar or Chauhans of Ajmer in the 12th century.
- ❑ Once again, Tomars became the feudatories, and this time they became the feudatories of Chauhans when Delhi was captured by them in the 12th Century.

Chauhans of Delhi and Ajmer

The Chauhan dynasty flourished from the eighth to the twelfth centuries AD.

The Pratiharas, Paramaras, and Chalukyas were the other three important Rajput dynasties of that time.

Delhi, Ajmer, and Ranthambhor were all under the control of the Chauhans. They were also prominent at Sirohi in the southwest of Rajputana, and at Kota in the east.

During the Rajasthan War, the Chauhans were the feudal lords of Gurjara-Pratiharas who assisted Nagabhata I in conquering the frontiers and protecting them from Arab attacks.

After the death of Pratiharas King Simharaja, they declared independence.

They constructed Ajayameru (Ajmer) in the southern section of their empire in the 11th century.

In the 12th century, they seized Dhilika (the ancient name for Delhi) from the Tomaras and annexed parts of their territory along the Yamuna river.

Prithviraj III is known as the Chauhan king of Delhi who repelled the Muslim onslaught in the first Battle of Tarain (1191).

He was aided by armies from neighbouring Rajput kingdoms, especially Mewar.

The following year, Prithviraj was beaten in a second battle at Tarain.

Defeat of the Prithviraj Chauhan brought in Muslim dominance in North India in the form of Slave Dynasty.

Important Kings of Chauhan Dynasty

Vasudeva

- Vasudeva was considered as the founder of the Chauhan dynasty.
- According to the Prabandha-Kosha of the 14th century, he ascended to the throne around 551 CE.
- He was from the Chahamanas dynasty of Shakambhari (modern Sambhar) and ruled over Sapadalaksha kingdom, which is now part of Rajasthan.
- Vidyadhara (a supernatural being) gave Vasudeva the Sambhar Salt Lake as a gift.

Ajayaraja

- The Chauhan dynasty ruled as a local power in the Shakambhari region in the eleventh century.
- They attempted expansion in the early twelfth century, led by Ajayaraja
- He conquered the Paramaras and captured their city, Ujjaini.
- Ajmer was also founded by him.

Arnoraja

- In or about 1133 A.D, Arnoraja, the son of Ajayaraja, assumed the Chauhan crown.
- He had a severe feud with the Chalukyas, and in the end, he recognised Chalukya Jayasimha's suzerainty and married his daughter.
- However, animosity toward the Chalukyas erupted once more.
- Arnoraja was defeated twice by Chalukya Kumarapala.

Vigraharaja IV (1158-1163 AD)

- He was the great monarch of the Chauhan dynasty, who with his vast conquests elevated the Chauhan Empire to the rank of an imperial force.
- He expelled the Tomaras from Delhi and seized control of Eastern Punjab.
- The Muslim ruler of Punjab was defeated by him.
- The records of his rule give a good indication of the size of his realm, which stretched from the Siwalik Hills in the north to Udaipur in the south.

- During the reign of the great king Bhoja, he clashed with the Malwa Paramaras.
- Harikeli Nataka, a well-known play, was written by him
- He constructed a structure that was later converted into the Adhai-Din-Ka-Jhopra.

Prithviraj Chauhan III (1168-1192 AD)

- Prithviraj Chauhan also known as Rai Pithora is one of the most famous Hindu kings. He was born in 1149.
- He ascended to the throne at the tender age of 11 (after his father's death), but took command of the administration at the age of 16.
- His renowned Bundelkhand expedition against the Chandella king resulted in the deaths of two notable Chandella warriors, Alha and Udal.
- He defeated Mohammad Ghori in the First Battle of Tarain (c. 1191 CE). He was killed in the Second Battle of Tarain (c. 1192 CE). This fight is seen as a watershed moment in Islam's conquest of India.
- His court poet, Chanbardai, wrote two poems, Prithviraj Raso and Prithviraj Vijaya.

Hariraja (1193 - 1194 CE)

- Mohammad Ghori appointed Govinda, the young son of Prithviraj Chauhan, as his vassal chief in Ajmer after conquering Ajmer and Delhi.
- Hariraja, Prithviraj's brother, banished Govinda for accepting Muslim authority.
- Govinda founded the Chahamanas branch of the Ranastambhapura order (Ranthambore).
- Hariraja reclaimed Ajmer and pursued an aggressive stance toward Delhi's conquerors.
- Qutub-ud-din Aibak seized Ajmer after defeating Hariraja.
- Alauddin Khilji conquered Ranthambore in 1301 CE, destroying Chauhan power's last bastion.

Decline of Chauhan Dynasty

- The lack of unity was the most essential factor in the decline of the Chauhan Dynasty.
- They were divided by factions and Rajput kingdoms were always at odds with one another.

- ❑ Because of these tensions, Jai Chandra refused to assist Prithvi Raj Chauhan in forming a united front against invaders.
- ❑ Defeat in the 2nd battle of Terrain led to the decline of the Chauhan dynasty in India.

The First Battle of Tarain (1191)

- ❑ In 1191, Ghori crossed the Khyber Pass on his way to India, where he conquered the Bathinda citadel.
- ❑ This led him to Prithviraj Chauhan's kingdom's northwestern border.
- ❑ Prithviraj's army headed by his vassal prince Govind Tai, marched on to Bathinda, where they encountered their enemy at a site named Tarain (also called Taraori).
- ❑ Ghori's army retreated when Ghori was wounded in a personal battle with Govind Tai, allowing Prithviraj Chauhan to win.
- ❑ Prithviraj chose to reclaim the citadel of Bathinda rather than pursue Ghori's army, since he did not want to invade hostile territory or misjudge Ghori's ambition.
- ❑ According to another version of the story, Ghori's army surrendered and Muhammad was taken prisoner.
- ❑ Prithviraj pardoned Muhammad Ghori when he begged for forgiveness.
- ❑ As a result, Prithviraj Chauhan was victorious in the First Battle of Tarain, which took place in 1191.

After 1st Battle of Tarain

- ❑ Ghori returned to Ghazni and began making plans to avenge this setback.
- ❑ When he arrived in Lahore, he dispatched an ambassador to Prithviraj to demand his submission, but the Chauhan ruler refused.
- ❑ This led to the 2nd battle of Tarain.

The Second Battle of Tarain (1192)

- ❑ Ghori challenged Prithviraj in 1192, and a battle took place at the same location (Tarain).
- ❑ Ghori adjusted his strategy since he didn't want to fight Rajput warriors in melee (hand-to-hand) combat.
- ❑ He divided his massive force into five divisions and dispatched four battalions to attack the Rajput flanks and rear.

- ❑ Ghori ordered his fifth unit to evacuate quickly, expecting a Rajput attack.
- ❑ The Rajputs charged the fleeing Ghurid regiment, just as Ghori had predicted.
- ❑ The Ghurids immediately dispatched a new cavalry unit of 12,000 men, who successfully repelled the Rajput advance.
- ❑ The Second Battle of Tarain was won by Muhammad Ghori.
- ❑ Prithviraj Chauhan was captured and executed on the battlefield.

Reasons for Victory of Muhammad Ghori

- ❑ Indian Kingdoms' military methods were out of date and inferior to those of Muslims.
- ❑ While the Indians continued to rely on elephants, the Muslims had fast-moving cavalry.
- ❑ Ghori had spent time meticulously planning his campaign, and his tactics proved to be a great victory in battle.

After the 2nd Battle of Tarain

- ❑ Rajputs suffered a huge defeat in terms of political status as a result of this loss.
- ❑ Qutub-Din Aibak, a Ghurid general, took over Ajmer in 1193 and quickly established Ghurid power throughout northern and central India.
- ❑ In 1194, Aibak defeated Gahadavala monarch Jayachandra in the Battle of Chandwar.
- ❑ The Battles of Tarain and Chandwa set the groundwork for Turkish control in India.
- ❑ This led to the decline of the Chauhan dynasty and rise of new power in India.

Rathors of Kanauj

- ❑ Rathors of Kanauj governed North India mainly in the 12th century.
- ❑ This dynasty hails from Uttar Pradesh's Banaras (Varanasi) and Oudh (Ayodhya).
- ❑ They eventually settled in Kanauj, which became medieval India's political centre.
- ❑ The Rathore kingdom grew till it reached Delhi, then went east to Bihar's Patna and Munjar regions.
- ❑ Yashovigraha of Rathors of Kanauj was a powerful and foresighted monarch but Chandradeva was the real founder of Rathors of the Kanauj dynasty.

- ❑ Govinchandra was the greatest ruler of this dynasty and during his time, Rathors reached at the peak of power.
- ❑ He ruled for a long time (1112–1155) and was successful in restoring the Kanauj kingdom’s splendour.
- ❑ Jaichanda was the last great ruler of this dynasty and killed by Muhammad of Ghori after that Rathors of Kanauj fell down.

Important Kings of Rathors of Kanauj Dynasty

Yashovigraha

- ❑ He was a powerful and foresighted monarch with well-thought-out policies.
- ❑ ‘Maharaja Dhiraj’ and ‘Parambhattark’ were his titles.
- ❑ In order to secure the empire, he formed alliances with Muslims and paid tributes.
- ❑ His reign focused mostly on creating and safeguarding the empire for future generations.

Mahichandra

- ❑ He was the son of Yashovigraha and proved as a weak ruler.
- ❑ Mahichandra could not reign on his own because he lacked the traits of a strong monarch like his father.
- ❑ He was also named ‘Mahipala’ or ‘Mahitala’.

Chandradeva

- ❑ He was the real founder and first independent ruler of Rathore of Kanauj dynasty.
- ❑ He was also known as ‘Parmeshwar’.
- ❑ The Rathors of Kanauj had expanded their dominion to include Ayodhya, Varanasi, and Kannauj by the time of Chandradeva.
- ❑ Chandradeva gained popularity after defeating Samanta Gopala and Panchala in a tough fight.
- ❑ He defended the holy sites of Kusika (Kannauj), Kashi, and Dttara Kosala (Ayodhya) against Muslim invaders.
- ❑ During his reign, the kingdom was able to spread its wings and reach Khusi, North Kisala, and Indraprastha.

Madanpala

- ❑ He ruled with the aid of a five-member committee.
- ❑ During his reign, he was successful in suppressing the Muslim invasion.
- ❑ He also defeated Rampala of the Pala Dynasty in battle.
- ❑ He withdrew in 1109 AD due to his poor health and died in 1114 AD.

Govinchandra

- ❑ During his lifetime, he primarily served as an administrator for his father Madanpala, yet he rose to become the Dynasty’s most powerful king.
- ❑ He faced an invasion by Muslims, yet he was able to overcome all obstacles because to his abilities and knowledge.
- ❑ During his reign, he was known as a “policy maker” and a “brave” monarch who protected Varanasi from Masud’s onslaught.
- ❑ He was known as ‘Hari Bhakt’ and was worshipped in Varanasi’s temples. He is also referred to as ‘Hari Bhagwan’ in the Sarnath description.
- ❑ During his lifetime, there were several religious developments. Even Muslims were free to practise their faith.
- ❑ He married ‘Kumardevi,’ a Buddhist girl. He extended his kingdom to the Yamuna’s outskirts.

Vijaychandra

- ❑ He joined as an administrator and later became the ruler of dynasty.
- ❑ During his tenure, Muslims had become stronger and attacked the Kanauj continuously.
- ❑ As a result, the dynasty started to decline.

Jaichanda

- ❑ He was the last great ruler of this dynasty.
- ❑ Due to his inability to unite with other Hindu Rajputs, he lost parts of his kingdom to Muhammad Ghori.
- ❑ And finally, he was killed in the battle of Chandwar in 1194 A.D. by Muhammad of Ghori.

- ❑ Some historians have harsh comments for him because of his role in the conflict between Mohammad Ghori and Prithviraj.
- ❑ He had previously supported Mohammad Ghori in his fight against Prithviraj.

Harish Chandra

- ❑ He was the son of Jaichandra and the last ruler of the Rathors of Kanauj Dynasty.
- ❑ Much information concerning his abilities, whether he was an independent king or not, is unavailable.
- ❑ However, the Rathors of Kanauj Dynasty came to an end after his brief reign, and Muslims seized over.

Chandellas of Bundelkhand

- ❑ Bundelkhand has always been a source of contention among the various kings and dynasties who have ruled over it.
- ❑ Previously, this province was dominated by the Gupta empire until the 5th century AD, after which it was ruled by the Gurjara-Pratihara dynasty, and finally by the Chandellas.
- ❑ According to modern research, Chandellas were descended from the Gurjar, Huna, and central Asian tribes who crossed the northwest frontier and settled in this territory after fighting battles.
- ❑ They belong to the Chandravanshi lineage of Rajputs.
- ❑ Initially, the Chandellas reigned as the vassals of Gurjara-Pratiharas (Kannauj).
- ❑ Although he accepted the Pratihara suzerainty, the Chandella monarch Yashovarman became effectively independent in the 10th century.
- ❑ The Chandellas had grown into a sovereign state by the time his successor Dhanga emerged.
- ❑ As they fought battles with neighbouring dynasties, particularly the Paramaras of Malwa, their influence rose and fell.
- ❑ The Chandellas were subjected to invasions by northern Muslim kingdoms like Ghazni, beginning in the 11th century.

- ❑ Following invasions, the Chandella power effectively disappeared around the beginning of the 13th century.

Important Kings of Chandellas of Bundelkhand

Nannuka (831-845 AD)

- ❑ Nannuka, the founder of the Chandella dynasty, had to support the Gurjar-Pratihara ruler militarily at first because he was their vassal.
- ❑ In exchange, the Gurjar-Pratihara ruler offered them protection from Muslim invaders.
- ❑ The Chandellas were able to have a peaceful time thanks to the Pratiharas' collective security, which allowed them to focus more on art, culture, and temple buildings.
- ❑ Nannuka was the monarch of the little kingdom known as Khajurwatika at the period, now known as Khajuraho, according to the inscriptions.

Vakapati (845-865 AD)

- ❑ In the second half of the ninth century, Vakapati succeeded his father Nannuk and conquered numerous bordering districts of Vindhayas.
- ❑ According to inscription, Vakpati's fame went throughout Central India, and he conquered all of his rivals and made the Vindhya region his delight hill.
- ❑ He, too, had given the Pratiharas political assistance in exchange for their assistance in strengthening his kingdom.

Jaishakti (865-885 AD)

- ❑ After Vakpati, his son, Jaishakti, took over as a ruler. He was brave and strong-willed, and continued to consolidate his dominion.
- ❑ As "Bhukti" was regarded the territory directly ruled by the Palas and Pratiharas at the time, the areas captured by King Jaishakti were named Jaijakhukti or Bundelkhand.
- ❑ Following the breakup of the Pratiharas empire, the Chandellas declared independence and ruled over those territories for many years.

- ❑ After him, many rulers came. They were Vijayshakti, Rahila dev (also named Rahilya) and Harshdeva.

Yashovarman (925-950 AD)

- ❑ Yashovarman succeeded Harshdev as the Chandella dynasty's first independent king, though during Jaishakti's reign, Chandellas declared independence from Prahtihras, but they were unable to maintain it.
- ❑ The downfall of the Gurajar-Pratihara and Rashtrakuta kingdoms provided Yashovarman the opportunity to fortify and expand his geographical limits.
- ❑ As a result, he conquered Kalinjar Hill. The Chandella kingdom increasingly gained prominence as a result of acquiring these Hills, and they emerged as a formidable force in northern India.
- ❑ He also commissioned the Lakshmana Temple at Khajuraho.

Dhanga (950-1002 AD)

- ❑ After Yashovarman, Dhanga succeeded to the throne and became the most powerful king of north India. He was a great conqueror and ruler.
- ❑ During his reign, the empire reached its pinnacle of power.
- ❑ He took the title of Maharajadhiraja.
- ❑ He seized the Kalinjar fort, occupied the Gwalior fort, and brought laurels to his dynasty, according to epigraphic documents.
- ❑ Like his predecessor, he commissioned a magnificent Vishwanath Temple at Khajuraho.

Vidyadhara (1015-1036 AD)

- ❑ Vidyadhara, the son and successor of King Ganda.
- ❑ He successfully protected his kingdom against the Mahmud of Gazni's invasion.
- ❑ He is described as the greatest monarch of the Indian region by Muslim literature of the time.
- ❑ He was not only a skilled warrior, but he also built numerous temples.
- ❑ Several Khajuraho temples were built during his reign.

- ❑ One of these was the Kandariya Mahadev temple at Khajuraho.
- ❑ But after Vidyadhara, the Chandelas' dominance gradually began to crumble following his death.

Monuments and Architecture During Chandela Kings

- ❑ The Chandellas were art and architecture patrons.
- ❑ They constructed several monuments, palaces, water tanks, and strong forts throughout Bundelkhand, particularly at Khajuraho, their capital.
- ❑ They have built temples in the Nagara architectural style.
- ❑ A large number of these temples were constructed by Chandellas in Khajuraho.
- ❑ These temples were constructed between 900 and 1150 CE.
- ❑ Khajuraho is home to the country's biggest group of medieval Hindu and Jain temples, many of which are known for their sensual sculptures.
- ❑ The Kandariya Mahadev temple is well-known for its creative brilliance.
- ❑ Since 1986, the Khajuraho Group of Monuments has been a UNESCO World Heritage Site, and it is regarded as one of India's "seven wonders."
- ❑ Chandelles architecture is regarded as one of India's greatest architectural achievements.

Decline of the Chandelas

- ❑ Many successors reigned the Chandela dynasty one after another, but none of them could match Vidyadhara's fame and glory for his clan and area.
- ❑ Later monarchs were weak and lacked the power and control necessary to maintain their state's dominion; as a result, the Chandella dynasty began to fall.
- ❑ The raids by the Ghazni after the death of the Vidyadhara devastated the kingdom.
- ❑ The Kalachuri king invaded Chandella's land and took the eastern section of the kingdom at an opportune time.

- ❑ Other minor kings who had pledged allegiance to the Chandella rulers to protect them from outside kingdoms began to break that pledge, leaving the Chandela kingdom powerless and unprotected.
- ❑ With the arrival of Sultan Qutb-ut-din Aibak, the Chandella dynasty began to disintegrate further.
- ❑ The development of the local kingdoms of the Bundelas, Bhagelas, and Khangaras, as well as growing Muslim influence, made revival impossible for the Chandella dynasty.
- ❑ The empire became weak and vulnerable as a result of continuous attacks by the then-powerful monarch Prithviraj Chauhan.
- ❑ Rana Hammir defended Chittor from the attack of Muhammad Tughlaq, the ruler of Delhi.
- ❑ Mewar was ruled from Chittor Fort between Maharana Hammir and Maharana Udai Singh (1567).
- ❑ Hammir restored Mewar's prosperity.
- ❑ He built the Annapoorna Mata temple at Chittorgarh Fort.
- ❑ In the Rasik Priya and Kirti Stambh inscriptions, Hammir is referred to as "Visham Ghati Panchanan" (one who acts like a lion in difficult situations).
- ❑ Hammir died in the year 1364.

Sisodias of Mewar

- ❑ The Sisodia dynasty can trace its roots back to Rahapa, a son of Guhila King Ranasimha in the 12th century.
- ❑ The main branch of the Guhila dynasty was defeated by the Khalji dynasty (1303).
- ❑ In 1326, Rana Hammir of the Sisodiya branch reclaimed control of the region, re-established the dynasty, and also became the propounder of the Sisodia dynasty clan.
- ❑ The Sisodias regained control of the former Guhila capital Chittoor.
- ❑ Maharana Hamir Singh was the first Mewar ruler to use the title 'Maharana,' which was eventually adopted as a prefix to other rulers' names.
- ❑ The Sisodias' genealogy is partially mythical, partly legendary, and partly historical, according to Rajprashasti Mahakavyam, a 17th-century laudatory work commissioned by Mewar's monarch Rana Raj Singh.
- ❑ Ranchhod Bhatt, a Telangana Brahmin, wrote this book.
- ❑ At Badnor, he defeated the royal army of Delhi.
- ❑ Rana Choonda, the elder son, pledged not to seize the throne of Mewar in exchange for his father's marriage to Rani Hansa Bai.
- ❑ In exchange, his emblem Lance (Bhala) was superimposed on the prince's autograph in all grants to vassals. As a result, the monogram of Rana is still preceded by the Lance of Saloombra.
- ❑ Pichola Lake was constructed during his time.
- ❑ Rana Mokul (Son of Hansa Bai) succeeded to the throne as promised.

Rana Lakha/Rana Lakha (1382- 1421)

- ❑ After Rana Lakha, Rana Choonda took over administration because Rana Mokul was a minor.
- ❑ Rani Hansa bai, on the other hand, did not approve and asked Rana Choonda to leave.
- ❑ Rani sought the assistance of father Ranmal of Marwar, but Ranmal's intentions were subsequently revealed.
- ❑ Choonda was summoned by Rani, who came in and rescued Mokul Singh.

Rana Mokul/Mokal Singh (1421-1433)

- ❑ After Maharana Mokal's death, Maharana Kumbha became the ruler of Chittor.
- ❑ The Maharana Kumbha is also known as the "Hindu Surtran" and the "Abhinav Bharat Acharya."

Important Rulers of Sisodia Dynasty

Rana Hammir (1326-64)

- ❑ Rana Hammir invaded Chittorgarh in 1326 and founded the Sisodia dynasty, who were descendants from the Guhil dynasty.
- ❑ Since then, the rulers of Mewar have been referred to as Maharanas.

- ❑ A war was fought near Sarangpur during the reign of Maharana Kumbha between the Sultan of Mandu, Mahmud khilji, and Rana Kumbha. Maharana Kumbha was victorious.
- ❑ A huge Tower was built in the fort of Chittor to commemorate this triumph, known as Vijay Stambh.
- ❑ The construction began in 1440 and was completed in 1448. It is 120 feet tall and has nine stories.
- ❑ Vijay Stambh is completely covered with idols of Hindu gods and goddesses. It is designed in the Hindu architectural style.
- ❑ Maharana Kumbha was a big fan of arts and crafts and had a vast knowledge of them.
- ❑ He is said to have constructed 32 forts, as well as numerous temples and ponds.
- ❑ He built Kumbha Shyam temple, Aadivarah temple, Kumbhalgarh fort, Kumbha Swami temple, etc.

Maharana Sanga (1509-1528)

- ❑ Maharana Sanga was the son of Maharana Raimal and grandson of Maharana Sangram Singh.
- ❑ He was born in 1482 and ascended to the throne in 1509.
- ❑ When it was expected that Maharana Sanga would become the next monarch, his elder brothers Prithviraj and Jaymal were enraged and plotted to assassinate him.
- ❑ Sanga was saved from his brothers by Karamchand Panwar of Ajmer, who kept him hidden. He provided him with a place to stay until he was crowned.
- ❑ When Rana Sanga became king, the kingdom's situation was dire, and Mewar was the target of many foes.
- ❑ He formed marriage relations with neighbouring Rajput states in order to maintain friendly relations.
- ❑ He assigned persons who were his well-wishers and confidants to guard Mewar's boundaries in order to provide security.
- ❑ He kept them in his confidence by giving them jagirs to control.
- ❑ In this manner, he quickly achieved power over the entire state of Rajasthan.

- ❑ Other kingdoms, such as Malwa, Gujarat, and Delhi, couldn't stand the thriving Mewar. They all tried to attack, but were all defeated.

Maharana Pratap Singh (1540- 1597)

- ❑ He was the son of Udai Singh.
- ❑ Maharana Pratap was described as a man of strong character who was considerably more valiant and chivalrous compared to his contemporaries.
- ❑ Even his foes admired his goodness and fairness in making decisions.
- ❑ He is India's sole monarch who refused to submit to Mughal control, and he remains the country's most revered ruler to this day.
- ❑ Akbar sends Man Singh I against Maharana Pratap; the Battle of Haldighati takes place on June 18, 1576, and Pratap is defeated.
- ❑ Pratap gradually reclaimed several of the regions.
- ❑ Pratap was given the title of 'Leonidas of Rajasthan' by Col. Tod, a well-known British antiquarian.
- ❑ On the third day of the Jyestha Shukla, Pratap Jayanti is commemorated.

Amar Singh I (1597-1620)

- ❑ Maharana Amar Singh was Maharana Pratap's eldest son and heir.
- ❑ He was the thirteenth ruler of the Sisodiya Rajput dynasty of Mewar.
- ❑ In the battle of Dewair, Amar Singh defeated the Mughal commander in charge, Sultan Khan, proving himself to be a formidable fighter.
- ❑ Amar Singh was able to reclaim much of Mewar's lost territory, but not Chittor.
- ❑ To fulfil his father's last wish, Amar Singh, a faithful son, fought several wars with the Mughals during his lifetime, both against Akbar and Jahangir.
- ❑ To force Amar Singh to submit, temples were desecrated, villages were set on fire, and women and children were kidnapped and tortured.
- ❑ He made a diplomatic manoeuvre in the best interests of his people and Mewar.

- ❑ Jehangir returned the territory around Chittoor, as well as the Chittorgarh Fort, to Mewar in 1616 as a goodwill gesture.
- ❑ The Treaty of 1615 put an end to a nearly century-long conflict between two renowned governing lineages.

Bhagwat Singh (1955 - 1984)

- ❑ Maharana Bhagwat Singh was just another seventeen-year-old kid from the Shivrati branch of Mewar, descendants of Maharaj Arjun Singh, the fourth son of Maharana Sangram Singh II.
- ❑ Maharana Bhagwat Singh observed the shifting of Indian history as he ascended the throne.
- ❑ Rajasthan was established when he ascended to the throne.
- ❑ Rajasthan's monarchs benefited from the privy purses until the Indian government decided to abolish royalty.
- ❑ Maharana Bhagwat Singh was renamed Mr. Bhagwat Singh Mewar once the royal titles and grants were removed.

Paramaras of Malwa

- ❑ Paramaras were successors of the Rashtrakutas, who controlled Malwa from the early ninth century with their capital at Dhar.
- ❑ Upendra or Krishnaraja was the founder of the Paramara dynasty.
- ❑ They belong to the Agnivanshi lineage.
- ❑ There were other branches of Paramaras ruling in Rajputana, including Mount Abu, Bhinmal, and others, but the Paramaras of Malwa (Dhar) were the most powerful of all.
- ❑ Pratiharas were initially in charge of Malwa. The Paramaras took advantage of the Pratiharas' fading strength and rose to power in Malwa in the second part of the 10th century.
- ❑ Their capital was originally in Ujjain, but it was eventually moved to Dhara (both Ujjain and Dhara are in Madhya Pradesh).
- ❑ The last known Paramara king, Mahalakadeva, was defeated and killed by the forces of Delhi's Alauddin Khalji in 1305

CE, though epigraphic evidence suggests that the Paramara rule continued for a few years after his death.

- ❑ Under the Paramaras, Malwa had a high level of political and cultural prestige.
- ❑ The Paramaras were well known for their support of Sanskrit poets and scholars, and Bhoja himself was a well-known scholar.
- ❑ The majority of the Paramara kings were Shaivites who built several Shiva temples while also patronising Jain scholars.

Important Rulers of Paramara Dynasty

Upendra (Around 1st quarter of the 9th century CE)

- ❑ He is considered as the founder of the Paramara dynasty.
- ❑ It is believed that he was appointed as ruler of Deccan by Rashtakuta King Govinda III following the latter's successful military expedition in Malwa.
- ❑ The Paramaras were temporarily eclipsed when they lost Malwa to the Pratiharas, but their power was restored in the mid-10th century by Vairasimha II and Siyaka II.

Siyaka II (948-972 CE)

- ❑ Around 972 CE, Siyaka (also known as Harsha) abandoned his allegiance to the Rashtrakutas.
- ❑ He not only defeated the Rashtrakuta king, Khottiga, at Kalighatta on Narmada's banks, but also sacked the Rashtrakuta capital, Manyakheta, and established the Paramaras as a sovereign power.
- ❑ Munja/ Vakpatiraja II/ Prithvi Vallabha (972-990 CE)
- ❑ He expanded his empire and had numerous military victories against the Kalachuris, the Huns, the Guhilas, the Nadulas, the Tailapa.
- ❑ Tailapa II, the Western Chalukya ruler, eventually defeated him. The Paramaras lost their southern territories as a result of this defeat.
- ❑ He took the names Amoghavarsha, Prithvi Vallabha, and Sri Vallabha.
- ❑ He was a poet as well as a supporter of the arts and literature.

Sindhuraja (990-1010 CE)

- ❑ He was Munja's brother, and he defeated Satyashraya of the Western Chalukyas and reclaimed the territories lost to Tailapa II.
- ❑ He also defeated a Huna Chief, the Somavanshis of south Kosala, the Shilaharas of Konkana, and the ruler of Lata in battle.
- ❑ Padma Gupta, his court poet, wrote his biography, Nava-Sahasanka- Charita.

Bhoja (1010-1055 CE)

- ❑ Bhoja fought wars with nearly all of his neighbours, with varying degrees of success, in an attempt to expand his kingdom.
- ❑ His kingdom stretched from Chittor in the north to upper Konkan in the south, and from the Sabarmati River in the west to Vidisha in the east.
- ❑ Bhoja may have sent troops to help Kabul Shahi ruler Anandapala fight the Ghaznavids.
- ❑ Bhoja may also have been a member of the Hindu alliance that drove Mahmud's governors out of Hansi, Thanesar, and other areas in 1043 CE.
- ❑ He took the title Parameshvara-Paramabhattacharaka, which is thought to be synonymous with Paramara-Deva.
- ❑ He is said to have founded Bhojpur and is credited with the construction of not only the Bhojeshwar Temple but also three dams in the area.
- ❑ He is frequently compared to the legendary Vikramaditya.
- ❑ He is regarded as a righteous scholar king who was also a polymath. His works cover a wide range of subjects, including grammar, poetry, architecture, yoga, and chemistry.
- ❑ He was a patron of the arts, literature, and science.
- ❑ He founded the Bhoj Shala, a centre for Sanskrit studies in Dhar.

Naravarman (1094-1133 CE)

- ❑ Naravarman succeeded his elder brother Lakshmadeva as Paramara king.
- ❑ Naravarman was a poet who wrote hymns to various deities and eulogies for his ancestors.
- ❑ He had written the Nagpur Prashasti.

- ❑ He restored the Mahakala temple in Ujjain and wrote a hymn in the deity's honour.
- ❑ Naravarman's gold (5.2 g), silver (2.9 g), and copper coins were discovered in Indore.

Mahalakadeva

- ❑ He was the last known Paramara king.
- ❑ He was defeated and killed by the forces of Ala-ud-din Khalji of Delhi in 1305 CE.

Decline of Paramaras of Malwa

- ❑ Following Bhoja's death, his successor, Jayasimha I, who was most likely his son, faced the joint Kalachuri-Chalukya invasion.
- ❑ According to Bilhana's writings, he sought assistance from the Chalukyas of Kalyani.
- ❑ With the help of his allies, he repelled an invasion by the Chalukya ruler Karna.
- ❑ In the Nagpur Prashasti inscription of 1104-05 CE, Udayaditya's eldest son Lakshmadeva is credited with extensive military conquests.
- ❑ Naravarman, Udayaditya's younger son, suffered several defeats, including defeats at the hands of the Chandelas of Jejakabhukti and the Chaulukya king Jayasimha Siddharaja.
- ❑ By the end of his reign, a man named Vijayapala had established an independent kingdom to the north-east of Ujjain.
- ❑ Jayasimha Siddharaja seized control of the Paramara capital Dhara from Yashovarman.
- ❑ His heir, Jayavarman I, regained control of Dhara but was soon deposed by a usurper named Ballala.
- ❑ Around 1150 CE, the Chaulukya king Kumarapala defeated Ballala with the help of his feudators, the Naddula Chahamana ruler Alhana and the Abu Paramara chief Yashoda Vala.
- ❑ Malwa was then made a Chaulukya province.
- ❑ Nearly two decades later, Jayavarman's son Vindhavarman defeated Chaulukya king Mularaja II and re-established Paramara sovereignty in Malwa.
- ❑ Malwa was repeatedly invaded by the Hoysalas and the Yadavas of Devagiri during his reign.
- ❑ Continuous conflicts led to the decline of the Paramara dynasty.

Rajput Administration

- ❑ The Rajput states' administration was based on a caste system.
- ❑ Only those from the upper caste were allowed to work in the administration.
- ❑ Even the king was a member of this caste.
- ❑ The state was divided into several units, each under the command of a Mukhiya, or dominant caste leader.
- ❑ In the early phase, if the king behaved against the interests of that estate or caste-group, the leaders may remove him from power and replace him with someone from another caste-group.
- ❑ Later on, the king became the state's supreme head and controlled the whole executive, judicial, and military government.
- ❑ He became irreplaceable from his power.
- ❑ The ministerial council served as a consulting forum on all major policy issues.
- ❑ Ministerial positions were almost always hereditary and officials became increasingly powerful as a result of the combination of hereditary and feudal positions.
- ❑ In addition to administrative positions such as mahasandhivigrahika dutaka, mahakshapatalika, and others, officials frequently adopted feudal titles such as rajaputra, ranaka, thakkura, samanta, mahasamanta, raut, and others.
- ❑ The combination of hereditary position and feudal ranks increased the power of these officials.
- ❑ The territorial administration, which included the vishayas, bhuktis, and other sub-divisions, was typically fully governed by a class of power feudatories known as mandaleshvarars, mandalikas, samantas, thakkuras, ranakas, rajaputras, and so on.
- ❑ Aside from the village headman, the administrative heads in villages were panchkulas (a body of five members in a village similar to a panchayat), mahajanas, and mahattaras (village elders).
- ❑ Under various Rajput clans, the official posts and designations of administrative officials at various levels differed.

Military Administration

- ❑ The Rajputs' Military structure had become feudalized, as had their administrative organization.
- ❑ Military tasks were primarily performed by feudatory chiefs of varying ranks under practically all Rajput clans.
- ❑ Different dynastic clans were likely to organize the various components of their army in war according to their own preferences.
- ❑ The major task of such chiefs was to fight heroically on the side of the king or the respective overlord during times of war.
- ❑ Literary sources such as the Lekhapaddhati, Prithvirajvijaya Mahakavya, and contemporary inscriptions shed information on the feudatories' obligations and duties to the state and overlords.
- ❑ When the king's position was weak, the powerful feudatories did not hesitate to declare themselves independent.
- ❑ Revenue Administration
- ❑ Revenue Administration
- ❑ The king grants land to the officials and others and receives taxes.
- ❑ Zamindar got a king's grant of land in exchange for his service, and the territory became known as his Jagir.
- ❑ According to the law, the Zamindar who looks after the Monarch's territory is known as Jagirdar, and they are required to maintain a small army so that they can assist the king in times of battle.
- ❑ The Zamindar wields the King's power, and this army isn't well-trained. The fight for supremacy represents inter-state rivalries.

Nature of Rajput Society

- ❑ The Rajput society had a feudal organisational structure.
- ❑ It was divided into several clans, each of which was ruled by one or more hereditary ruling houses.
- ❑ They were devoted to their chieftains and obeyed them without question.

- ❑ The caste system served as the foundation for the societal organisation. There were several different castes.
- ❑ Their society was run on local customs and traditions because there was no written law in the area.
- ❑ The Rajputs were recognised for their bravery and chivalry in the face of adversity. They were trustworthy, generous, and welcoming, and they maintained their word. They had a pompous and passionate demeanour.
- ❑ They were straightforward folks who rejected the concepts of deception and treachery in combat openly.
- ❑ In their treatment of the defeated rival, they were sometimes overly generous.
- ❑ The Rajputs were a people who valued freedom and had a strong sense of honour and self-respect.
- ❑ They were the ‘sword-arm of Hindustan,’ as they were known.
- ❑ The Rajputs had a rigid caste system, sati, child marriage, and a restriction on widow remarriage.
- ❑ Sati was a common practice, though it was not enforced.
- ❑ They were still denied the opportunity to study the Vedas. Some Rajput girls from upper-class households were educated and active in public life.
- ❑ In terms of bravery and gallantry, they were on par with their male counterparts. Many of them took part in warfare and fought alongside their male comrades.
- ❑ When their soldiers were defeated, the Rajput women sacrificed their lives in a variety of ways, including burning themselves alive or committing mass suicides, in order to preserve their honour and self-respect; this was known as the rite of Jauhar.
- ❑ The majority of land revenue was paid in farm produce, with a little amount in cash.
- ❑ For irrigation, the Rajput monarchs created canals and tanks and gathered rainwater in artificial lakes.
- ❑ Certain trade and commerce tariffs were also collected.
- ❑ Additional sources of income were gifts, penalties, minerals, tolls, forests, and leased-out areas, among others.
- ❑ Both internal and external trade fell during Rajputas. However, this pattern did not apply throughout all of India.
- ❑ Trade guilds, shrenis, and sanghs appear to have dwindled as long-distance trade inside the country declined.
- ❑ Sea travel is prohibited in the Dharmshastras, which were authored during this time period. Traveling over the salt oceans was thought to be polluting.
- ❑ However, such a prohibition was not always followed.

Religion of Rajputs

Hindu Rajputs

- ❑ Majority of Rajputs were Hindus, while some of them converted from Hindu to Muslim.
- ❑ Karni Mata is one of the most respected goddesses among Rajputs.
- ❑ Many Rajput clans worship her as a family deity and link her to their community’s existence or survival in difficult times.
- ❑ Lord Shiva (who is revered throughout India) and Goddess Durga are famous deities among Hindu Rajputs.
- ❑ Lord Shiva’s picture can be found in the shrines of many Rajput households’ homes.
- ❑ Rajput ladies worship Goddess Durga in her fearsome incarnation, Sherawali Mata, or “she who rides a lion.”
- ❑ Vishnu and his avatars were revered by many people.
- ❑ Every Rajput clan has a patron god to whom it prays for protection.
- ❑ Several temples dedicated to Hindu gods and goddesses were built by Rajput rulers.

Nature of Rajput’s Economic system

- ❑ Agriculture was a primary source of income.
- ❑ The main source of income was land revenue, which was calculated using a formula based on soil fertility, irrigation infrastructure, and other factors.

- ❑ The Rajput ladies were religious and spent the most of their time studying sacred texts.
- ❑ Kumaril Bhatt and Adi Shankaracharya, two Hindu reformers, were admitted into Hinduism.
- ❑ Bhakti cult was started during this period.
- ❑ Rajputs were known to isolate their ladies and to conduct female infanticide and sati in the past (widow immolation).
- ❑ They are usually not vegetarians and consume meat in addition to alcohol.

Muslim Rajputs

- ❑ Muslim Rajputs are the descendent of Rajputs from the Northern India.
- ❑ During the medieval period in India, they switched from Hinduism to Islam while keeping Hindu surnames such as Rana and Chauhan.
- ❑ When the Rajputs converted from Hinduism to Islam, they kept many of their Hindu rituals.
- ❑ Muslim Rajputs can now be found throughout Northern India and Pakistan.
- ❑ Some of the famous Muslim Rajput Dynasties are Kharagpur Raj, Soomra dynasty period, Samma Dynasty, Lalkhani Nawabs, etc.
- ❑ Muslim Rajputs maintain many of the same social customs as their Hindu counterparts (such as purdah, which is generally followed by Hindu and Muslim Rajputs).

Sikh Rajputs

- ❑ During the Mughal Empire, numerous Punjabi families were christened as Khalsa and joined the Guru's order of followers after following the Guru's teachings.
- ❑ Many Punjabi Rajput families became Khalsa Sikhs after joining the Guru's Army, or "Khalsa Panth."
- ❑ Sikh Rajputs follow the "True Name", the one true God, while Hindu Rajputs recognise thousands of gods.
- ❑ Sikhs believe that by focusing on God's name, they will traverse through reincarnations and eventually merge with this universal energy.

- ❑ Sikh Rajputs are majorly concentrated in the Punjab State.
- ❑ Some of the Sikh Rajputs are Bhatti, Sehdev (also known as Mair Rajputs), Masaoun, Minhas, Manj, Doad, Saroya, Toor, Janjua, Jaswal.

Literary Works of Rajputs

During the Rajput period, many poems were produced. Gitagovinda by Jayadeva, Keerthanarjuneeya by Bharavi, Ravanavada by Bharthruhari, and Kavya Meemamse by Mahendrapala were authored.

Important dramas were composed, including Rajashekara's Bala Ramayana, and Bhavabhuti's Mahaveeracharitha and Uthararamacharitha.

Kalhana's Rajatharangini, Jayanika's Prithiviraja Vijaya, and Hemachandra's kumarapla charitha are among the Rajputs' other noteworthy works.

Notable biographies include Chand Bardahi's Prithiviraja Raso and Balalla's Bhoja Prabandha.

Rajashekara, a poet who worked during Rajput's clan Pratiharas, left a significant body of work.

He wrote Karpuramanjari, Kavyamimamsa, and Balaramayana.

Some Major Works During Rajput's Reign

Gita Govinda

- ❑ Jayadeva, a 12th-century Hindu poet, authored the Gita Govinda (Song of Govinda).
- ❑ It depicts Krishna's, Radha's, and Vrindavan's gopis (female cow herders) relationship.
- ❑ There are twelve chapters in the Gita Govinda. Each chapter is split further into one or more divisions, for a total of twenty-four divisions.
- ❑ Radha is said to be more powerful than Krishna.
- ❑ The poem also goes into detail on Heroine's eight moods, known as the Ashta Nayika, which has inspired many compositions and choreographic works in Indian classical dance.

- ❑ The work depicts Krishna's love for Radha, the milkmaid, his betrayal, and subsequent return to her, and is interpreted as a metaphor for the human soul's wandering from its true loyalty but eventually returning to the God who created it.

Rajatarangini

- ❑ The metrical epic and historical chronicle of the north-western Indian subcontinent, particularly the monarchs of Kashmir, is known as Rajatarangini ("The River of Kings").
- ❑ In the 12th century CE, Kashmiri historian Kalhana wrote it in Sanskrit.
- ❑ The poem is broken into eight books named Tarangas and contains 7826 verses.
- ❑ The Rajatarangini is the first source on Kashmir that may be considered a "historical" text on the subject.
- ❑ Although the chronology is incorrect, the book remains an excellent source of knowledge about early Kashmir and its neighbours in the Indian subcontinent's northwestern regions and has been regularly cited by historians.

Prithviraj Raso

- ❑ The Prithviraj Raso is an epic poem about the life of Prithviraj Chauhan written in Brajbhasha, a 12th-century Indian king (1166-1192 CE).
- ❑ Chand Bardai, the king's court poet, is credited with writing it.
- ❑ Although some researchers date the text's oldest version to the 13th century, the earliest existing copy originates from the 16th century.
- ❑ Under the patronage of Rajput monarchs, various interpolations and changes to the original text had been made by the 19th century.
- ❑ There are now four recensions (revisions) of the text. It, like any other historical text, is subject to debate.
- ❑ Prithviraj Raso is a collection of works that have yet to be critically edited, rather than a single text.

Prithviraja Vijaya

- ❑ The Sanskrit epic poem Prithviraja Vijaya ("Prithviraja's Victory") is about the life of the Indian king Prithviraja III also known as Prithviraj Chauhan).
- ❑ Jayanaka, a Kashmiri poet-historian in Prithviraja's court, is thought to have written it about 1191-1192 CE.
- ❑ It is the only known manuscript which is a birch bark manuscript written in Sharada script and it was discovered in 1875.
- ❑ Some of the poem's lines have been lost. The poem also includes an account of Prithviraja's forebears in addition to his biography.

Mahaviracharita

- ❑ The drama Mahaviracharita ("Exploits of a Great Hero"), was written by the Sanskrit playwright Bhavabhuti in the eighth century.
- ❑ It is based on the early life of Rama, the hero of the Ramayana and a Hindu god.
- ❑ It is Bhavabhuti's first play, hence it lacks character and style in comparison to his later works.
- ❑ The play is divided into seven acts.

Art and Architecture of Rajputs

- ❑ Rajput architecture is notable for the many Rajput rulers' forts and palaces.
- ❑ Rajput Architecture encompasses a wide range of structures that can be broadly classified as either secular or religious.
- ❑ The scales of the secular structures vary. Temples, forts, stepwells, gardens, and palaces are examples.
- ❑ Due to the Islamic invasions, the forts were specially built for defence and military purposes.
- ❑ Mughal architecture had a significant impact on indigenous Rajput art and architecture.
- ❑ Islamic elements influenced by Mughal architecture, as well as local cultural styles, coexist in Rajput architecture.
- ❑ Rajput architecture includes city or town planning as well. Several rulers built cities, and the planning was meticulous.

- ❑ The cities, which are housed within the forts, have distinct structures and functions.

Temples Built by Rajputs

- ❑ The Rajputs constructed the Rathas of Mahabalipuram, the Kailash temple at Ellora, and the Elephanta engravements between 600 and 900 AD.
- ❑ They built the Pallava, Chola, and Hoysala temples between 900 and 1200 AD.
- ❑ The Vishwanath and Khandariya temples, the Khajuraho temples, the Surya temple in Konark, the Lingaraj temple in Bhubaneswar, the Jagannath temple in Puri, and the Tejpala temple in Mt. Abu are also included.
- ❑ The Khajuraho Temple in Bundelkhand (Chatarpur district of Madhya Pradesh) was built between 950 and 1050 A.D. by the Chandela ruler of Jejabhukti.
- ❑ There are approximately twenty-five temples in total, which belong to the Shaiva, Vaishnava, and Jain sects.
- ❑ Dhanga, a Chandela King, built the Vishwanatha Temple in 1002 AD.
- ❑ The Khandariya Temple, Khajuraho's largest monument, was built between 1017 and 1029 AD.
- ❑ The Parsvanatha Temple was built as one of Khajuraho's largest Jain temples between 950 and 970 AD. This temple is rectangular in shape, with some projections here and there.
- ❑ Palitana, the city of temples, is home to the Shri Rishabh Dev Temple and the Chaumukh Temple.
- ❑ The Dilwara Jain Temples were built by white marble in 1088 AD. It is located in Mount Abu, Rajasthan.
- ❑ These are a group of five temples and the most notable among them are the Vimalavasahi and Tejpala temples.

Features of Temples Built by Rajputs

- ❑ Significant features of the North Indian (Indo-Aryan) style of temple architecture are:
- ❑ The "Vimana" is a sanctuary.

- ❑ The "Garbha Griha" is the small dark cell where the main idol is placed.
- ❑ The "Shikhara" is a ribbed curvilinear spire over the Garbha Griha.
- ❑ The "Amalaka" is the round stone on the Shikhara surmounted by a golden Kalasa.

Features of Khajuraho Temples

- ❑ The Khajuraho temples are one of the most beautiful temples of this time.
- ❑ They are made of pink buff-colored and yellow fine-grained sandstone.
- ❑ The temple is small and is built on a high platform terrace.
- ❑ There is an entrance porch, a mandap or hall, a vestibule, and the Garbha-Griha or sanctorum in the temple.
- ❑ The larger temples have space around the Garbha-Griha for pradakshin (circumambulation) with a projecting balcony window on either side and at the back, giving it the shape of a cross with two long arms.
- ❑ The most appealing features of the Khajuraho temples are the balcony windows, which have a canopy of overhanging eaves.
- ❑ The temple has a beautiful Adhishtana, or base, with beautiful mouldings which is responsible for the stability of the platform terrace.
- ❑ The roofs of the temple's various inner compartments rise gradually, one higher than the other, with the one over the Garbha-Griha being the highest.
- ❑ The graded peaks are arranged in such a way that they resemble a mountain range.
- ❑ Although the structure over the entrance porch and mandapa is pyramidal in shape, the Shikhara over the sanctum is tall and curvilinear.
- ❑ The temple is entered through the entrance porch, which features a Makara Torana flanked by crocodiles. The torana is carved with tiny figures.
- ❑ There is sculpting of various legends such as fairies, spirits, and others.

Forts and Palaces of Rajputs

- ❑ The Rajputs built magnificent fortresses in Chittorgarh, Amber (Jaipur), Jaisalmer, Jodhpur, Ranthambore, Gwalior, and other locations.
- ❑ These forts are typically built on small hills, with some barriers erected to prevent unwanted visitors from entering. All of the forts had long walls and towers.
- ❑ The Chittorgarh fort of the 7th century AD is the largest fort in India. This fort has seven gates and many historical monuments such as the Vijay Stambh, Kirti Stambh, Fatah Prakash palace, and so on.
- ❑ The most impressive is Chittor's Vijaya Stambh, or Tower of Victory which was built in the 13th century by Maharana Kumbha to commemorate his victory over the ruler of Malwa, Mahmd. I.
- ❑ This tower stands approximately 37 metres tall and has nine storeys. Statues of Hindu deities are carved into the tower's walls. It is square in shape and has balconies on all sides.
- ❑ The Jaisalmer fort was built in 1156 AD by the Bhati Rajput king Rao Jaisal, hence the name Jaisalmer. This fort is located in the Thar Desert on the Trikuta hill.
- ❑ Maharana Udai Singh built the Udaipur Palace on Lake Pichola.
- ❑ Raja Jai Singh built the Hawa Mahal in Jaipur. Their architecture is adorned with decorative marble work, mirrors, and small paintings.

Causes of Decline of Rajputs

Political Reasons

- ❑ Early Medieval India was divided into numerous ruling dynasties, and there was never a united common front.
- ❑ They fought for selfish reasons and the honor of their own families, with no regard for country or nation.
- ❑ They ruled for the sake of their own pride and a sense of mutual enmity.
- ❑ As a result, lack of unity was one of the first major reasons for the demise of the Rajputs.

Military Weakness

- ❑ The Rajput military organization was severely flawed. They did not keep a permanent army and mainly relied on the armies of feudal lords.
- ❑ They frequently sent untrained soldiers to the battlefield who had been recruited hastily during the war. There was no feeling of patriotism among them.
- ❑ Mobility was the keynote of Turkish military organizations at that time." It was the 'age of horses,' and a well-equipped cavalry while Rajputs lacked in this.
- ❑ They frequently fought defensive wars and attempted to stop the enemy, but they never waged offensive wars, so they lost battles in the hope of safety.

Lack of New Arms and Defensive War Strategy

- ❑ The early medieval ruling dynasties lacked the art of warfare and strategy for dealing with foreign aggressors.
- ❑ They never attempted to learn new war strategies.
- ❑ Their weapons were spear and sword, which were ineffective at long range, whereas the Turkish invaders were skilled archers who relied primarily on efficient and disciplined cavalry.

Weak Espionage System

- ❑ Throughout history, spies have been used to gain political, military, and economic advantages.
- ❑ Spies sent by the invaders enter the early medieval ruling states with messages of mutual jealousy, rivalry, and internal strife.
- ❑ They persuade local chiefs to accept money and land. As a result, foreign aggressors capitalized on internal discord for political gain.
- ❑ While Rajputs were limited in their ability to keep an eye on the movements of their neighboring ruling dynasties, they were never aware of the movements of the foreigner.

Religious Reasons

- ❑ The religious system of India also contributed to the Rajputs' demise, whereas the religious

zeal of the Muslims aided them in their victory over the Rajputs.

- ❑ Islam was a relatively new religion, and its adherents were filled with zeal.
- ❑ The Muslims' motto was "expansion of Islam" and "destruction of infidels". They believed that this would gain the favor of God.
- ❑ As a result, they fought against India with missionary zeal. Rajputs were not eager to wage wars with the zeal that their adversaries did.
- ❑ It led to the Rajputs' defeat at the hands of the Muslims.

Lack of Unity in Castes

- ❑ The Early Medieval rulers had a strong sense of caste superiority and saw other castes as inferior.
- ❑ They never mix or dine with people from other castes, which caused discord among the people.
- ❑ They believe that Kshatriyas can only fight and are therefore entitled to pursue a career in warfare.
- ❑ The Turks, on the other hand, had no such feelings; they lived and fought together.

Economic Reasons

- ❑ Rajput rulers adored luxuries and used to spend a lot of money on their needs and were also involved in a lot of disagreements.

- ❑ This led to a decrease in the number of soldiers in the army as the king's treasury was being emptied on a daily basis.
- ❑ Foreign invasions were primarily motivated by India's gold which was kept in temples and religious buildings and was not allowed to circulate.
- ❑ Foreigners plundering this wealth increased their resources. It also fueled their enthusiasm, as the depletion of the royal treasuries forced the Rajputs to submit to the foreign invaders.
- ❑ Thus, the Rajputs' economic weakness was a significant factor in their defeat.

Moral and Ethical Character

- ❑ Morality and ethics were observed by the rulers of early medieval India not only in everyday life but also on the battlefield.
- ❑ They never attack at night, both on the sleeping enemy and on unarmed civilians. Such values were not held dear by the Turkish.
- ❑ Turks did not distinguish between moral and immoral conquest.
- ❑ For example, if Prithvi Raj Chauhan had been able to imprison Mohammad Ghori in the first battle of Tarain, the second battle of Tarain would not have occurred.

The Pallavas emerged as a formidable power in the South around the fourth century AD and reached their zenith in the seventh century AD. They were able to maintain their rule for approximately 500 years. The Pallava Dynasty supplanted the Ikshvakus, who arose on the ruins of Satavahanas in the Eastern Peninsula. The Pallava Dynasty was established in Tondaimandalam with Kanchipuram as its capital.

Pallava Dynasty

- ❑ From 275 CE to 897 CE, the Pallavas established themselves as a formidable power in South India.
- ❑ Pallavas rose to prominence following the demise of the Satavahana dynasty, for whom the Pallavas served as feudators.
- ❑ During the reigns of Mahendravarman I and Narasimhavarman I, the Pallavas rose to prominence.
- ❑ They built and developed great cities, centres of learning, temples, and sculptures, and influenced the culture of much of Southeast Asia.
- ❑ Pallavas were finally defeated in the 9th century CE by Chola ruler Aditya I.

Important Rulers of Pallava Empire

Sivaskanda Varman (4th Century AD)

- ❑ Sivaskandavarman was the first important ruler, and Kanchi was his capital.
- ❑ He is regarded as the greatest of the Pallava Dynasty's rulers. He ruled at the start of the fourth century AD.
- ❑ He is well-known for carrying out **Ashwamedha** and other Vedic sacrifices.
- ❑ **Vijaya Skandavarman**, also known as Sivaskandavarman, was the governor of the Pallava province in the Bellary region of Andhra Pradesh, as well as the exceptional viceroy of Samudragupta.

Simhavarman/Simhavishnu (575-600 AD)

- ❑ Simhavarman/Simhavishnu ruled the Pallava Kingdom from 575 to 600 AD.
- ❑ He is said to be the real founder of Pallava Dynasty.
- ❑ The Kalabhras who are known as the evil rulers were defeated by Simhavishnu.
- ❑ He supposedly defeated the Ikshvakus and laid a firm foundation for the Pallava Empire.
- ❑ By putting an end to the political disturbances caused by the Kalabhras, he conquered the land up to the Kaveri and set up a capital at Kanchi (South of Chennai).
- ❑ He even fought against Cholas and defeated them. He bore the title of '**Avanisimha**' (Lion of the Earth).
- ❑ Simhavishnu was succeeded by his son Mahendravarman I.

Mahendravarman (600-630 AD)

- ❑ During his reign, the long-running **Pallava-Chalukya conflict began**. Pulakesin II marched against the Pallavas and conquered the Pallava kingdom's northern half.
- ❑ Although a Pallava inscription mentions Mahendravarman I's victory at Pullalur, he was unable to reclaim the lost territory.
- ❑ In the early stages of his career, Mahendravarman I practised Jainism. **Thirunavukkarasar alias Appar**, a Shaiva saint, influenced him to convert to **Shaivism**. He constructed a Siva temple in Tiruvadi.
- ❑ He was known as **Gunabhara, Satyasandha, Chettakari (temple builder), Chitrakarapuli, Vichitrachitta, and Mattavilasa**.
- ❑ He was an expert in the construction of cave temples. The Mandagappattu inscription honours him as Vichitrachitta, who built a temple for Brahma, Vishnu, and Siva without using bricks, wood, metal, or mortar.

- His rock-cut temples can be found in Vallam, Mahendravadi, Dalavanur, Pallavaram, Mandagappattu, and Tiruchirappalli.
- In addition, he wrote the Sanskrit work *Mattavilasa Prahasanam*. His name, Chitrakarapuli, reveals his artistic abilities.
- He is also regarded as a music expert. He is credited with the music inscription at Kudumianmalai.

Art & Architecture

- Mahendrarvarman was an avid supporter of literature and architecture. He built the **Mahabalipuram Lighthouse and Kanchi University**, where he taught Vedas, Buddhism, Jainism, painting, music, and dance.
- Among the Pallavas, he was a pioneer of rock-cut architecture.
- The Mandagapattu Tirumurti Temple's inscription honours him as Vichitrachitta and claims that the temple was built without the use of wood, brick, mortar, or metal.
- During his reign, he also built the **five-celled cave temple at Pallavaram**, as well as the **Kokarneswarar Temple, Thirukokarnam in Pudukottai**, Tamil Nadu.
- **Kudimiya malai Inscription** was created by him. His works can be found in Sittanavasal Cave (Tamil Nadu).

Literary work

- He was also the author of the farce *Mattavilasa Prahasana* about Buddhist and Shaiva ascetics. He is also credited with writing another play, **Bhagavadajjuka**.
- This is demonstrated by the inscriptions discovered at Mamandur cave shrines (near Kanchipuram - this place is mentioned as Dusi Mamandur to avoid confusions with other places by the same name).
- However, there is another school of thought that attributes this play to Bodhayana.

Religion

- Mahendrarvarman was a Jain patron at first, but he converted to the Shaiva faith after being influenced by the Shaiva saint Appar.

- According to *Dhivyacharitam*, a Sanskrit work on the life of Alvars written in the 12th century, Yatotkara perumal (mahavishnu), enshrined in Kancheepuram, left the city along with his great devotee Thirumalisai Alvar.
- It was because the Vaishnava Alvar faced harsh persecution and exilement from the king who had at least temporarily come under the influence of Jainism.

Defeat

- The Chalukya King Pulakesin II defeated Mahendrarvarman I at Pullalur, near Kanchi.
- Pulakesin II was on his way to Pallava capital, but Mahendrarvarman bought peace by ceding their Northern provinces to Pulakesin II.
- In 642 AD, Narasimhavarman I (the son of Mahendrarvarman I) exacted his father's vengeance on Pulakesin II by defeating and killing him in the Battle of Vatapi and capturing the Chalukyan capital, Vatapi.

Narasimhavarman I (630-668 AD)

- Narasimhavarman I was the greatest of the Pallavas, raising the dynasty's power and prestige to incredible heights. He was known as **Mahamalla or Mamalla**, which translates to "great wrestler."
- His father's Pallava-Chalukya conflict was successfully continued by him. He wanted to avenge his father's defeat at the hands of Chalukyan ruler Pulakesin II.
- In three battles, including one at Manimangalam near Kanchi in 642 CE, he defeated Pulakesin II. Pulakesin II died, and Narasimhavarman was given the title **Vatapikonda** in his place (the conqueror of Vatapi).
- Another notable achievement of Narasimhanvarman I was his daring expedition to Sri Lanka to re-establish the Sinhalese princes Manavarman.
- During his reign, Hiuen Tsang visited the Pallava capital Kanchi and observed that, in addition to Hinduism, Buddhism and Jainism flourished there.

Art and Architecture of Pallava Dynasty

Pallava art and architecture represent an early stage of **Dravidian art and architecture**, which reached its pinnacle during the Chola Dynasty. During Pallava rule, the first stone and mortar temples of **South India** were built, based on earlier brick and timber prototypes. The Pallava kings were generous patrons of art and architecture. During their reign, long free-standing temples appeared in South India, which had previously been lacking. **The Pallavas pioneered the Dravidian architectural style.** The Pallava reign also saw a shift in temple architecture from **“Rock-cut temples to Free-standing temples.”**

Background

- ❑ The religious revival of the time provided impetus for architectural activity. The Pallavas made enormous contributions to Indian art and architecture.
- ❑ In fact, the Pallavas were the forefathers of the Dravidian style of Indian architecture in the south. It was a gradual progression from cave temples to monolithic Rathas, culminating in structural temples.
- ❑ The Five Rathas, also known as the **‘Pancha Pandava Rathas (Rock-cut Rathas)’** at Mamallapuram, represent five different architectural styles.
- ❑ The **Kailasanatha temple** in Kanchi and the **Shore temple** in Mamallapuram are the best examples of Pallava structural temples. The Kailasanatha temple is Pallava art’s greatest architectural masterpiece.
- ❑ The Pallavas had also aided in the advancement of sculpture. Beautiful sculptures adorn the walls of the Mandapas.
- ❑ The sculpture at Mamallapuram depicting the “Descent of Ganges or the Penance of Arjuna” is a masterpiece of classical art. Music, dance, and painting had also flourished under the Pallavas’ patronage.
- ❑ The paintings in the Sittannavasal caves date from the Pallava period.

Rock-Cut Architecture

- ❑ The Pallava dynasty was the pinnacle of Rock-Cut architecture, with a massive rock

carved out in various shapes and sizes, which were later used to build temples.

- ❑ The pillars are carved in the front side of rocks that serve as the “Mandapa,” and the back side is left to build the Sanctum of the Gods.
- ❑ Mahendravarman I was a great patron of art and architecture, and he wrote a play called “Mattavilasa Prahasana” in Sanskrit. After the reign of Mahendravarman I, the style of rock-cut temples gave way to a wide variety of temples.
- ❑ The earliest rock-cut temples were constructed entirely of rock, with no wood, metal, or bricks.
- ❑ **“Dwarapalakas”** are royal gatekeepers carved in the entrance to this temple, which later became a feature of most south Indian temples.

Free Standing Temples

- ❑ The Pallava period marks the transition from rock cut to structural temples. The Ratha temples are an attempt to break free from the influence of the rock cut **‘Chaitya’ and ‘Vihara’**.
- ❑ The structural detailing of the ratha temples, which resembles wooden timber support and plaster beams, which are unnecessary in stone.
- ❑ This demonstrates that they are unable to break free completely from earlier wooden-structured temples.

Mamallapuram Shore Temple

- ❑ **Mamallapuram** is a coastal region on Tamil Nadu’s eastern coast. The area is rich in history, as some of the earliest accounts of foreigners mentioned a flourishing trade with the Romans along Mamallapuram’s coast.
- ❑ Mamallapuram (Mahabalipuram) architecture exemplified the greatness of Pallava architecture.
- ❑ The Pallava King “Narasimhavarman I,” the successor of Mahendravarman I, built these temples out of granite.
- ❑ In 1984, the Mamallapuram shore temples and monuments were designated as **UNESCO World Heritage Sites.**

The 7 Pagodas

- The term is associated with the Mamallapuram Shore temple, where the main temple was associated with six other temples that were submerged under the sea due to natural calamities.
- According to legend, construction of the cave temples began prior to Narsimhamvaraman during the reign of Mahendravarman. However, the order for free-standing structures was later given, and 7 rathas (free-standing temples) were built.
- The architectural splendour also includes the intricately carved «**Pancha Pandava Rathas**» and “**Arjuna’s Penance**” on a -100foot-long stone.

Kanchi Kailasanathar Temple

- The **Kailasanathar Temple** was built during the reign of Pallava King Narsimhamvaraman.
- This temple is one of the most beautiful in India, with well-balanced sculptures resembling a jewel box.
- This temple is significant historically because it inspired Rajaraja Chola I to build another great beauty, **Brihadeshwar Temple**, in Tanjore.
- The rulers’ direct and close intervention began after the construction of this temple.
- Thus, the Kailasanathar temple inaugurated a new tradition in India, in which kings took a keen interest in erecting temples of great structural design and antiquity.
- The **Lion Sculptures** can be found all over this temple. The Pallavas’ insignia was a lion.

Kanchipuram’s Vaikuntha Perumal Temple

- The **Vaikuntha Perumal temple** is located in Kanchipuram, Tamil Nadu. Nandivarman built it.
- It is one of the 108 Divya Desams (108 holiest Shrines of Vishnu).
- The temple was named “**Parameshwara Vishnugriham**” after the original name of Nandivarman’s Parmeshwara.

Mandagapattu Rock Cut Temple

- **Mandagapattu Tirumurti Temple** is a Hindu temple in the village of Mandagapattu in Tamil Nadu’s Viluppuram district.

- The rock-cut cave temple was carved from rock by Pallava ruler **Mahendravarman I** in honour of the trinity **Brahma-Shiva-Vishnu** and is the oldest stone shrine discovered and dated in Tamil Nadu.
- The temple is notable for having the earliest known **Grantha script** rock-cut **Sanskrit inscription**. It is attributed to Mahendravarman I of Pallava (600–630 CE).
- This temple has large Dwarapala icons, which later became a feature of almost all south Indian temples.

Art

- The Pallavas had also aided in the advancement of sculpture. Aside from the sculptures found in temples, a ‘Open Art Gallery’ at Mamallapuram is a significant landmark.
- The most important sculpture is **The Descent of the Ganga**, also known as **Arjun’s penance**.
- Found in Mahabalipuram, Tamil Nadu, made of a monolithic rock identified as Bhagiratha bringing Ganga down from Shiva’s matted hair, it is also known as Arjun’s penance. It is listed as a UNESCO World Heritage Site.
- The **Sittannavasal jain paintings** date from the Pallava period.

Badami Chalukyas

With the downfall of the Gupta dynasty, dramatic changes began to occur in the Deccan and southern areas of Vindhya. With the rise of the Chalukyas, the political climate in South India shifted from smaller kingdoms to large empires. The Chalukyas of Badami were the Vakatakas’ successors in western Deccan. They established their capital in Vatapi, modern Badami, in the Bijapur district of Karnataka. From 543 to 753 CE, they ruled over a large area in the Deccan and united the entire south of India. The Chalukya dynasty ruled from the sixth to the twelfth centuries when Pulakeshin I established the Chalukya dynasty in 543 AD. For the first time in history, a South Indian kingdom seized and consolidated control of the entire region between the Kaveri and Narmada rivers.

Later, they split into several independent ruling houses, but the main branch remained in power at Vatapi. Their era was also significant in Indian history because of their cultural contributions.

Background

- ❑ Between the 6th and 12th centuries, the Chalukya dynasty ruled vast areas of southern and central India.
- ❑ The Chalukyas ruled from Vatapi (modern Badami) from the middle of the sixth century.
- ❑ They asserted their independence and rose to prominence under Pulakeshin II's reign.
- ❑ Jayasimha was the first ruler of the Chalukyas dynasty.
- ❑ But the real founder of the Chalukyan dynasty was Pulakesin I (543–566 CE).
- ❑ After him, Pulakeshin II ruled over the whole Deccan and was the Badami dynasty's most well-known ruler.
- ❑ Following the death of Pulakeshin II, the Badami Chalukya dynasty had a brief period of decline due to internal feuds.
- ❑ During the reign of Vikramaditya I, who succeeded in driving the Pallavas out of Badami and restoring order to the empire.
- ❑ The next great ruler was Vikramaditya II (733–744 AD) and the kingdom reached its pinnacle under his reign.
- ❑ Vikramaditya II conquered the three traditional kingdoms of Tamil land i.e. the Pandyas, Cholas, and Cheras.

Divisions in Chalukya Dynasty

- ❑ Chalukyas governed as three separate but related dynasties i.e. Badami, Eastern and Western Chalukyas during this time.
- ❑ The "Badami Chalukyas" the first dynasty, ruled from Vatapi (modern Badami) from the middle of the sixth century.
- ❑ They become independent and rose to dominance under Pulakeshin II's reign.
- ❑ Jayasimha was the first ruler of the Chalukyas dynasty but the real founder of the Chalukyan dynasty was Pulakesin I (543–566 CE).
- ❑ The Eastern Chalukyas founded an independent state in the eastern Deccan after Pulakeshin II death. They ruled Vengi until the 11th century.

- ❑ The Chalukyas of Vengi separated out from the Badami Chalukyas.
- ❑ In 624 A.D, Pulakeshin II (609–642 AD) placed his brother Kubja Vishnuvardhana as governor of the newly gained region of eastern Deccan.
- ❑ After Pulakeshin II death, his brother Kubja Vishnuvardhana developed an independent state.
- ❑ In the western Deccan, the decline of the Rashtrakutas in the middle of the 10th century led to the emergence of Western Chalukyas. They ruled till the 12th century.
- ❑ The Western Chalukya Empire is also known as the Kalyani Chalukya Empire.
- ❑ Tailapa-II, who was a feudatory of the Rashtrakuta, established this dynasty.
- ❑ For 200 years, they were at odds with the Cholas as well as the eastern Chalukyas of Vengi.

Important Rulers of Chalukya Dynasty

Pulakesin I (543 – 566 AD)

- ❑ **Jayasimha** was Pulakesin's grandfather and **Ranaraga** was his father.
- ❑ His forefathers were vassal monarchs, most likely from the **Kadambas or Rashtrakutas**.
- ❑ Pulakesin's father is named **Vijayaditya** in the chronicles of the later Kalyani Chalukyas, who claimed descent from the Vatapi Chalukyas.
- ❑ However, these records can be dismissed as untrustworthy, as the Vatapi Chalukya records explicitly name Ranaraga as Pulakesin's father.
- ❑ **Jayasimha** was the first ruler of the Chalukyan dynasty.
- ❑ But the real founder of the Chalukyan dynasty was **Pulakesin I (543–566 CE)**.
- ❑ He established a strong fortification at Vapati (modern Badami) in Karnataka's Bijapur district and declared independence by sacrificing a horse.
- ❑ The name 'Pulakesin' may be a **Sanskrit-Kannada hybrid** word meaning «tiger-haired».
- ❑ Also, maybe he got his name from the **Sanskrit** terms pula or pola ("great") and keśin ("lion") i.e. "Great Lion."

- ❑ Pulakesin was his dynasty's first sovereign king and has been dubbed the "true founder" of his dynasty.
 - ❑ According to some researchers, Pulakesin was originally a **Kadamba vassal** who later declared independence by seizing control of the Vatapi region.
 - ❑ Others speculate that he was a vassal of the Manapura's Rashtrakutas and captured the erstwhile Kadamba area as a feudatory.
 - ❑ According to the Chalukya inscriptions, Pulakesin made **Vatapi his capital** by building a fort there.
 - ❑ He married Durlabha-devi, who came from the Bappura lineage.
 - ❑ His first inscription, written under the name **Vallabheshvara** and dated to 543 CE, was discovered in Badami.
 - ❑ Pulakesin most likely ascended the throne about the year **540 AD**.
 - ❑ He conducted **Ashvamedha sacrifice**, according to his Badami inscription from 543 AD.
 - ❑ However, there are no particular details concerning his military successes in the dynasty's early records.
 - ❑ His son and commander-in-chief **Kirtivarman I**, according to history, was responsible for the Chalukya military victories during his reign.
 - ❑ The fact that the Chiplun inscription credits Kirtivarman I with building the city of Vatapi backs up this theory.
 - ❑ However, this statement can alternatively be explained by assuming that the construction of the Vatapi fort was started during Pulakesin's reign, and was completed during Kirtivarman's reign.
 - ❑ Pulakesin practised the **Vedic religion**, according to epigraphic evidence.
 - ❑ Dharma-maharaja (great king of dharma) was Pulakesin's title, implying that he aggressively supported the Vedic faith (dharma) against Buddhism and Jainism.
 - ❑ According to **Pulakesin's Badami inscription** from 543 CE, he performed Ashvamedha and other sacrifices according to **Shrauta (Vedic) custom**.
 - ❑ According to the Mahakuta Pillar inscription, he upholds the brahmanas' teachings, listens to elders, speaks the truth, and never breaches vows.
 - ❑ According to another inscription, Pulakesin was well-versed in the **Manusmriti** and had studied the Puranas, Ramayana, Bharata, and other itihasa scriptures.
 - ❑ He was also like the deity Brihaspati in Niti (politics), according to the text.
 - ❑ Pulakesin I was described as **Satyashraya**, which is a Sanskrit word that means «abode of truth».
 - ❑ In the Satara copper-plate inscription of Vishnuvardhana and the Godachi copper plate inscription of Kirtivarman I, he appeared as a **Rana-vikrama** (valorous in war);
 - ❑ **Shri-Prithvi-Vallabha** (the husband of the goddess of fortune and the Earth), and its variants (Vallabha, Vallabha-raja, Shri-vallabha); all these titles indicates paramouncy of Pulakesin.
 - ❑ He is also described as **Maharaja** (great king).
 - ❑ In the Altem copper-plate inscription he appeared as **Raja-simha** (lion among kings);
 - ❑ **Dharma-maharaja** (great king of dharma); appears in the Godachi inscription
- Kirtivarman I (566 - 597 AD)***
- ❑ After his father, Pulakesin I, died in 566 AD, Kirtivarman I seized the throne.
 - ❑ Kirtivarman inherited a small empire based on Vatapi, which he greatly expanded.
 - ❑ His empire stretched from the Konkan coast of modern-day Maharashtra in the north to Karnataka's Shimoga region in the south.
 - ❑ And from the Arabian Sea in the west to Andhra Pradesh's Kurnool and Guntur districts in the east.
 - ❑ According to the Pulakesin II Aihole inscription, Kirtivarman was "the night of doom" for the Nalas, Mauryas, and Kadambas.
 - ❑ He performed the Bahusuvarna-Agnishtom Yagya which is mentioned in the Mahakuta pillar inscription.

Mangalesha (597 AD – 609 AD)

- ❑ Mangalesha succeeded his elder brother Kirtivarman I, who was most likely his half-brother and left at least three minor sons.
- ❑ Mangalesha “took upon himself the responsibility of governance” because Kirtivarman’s son Pulakesin II was a minor, according to later Chalukya inscriptions at Kalyani.
- ❑ He reigned a kingdom that stretched from southern Gujarat in the north to the Bellary-Kurnool region in the south.
- ❑ He administered the kingdom during the reign of Kirtivarman, who was preoccupied with military adventures.
- ❑ Kirtivarman and Mangalesha may have alternated administering the kingdom and commanding military battles.
- ❑ Mangalesha rejected Pulakesin’s claim to the throne, sent him into exile, and potentially appointed his own son as the heir apparent.
- ❑ Pulakesin II plotted an attack against Mangalesha during his exile, which he was eventually successful and murdered the Mangalesha.

Pulakesin II (609AD-642AD)

- ❑ Pulakesin-II was the most powerful ruler of the Badami Chalukyas.
- ❑ He was the first king to issue gold coins in South India.
- ❑ He was too young when his father died, that’s why his paternal uncle Mangalesha was elevated to the throne (regent king).
- ❑ Pulakesin II ascended the throne after defeating Mangalesha in the Bana territory at Elpattu-Simbhige.
- ❑ He is famous for defeating King Harsha on the banks of the Narmada.
- ❑ He also took on the title Daskshinapatheshwara, similar to Harsha’s Uttarpatheshwara.
- ❑ He defeated Pallava king Mahendravarman I, but was defeated and killed by Mahendravarman’s son and successor, Narasimhavarman I.

Vikramaditya I (655 AD - 680 AD)

- ❑ Vikramaditya was the third son of Pulakesin II.
- ❑ He set himself the task of repelling the Pallava invasion and restoring the unity of his father’s kingdom with the assistance of his maternal grandfather Bhuvikarma or Durvineet of the Western Ganga Dynasty.
- ❑ He was able to put an end to Pallava’s thirteen-year occupation and capture Vatapi.
- ❑ He defeated Mahendravarman II (Pallava king) in 668 AD and continued his capture of Kanchi for about five to six years.
- ❑ During this time, he plundered the Chola, Pandya, and Kerala kingdoms but did not annex any territory (his army remained in Thiruchirapalli).
- ❑ Vikramaditya took on the dynastic titles of Satyashraya (“refuge of truth”) and Shriprithvi-vallabha.
- ❑ Vikramaditya I, in addition to the usual Chalukyan titles, assumed the title Rajamalla, implying that he became the sovereign of Mallas, i.e. the Pallavas.

Kirtivarman II (746 AD - 753 AD)

- ❑ Kirtivarman was the son of Vikramaditya II.
- ❑ He was also known as Nripasimha (lion among kings).
- ❑ When he succeeded to the throne, Chalukyas seemed to be at their best because the Pallavas were defeated, the Deccan was taken over by the Chalukyas, and the seemingly invincible Muslims were repulsed.
- ❑ However, within a decade, Kirtivarman had lost his glory, as the rising power of Rashtrakutas and Pandyas caused trouble for the Chalukya king.
- ❑ The Chalukyas came to an end with Kirtivarman II, who was deposed in 753 AD by Dantidurga.

Administration of Chalukyas

- ❑ At higher levels of Chalukyas, the government was modelled after the administrative systems of Magadha and Satavahana.
- ❑ King was the state’s highest-ranking official. Some scholars believe that kings had

unrestricted power, but others disagree. However, it is undeniable that the majority of Chalukya kings worked for the welfare of the people.

- ❑ The king's chief queen was known as 'Tattamahish.' The prince was elevated to the post of Yuvaraja.
- ❑ The King was the highest judicial authority and the head of the administrative council.
- ❑ There was a council of ministers and other officers to advise the king and assist him in administration. Mahamatya was the name of the Prime Minister.
- ❑ In addition to ministers, there were other officers who assisted the king in the administration of the state like
 - ❑ Administration of Manda — Mahamandaleshwar
 - ❑ Chief of the army — Dandadhipatya
 - ❑ Heads of the village — Visayika
 - ❑ Heads of the law department — Adhishthanaka
 - ❑ Revenue collection — Pattaiika
- ❑ The empire was divided into provinces and other units for administration. Mandal was the topmost unit of the empire and Mahamandateshwara was its administrator.
- ❑ The empire was divided into villages known as Visha for local administration. Gram sabha and gram panchayats ran the villages on a local level. Vishayaka was the chief of Visha.
- ❑ Pattaiika was appointed as a special officer in charge of revenue collection. Land revenue was the state's main source of income and it was levied at a rate of one-sixth of production.
- ❑ The Chalukyas had a four-winged army known as the 'Chaturangini.' The elephant army was given a lot of importance. King was the supreme commander of the Army.
- ❑ Senapati's duties were carried out by Danda Nayaka or Dandadhipatya.
- ❑ Samantas maintained separate armies and assisted their kings when needed.
- ❑ During the Chalukyas' reign, there were separate military and civil courts.
 - ❑ The King was the highest judicial authority, and his decisions were based on conventions and the advice of his ministers.

Society of Chalukyas

- ❑ Chalukyas followed the Hindu caste system and Brahmins held a privileged position as knowledge and local justice providers.
- ❑ These Brahmins were typically involved in careers based on religion and learning, with the exception of a few who achieved success in martial arts.
- ❑ Sati may have been absent because widows such as Vinayavathi and Vijayanka are mentioned in records.
- ❑ Devadasis were recognised by the government and were present in temples.
- ❑ Sage Bharata's Natyashastra, the precursor to Bharatanatyam, was popular and can be seen in many sculptures and inscriptions.
- ❑ Some women from the royal family held positions of political power in administration, which shows women held high positions in society.
- ❑ Women's participation in the fine arts is documented in records, such as Chalukya queen Chandala Devi's and Kalachuris of Kalyani queen Sovala Devi's skill in dance and music.
- ❑ In terms of eating habits, Brahmins, Jains, Buddhists, and Shaivas were strictly vegetarian, whereas other communities enjoyed various types of meat.
- ❑ Domesticated meat such as goats, sheep, pigs, and fowl, as well as exotic meat such as partridge, hare, wildfowl, and boar, were sold by marketplace vendors.
- ❑ People found indoor entertainment by watching wrestling matches (Kusti), watching animals fight (such as cock fights and ram fights), or gambling. Horse racing was a popular outdoor recreation activity.
- ❑ Schools and hospitals are mentioned in records, and they were built near temples.

Art and Architecture of Chalukyas

- ❑ The Badami Chalukya era was a watershed moment in the evolution of South Indian architecture.

- ❑ This dynasty's kings were known as Umapati Varlabdh, and they built numerous temples for the Hindu god Shiva.
- ❑ Their architectural style is known as "Chalukyan architecture" or "Karnata Dravida architecture."
- ❑ They built nearly a hundred monuments, both rock-cut (cave) and structural, in the Malaprabha river basin in the modern Bagalkot district of northern Karnataka.
- ❑ The Western Chalukyas' art is sometimes referred to as "Gadag style," after the number of ornate temples they built in the Tungabhadra-Krishna River doab region of present-day Gadag district in Karnataka.
- ❑ Aside from temples, the architecture of the dynasty is well known for the ornate stepped wells (Pushkarni) that served as ritual bathing places, a few of which are well preserved in Lakkundi.

Religion of Chalukyas

- ❑ The Chalukyas were Vedic Hindus who built temples in Aihole, Pattadakal and Mahakuta which were dedicated to popular Hindu deities.
- ❑ During their period, both Shaivism and Vaishnavism prospered, particularly by Badami and Eastern Chalukyas.
- ❑ Whereas, the Western Chalukyas were the followers of Virashaivism.
- ❑ Virashaivism, also known as Lingayatism, is a Hindu sect based on Shaivism.
- ❑ Vedic sacrifices, sacred vows, and gift-giving were all significant.
- ❑ Sculptures of Hindu gods such as Vishnu, Shiva, Kartikeya, Ganapathi, Shakti, Surya, and Sapta Matrikas (seven mothers) attest to their popularity.
- ❑ With the spread of Adi Shankara's Advaita philosophy in the 8th century, the decline of Buddhism in South India began.
- ❑ Buddhism was in decline but Jainism was able to maintain considerable public support.
- ❑ The primary educational centres of Badami Chalukyas were Badami, Aihole, Kurtukoti, and Puligere.

Decline of Chalukyas

- ❑ Jayasimha was the first ruler, but the real founder of the Chalukyan dynasty was Pulakesin I (543–566 CE).
- ❑ After him, Pulakeshin II ruled over the whole Deccan and after his death, there was a brief period of decline due to internal feuds.
- ❑ But Vikramaditya II (733–744 AD) reached the kingdom to its pinnacle.
- ❑ After, Vikramaditya II, the kingdom began to downfall.
- ❑ Within a decade, Kirtivarman had lost his glory, as the rising power of Rashtrakutas and Pandyas caused trouble for the Chalukya king.
- ❑ In 753 AD, the Rashtrakuta Ruler Dantidurga deposed the last Chalukya king, Kirtivarman II.
- ❑ The Chalukyas of Vengi or Eastern Chalukyas separated out from the Badami Chalukyas.
- ❑ Rulers like Kubja Vishnuvardhana and Jayasimha I tried to maintain the kingdom.
- ❑ Vengi came to an agreement with the Rashtrakutas and treated them as allies.
- ❑ They were able to maintain their independence till the Rashtrakutas were overthrown in 973 A.D. by the Chalukyas of Kalyani.
- ❑ Lastly, the Vengi kingdom succumbed to the Chola empire and came to an end.
- ❑ Western Chalukyas was a feudatory of the Rashtrakuta, established this dynasty.
- ❑ For 200 years, they were at odds with the Cholas as well as the eastern Chalukyas of Vengi.
- ❑ The Deccan ruling families, the Hoysalas and the Seuna Yadavas of Devagiri were subordinates to the Western Chalukyas.
- ❑ The Kingdoms of their feudatories were founded on the ruins of these two empires, and their mutual antagonisms occupied the annals of Deccan history for over a century.
- ❑ In the 12th century, the Hoysala Empire finally destroyed the Western Chalukyas.

Eastern Chalukyas

Eastern Chalukyas, also known as the Chalukyas of Vengi, were a dynasty that governed areas of South India from the 7th to 12th century. They began as governors of Badami's Chalukyas in the Deccan region. They established a sovereign kingdom after that and dominated the Vengi region of modern-day Andhra Pradesh till around 1130 CE. They continued to rule the territory as Chola feudatories until 1189 CE. The Eastern Chalukyas have been the source of several conflicts between the more powerful Cholas and the Western Chalukyas over control of the crucial Vengi area throughout their history.

Background

- ❑ The Chalukyas of Vengi separated out from the Badami Chalukyas.
- ❑ After destroying the remnants of the Vishnukundina dynasty, Badami ruler Pulakeshin II (609–642 AD) controlled the Vengi territory in eastern Deccan.
- ❑ In 624 A.D, he placed his brother Kubja Vishnuvardhana as governor of the newly gained region.
- ❑ After Pulakeshin died facing the Pallavas in the Battle of Vatapi, his brother Kubja Vishnuvardhana developed an independent state.
- ❑ So, the founder of the Eastern Chalukya kingdom was Kubja Vishnuvardhana.
- ❑ From 642 CE to 705 CE some kings, except Jayasimha I ruled for very short durations.
- ❑ After it, there was a period of unrest marked by family feuds and weak governments.
- ❑ Meanwhile, the Rashtrakutas defeated the Badami Western Chalukyas.
- ❑ The Rashtrakutas repeatedly overran Vengi's kingdom, putting the weak rulers of Vengi to the test.
- ❑ Until Gunaga Vijayaditya III came to power in 848 CE, no Eastern Chalukya monarch could keep them in check.
- ❑ Amoghavarsha, the Rashtrakuta emperor at the time, treated him as an ally, and Vijayaditya again declared independence following Amoghavarsha's death.
- ❑ Lastly, the Vengi kingdom succumbed to the Chola empire and came to an end.
- ❑ The dynasty began claiming legendary moon dynasty roots in the 11th century.
- ❑ The dynasty descended from the Moon, according to tradition, via Budha, Pururava, the Pandavas, and Udayana.

Important Rulers of Western Chalukyas

Kubja Vishnuvardhana

- ❑ He reigned from 624–641 AD and was Pulakeshin II's brother.
- ❑ From 615 AD, Vishnuvardhana controlled the Vengi lands in eastern Andhra Pradesh as viceroy under Pulakeshin II.
- ❑ Vishnuvardhana eventually declared independence and established the Eastern Chalukya dynasty (624 AD).
- ❑ He was the monarch of a kingdom that stretched from Nellore to Visakhapatnam.
- ❑ He was given the name Vishamasiddhi (conqueror of difficulties).
- ❑ He fought in the battles between his brother Pulakeshin II and the Pallava Narasimhavarma I in 641, and he most likely died in battle.
- ❑ He was succeeded by his son, Jayasimha I.
- ❑ After him, many weak rulers came to the throne.

Mangi Yuvaraja (682 - 706 AD)

- ❑ The accession of Mangi Yuvaraja heralds the beginning of the end of a series of weak or ineffectual rulers, as the kingdom now has to face up to the increasing aggression of the Rashtrakutas,
- ❑ Rashtrakutas not only threaten the main Chalukyan kingdom but also overrun the Vengi kingdom several times and have to be repulsed.

Rajaraja Narendra (1019 - 1061 AD)

- ❑ He became the king of the Vengi kingdom.
- ❑ He established the city Rajamahendravaram (Rajahmundry).
- ❑ His time was known for the rich social and cultural heritage of the Vengi empire.

- ❑ Rajahmundry was sacked by Western Chalukyas and the region saw wars between the Western Chalukya and other neighbouring dynasties, with the political backing of Chola dynasty.
- ❑ Rajaraja Narendra, son of Vimaladitya Chalukya, married Amangai Devi, daughter of Rajendra Chola I.
- ❑ From Arinjaya Chola forward, the mighty Cholas and Chalukyas had a feudal alliance that lasted three centuries.
- ❑ When a political vacuum emerged, Rajaraja Narendra's son became the Chola empire's ruler in Gangaikondacholapuram, merging the Chola and Chalukya empires.

Administration of Eastern Chalukyas

- ❑ The Eastern Chalukya court was largely a Badami republic in its early years, but as decades passed, local elements gained prominence and the Vengi kingdom developed its own characteristics.
- ❑ External influences remained, as the Eastern Chalukyas had long and close relationships with the Pallavas, Rashtrakutas, Cholas, and Chalukyas of Kalyani, which were either friendly or hostile.
- ❑ The administration of the Eastern Chalukyas was based on Hindu philosophy.
- ❑ The inscriptions refer to the traditional seven components of the state (Saptanga), as well as the eighteen Tirthas (Offices).
- ❑ It includes Mantri (Minister), Purohita (Chaplain), Senapati (Commander), Yuvaraja (Heir-apparent), Dauvarika (Door keeper), Pradhana (Chief), Adhyaksha (Head of department), and many.
- ❑ According to sources, the administrative subdivisions Vishaya and Kottam existed.
- ❑ The royal edicts (recording land or village donations) are addressed to all Naiyogi Kavallabhas, as well as the Gramyakas, the granted village's residents.
- ❑ The Manneayas are also mentioned in inscriptions from time to time. They had land or revenue assignments in various villages.

Religion of Eastern Chalukyas

- ❑ Hinduism was the dominant religion, whereas Shaivism was more popular than Vaishnavism in the Eastern Chalukya empire,
- ❑ Some rulers proclaimed themselves to be Parama Maheswaras (Emperors).
- ❑ The Vijayaditya II, Yuddhamalla I, Vijayaditya III, and Bhima I were all involved in the construction of temples in the Eastern Chalukya kingdom.
- ❑ The annual Jatra of the Mahasena temple involved a procession of the deity's idol.
- ❑ Buddhism was in decline whereas Jainism was able to maintain considerable public support.
- ❑ This is evidenced by the numerous portraits of Jainism seen in wrecked villages across Andhra Pradesh.
- ❑ The inscriptions also detail the construction of Jain temples and land grants in exchange for the monarchs' and people's support.
- ❑ Vimaladitya even declared himself a devotee of Mahavira's doctrine.

Architecture of Eastern Chalukyas

- ❑ The Eastern Chalukyan rulers built a huge number of temples as a result of the widespread Shiva devotional cult throughout the kingdom.
- ❑ The construction of 108 temples is attributed to Vijayaditya II.
- ❑ Yuddhamalla I built a Kartikeya temple in Vijayawada.
- ❑ The magnificent Draksharama and Chalukya Bhimavaram (Samalkot) temples were built by Bhima I.
- ❑ Following the Pallava and Chalukya traditions, the Eastern Chalukyas created their own distinct architectural style, which can be seen in the Pancharama shrines (particularly the Draksharama temple) and Biccavolu temples.
- ❑ The Golingeshvara temple at Biccavolu has rich sculptures of deities like Shiva, Vishnu, Agni, and Surya.
- ❑ Also, the famous Jain centres of the time were Vijayawada, Jenupadu, Penugonda (West Godavari), and Munugodu.

Western Chalukyas

Between the tenth and twelfth centuries, the Western Chalukya Empire rose to power. They ruled the majority of the western Deccan region of South India. This Kannadiga line is also known as the Kalyani Chalukya after its magnificent capital at Kalyani. During the reign of Vikramaditya VI, in the late 11th and early 12th centuries, the Western Chalukyas were successful against the Cholas, reaching a peak of dominance over most of the Deccan, between the Narmada River in the north and the Kaveri River in the south.

Background

- ❑ The **Western Chalukya** Empire is also known as the **Kalyani Chalukya** Empire.
- ❑ After **Dantidurga** destroyed the Chalukyas of Badami, they resurrected two centuries later, around 73-972AD.
- ❑ This was known as the Chalukyas of Kalyani and is said to have the same ancestry as the previous mighty Chalukyas (though this is disputed).
- ❑ **Tailapa-II**, who was a feudatory of the **Rashtrakuta**, established this dynasty.
- ❑ For 200 years, they were at odds with the Cholas as well as the eastern Chalukyas of **Vengi**.
- ❑ The two empires of Southern India, the **Western Chalukyas** and the **Chola dynasty** of Tanjore, fought many bloody battles for control of the fertile Vengi region.
- ❑ The other major Deccan ruling families, the Hoysalas, the Seuna Yadavas of Devagiri, the Kakatiya dynasty, and the Southern Kalachuris of Kalyani, were subordinates to the Western Chalukyas during this period.
- ❑ They gained independence only when the Chalukyas' power waned in the latter half of the 12th century.
- ❑ In the 12th century, the **Hoysala Empire** finally destroyed them.
- ❑ This empire made significant contributions to modern **Kannada and Sanskrit** literature.

Important Rulers of Western Chalukyas

Tailapa II

- ❑ Tailapa-II was the founder of Western Chalukyas, he was one of the Rastrakutas' feudatories.
- ❑ Tailapa reigned for 24 years and was able to reclaim his race's ancient territory, with the exception of the Gujarat region.
- ❑ He supported **Ranna, a Kannada poet** who was among the first to write in the Kannada language.
- ❑ **Ranna, Adikavi Pampa, and Sri Ponna** are regarded as Kannada literatures' "**three gems.**"
- ❑ Tailapa II spent the majority of his time-fighting **Munja**, the **Paramara king** of Dhara.
- ❑ Munja was eventually captured and most likely killed in captivity. This occurred in 995 AD.
- ❑ Tailapa died two years later, and his throne was passed down to his son **Satyasraya**.

Satyasraya

- ❑ Satyasraya's reign lasted from 997 to 1008 AD.
- ❑ To begin with, he followed his father's aggressive policy and was at odds with the **Eastern Chalukyas and Cholas**.
- ❑ His 11-year reign was disrupted by a war with the great **Chola Rajaraja-I**, who overran the Chalukya country and looted and killed a large number of men, women, and children.

Someshwara I

- ❑ Someshwara I, also known as **Ahavamalla or Trilokamalla**, ruled from 1042 to 1068 AD.
- ❑ Someshwara I established **Kalyani** as its capital.
- ❑ He was attacked by **Rajadhiraja I** of Chola dynasty, who overran the Chalukyan capital and demolished the forts and erected pillars as a memento of the victories, but a Chalukyan counterattack forced them out.
- ❑ The Chalukya army raided the Chola capital Kanchipuram under Someshwara-I, but was repelled back.

- ❑ Rajadhiraja Chola was finally killed in the battle of **Koppam**. His younger brother, however, took command and drove the Chalukyas back.
- ❑ Brother of Someshwara was killed in this attack. Someshwara I's reign is remembered for numerous wars.

Vikramaditya VI

- ❑ Vikramaditya VI ascended to the throne in 1076 AD, ushering in the Chalukya-Vikram era.
- ❑ Vikramaditya VI was one of the Western Chalukyan Empire's most capable rulers.
- ❑ He is the hero of a historical poem (**Vikramankadevacharita**) by **Bilhana**, a Kashmir poet, and reigned in tolerable peace for about a half-century.
- ❑ Vikramaditya VI captured Kanchi in his career and engaged in serious battles with Vishnu, the Hoysala King of **Dorsamudra**.
- ❑ During the reign of Vikramaditya VI, a celebrated jurist from the 12th century named **Vijnevara** lived in the capital Kalyani.
- ❑ **Vijnevara** wrote a treatise on inheritance that is considered to be one of the most influential legal treatises in Hindu law outside of Bengal.

Administration of Western Chalukyas

- ❑ The Western Chalukya kingship was **hereditary** but if the king did not have a male heir then the kingship passed to the king's brother.
- ❑ The administration was highly decentralised, and feudatory clans such as the **Alupas, Hoysalas, Kakatiya, Seuna**, southern Kalachuri, and others were permitted to rule their autonomous provinces while paying an annual tribute to the Chalukya emperor.
- ❑ Titles such as **Mahapradhana** (Chief Minister), **Sandhivigrahika**, and **Dharmadhikari** (chief justice) were taken up.
- ❑ The kingdom was divided into provinces such as Banavasi-12000, Nolambavadi-32000, and Gangavadi-96000, with each name indicating the number of villages under its control.

- ❑ The large provinces were known as **Mandalas**, under which there were **Nadu**, and Nadu was further subdivided into **Kampanas** (groups of villages) and finally a **Bada** (village).
- ❑ Women from the royal family were also in charge of Nadus and Kampanas.

Religion of Western Chalukyas

- ❑ Western Chalukyas were the followers of **Virashaivism**.
- ❑ Virashaivism, also known as **Lingayatism**, is a Hindu sect based on Shaivism.
- ❑ The rise of Virashaivism in Chalukya territory coincided with a general decline in interest in Jainism, though Chalukyas remained religiously tolerant.
- ❑ With the spread of Adi Shankara's Advaita philosophy in the 8th century, the decline of Buddhism in South India began.
- ❑ During the Western Chalukya rule, the only places of Buddhist worship that remained were **Dambal and Balligavi**.
- ❑ There is no mention of religious conflict in the period's writings and inscriptions, implying that the religious transition was smooth.

Literature During Western Chalukyas

- ❑ The Western Chalukya period saw a lot of literary activity in **Kannada and Sanskrit**.
- ❑ This is a golden age of Kannada literature. Jain scholars wrote about the lives of Tirthankaras, and Virashaiva poets expressed their devotion to God in short poems called **Vachanas**.
- ❑ Almost 300 contemporary **Vachanakaras** (Vachana poets), including thirty women poets, have been documented during this time.
- ❑ Early works by Brahmin writers focused on the epics Ramayana, Mahabharata, Bhagavata, Puranas, and Vedas.
- ❑ **Ranna, grammarian Nagavarma II, minister Durgasimha, and the Virashaiva saint and social reformer Basavanna** were among the most notable Kannada scholars.

- ❑ Ranna, who was patronised by King Tailapa II and Satyashraya, is one of Kannada literature's "three gems."

Rashtrakutas

The Rashtrakuta Dynasty ruled parts of **South India** from the eighth to the tenth centuries CE. At its peak, their kingdom encompassed the entire modern state of Karnataka, as well as parts of the current Indian states of **Tamil Nadu, Andhra Pradesh, Telangana, Maharashtra, and Gujarat**. Their capital was **Malkhed**, which was located near Sholapur. Because of their geographical location, the Rashtrakuta Dynasty was involved in alliances and wars with both their northern and southern neighboring kingdoms. The Rashtrakuta Dynasty's earlier rulers were Hindus, but later rulers were Jains, according to historical records.

Origin of Rashtrakutas

- ❑ Historians have argued about the origins of the Rashtrakuta dynasty.
- ❑ The relationship of medieval Rashtrakutas who ruled in the 6th century to Manyakheta Rashtrakutas who ruled between the 8th and 10th centuries has also been disputed.
- ❑ Several hypotheses have been advanced to explain their genesis. They do claim to be descended from the Epic-era Yadava family. According to some scholars, they are of the Kshatriya race that gave Maharashtra its name.
- ❑ According to popular belief, they were a clan of ancestry officials tasked with governing Rashtrakutas' provinces. As a result, it was adopted as a surname.
- ❑ It is clear, however, that they established their empire over the ruins of the Chalukyas.

Important Rulers of Rashtrakutas

Krishna I (756-774)

- ❑ Krishnaraja-I, Dantidurga's uncle, ascended to power around 760. According to one theory, he usurped the throne by deposing Dantidurga because the king had grown unpopular. Given his accomplishments, this theory is difficult to accept.

- ❑ In fact, it is patently incorrect, because an inscription clearly states that Krishnaraja-I came to power following the death of the great king Dantidurga.
- ❑ Three stone inscriptions, one copper grant, and 1800 silver coins were discovered and identified during Krishnaraja's reign.
- ❑ The **first inscription in Hattimattur** is undated; the **second in Telegaon** is dated 768; and the **third in Alas** is dated 770 C.E., with the copper grant dated 772 C.E.
- ❑ Krishna I kept the flag of Rashtrakuta's ascendancy flying. In 760 C.E., he put an end to the Chalukyas' lingering power by defeating Kirtivarman II. He was given the titles **Subhatunga and Akalavarsa**.
- ❑ Krishna I established himself as the unrivaled ruler of the Deccan by defeating the Gangas of Mysore and the Eastern Chalukyas of Vengi. He extended his influence all the way to Southern Konkona.
- ❑ Krishna ruled over all of central India, according to the Bhandaka plate. So, under Krishna I, the Rashtrakuta empire included the entirety of modern Maharashtra, a good portion of Mysore, and the entirety of Andhra Pradesh.
- ❑ A portion of Vengi and Central India acknowledged his hegemony. Krishna I was a patron of art and architecture.
- ❑ He built the famous **rock-cut Siva temple at Ellora**, known as the **Kailasanatha temple**. Only the Kailasanatha temple in Ellora is worthy of immortalizing Krishna I's name.
- ❑ The front portion of a hill was carved in such a way that it was transformed into a vast complex of Siva temples with exquisite sculptures depicting epic stories in the most lively form.
- ❑ He also constructed another eighteen Shiva temples, confirming his devotion to Shiva.
- ❑ He was a great supporter of education and established **Kanneshwara College**, where a large number of scholars lived and worked.
- ❑ During Krishnaraja's reign, the famous **Jain author Akalanka Bhatta**, author of the tome **Rajavartika**, lived in the college.
- ❑ Krishnaraja was the father of two sons, **Govindaraja and Dhruvaraja**.

Govinda II (774-780)

- Govinda II, Krishna I's eldest son, succeeded him (r. c. 774-780 CE).
- Govinda II's military exploits include traveling to the Eastern Chalukya kingdom on his father's orders and assisting a certain Ganga king in regaining the throne from his brother.
- It is unknown how he died, but he was deposed by his younger brother Dhruva Dharavarsha.

Dhruva Dharavarsha (780-793)

- The ascension of Dhruva Dharavarsha (r. 780-793 CE) marks the beginning of the Rashtrakutas' golden age.
- He began his military conquests by punishing all the kings who were friendly to his elder brother, and then ventured into imperial Kannauj and defeated its king.
- Dhruva then defeated the Gurjara-Pratihara Kingdom of Central India and the Pala Kingdom of Eastern India, which was centered around present-day Bengal, and thus began the tripartite struggle for control of India's main heartland between the Gurjara-Pratihara Empire, the Rashtrakutas, and the Pala Dynasty.
- His other victories included subjugating the Vengi king, who could only ensure peace by marrying his own daughter to Dhruva Dharavarsha.

Govinda III (793-814)

- Govinda III (r. 793-814 CE) succeeded his father Dhruva, and despite ascending to power through a family feud, he quickly proved to be the most powerful emperor of this dynasty militarily.
- Dhruva had successfully moved into North India during his time, but he had not gained many lands.
- Govinda III rectified this by expanding his kingdom from Kannauj to the Cape Comorin (Kanyakumari now) and from the east of India from Banaras, Bengal, and so on to the west of India, primarily to the Gujarat territories.

- He defeated numerous kings and rulers along the way, including the Gurjara-Pratihara king Nagabhata II, King Dharmapala of the Pala Empire, Pallava Dantivarman, Cholas, Pandya, and several others.
- Eastern Chalukyas who had taken an antagonistic stance against the Rashtrakutas faced the wrath of Govinda III, who defeated Chalukya Vijayaditya II and installed Bhima Salki as ruler.
- He also defeated the king of Kaushal (Kosala) and occupied parts of Andhra before defeating Pallava Dantivarman in Kanchi in 803.
- He even obtained the King of Ceylon's submission without even fighting.
- As an act of submission, the King of Ceylon is said to have sent him two statues, one of himself and one of his ministers.
- According to the Nasari record, all of Tamil country's kingdoms, including the Cholas, Pandyas, and Keralas, now paid tribute to Govinda III.

Amoghavarsha I (814-878)

- Amoghavarsha I, the son of Govinda III, was the greatest king of the Rashtrakuta dynasty.
- Amoghavarsha I established a new capital at Manyakheta (now Malkhed in Karnataka State), and Broach became the best part of the kingdom during his reign.
- Amoghavarsha I was a great supporter of education and literature.
- Amoghavarsha was converted to Jainism by Jinasena, a Jaina monk.
- Suleman, an Arab merchant, described Amoghavarsha I as one of the four greatest kings of the world, along with the Caliph of Bagdad, the King of Constantinople, and the Emperor of China.
- Amoghavarsha ruled for 64 years.

Krishna II (878-914)

- Krishna II (reigned 878-914 CE) succeeded his famous father, Amoghavarsha I Nrupatunga, to the Rashtrakuta throne. Kannara was his Kannada name.

- ❑ His queen was Mahadevi, a Haihaya princess from Chedi. According to the chronology of inscriptions that mention the name of this king, Krishna II may have begun to rule even during his father's lifetime.
- ❑ The fact that Amoghavarsha renounced state affairs in his final years to pursue religious pursuits lends credence to this claim.
- ❑ Krishna II's reign saw significant advances in literature, though his reign was mixed in terms of empire expansion.
- ❑ During his reign, he cultivated a matrimonial alliance with Chedis in order to gain a military advantage.
- ❑ The northern campaign of Indra III produced more dramatic results than the Dhruva Dharavarsha and Govinda III reigns, as the Rashtrakutas were able to hold Kannauj until around 916.
- ❑ Following the defeat of Eastern Chalukya Bhima at the hands of Baddega, a Rashtrakuta feudatory from Vemulavada, Vengi experienced a civil war-like situation.
- ❑ When the Rashtrakutas attempted to install their preferred king in Vengi, a period of intense politics ensued.
- ❑ Indra III's Jain general Sri Vijaya (also a poet) won many wars for his king in the eastern Deccan, and the majority of Vengi was ruled by Indra III for a few years.

Indra III (914-929)

- ❑ Indraraja was the son of Jagattunga and Lakshmi, a Kalachuri dynasty princess.
- ❑ His coronation took place in Kurundaka, a village near the confluence of the Krishna and Panchganga rivers, rather than in the kingdom's capital.
- ❑ According to a copper plate, Indraraja III destroyed Meru, which was ruled by Pratihara Mahipala. This could be a reference to Mahodaya, a different name for Kanauj.
- ❑ During his reign, the author Trivikrama Bhatta published *Damayanti Katha* and *Madalasa Champu*.
- ❑ Indraraja III died and was succeeded by his elder son, Amoghavarsha II, who died within a year of becoming emperor.
- ❑ During his reign, the author **Trivikrama Bhatta** published **Damayanti Katha and Madalasa Champu**.
- ❑ Indra III was known as:
 - ❑ Nityavarsha (constant rainer)
 - ❑ Rattakandarpa (Eros among the Rattas)
 - ❑ Kirti-Narayan
 - ❑ Rajamartaong (Son among kings)
- ❑ According to Kannada poet Adikavi Pampa, Indra III dispatched his feudatory, Chalukya king Narasimha II of Vemulavada, in pursuit of Mahipala I, the incumbent ruler who fled the area.
- ❑ Kannauj was "completely destroyed," and the Pratihara ruler's position was weakened.

Krishna III (939-967)

- ❑ The last great Rashtrakuta Ruler, consolidated the empire so that it stretched from the Narmada river to Kaveri and included the Northern Tamil country (Tondaimandalam) while levying tribute on the king of Ceylon.
- ❑ He was engaged in a struggle against the Paramars of Malwa and the Eastern Chalukya of Vengi.
- ❑ In about 949 CE, he also defeated the Chola king Parantaka I and annexed the northern part of the Chola Empire.
- ❑ He then marched towards Rameshwaram and set up a pillar of victory there and also built a temple.

Karka (972-973)

- ❑ Karakaraja ascended to the throne shortly after the death of his uncle Khottiga at the hands of the invading Malwa king in C.E 972.
- ❑ This demonstrates that the kingdom was not annexed, but rather plundered and destroyed to some extent.
- ❑ The Malwa invasion severely weakened the Rashtrakutas, and the Chalukya king Tailapa II took advantage of the opportunity to launch an attack in 973 C.E., completing the destruction begun by Siyaka II of Malwa.
- ❑ An inscription by Vijaya of the Kalachuri dynasty, the Rashtrakutas' primary feudatory for two centuries, confirms that Karakraja II was killed by Tailapa during the Chalukya invasion.

Administration of Rashtrakutas

- ❑ The actual administration work was carried out by ministers, the number of whom is unknown. Ministers were appointed based on their effectiveness.
- ❑ Some officers were assigned to carry out inspection tours throughout the empire and keep an eye on the vassals.
- ❑ The Emperor established direct rule over a portion of the empire, while the remainder was ruled by vassals. Powerful vassals had complete control over their internal administration. They could even make land grants without the suzerain's permission.
- ❑ When the Emperor summoned the vassals to the court, they came. They occasionally accompanied the king on military campaigns.
- ❑ The empire was divided into administrative units known as **Rashtras or Vishayas**, which were directly ruled by the monarch. Vishyas were further subdivided into **Bhuktis**. Each Bhuktis was made up of a number of villages.
- ❑ Rashtra was ruled by Rashtrapati, who had both civil and military authority over the Rashtra. He was in charge of maintaining law and order, collecting taxes, and keeping accounting records.
- ❑ Village administration was carried out by village chiefs.
- ❑ The popular representative council played an important role in village administration. The councils had representatives from each household.

Revenue

- ❑ The state's revenue was primarily derived from tributes paid by vassals. Revenue was also generated by mines, forests, and wasteland. The king's share of the land tax was known as the **Udranga or Bhagakara**.
- ❑ Typically, the tax collected was 14 percent of the gross produce. The lands given to Brahmins and temples were not exempt from taxation, but the tax on such land was low.
- ❑ The tax was not levied if the state was hit by a natural disaster such as drought or famine.

- ❑ The Rashtrakuta had a well-developed coin system. **Drama, Suvarna, Godhyanka, Kalanju, and Kasu** were the **five types of coins**.
- ❑ Rashtrakuta emperors also issued gold coins.

Army

- ❑ The Rashtrakuta possessed a massive army. For safety, the majority of the army was always stationed at the capital.
- ❑ The Rashtrakuta standing army was used both defensively and offensively.
- ❑ In addition, armies from the provinces and feudatories could be summoned as needed.
- ❑ The Rashtrakuta armies were well-organized and efficient.

Trade and Commerce

- ❑ The South Indian and Deccan regions were not as fertile as the Ganges valley, but the Malabar coast and other areas produced enough agricultural produce to meet the needs of the population.
- ❑ Furthermore, due to the empire's incursion and expansion into Kannauj and other central and northern Indian plains, food supplies were supplemented from time to time.
- ❑ Because the Kannada states were rich in mineral resources and the Rashtrakutas controlled the coastal areas, the export of Indian silk and cotton to Arabia, Persia, and other countries was virtually limitless.
- ❑ Other important empire products included jewelry and ivory, as well as Arabian horses imported. Gold and silver coins were issued by rulers.

Literature of Rashtrakutas

- ❑ Kannada literature rose to prominence during the Rashtrakuta Dynasty's reign. The Prakrit and Sanskrit eras came to an end during this time period.
- ❑ Court poets produced literary works in Kannada and Sanskrit. '**Kavirajamarga**,' written by King Amoghavarsha, was the first Kannada book available.
- ❑ In the court of King Amoghavarsha I, bilingual writers such as Asaga rose to prominence

and noted scholars such as Mahaviracharya wrote on pure mathematics.

- ❑ Adipurana was written by the Jain writer Adikavi Pampa, who is widely regarded as one of the most influential Kannada writers.
- ❑ Sri Ponna was another notable Jain writer in Kannada, patronized by King Krishna III and best known for Shantipurana, his account of the life of Shantinatha, the 16th Jain tirthankara.
- ❑ Prose works in Sanskrit were also prolific during this time period.

Art and Architecture of Rashtrakutas

- ❑ The rock-cut cave temples at Ellora and Elephanta in present-day Maharashtra reflect the Rashtrakuta Dynasty's contributions to art and architecture. They also re-dedicated rock-cut shrines and renovated Buddhist caves.
- ❑ At Ellora, Amoghavarsha I dedicated five Jain cave temples. The monolithic **Kailashnath Temple** is Rashtrakutas' most spectacular work at Ellora.
- ❑ After Rashtrakuta rule had spread to the Deccan, King Krishna I funded this project. Dravidian was the architectural style.
- ❑ **Ardhanaarishwar and Maheshamurti** are two other notable sculptures at Elephanta.
- ❑ The Dhumer Lena and Dashvatara cave temples in Ellora, as well as the Jogeshvari temple near Mumbai, are two other well-known rock-cut temples in Maharashtra.
- ❑ Rashtrakutas built the Kashivishvanatha temple and the Jain Narayana temple at Pattadakal in Karnataka.
- ❑ The important architecture includes:

Kailasanatha Temple

The Kailasa or Kailasanatha temple is the largest of the **rock-cut Hindu temples** at Ellora Caves in Maharashtra, India. Because of its size, architecture, and sculptural treatment, it is considered one of the **most remarkable cave temples in the world**, and "the climax of the rock-cut phase of Indian architecture." Although the rock face slopes downwards from the back of the temple to the front, the top of the superstructure over the sanctuary is 32.6

meters (107 feet) above the level of the court below. Archaeologists believe it was built from a single piece of rock.

Features

- ❑ The temple's construction began during the reign of Rashtrakuta king **Dantidurga (735-757 AD)**.
- ❑ The temple's major construction was completed by King Dantidurga's successor, Krishna I (757-773 AD), though work continued for more than a century under many successive kings.
- ❑ It is situated in the Maharashtra town of Ellora.
- ❑ The carving of the temple began at the mountain's summit, but a pit was later dug around the temple on the sloping side of the hill.
- ❑ Aside from the gopura, the main temple has a sabha griha (hall), vestibules, and a Nandi mandap that leads to the garba griha (sanctum) with the Shiv linga, all of which are intricately carved and have Dravidian shikharas (towers).
- ❑ The Nandi mandap is linked to Gopuram by a bridge.

Pallava-Chalukya Influence

- ❑ No major part of the monolithic temple appears to have been an afterthought: architectural evidence suggests that the entire temple was planned from the start.
- ❑ The main shrine resembles (but is much larger than) the **Virupaksha Temple at Pattadakal**, which is a replica of the Kailasa temple at Kanchi.
- ❑ The Chalukyas of Badami commissioned the Pattadakal Virupaksha Temple to commemorate their victory over the Pallavas, who built the Kailasa temple in Kanchi.
- ❑ According to the Virupaksha temple inscriptions, after defeating the Pallavas, the Chalukyas brought the Pallava artists to Pattadakal.
- ❑ It is said that after defeating the Chalukyas, Krishna must have been impressed by the Virupaksha Temple, which is located in their territory.

- ❑ As a result, he brought the Virupaksha Temple's sculptors and architects (including some Pallava artists) to his own territory and commissioned them to build the Kailasa temple at Ellora.
- ❑ If the architects of the Virupaksha temple assisted in the construction of the Kailasa temple at Ellora, the construction of a massive temple during the reign of a single monarch does not appear to be impossible.
- ❑ The architects had a blueprint and a prototype, which must have significantly reduced the time and effort required to build a new temple.
- ❑ Furthermore, quarrying a monolithic temple would have required less effort than transporting large stones to build a new temple of comparable size.
- ❑ It is estimated that 250 labourers could have completed the Kailasa temple at Ellora in 5.5 years if each person could cut around 4 cubic feet of rock per day.
- ❑ The presence of non-Rashtrakuta styles in the temple can be attributed to the involvement of Chalukya and Pallava artists.
- ❑ After the king was cured, she asked him to build a temple right away, but multiple architects said it would take months to complete a temple with a shikhara. One architect named Kokasa assured the king that the queen would be able to see a temple's shikhara within a week.
- ❑ He began building the temple from the top down, carving a rock. He completed the shikhara in less than a week, allowing the queen to break her fast. Manikeshwar, after the queen, was the name given to the temple.

Architecture

- ❑ The architecture of the Kailasa temple differs from the earlier style prevalent in the Deccan region.
- ❑ It appears to be based on the Virupaksha Temple in Pattadakal and the Kailasa Temple in Kanchi, as stated above, but it is not an exact replica of these two temples.
- ❑ The involvement of Chalukya and Pallava artists in the temple's construction explains the southern influence on its architecture. The indigenous Deccan artisans appear to have taken a back seat in the temple's construction.
- ❑ A low gopuram guards the entrance to the temple courtyard. The majority of the deities on the left side of the entrance are Shaivaites (affiliated with Shiva), while the deities on the right side are Vaishnavites (affiliated with Vishnu).
- ❑ A two-story gateway opens to reveal a courtyard in the shape of a U. The courtyard measures 82 m x 46 m at its widest point. The courtyard is surrounded by a three-story-high columned arcade.
- ❑ The arcades are broken up by massive sculpted panels and alcoves containing massive sculptures of various deities. Originally, stone flying bridges connected these galleries to the central temple structures, but these have since collapsed.
- ❑ Shiva the ascetic, Shiva the dancer, Shiva being warned by Parvati about the demon Ravana, and river goddess are some of the most famous sculptures.

Construction Method

- ❑ The vertical excavation of the Kailasa Temple is notable—carvers began at the top of the original rock and excavated downward.
- ❑ The master architect strictly adhered to traditional methods, which could not have been accomplished by excavating from the front.
- ❑ The construction of the Kailasa temple appears to be mentioned in a medieval Marathi legend. The earliest extant text mentioning this legend is **Krishna Yajnavalki's Katha-Kalapataru** (c. -1470 1535 CE).
- ❑ According to legend, the local king was afflicted with a terrible disease. At Elapura, his queen prayed to the god Ghrishneshwar (Shiva) to heal her husband. She vowed to build a temple if her wish was granted, and she promised to fast until she could see the temple's shikhara (top).

- ❑ A central shrine dedicated to Shiva and an image of his mount Nandi can be found within the courtyard (the sacred bull).
- ❑ The central shrine, which houses the lingam, has a flat-roofed mandapa supported by 16 pillars, as well as a Dravidian shikhara.
- ❑ The shrine is carved with niches, plasters, windows, and images of deities, mithunas (erotic male and female figures), and other figures. It has pillars, windows, inner and outer rooms, gathering halls, and an enormous stone lingam at its heart.
- ❑ Nandi sits on a porch in front of the central temple, as is customary in Shiva temples. The Nandi mandapa and main Shiva temple are both about 7 metres high and two stories tall.
- ❑ The Nandi Mandapa's lower stories are both solid structures with elaborate illustrative carvings.
- ❑ The temple's base has been carved to look like elephants holding the structure aloft. A rock bridge connects the Nandi Mandapa to the temple's porch.
- ❑ The temple hall's base is decorated with scenes from the Mahabharata and Ramayana.

Elephanta Caves

- ❑ The Elephanta Caves are the focal point of Elephanta Island, which is located in Mumbai Harbour, off the coast of Mumbai (Bombay), India.
- ❑ The caves were designated a UNESCO World Heritage Site in 1987.
- ❑ The island's modern name, Elephanta from Gharapuri, was given by the Portuguese.
- ❑ The caves date back to the Silhara kings of the ninth to thirteenth centuries (810–1260).
- ❑ Some of the site's sculptures have been attributed to the imperial Rashtrakutas of Manyakheta, such as the Trimurti of Elephanta, which depicts Shiva with three faces, similar to the Trinity of Brahma, Vishnu, and Mahesh, the Rashtrakutas' royal insignia.

Society and Culture of Rashtrakutas

- ❑ The Rashtrakuta Empire's subjects looked up to their emperor or king as the ultimate authority who was expected to look after them and uphold current social justice, order, and peace.
- ❑ For day-to-day matters, however, there were guilds or co-operatives that would settle any disputes according to custom, and if the case could not be resolved, it was brought to the attention of a higher authority.
- ❑ These guilds generally followed the prevailing rules and regulations of a specific group or caste, deviating only in exceptional circumstances.
- ❑ Society was divided into castes based on profession. The ruling castes had their own set of rules, regulations, and customs that they strictly adhered to. They, too, adhered to ancient orthodoxy.
- ❑ However, because the Rashtrakuta rulers were tolerant of all religions, society was generally accepting of adherents of various faiths.

Religion and Language

- ❑ **Kannada** is one of the most important languages in modern India, and it was the Rashtrakutas who popularized it and made it a tool of daily communication, despite the fact that the language had already been in use for a long time.
- ❑ They also supported Sanskrit, which was a language of the elite. Amoghavarsha I was instrumental in the creation of seminal works in both languages, and his Kavirajamarga was a watershed moment in Kannada poetry.
- ❑ His work in Sanskrit was widely praised and read in other Asian countries.
- ❑ According to legend, **Amoghavarsha I endorsed Jainism**, and as a result, many Jain scholars flourished in his court, including the Jain mathematician Mahavirachariya.
- ❑ Adikabi Pampa and Sri Ponna flourished in Kannada and are now regarded as iconic contributors to the language.

Decline of Rashtrakutas

- The Rashtrakutas were perpetually at odds with the Pratiharas, Chalukyas, Pallavas, and Palas, all of whom were relatively equal-matched empires, resulting in a war of attrition and the almost simultaneous decline of the rival powers.
- The Rashtrakuta Empire was built on a large number of small and large feudatories, which allowed these samantas to break away and form smaller kingdoms.
- Because these feudatories had always aspired to independence, local wars between them and the overlords were common, disrupting the empire's peace.
- Amoghavarsha's rule was never free of the threat of rebellion by subordinate rulers. Krishna, in the process of saving the Rashtrakuta empire, weakened it from within.
- With an open heart, he rewarded warriors, relatives, and friends like Butuga and Taila for their services, loyalty, and bravery, and they rose to become great powers of the empire.
- For example, Krishna III did not anticipate the feudal developments that would endanger the stability of his empire, and he gave Taila the province of Tardavadi 1000 near the empire's heart as anungajivita (military fief).
- Their power was felt throughout the country and was directly administered by the emperor. In this regard, Krishna was a good friend but far from a wise emperor.
- He allowed fleeting personal feelings to lead him down paths that were politically disastrous for the empire.

Chola Empire

The Tamil Chola dynasty ruled in **Southern India** and is regarded as one of the longest-ruling dynasties in history. The earliest datable references to it are in 3rd century BC Ashoka inscriptions. **Until the 13th century AD**, the dynasty ruled over a variety of territories. The Cholas (Colas) **began in the fertile valley of the Kaveri River**, but at their peak from the late 9th century to the early 13th century, they ruled over a much larger area. The Chola Dynasty was the **most powerful of all the South Indian dynasties**. They ruled over territories beyond the sea, such as the Maldives and Sri Lanka, demonstrating that they possessed both efficient and massive naval power.

Sources

- ❑ More than 10,000 inscriptions engraved on copper and stone form the primary sources for the study of Chola history.
- ❑ The inscriptions mainly record the endowments and donations to temples made by rulers and other individuals. Land transactions and taxes (both collections and exemptions) form an important part of their content
- ❑ Besides stone inscriptions, copper plates contain the royal orders. They also contain details of genealogy, wars, conquests, administrative divisions, local governance, land rights and various taxes levied.
- ❑ Literary sources, as Tamil literature flourished during this period. Rise in bhakti saints and compilation of hymns reflect sociocultural features of that period Muvarula, and Kamba Ramayanam, the great epic, belong to this period
- ❑ Uttarameruru Inscription issued by Pranthaka Chola gives details of election to local self governance bodies.

Important Rulers of Cholas

Vijayalaya (850 CE)

- ❑ The Cholas' greatness was resurrected by the Vijayalaya dynasty. Around AD 850, Vijayalaya established the Imperial Chola dynasty, most likely as a vassal of the Pallava king.
- ❑ Vijayalaya occupied Tanjore and made it his capital during the conflict between the Pallavas and the Pandyas. Unfortunately, the precise relationship of Vijayalaya to the earlier Cholas is unknown.
- ❑ He began his reign in the vicinity of Uraiyur, most likely as a vassal of the Pallava king.
- ❑ Vijayalaya is said to have taken Tanjavur or Tanjore from the Muttaraiyar chiefs, who supported the Pandya monarch, Varagunavarman.

Aditya I (871 - 907 CE)

- ❑ Around AD 875, Vijayalaya was succeeded by his capable son, Aditya I.
- ❑ Aditya I defeated Pallava king Aparajita as well as Kongu ruler Parantaka Viranarayana.
- ❑ Aditya I significantly increased the family's power and prestige by deposing Pallava Aparajitavarman and bringing Tondamandalarh under his control around 890 A.D.
- ❑ Aditya I is also credited with conquering Kongudesa and capturing Talkad in the Western Garigas.
- ❑ Aditya I was a devotee of Siva, and he erected several temples in his honour.

Parantaka I (907 - 955 CE)

- ❑ Vijayalaya and Aditya Chola I laid the groundwork for the Chola Kingdom, which Parantaka Chola I built upon.
- ❑ From 907 to 955 AD, he was in power. He fought the Pandyas and seized Madurai, assuming the title **Madurakonda**, only three years after succeeding to the throne.

- ❑ The entire Madura and Pandya territories were absorbed into the Chola monarchy after Maravarman Rajasimha II escaped to Ceylon.
- ❑ Maduraiyum Elamum Konda Parakesarivarman was his title after this victory (The conqueror of Madura and Ceylon).
- ❑ Apart from this main conflict, Parantaka-I was also in charge of a number of smaller conflicts. Apart from that, his 48-year rule was calm and successful.
- ❑ **Gandaraditya Chola**, his second son, succeeded him when he died in 955 AD.
- ❑ This is because, in 949 A. D., **Rajaditya**, Parantaka's son and successor, was **killed in battle with Krishnaraja I**, the Rashtrakuta king.
- ❑ Gandaraditya Chola was a minor emperor, and the Chola Country was ruled by five minor Chola rulers for 30 years, from 955 to 985 AD. Finally, Rajaraja Chola I ascended the Throne in 985 AD.
- ❑ In 910, Parantaka I invaded the Pandya kingdom, carrying on his father's expansion. He conquered the Pandyan capital of Madurai and took the title Madurain-konda (Capturer of Madurai).
- ❑ The Pandyan ruler Maravarman Rajasinha II sought the assistance of Kassapa V of Anuradhapura, who dispatched an army to his aid.
- ❑ At the battle of Vellore, the combined army was defeated. The Pandya king fled into exile in Sri Lanka, and Parantaka I completed his conquest of the entire Pandya country.
- ❑ Parantaka I spent many years in a newly conquered country reducing it to subjugation, and when he felt he had finally achieved his goal, he wanted to celebrate his victory with a coronation in Madurai in which he was to invest himself with the insignia of Pandyan monarchy.
- ❑ However, he was unsuccessful in this endeavour because the Pandyan king carried them away and left them in the safe custody of the Lankan king. Parantaka I attempted to capture them near the end of his reign by invading Lanka.
- ❑ According to Mahavamsa, the Lankan king Udaya IV took the Pandya crown and jewels and hid himself in the Rohana hills. The armies of Parantaka I had to return empty-handed.
- ❑ Following his exploits in Pandya country and Lanka, he was given the title **Maduraiyum Eelamum Konda Parakesarivarman** – Parakesarivarman who conquered Madurai and Sri Lanka.
- ❑ Although he was engaged in warlike operations for the majority of his long reign, he was not unmindful of peacetime victories. He was particularly interested in his country's internal administration.
- ❑ In an inscription, he laid out the rules for the conduct of village assemblies. Of course, the village institutions of South India date from a much earlier period than that of, but he instituted many beneficial reforms for the proper administration of local self-government.
- ❑ The copper-plate inscriptions describe Parantaka I's efforts to promote agricultural prosperity throughout the country by digging numerous canals.
- ❑ He also used the spoils of war to support a number of temple charities. He is said to have covered the Chidambaram Siva Temple in gold. In religion, he was a devout Saiva (Siva follower).
- ❑ A record obtained from the ancient temple at Anbil near Tiruchirappalli, sung by nayanmars, which has fragmented documents dating back at least six thousand years, informs that he instituted some temple services with one hundred and eight servitors.
- ❑ However, these documents could contain information about an earlier Parantaka I, who lived only a thousand years ago.
- ❑ These servants worked on the ancient jaiminiya recension of the Samaveda and continuously performed many rituals such as the live vasantayaagam, somayagam, atiratram, agnihotram, and so on.

Parantaka II/ Sundara Chola (957 - 973 CE)

- ❑ Parantaka Chola II was a Chola emperor. He was also known as **Sundara Chola** because he was considered the pinnacle of male beauty.
- ❑ He was the son of Arinjaya Chola and Kalyani, a princess from the Vaidumba clan, an Andhra dynasty based in Kurnool and Kadapa districts.
- ❑ Parantaka II ascended the Chola throne despite the fact that his cousin Uttama Chola, the son of Gandaraditya (the elder brother of Arinjaya), was still alive and had equal, if not greater, claim to the Chola throne.
- ❑ When Parantaka II became king, the Chola kingdom had shrunk to the size of a small principality. The Pandyas in the south had resurrected their fortunes, defeating Chola armies and occupying their ancestral lands.

Uttama Chola (973 - 985 CE)

- ❑ Uttama Chola, born Madurantaka, ascended the Chola throne around 970 CE, succeeding Parantaka Chola II.
- ❑ Madurantaka Uttama Chola's reign is placed after Aditya II, according to Rajendra Chola's Tiruvalangadu plates.
- ❑ The latter may have been a co-regent of his father Sundara Chola and appears to have died before he could formally ascend the throne.
- ❑ Uttama was Parantaka II's cousin and the son of Sembiyan Mahadevi and Gandaraditya.
- ❑ He had several wives. Some of them are Orattanan Sorabbaiyar, Tribhuvana Mahadeviyar, Kaduvettigal Nandippottairaiyar, Siddhavadvan Suttiyar, and others.

Rajaraja I/ Arumolivarman (985 - 1014 CE)

- ❑ Rajaraja I (947 CE – 1014 CE), also known as Rajaraja the Great, was a Chola emperor who reigned from 985 CE to 1014 CE and was the most powerful king in the south at the time.
- ❑ He is best known for restoring Chola power and ensuring its supremacy in South India and the Indian Ocean.
- ❑ His vast empire included the Pandya kingdom (southern Tamil Nadu), the Chera

kingdom (central Kerala and western Tamil Nadu), and northern Sri Lanka.

- ❑ He also purchased the Lakshadweep and Thiladhunmadulu atolls, which are part of the Maldives' northernmost islands in the Indian Ocean.
- ❑ Campaigns against the Western Gangas (southern Karnataka) and the Chalukyas pushed the Cholas' influence all the way to the Tungabhadra River.
- ❑ On the eastern coast, he fought the Chalukyas for control of Vengi (the Godavari districts).
- ❑ Rajaraja, a capable administrator, also constructed the magnificent Brihadisvara Temple in Thanjavur, the Chola capital. The temple is considered to be the most important temple in the medieval south Indian architectural style.
- ❑ During his reign, the Tamil poets Appar, Sambandar, and Sundarar's works were collected and edited into a single collection called **Thirumurai**.
- ❑ In 1000 CE, he launched a massive land survey and assessment project, which resulted in the reorganisation of the country into individual units known as **valanadus**.
- ❑ Rajaraja died in 1014 CE, and his son, Rajendra Chola I succeeded him.
- ❑ In around 988 CE, Rajaraja celebrated a major victory at Kandalur Salai (present-day south Kerala). This battle is commemorated by the well-known phrase "**Kandalur Salai Kalam-arutta**."
- ❑ **Rajaraja's Senur inscription** (1005 CE) states that he destroyed the Pandya capital Madurai and conquered the «haughty kings» of Kollam (Venad), Kolla-desham (Mushika), and Kodungallur (the Chera Perumal).
- ❑ Some of these victories in Malainadu may have been won by prince Rajendra Chola for his father.
- ❑ After defeating the Pandyas, Rajaraja took the title **Pandya Kulashani** (Thunderbolt to the Race of the Pandyas), and the Pandya country became known as "**Rajaraja Mandalam**" or "**Rajaraja Pandinadu**."

- ❑ Rajaraja assumed the title **Mummudi Chola** (the Chola Who Wears Three Crowns) after consolidating his rule in the south, a reference to his control over the three ancient Tamil countries of the Cholas, Pandyas, and Cheras.
- ❑ In 1000 CE, Rajaraja initiated a **land survey and assessment project**, which resulted in the reorganisation of the empire into valanadus.
- ❑ From Rajaraja I's reign until Vikrama Chola's reign in 1133 CE, hereditary lords and local princes were either replaced or turned into dependent officials. As a result, the king exerted greater control over the various parts of the empire.
- ❑ Rajaraja strengthened local self-government and established an audit and control system to hold village assemblies and other public bodies accountable while retaining their autonomy.
- ❑ He dispatched the first Chola mission to China to promote trade. Kundavai, his elder sister, assisted him in temple administration and management.
- ❑ Rajaraja was a **Shaivite**, but he was tolerant of other faiths. He built several temples for Vishnu and encouraged the construction of the Buddhist Chudamani Vihara at the request of Srivijaya king Sri Maravijayatungavarman.
- ❑ Rajaraja dedicated the proceeds of the Anaimangalam village revenue to the upkeep of this Vihara.
- ❑ Raja Raja built the **Brihadisvara Temple in Thanjavur**, dedicated to Lord Shiva, in 1010. The temple and capital served as a religious and economic hub. It is also known as **Periya Kovil, RajaRajeswara Temple, and Rajarajeswaram**.
- ❑ It is one of India's largest temples and a fine example of **Dravidian architecture** from the Chola period.
- ❑ The temple is part of the UNESCO World Heritage Site known as the "Great Living Chola Temples," along with the Gangaikonda Cholapuram and Airavatesvara temples.
- ❑ After hearing short excerpts of Thevaram in his court, Raja Raja Chola embarked on a mission to recover the hymns.
- ❑ He enlisted the assistance of Nambi Andar Nambi.
- ❑ Rajaraja was thus known as **Tirumurai Kanda Cholan**, which means "one who saved Tirumurai."
- ❑ Previously, Shiva temples only housed images of god forms; however, with the arrival of Rajaraja, images of the Nayanar saints were also housed within the temple.
- ❑ Prior to Rajaraja's reign, Chola coins featured the tiger emblem, as well as the fish and bow emblems of the Pandya and Chera dynasties, on the obverse and the name of the King on the reverse.
- ❑ However, during Rajaraja's reign, a new type of coin appeared. The new coins depicted a **standing king on the obverse and a seated goddess on the reverse**.
- ❑ The coins were copied by the kings of Sri Lanka and spread across a large portion of South India.
- ❑ Rajaraja wanted to record his military achievements, so he carved the important events in his life in stone.
- ❑ An inscription in Tamil from Mulbagal, Karnataka, reveals his achievements as early as the 19th century.
- ❑ Rajaraja kept a record of all the donations made to the Thanjavur temple as well as his accomplishments. He also kept track of his predecessors' records.
- ❑ An inscription from his reign discovered at Tirumalavadi records the king's order that the central shrine of the Vaidyanatha temple at the site be rebuilt and that, before demolishing the walls, the inscriptions engraved on them be copied in a book.
- ❑ After the rebuilding was completed, the records from the book were re-engraved on the walls.
- ❑ Another inscription from Gramardhanathesvara temple in South Arcot district, dated in the king's seventh year, refers to the fifteenth year of his predecessor, Uttama Choladeva, who is described as the son of Sembian-Madeviyar.

Rajendra I (1014 - 1044 CE)

- ❑ Rajendra Chola I often described as Rajendra the Great, also known as Gangaikonda Chola “**the bringer of the Ganges,**” was a Chola Emperor who reigned from 1014 to 1044 CE.
- ❑ Rajendra took over as Rajaraja I’s successor in 1014 CE. Under Rajendra I, the vast Chola empire included most of modern-day south India, with the river Krishna as its northern limit, as well as Sri Lanka, the Laccadives, and the Maldives.
- ❑ He led a successful military expedition to the Ganges through Orissa and Bengal, bringing Ganges water to Gangaikondacholapuram, his new capital in the Kaveri Delta.
- ❑ Rajendra’s audacious campaign against the Srivijaya (the southern Malay peninsula and Sumatra) is thought to have begun around 1025 CE.
- ❑ Rajendra was succeeded by Rajadhiraja I (1044 - 1052).

Rajadhiraja I (1044 - 1052 CE)

- ❑ Rajendra I’s son was Rajadhiraja I (r. 1044-52). He ascended to the throne in 1044, but he had been involved with his father’s administration since 1018, and he had also distinguished himself in warfare.
- ❑ Rajadhiraja I faced many difficulties upon ascending to the throne, but all opposition was quickly defeated.
- ❑ He defeated the Pandya and Kerala kings who were allied with the rulers of Lanka (Ceylon) known as Vikkamabahu, Vikkamapandu, Vira-Salamegha, and Sri-Vallabha-Madanaraja.
- ❑ He also fought against Somesvara I Ahavamalla, the Western Chalukya monarch (c. 1042-68).
- ❑ At first, fortune appears to have favoured the Chola sovereign, but he was killed in the famous battle of Koppam in May, 1052 A.D.

Rajendra II (1054 - 1063 CE)

- ❑ Rajendra Chola II reigned as the Chola emperor after his elder brother Rajadhiraja Chola I died in the 11th century.
- ❑ After his elder brother Rajadhiraja Chola’s death in 1052, he is best remembered for

his role in the **Battle of Koppam**, where he dramatically turned the tables on the Chalukyan King Someshwara I.

- ❑ During his early reign, he led an expedition to Sri Lanka, during which the Sri Lanka army was routed and their king, Vijayabahu I of Polonnaruwa, was forced to seek refuge in a mountain fortress.
- ❑ He kept the Chola Empire well-maintained, as evidenced by the distribution of his records, which show that the Chola Empire did not lose any territory during his reign by protecting it.
- ❑ He was an avid supporter of dance and theatre, and we know of several occasions when he encouraged artists and poets.
- ❑ In the fourth year of his reign, for example, he issued a royal order granting paddy and other rations to Santi Kuttan Tiruvalan Tirumud Kunran alias Vijaya Rajendra Acharyan (named after Rajadhiraja) for performing RajaRajeswara Natakam (a musical) at the Brihadeeswarar Temple in Thanjavur.
- ❑ As a result, the dancer was instructed to obtain 120 Kalam paddy for this purpose, and he and his descendants were to perform the musical on a regular basis during the annual festival.

Virarajendra (1063 - 1067 CE)

- ❑ Rajendra II’s elder brother was Virarajendra. He ascended to the throne after his brother and ruled for the next seven years. He repelled the Chalukya King’s invasion and defeated him.
- ❑ He reclaimed Vengi and thwarted the efforts of Ceylon’s Vijayabahu, who was attempting to drive the Cholas out of the country.
- ❑ When Somesvara II ascended to the throne of the Chalukyas, Rajendra made some incursions but later built friendly ties by giving his daughter to Vikramaditya.
- ❑ Soon after Vira Rajendra’s death in 1070, a contest for the throne erupted, with Athirajendra, the heir apparent, ascending to the throne.
- ❑ Vijayabahu established Ceylon’s independence after a brief but uneven reign.

Athirajendra (1067 - 1070 CE)

- ❑ Athirajendra Chola reigned as Chola king for only a few months, succeeding his father Virarajendra Chola. Civil unrest, possibly religious in nature, characterised his reign.
- ❑ Athirajendra Chola was the Chola Dynasty's final clan. He was assassinated during a religious uprising.
- ❑ After the Vengi king Rajaraja Narendra, who was closely related to the Chola clan through his mother Kundavai, a daughter of Rajaraja Chola, died in 1061 CE, Athirajendra and Virarajendra Chola intervened in Vengi succession disputes.
- ❑ In a palace coup, Saktivarman II ascended to the Vengi throne. The Cholas desired that the Chola influence be restored in Vengi.
- ❑ Saktivarman II was assassinated, but Saktivarman's father, Vijayaditya, ascended to the throne and repulsed Chola attempts to depose him. Vijayaditya, on the other hand, agreed to serve as a Chola vassal.

Kulottunga I (1070 - 1122 CE)

- ❑ Kulottunga Chola was a great Chola Empire king who reigned in the late 11th and early 12th centuries.
- ❑ He was one of the sovereigns given the title Kulottunga, which literally means "exalter of his race."
- ❑ During his early reign, he conducted a land survey and settlement to serve as the basis for taxation. His records also attest to a well-organized fiscal and local administration system.
- ❑ He maintained diplomatic relations with the northern Indian city of Kanauj, as well as distant countries such as Cambodia, Sri Vijaya, and China.
- ❑ Jayamkondar, his court poet, wrote the poem Kalingattu parani to commemorate Kulottunga Chola's military victories.
- ❑ Several land grants were given to members of the Shudra community who were generals and royal officials during his reign, indicating that he was a liberal ruler.
- ❑ He established Chola dominance over Malaysia's Sri Vijaya province Kedah.

- ❑ **Gangaikondacholapuram** served as the capital of Kulottunga. Kanchi was the next most important city, with a palace and an «abhisheka mandapam» (royal bathing hall) from which the king issued many charters.
- ❑ According to the king's inscriptions, fiscal and local administration was highly organised. He conducted a large-scale land survey, which served as the foundation for taxation.
- ❑ He promoted free trade by eliminating tolls and transit fees, earning him the moniker "**Sungamtavirton**," which translates as «one who abolished tolls.»
- ❑ Kulottunga abolished the previous system of appointing Chola-Pandya viceroys to the southern territories.
- ❑ Instead, the king established military cantonments to protect his interests and collect tribute, but he did not interfere with the internal administration of conquered territories, which he delegated to native chiefs and feudatories.
- ❑ Kulottunga's empire was secular in nature, and the king **promoted both Saivism and Vaishnavism**. The king and his family members continued to make donations to the Nataraja Temple in Chidambaram.
- ❑ He was tolerant of other religions, such as Buddhism, and renewed grants to the Chulamani Vihanra, a Buddhist monastery in Nagapattinam.
- ❑ Historians disagree on the identification of Krimikanta Chola, the persecutor of Vaishnavite acharya Ramanuja, with Kulottunga.
- ❑ One reason for this disagreement is that Ramanuja is said to have returned to the Chola kingdom from Hoysala Vishnuvardhana's court after a 12-year exile (upon the death of the Chola king), whereas Kulottunga ruled for 52 years.
- ❑ According to some scholars, Kulottunga was secular during his early and middle years and persecuted Vaishnavites near the end of his reign, succumbing to Saivite pressure.
- ❑ There is reason to believe that the king encouraged Vaishnavism in his later years,

as his records show him donating to Vishnu shrines.

- ❑ In the 40th year of his reign, for example, he visited the Ulagalandaperumal temple in Kanchipuram with his two queens, Tribuhavanamudaiyal and Solakulavalli, and made benefactions.
- ❑ Kulottunga was an arts and architecture patron. **Jayamkondar**, the poet-laureate, is said to have adorned his court. He is credited with writing the famous poem Kalingattuparani.
- ❑ Some scholars believe that the poet Kambar was a contemporary of Kulottunga I, and that the Ramavataram was written during his reign. Others date him to Kulottunga Chola II or III's reign.
- ❑ Similarly, some believe Ottakoothar, the author of the three Ulas, the Kulothunga Cholan Ula, the Vikraman Chola Ula, and the Rajaraja Cholan Ula, lived during his reign, while others believe he lived during the reigns of his successors, Vikrama Chola, Kulottunga II, and Rajaraja II.
- ❑ Kulottunga I and his son quadrupled the size of the Chidambaram Nataraja Temple.
- ❑ The **Amritaghateswarar Shiva temple** in Melakadambur was also built during the reign of Kulottunga Chola I. It is known as **Karakkoil**, and it is thought to be the first shrine built in the shape of a chariot with wheels drawn by spirited horses.
- ❑ The temple contains a king's inscription from the 43rd year of his reign, which corresponds to 1113 CE.
- ❑ **Kulottunga Chozhapuram, now known as Thungapuram**, was a hive of religious activity during his reign. Because the city's streets are laid out in the shape of Madurai (square), it is known as Siru (small) Madurai.
- ❑ Kulottunga built two temples in Siru Madurai, **one for Lord Siva** called **Sokkanathar temple** and the **other for Lord Vishnu** called **Lord Vinava Perumal Temple or Varadaraja perumal temple**.
- ❑ Kulottunga also had cordial relations with the Gahadval kings of central India, who worshipped Lord Surya as their tutelary deity.
- ❑ Later, influenced by his visits to the Gahadvala kingdom, Kulottunga constructed several temples dedicated to the Sun God, most notably the Suryanar temples at Pudukkottai and Nagapattinam.
- ❑ The majority of Kulottunga's inscriptions begin with the phrase "pugal madu vilanga" or "pugal sulnda punari."
- ❑ The former details his conquest of the Cheras, Pandyas, and Vikramaditya VI, while the latter is even more detailed and includes details of his early life, such as his heroics in Chakrakotta and Vayiragram, and how he came to wear the excellent Chola country crown of jewels.
- ❑ Pushya is mentioned as his birth star in an inscription from Kanchi that begins with the introduction "Pugal madu."
- ❑ Another inscription from the Tripurantakesvara temple in Chingleput district mentions the resale of some lands purchased in Virarajendra Chola's second year.
- ❑ During his early years, the king went by the name **Rajakesarivarman alias Rajendracholadeva**. We have an inscription from the second year of the reign of King Kolar. He is known as Rajakesarivarman alias Rajendra Chola deva, and his exploits are recounted in Sakkarakottam and Vayiragram.

Administration:

King

- ❑ The emperor or king was at the top of the administration. All authority rested in his hands. He often went on tours in order to keep better touch with the administration.
- ❑ Chola rulers appointed Brahmins as spiritual preceptors or rajagurus (the kingdom's guide). Rajaraja I and Rajendra I mention the names of rajagurus and Sarva-sivas in their inscriptions.
- ❑ Chola kings granted huge estates of land to Brahmins as brahmadeyams and caturvedimangalams.

Provinces

- ❑ The Chola Empire was divided into mandalams and each mandalam into valanadus and nadus.

- ❑ In each Nadu there were a number of autonomous villages.
- ❑ The royal princes or officers were in charge of mandalam.
- ❑ The valanadu was under periyannattar and nadu under nattar. The town was known as nagaram and it was under the administration of a council called nagarattar.

Military administration

- ❑ The Cholas maintained a large army consisting of infantry, cavalry and elephants which were called the three limbs of the army.
- ❑ The venetian traveler Marco Polo says that all the bodyguards of the king burnt themselves in the funeral pyre of the dead king.

Revenue administration

- ❑ For the purposes of assessing tax, the Cholas undertook extensive land surveys and revenue settlements.
- ❑ Rajaraja I (1001), Kulotunga I (1086) and Kulotunga III (1226) appointed people for land survey so that the land could be classified and assessed for the purposes of taxation.
- ❑ Department of land revenue is known as puravuvarti-tinaikkalam.
- ❑ Various units of the land measurement are kuli,ma, veli, patti, padagam, etc.
- ❑ The tax rates were fixed depending on the fertility of the soil.
- ❑ Besides land revenue, there were tolls and customs on goods taken from one place to another, various kinds of professional taxes, dues levied on ceremonial occasions like marriages and judicial fine
- ❑ In addition to land tax, income was derived from tolls on trade, taxes on professionals and also from plunder of the neighbouring territories.

Local Administration

- ❑ There were two types of villages at the local in the Chola empire. One type of village consisted of people from different caste and the assembly which ran this type of village was called 'ur'.

- ❑ The second type of village was 'agrahara' types of village which were settled by Brahmins in which most of the land was rent-free.
- ❑ The assembly of this agrahara type of village was a gathering of the adult men in brahmana villages called 'Sabha' or 'mahasabha'. These villages enjoyed a large measure of autonomy.
- ❑ The affairs of the village were managed by an executive committee to which educated person owning property were elected by drawing lots or by rotation.
- ❑ Uttarameruru inscription issued by Prantaka Chola gives details of election to these committees.

Religion

- ❑ With the rise of devotional cults such as Shaivite and Vaishnavite cults from the 6th to 9th centuries A.D Buddhism practically disappeared from tamil country, but Jainism managed to survive.
- ❑ The Chola ruler were patrons of Shaivism. Raja Raja I assumed the title of Shivapada Shekhara and built the Raja Rajeswara temple. (Brihadeeswarar temple) at Tanjore and dedicated it to Lord Shiva.
- ❑ In the Chola period, Suddashaiva order appeared and the Vellala community supported this order. Kapalikas and Kalamukhas which were shaivaite orders also influenced the people.
- ❑ The Chola rulers such as Kulottunga I resented Ramunuja who was a Vaishnavite Saint who propounded the concept of Vishistadvaita. Ramanuja was though, successful in broadening the social base of the Vaishnavite Cults.

Society

- ❑ Four fold varna system was absent.
- ❑ Brahmins had many privileges and were exempted from taxation and had control over religious and economics power.
- ❑ Chola emperors linked themselves to solar and lunar dynasties and claimed Kshatriya status and called themselves as Brahmakshatriyas.

- ❑ Trading communities claimed Vaishya Status and called themselves as kamati, Vanijiya, Chettiar.
- ❑ Rest of the society was divided into Sat Sudras (higher) and asat sudras (lower). Sat sudras or higher sudras were consisting of classes like Kaikkolas who were weavers and collected taxes on behalf of temple and also Saliyas who were also weavers and prepared clothes for the royal family. Vellalas who were the dominant peasantry also came under Sat Sudras.
- ❑ Asat sudras (lower sudras) comprised of paraiyans and chaklians. Untouchability was prevalent in chola Society. Slavery was prevalent in Chola society and slaves were imported. The position of women was a mixed one with the queens called as devis and were respected and honoured, on the other hand devadasi system prevailed and ganikas (prostitutes) also existed in the society.
- ❑ The Chola society was marked by constant tensions between the Brahmins and Vellalas between the higher castes and untouchables, between the kaikkolas and Sollyas between Velangai (rights Handers) and Idangai (Left handers), between Mudali (land owners) and Adimai (slaves) and between Sharivites and Vaishnavites as is evident by the persecution of the vaishnavite Ramanuja by Chola ruler Kulottunga I.
- ❑ Mostly barter system was employed in trade and commerce where even paddy was used as a unit of exchanges of gold coins such as pon, kasu, kalanju were used. Also, silver coins were used.
- ❑ Some Chola emperors sent embassies to Indonesia, Cambodia and China. The temples in Chola period, apart from religious activity were also centers of development of arts and crafts. Many stone cutters, weavers, potters, oil makers, bronze workers lived in temple complexes. Temples became centers of exchange of commodities. Temples also collected taxes from craftsmen, traders and peasants. Temple received land donations from kings and offerings from religious followers.

Literature:

- ❑ Though Sanskrit was patronized by the Chola emperor, there were non significant original works in the Chola period. Most Sanskrit works were commentaries on older works.
- ❑ The language from dravidian root such as Tamil, Telugu, Kannada started drawing from Sanskrit and began evolving further.
- ❑ Much work was done in Tamil where Kambana translated the Ramayana from Sanskrit and Began evolving further.
- ❑ Jayangondar composed Kalingattuparani which is an account of Kulottunga-I's kalinga war in detail.
- ❑ Sekkilar composed his famous periya Puranam (Tirutondar Puranam) during the times of Kulottunga II.
- ❑ Pugalendi wrote Nalavenba (the tragic story of Nala and Damyanti)

Art and Architecture

- ❑ The period of the imperial Cholas (c. 850 CE - 1250 CE) in South India was one of continuous improvement and refinement of Chola art and architecture.
- ❑ They used the wealth gained from their extensive conquests to construct long-lasting stone temples and exquisite bronze sculptures in an almost entirely Hindu cultural setting.

Trade and Commerce

- ❑ Trade and commerce flourished under the patronage of Chola emperors. The Cholas developed links all over south India. They then brought Srilanka, South- East Asia and even China under the network of trade. There are references to 72 nagarams and many trade guilds. Most important of these were manigramam, Ayyavolu-500 (Five hundred Lords of Aihole) also called as Ainnuruvar, Nanadesi, Vira Valanjiyar, Vira Balanju and Anjuvannan. Mahablipuram were also known as nagarattars. Trading organisations formed fortified settlements called Erivirpattinams on trunk roads and were protected by army cantonments called Nilaippardai.

- ❑ The Cholas built their temples in the style of the Pallava dynasty, which was influenced by the Amaravati school of architecture.
- ❑ Chola artists and artisans drew further inspiration from other contemporary art and architectural schools, elevating the Chola temple design to new heights.
- ❑ The Chola kings constructed numerous temples throughout their kingdom, which typically included the plains, Central and Northern Tamil Nadu, and at times the entire state of Tamil Nadu, as well as adjoining parts of modern Karnataka and Andhra Pradesh.
- ❑ We can roughly see three major phases in the evolution of Chola temple architecture, beginning with the early phase of Vijayalaya Chola and continuing until Sundara Chola, the middle phase of Rajaraja Chola and Rajendra Chola when achievements scaled heights never reached before or since, and the final phase during the Chalukya Chola period of Kulottunga I until the Chola empire's demise.
- ❑ In addition to temples, the Cholas constructed hospitals, public utility buildings, and palaces. Many such structures are mentioned in inscriptions and in contemporary accounts.
- ❑ The golden palace allegedly built by Aditya Karikala for his father Sundara Chola is an example of such a structure.
- ❑ However, such structures were made of perishable materials, such as wood and fired bricks, and have not withstood the test of time.

Chola Sculpture

- ❑ Stone and metal sculptures abound in Chola temples. They depict Chola period socio-religious ideas. The **Nataraja sculpture** is famous not only for its beauty, but also for its spiritual significance.
 - ❑ In Vaishnava temples, there is a Vishnu idol. In sculptural representations of Alvars, a spiritual calmness is depicted. The Cholas used sculptures to decorate the walls, pillars, and roofs.
 - ❑ The importance of sculpture is palpable in Chola works. The decorative sculptures are still in place.
- ❑ During the Chola period, realism dominated sculpture. Scenes from the Ramayanam Mahabharatam, Puranas, and the lives of the 63 Nayanmars are sculpted in narrative panels on temple walls.

Portraits

- ❑ In the art of portraiture, the Cholas outperformed the Pallavas. The best portraits can be found on the walls of Koranganatha and Nageswarasamy temples.
- ❑ In Kalahasti temple, there are portraits of Cholamadevi and Kulothunga-III. They are excellent examples of Chola portraiture.

Paintings

- ❑ Paintings flourished, and figures were painted with realism. The Chola painters' skill can be seen in their paintings. Paintings in the Big Temple are excellent examples.
- ❑ Scenes from Periyapuram are beautifully depicted, and the Kailasanathar temple in Kanchipuram and the Vishnu temple in Malaiyadipatti both house fine examples of Chola paintings.
- ❑ During the Chola period, Rajaraja-I and Rajendra made greater contributions to the development of the art of painting.

Music

- ❑ The art of music flourished during the Chola period. In music, twenty-three panns were used. The seven music alphabets were used: sa, ri, ga, ma, pa, da, and ni. In every temple, **Aiwar and Nayanmar hymns** were sung.
- ❑ **Nambiandar nambi and Nathamuni** made significant contributions to the advancement of music.
- ❑ Music has inspired the creation of books. In the Brahadeeswarar temple, several musicians were appointed. Drums, udukkai, veena, and flute were well-known musical instruments.
- ❑ Sagadakkottigal assembled a band of musicians. Endowments have been established to promote music. The kings rewarded musicians.
- ❑ Temples and mutts provided vocal and instrumental music instruction.

Dance

- ❑ The Chola kings supported the art of dance. During the Chola period, two types of dances were performed: **Bharatanatyam and Kathakali**. Lord Siva was depicted as a performer of the Karana dance.
- ❑ **Lord Nataraja** can be seen dancing at the Natarajar temple in Chidamparam and the Sarangapani temple in Kumbakonam.
- ❑ Rajaraja I assigned 400 dancing girls to the Tanjore Big Temple.
- ❑ There were two dance directors in charge of coordinating these dancing girls.
- ❑ Dance dramas were also performed on stages during festival times. Chola kings established endowments to promote the art of dancing.

Drama

- ❑ Drama was promoted by the Cholas. Drama was linked to music and dance.
- ❑ Dramas were performed on a variety of stages and theatres. During the festival, two dramas were performed: **Rajarajeswara natakam and Rajarajavijayam**.
- ❑ The Chola kings rewarded drama actors with honours. One type of drama is **Koothu**. Ariyakuthu, Chakki koothu, and Santhi koothu are all mentioned in the inscriptions.
- ❑ The Cholas' cultural glory is reflected in Chola literature. Chola kings constructed hundreds of temples.
- ❑ The Cholas' cultural monuments include the Tanjore temple Brahadeeswarar (Big Temple) and the Gangaikonda Cholapuram temple.
- ❑ The glorious Chola culture had a large impact on Tamil society, instilling many cultural values such as bakthi.

Cholas as Builders of Temples

- ❑ Innumerable temples were built and patronised by the Cholas. The royal temples of Thanjavur, Gangaikonda Chozhapuram, and Darasuram are the repositories of Dancing woman accompanied by musician, Brihadishvarar temple architecture, sculpture, paintings, and Chola arts iconography.

- ❑ The temples became a focal point for social, economic, cultural, and political activities.
- ❑ The temple paraphernalia, which includes temple officials, dancers, musicians, singers, players of musical instruments, and their masers led by priests worshipping the gods, reflects the royal court.
- ❑ Architecturally, the Chola temples are simple and modest in the early stages. **Sepulchral temples** (pallip-padai) were also built where the kings were buried.

Brihadeeshvarar Temple

- ❑ The Grand Temple of Thanjavur, also known as Rajarajisvaram and Brihadishvarar Temple, is a magnificent example of Chola architecture, painting, sculpture, and iconography.
- ❑ Rajaraja's polity was greatly legitimised by this temple. The sanctum, which has a 190-foot vimana, is topped with an 80-ton stone.
- ❑ The figures of Lakshmi, Vishnu, Ardhanarisvara, and Bikshadana, a mendicant form of Siva, on the outer walls of the sanctum are notable.
- ❑ The fresco paintings and miniature sculptures of scenes from puranas and epics in the temple walls reveal the Chola rulers' religious ideology.
- ❑ Dancing girls, musicians, and music masters were chosen from various settlements across Tamil Nadu and attached to this temple.
- ❑ Singers had been assigned to recite the bhakti hymns in the temple grounds.

Gangaikonda Chozhapuram

- ❑ In commemoration of his victory in North India, Rajendra I built Gangaikonda Chozhapuram on the model of Brihadisvarar temple in Thanjavur.
- ❑ He constructed the Chola-gangam irrigation tank near the capital of Jalastambha (water-pillar). It became the coronation centre, which became a Chola landmark.
- ❑ The sculptures of Ardhanariswarar, Durga, Vishnu, Surya, Chandesa, and Anugrahamurty are the best pieces of the idols of gods placed in the niches of the sanctum's outer wall.

Darasuram Temple

- ❑ Darasuram Temple, built by Rajaraja II (1146–1172), is yet another significant Chola contribution to temple architecture.
- ❑ In the form of miniatures, incidents from the Periyapuram are depicted on the temple's garbhagriha (sanctum sanctorum) wall.

Features of Chola Architecture

- ❑ The dvarapalas, or guardian figures, at the entrance to the mandapa, or hall, which began in the Palava period, became a distinctive feature of Chola Temples.
- ❑ After a transition from the Pallava Period's rock cut structures, the Dravidian Style was fully developed.
- ❑ In comparison to the colossal buildings of the Imperial Cholas, the early Chola temples on the banks of the Kaveri River were smaller and made of brick.
- ❑ The Imperial Chola temples are adorned with exquisite, well-composed sculptures and frescoes.
- ❑ The Siva Temple of Tanjore, the largest and tallest of all Indian temples, was built during the Chola period.
- ❑ Among the sculptures at the temple, Ganas are the most memorable figures created in Chola temples.

Significance of Chola Architecture

- ❑ Chola temples had a beautiful shikara stone at the top. It had intricate and meticulously carved carvings.
- ❑ It's amazing how these structures, weighing hundreds of tonnes, are placed without the use of cranes.
- ❑ During their reign, the Cholas built temples in Nageshwara, Brihadeshwara, Airavatesvara, and Chidambaram.
- ❑ Other kingdoms in South India and Sri Lanka adopted their style.

The Cheras (9th to 12th Century)

- ❑ The Cheras were a Dravidian sovereign dynasty from Tamil Nadu. They were the first in the area to establish a medieval ruling dynasty, ruled over vast stretches of Tamil

Nadu and Kerala, respectively, in south-eastern and south-western India. There were two distinct periods in this dynasty. The Early Chera governed between the 4th and 5th centuries BC, and the Later Chera (also known as the Kulasekharas) ruled between the 8th and 12th centuries AD.

Background

- ❑ The Chera dynasty was one of the most significant dynasties of the **Sangam period** in regions of Tamil Nadu and the present-day state of Kerala.
- ❑ In the early centuries of the Common Era, the early Cheras was known as one of the three major powers of ancient Tamilakam, alongside the Cholas of Uraiyur and the Pandyas of Madurai.
- ❑ They were also referred to as **«Keraputras»**, and their kingdom was located to the west and north of the Pandya kingdom.
- ❑ The Cheras' history has been marked by constant conflict with the Cholas and the Pandyas.
- ❑ Uthiyan Cheralathan is regarded as the earliest known ruler of the Chera line as per Tamil scriptures.
- ❑ His ruling base was in Kuzhumur in Kuttanad, Kerala.
- ❑ Whereas, **Kulasekhara Alwar** was the first king of the later Chera kingdom, which later evolved into the Kulasekhara dynasty.
- ❑ For more than five centuries, there was no trace of a Chera monarch, but Kulasekhara Alwar appeared on the scene, claiming to be a descendant of the Chera.
- ❑ Most likely he ruled around 800 AD from **Tiruvanchikkulam** in the present state of Kerala and he ruled for more than 20 years.
- ❑ Then throne was held by **Ramavarma**; Kulasekhara Perumal, Ramar Tiruvati, or Kulasekhara Koyiladhikarikal was his name.
- ❑ His tenure was marked by political turmoil and insecurity.
- ❑ He was the **last ruler** of the Later Chera dynasty.

Important Rulers of Cheras

Uthiyan Cheralathan (1st to 3rd century AD)

- ❑ Uthiyan Cheralathan, also known as Udiyanjeral was the **first Chera ruler of ancient South India** during the Sangam period.
- ❑ He established his capital in **Kuzhumur, Kuttanad (Kerala)**, and expanded his kingdom northward and eastward from his birthplace.
- ❑ His life span is estimated to be between the **first and third centuries AD**.
- ❑ His elephant and cavalry units are acclaimed.
- ❑ At Kuzhumur, he is supposed to have had his famed **royal kitchen**. He is also said to have fed the Kauravas and Pandavas armies during the Mahabharata war.
- ❑ In a battle named '**Battle of Venni**' his back was injured while commanding the army with Karikala Chola and he died.

Kulasekhara Alwar (800 AD)

- ❑ Maharaja **Kulasekhara Alwar also known as Kulasekhara Varman or Kulasekhara Nayanar** was born into the Travancore royal family (Kerala).
- ❑ As a king of the later **Chera Dynasty**, his reign is said to have lasted from 800 to 820 AD.
- ❑ Maharaja Kulasekhara Varman became a well-established ruler who not only ruled Chera land but also invaded and ruled the neighbouring **Chola and Pandya** lands.
- ❑ He quickly rose to prominence as one of South India's great kings. His kingdom consists of the lands of **Uraiyur, Madurai and Kongu**.
- ❑ His administration was flawless, the people were happy and lived in peace, in his kingdom.
- ❑ He later transformed into a saint by the preachings of Vaishnava saints.
- ❑ In his final days, he visited the **various shrine at Tirunagari**, near present-day Tinivelli.
- ❑ He died there, most likely at the **age of 67**.

Rama Varma Kulasekhara (1090–1102 AD)

- ❑ Ramavarma Kulasekhara was the **last ruler of** medieval Kerala's Chera Perumal dynasty.
- ❑ He lived during the reigns of Chola monarchs **Kulottunga I** (1120–1070) and Vikrama Chola (35–1118 AD).
- ❑ A considerably more deadly phase of the long struggle between Cholas and Cheras begins.
- ❑ He **overcomes the Cholas**, but due to his hostility with the local Brahmins, he is unable to reclaim his already-fractured empire.
- ❑ Internal strife undermines the state even more, and Rama Varma abdicates the crown and dies soon after.

Administration of Cheras

- ❑ The Chera kingdom's most important political institution was the **monarchy**. The king's personality was linked with a great deal of pomp and ceremony.
- ❑ The **royal Queen** also held an extremely high and privileged position, and she sat with the king at all religious events.
- ❑ The **Shilappadikaram** mentions the 'king's council' and the other 'five assemblies' in the administration of the Chera Dynasty.
- ❑ The Chera king's council consists of the most powerful noblemen, rajas of the districts such as the **<ruler of Alumbil,>**
- ❑ The council was not only the highest **advisory body**, but also the final judicial tribunal which used to help the Chera king when he held his daily durbar in order to hear petitions and deliver judgments.
- ❑ The Chera kingdom was divided into **four divisions**, the northernmost division was Cannanore and the southernmost was near Trivandrum.
- ❑ The **Chief Minister** in the Chera dynasty served in the same manner as the powerful dewans who, until the twentieth century, administered the states of **Travancore and Cochin** on behalf of the native princes.
- ❑ The chief priest, who served as the Nair war goddess and chief astrologer, wielded great power in determining policy.

- ❑ Another important institution was the “**Manram**” which operated in each village of the Chera kingdom.
- ❑ Its meetings were frequently held under a banyan tree by village elders, and they assisted in resolving local issues.
- ❑ The ancient Chera state had an elaborate executive structure in addition to collective bodies that influence royal policy and rendered legal judgments.

Society of Cheras

- ❑ The majority of the Chera people practised native **Dravidian religions**.
- ❑ Religious practices may have primarily consisted of performing sacrifices to various gods, such as the supreme god **Murugan**.
- ❑ Extensive offerings of meat and toddy were made to the war goddess **Kottava**.
- ❑ Kottava is thought to have been assimilated into the current form of the goddess Durga.
- ❑ The first wave of Brahmin migration to Chera territory is thought to have occurred around the third century BCE, alongside or behind Jain and Buddhist missionaries.
- ❑ While the vast majority of the population adhered to native Dravidian practises, a small percentage of the population, primarily migrants, adhered to Jainism, Buddhism, and Brahmanism. Jewish and Christian populations were also known to have existed in Kerala.
- ❑ Early Tamil texts do make several references to social stratification, as indicated by the use of the word **kudi (“group”) to denote “caste.”**
- ❑ The high status accorded to women was a striking feature of Cheras society.
- ❑ In **Cheras** society, the primary occupation of people was **agriculture and pastoralism**.

Economy of Cheras

- ❑ The early Chera economy was primarily based on “**pastoral-cum-agrarian**” activities and trade in the Indian Ocean.
- ❑ The emphasis on agriculture grew over time, and it served as the foundation for larger economic change.

- ❑ Exchange relations with **Graeco-Roman** merchants, the «**Yavanas**,” and with north India provided significant economic momentum for the Chera chiefdom.
- ❑ Spice trade with Middle Eastern and Mediterranean (Graeco-Roman) navigators dates back before the Common Era.
- ❑ The **Periplus Maris Erythraei** depicts the “**trade**” in **Keprobotras’** territory in great detail. According to the Periplus, **Muziris was the most important centre** on the Malabar Coast.
- ❑ The Chera country “exported” bulk spices, ivory, timber, pearls, and gems to Middle Eastern and Mediterranean kingdoms.
- ❑ The Romans brought large amounts of gold in exchange for **black pepper**. The discovery of Roman coin hoards in various parts of Kerala and Tamil Nadu attests to this.
- ❑ The Chera dynasty was known for producing the **finest quality of steel** in the world.
- ❑ They produce **Seric Iron** for the Romans, Egyptians, Chinese, and Arabs.
- ❑ The steel was exported in the form of steely iron cakes known as “Wootz.” Wootz steel from India contained a high level of carbon.

Art and Architecture of Cheras

- ❑ Cheras architecture is known as **Dravidian architecture**, and their temples are mostly octagonal or rectangular in shape, built with sandstones or granite. Their temples are divided into four sections: **vimanam, mandapams, gopurams, and garbhagriha**.
- ❑ The **gopurams**, an imposing tower over the entrance, were the tallest structures in the villages and towns where they were built.
- ❑ The temple was more than just a place of worship. It was a place for **socialising, education, and celebration**, not just of the king’s battle victories, but also of local functions and ceremonies such as marriages.
- ❑ The temple was also used as a sort of emergency storage facility, and many temples also housed hospitals.
- ❑ It was a place where art such as music, dance, drama, and handicrafts, was encouraged and flourished.

Some important temples of Cheras

Thiruvanchikulam Shiva Temple

- ❑ It was built in **Kerala-style architecture** during the Chera period when Lord Shiva was worshipped by Umadevi.
- ❑ This temple falls under India's archaeology, and it is one of the oldest Shiva temples in South India, built in the Thrissur district of **Kodungallur**.

Bhagavathi Amman Temple

- ❑ This temple located in **Kanyakumari, Tamil Nadu**, is also known as **Bhadrakali Amman temple** and it is one of the 52 Shakthi Peetam temples.
- ❑ According to legend, Lord Shiva failed to keep his promise to marry her, and as a result, she turned into a demon.
- ❑ The **Navarathri, Kalabhavan, and Vaisakha** festivals are all grandly celebrated here.

Mahavishnu Temple

- ❑ It is located in **Thrikkodithanam**, Kottayam, Kerala, and represents five ancient shrines connected to **Mahabharatham**.
- ❑ **Kazhivetti Kallur**, a strange form of art, is displayed between the pond and the eastern entrance.
- ❑ It is kept as a reminder that the king bribed the caretaker and gained access to the temple, where he soon became ill and died.

Literature of Cheras

- ❑ The **Sangam texts** are a large body of Tamil works that describe a number of Chera rulers along with Pandya and Chola rulers.
- ❑ The **Pathitrupathu, Akananuru, and Purananuru** are the most important literatures of the Cheras.
- ❑ **Silapathikaram** was written during their reign, when Tamil poets, Parinar, and Kongar ruled.
- ❑ Some other literary works of Sangam time which are common for the Cheras, Pandyas and Cholas are **Tolkappiyam, Ettutogai,**

Pathinenkilkanakku, and two epics named **Silapathikaram and Manimegalai**.

- ❑ **Tolkappiyam**, written by **Tolkappiyar**, is considered the first Tamil literary work. Though it is a work on Tamil grammar, it also provides insights into the time's political and socioeconomic conditions.
- ❑ **Pathinenkilkanakku** is a collection of eighteen works on ethics and morals. The most important of these works is **Tirukkural**, written by **Thiruvalluvar**, a great Tamil poet and philosopher.

Decline of Cheras

- ❑ **Rashtrakutas** conquered the Cheras in 805 AD, and ruled over them for a brief period between 855 and 865 AD.
- ❑ During the reign of **Bhaskara Ravi Varman I**, the Chola Chera war ("Hundred Years War") began.
- ❑ By the end of **Raja Raja Chola's reign**, the Cholas had annexed the entire southern Travancore south of **Kuzhithara** from the Cheras.
- ❑ These prolonged wars had significantly weakened the Chera power and taking advantage of this chaotic opportunity several chiefs of Cheras asserted their independence.
- ❑ Later, the Cholas consolidated control over a vast area of the Chera kingdom.
- ❑ **Rama Varma Kulasekhara**, the newly crowned King, was confronted with an unprecedented and chaotic crisis.
- ❑ He turned a large portion of his army into **suicide squads (dubbed "the Chavers")** and fought heroically.
- ❑ In the absence of central power at Mahodayapuram, the Later Chera kingdom's divisions quickly emerged as principalities led by separate chieftains.
- ❑ The post-Chera period saw the gradual decline of Nambudiri Brahmins and the rise of the Nairs.

Slave Dynasty (1206-1290)

The Delhi Sultanate was a 320-year-long Islamic empire based in Delhi that ruled over large parts of South Asia. Following the Ghurid dynasty's invasion of the subcontinent, the Delhi Sultanate was ruled by five dynasties in succession: the Mamluk dynasty (1206–1290), the Khalji dynasty (1290–1320), the Tughlaq dynasty (1320–1414), the Sayyid dynasty (1414–1451), and the Lodi dynasty (1451–1526). It occupied large areas of modern-day India, Pakistan, and Bangladesh, as well as parts of southern Nepal.

- ❑ The Mamluk dynasty or Slave dynasty was the first dynasty of the Delhi Sultanate.
- ❑ Qutb Ud-Din Aibak, a Turkic Mamluk slave-general of the Ghurid Empire from Central Asia, founded the Mamluk dynasty in Northern India.
- ❑ The Mamluk dynasty governed the Delhi Sultanate from 1206 until 1290.
- ❑ Mamluk means “owned” and refers to a prominent military aristocracy that developed in the Islamic Empire of the Abbasid Caliphate in the 9th century AD.
- ❑ Despite the fact that they are slaves, their masters placed a high value on them.

Slave Dynasty

Ruler	Ruled From
Qutb-ud-din Aibak	1206-10 AD
Aram Shah	1211 AD
Shamsuddin Iltutmish	1211-36 AD
Ruknuddin Feroz	1236 AD
Razia Sultan	1236-40 AD
Muizuddin Behram	1242 AD
Alaudin Masud	1246 AD
Naseeruddin Mahmud	1246-66 AD
Ghiyasuddin Balban	1266-86 AD
Muizuddin Kaikubad	1266-86 AD
Kaimur	1290 AD

- ❑ The three major Sultans of the time were Qutb-Ud-din Aibak, Shams-Ud-din Iltutmish, and Ghiyas-Ud-din Balban.
- ❑ Qutb-Ud-din Aibak, the first ruler of the Slave dynasty, reigned from 1206 to 1210.
- ❑ Iltutmish was the next capable ruler who ruled from 1211 to 1236.
- ❑ Ghiyasuddin Balban was the slave dynasty's last effective emperor who ruled from 1266 to 1286.

Qutub-ud-Din Aibak (1150–1210)

- ❑ Qutub-ud-Din Aibak was the founder of first independent Turkish kingdom in northern India which extended from North-West frontier to Bihar and Bengal in the east.
- ❑ He was appointed as “Amir-i-Akhur” or master of Stables by Muhammad Ghori.
- ❑ Qutub-ud-din assumed reins of Government as independent ruler of Lahore. He constructed two mosques, “**Quwat-ul-Islam**” at Delhi and “**Adhai Din Ka Jhonpra**” at Ajmer. He also began the construction of **Qutub Minar**.
- ❑ According to Minhaj-us-Siraj, Aibak has been given the title of ‘**Lakh Baksh**’ or ‘giver of lakhs’.
- ❑ He was a great patron of learning and patronised writers like Hasan-un-Nizami (Author of Taj-ul-Massir) and Fakhr-ud-din (Author of Tarikh-i-Mubarik Shahi)
- ❑ The list of name of Sultans of Delhi prepared under the orders of Firuz Shah Tughluq begins with Iltutmish and does not include the name of Aibak because there was no Khutba read in his name and no coins were issued by him.
- ❑ Aibak died in 1210, on account of injuries received as a result of fall from his horse while playing “Polo”

Iltutmish (1210-1236)

- ❑ He belonged to Ilbari tribe of Turks. Iltutmish is a Turkish word which means “Saviour of the kingdom”. The names Alamgir and Jahangir also mean the same.
- ❑ He was a slave and son-in-law of Aibak, he came to power by deposing Aram Shah.
- ❑ Iltutmish was the real founder of the Delhi Sultanate. He made Delhi the **capital** in place of **Lahore**.
- ❑ Chengiz Khan, the Mangol leader threatened to attack the infant empire but Iltutmish saved it by refusing to give shelter to Khwarizm Shah whom Chengiz was chasing.
- ❑ He **completed the construction of famous Qutub Minar** (1231-32 A.D.) in honour of famous Sufi saint **Khawaja Qutub-ud-din Bhaktiyar Kaki**.
- ❑ He issued tanka (in silver) as a token currency. Other coins issued was Jital (in copper).
 - The coins prior to Iltutmish were introduced by the invaders which bear the Sanskrit characters and even Bull and Shivalinga.
 - Iltutmish was the first to introduce a “Pure Arabic Coin” in India. The Coins were issued by Iltutmish only after he received an investiture of Sovereign Sultan of Delhi from the Caliph of Baghdad.
 - The Silver Tanka issued by Iltutmish was weighing 175 grains. Gold Tanka of the same weight was later issued by Balban.
 - On his coins, Iltutmish described himself as the lieutenant of Khalifa.
- ❑ He further organized the Iqtas, the civil administration and army which was now centrally paid and recruited.
- ❑ Great scholars like Nur-ud-din, Muhammad Afi, Minhaj-us-Siraj and Hasan Nizami were assembled in his court.
- ❑ Iltutmish set up an official nobility of slaves known as “**Chahalgani**” or the **Corps of Forty**.

Raziya Sultan (1236-40)

- ❑ Iltutmish had nominated his daughter Raziya but nobles of court disregarded his wishes and placed Rukhn-ud-din Firoz on the throne. Through public support, Raziya deposed Rukhn-ud-din in 1236 A.D. and assumed the title of Sultan.
- ❑ She had popularity among the people but being a lady she was not acceptable to the theologians and the Shamsi nobles whose interference she did not like in State affairs.
- ❑ She offended the nobles by her preference for an Abyssinian slave Jamal-ud-din Yakut as superintendent of the royal horses.
- ❑ One of the Iqtadar, Altunia, killed Yakut and imprisoned Raziya. Meanwhile Turkish noble put Bahram Shah, the third son of Iltutmish on throne.
- ❑ Raziya in order to regain the throne of Delhi married Altunia but their combined effort to regain Delhi failed. They were defeated by Bahram Shah on 1240 AD and were killed.

Bahram Shah

- ❑ He created a new post, **Naib-i-Mamlikat**, who was intended to be the **de-facto** ruler while Sultan would be **de-jure** ruler and Ikhtiyar-ud-din Aitigin was appointed to the post.

Ghiyas-ud-din Balban (1266-86)

- ❑ The struggle between the monarchy and Turkish chiefs continued till one of Turkish chiefs, Ulugh Khan known in history by the title of Balban, gradually arrogated all powers to himself and finally ascended the throne in 1265 A.D.
- ❑ His greatest contribution to the stability of Sultanate was to ensure respect for king's office. He broke the power of the forty, i.e., ‘Chahalgani’.
- ❑ To keep himself well informed, Balban appointed spies in every department. He also organized a strong centralized army both to deal with internal disturbances and to repel the Mongols who had entrenched themselves in Punjab and posed a serious danger to Delhi Sultanate. For this purpose, he organized the **military department (Diwan-i-Arz)**.

- ❑ He was a stern ruler and his policy of administration was pitiless terrorism. But he had great sense of justice. Thus, when the governor of Badaun, caused his servant to be beaten to death, Balban ordered him to be publicly flogged. Similarly, the governor of Awadh, was found guilty of killing a man while drunk. Balban ordered him to be flogged by 500 stripes and was handed over to the widow of the victim. With utmost severity, he put down Mewatis and revolt in Bengal by Tughril Khan.
- ❑ Balban's conception of kingship was similar to that of the *theory of divine right of kings*. He took up the title of '**Zil-i-Ilahi**' or '**shadow of god**'. He **introduced 'Sijda' or prostration and 'Paibos' or kissing the feet of monarch** in the court as the normal form of salutation for king. **He also introduced the system of 'Nauroz'** to add to dignity of the court.
- ❑ Balban was succeeded by Kaiqabad, the son of Bughra Khan but he was murdered and Jalal-ud-din Khalji came to power. This is how the Slave dynasty came to an end.

KHALJI DYNASTY

Jalal-ud-din Firoz Khalji (1290-1296 A.D.)

- ❑ He was the founder of Khalji dynasty. He came to power after the overthrow of the so-called Slave Dynasty. This event has been described as "Khalji Revolution".
- ❑ The Khalji Revolt is essentially a revolt of the Indian Muslim against Turkish Hegemony.
- ❑ During the second year of his reign, Jalal-ud-din had to face the revolt of Malik Chhajju. He opposed Jalal-ud-din before he became the king but after his accession he submitted and was given the Jagir of Kara. In spite of this, Chhajju entered into an alliance with Hatim, the governor of Awadh and revolted. Arkali Khan, son of Jalal-ud-din, was sent against Chhajju who was defeated and captured. Instead of punishing him, Sultan pardoned and fed him from royal kitchen.

Khalji Dynasty

Ruler	Ruled From
Jalaluddin Khalji	1290-96 AD
Alauddin Khalji	1296-1316 AD
Shihabuddin Omar	1316 AD
Mubarak Khalji	1316-20 AD
Khusro Khan	1320 AD

- ❑ However, there was one departure from his policy of leniency in case of Siddi Maula. Siddi Maula was a disciple of Shaikh Farid-ud-din Ganj-i-Shakar of Pak-Patan. The allegation was that a plot had been hatched by a number of Amirs to murder the Sultan and put Siddi Maula on the throne. The plot was unearthed and Siddi Maula and his followers were put to death.
- ❑ India was attacked by Mongols during the reign of Jalal-ud-din. Abdullah, grandson of Halaku, attacked India in 1292. Jalal-ud-din went in person to oppose them and was successful in defeating them. The descendants of those Mongols who settled in India came to be known as new Musalmans.
- ❑ The most important event of his reign was the invasion of Devagiri in 1294 A.D. by his nephew and son-in-law Alauddin Khalji (original name Ali Gurshasp). By such expeditions, Alauddin acquired enormous wealth and by distributing it freely turned the nobles to his side. Then he murdered Jalal-ud-din and captured the throne.

Ala-ud-din Khalji (1296-1316)

- ❑ Ala-ud-din Khalji was the nephew of Jalal-ud-din Khalji. When Jalal-ud-din Khalji became the Sultan, he gave Ala-ud-din the fief of Kara in the district of Allahabad. It was here that Ala-ud-din became ambitious. Due to the intrigues of Malika Jahan (his mother-in-law) and his wife which made him unhappy, he decided to make himself independent at Delhi.
- ❑ The murder of Jalal-ud-din did not put Ala-ud-din on the throne of Delhi. As soon as Malika Jahan learnt about the murder of her husband, she put her younger son Qadir Khan on the throne and called for her elder son Arkali Khan from Multan. Without

wasting much time, Ala-ud-din marched toward Delhi and on 3rd October 1296 A.D. he was proclaimed the Sultan of Delhi.

- ❑ He took stern steps against ex-Jalali nobles who had betrayed their masters. He took their wealth back and got most of them beheaded. He established absolute control over all and revised Balban's theory of kingship. He believed in the theory that "**Kingship knows no kinship**" and "**the word of king is law.**"
- ❑ He never applied for investiture from Khalifa nor regarded him as his political superior. Ulemas were never allowed to interfere in state politics. But he successfully exploited Muslim fanaticism against Hindus. Anyway, Ala-ud-din was first among the Turkish Sultans of Delhi who separated religion from state politics.
- ❑ He styled himself as "**Yamin-ul-Khilafat Nasiri Amir-ul-Mumanin**".
- ❑ **Aims of Ala-ud-din: (Fool's Paradise)**
 - To found a new religion like Muhammad.
 - To go on world conquest like Alexander. He wanted to be called Sikander-i-Sani.
- ❑ It was Malik Ala-ul-Mulk, uncle of Zia-ud-din Barani, who brought the Sultan to his sense by pointing out the impracticability of his wild aims.

Ala-ud-din's Conquest

- ❑ After successful repulsion of first Mongol attack on his dominion in 1297 A.D., he planned to conquer Gujarat.
- ❑ **Expedition to Gujarat (1298A.D.):** He sent army under **Ulugh Khan** from Sindh and **Nusrat Khan** from Delhi to Gujarat. The temple of Somnath that was rebuilt by Kamarpala after Ghazni's attack was again plundered. The king of Gujarat, Karan Deva II fled to the South. This victory is important for two reasons.
 - He captured and married **Kamla Devi**, the wife of Karan Deva.
 - He got **Malik Kafur** who rose to be a brilliant military general of Ala-ud-din.
- ❑ **Ranthambhore (1301):** At the time of Ala-ud-din, it was being ruled by Hamir Dev, a Rajput chief. Two reasons have been given for the invasion of Ranthambore.

- The first reason was that Hamir Deva had given shelter to some new Muslims and this offended Ala-ud-din.

- Another reason was that he considered it as his pious duty to recover a fortress that had once formed a part of the Sultanate of Delhi. He conquered Ranthambore after facing a strong resistance from Rajputs that lasted one year.

- ❑ **Conquest of Mewar (1303A.D.):** Ratan Singh was the ruler with his capital at Chittor. The story of Padmani is associated with this conquest. Malwa was conquered in 1305 A.D. The Rajput women perform "Jauhar", where women are immolated to preserve them from pollution or captivity.
- ❑ **Conquest of Deccan (1307-13A.D.):** Four powerful kingdoms prevailed in the Deccan at the time of Alauddin's campaigns:
 - Yadava kingdom ruled by Ram Chandra Deva with its capital at Devagiri.
 - Kakatiya kingdom with capital at Warrangal ruled by Pratap Rudra Dev II.
 - Hoysala ruled by Vir Ballala III with capital at Dwarsamudra.
 - Pandya with capital at Madurai ruled by Sundara Pandya and Vira Pandya.
- ❑ Malik Kafur led these campaigns in South India. The pretext for this invasion was that Ram Chandra Deva the ruler of Devagiri had given shelter to Karan Dev the enemy of Ala-ud-din. Secondly Kamaladevi had demanded the custody of her daughter Dewal Rani from her ex-husband Karan Dev. Later on Deval Rani was sent to Delhi and was married to Khizr Khan, the eldest son of Ala-ud-din.
- ❑ In 1309 A.D. Warrangal was invaded and king Rai Pratap Rudra was defeated. Koh-i-Noor was brought to Delhi from here.
- ❑ In 1311, Hoysala was invaded and plundered. Marching through Madurai, Malik Kafur went up to Rameshwaram and built one mosque there. Bihar, Bengal and Orissa did not constitute a part of his empire.

Ala-ud-din encounter with Mongols

- ❑ Ala-ud-din dealt with Mongols with iron hands. He personally marched against the Mongol leader Qutlugh Khawaja and defeated him. Even after this Mongols continued their raids but were held in check by Ghazi Malik, the governor of Punjab.
- ❑ Ala-ud-din had to face more than a dozen Mongol invasion. These invasion started from the end of 1296 AD and continued upto 1308AD.
- ❑ Ala-ud-din followed the frontier policy of Balban. He strengthened the defences of the frontier.
- ❑ Khalji Militarism was also due to the fact that Ala-ud-din had maintain a large army to check Mongol invasion.

Ala-ud-din's Reforms

Market Reforms

- ❑ The economic regulations issued by the sultan for controlling the markets were as under Zawabit or detailed regulations were made to control the prices of various commodities, from food grains to horses, cattle and slaves, which were fixed by the state.
- ❑ No change was permitted in the price of the commodities without the state's permission. He tried to control prices along with its availability and distribution.
- ❑ The Karwanis or Banjaras carriers formed a guild where they became guarantors for each other. The cultivators were not allowed to hoard. Only 10 mound {1 mound=40 kg} of grain they could store. Rest they had to sell into market.
- ❑ Four separate markets were established for various commodities central grain market, market for manufactured goods, market for general merchandise and market for horses, cattle and slaves.
- ❑ Each market was put under the charge of a Shuhna or controller of market, and all merchants were to be registered with the state. The sultan received daily reports for the markets from the three independent

sources – Shuhna, barids (intelligence officers) and munshis (secret spies).

- ❑ Very strict punishment was prescribed for cheating and under-weighting. Shehna-i-mandi was appointed to keep a strict vigil.
- ❑ To reduce the prices of the costly or imported commodities, the state used to subsidize their costs. But such subsidized items were sold on a permit issued by the permit officer (Parwana Rais), appointed by the state.
- ❑ There was also provision for rationing during famine, drought or scarcity of food drains. Sarai-i-Adl was the market for clothes, which was setup near the royal palace at Badayun gate.
- ❑ Horse trade was monopoly of the Afghans and Multanis. The middlemen and dalas sold them in the market. Ala-ud-din did away with the intermediaries and asked the merchants to sell the horses directly to the Diwan-i-Arz.

Objectives of Market Reforms

- ❑ As per Barni, the basic objective of these reforms was to maintain a large and efficient army for keeping the Mongols in check.
- ❑ Such a large army could not be maintained and kept content out of the normal revenues of the state, unless the prices of commodities were reduced. Thus, economic regulations were primarily a military measure.
- ❑ However, this view of Barni is debated because several commodities, for which the prices had been fixed, were of little or no use to the soldiers. Besides, merely for the military needs such extensive economic reforms were not needed. This view of Barni can be supplemented with that of Amir Khusrau. He says that sultan introduced these reforms for the general welfare of the people and these were intended to ensure the supply of important commodities for the benefit of common people as also collect food grains for the royal treasury at prescribed rates to combat famines.

Land Revenue Reforms

- ❑ Under Ala-ud-din Khilji, India saw one of the most harsh land revenue system in India. His land and revenue reforms are notable for

two measures viz. abolition of small Iqtas and Land Measurement (Paimaish).

- **Abolition of small Iqtas:** With a stroke of pen, Ala-ud-din abolished almost all small Iqtas and brought these lands under Khalsa or Crown lands. Almost entire land of Doab was brought under Khalsa. In the Khalsa lands, the revenue was collected directly by the state. The Sultan deprived the Khuts, Maqaddams and Chaudhuris of their privileges. They were forced to pay arrears of land revenue in a newly established department of arrears called Mustkharaj. This Mustkharaj reduced these Khuts and Muqaddams to beggars literally.
- **Land Measurement and Tax rates:** Ala-ud-din Khilji made several sweeping reforms in the field of revenue system. He was the first Sultan who paid attention to measurement (paimaish) of the cultivable land, which he called zabita, and estimated yield per Biswa was fixed as unit of revenue collection (currently, Biswa is 20th part of Bigha). The ancient Hindu terminology of taxes viz. Bhaga, Bhoga and Kara were still in operation in those times but their meaning and demand had changed. Bhaga now meant Land revenue, Bhoga meant cess and Kar meant other taxes. These three were basis of assignment of land to nobles under Khilji. As far as state demand is concerned, Ala-ud-din made the harshest possible hike in tax demand till that time. He fixed state demand to be half of the produce per Biswa yield. This scale of agrarian tax at 50% was the highest under Khilji among all other sultans and kings so far in India. Not only this, he also imposed house tax (Ghari) and pasture tax (Charai or Chari) on the agrarian population. But these harsh measures were not sustainable. As soon as Ala-ud-din died, the system lost into oblivion. Later, Mohammad Tughlaq somehow tried to return to the Khilji's system and he tried to implement such a pilot project in a local area in Doab, but this pilot project failed like many of his other adventures.

Military Reforms

- Ala-ud-din Khilji was a true militarist. In order to support his theory of absolute kingship, to satisfy his ambition of conquests and annexations and to guard the sultanate from the recurring Mongol invasions, it was necessary to have a powerful army. With these objectives Ala-ud-din introduced far reaching military reforms.
- **Permanent Standing Army:** Prior to Ala-ud-din Khilji, the sultans of Delhi depended on the forces of provincial nobles and feudatory chiefs for strengthening their own forces. Ala-ud-din decided to put an end to this dependence. He devised a programme of raising and maintaining a centrally recruited and trained army. Thus, Ala-ud-din was first among the sultans of Delhi to lay the foundation of a permanent standing army. The minister in charge of the army (Ariz-i-Mumalik) was assigned the responsibility of directly recruiting the soldiers of the sultan's army. He took steps to recruit able and promising young men to the army. They were supplied with horses, arms and other equipments at the expense of the state. They were paid salary in cash from the state treasury.
- **Composition of the Army:** Ala-ud-din maintained one of the largest armies during the early Medieval India. According to Ferishta, Ala-ud-din's army consisted of 4,75,000 cavalrymen. The strength of the infantry must have exceeded the cavalry. Ala-ud-din's army also had a large number of war elephants. As India lacked good quality horses, Ala-ud-din imported horses from Persia, Arabia and Central Asia.
- **Chehera and Daag:** The organization of Ala-ud-din's army was based on the Turkish model. Division of units of army was based on the decimal system. Ala-ud-din tried to eliminate two corrupt practices, which were prevalent during medieval times:
 - One was that regular soldiers used to send irregular and untrained soldiers in their place in times of war.

- Another common corrupt practice was that the soldiers used to replace good quality horses supplied by the state with ordinary horses.
- Both these corrupt practices were detrimental to the efficiency and morale of the army. In order to root out these practices, Ala-ud-din ordered the maintenance of a descriptive roll (chehra or huliya) giving detailed particulars of individual soldiers. He also introduced the practice of branding horses (dag) so that substitution of the horses would not be possible. Diwan-i-Arz maintained the records of all soldiers recruited by the government.
- These practices were common in many countries outside India. However, Ala-ud-din Khilji became the first sultan of Delhi to adopt these measures in India. A periodic review of the soldiers, horses and equipment was also undertaken to keep a proper check on the quality and efficiency of the armed forces.
- Forts played an important role in the defence of the territories of the sultanate, especially in the north-western frontiers. Ala-ud-din repaired the forts constructed by Balban on the northwest frontiers and also constructed new ones. He constructed new forts within the conquered territories as well. These forts were garrisoned and arrangements were made for regular supply of arms, food and fodder.

Tughlaq Dynasty

Ghiyas-ud-din Tughlaq (1320-25 A.D.)

- After murdering Khusrau Shah, Ghazi Malik or Ghiyas-ud-din Tughlaq ascended the throne. He ruled from 1320-25.
- Tughlaq dynasty is also known as dynasty of Qaraunah Turks.
- He sent his son **Jauna Khan (Muhammad bin Tughlaq)** to Warrangal. Jauna Khan also led a successful expedition to Jainagar (Orissa).
- Ghiyas-ud-din Tughlaq was the **first sultan to start irrigation works.**

- He was the first Sultan of Delhi who took up the title of Ghazi Malik or slayer of infidels.
- He had confrontation with famous Sufi saints Nizam-ud-din Auliya.
- Amir Khusro died in the same year in which Ghazi Malik died.

<i>Amir Khusro</i>	
•	He was the greatest of all poets of India who have written in Persian.
•	The original name of the poet was Yamin-ud-din Muhammad Hasan, commonly known as Amir Khusro.
•	His important works are:
>	Qiran-us-Sadain (the Conjunction of two Auspicious Stars)
>	Miftah-ul-Futuh
>	Nur Sipihr (Nine Skies)
>	Khazain-ul-Futuh (or Tarikh-i-Alai)

Mohammad-bin-Tughlaq (1325-51)

- After Ghiyas-ud-din's death due to collapse of a wooden structure, Mohammad bin Tughlaq ascended the throne.
- Tarikh-i-Firuz Shahi of Zia-ud-din Barani gives a detail account of Muhammad-bin-Tughlaq.
- Another source of information is of Moorish traveller, Ibn Batuta. His original name is Abu Abdullah Muhammad bin Batuta.
- Ibn Batuta was given the post of Qazi of Delhi. He stayed in India for eight year (1334-1342).
- He put down his memories of his travel in the famous book "Tuhfat-un-Nuzzar fi Gharaib-il-Amsar"
- Md. bin Tughlaq was appointed as the "Master of Horse" of Khusro Shah.
- He earned the title of "Ulugh Khan".
- He was perhaps the first Sultan of Delhi about whom there is evidence that he took part in the Hindu festival of Holi.

<i>Tughlaq Dynasty</i>	
Ruler	Ruled From
Ghiyasuddin Tughlaq	1320-25 AD
Muhammad Tughlaq	1325-51 AD
Firoz Shah Tughlaq	1351-88 AD
Abu Baqr	1389-90 AD
Nasiruddin Muhammad	1390-94 AD
Nasiruddin Mahmud	1395-1412 AD

- Muhammad bin Tughlaq (1325-1351) has been dubbed an 'ill starred idealist'.
- He tried to stop the practice of Sati.
- In 1344, Md. Tughlaq received Haji Said Sarsari, the envoy sent by the Khalifa of Egypt.
- His end came when he was in Thatta to quell one of the many rebellions that took place during this reign.

Introduction of Token Currency (1330-32) A.D.

- There was a shortage of silver in the world in 14th century. Moreover Kublai Khan of China, a Mongol ruler of Iran and Ghazan Khan had successfully experimented with it. Muhammad Tughluq decided to introduce a bronze coin which was to have same value as the silver tanka.
- Muhammad Tughluq might still have been successful if the government had been able to prevent people from forging new coin. The government was not able to do so and soon the new coins began to be greatly devalued in markets. Finally Muhammad Tughlaq decided to withdraw the token currency. He promised to exchange silver pieces for bronze coins.

Taxation in the Doab (1333-34) A.D.

- The Sultan made an ill-advised financial experiment in the Doab between the Ganges and Yamuna. He not only increased the rate of taxation but also revived and created some additional Abwabs or cess. Although the share of the state remained half as in time of Ala-ud-din, it was fixed arbitrarily not on the basis of actual produce. Prices were also fixed artificially for converting the produce into money. It is stated in Tarikh-i-Mubarak Shahi that the increase was twenty fold and to this were added Ghari or House tax and the 'Charahi' or pasture tax.
- The Sultan created a new **Department of Agriculture called Diwan-i-Koh**. The main object of this Department was to bring more land under cultivation by giving direct help to peasants.

Proposed Khurasan Expedition (1332-33 A.D.)

- The Sultan had a vision of universal conquest. He decided to conquest Khurasan and Iraq and mobilized a huge army for the purpose.
- He was encouraged to do so by Khurasani nobles who had taken shelter in his court.
- Moreover there was instability in Khurasan on account of the unpopular rule of Abu Said.

Qarachil expedition

- The contemporary historians refers to it as the Qarachil expedition. It seems to have taken between 1329-30. This expedition was launched in Kumaon hills in Himalayas allegedly to counter Chinese incursions. It also appears that the expedition was directed against some refractory tribes in Kumaon Gharwal region with the object of bringing them under Delhi Sultanate. The first attack was a success but when the rainy season set in, the invaders suffered terribly.
- His five projects had led to revolts all around his empire. His last days were spent in checking the revolts. Mongol invasion under the leadership of Tarmashirin Khan of Transoxiana was the first and the last during the time of Muhammad Bin Tughlaq. He faced it very successfully.
- While on the way during an expedition to recover Sindh he fell ill and died in 1351A.D. at Thatta.

Firoz Tughlaq (1351-88)

- Muhammad-bin-Tughlaq was succeeded by Firoz Tughlaq (1351-88).
- His policy aimed to appease the nobles.
- He led two unsuccessful campaigns in Bengal. He led a campaign against Jajnagar and desecrated the Jwalamukhi temple during his Nagarkot campaign. Earlier he had destroyed the Jagannath puri temple. ***1300 manuscripts from the Jwalamukhi temple were translated from Sanskrit to Persian by, Arizuddin Khan under the title 'Dalail-i- Firuz-Shahi'.***

- ❑ **He refused to exempt the Brahmins from the payment of Jaziya.** He persecuted a number of heretical Muslim sects. He banned inhuman punishments. He prohibited Muslim women from going to worship in the grave of Saints. A brahmin was burnt publicly for questioning the Quran.
- ❑ He employed a **large number of slaves in his karkhanas.** He organised the '**Diwan-i-Bandagan**' (department of slaves).
- ❑ He built a number of canals (i) **Sirsa to Hansi** (ii) **Sutlej to Dipalpur** (iii) **Yamuna to Sirmur**
- ❑ He introduced **two new coins** i.e. **Adha (50% jital)** and **bikh (25% jital)**. Other coins prevalent during his period were **shashgani (6 jitals)** and **Hastagani (48 jitals)**.
- ❑ His wazir was Khan-i-Jahan II as he had made the post hereditary. He introduced the hereditary principle even in the army.
- ❑ The new system of taxation was according to Quran. Four kinds of taxes sanctioned by the Quran were imposed and those were **Kharaj, Zakat, Jizya** and **Khams**. **Kharaj was the land tax which was equal to 1/10 of the produce of the land, Zakat was 2½% tax on property, Jizya was levied on non-Muslims and Khams was 1/6 of the booty captured during war.**
- ❑ He was a great builder, to his credit are cities of **Fathabad, Hissar, Jaunpur** and **Firozabad**. During his Bengal campaign **he renamed Ikdala as Azadpur and Pandua as Firozabad. The two pillars of Asoka, one from Topra and another from Meerut were brought to Delhi.**
- ❑ The **Sultan established at Delhi, a hospital** described variously as **Dar-ul-shafa, Bimaristan and Shifa Khana.**
- ❑ A new department of **Diwan-i-Khairat** was set up **to make provisions for marriages of poor girls.**
- ❑ Sultan also set up another department known as **Diwan-i-Istihqaq**. This department gave financial help to the deserving people.

Timur's INVASION (1398-99 A.D.)

Timur succeeded in establishing a vast empire which included Transoxiana, a part of Turkistan, Afghanistan, Persia, Syria, Kurdistan, Baghdad, Georgia and the major part of Asia minor. he successfully looted southern Russia and several parts of india. Delhi was perhaps the worst sufferer.

Cause of Timur invasion on India

- ❑ **Timur's ambition:** Like other great conquerors, Timur was also very ambitious. He wanted to bring under his sway more and more lands.
- ❑ **Eye on India's wealth:** The huge wealth of Hindustan had attracted his attention. Delhi Sultanate was tottering and this gave an opportunity to the Turkish conqueror to fulfil his ambition. Timur had no intention of conquering Hindustan or ruling over it.
- ❑ **Spread of Islam:** His objectives in the invasion of Hindustan is to lead an expedition against the infidels, to convert them to the true faith of Islam and purify the land itself from the filth, infidelity and polytheism. By spreading Islam, he wanted to acquire the title of 'Gazi'.
- ❑ **Unstable political condition of India:** Timur wanted to make the best use of the political chaos of India.
- ❑ **Fulfilling the task of Changez Khan:** It is said by some historians that Timur wanted to realise the dream of Changez Khan which he had seen at the time of Iltutmish.

Timur's attack of Delhi

- ❑ Timur started his expedition from Kabul in August 1398 and reached Delhi in December 1398.
- ❑ Sultan Mahmud Shah, the last Sultan of the Tughlaq dynasty and his Wazir (Prime Minister) fled from Delhi. Timur ordered a general massacre and plunder which continued for 15 days.
- ❑ One lakh people were put to death in Delhi by Timur. The three towns of Delhi namely Sri, Old Delhi and Jahan Panah were laid desolute by Timur. Only the followers of

Muslim religion escaped the general sack. There were immense spoils of rubies, diamonds, pearls, gold and silver ornaments and vessels.

- ❑ Timur started his back journey from Delhi in January 1399. On his way he plundered Meerut, Hardwar, Kangra and Jammu.
- ❑ Before leaving India, he appointed Khizr Khan as governor of Multan, Lahore and Dialpur.

Effects of Timur's invasion

❑ **Cultural effects**

- **Destruction of Indian art:** Timur destroyed a large number of beautiful buildings and temples.
- **Indian art in Central Asia:** Timur was careful to bring away all the skilled artisans (for India) and he employed them for constructing buildings at his capital (in Samarkand). These artisans designed and constructed several buildings in Central Asia.

❑ **Economic effects**

- Carrying away enormous wealth of India to Central Asia.
- Destruction of standing crops and ravaging grain stores.
- Breaking out of diseases and famine.

❑ **Political effects**

- Death blow to the already tottering power of the Tughlaq dynasty.
- Disintegration of the Delhi Sultanate.
- Exposure of India's military weakness and paving way for Babur's invasion.

❑ **Religious effects**

- By perpetrating cruelties upon the Hindus, Timur's invasion increased the hostilities between the Hindus and the Muslims.
- Destruction of several Hindu temples annoyed the Hindus.

❑ **Social effects**

- Timur had struck so much terror that the Indian women started dreading their children by the mention of Timur's name.
- The practice of child marriage among the Hindus was encouraged as they

started marrying away their daughters and sisters at an early age to save them from being snatched away by the Muslims.

- On account of the massacre of the male population in general by Timur, many Hindu families were left without a single male member. This had an adverse effect on the social life.

Sayyid Dynasty (1414-1450)

Khizr Khan (1414-1421 AD)

- ❑ Khizr Khan was not only the founder of the Sayyid Dynasty but also one of its ablest rulers.
- ❑ He did not take up the title of king and contented himself with that of **Raiyat-i-Ala**.
- ❑ The coins were struck and Khutba was read in the name of Timur.

Mubarak Shah (1421-1434 AD)

- ❑ Khizr Khan was succeeded by his son Mubarak Shah.
- ❑ A detail account of his reign is to be found in "**Tarikh-i-Mubarak Shahi**" written by **Yahya-bin-Ahmad**.
- ❑ The reign of Mubarak Shah was disturbed by the activity of **Jasrath Khokhar**.

Muhammad Shah (1434-1444 AD)

- ❑ When Mubarak Shah died, he left no son. Consequently, the nobles put on the throne Muhammad Shah who was the son of his brother, Farid.
- ❑ Bahlol Lodhi professed loyalty to Muhammad Shah and later bestowed upon him Dipalpur and Lahore.

Alam Shah (1444-1451 AD)

- ❑ When Muhammad Shah died in 1444, he was succeeded by his son **Ala-ud-din** who took up the title of **Alam Shah**.
- ❑ When he retired to Badaun in 1447, Bahlol Lodhi captured Delhi. The Sultan did not contest Bahlul's usurpation and formally transferred the sovereignty of Delhi to him in 1451.
- ❑ Sayyids had rule in name only, but the Lodhi revived the prestige of the Delhi Sultanate.

Lodhi Dynasty (1451-1526 A.D.)

Lodhi Dynasty was a ***Pashtun Dynasty***, and was the last of the ruling families of the Sultanate Period from 1451 to 1526 AD. Afghan monarchy was in fact a feudalistic tribal oligarchy.

Bahlol Lodhi (1451-1489 A.D.)

- ❑ Bahlol Lodhi was the founder of Lodhi dynasty.
- ❑ It was the first Afghan Dynasty of Delhi.
- ❑ Bahlol Lodhi did not adopt an aggressive policy toward the powerful neighbouring chiefs. However, he had to fight a long drawn war against Jaunpur which was ultimately conquered.
- ❑ He led a successful expedition against Gwalior.

Sikander Lodhi (1489-1517 A.D.)

- ❑ On Bahlol's death his son ***Nizam Khan*** ascended the throne under the ***title Sikander Shah Lodhi***.
- ❑ He conquered Bihar and Tirhut.
- ❑ ***He transferred his capital from Delhi to Agra, a city founded by him in 1504 A.D.***
- ❑ Sikander Shah was a fanatical Muslim and he broke the sacred images of the ***Jwalamukhi Temple at Nagarkot*** and ordered the temples of Mathura to be destroyed.
- ❑ Sultan encouraged agriculture and ***abolished corn duties***.
- ❑ It was under his patronage that ***Mian Bhua*** translated into Persian a ***Sanskrit work on medicine*** known as "***Tibbi Sikandari***".
- ❑ He introduces the "***Gaz-i-Sikandari***" (Sikandar's yard) of 32 digit for measuring cultivated field. This measurement was confined to the Khalisa lands and not extended to Iqta lands.
- ❑ Sikandar himself was well acquainted with Persian literature and wrote verses under the pen name of "***Gulrukhi***"

Ibrahim Lodhi (1517-1526)

- ❑ After the death of Sikandar Lodhi, his eldest son, Ibrahim, was put on the throne on 1517 with the unanimous consent of the Afghan nobles and he took up the title of ***Ibrahim Shah***.

- ❑ The Afghan nobility was brave and freedom loving but it was because of its individualistic tendencies that the Afghan monarchy was weakened. Moreover, Ibrahim Lodhi asserted the absolute power of the Sultan and insulted the Afghan nobles. Some of the nobles turned against him.
- ❑ There is a reference of war between Rana Sangha of Mewar and Ibrahim Lodhi but only mention in the records of ***Tarikh-i-Salatin-i-Afghana, Waqiat-i-Mushtaqi and Tarikhi-Daudi***.
- ❑ At last Daulat Khan Lodhi, the governor of Punjab invited Babur to overthrow Ibrahim.
- ❑ Babur accepted the offer and inflicted a crushing defeat on Ibrahim in the ***first battle of Panipat in 1526 A.D.*** Ibrahim was killed in the battle and with him ended the Delhi Sultnate.

Administration Under Delhi Sultanate

- ❑ The establishment and expansion of the Delhi Sultanate led to the evolution of a powerful and efficient administrative system.
- ❑ Although the Delhi Sultanate had disintegrated, their administrative system made a powerful impact on the Indian provincial kingdoms and later on the Mughal system of administration.
- ❑ The Delhi Sultanate was an ***Islamic state with its religion Islam***.
- ❑ The Sultans considered themselves as ***representatives of the Caliph***. They included the name of the Caliph in the khutba or prayer and inscribed it on their coins.
- ❑ Although Balban called himself the ***shadow of God***, he continued to practice of including the name of Caliph in the khutba and coins.
- ❑ Iltutmish, Muhammad bin Tughlaq and Firoz Tughlaq obtained ***Mansur or letter of permission*** from the Caliph.
- ❑ The office of the Sultan was the most important in the administrative system. He was the ultimate authority for the military, legal and political activities.
- ❑ ***There was no clear law of succession*** during this period. All the sons had equal

claim to the throne. But such nominations or successions were to be accepted by the nobles.

- Sometimes ulemas played crucial role in accepting the succession to the throne. However, the military superiority remained the main factor in matters of succession.

Central Government

- The Sultan was assisted by a number of departments and officials in his administration.
- The post of **Naib** was the most powerful one. The Naib practically enjoyed all the powers of the Sultan and exercised general control over all the departments.
- Next to him was the **Wazir** who was heading the finance department called **Diwani Wizarat**.
- The military department was called **Diwani Ariz**. It was headed by **Ariz-i-Mumalik**. He was responsible for recruiting the soldiers and administering the military department. He was not the commander-in-chief of the army. **The Sultan himself was the commander-in-chief of the army.**
- The military department was first set up by Balban and it was further improved by Ala-ud-din Khalji under whom the strength of the army crossed three lakh soldiers.
- Ala-ud-din introduced the system of **branding of the horses** and **payment of salary in cash**. Cavalry was given importance under the Delhi Sultanate.
- **Sadr-us-Sudur** was the head of ecclesiastical department known as **Diwan-i-Rasalat**. It was headed by **chief Sadr**. Grants were made by this department for the construction and maintenance of mosques, tombs and madrasas.

Important officers	
Vakil-i-dar	Look after the royal palace and personal attendants.
Barbak	Looked after the royal court and assign nobles a place in accordance to their rank and status.
Amir-i-hajeb	Scrutinizes all visitors to the court
Amir-i-shikar	Organised royal hunts for sultan
Amir-i-majlis	Made arrangement for assemblies, feast and celebrations.
Sar-i-Jandar	Chief bodyguard of Sultan

- **Qazi-ul-quzat** was the head of the judicial department and usually the **post of chief sadr and the chief qazi were combined in a single person**. Other judges or Qazi were appointed in various parts of the Sultanate.
- Muslim **personal law or sharia** was followed in civil matters.
- An officer, known as **Amir-i-dad** presided over the **secular court (mazalim)** in Sultan's absence. He was also responsible for implementing the qazi decision.
- The **department of correspondence** was called **Diwan-i-Insha**. All the correspondence between the ruler and the officials was dealt with by this department.
- **Barid-i-Mumalik** was the head of the information and intelligence department. only nobles who enjoyed the fullest confidence of the ruler was appointed the chief Barid.
- The **Hindus were governed by their own personal law** and their cases were dispensed by the **village panchayats**.
- The criminal law was based on the rules and regulations made by the Sultans.

Provincial and Local Administration

- The Sultanate was a loose structure made up of military commands. There was hardly any single direction, and the commanders were busy subduing the various Hindu chiefs, and extracting money from them for supporting the army. In such a situation, the question of a uniform civil administration over all parts of the dominion hardly arose. But this gradually changed, the Khalji rule forming the phase of transition.
- During the Khalji period, we hear of **wallis or muqtis** who were commanders of military and administrative tracts called Iqtas or wilayat. The nearest term that can be used for these units is province, and their heads as governors.
- The **exact powers of governor or muqti varied according to circumstances**. As the process of centralization of power proceeded in India, provincial governors had to submit to increasing central control unless they were prepared to be treated as rebels.

Subordinate Officer	
Mustaufi-i-Mamalik	The Auditor General to check expenditure.
Mushrif-i-Mamalik	The Accountant General
Sadr-us-Sadr	Head of Diwan-i-Risalat
Muftis	Espounded Quranic Law
Muhtasib	Censor of Public morals
Khazain	The Treasurer
Barids	Intelligence agents
Waqia Navis	News reporters
Wakil	Controlled royal house hold
Kotwal	Police officer

- **The muqti had complete charge of the administration of the iqta** including the task of maintaining an army with which he could be asked to join the sultan in case of need. **He was expected to defray the cost of the army, meet his own expenses and to make financial contributions to the sultan.** But the basis of this was not clear. **Later, from the time of Balban, the muqti was expected to send the balance (fawazil) of the income** after meeting his and the army's expenses. This means that the central revenue department had made an assessment of the expected income of the iqta, and the cost of the maintenance of the army and the muqti's own expenses. **This process became even stricter in the time of Alauddin Khalji.**
- As the central control grew, the control over the muqti's administration also increased. The **naib diwan (also called khwaja) in charge of revenue administration began to be appointed from the centre.** A barid or intelligence officer was also posted to keep the sultan informed.
- According to **Barani**, there were **20 provinces** in the Sultanate when it did not include the south.
- We do not know whether there were any units equivalent to the modern district or **division below the provinces.** We hear of **shiqs and sarkars in the Afghan histories dealing with the Lodis and the Surs.** But these accounts were written during Akbar's time, and we are not certain that these were not, in fact, administrative units of a later time.

- We do, however, hear of **parganas, sadis** (unit of 100), and **chaurasis** (unit of 84). The **sadis and chaurasis were collections of villages.** Perhaps, a **Chaudhari** who was a hereditary land-holder, and an **Amil or revenue collector** were posted there, especially if the area was under khalisa.
- We hear of **Khuts and Muqaddams.** The former was the **Zamindar** of one or more villages, while the latter was the **village headman.**
- The **patwari** was also a village official because Ala-ud-din Khalji had the account books of the patwaris examined in order to detect frauds by the amils and mutsarrifs who were dealt with very harshly.
- Thus, a rudimentary system of government, some of it inherited from the earlier Hindu rulers, continued down to the village level.
- In this way, gradually a new centralised form of government emerged. The first step was the consolidation of the central government. As the central government became stronger and more confident, it tried to extend its direct control over the regions and the countryside, which, in turn, implied reducing the powers and privileges of the chiefs who dominated the countryside. This led to a prolonged struggle, and no clear forms had emerged by the time the Delhi sultanate disintegrated. This was a task which was taken up by the Mughal later on.

Economy, Trade and Industry

Agricultural Production

- There were hardly any elements of change in the rural economy during the Sultanate period. **Ibn Battutah**, who travelled all over India, has left a detailed account of the food-grains and various other crops, fruits and flowers produced in the country.
- **Ibn Battutah** says that the soil was so fertile that it produced **two crops a year**, the familiar rabi (winter) and kharif (monsoon) crops. Rice was sown three times a year.
- Some of the crops were the basis of village industries, such as oil-processing, making jaggery, indigo, spinning and weaving etc.

<i>Method of Assessment</i>	
Khet Batai	Land revenue fixed on the basis of standing crops.
Lang Batai	Without separating grain from chafe
Ra Batai	After separating grains from chafe
Masahat	On the basis of measurement of land
Nasq	On the basis of estimate
Muqtai	Mixed system

- Potato, maize, red chillies and tobacco which were introduced during the 16th century are, of course, missing.
- During the 14th century, under **Muhammad bin Tughlaq** and **Firuz Tughlaq**, there was a marked development of **gardens**. **Sikandar Lodi** declared that Persia could not produce pomegranates which were better than the Jodhpur variety in flavour.
- The peasants had more land per head because of a much smaller population. Forests were also much more extensive.
- An extensive system of **canals** was set up for the first time by Firuz during the second half of the 14th century. He cut two canals from the Jamuna, and one each from the Sutlej and the Ghaggar. But these mainly benefited the areas around Hissar in modern Haryana. Other smaller canals in Sindh and the Punjab are also mentioned.

The Revenue System

- We have little idea about the agrarian policies and practices before the arrival of the Turks in north India. The cultivators were required to pay a large number of cesses which were subsumed under the broad categories of **bhaga** (land revenue), **bhog** (cesses), and **kar** (extra cesses).
- The 14th century saw a number of new developments. **Alauddin Khalji raised the land-revenue demand** in the upper Doab region and in some areas of Rajasthan and Malwa. This area was made **khalisa**, i.e. the land-revenue collected there went directly to the Imperial treasury. The **land-revenue demand was based on the measurement of the area cultivated by each cultivator**. Further, except in the area around Delhi, the cultivators were encouraged to pay **land-revenue in cash**. Alauddin tried to ensure

that the cultivators sold their grains to the **banjaras** while the crops were still standing in the field, i.e. without transporting them to their own stores so as to be sold later when more favourable prices might prevail.

- **Alauddin's agrarian measures** amounted to a massive intervention in village affairs. Thus, he tried to operate against the privileged sections in the villages—the khuts, muqaddams, and chaudhuris and, to some extent, the rich peasants who had surplus food-grains to sell. The khuts and muqaddams were suspected of passing their burden on to the weaker sections, and not paying the ghari and charai taxes.
- The **attempt to take away all the inherited privileges of the khuts and muqaddams**, or of the upper sections of the landed nobility and to appoint an army of amils, most of whom proved to be corrupt, to supervise revenue collection was not liable to succeed. Alauddin's revenue measures collapsed with his death. The **restoration of the privileges of the khuts and muqaddams** implies that the state no longer tried to assess the land-revenue on the basis of the holdings, i.e. area cultivated by each individual, but assessed it as a lump sum, leaving the assessment of individuals to the khuts and muqaddams. This was also a recognition of the economic and social power wielded by the khuts and muqaddams in the country-side.
- **Ghiyasuddin Tughlaq** took the definite step of **replacing the system of measurement by sharing** in the khalisa areas. This was considered a step towards providing relief to the cultivators because while under measurement the risk of cultivation of crops had to be largely borne by the cultivator, under sharing both the profit or loss were shared by the cultivator and the state. Ghiyasuddin took **another important step. In the territories held by the holders of iqtas, i.e. outside the khalisa areas, he ordered that the revenue demand should not be raised on the basis of guess or computation, but "by degrees and gradually because the weight of sudden enhancement would ruin the country and bar the way to prosperity."**

Perhaps, the traditional demand in the area outside the khalisa areas remained one-third as before.

- Muhammad Tughlaq **tried to revive Alauddin's system and to extend it all over the empire**. His measures led to a serious peasant uprising in the doab. The reason for this, it seems, was that in assessing the land-revenue on individuals, not the actual yield but the artificially fixed standard yield was applied to the area under measurement. Further, when converting the produce into cash, not the actual prices but official standard prices were applied. There was also harshness in levying the tax on cattle and houses. Thus, the actual incidence of land-revenue demand rose considerably, to half or even more.
- Muhammad Tughlaq then tried to reverse direction. In the doab which was the directly administered area (khalisa), he **tried to improve cultivation by changing the cropping pattern, replacing inferior crops by superior crops**. The main inducement for this was **granting loans (sondhar)** for digging wells, etc. This policy could only have succeeded with the co-operation of the richer cultivators, and the khuts and muqaddams who had the largest land-holdings, as well as the means. However, it failed because the officials appointed for the purpose had no knowledge of local conditions, and were only interested in enriching themselves.
- **Firuz** met with greater success by providing water to the peasants of Haryana by his canal system, levying an extra charge of 10 per cent, and leaving it to the peasants to cultivate what they wanted.

Sources of Revenue	
Khams	1/5 of the war booty
Kharaj	Land tax
Jaziya	Religious Tax, imposed on non-muslim or Zimmis
Zakat	Were to be paid by well to do Muslims for helping needy
Abwabs	Includes Ghari (house tax), Charai (Grazing tax) etc.
Shirb	Irrigation tax
Ghanima	4/5 of the plunder of war

- **Firuz Tughlaq's** rule is generally considered a period of rural prosperity. **Barani and Afif** tells that as result of the Sultan's orders, the provinces became cultivated, and tillage extended widely so that not a single village in the doab remained uncultivated. The canal system extended tillage in Haryana.
- Rural society continued to be unequal, with imperial policies siphoning off a large share of the rural surplus. However, there was some limited success to the efforts to improve the rural economy even though the benefit of these was reaped largely by the privileged sections in rural society.

Textiles

- Textile production was the biggest industry of India and goes back to ancient times. It included the manufacture of cotton cloth, woollen cloth and silk. Cotton cloth itself could be divided into two categories, the coarse (**kamin**) and the fine (**mahin**).
- **Cloth of fine variety** included **muslin** which was produced at **Sylhet** and **Dacca** in Bengal, and **Deogir** in the Deccan. This was so fine and expensive as to be used only by the nobles and the very rich.
- **Gujarat** also produced many variety of fine cotton-stuff.
- Various varieties of cloth was both **painted**, and **printed** by using blocks of wood.
- Apart from the manufacture of cloth, other miscellaneous goods such as carpets, prayer carpets, coverlets, bedding, bed-strings, etc. were also manufactured in other parts of Gujarat.
- The production of cloth improved during the period because of the **introduction of the spinning-wheel (charkha)**. The spinning wheel is **attested to in Iran in the 12th century** by some well-known poets. Its **earliest reference in India is in the middle of the 14th century**. Thus, it apparently came to India with the Turks, and came into general use by the middle of the 14th century. The spinning-wheel in its simplest form increased the spinner's efficiency some six-fold, in comparison with a spinner working with a hand spindle.

- Another device introduced during the period was the **bow of the cotton-carder** (naddaf, dhunia) which **speeded up the process of separating cotton from seeds**.
- **Silk** was imported from Bengal where silk worms were reared. However, a greater supply of silk yarn, including raw silk, was imported from Iran and Afghanistan.
- The **patolas** of Gujarat with many fancy designs were highly valued. Gujarat was also famous for its **gold** and **silver embroidery**, generally on silk cloth.
- However, the **shawl industry** of **Kashmir** was well established. **Muhammad Tughlaq sent Kashmir shawls as a present to the Chinese emperor**.
- **Carpet weaving** also developed under the patronage of the Sultans, with many Iranian and Central Asian designs being incorporated.
- The dyeing industry went hand in hand with **calico-painting**. The **tie and dye method** was of old standing in **Rajasthan**, though we do not know when **hand-printing using wooden blocks** was introduced.
- In **Muhammad Tughlaq's** karkhanas, there were 4000 silk workers who wove and embroidered different types of robes and garments. **Firuz Tughlaq** had recruited and trained a large number of slaves to work in his karkhanas, and in the parganas.

Metallurgy

- India had an old tradition of metal-work as testified to by the iron-pillar of **Mehrauli** (Delhi), which has stood the ravages of time and weather over centuries. Many idols of copper or mixed-metals also testified to the skill of the Indian metal-workers. Indian damascened swords and daggers were also famous all over the world. Vessels of bronze and copper, including inlay work, produced in the Deccan had a steady demand in West Asia.
- The **high quality of the Sultanate coinage** is also an evidence of the skill of the Indian metal workers. The gold and silver-smiths of India were known for the fine pieces of

jewellery produced by them for which there was an insatiable demand from both women and men.

Financial Terms during Sultanate Period

Sondhar	Loan granted by Muhammad bin Tughlaq
Waqf	Land grant to religious institution
Milk and Inam	Land given as rewards and gifts
Khalsa	Crown land
Muqta	Holders of Iqta
Khut and Muqaddams	Village head man
Iqtas	Land granted in lieu of Salary

Paper-making

- A **new industry** which arose during the period was **paper-making**. Although known to China in 100 A.D., knowledge about paper technology reached Samarqand and Baghdad only in the 8th century. **The Arabs introduced a new technology, using rags and ropes instead of the mulberry trees and the bark of trees**. There is no evidence of its use in India before the 13th century, and the **earliest paper manuscript** in India available to us is from **Gujarat** dated 1223-24. Paper making meant a great increase in the availability of books.

Domestic Trade

- During the Sultanate period, as during the earlier period, India remained the manufacturing workshop for the Asian world and adjacent areas of East Africa, with brisk and well established domestic trade. India's position was based on highly productive agriculture, skilled craftsmen, strong manufacturing traditions, and a highly specialised and experienced class of traders and financiers.
- The growth of towns and a money nexus in north India following the Turkish centralisation which led to improved communications, a sound currency system based on the **silver tanka** and the **copper dirham**, and the reactivation of Indian trade, especially over-land trade with Central and West Asia.

- **Domestic trade** may be divided into local trade between the villages, and with the mandis and district towns; and long distance trade between metropolitan towns and regions. Trade between district and metropolitan towns fell between the two.
- **Local trade** involved the sale of crops for the payment of land revenue and to feed the towns which were growing in size and number. The sale of crops was primarily the responsibility of the village **bania** who also provided the peasants with such necessities as salt and spices, and raw iron for use by the village blacksmith. Sometimes, the rich cultivators themselves took their surplus produce to the local mandis, a practice which **Alauddin Khalji** tried to encourage to prevent hoarding at the village level. The mandis were supplemented by local fairs where animals were also sold, animals being a necessity for field operations, local transport, milk etc. These played a vital role in the economic life of the country. However, local trade did not generate enough wealth to make the traders engaged in it wealthy enough to lead a life of ease and plenty. Thus, the much reviled village bania probably did not have a standard of living higher than that of a rich peasant.
- The building of the **road from Delhi to Deogir** by **Muhammad bin Tughlaq** illustrates the manner in which road communication were sought to be improved.
- **Horses**, both foreign and domestic, were also an important item of import. Indigo, spices, drugs, leather-goods were other important items. **Shawls and carpets** from **Kashmir** were in demand at Delhi. So were **dry fruits**. **Wine** was imported from abroad, and also produced at Meerut and Aligarh in the Gangetic doab.
- Regarding the financing of long distance trade, the **hundi system** must have continued. The **modis and sarrafs** were the main means of operating and financing the hundi system. Although there was no system of banking as such, the village bania at the village level, and the modis and sarrafs at the national level were the main means of

providing finance for agricultural operations and trade. The **interest** charged on loans was 10 per cent per annum for big loans, and 20 per cent on small or petty sums.

Foreign Trade

- India had an old tradition of trade with West Asia and extending through it to the Mediterranean world, as also to Central Asia, South-East Asia and China both by over-seas and over-land routes.
- The **overland routes** lay through the **Bolan pass to Herat**, and through the **Khyber pass to Bokhara and Samarqand**, and also by the **Kashmir routes to Yarkand and Khotan** for onward transmission to **China**. These trade routes were sometimes disrupted due to the outpouring of nomadic hordes from Central Asia, such as the Hun eruption during the 6th-7th centuries, and the Mongol onslaught during the 13th century.
- The commodities imported into India included **Horse, camels, furs, white slaves, velvet, dry fruits and wines**. **Tea and silk** were imported from China, though silk was also imported from Persia, the **mulberry tree and silk cocoons** having been introduced there during the 13th and 14th century by the Mongols.
- The **exports** from India included cotton textiles, food stuffs such as rice, sugar and spices. There was a continuous export of slaves from India for whom the demand in the Islamic world was quite considerable.
- The **principal centre for overland trade from India was Multan**. Lahore had been ruined by the Mongols in 1241, and was not able to regain itself till the reign of Muhammad Tughlaq.
- However, the foreign merchants, especially the **Arabs**, were more active in Gujarat and Malabar in overseas trades. Indians, both Hindus (Agrawal and Maheshwari) and Jains and Bohras were also active in this trade, with colonies of Indian traders living in West and South-East Asia.
- **Bengal** also carried on trade with China and countries of South-East Asia, exporting textiles, and importing silks, spices etc.

Social Condition during Sultanate Period

The Ruling Classes

- The most important class which emerged in northern India during the 13th century was the ruling class consisting of the nobles.
- Generally, the nobles have been divided into **three categories**, the **Khans** being the highest category, followed by **Maliks** and **Amirs**. However, this categorisation was never very clear.
- In the lists of nobles given by **Minhaj Siraj and Barani**, only Maliks are mentioned. The **category of Khan was the result of Mongol influence** among whom the **Qa-an (Khan)** was the commander of 10,000 troops. **In the Delhi Sultanate, the word 'Khan' was only used to give a special status.**
- During the **14th century, with the rise of the Khaljis**, and then of the **Tughlaq** who ruled for almost a hundred years, the **social character of the nobility broadened**, and it became more stabilized.
- The emergence of **a class of ashraf** from whom the nobility was expected to be recruited gave it a measure of social stability, but also heightened **stratification** in Muslim society. The **counterpart of the ashraf were the ajlaf or kam-asl, i.e. the lower, inferior classes** consisting of citizens, and professionals such as weavers, peasants, and labourers.
- Arising from this deep social division was the belief that only persons belonging to the 'respectable' classes had the right to occupy high offices in the state. Hence, there was widespread **resentment among the upper classes when Muhammad Tughlaq appointed to high offices, apparently on the basis of their efficiency**, Hindus and Muslims belonging to the 'inferior' classes or castes, such as barbers, cooks, gardeners, shop keepers (bazaris) etc.
- The growth of a money economy seems to have led to a change in the attitude towards trade and traders. **Ibn Battutah** alludes to the ships owned by the sultan of Delhi.

Almost for the first time, **traders began to be involved in the tasks of administration.**

- By the beginning of the 14th century, we find increasing **references to the zamindars**. This term, which does not exist outside India, was used increasingly to designate the hereditary intermediaries. **Amir Khusrau was amongst the first to use it.** In course of time, the term began to be applied to the **khuts and muqaddams and Chaudhari**, and even to those former chiefs who had been forced or pressurized to pay not a fixed lump sum, but a sum fixed on the basis of land-revenue assessment.
- **Under the Mughals, and word "zamindar" began to be used for all hereditary owners of land or those who had a hereditary share in the land revenue.** Even chiefs were included in this category.

The Trading & Financial Classes

- The establishment of a strong centralized empire in north India; the establishment of a sound currency system, mainly based on the **silver tanka**; the growing security of roads; growth of towns, and opening up of India to the Islamic world were important factors which led to the growth and expansion of India's overland trade to West and Central Asia, as well as overseas trade, mainly from Gujarat. This is testified to by the frequent reference to the **Multanis** as traders and financiers.
- Another section of traders to whom **Barani** refers to are the **dallals or brokers**. The brokers were commission agents who charged a fee for bringing buyers and sellers together. Their emergence is an index of the growth of trade at Delhi. Buyers of different commodities, especially textiles, used to throng to Delhi following the control of the market by Alauddin.
- **Afghans** were another group of Muslim trader. **They specialized in caravan trade, and trade in horses.**

Towns and Town Life

- There was **a revival of towns in north India from the 10th century**. This process

was considerably accelerated from the 13th century as a result of Turkish centralization, and the growth of a new city-based ruling class with a high standard of living.

- The economic life of the town was dominated by the nobles and their retinues, traders and shopkeepers, as we have noted. **The largest section in the cities consisted of the servants and slaves, artisans, soldiers, and a miscellaneous group consisting of peddlers, musicians, performers (nat), self-employed people and beggars.**
- According to tradition, **people following a particular profession lived in a particular area (mohalla) which was locked at night for the sake of safety.**
- There was a definite pattern in the **layout of the towns: there was a separate quarter for the king and the nobles, while scavengers, leather-workers, beggars etc. were allotted quarters at the outskirts of the towns, but within the town-wall.**
- The city was a centre of many **crafts**; weaving, painting on cloth, embroidery, etc. **The royal karkhanas** employed many artisans in preparing costly items, such as cloth embroidered with gold and silver thread, silk etc. But **most of the artisans worked at home**, and were organised in **guilds along caste lines.**
- Thus, unlike medieval Europe, we should not divide crafts in India into water-tight compartments between towns and the countryside. The craft link between the towns and the countryside was also a factor which facilitated the movement of artisans from the countryside to the towns.

Slaves

- Another large section in the town consisted of slaves and domestic servants. Slavery had existed in India as well as in West Asia and Europe for a long time. The position of **different types of slaves, one born in the household, one purchased, one acquired and one inherited** is discussed in the Hindu Shastra.
- Slavery had been adopted by the Arabs and later, by the Turks also. The most usual

method of acquiring a slave was capture in war.

- The Turks practiced this on a large scale in their wars, in and outside India. Slave markets for men and women existed in West Asia as well as in India. The Turkish, Caucasian, Greek and Indian slaves were valued and were sought after. A small number of slaves were also imported from Africa, mainly **Abyssinian.**
- Skilled slaves were valued and some of them rose to high offices as in the case of the slaves of Qutbuddin Aibak.
- **Slave raiding** was widely practised in West and Central Asia, the ghazis being specially used to capture and then convert slaves from Central Asia. The early Turkish rulers, such as **Qutbuddin Aibak**, continued this practice in India.
- However, we do not hear of any such large scale enslavement during the campaigns of Balban and Alauddin Khalji, although slaves were still considered a part of the booty. More often captured prisoners of war were slaughtered, only a few chosen ones being brought back as slaves. But during campaigns of “pacification” in the country-side, large number of men, women and children were enslaved, and sold in the slave market at Delhi.
- Generally, slaves were not used or trained for being craftsmen, though maid-servants were often used for spinning, and we hear of even Sufi saints living on the earnings of their slaves. A departure from this practice was made by **Firuz Tughlaq.**

Women

- There was little change in the position of women in the Hindu society. The old rules enjoining early marriage for girls, and the wife’s obligation of service and devotion to the husband, continued. Annulment of the marriage was allowed in special circumstances, such as desertion, loathsome disease, etc. **Widow remarriage** is included among the practices **prohibited** in the Kali Age. But this apparently **applied to the three upper castes** only.

- Regarding the practice of *sati*, some writers approve it emphatically, while others allow it with some conditions. A number of travellers mention its prevalence in different regions of the country. *Ibn Battutah* mentions with horror the scene of a woman burning herself in the funeral pyre of her husband with great beating of drums. According to him, *permission from the Sultan* had to be taken for the performance of sati.
- Regarding *property*, the commentators uphold the widow's right to the property of a sonless husband, provided the property was not joint, i.e. had been divided. The widow was not merely the guardian of this property, but had the full right to dispose of it. Thus, it would appear that the property rights of women improved in the Hindu law.
- During this period, the practice of keeping women in seclusion and asking them to veil their faces in the presence of outsiders, that is, the practice of *purdah* became

widespread among the upper class women. The practice of secluding women from the vulgar gaze was practised among the upper class Hindus, and was also in *vogue in ancient Iran, Greece, etc.* The Arabs and the Turks adopted this custom and brought it to India with them.

Causes of downfall of the Sultanate

- War of succession as there was no fixed law for it.
- Defective military organization.
- Autocracy of Sultan which was disastrous under weak successors.
- Lack of popular support and indifference to public opinion.
- The wild projects of Muhammad Bin Tughlaq.
- Vastness of empire and poor means of communication.
- Incompetence of Firoz Tughlaq.
- Invasion of Timur.

VIJAYANAGARA EMPIRE AND BAHMANI KINGDOM

Vijayanagara Empire (1336–1646 A.D.)

Origin

- Vijayanagara or “city of victory”, a city and an empire, was founded by Harihara and Bukka of Sangama dynasty and feudatories of the Kakatiyas of Warangal under Prataparudra II.
- But after the Muslim conquest of the Kakatiya kingdom in 1323, they went over to the kingdom of Kampili in modern Karnataka and became ministers there.
- When Kampili was also overrun by Muhammad Tughluq for giving refuge to a Muslim rebel, the two brothers were imprisoned, converted to Islam, and appointed to deal with the rebellions in the province of Kampili.
- After establishing their sway over Kampili at first for the Sultan, the two Sangama brothers returned to the Hindu fold at the initiative of saint Vidyanaranya, proclaimed their independence and founded a new city on the south bank of the Tungabhadra which was called Vijayanagara (city of victory) or Vidyanagara (city of learning).
- In 1565 at the battle of Talikota (Banihatti), it was sacked and subsequently deserted.
- It is recollected by the people of the Krishna-Tungabhadra doab as Hampi, a name derived from that of the local mother goddess, Pampadevi.
- The oral traditions coupled with archaeological finds, monuments, inscriptions and other records helped in its rediscovery.
- Its ruins were brought to light by **Colonel Colin Mackenzie**, Surveyor General of India, an employee of English East India Company, in 1800.

Extent

- On their northern frontier, The Vijayanagara kings competed with contemporary rulers including the Sultans of the Deccan and the Gajapati rulers of Orissa for control of the fertile river valleys and the resources generated by lucrative overseas trade.
- Some of the areas incorporated in this empire were earlier parts of the Cholas in Tamil Nadu and the Hoysalas in Karnataka.

Sources

Literary Sources

Foreign Travellers Accounts

- Ibn Battutah, an African (Moroccan) traveller, has left a good account of the Vijayanagara Empire under Harihara I.
- Nicolo de Conti, an Italian (Venetian), visited the Vijayanagara Empire during the time of Deva Raya I.
- Abdur Razzak, a Persian, has left us a graphic account of the empire under Deva Raya II.
- Domingo Paes was a Portuguese visitor to Krishna Deva Raya’s empire.
- Duarte Edwardo Barbosa was also a Portuguese visitor to the empire during Krishna Deva Raya’s reign.
- Fernao Nuniz, another Portuguese, visited the empire during the reign of Achyuta Deva Raya.

Indigenous Works

- Sri Krishna Deva Raya’s Amuktamalyada enables us to know about the polity and political ideas of the Vijayanagara rulers.
- Allasani Peddana’s Manucharitam gives us a detailed account of the social conditions, particularly the caste system of the Vijayanagara Empire.
- Muduravijavam of Gangadevi, wife of Kumara Kampana (one of the sons of Bukka I), deals with Kampana’s conquest of Madurai during the reign of Bukka I.

- ❑ Gangadhara's Gangadasa Pralapa Vilasam, a contemporary drama, deals with the siege of Vijayanagara city by the Bahmanis and the Gajapatis of Orissa after the death of Deva Raya II.
- ❑ Saluvabhyudayam of Rajanattha Dindima was a historical eulogy of the Saluva dynasty.

Archaeological Sources

Inscriptions

- ❑ The Bagapellsa Copper inscription of Harihara I tells us about his achievements.
- ❑ The Bitragunta grant of Sangama II (son of Kampana) gives us the genealogy of the five Sangama brothers responsible for the foundation of the Vijayanagar Empire.
- ❑ The Channarayapateena inscription of Harihara I states that Bukka I was successful in conquering several areas.
- ❑ Srirangam copper plates of Deva Raya II list the various achievements of the ruler.
- ❑ The Devulapalli copper plates of Immadi Narasimha give us the genealogy of the Saluva dynasty.

Numismatics

- ❑ The Vijayanagar emperors issued a large number of gold coins, called **varahas**.
- ❑ Some of them were full varahas, some half varahas and rest quarter varahas.
- ❑ On the obverse, they contain figures of various Hindu deities and animals like the bull, the elephant and the fabulous **gandaberunda** (a double eagle, sometimes holding an elephant in beak and claw).
- ❑ On the reverse, they contain the king's name either in Nagari or Kannada script.
- ❑ Some quarter varahas of Deva Raya II describe him as 'Gajabentakara'.

Ruling Dynasty

Sangama Dynasty

The Sangama Dynasty was founded by Harihara I and Bukka. Their father had been taken prisoner in 1327 by **Muhammad bin Tughluq**. They converted to the Hindu religion, abandoning Islam, and founded **Vijayanagara** in 1336.

Harihara I and Bukka I

- ❑ Of the five sons of Sangama, Harihara Raya I and Bukka Raya I had the chief share in the founding of the kingdom of Vijayanagar and they are generally counted as its first two kings.
- ❑ They however, did not assume full imperial titles.
- ❑ Bukka Raya I sent an embassy to the court of Chinese Emperor in 1374.
- ❑ The overthrow of the Sultanate of Madura by his son Kumara Kampana was one of the most notable events of his reign.
- ❑ Most of Bukka's life was spent in waging constant warfare against the Bahmani Sultan Muhammad Shah-I and his successor Mujahid Shah.
- ❑ He died in 1379.

Harihara-II

- ❑ Harihara II was the son and successor of Bukka I.
- ❑ Harihara II was the first king of Vijayanagar to assume all the imperial titles such as Maharajadhiraj, Rajapameswara, etc.
- ❑ Harihara II was a warrior king and his reign saw the conquest of the whole of Southern India including Mysore, Kanara, Trichinopoly and Kanchivarum (Kanchi).
- ❑ He fought against Firuz Shah Bahmani in order to capture the Raichur Doab but was defeated and had to pay heavy indemnity.
- ❑ He was a worshipper of 'Siva' but he tolerated all forms of religion.

Deva Raya I (1406-1422 AD)

- ❑ After Harihara II died, there was a dispute between his sons over the throne in which Deva Raya I eventually emerged victor.
- ❑ He was a very capable ruler noted for his military exploits and his support to irrigation works in his kingdom.
- ❑ He modernized the Vijayanagara army by improving the cavalry, employing Turkish archers, procuring horses from Arabia and Persia.
- ❑ During Deva Raya I reign, the Italian traveler Nicolo Conti, visited Vijayanagara in 1420 AD.

- ❑ Deva Raya I was a patron of Kannada literature and architecture.
- ❑ Madhura, a noted Jain poet was in his court (and also in the court of his father King Harihara II) and wrote in Kannada the Dharmanathapurana on the life of the fifteenth Jain Tirthankar, and a poem in eulogy of Gommateshvara of Shravanbelgola.
- ❑ The noted Hazara Rama temple, an excellent example of Deccan architecture was constructed during his rule.
- ❑ One of Deva Raya's queens Bhima Devi was a disciple of the Jain guru Abhinava Charukirti Panditacharya.
- ❑ He liked titles like Nilakantha, Uttama and Raja Gajagandabherunda.

Deva Raya II (1425–1446 AD)

- ❑ The greatest of the Sangama Dynasty rulers, he was an able administrator, an ambitious warrior and a man of letters.
- ❑ To him goes the credit of authoring well-known works in the Kannada language (*Sobagina Sone* and *Amaruka*) and in the Sanskrit language (*Mahanataka Sudhanidhi*).
- ❑ Some of the most noted Kannada poets of the Medieval period, such as Chamarasa and Kumara Vyasa gained his patronage.
- ❑ The Sanskrit poet Gunda Dimdima, and the noted Telugu language poet Srinatha whom the king honored with the title *Kavisarvabhauma* ("Emperor among poets") were in his court.
- ❑ It was an age of development in secular literature as well.
- ❑ The noted South Indian mathematician Parameshvara, from the Kerala School of astronomy and mathematics, lived in his empire.
- ❑ According to the historian Sastri, Deva Raya II had the title *Gajabentekara*, which literally means "Hunter of elephants", an honorific that explained his addiction to hunting elephants or a metaphor referring to his victories against enemies who were "as strong as elephants".
- ❑ Despite some reversals, Deva Raya II extended and held territories up to the Krishna River.

- ❑ According to an account of visiting Persian chronicler Abdur Razzak, Deva Raya II's empire extended from Ceylon to Gulbarga, and Orissa to the Malabar.
- ❑ According to the historians Chopra, Ravindran and Subrahmaniyan, the king maintained a fleet of ships which helped him in his overseas connections. From the account of the contemporary European explorer Nicolo Conti, the king levied tribute on Ceylon, Quilon, Pegu, Pulicat and Tenasserim.

Saluva Dynasty

After the death of Deva Raya II, there was a series of civil war among various contenders to the throne. Finally throne was usurped by the king's minister, Saluva Narasimha. Thus Sangama dynasty came to an end and the Saluva dynasty was established.

Saluva Narasimha Deva Raya (1486–1491 AD)

- ❑ He was a patron of the **Madhwa** saint **Sripadaraya**, he authored the Sanskrit work *Rama Bhyudayam*. He also patronised Kannada poet Kavi Linga.
- ❑ As king, Saluva Narashima tried to expand the empire, though he continually faced difficulties caused from rebelling chieftains.
- ❑ Saluva Narashima eventually died in 1491. However, at the time, his sons were too young to ascend to the throne. Because of this, the sons were left to the care of Narasa Nayaka, a loyal general and minister from the **Tuluva family**.

Tuluva Dynasty

The Saluva dynasty also came to an end and a new dynasty called Tuluva dynasty was founded by Vira Narasimha.

Vira Narasimha Raya (1505–1509 AD)

- ❑ He became the king of Vijayanagar Empire after the death of Tuluva Narasa Nayaka.
- ❑ Krishna Deva Raya was his younger half-brother.
- ❑ The death of their capable father Tuluva Narasa Nayaka resulted in feudatories rising in rebellion everywhere.

- ❑ In his writings, Nuniz noted that the whole world had risen in rebellion.
- ❑ During this time, the chief of Ummattur was again in revolt and Vira Narasimha Raya set out south to quell the rebellion, having placed Krishna Deva Raya as the ruler in absence.

Krishna Deva Raya (1509–1530 AD)

- ❑ He was the greatest emperor of the Vijayanagara Empire.
- ❑ Krishna Deva Raya earned the titles *Kannada Rajya Rama Ramana* (lit, “Lord of the Kannada empire”), *Andhra Bhoja* and *Mooru Rayara Ganda* (lit, “King of three Kings”).
- ❑ He assumed the title of yavanarajyasthanacharya after capturing Bidar.
- ❑ He became the dominant ruler of the peninsula of India by defeating the Sultans of Bijapur, Golconda, the Bahmani Sultanate and the Raja of Odisha.
- ❑ The great south Indian mathematician Nilakantha Somayaji also lived in the Empire of Krishna Deva Raya.
- ❑ He was the most powerful of all the Hindu rulers of India at that time. Indeed, when the Mughal Babur was taking stock of the potentates of north India, Krishnadevaraya was rated the most powerful and had the most extensive empire in the subcontinent.
- ❑ Portuguese travelers, Domingo Paes and Nuniz, also visited the Vijayanagara Empire during his reign.
- ❑ During his reign, Portuguese Governor Albuquerque had captured Goa in 1510 AD.
- ❑ Krishna Deva Raya benefited from the able Prime Minister Timmarusu, who was regarded by the emperor as a father figure and was responsible for his coronation.
- ❑ The emperor’s coronation took place on the birthday of Hindu God Krishna.
- ❑ He built a beautiful suburb near Vijayanagara called Nagalapura, in memory of his mother Nagamba.
- ❑ The Telugu poet Mukku Timmana Nandi Thimmana praised him as the destroyer of the Turks.

Achyuta Deva Raya (1529–1542 AD)

- ❑ He was the younger brother of Krishna Deva Raya, whom he succeeded in 1529.
- ❑ He patronised Kannada poet Chatu Vittalanatha, the great composer and singer Purandaradasa (Father of Carnatic music), and the Sanskrit scholar Rajanatha Dindima II.
- ❑ Upon his death, the succession was disputed.
- ❑ His nephew, (younger brother’s son) Sadasiva Raya, finally became king while yet a child, under the regency of Aliya Rama Raya, a son-in-law of Krishnadevaraya.

Aravidu Dynasty

The **Aravidu Dynasty** was the fourth and last Hindu dynasty which ruled Vijayanagara Empire in South India. Its founder was Tirumala Deva Raya, whose brother Rama Raya had been the masterful regent of the last ruler of the previous dynasty. The Aravidu family used their dynastic name as their surname and their gotra is Atreya.

Rama Raya (1485-1565 CE)

- ❑ He was popularly known as “Aliya” Rama Raya
- ❑ He was the progenitor of the **Aravidu dynasty of Vijayanagar Empire**.
- ❑ This dynasty, the fourth and last to hold sway over the **Vijayanagara Empire**, is often not counted as a ruling dynasty of that empire.
- ❑ Rama Raya patronised the Sanskrit scholar Rama Amatya. He reigned from 1543 to 1565.
- ❑ He used the titles such as Calikki Narayana (a narayan of the Chalukyas), Kalyana Mahipalabhaswari (Radiant king of Kalyan) and Kalyananagara Sadhaka (One who conquered kalyan).
- ❑ Rama Raya’s death at the **Battle of RakasaTangadi** (also known as the Battle of Talikota) in 1565 led to the subsequent destruction of Vijayanagar by the combined forces of the Muslim states of Bijapur and others.

Administration under Vijayanagar Empire

- ❑ The concept of kingship among the Vijayanagar rulers was high.
- ❑ In the Vijayanagar kingdom the king was advised by a council of ministers which consisted of the great nobles of the kingdom.
- ❑ The kingdom was divided into rajyas or mandalam (provinces) below which were nadu (district), sthala (sub-district) and grama (village). However, the Chola traditions of village self-government were considerably weakened under Vijayanagar rule. The growth of hereditary nayakships tended to curb their freedom and initiative.
- ❑ The lowest unit of administration of Vijayanagar Empire was the villages. Each of these villages was self-sufficient. There was a village assembly in every village which practically functioned like the modern village panchayats. This village assembly carried on the administration of the village. There were the village accountants, village weights men, the village watchmen and the village officers who were all hereditary officers. There was a village officer-in-charge of forced labour. They were paid by grants of land or a portion of agricultural produce. There was also a special officer through whom the central Vijayanagara government maintained contact with the village. He practically supervised the administration of the village.
- ❑ Historians are not agreed about the condition of the peasantry under the Vijayanagar rule, because most of the travellers had little knowledge about village life and, thus, spoke of it in very general terms.
- ❑ The king was at the top of the judiciary. He was the fountain head of justice. All cases were judged and decided by him. There were also regular courts the judges of which were appointed by the king.
- ❑ We have very little idea about the share of the produce the peasants were required to pay. According to an inscription, the rates of taxes were as follows:

1. One-third of the produce of kuruvai (a type of rice) during winter.
2. One-fourth of sesame, ragi, horsegram, etc.
3. One-sixth of millet and other crops cultivated on dry land.

- ❑ Thus, the rate varied according to the type of crops, soil, method of irrigation, etc.
- ❑ In addition to the land-tax, there were various other taxes, such as property tax, tax on sale of produce, profession taxes, military contribution (in times of distress), tax on marriage, etc.
- ❑ Trade and agriculture grew under the Vijayanagar rule. As village self-rule declined, there was the growth of a class of locally powerful people who used their position for developing agriculture by providing additional irrigation facilities for which an extra charge was made. Many temples, which enjoyed rent-free villages, also used their resources for this purpose.
- ❑ Urban life grew under the Vijayanagar empire and trade flourished. Many of the towns grew around temples. The temples were very large and needed supply of food stuff and commodities for distribution of prasadam to the pilgrims, service of God, the priests, etc. The temples were rich and also took active part in trade, both internal and overseas.
- ❑ Thus, despite continuous wars, there was growth of trade and urbanisation in south India between 14th and 16th centuries. Agriculture also developed. This was reflected in the cultural growth during the period.

Economy

- ❑ The Empire of Vijayanagar was very rich. The foreign travellers who visited the Vijayanagar Empire have paid tributes to its wealth and splendour.
- ❑ Land ownership was important. Most of the growers were **tenant farmers** and were given the right of part ownership of the land over time.

- According to Abdur Razzaq, “ All the inhabitants of the country, whether high or low, even down to the artificers of the bazar, wore jewels and gift ornaments in their ears and around their necks, arms, wrists and fingers.”
 - According to Paes, “the king of Vijayanagar had a lot of money. The residents of the city of Vijayanagar carried on trade in precious stones”.
 - The prosperity of the Vijayanagar Empire was due to the growth of agriculture, industries, trade and commerce. The state followed a wise irrigation policy. Industries were also encouraged by the state. Commerce was inland, coastal and overseas. Calicut was the most important port on the Malabar Coast.
 - If Abdur Razzaq is to be believed, there were as many as 300 sea-ports in the Vijayanagar Empire. There were commercial relations with the islands in the Indian Ocean, the Malaya Archipelago, Burma, China, Arabia, Persia, South Africa, Abyssinia and Portugal.
 - The exports from the Vijayanagar Empire were cloth, rice, iron, salt, petrel, sugar and spices. The imports were horses, elephants, pearls, copper, coral, mercury, China silk and velvet. Eduardo Barbosa tells us that South India got its ships built in the Maldives Islands. The art of ship building was well-known.
 - The coins of the empire were those of gold, copper and silver. There were emblems of different gods and animals on them.
 - The principal industries comprised of textiles, mining and metallurgy. **Perfumery was the most important among the minor industries.** In the economic life of the kingdom craftsmen’s and merchants’ guilds played a very important part.
 - The Cheap means for **transport for inland trade** were **Kavadis**, head loads, pack-horse, pack-bullocks, carts and asses.
- research teams in the Vijayanagara area have uncovered.
- The Hindu caste system was prevalent and rigidly followed, with each caste represented by a local body of elders who represented the community. These elders set the rules and regulations that were implemented with the help of royal decrees.
 - Untouchability was part of the caste system and these communities were represented by leaders (*Kaivadavararu*). The Muslim communities were represented by their own group in coastal Karnataka. The caste system did not, however, prevent distinguished persons from all castes from being promoted to high-ranking cadre in the army and administration.
 - In civil life, by virtue of the caste system, Brahmins enjoyed a high level of respect. With the exception of a few who took to military careers, most Brahmins concentrated on religious and literary matters.
 - However, the popularity of low-caste scholars (such as Molla and Kanakadasa) and their works (including those of Vemana and Sarvajna) is an indication of the degree of social fluidity in the society.
 - The practice of Sati was common, though voluntary, and mostly practiced among the upper classes. Over fifty inscriptions attesting to this have been discovered in the Vijayanagara principality alone. These inscriptions are called *Satikal* (Sati stone) or *Sati-virakal* (Sati hero stone). *Satikals* commemorated the death of a woman by entering into fire after the death of her husband while *Sati-virakals* were made for a woman who performed *Sati* after her husband’s heroic death. Either way, the woman was raised to the level of a demi-goddess and proclaimed by the sculpture of a Sun and crescent moon on the stone.
 - The socio-religious movements of the previous centuries, such as Lingayatism, provided momentum for flexible social norms to which women were expected to abide.

Society

- Most information on the social life in Vijayanagara Empire comes from the writings of foreign visitors and evidence that

- By this time South Indian women had crossed most barriers and were actively involved in matters hitherto considered the monopoly of men, such as administration, business and trade, and involvement in the fine arts. Tirumalamba Devi who wrote *Varadambika Parinayam* and Gangadevi who wrote *Madhuravijayam* were among the notable women poets of the era. Early Telugu women poets like Tallapaka Timmakka and Atukuri Molla became popular during this period. The court of the Nayaks of Tanjore is known to have patronised several women poets.
- The Devadasi system existed, as well as legalised prostitution relegated to a few streets in each city. The popularity of harems amongst men of the royalty is well known from records.
- Well-to-do men wore the *Petha* or *Kulavi*, a tall turban made of silk and decorated with gold. As in most Indian societies, jewellery was used by men and women and records describe the use of anklets, bracelets, finger-rings, necklaces and ear rings of various types.
- Physical exercises were popular with men and wrestling was an important male preoccupation for sport and entertainment. Even women wrestlers are mentioned in records. Gymnasiums have been discovered inside royal quarters and records speak of regular physical training for commanders and their armies during peace time.
- Royal palaces and market places had special arenas where royalty and common people alike amused themselves by watching matches such as cock fights, ram fights and wrestling between women.
- Excavations within the Vijayanagara city limits have revealed the existence of various types of community-based activities in the form of engravings on boulders, rock platforms and temple floors, implying these were places of casual social interaction. Some of these games are in use today and others are yet to be identified

Temple as a Socio-Economic Entity

- An important factor for the prosperity of the kingdom was the temple.
- During Vijayanagar times, temple was a powerful socio-economic entity that influenced people's lives in a big way.
- It was in fact the citadel of economic power enjoying a status co-equal to that of the state.
- It was the one institution that received a generous patronage of both the ruler and the ruled. In turn, temple mobilised developmental funds within a region.
- In some places, endowments of money were loaned by the temple to commercial firms for a perpetual interest of around 20 per cent.
- In some other places, the funds were invested in their own temple villages. The earnings on such invested funds would come in form of a greater income from the major share of income.
- Apart from the gift of villages and lands, temple received part of villages, gardens, house sites, tanks, canals, gold, ornaments, clothes, utensils, taxes, lamp stands and lamps either to be burnt daily or on particular occasions. The purpose of gift making is that of religious merit. Generally, the donors aspired for merit for themselves or their ancestors or for their masters and overlords in making these gifts. Other offerings were made during special occasions like Shivaratri, Vaikuntha Ekadasi, Rama Navami, etc.
- Vijayanagar kingdom has a politico-economic system based chiefly on land tenure and there was a tendency to grant land in lieu of cash salaries even to temple employees. These grants of land to temple employees transferred the responsibility of cultivating the lands to employees who in turn gave the lands for lease to local cultivators enforcing the strict usage of fixed units of measurement to measure the grain etc.
- Temple played an important role through excavation and maintenance of irrigation works by giving loans and reclamation of lands etc.

- ❑ It also mobilised its resources of land and money for relief work during famines.
- ❑ The crops grown on temple lands provided the ingredients for food offerings referred to as prasadam made to the god daily as a part of the temple ritual and also on innumerable festive occasions.
- ❑ The temple was the largest consumer of goods like rice, pulse, pepper, ghee, oils, salt, cardamom, fenugreek, turmeric, khuskhus, sandal paste, camphor, saffron, musk, betel Leaves and arecanuts. The food offerings were then distributed among the temple functionaries as maintenance allowance. The consecrated food was considered sacred and its consumption brought religious merit to the devotees.
- ❑ There was a regular trade in consecrated food as the temple leased the right to sell prasadam to private individuals or empowered the donors to see their share of the consecrated food.
- ❑ The temples enjoyed an enormous income in form of taxes, house rents, rents from shops etc. The taxes were either collected by the temple authorities directly in certain villages or levied under instructions from the government.
- ❑ Inscriptions provide a large number of taxes that flowed into the temple treasury. As temples became larger, more elaborate and more costly, public subscriptions or additional taxes were sometimes levied to provide additional revenue to the temple.
- ❑ The temple as an economic institution helped the economy of the state in various ways. It attracted a large number of pilgrims and the pilgrim clientele's stimulated trade. This created the environment of pilgrim-associated trade during special festivals.
- ❑ In addition to the regular fairs or santhes held in the vicinity of the temple, the periodic fairs acted as links between local trade and itinerant trade organisations and added to economic prosperity.
- ❑ R.S. Sharma points out that with the practice of collecting tolls levied on sale of commodities or on shops by the temples, the temples came to wield some control over the economic activities of the artisans and merchants which they could regulate in their narrow interests.
- ❑ The temple acted as a mediator in local disputes and brought about social solidarity and cohesion among sectarian and caste groups and families. For example, in A.D 1381-82, two parties of Araiyaars who fought with each other resulting loss of trustees of the temple of Kelandi Nayakkar agreeing to maintain friendly relations.
- ❑ The temple was the citadel of village life.
- ❑ However it was mainly patronised by royal and merchant classes. Owing to the continuous internecine warfare during the period, the Hindu rulers felt that liberal grants of land to temples was the best means of safeguarding property.
- ❑ Income from land ensured consistency and as temple lands were leased out to tenants, irrigation became a local responsibility. Thus, temples played a purposeful role.

Conflict with Bahmani Kingdom

- ❑ The Vijayanagara rulers and the Bahmani Sultans fought at least ten wars between themselves from 1336 AD till the Battle of Talikota in 1565.
- ❑ The chroniclers present in the two regions such as Ferishta tried to give communal reasons for the conflict, however over a period of time it has been realized that the conflict was mostly political in nature.
- ❑ The conflict was localized to mainly three separate areas which were of great importance to both the kingdoms. The interests of the two kingdoms lay in the regions of the Krishna-Godavari delta, Tungabhadra doab and in the Marathwada country.
- ❑ The most important of these was the region between the rivers Krishna and Tungabhadra, which consisted of 30000 square miles. The region was fought over so often not only by the Vijayanagara and Bahmani kingdoms but also by rulers in ancient India primarily because of its economic resources and wealth.

The region was to an extent responsible for the rise and fall of kingdoms in the region as the economic wealth of agrarian kingdoms was largely influenced by the control they had over the Raichur doab region.

- The Bahamani Sultanate faced a drought in its territory and was in severe need of the water and the fertile land present in the region to increase its economic strength and at the same time to sustain their Sultanate. On the other hand, the Vijayanagara territory had large areas, which received very low rainfall.
- The Vijayanagara Empire and the Bahamani Sultanate in order to sustain their respective kingdoms needed to both provide sources of water to the nearby regions for agriculture to produce enough food grains to maintain their Kingdoms and also to generate revenue to fulfill their military and trade needs. Deva Raya-I constructed a dam across the Tungabhadra River to relieve the regions in the Vijayanagara Empire that faced shortage of water and to promote agriculture, which led to increase in revenues by 350000 pardos. This clearly meant that the region was important in terms of economic value for the Vijayanagara Empire as the empire had total revenue of only 600000 pardos.
- The conflict in the Maratha country was due to a similar reason however it also had an added incentive to it. The second reason for the conflict was regarding the Konkan region. It directly affected the amount of control that the kingdom had on the numerous ports present in the region and also on the extremely fertile land strip which in effect meant the control that a kingdom had over the trade in the region.
- The ports were important for the Vijayanagara kingdom as the horse trade between the Portuguese and the Vijayanagara rulers took place at these ports. This trade also meant that the Vijayanagara rulers could avoid trading with the Arabs who charged a high price for good mounts. The Vijayanagara rulers needed good imported horses in order to maintain their military supremacy over their neighbors, as the Indian breeds could

not match the ones in hands of the Bahamani Sultans.

- The region was also of great importance, as it served as a ground for expansion further into the territories of the two kingdoms. The Bahamani Sultans had more or less the same territory since their establishment and to expand their territory further into the South they needed to have control over this region, which would serve as base for launching attacks deeper into the Vijayanagara territory. Similarly, the Vijayanagara rulers needed to maintain control over this piece of land to fulfill their ambition of conquering territory in the northern region and also to protect the territory that they possessed.
- The strained relationship between the two kingdoms could have also been due to the diamond mines present in the region surrounding the Tungabhadra River. The region was a very important supplier to the world market and is famous for producing diamonds which shaped the destiny of kingdoms. Alternative view is that diamond mines formed only a minor reason for the conflict as the amount of money spent by the two kingdoms on maintaining the armies was far greater than the financial benefit that could have accrued from the mines.
- Finally, Herman Kulke adds another dimension to the conflict by putting forward his theory that the Hindu kingdoms tried to assert control over the Raichur Doab region as it formed an important sacred centre. The region in which the two rivers, Krishna and Tungabhadra confluence needed to be protected from the Bahamani Sultanate, as it would prevent the pilgrims from the Vijayanagara kingdoms to visit the ancient temples present in the region increasing the discontent among the Hindu population of the Empire.
- Similarly, controlling the western coastal region was important for the Bahamani Sultans to prevent harassment of the ships carrying the pilgrims to the holy visit to Mecca. This has been given as a reason because of which Mahmud Gawan captured the port of Goa, in order to facilitate the

journey for the Muslim subjects in the kingdom.

- The strained relationship between the Bahamani Sultans and the Vijayanagara Rulers affected the way in which the kingdoms functioned, in multiple ways. Firstly, the frequent wars with the Bahamani Sultanate made Vijayanagara require a standing army at all times.
- For the purpose of maintaining an army, which was remunerated in cash, there was a rise in the rate of taxation. Also, the Vijayanagara kings believed that their losses to the Bahamani Sultans occurred due to inferior nature of their horses and in order to improve their army, the Vijayanagara Empire started procuring imported horses from the Arabs and later from the Portuguese. This created a heavy burden on the state exchequer and was also responsible for a high taxation rate.
- The inscriptions from the period are an important source of assimilating a list of taxes imposed on the villages by the state. From them we also get to know that land was the principal source of revenue. The high rate of taxation is known to have caused widespread discontent among the peasantry and owing to this a number of villages revolted against the empire itself however these conflicts were localized and never made a major threat to suzerainty of the Vijayanagara Empire.
- Within the fragmented nature of the Vijayanagara Empire every magnate looked to increase his power with respect to the neighboring overlords. These conflicts within the Vijayanagara Empire did play an important role in the empire's defeat at the hands of the Bahamani Sultans as the forces of the empire needed to be divided in order to keep a check on the growing power of the nayakas. The revolts in the provinces were frequent and needed to be kept in control in order to maintain supremacy of the central rule.
- The frequent wars also led to a positive development in the Vijayanagara Empire as they realized that another reason for their frequent loss in wars was that their archers were not able to match the capabilities of the Muslim archers in the Bahamani army. In order to improve on this aspect, Deva Raya II enlisted Muslims in the Vijayanagara army and for this purpose he built a mosque in the city of Vijayanagara and kept a Quran in front of the throne. These steps greatly helped to remove the feeling of hostility in the hearts of Muslim subjects present in the State.
- Also, Vijayanagara's military modernization campaign transformed the Empire into the most powerful non-Muslim polity in India in their time.
- The Bahamani Sultans faced similar problems in terms of maintaining an army against its neighbours as the resources available with them were even more limited. The tarafdars or the nobles, who needed to maintain a specific number of soldiers and horses in return for specific payment, started to get discontented due to the exaggerating demands made by the sultans and began rebelled against central authority leading to the division of the Sultanate into five parts.
- Together the two kingdoms had to pay a heavy toll for the frequent wars with each other to control a piece of tract, in spite of the fact that neither of the kingdoms made any significant advance into other's territory.
- The nature of the relationship between the two kingdoms left a significant effect on both the kingdoms. At the same time the Vijayanagara-Bahamani relations were also to a large extent, shaped by the internal politics and circumstances present in the two kingdoms.
- One of the reasons for the defeat in wars to the Bahamani Sultanate in the late 15th century can be attributed to the frequent uprisings within the Vijayanagara Empire as the rulers were not able to give enough attention to the conflict outside the state boundaries, instead they needed to stay focused on maintaining suzerainty over its own territories.
- The Chola and Chera rulers under the Vijayanagar Empire arose against the

domination by the Vijayanagar rulers. The reason for the uprising of the Cholas and the Cheras was due to the weakening of the autonomous powers they possessed such as the power to have village self-government, the power to have their own courts and also due to the high tax extracted by the Vijayanagara rulers.

- Also, the growth of hereditary nayakships in the Vijayanagara Empire curbed the freedom of the local rulers, which compelled them to rise in revolt against the Empire. The frequent uprising by the local rulers compelled Narasa Nayaka to march towards the south and subdue the region up to Cape Comorin to reassert the power and authority of the Vijayanagara Empire. This allowed the Bahamani Sultan, Yusuf Adil Shah, to seize the fortress of Raichur and Mudgal while the Vijayanagara rulers were busy handling internal conflicts. Also, the nayakas formed a powerful section of the Empire making it difficult for the rulers to control them, which was another weakness of the Vijayanagara Empire which led to its subsequent disintegration.
- The domestic problems were not limited to the Vijayanagara Empire only but were also present in the Bahamani Sultanate. The Bahamanis faced problems of their own in the form of divided nobility within the Sultanate. The nobles comprised of people from two different ethnic groups who were involved in a power struggle. One group of nobles comprised of the Turks, Afghans, and Persians who were generally Shias while the other group of Muslims from the Deccan region was traditionally Sunnis. The rival factions had within them racial and religious differences that weakened the Sultanate and led to its downfall. The conflict also led to the execution of Mahmud Gawan who was a brilliant statesman and held the tarafs present in the Bahamani Sultanate together. This set off the events that ultimately led to the division of the Sultanate.
- Meanwhile, the Vijayanagara Empire faced a power struggle between different ruling lines which allowed the Bahamani succession

states to grow in power and assert control over significant areas of the debatable land depriving the Vijayanagara Empire of important sources of revenue as long as the internal feud continued. The internal power struggle for the throne of Vijayanagara till 1542 also weakened the control of the rulers over the Vijayanagara Empire.

- The Vijayanagara Empire and the Bahamani Sultanate were responsible for the smooth transition from the India's medieval past into the modern future.
- The reasons for the strained relationship between the Vijayanagara Empire and the Bahamani Sultanate were strictly based on political and economic lines.

Bahamani Kingdom (1347-1527)

- Bahmani Sultanate was founded as a result of revolt of "Sadah Amir" in Daulatabad. Such Amir were known as "Amiran-i-Sadah" also known as "Deccani Amir".
- When Mohammad Bin Tughlaq commanded the Sadah Amir to reach out to Gujarat they disobeyed the command and decided to revolt.
- They elected Ismail as their leader. He was the most experienced and able Sadah Amir.
- In course of fighting, one Sadah Amir, Hassan become more renowned and popular. He was given the title of "Jaffar Khan", who assumed the title of "Ala-ud-din Hassan Bahaman Shah". From here the name of Bahmani Kingdom starts.
- The whole region was divided into 23 iqlims or provinces. The most important of these were Jajnagar (Orissa), Marhat (Maharashtra), Telingana, Bidar, Kampili and Dwarasamudra.
- Subsequently, Malwa was also placed under the governor of the Deccan.
- Each iqlim was divided into a number of rural districts called shiqs and which was further divided into hazaris (one thousand), sadis (one hundred) for collection of revenue.
- The main officers were shiqdars, wali, amiran-i-hazarah and amiran-i-sadah. The

- revenue officials were called mutsarrifs, karkuns and chaudhris, etc.
- ❑ In spite of this elaborate administrative set up, the real control of the Sultan of Delhi was weak due to the distance between the two regions, difficult geographical terrain, wide powers enjoyed by the viceroy and other officials.
 - ❑ In this situation, any dissatisfaction of the officers (of Deccan) with the centre could lead to the snapping of ties with Delhi.
 - ❑ The tussle between the Sultan of Delhi and officials of Deccan later led to birth of the Bahamani kingdom.
 - ❑ The **Bahamani Kingdom/Sultanate** was a Muslim state of the Deccan in South India and one of the great medieval Indian kingdoms. Bahmanid Kingdom was the first independent Islamic Kingdom in South India.
 - ❑ The empire was established by **Turkic** general Ala-ud-Din Bahman Shah / Hasan Gangu/ Allauddin Hassan after revolting against the **Delhi Sultanate of Muhammad bin Tughlaq**.
 - ❑ Hasan Shah Zafar Khan was a servant of a **Brahmin** Gangu, who taught him, educated him, and made him a general in the army. In respect of his preceptor, he took the title **Brahmin** (Brahman), and gave the name to his Sultanate (Kingdom). Allauddin Hassan, a man of humble origin, assumed the name of Gangu Bahmani in memory of his patron, a **Brahmin**. While another theory claims he was a **Brahmin** convert and from that source it got the name Bahmani.
 - ❑ Nazir Uddin Ismail Shah who had revolted against the Delhi Sultanate stepped down on that day in favour of Bahman Shah. His revolt was successful, and he established an independent state on the Deccan within the Delhi Sultanate's southern provinces.
 - ❑ The Bahamani capital was Ahsanabad (**Gulbarga**) between 1347 and 1422 when it was moved to Muhammadabad (**Bidar**). The Bahamani contested the control of the Deccan with the **Vijayanagara Empire** to the south.
 - ❑ The sultanate reached the peak of its power during the wazirship (1466–1481) of **Mahmud Gawan**.
 - ❑ The south Indian Emperor, **Krishnadevaraya** of the Vijayanagara Empire defeated the last remnant of Bahamani Sultanate power after which the Bahamani Sultanate collapsed.
 - ❑ After 1518 the sultanate broke up into five states: Nizamshahi of Ahmednagar, **Qutb Shahi of Golconda** (Hyderabad), Baridshahi of Bidar, Imadshahi of Berar, Adilshahi of Bijapur. They are collectively known as the "**Deccan Sultanates**".

Kings

Firuz Shah Bahmani

- ❑ He was the most remarkable figure in the Bahamani kingdom during the period, well acquainted with the religious sciences or the commentaries on the Quran, jurisprudence, etc. and was fond of natural sciences like botany, geometry, etc.
- ❑ He was a good calligraphist and poet and often composed extempore verses.
- ❑ According to Ferishta, he was well versed in Persian, Arabic, Turkish, Telugu, Kannada and Marathi.
- ❑ He had many wives from different countries and religions and he used to converse with them in their language.
- ❑ He encouraged learned men from Iran and Iraq and others from Delhi Sultanate who migrated in his kingdom.
- ❑ He had read the Old and New testaments and respected the tenets of all religions.
- ❑ According to Ferishta, his only weakness was his fondness for drinking and listening to music but other than that he was an orthodox Muslim.
- ❑ The most remarkable step taken by him was the induction of Hindus in the administration on a large scale.
- ❑ Deccani Brahmin became dominant in the administration during his reign.
- ❑ He encouraged the pursuit of astronomy and built an observatory near Daulatabad and

paid attention to the principal ports of his kingdom, Chaul and Dabhol, which attracted trading ships from Persian Gulf and the Red Sea and brought luxury goods from all over the world.

- ❑ Firuz Shah started the Bahmani expansion towards Berar by defeating the Gond raja, Narsing Rai of Kherla. Rai made presents to him and married his daughter to Firuz. Kherla was restored and Narsing made an amir.
- ❑ He was defeated by Deva Raya I. This defeat weakened his position.
- ❑ He was compelled to abdicate in favour of his brother Ahmad Shah I.

Ahmad Shah I

- ❑ Ahmad Shah was called **Wali (saint)** due to his association with Gesu Daraz.
- ❑ Ahmad Shah continued the struggle for the domination of the eastern seaboard in south India.
- ❑ He invaded Warangal to take revenge for the earlier two defeats. He killed the ruler of Warangal and annexed most of its territories.
- ❑ He shifted his capital from Gulbarga to Bidar in order to consolidate his position.
- ❑ After that, he turned his attention towards Malwa, Gondwana and the Konkan.

Mahmud Gawan

- ❑ The annexation of Warangal boosted the Bahmani Kingdom. It reached to the height of power and territorial limits under the prime ministership of Mahmud Gawan.
- ❑ He was an Iranian by birth and was first a trader.
- ❑ He was granted the title of Malik-ut-Tujjat.
- ❑ For almost 20 years, he dominated the affairs of the kingdom.
- ❑ He extended the kingdom by further annexations in the east.
- ❑ A deep raid of Vijayanagar up to Kanchi demonstrated the strength of the Bahmani army.
- ❑ Dabhol and Goa were annexed from the Vijayanagara which led to further expansion of the Bahmani overseas trade with Iran,

Iraq, etc. Internal trade and manufacture also grew.

- ❑ Mahmud Gawan had to wage a series of bitter battles against Mahmud Khalji of Malwa over Berar. He was able to prevail due to active help given by the ruler of Gujarat.
- ❑ He carried many internal reforms also. He divided the kingdom into eight Tarafs or provinces and paid salaries to tarafdars and others in cash or by assigning jagirs.
- ❑ He reduced the powers of the governors of these 'Tarafs' (Provinces).
- ❑ In each of these eight 'Tarafs' some areas were kept reserve for the control of the Central Government and for their administrative control, officials were appointed by the Centre.
- ❑ Orders were issued by him for placing one fort in each province under the charge of the governor and others under the control of military commanders appointed by the Sultan.
- ❑ He put a check on the powers of the nobles.
- ❑ He introduced a fair system of justice.
- ❑ The entire agricultural land was surveyed and land revenue fixed.
- ❑ He exercised strict control over local officials to ensure that they took interest in the development of agriculture and do not charge more than the fixed revenue.
- ❑ He was a great patron of arts. The well-known Madarsa built in 1472 AD is a specimen of Bahamani architecture. This building has three stories consists of lecture halls, a library, a mosque and residential houses.

Internal Problem of Bahamani Kingdom

- ❑ One of the most difficult problems faced by Bahamani kingdom was strife among the nobles. The nobles were divided into the long established Deccanis and the new comers who were foreigners (Afaqis or Gharibs).
- ❑ Due to this internal strife, Mahmud Gawan was executed in 1482.
- ❑ After his execution, the party strife became more intense.

- Soon, the Bahmani Kingdom was divided into five principalities: Golconda, Bijapur, Ahmednagar, Berar and Bijapur.
- Of these, the kingdoms of Ahmednagar, Bijapur and Golconda played a leading role in the Deccan politics till their absorption in the Mughal Empire during the seventeenth century.

Ahmednagar Sultanate (Nizam Shahi Dynasty)

- Malik Ahmad Shah Bahri, the governor of Junnar after defeating the Bahmani army led by general Jahangir Khan on May 28, 1490 declared independence and established the Nizam Shahi dynasty rule over the sultanate of Ahmednagar.
- The territory of the sultanate was located in the northwestern Deccan, between the sultanates of Gujarat and Bijapur.
- Initially his capital was in **Junnar**. In 1494, the foundation was laid for the new capital Ahmednagar.
- Malik Ahmed Shah after several attempts secured the great fortress of Daulatabad in 1499.
- After his death in 1510, his son Burhan, a boy of seven was installed in his place. Burhan Shah I died in Ahmednagar in 1553.
- He left six sons, of whom Hussain succeeded him.
- After the death of Hussain Shah I in 1565, his minor son Murtaza ascended the throne. His mother Khanzada Humayun Sultana ruled as a regent for several years.
- Murtaza Shah annexed Berar in 1574. On his death in 1588, his son Miran Hussain ascended the throne. But his reign could last only a little more than ten months as he was poisoned to death.
- Ismail, a cousin of Miran Hussain was raised to the throne, but the actual power was in the hands of Jamal Khan, the leader of the Deccani group in the court. Jamal Khan was killed in the battle of Rohankhed in 1591 and soon Ismail Shah was also captured and confined by his father Burhan, who ascended the throne as Burhan Shah. After the death

of Burhan Shah his eldest son Ibrahim ascended the throne. Ibrahim Shah died only after a few months in the battle with Bijapur sultanate.

- Soon (1595), **Chand Bibi**, the aunt of Ibrahim Shah, proclaimed Bahadur, the infant son Ibrahim Shah as the rightful Sultan and she became the regent of him. In 1596, Mughal attack led by **Murad** was repulsed bravely by Chand Bibi. After the death of Chand Bibi in July, 1600, Ahmednagar was conquered by the Mughals and Bahadur Shah was imprisoned.
- But **Malik Ambar** and other Ahmednagar officials defied the Mughals and declared Murtaza Shah II as sultan in 1600 at a new capital **Paranda**.
- Malik Ambar became prime minister and Vakil-us-Saltanat of Ahmednagar. He was not only a successful military commander but a very able administrator. He is credited with a number of effective measures concerning revenue and general administration.
- Later, the capital was shifted first to Junnar and then to a new city Khadki (**later Aurangabad**).
- After the death of Malik Ambar (1626), his son Fath Khan surrendered to the Mughals in 1633 and handed over the young Nizam Shahi ruler Hussain Shah, who was sent as a prisoner to the fort of Gwalior.
- But soon, **Shahaji** with the assistance of Bijapur, placed an infant scion of the Nizam Shahi dynasty, Murtaza on the throne and he became the regent.
- In 1636 Aurangzeb, then Mughal viceroy of Deccan finally annexed the sultanate to the Mughal Empire after defeating Shahaji.

Q. How did the dynasty of Nizam Shahi of Ahmednagar come to an end? (UPSC Pre 2004)

- (a) Ahmednagar was annexed into Mughal empire and Hussain Shah was consigned to life imprisonment
- (b) Mughal troops destroyed Daulatabad for and killed Nizam-ul-Mulk of Ahmednagar
- (c) Fateh Khan usurped the throne from Nizam-ul-Mulk
- (d) Malik Ambar was defeated in a battle with Mughals in 1631 and the entire royal family was killed by the Mughal troops

Berar Sultanate (Imad Shahi Dynasty)

- ❑ Berar state can be equated with modern day territory of Nagpur region of Maharashtra.
- ❑ During the disintegration of Bahamani sultanate, **Fathullah Imad-ul-Mulk**, governor of **Berar** declared independence in 1490 and founded the Imad Shahi dynasty of Berar sultanate.
- ❑ He established the capital at **Achalpur (Ellichpur)**.
- ❑ **Gavilgad** and **Narnala** were also fortified by him.
- ❑ He was succeeded by his eldest son Ala-ud-din after his death in 1504.
- ❑ In 1528, Ala-ud-din resisted the aggression of Ahmednagar with the help from Bahadur Shah, sultan of Gujarat.
- ❑ The next ruler, Darya first tried to align with Bijapur to prevent aggression of Ahmednagar, but was unsuccessful. Later, he helped Ahmednagar on three occasions against Bijapur.
- ❑ After his death in 1562, his infant son Burhan succeeded him to the throne.
- ❑ But in 1574, Tufal Khan, a minister of Burhan usurped Burhan Imad Shah, the last ruler of Imad Shahi dynasty and in the same year Murtaza I, sultan of Ahmednagar annexed it to his sultanate.
- ❑ The state of Berar did not participated in the battle of Talikota. State of Berar had matrimonial relationship with Vijayanagar and for this reason on 1574, Berar was annexed by Murtaza Nizam Shah of Ahmednagar.

Bidar Sultanate (Barid Shahi Dynasty)

- ❑ Bidar was the smallest of the five Deccan sultanates.
- ❑ In 1492, Qasim Barid became de facto ruler of Bahamani sultanate, though Sultan Mahmud Shah Bahamani remained as the formal ruler.
- ❑ After his death in 1504, his son Amir Barid controlled the administration of the Bahamani sultanate. In 1528, with the flight of the last Bahamani ruler Qalimullah from Bidar, Amir Barid became practically independent.

- ❑ Amir Barid was succeeded by his son Ali Barid, who was the first to assume the title of *Shah*. He participated in the Battle of Talikota. He was fond of poetry and calligraphy.
- ❑ The Baridshahi Kingdom of Bidar was founded by Amir Ali Barid in 1526 or 1527.
- ❑ The last ruler of the Bidar sultanate Amir Barid Shah III was defeated in 1619, and the sultanate was annexed to Bijapur Sultanate.

Bijapur Sultanate (Adil Shahi Dynasty)

- ❑ The Bijapur sultanate was ruled by the Adil Shahi dynasty from 1489 to 1686.
- ❑ Bijapur State was founded by Yusuf Adil Shah. Yusuf proclaim independent in 1489.
- ❑ When Ismail Adil Shah became the ruler in 1510, Portuguese captured Goa in 1510 AD and Krishna Deva Raya captured Krishna-Tungabhadra doab.
- ❑ The Bijapur sultanate was located in southwestern India, straddling the **Western Ghats** range of southern **Maharashtra** and northern Karnataka.
- ❑ Ismail Adil Shah and his successors embellished the capital at Bijapur with numerous monuments.
- ❑ The Adil Shahi fought with **Vijayanagar**, which lay to the south across the **Tungabhadra River**, and fought the other sultanates as well. The sultanates combined forces to deliver a decisive defeat to Vijayanagar in 1565, after which the empire broke up.
- ❑ Bijapur seized control of the **Raichur Doab** from Vijayanagar.
- ❑ In 1619, the Adil Shahi conquered the neighbouring sultanate of **Bidar**, which was incorporated into their realm.
- ❑ When Ibrahim II became the ruler, a famous book was composed by court musician known as "Nauras nama" and the book was dedicated to him.
- ❑ During Ibrahim II time "Tarik-i-Farista" was composed by Muhammad Qasim Hindu Beg Astrabadi (a Central Asian)
- ❑ **Gol Gumbaz** is the mausoleum of Mohammed Adil Shah, Sultan of Bijapur. The tomb, located in Bijapur, Karnataka in India, was

completed in 1656 by the architect Yaqut of Dabul.

- ❑ In the 17th century, the **Marathas** revolted successfully under Shivaji's leadership and captured major parts of the Sultanate like Bijapur.
- ❑ The weakened Sultanate was conquered by **Aurangzeb** in 1686 with the fall of Bijapur, bringing the dynasty to an end.

Golconda Sultanate (Qutb Shahi Dynasty)

- ❑ The dynasty's founder, Sultan Quli Qutb-ul-Mulk, during 1512, belonged to the Turkish tribe of Qara-Qyunlu.
- ❑ He migrated to Delhi with some of his relatives and friends in the beginning of the 16th century.
- ❑ Later he migrated south to Deccan and served **Bahmani sultan Mohammad Shah**.
- ❑ He started to gain power during the reign of the Bahmani Sultan, Shihabuddin Mahmud (1482-1518).

- ❑ He conquered Golkonda and became the Governor of Telangana region in 1518, after the disintegration of the Bahmani sultanate into the five Deccan sultanates.
- ❑ Soon after, he declared independence from the Bahmani sultanate, took title *Qutb Shah*, and established Qutb Shahi dynasty of Golconda.
- ❑ Two other significant rulers of this dynasty were Ibrahim Qutb Shah (1550-1580) and Muhammad Quli Qutb Shah (1580-1611).
- ❑ Ibrahim Qutb Shah, first struck coins in his name and Urdu first appear in his camp. He participated in the battle of Talikota.
- ❑ Muhammad Quli Qutb Shah founded the city of Hyderabad in 1594 and helped build **Charminar** (constructed in 1591 CE).
- ❑ One famous French traveller, Tavernier, paid visit to the city of Golconda
- ❑ The dynasty ruled for 171 years, until the Mughal emperor Aurangzeb's army conquered Golconda in 1687.

Bhakti

Emergence and Context

From the 7th century C.E., the forms of visualization and attachment with the Divine was coupled with at least two processes. One was a process of disseminating Brahmanical ideas exemplified in the furtherance of Puranas in simple Sanskrit making possible easy access of it to women and the so called Shudras, generally excluded from Vedic learning. The second process was that the Brahmins were accepting and reworking the beliefs and practices of these and other social categories. Many beliefs and practices were shaped through a continuous dialogue between “great Sanskritic Puranic traditions” and “little traditions” throughout the land.

The most characteristic feature of the religious development during the medieval period was the movement which emphasized single-minded intense devotion to God. It was a complete surrender of oneself to God. The movement which emphasized primarily these ideas was the Bhakti movement, devotion to God. Bhakti to God was accepted as salvation.

The Bhakti movement regionally developed around different gods and goddesses, such as *Vaishnavism* (Vishnu), *Shaivism* (Shiva), *Shaktism* (Shakti goddesses), and *Smartism*. The movement was inspired by many poet-saints, who championed a wide range of philosophical positions ranging from theistic *dualism* of *Dvaita* to absolute *monism* of *Advaita Vedanta*. It is all about the *theistic* devotional trend that emerged in medieval *Hinduism* and later revolutionised in *Sikhism*.

Early Traditions of Bhakti

□ The early instance of emergence of Bhakti can be seen in the poet-saints as leaders of devotees. These poet-saint traditions accommodated and acknowledged women and “lower caste” categories.

- These traditions had a characteristic of remarkable diversity.
- In Bhakti, the emphasis is reciprocal love and devotion, where the devotee loves God, and God loves the devotee.
- *Alvars* (those who are immersed in devotion to Vishnu) and *Nayanars* (devotees of Shiva) travelled from place to place singing hymns in Tamil in praise of their gods.
- The devotional outpourings of Alvars, composed during the early medieval period of *Tamil history*, helped revive the *bhakti movement*, through their hymns of worship to Vishnu and his avatars. They praised the *Divya Desams*, 108 “abodes” (temples) of these Vaishnava deities. The poetry of the Alvars echoes bhakti to God through love, and in the ecstasy of such devotions they sang hundreds of songs which embodied both depth of feeling and felicity of expressions. The collection of their hymns is known as *Divya Prabandham* (called as Tamil Veda).
- The Nayanars were a group of 63 saints (also saint poets) in the 6th to 8th century who were devoted to the Hindu god Shiva in *Tamil Nadu*. They, along with the Alvars, influenced the *Bhakti movement* in Tamil. The names of the Nayanars were first compiled by *Sundarar*. The list was expanded by *Nambiyandar Nambi* during his compilation of material by the poets for the *Tirumurai* collection, and would include Sundarar himself and Sundarar’s parents.
- It is suggested that the Alvars and Nayanars initiated a movement of protest against the caste system and the dominance of Brahmins or at least attempted to reform the system.
- The importance of these two traditions is indicated by the claim that their compositions were as important as the Vedas.
- Inclusion of women in these traditions was a striking feature. The compositions of

Andal, 8th or 9th century, (a devotee/beloved of Vishnu) were/is widely sung. **Karaikkal Ammaiyar**, a devotee of Shiva took the path of extreme asceticism to attain her goal. Her compositions are contained in the Nayanar tradition.

- ❑ One of the major themes in Tamil Bhakti hymns is the poets' opposition to Buddhism and Jainism, particularly marked in the Nayanar compositions due to the competition between different religious traditions for royal patronage.
- ❑ The powerful Chola rulers supported Brahmanical and Bhakti traditions through land grants and construction of temples for Vishnu and Shiva, the Chola temples being proof of that.
- ❑ Both Nayanars and Alvars were revered by the Vellala peasants and this influenced the Cholas to get associated with these traditions to win the support of Vellalas.
- ❑ Cholas introduced the singing of Tamil Shaiva hymns in the temples under royal patronage, taking the initiative to collect and organize them into a text called Tevaram.
- ❑ The Chola king Parantaka I consecrated the metal images of **Appar, Sambandar and Sundarar** in a Shiva temple.
- ❑ Bhakti can be classified into two categories: **Saguna** (with attributes) and **Nirguna** (without attributes)
- ❑ Saguna focused on specific deities such as Shiva, Vishnu and his avatars (incarnations) and forms of the goddess or Devi, all often conceptualized in anthropomorphic (human like) forms.
- ❑ Nirguna was the worship of an abstract or formless form of god.
- ❑ The concepts of Nirguna and Saguna Brahman, at the root of Bhakti movement theosophy, underwent more profound development with the ideas of Vedanta school of Hinduism, particularly those of Adi Shankara's Advaita Vedanta, Ramanuja's Vishishtadvaita Vedanta, and Madhvacharya's Dvaita Vedanta.
- ❑ Two 12th-century influential treatises on bhakti were *Sandilya Bhakti Sutra* – a treatise

resonating with Nirguna-bhakti, and *Narada Bhakti Sutra* – a treatise that leans towards Saguna-bhakti.

Virashaiva/Lingayats

- ❑ The twelfth century witnessed the emergence of a new movement in Karnataka, led by a Brahmin named **Basavanna** (1106-68 A.D.) who was initially a Jaina and a minister in the court of a Chalukya king. His followers were known as Virashaivas (heroes of Shiva) or Lingayats (wearer of linga).
- ❑ They worship Shiva in the form of linga and usually wear a small linga encased in silver on a loop strung over the left shoulder.
- ❑ Those who are revered include the **jangama** or wandering monks.
- ❑ ***The Lingayats believe that on death the devotee will be united with Shiva and will not return to this world. Therefore, they do not practice funerary rites such as cremation, prescribed in the Dharmashastras. Instead, they ceremonially bury their dead.***
- ❑ ***The Lingayats challenged the idea of caste and the "pollution" attributed to certain groups by the Brahmins. They also questioned the theory of rebirth.***
- ❑ The Lingayats also encouraged certain practices disapproved in the Dharmashastras, such as post-puberty marriage and the remarriage of widows.
- ❑ The information and knowledge about Virashaiva can be gained from the **Vachanas** (sayings) composed in Kannada by women and men who joined this movement.

Situation in North India

- ❑ No such traditions like Alvars or Nayanars till fourteenth century.
- ❑ It was because the rise of Rajputs strengthened the position of Brahmins and no one appeared to challenge their position.
- ❑ Religious leaders functioning outside the fold of Brahmanical framework were also gaining ground. These include the Naths, Jogis and Siddhas, many of them belonging to the artisanal groups like weavers who became important due to the development of organized craft production.

- ❑ These religious leaders questioned the authority of the Vedas and expressed themselves in the ordinary language.
- ❑ In spite of their popularity, these leaders were not in a position to win the support of the ruling class.
- ❑ The coming of Turks undermined the power of Rajputs and Brahmins leading to changes in the realm of religion and culture.

Features of Bhakti

1. Unity of God or one God though known by different names.
2. Bhakti, intense love and devotion, the only way to salvation.
3. Repetition of the True Name.
4. Self-Surrender.
5. Condemnation of rituals, ceremonies and blind faith.
6. Rejection of idol worship by many saints
7. Open-mindedness about deciding religious matters.
8. No distinction of different castes, higher or low
9. Need of a guru for guidance advocated by some.
10. Preaching's through local or regional languages and travelling from place to place for spreading the religious message.

Famous Saints

South India

Adi Shankara (788-820 CE)

- ❑ He was a philosopher and theologian from **Kaladi, Kerala, India.**
- ❑ He consolidated the doctrine of **Advaita Vedanta.**
- ❑ His works in **Sanskrit** discuss the unity of the atman and **Nirguna Brahman** "brahman without attributes".
- ❑ He wrote copious commentaries on the Vedic canon (**Brahma Sutras, Principal Upanishads** and **Bhagavad Gita**) in support of his thesis.
- ❑ His works elaborate on ideas found in the Upanishads.
- ❑ Shankara's publications **criticised the ritually-oriented Mimamsa school of Hinduism.**

- ❑ He also explained the key difference between Hinduism and Buddhism, stating that Hinduism asserts "Atman (Soul, Self) exists", while Buddhism asserts that there is "no Soul, no Self".
- ❑ He is reputed to have founded four **mathas at Dwarka in the West, Jagannath Puri in the East, Sringeri in the South and Badrinath in the North.**

Ramanuja

- ❑ He was born in 1018 AD, in a **Tamil Brahmin** family in the village of **Sriperumbudur, Tamil Nadu.**
- ❑ He gave a sound philosophical basis to the Bhakti cult of the Vaishnavas.
- ❑ He expounded **Vishistadvita.**
- ❑ Ramanuja himself wrote influential texts, such as **bhasya** on the **Brahma Sutras** and **the Bhagavad Gita**, all in Sanskrit.
- ❑ His theories assert that there exists a plurality and **distinction between Atman (soul) and Brahman** (metaphysical, ultimate reality), while he also affirmed that there is unity of all souls and that the individual soul has the potential to realize identity with the Brahman.

Madhavacharya (A.D. 1199-1278)

- ❑ He was the founder of the Dvaita school of philosophy.
- ❑ He was the fountain head of Bhakti movement in Karnataka.
- ❑ Madhva called his philosophy as "Tattvavada" meaning "the realist viewpoint".
- ❑ Madhvacharya's teachings are built on the premise that there is a fundamental difference between **Atman** (individual soul, self) and the **Brahman** (ultimate reality, God Vishnu), these are two different unchanging realities, with individual soul dependent on Brahman, never identical.

Maharashtra

Jnandeva/Gyaneshwar/Dyaneshwar (A.D. 1275-1296)

- ❑ He was progenitor of the Bhakti movement in Maharashtra.

- ❑ His father Vitthal Pant was a disciple of Ramananda.
- ❑ Jnanadeva translated the Bhagavad Gita into Marathi and provided a magnificent and rich commentary.

Namadeva (A.D. 1270-1350)

- ❑ He belonged to the Chipi (Cloth-painter) caste.
- ❑ He was a disciple of Visoba Khechar, and Nirguna-upasaka.
- ❑ Some of his abhangas are included in the *Guru Granth Sahib*.
- ❑ He opposed image worship, caste system, untouchability, emphasised on purity and morality of life.

Ekanatha (born A.D. 1548)

- ❑ He was the grandson of the well-known Maharashtrian saint Bhanu dasa.
- ❑ He was opposed to caste distinctions and evinced the greatest sympathy for men of low caste.

Tukarama (born A.D. 1608)

- ❑ He was a farmer's son and a great devotee of Vitthal (the God of Varkaris).
- ❑ He belong to Shudra community.
- ❑ He was contemporary of Ramadas.

Ramadasa Samarth (born A.D. 1608)

- ❑ He established ashramas all over Maharashtra.
- ❑ It was from him that Shivaji received the inspiration to overthrow the Muslim authority and founded a kingdom.
- ❑ He wrote a book, ***dasbodh*** and composed many Abhangas.
- ❑ He finally settled at ***chafal*** on the bank of Krishna River.

North India

Ramananda

- ❑ The Bhakti movement was spread in the north by Ramananda, who was greatly influenced by the teaching of Ramanuja.
- ❑ He was the first great saint who popularise the message of Bhakti and first time in Hindi language.

- ❑ He ignored the tradition barriers of caste and creed and had among his disciples—Raidasa, the cobbler; Kabir, the weaver, Dhanna, the Jat farmer; Sena, the barber; Pipa and Rajput.

Kabir (A.D. 1398-1518)

- ❑ Kabir belong to a Muslim weaving family in Banaras.
- ❑ He was the most important of the disciples of Ramananda.
- ❑ The God, he worshipped, was a formless one; he called Him by many names, both Rama and Rahim.
- ❑ He sharply condemned caste and religious distinctions and taught the brotherhood of man.
- ❑ His verses are found in Sikhism's scripture ***Adi Granth***.
- ❑ Kabir's legacy survives and continues through the ***Kabir panth*** ("Path of Kabir"), a religious community that recognises him as its founder and is one of the ***Sant Mat*** sects. Its members are known as Kabir panthis.
- ❑ He along with Guru Nanak are represented as the most powerful figure of the monotheistic movements that began in the 15th century.

Raidasa

- ❑ He was a mystic of the Nirguna School.
- ❑ He composed songs brimming with love and devotion.
- ❑ Some of his songs are included in the *Guru Granth Sahib*.
- ❑ After him, his followers formed the Raidasa Pantha.

Tulsidasa (A.D. 1532-1623)

- ❑ He belongs to Saguna school of Hindu mystics.
- ❑ He composed the famous *Ramacharitamanas* which expounds the different aspects of the Hindu Dharma in the form of a narrative of Rama's deeds.

Suradasa (A.D. 1483-1563)

- ❑ He also belongs to Saguna school. He was a disciple of the famous religious teacher Vallabhacharya.
- ❑ He sang the glories of Krishna's childhood and youth in his Surasagara.

Meera Bai (A.D. 1498-1533)

- ❑ Born in a princely family of Rajputana and wedded to a prince of Chittor, she became a widow soon after her marriage.
- ❑ Her form of worship was to regard Krishna as her lover and real husband, and pour her pent-up love and devotion to God as Krishna.
- ❑ She is mentioned in Bhaktamal.
- ❑ She was the aunt of Maharana Pratap and daughter in law of Rana Sanga.

Chaitanya (A.D. 1486-1533)

- ❑ He was born at Nadia or Navadwip.
- ❑ He was the disciple of Iswar Puri.
- ❑ He popularises Krishna bhakti in the form of songs and kirtan.
- ❑ He was also known as Gaurang Mahaprabhu.
- ❑ The popularity of Vaishnavism in Bengal today is mostly due to Sri Chaitanya of Gauranga.
- ❑ He founded **Gaudiya Vaishnavism**.
- ❑ He spread the message that Raag-marga or the path of spontaneous love was the best for salvation.

Shankaradeva (A.D. 1449-1569)

- ❑ He spread the Bhakti cult in Assam.
- ❑ He was a contemporary of Chaitanya.

Vallabhacharya (1479–1531 CE)

- ❑ He is also known as **Vallabha**, was a devotional **philosopher**, who founded the **Krishna-centered Pushti** sect of **Vaishnavism** in the **Braj** region of **India**, and the philosophy of **Shuddha advaita** (Pure **Nondualism**).

Socio-Economic changes

- ❑ The vast popularity of the monotheistic movements of Kabir, Nanak, Dhanna, Pipa etc. can be explained fully only in the context of certain significant socio-economic changes in the period following the Turkish conquest of Northern India.
- ❑ The Turkish ruling class, unlike the Rajputs, lived in towns. The extraction of large agricultural surplus led to enormous concentration of resources in the hands of the ruling class. The demands of this

resource-wielding class for manufactured goods, luxuries and other necessities led to the introduction of many new techniques and crafts on a large scale.

- ❑ This, in turn, led to the expansion of the class of urban artisans in the 13th and 14th centuries.
- ❑ The growing classes of urban artisans were attracted towards the monotheistic movement because of its egalitarian ideas as they were now not satisfied with the low status accorded to them in traditional Brahmanical hierarchy.
- ❑ It has been suggested that some group of traders like the Khatri in the Punjab, who benefited directly from the growth of towns, urban crafts production and expansion of markets, were also drawn into the movement for the same reason.
- ❑ The popularity of the monotheistic movement was the result of the support it obtained from one or more of these different classes of the society. It is one or more of these sections which constituted the social base of the movement in different parts of North India.
- ❑ In Punjab, the popularity of the movement did not remain confined to urban classes: it acquired a broader base by the incorporation of the Jat peasants in its ranks. The support extended by the Jats of the Punjab to Nanak's movement ultimately contributed to the development of Sikhism as a mass religion.
- ❑ The Bhakti movement introduced new forms of voluntary social giving such as **Seva** (service, for example to a temple or **guru** school or community construction), **Dana** (charity), and community kitchens with free shared food. Of community kitchen concepts, the vegetarian Guru ka Langar introduced by Nanak became a well established institution over time, starting with northwest India, and expanding to everywhere Sikh communities are found. Other saints such as Dadu Dayal championed similar social movement, a community that believed in Ahimsa (non-violence) towards all living beings, social equality, and vegetarian kitchen, as well

as mutual social service concepts. Bhakti temples and matha (Hindu monasteries) of India adopted social functions such as relief to victims after natural disaster, helping the poor and marginal farmers, providing community labor, feeding houses for the poor, free hostels for poor children and promoting folk culture.

Limitations of Bhakti

- ❑ The South Indian Bhakti movement had limitations.
- ❑ It never consciously opposed Brahmanism or the varna and caste systems at the social stage.
- ❑ It was integrated with the caste organization and the “lower” castes continued to suffer from several social disabilities.
- ❑ There was no elimination of Brahmanical rituals such as worship of idols, recitation of the Vedic mantras and pilgrimages to sacred spaces in spite of the overriding emphasis on Bhakti as the superior mode of worship.
- ❑ The Buddhists and Jains were its main targets, not the Brahmins. This perhaps was also the cause why the Brahmin dominated temples played a significant role in the growth of South Indian Bhakti movement.
- ❑ Since the ideological and social foundations of caste organization were not questioned by the South Indian saint-poets, the Bhakti movement of the South in the extensive run strengthened it rather than weakening it.
- ❑ Ultimately, after the movement reached its climax in the tenth century, it was slowly assimilated into the conventional Brahmanical religion.

Controversy Regarding Bhakti

- ❑ Some historians contest that Bhakti movement was neither a reform nor a sudden innovation, but the continuation and expression of ideas to be found in Vedas, Bhakti marga teachings of the Bhagavad Gita, the Katha Upanishad and the Shvetashvatara Upanishad.
- ❑ The old theory of Bhakti movement origin and “story of south-moves-north” is questioned and it is said that the movement

had multiple origins, like **Brindavan** in north India as another center.

- ❑ It is also a matter of debate that the Bhakti movement was neither a rebellion against Brahmins and the upper castes nor a rebellion against the Sanskrit language, because many of the prominent thinkers and earliest champions of the Bhakti movement were Brahmins and from upper castes, and because much of the early and later Bhakti poetry and literature was in Sanskrit.
- ❑ The emergence of Bhakti in medieval India is also being characterized as a revival, reworking and recontextualisation of the central themes of the Vedic traditions.

Sikhism

Sikh Gurus

- ❑ **Gurunanak (1469-1539A.D.):** Guru Nanak, the founder of Sikhism, was a mystique of the Nirguna school. But his followers branched off from Hinduism and founded a separate religious system. He became a wandering preacher of a casteless, universal, ethical, anti-ritualistic and monotheistic and highly spiritual religion.
- ❑ **Guru Angad (1538-1552A.D.):** Guru Angad is credited in the Sikh tradition with the **Gurmukhi script**, which is now the standard writing script for Punjabi language in India.
- ❑ **Guru Amar Das (1552-1574):** Struggled against sati and purdha system. Established 22 Gaddiyans to propagate religion.
- ❑ **Guru Ramdas (1574-81):** Founded Amritsar in 1677 (Akbar granted the land)
- ❑ **Guru Arjun/Arjan (1581-1606):** Founded ‘Swarna Mandir’, composed *Adigranth* and appointed Masands and Meura for religious work. He was executed by Jahangir.
- ❑ **Guru Hargovind Singh (1606-1645):** Transformed Sikhs into militant community established ‘Akal Takhta’ and fortified Amritsar.
- ❑ **Guru Har Rai (1645-1661)**
- ❑ **Guru Har Krishan (1661-1664)**
- ❑ **Guru Teg Bahadur (1664-75):** He was executed by Aurangzeb.

- ❑ **Guru Govind Singh (1675-1708):** He was the last Guru. He founded the Khalsa Army and introduced a new rite 'Pahul'. Banda Bahadur/Lakshman Dev was appointed military chief by him.

Sufism

Background

- ❑ The regions of the subcontinent have remained in contact with each other and with regions outside of the subcontinent for millennia. Arab merchants frequented ports along the western coast in the first millennium CE. The advent of Islam in the seventh century made these regions become part of the Islamic world.
- ❑ In 711 A.D., Muhammad Qasim, the Arab general, conquered Sindh and it became part of the Caliph's domain.
- ❑ The Turks and Afghans founded the Delhi Sultanate and other sultanates were also founded in different regions of the subcontinent which led to the spread of Islam in the questioned territories.
- ❑ But the situation in India was complex so the ensuring of rules of Sharia by the Ulemas was rarely possible as there were populations who did not subscribe to Islam.
- ❑ In this context, the category of Zimmi or the protected developed for people who followed revealed scriptures such as Jews and Christians. This category was also applied to the Hindus and a tax called Jizya was levied on them.
- ❑ Many Muslim rulers considered themselves the rulers of all like Mughals and adopted a fairly flexible policy towards their subjects and gave land endowments and granted tax exemptions to Hindus, Jains, Parsis, and others.
- ❑ All those who adopted Islam accepted, in principle, the five pillars of the faith: that there is God, Allah, and Prophet Muhammad is his messenger (shahada); offering prayers five times a day (namaaz/salat); giving alms (zakat); fasting during the month of Ramzan (sawm); and performing the pilgrimage to Mecca (hajj).

- ❑ The Khojahs, a branch of Ismailis (a Shi'a sect), developed new modes of communication, disseminating ideas from Quran through indigenous literary traditions which also included ginan (gyan/jnana) devotional poems in Punjabi, Multani, Sindhi, Kachchi Hindi and Gujarati, sung in special ragas during daily prayer meetings.
- ❑ Earlier, people were identified with words signifying the regions from where they belonged and not religion which they followed. So, Turkish rulers were designated as Turushka, Tajika were people from Tajikistan and Parashika were people from Persia. Terms used for people of other regions in the antiquity were applied to the migrating communities in the past like Turks and Afghans were referred to as Shakas and Yavanas (a term used for Greeks). A more general term for these migrant communities was Mlechchha, indicating that they did not observe the norms of caste society and spoke languages not derived from Sanskrit.

Origin of Sufism

- ❑ Sufism is an English word coined in the nineteenth century and the word for Sufism in Islamic texts is Tasawwuf. Historians have understood this term in several ways. According to some, it is derived from Suf meaning wool, referring to the coarse woolen clothes worn by sufis. Other derivation is that from safa meaning purity. Yet another derivation is from suffa, the platform outside the Prophet's mosque where a group of close followers assembled to learn about the faith.
- ❑ Sufism is a **mystical-ascetic** aspect of Islam. It is not a sect, rather it is considered as the part of Islamic teaching that deals with the purification of the inner self.
- ❑ The first epoch of Sufism is said to have begun in the seventh century A.D. **Originated in Arab world** in the cities like **Mecca, Medina, Kufa, Basra and Baghdad** in 7th - 8th Century AD.
- ❑ The early Saint Scholars were called "**Mutazzila**" or rationalist, who challenged the interpretation of **Quran and Hadith (Sayings and doings of Prophet**

Muhammad). Some of the early saints were “**Mansur, Rabia, Al Ghazali**”.

- Sufism entered India in the 12th century with Muslim invaders and became popular in the 13th century. One of the earliest saint was “**Al Hujwiri**” who came in **10th century and settled in Punjab**.
- During the early phase of Islam, sufis, a group of religious minded people, turned to asceticism and mysticism in protest against the growing materialism of the Caliphate as a religious and political institution.
- They were critical of the dogmatic definitions and scholastic methods of interpreting the Quran and sunna (traditions of the Prophet).
- They laid emphasis on the example of Prophet Muhammad whom they considered as a perfect human being for seeking salvation through intense devotion and love for God.
- The sufis thus sought an interpretation of the Quran on the basis of their personal experience.
- All Sufi orders trace many of their original precepts from **Muhammad** through his cousin and son-in-law **Ali** with the notable exception of the **Naqshbandi**, who claim to trace their origins from Muhammad through the first **Rashid** Caliph, **Abu Bakr**. Sufi orders largely follow one of the four **madhhabs** (jurisprudent schools of thought) of **Sunni Islam** and maintain a Sunni **aqidah** (creed).

Sufi Metaphysics

- Major ideas in **Sufi metaphysics** have surrounded the concept of wahdah meaning “unity”, or in Arabic **tawhid**. Two main **Sufi philosophies** prevail on this topic. wahdat al-wujud literally means the “Unity of Existence” or “Unity of Being”. On the other hand, wahdat ash-shuhud, meaning “Apparentism” or “Unity of Witness”, holds that **God** and his creation are entirely separate.
- Some **Islamic** reformers have claimed that the difference between the two philosophies is only in **semantics** and that the entire debate is merely a collection of “verbal controversies” which have come about

because of ambiguous **language**. However, the concept of the relationship between **God** and the **universe** is still actively debated both among Sufis and between Sufis and non-Sufi **Muslims**.

Aims and Objectives

- Sufis believe that it is possible to draw closer to God and to more fully embrace the **divine presence** in this life. The chief aim of all Sufis is to seek the pleasing of God by working to restore within themselves the primordial state of **fitra**, described in the Quran. In this state nothing one does defies God, and all is undertaken with the single motivation of **ishq**.
- To Sufis, the outer law consists of rules pertaining to worship, transactions, marriage, judicial rulings, and criminal law—what is often referred to, broadly, as “qanun”. The inner law of Sufism consists of rules about repentance from sin, the purging of contemptible qualities and evil traits of character, and adornment with virtues and good character.
- To the Sufi, it is the transmission of divine light from the teacher’s heart to the heart of the student, rather than worldly knowledge that allows the adept to progress. They further believe that the teacher should attempt inerrantly to follow the Divine Law.
- One of the most important doctrines of Sufism is the concept of *al-Insan al-Kamil* “the Perfect Man”. This doctrine states that there will always exist upon the earth a “**Qutb**” (Pole or Axis of the Universe)—a man who is the perfect channel of grace from God to man and in a state of **wilayah** (sanctity, being under the protection of Allah). The concept of the Sufi Qutb is similar to that of the **Shi’i Imam**. However, this belief puts Sufism in “direct conflict” with Shia Islam, since both the Qutb (who for most Sufi orders is the head of the order) and the Imam fulfill the role of “the purveyor of spiritual guidance and of Allah’s grace to mankind”. The vow of obedience to the Shaykh or Qutb which is taken by Sufis is considered incompatible with devotion to the Imam”.

- Some teachers, especially when addressing more general audiences, or mixed groups of Muslims and non-Muslims, make extensive use of **parable**, **allegory**, and **metaphor**. Although approaches to teaching vary among different Sufi orders, Sufism as a whole is primarily concerned with direct personal experience, and as such has sometimes been compared to other, non-Islamic forms of **mysticism**.
- Many Sufi believe that to reach the highest levels of success in Sufism typically requires that the disciple live with and serve the teacher for a long period of time. An example is the folk story about **Baha-ud-Din Naqshband Bukhari**, who gave his name to the **Naqshbandi** Order. He is believed to have served his first teacher, Sayyid Muhammad Baba As-Samasi, for 20 years, until as-Samasi died. He is said to then have served several other teachers for lengthy periods of time. He is said to have helped the poorer members of the community for many years and after this concluded his teacher directed him to care for animals cleaning their wounds, and assisting them.
- Devotion to Muhammad is an exceptionally strong practice within Sufism. Sufis have historically revered Muhammad as the prime personality of spiritual greatness.
- Sufis believe the sharia (exoteric “canon”), **tariqa** (esoteric “order”) and **haqiqa** (“truth”) are mutually interdependent. Sufism leads the adept, called **salik** or “wayfarer”, in his **suluk** or “road” through different stations (**maqam**) until he reaches his goal, the perfect **tawhid**, the existential confession that God is One.
- Sufi poetry refers to intoxication, which Islam expressly forbids.
- It is supposed that some groups emerged that considered themselves above the **Sharia** and discussed Sufism as a method of bypassing the rules of Islam in order to attain salvation directly.
- The traditional Sufi orders, which are in majority, emphasize the role of Sufism as a spiritual discipline within Islam. Therefore,

the **Sharia** (traditional Islamic law) and the **Sunnah** are seen as crucial for any Sufi aspirant. They held that Sufism was never distinct from Islam and to fully comprehend and practice Sufism one must be an observant Muslim.

- On the other hand, “Neo-Sufism,” “pseudo-Sufism,” and “universal Sufism” are terms used to denote forms of Sufism that do not require adherence to Shariah, or the Muslim faith. **The Sufi Order in the West** was founded by **Inayat Khan**, teaching the essential unity of all faiths, and accepting members of all creeds. **Sufism Reoriented** is an offshoot of it charted by the **syncretistic** teacher **Meher Baba**.

Main Features

- Sufism derives its inspiration from Islam. While the orthodox Muslims depend upon external conduct and blind observance of religious rituals, the Sufi saints seek inner purity.
- According to Sufi saints, God is the beloved of the lover (‘Mashook’) i.e. the devotee and the devotee is eager to meet his beloved (God).
- The Sufis think that love and devotion are the only means of reaching God.
- Along with Prophet Muhammad, they also attach great importance to their ‘Murshid’ or ‘Pir’ (Guru).
- Devotion is more important than fast (Roza) or prayer (Namaz)
- Sufism does not believe in caste system.
- Sufism emphasizes upon leading a simple life.
- Sufi saints preached in Arabic, Persian and Urdu etc
- The Sufis were divided into 12 orders each under a mystic Sufi saint.

Contribution

- The Sufi tradition was a **liberal tradition** of Islam.
- The messages, the love and the teaching of these saints diffused the tension created by the rulers in the name of the religion.

- These saints ***gave respect and importance to people of low caste and low origin and they felt respected an important in Sufi order.***
- The Sufi movement ***influenced the local language and literature as they wrote poem and gave sermon in local language like Punjabi, Urdu, Hindi, Gujarati, Marathi, Bangla and Assamia.***
- They ***patronized and encourage creative arts like music and dance. Amir Khusro was pioneer of Sitar and Qawwali ad also composed some ragas like Aiman, Sanam, Ghora etc. Dhrupad was another famous musical form developed by these saints.***
- Thus the Sufi movement created a culture famously known as “***composite culture or syncretic culture***” which was neither purely Hindu nor purely Islamic but which was ***Indo-Islamic.***
- It was particularly prominent on ***Urs*** or marriage signifying union with God of soul or death ceremony.
- This is the way in which the cult of the sheikh revered as ***Wali.***
- The sufi lineages were named after a founding figure or their place of origin, examples of which can be Qadiri (Abd’ul Qadir Jilani) and Chisti (Chist, Central Afghanistan)silsilas respectively.
- Some radical movements were also initiated which scorned the khanqah and took to mendicancy and observed celibacy ignoring rituals and observing extreme form of asceticism. They are known as Qalandars, Madaris, Malangs, Haidaris, etc.
- These radical groups defied the shari’a and thus were referred to as be-shari’a and different from ba-shari’a sufis who complied with it.

Khanqahs and Silsilas

- Institutionally, the sufis began to organize communities around the ***hospice*** or ***Khanqah*** (Persian) controlled by a teaching master known as ***shaikh*** (Arabic), ***pir*** or ***murshid*** (Persian). He enrolled disciples (***murids***), appointed a ***successor (khalifa)*** and established rules for spiritual conduct and interaction between inmates as well between lay persons and the masters.
- Sufi silsilas began to crystallize in different parts of the Islamic world around the twelfth century.
- The word silsila literally means a chain, signifying a continuous link between master and disciple stretching as an unbroken spiritual genealogy to the Prophet Muhammad.
- Special rituals of initiation were developed in which initiates took an oath of allegiance, wore a patched garment and shaved their hair.
- The practice of ***ziyarat*** or pilgrimage to the grave of shaikh was encouraged when the Shaikh’s tomb-shrine (***dargah***) became the centre of devotion for his followers.

Dominant Silsilas of the Subcontinent

Chisti Silsilah

- The Chisti Silsilah, which claims the largest number of followers today, was introduced in India by Khwaja Moin-ud-din Chisti.
- He had two eminent disciples—Shaikh Qutbuddin Bakhtiyar Kaki and Shaikh Hamiduddin Sufi or Nagaur.
- Baba Farid was the disciple of Shaikh Qutbuddin Bakhtiyar Kaki.
- Hazrat Nizamuddin Auliya was another important figure. He was popularly known as “***Mehboob-i-Delhi***”.
- Akbar came under the influence of great Sufi Saint Sheikh Salim Chisti of Fatehpur Sikri.
- The heads of the Chisti saints belonged to the liberal school of thought.
- They laid much emphasis upon service to mankind.

Suhrawardi Silsilah

- Suhrawardi were ***Ba-Sarah.***
- It was founded by Shaikh Shihabuddin Umar Suhrawardi.
- The credit of organizing it on a sound basis does to Shaikh Bahauddin Zakariya.

- Its main centres were Uchh and Multan. Saints of this order had big jagirs and had close contacts with the state.

Firdausi Silsilah

- It was first established in Delhi by Shaikh Badruddin of Samarqand, but later on it moved to Bihar and became the most influential mystic order there.
- Its most distinguished saint was Shaikh Sharafuddin Yahya Munari, who believed in pantheistic monism.

Shattari Silsilah

- It was founded in India by Shah Abdullah Shattari.
- It was however, under Shaikh Muhammad Ghauth of Gwalior that the order developed to its full stature.
- Among his disciples were the famous musician Tansen.
- The Shattari saints sought to synthesize Hindu and Muslim mystical thoughts and practices.

Raushaniyah Movement

- The movement owed its origin to Miyan Bayazid Ansari, a native of Jullundur.
- He claim to acquire the status of **“Pir Roshan”**.
- He emphasized interiorization of religious rites and inspired his followers with the ideal of ascetic self-denial.

Qadiri Silsilah

- Shah Niamatullah Qadiri was probably the first notable saint of this order to enter India, but it was Syed Makhudum Muhammad Gilani who organized it on an effective basis.
- Mir Muhammad popularly known as Mian Mir was great Qadiri saint of Lahore. He was contemporary of Akbar and Jahangir.
- The views and attitudes of its members varied sharply. Some championed orthodox and esoteric aspect of religion, some leaned towards liberal and esoteric aspects and still some others followed a middle path.

Naqshbandi Silsilah

- This silsilah was introduced in India by Khwajah Baqi Billah during the later years of Akbar’s reign, who came from Kabul and settled at Delhi.
- It attained a position of great importance in India under the leadership of Shaikh Ahmad Sirhindi. He wrote his book **“Rad-i-Khafid”**. He was imprisoned by Mughal Emperor Jahangir.
- He was opposed to the pantheistic philosophy (wahdul-ul-wujud) and propounded the theory of Wahdul-ul-Suhud (unity of the phenomenon world).

Limitations

- Despite their best intention and effort, these saints failed to bring any major social changes. They could not end the atrocities and exploitation based on caste, class, gender.
- Mostly, these movements were confined to urban part so they had limited appeal and the superstitious practices of rural area, dominance of priest, exploitation by the powerful over the weaker continued throughout Medieval Period.

Impact of Indian tradition and culture on Sufism

- Khanqah was inspired by Buddhist Vihars.
- The concept of **Guru-Shishya relationship** and passing the baton to the student with the tradition of **“Dastar Bandi”**.
- **Yoga** i.e. for controlling breath as **Nizam-uddin was first who introduced it**.
- Music was in form of Qawwali. Qawwali is song of praise, in praise of Sufi saint. Song in praise of God is called “Hamd”. Song in praise of Prophet is called “Naat”. “Ghazl” means to talk with female in Arabic language.

Impact of Islam and Sufism on Bhakti order

- The concept of **Monotheism and formless God**
- The concept of **Universal brotherhood**
- The concept of **dignity in physical labour**

Sufi Terminology

Sufi/Murshid/Pir/ Sheikh	The Saint
Murid	Followers.
Wali	Successor Saint
Dastar Bandi	tying the turban at ceremony to declare the successors.
Khanqah	hospice of Sufi saints or the place where Sufi saint live. Matt in Hinduism, Vihar in Buddhism, Gana in Jainism, Cathedral in Christianity.

Zikr	means recitation of God's name. Literally Zikr in Arabic or Persian mean describing somebody.
Tauba	repentance.
Tark-i-Duniya	means giving up of worldly or material life
Sama	means a musical gathering to feel closer to the God.
Mast Qalander	mean the wondering saint who does not care about law or society or religion
Fana	means complete annihilation or destroying oneself in love of God.
Tasawwuf	Sufism

The impact of the Sufi and Bhakti Movements on vernacular languages

Valuating the impact of the Sufi and Bhakti Movements on vernacular languages:

The bhakti and Sufi saints challenged the sanctity of ancient Indian scriptures and Sanskrit language, which had become unintelligible to the masses. They preached through vernaculars and in the local dialects of the people, which could be easily understood by them. In this way, the bhakti and Sufi movements greatly contributed to the development of vernacular languages such as Tamil, Telugu, Hindi, Punjabi, Bengali, Oriya, Assamese, Maithili, Marathi, Gujarati, Rajasthani etc. The theme of bhakti and Sufi enriched the literature in these languages.

South India: Tamil, Telugu and Kannada

Tamil: Bhakti movement has originated in South India. Alvar and Nayanar were Vaishnavite and Shaivite saints respectively and they composed several Tamil texts to spread their ideas. The religious works Alvar saints in Tamil, songs of love and devotion, are compiled as Divya Prabandham.

Telugu: Tamil bhakti also had a profound impact of the development of Telugu. Earliest major work to survive is the Telugu Mahabharata produced by three successive poets, Nannaya, Tikkana and Erra Pragada. Vaishnavism influenced the next stage of the development of Telugu literature in the reign of Vijayanagara king Krishna Deva Raya.

Kannada: Kannada was also impacted by the Bhakti movement in Shavism and Vaishnavism. Basava was a 12th century Kannada poet in the Shaivite bhakti movement, Lingayat.

Eastern India: Bengali, Oriya, Assamese and Maithili

Bengali: In the east, Chaitanya and the poet Chandidasa, to spread their ideas of Vaishnavism, used Bengali. A new genre of Vaishnava biographies in Bengali came into being like Brindabandas's Chaitanya Bhagvata and Krishnadas Kaviraj's Chaitanya-Charitamitra. Later Mirza Hussein Ali composed songs in Bengali in honor of Goddess Kali.

Oriya: The Bhakti movement of Chaitanya and of the Vaishnava poets made a lasting influence on Oriya literature. Sarladeva, an Oriya writer, wrote Mahabharata in 14th

Assamese: The fifteenth century the Vaishnava bhakti leader, Shankaradev, popularized the use of Assamese in the valley of the Brahmaputra. He wrote short plays and poetry in Assamese to spread his ideas. He was followed by Madhavadas who wrote famous work Bhakti-Ratnavali in Assamese which dealt with various aspects of Bhakti.

Maithili: The development of Maithili language in modern Bihar was associated with Vaishnava bhakti culture. Vidyapati is most prominent poet and writer in Maithili who wrote story and poetry devoted to Radha-Krishna and Shiva.

Western India: Rajasthani, Gujarati

Rajasthani: The bhakti saint, Mirabai, composed her songs in Rajasthani. She was however, influenced by the poems of bhakti saints who composed in Hindi.

Gujarati: Narasimha Mehta was an 15th century bhakti saint from Gujarat who composed his devotional lyrics in Gujarati. The age of these Bhakti poets is considered as the golden age of Gujarati literature.

Punjabi

Baba Farid, a mystic Sufi poet was the pioneer of the new school of poetry in Punjabi. Guru Nanak contributed to the development of Punjabi through his poetry in 15th century. Later Sikh Gurus contributed to the enrichment of Punjabi language. Guru Arjun Dev compiled the Adi Granth in 1604. It contains works of some great saints of medieval India like Kabir, Farid, Namdev, Surdas, Mirabai and Ravidas. There are several poems depicting the struggle between the Sikhs and the Mughals. These war ballads are known as varsin Punjabi.

Arjun Dev also wrote the Sukhmani Sahib, one of the longest and greatest of the medieval mystic poems. Guru Gobind Singh's writings are included in the Dasam Granth.

Marathi

A major contribution in Marathi literature, which emerged in 13th century, was made by the saint-poets of the Natha cult founded by Gorakhanatha. Other important contributors were Janadeva (wrote Jnanesvari and Amritanubhava), Eknatha, Tukaram (wrote Abhangas) and Ramdas.

Marathi literature received its high level due to the writings of Ekanth and Tukaram. Eknath compiled his great commentary on the Bhagwadgita in 1563. He also wrote Bhavartha Ramayana. Mukteshwar completed the translation of Mahabharata. Tukaram's devotional lyrics have become popular among the masses.

Hindi

Amir Khusro was a 13th century Sufi poet. He wrote poetry in Hindavi, Punjabi and Persian. Hindavi was earlier form of Hindi.

Adi Kala, the first stage of Hindi literature was the richest period in the history of Hindi literature; major literary contributions were made by bhakti and sufi poets. Bhakti poets were Kabir, Guru Nanak, Dadu, Sundaradasa, Tulsidasa (wrote Ramcharitmanas), Surdas (wrote Sur-Sagar), Mirabai etc.

The mystic poet Dadu Dayal (16th century) composed devotional songs in brajhasha. Malik Muhammad Jaisi (wrote Padmavati), Nur Muhammad (wrote Indravati), Abdur Rahim Khan-i-Khanan (wrote several dohas like Rahim Dohavali) contributed greatly to the development of Hindi. Ras Khan wrote beautiful poem Prem Batika on Lord Krishna and his life in Vrindavan.

Urdu

The Sufi saints wrote poetry in Urdu which greatly helped in the development of Urdu literature. The Sufi elements is quite strong in Urdu. The gazal appears to suit the Sufi mode of thought. As in the songs or padas relating to the Krishna cult, the mystical and the erotic merge in the ghazals too.

Amir Khusro composed many Urdu verses. Miranji Sham al-Ushshaq established Urdu as a recognized medium of Sufi narrative verse. Sufi saints freely transplanted Persian and Arabic religious vocabulary and form of thought and experience into Urdu.

Impact of the Sufi and Bhakti Movements on life and thought of the common people:

The bhakti movement, though originated in the south assumed the form of a widespread mass movement, which embraced practically the whole of the country. Perhaps, after the decline of Buddhism, there had never been a more widespread and popular movement in India than the bhakti movement. It achieved to a considerable extent the objectives it set forth.

According to Prof. A.L. Srivastava the bhakti movement had two main objectives. One was to reform the Hindu religion so as to enable it to withstand the onslaught of Islamic propaganda and proselytism. Its second object was to bring about reconciliation between Hinduism and Islam and foster friendly relations between the two communities.

The bhakti movement succeeded to a great extent in realizing the first objective of bringing about the simplification of worship and liberalizing the traditional caste rules. The high and low among the Hindus forgot many of their prejudices and believed in the message of the reformers of the bhakti cult that all people were equal in the eyes of God and that birth was no bar to religious salvation. However, the movement failed in achieving the second objective namely, Hindu-Muslim unity. Neither the Turko-Afghan rulers nor the Muslim public accepted the Rama-Sita or Radha-Krishna cult. They refused to believe that Rama and Rahim, Ishwar and Allah were the names of the same God.

It is important to note that the bhakti reformers and the Sufi saints directly as well as indirectly created an atmosphere of brotherhood and fellow feelings between the Hindus and the Muslims. This enabled the Mughal Emperors to follow a policy of religious toleration. The bhakti movement prepared the way for Akbar's glorious rule that tried to transform the predominantly Muslim character of the Mughal state into a national state. The bhakti movement also inspired Shivaji to establish the swarajya. Foundation of Sikhism was one of the results of the bhakti movement.

Impact of the Sufi Movement:

In the fourteenth century the influence of the Sufis declined. This was due to the doctrinal differences between different Sufi orders and assertion of Islamic orthodoxy. However, the Sufis played an important role in spreading the Muslim culture among the masses in various parts of the country.

Like the bhakti movement, Sufism also contributed to a great extent in molding the character of the medieval Indian society. The Sufis stressed the essential unity between different religions and showed an attitude of toleration towards other religions and tried to bring about reconciliation between the Hindus and the Muslims.

The Sufis promoted educational advancement of the society. Their khanqahs (monasteries) became centers of knowledge and wisdom.

The Sufis, specially belonging to the Chisti order appealed to the lower caste Hindus, which led to large-scale conversions. The Islamic concept of equality and brotherhood attracted the lower class Hindus.

The Sufis emphasized the unity of God and superiority of the path of devotion over rituals, ceremonies, pilgrimages and fasts.

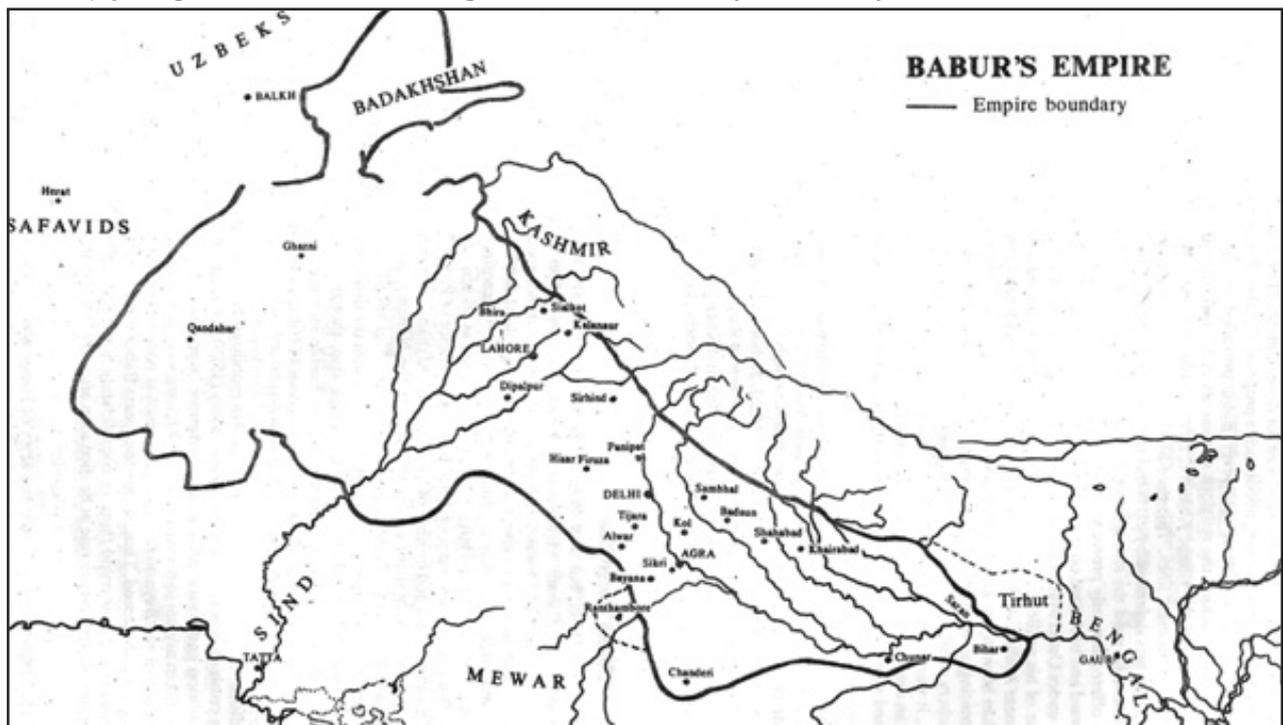
Initially Hindus belonging to high castes remained aloof from the Sufi saints. It was only during the reign of Akbar that some of the Persian educated Hindus began to show interest in the Sufi philosophy of the Chisti order. The liberal and tolerant attitude adopted by Akbar and his successors made the Sufi literature and thought popular among the Hindu intellectuals. The Sufi doctrine of Universal Brotherhood (sulh-i-kul) was adopted by Akbar in his attempt to establish a national state in India.

Background

- The first half of the fifteenth century witnessed political instability with the disintegration of the Tughlaq dynasty.
- Both the Sayyid (1414-1451 AD) and the Lodi (1451-1526 AD) rulers failed to cope with the disruptive forces like hostility of nobility and family members.
- The political chaos in the North-West provinces had weakened the Centre.
- In Central India, the power of Sultan Mahmud Khalji II of Malwa was on the decline, while Gujarat was ruled by Muzaffar Shah II and Mewar was under the leadership of Rana Sanga, the Sisodia Rajput.
- Ultimately, Rana Sanga succeeded in extending his influence over Malwa and Gujarat.
- By the end of 15th Century, Rana Sanga's sway over Rajputana became almost complete with the occupation of Ranthambhore and Chanderi.
- Further south, there were powerful Vijayanagara and Bahamani Kingdoms.
- Towards the east, Nusrat Shah ruled Bengal.
- Towards the closing years of Ibrahim Lodi's reign, Afghan chieftains Nasir Khan Lohani, Ma'ruf Farmuli, etc. succeeded in carving out separate kingdom of Jaunpur under Sultan Muhammad Shah.
- By the close of the 15th century, the power of the Timurids was on the decline.
- On the eve of Babur's invasion, it is generally said that there was confederacy of Rajput principalities which was ready to seize the control of Hindustan.
- It is held that had Babur not intervened, the Rajputs led by Rana Sanga would have captured power in northern India.

BABUR (1526-1530 A.D.)

- His real name was Zahir-ud-din Muhammad Babur. His father was a petty Chieftain of Farghana in Central Asia.
- He was a worthy descendent of Amir Timur, the Turk (male line) and Chengiz Khan (female line).



- ❑ His family belonged to the Chaghtai section of the Turkish race and they were commonly known as Mughals.
- ❑ He became the ruler of Farghana in Transoxiana at the age of eleven years after the death of his father in 1494.
- ❑ It was not a smooth succession for Babur. Both the Mongol Khans as well as the Timurid princes, especially Sultan Ahmad Mirza of Samarkand, an uncle of Babur, had interests in Farghana.
- ❑ Babur also had to face the discontented nobility.
- ❑ Against all odds, Babur struggled to strengthen his foothold in Central Asia and did succeed in taking Samarkand twice (1497, 1500 A.D.). But he could hardly hold that for long.
- ❑ With Shaibani Khan's success over Khorasan (1507), the last of the four Timurid centres of power finally sealed Babur's fate in Central Asia and he was left with no option but to look towards Kabul where the conditions were most favourable.
- ❑ The ruler of Kabul, Ulugh Beg Mirza, had already died in 1501 and thus Babur ultimately conquered Kabul in 1504.
- ❑ Yet Babur could not completely leave the dream to rule over Central Asia.
- ❑ With the help of Shah Ismail Safavis, he was able to control over Samarkand in 1511 but Shah Ismail's defeat in 1512 and the resurgence of the Uzbeks left Babur to consolidate himself at Kabul.
- ❑ Thus, it was the Central Asian situation which pressed and convinced (after 1512 A.D.) Babur had to abandon the hopes of creating an Empire in Central Asia and look towards India.
- ❑ The rich resources of India and the meager income of Afghanistan, as Abul Fazl comments, might have been another attraction for Babur.
- ❑ The unstable political situation after Sikandar Lodi's death convinced him of political discontentment and disorder in Lodi Empire.

Baburnama

- "Book of Babur" or "Letters of Babur"; alternatively known as Tuzk-e Babri is the name given to the memoirs of Babur (1483–1530).
- Unfortunately, it is not complete and all the known copies have three gaps – from 1508 to 1519, from 1520 to 1525, and from 1529 to 1530.
- Baburnama is also known to be the first true autobiography in the Islamic literature.
- Baburnama was written in Chagatai Turkic, which was Babur's mother tongue.
- Babur mentioned in Baburnama about the 7 most powerful contemporary Indian kings from which 5 were Muslims (Lodis, Gujarat, Malwa, Bahamani and Bengal) and 2 were Hindus or Kafir (Mewar and Vijayanagara).
- Descriptions of castings of cannons are found in Baburnama.
- Baburnama was translated into Persian during the rule of Babur's grandson Akbar.

- ❑ Invitations from Rana Sanga, Daulat Khan Lodi (governor of the Punjab) and Alam Khan (an uncle of Ibrahim Lodi), might have whetted Babur's ambitions.
- ❑ Perhaps Timur's legacy also provided some background for his invasion.
- ❑ He attacked India four times before setting up the foundation of the Mughal Empire and of Timurid Dynasty for the first time.
- ❑ Babur was a devoted follower of famous ***Naqshbandiya Sufi Khwaja Ubaidullah Ahrar***.

Conquest of Babur

Battle of Panipat (1526 A.D.)

- ❑ Babur defeated Ibrahim Lodhi in the first Battle of Panipat in 1526 to lay the foundation of the Mughal dynasty.
- ❑ The battle lasted for just few hours in favour of Babur. The battle shows Babur's skill in the art of warfare.
- ❑ His soldiers were less in number but the organisation was superior.
- ❑ Babur successfully applied the Rumi (Ottoman)/ Tulguma method of warfare.
- ❑ Battle of Panipat led to the initiation of Artillery in India.
- ❑ Babur had earlier hired two Ottoman gunners, ***Ustad Ali and Mustafa***, and appointed Ustad Ali as master of ordnance.

Significance of the Battle of Panipat

- The battle of Panipat was undoubtedly one of the decisive battles of Indian history. Its political significance, however, needs to be assessed carefully. It smashed the power of the Lodis, and opened up the entire territory upto Jaunpur to Babur's control. The rich treasures stored by the Lodi Sultans at Agra relieved Babur of his financial difficulties. However, **Babur had to wage two hard-fought battles, one against Rana Sanga of Mewar, and the other against the eastern Afghans before he could consolidate his position.** Thus, **politically the battle of Panipat was not as decisive as it was militarily.**
- However, it marks **a new phase in the struggle for the establishment of a hegemonic political power in north India.**

Battle of Khanwa (March 1527 A.D.)

- The battle was fought between Babur and Rana Sanga at Khanwa, near Fatehpur-Sikri, on 16 March, 1527.
- The Rana was joined by almost all the leading Rajput Rajas from Rajasthan. **Rao Medini Rao of Chanderi in Malwa also joined, including Mahmud Lodi, the younger son of Sikandar Lodi,** whom the Afghans had proclaimed their Sultan. **Hasan Khan Mewati,** who was the virtual ruler of Mewar, had also joined.
- However, it was Babur who tried to give a religious colour to the conflict in order to raise the flagging spirit of his soldiers. He also **promised to remit the tamgha (toll) on all Muslims if he gained a victory over the Rana.**
- Finally, he declared that after the war, whoever wanted to return to Kabul would be permitted to do so. Thus, **Babur was able to infuse a new spirit into his men.** It was only logical that **after the battle Babur assumed the title of ghazi.**
- It went in Babur's favour and Rajput confederacy got a severe blow. This strengthened Babur's position.

- Khanwa completed to battle of Panipat, and Babur's position in the Gangetic doab was made largely secure.
- **Babur declared the siege of Chanderi also to be a jihad.**
- In both places, Khanwa and Chanderi, he ordered towers of **pagan skulls** to be erected. This was a practice adopted by Timur against his opponents, irrespective of religious beliefs.

Battle of Chanderi (1528 A.D.)

- Babur reached Chanderi whose chief, Medini Rao, had been a close ally of Sanga.
- **Babur offered to Medini Rao Shamsabad in exchange of Chanderi.** But Medini Rao spurned the offer, and preferred to die fighting, after performing the fearful **Jauhar ceremonial.**
- Babur declared the siege of Chanderi also to be a jihad.

Battle of Ghagra (1529 A.D.)

- Next year, **Babur decided to quell the rebellion in the eastern areas once for all.** Marching by way of Prayag and Banaras, **he reached Chunar and Buxar which were the gateways to Patna.** **Babur wanted to detach Bengal from the side of the eastern Afghans,** and wanted free passage across the river Ghagra.
- **On reaching the elbow formed by the junction of the Ghagra with the Ganges, Babur was surprised to find a joint force of the Bengal king and the Afghan rebels on the other side of the rivers.**
- Despite this, Babur effected the crossing, while a force of 20,000 under Askari crossed upstream, thus taking the Bengali and Afghan forces on two sides. **The battle of Ghagra,** fought on 5 May, 1529, gave **a complete victory to the Mughals.**
- It was against the **joint army of Mahmud Lodhi, the younger brother of Ibrahim Lodhi and Nusrat Shah,** the king of Bengal.

Death of Babur

- Though Babur died at Agra in 1530 his dead body was taken to Kabul several year later and buried in the terrace of the garden.

- According to his will no dome or other structure surmounted his grave.

HUMAYUN (1530-56)

- ***Mirza Nasir ud-din Baig Muhammad Khan Humayun*** succeeded Babar. His brother Kamran was made governor of Kabul, Qandhar and Punjab. Hindal was at Alwar and Mewat, Mirza Askari at Sambhal and Mirza Sulaiman at Badakshan.
- Humayun participated in the battle of Panipat and Kanwah.
- The situation under Humayun was quite different. Like Babur he did not command the respect and esteem of the nobility.
- Moreover, the Chaghatai nobles were not favourably inclined towards him and the Indian nobles, who had joined Babur's service, deserted the Mughals at Humayun's accession.
- To sustain imperial power and hegemony, Humayun had to contend against the Afghans both in the east and the west which was supported by a large social base.
- But, most dangerous of all, was Humayun's brother Kamran Mirza. The situation was further aggravated by the existence of two centres of power within the empire Humayun at the centre and Kamran's autonomous control over Afghanistan and Punjab. Humayun decided to deal, at first, with the western Afghans.

Kalinjar (1530 A.D.)

- The king of Kalinjar was suspected to be in alliance with Afghan chiefs of Bihar. Also the possession of this fort was important. The Mughal army besieged the fort but failed to conquer. The nominal submission of its Raja made Humayun to lift the siege after six months.
- This fort, along with Bayana, Gwaliyar and Dholpur, formed the chain of forts protecting Agra from the south.

Battle of Daurah (1532)

- One reason why Humayun had to give up the seize of Kalinjar was that he had to meet the danger from the Afghan.

- Under the leadership of Mahmud Lodhi, the Afghans of Bihar were marching on to the province of Jaunpur.
- Humayun defeated the Afghans in the battle of Dourah or Dadrah in August 1532 AD.

Gujarat (1535-1536 A.D.)

- During Vikramaditya Singh's reign, Sultan of Gujarat Bahadur Shah had attacked Chittor in 1534.
- Udai Singh, the fourth son of Rana Sanga and Rani Karnavati (she was princess of Bundi) was sent to Bundi for safety.
- At the time of attack by Bahadur Shah, Karnavati sent "Rakhi" the "holy thread" to Humayun and requested for help. But Humayun did not "reply" in time. Chittor was in siege by Bahadur Shah and Karnavati performed Jauhar. Bahadur Shah was victorious, but was not able to confront the Mughal canons and was advised by one "Rumi Khan" of his army to not to confront with the Mughal army.
- Humayun had destroyed the power of Bahadur Shah, but the local population could not be handled by the Mughals.
- Finding Mughals off the guard, Bahadur shah returned and was welcomed everywhere.
- Meanwhile, The city of Bassein was already given to the Portuguese by Bahadur Shah in 1534, and now he signed another treaty with them and gave them Daman & Diu, Mumbai and Vasai, thus purchased their support.
- In 1537 while Bahadur shah was visiting them on a Portuguese ship anchored off the coast of Gujarat, he was killed by the Portuguese and his body was thrown in Arabian Sea.

Humayun's Encounter with Sher Shah

- Humayun and Sher Shah had three encounters with each other i.e. at Chunar, Chausa and Kannauj.

Siege of Chunar (1532)

The news of Sher Shah's success in Bengal and Bihar alarmed Humayun. He hurried from Gujarat but instead of proceeding straight to Bengal where he might have secured the help of

Bengal's ruler, Humayun spent about six months in besieging the fort of Chunar in Bihar which was under Sher Shah. Sher Shah, realising his weak position, made a purely perfunctory submission and Humayun raised the siege.

Battle of Chausa (1539)

- ❑ There were apparently no major conflicts between Sher Shah and Humayun for about six years. During this period Sher Shah greatly strengthened his position. He reorganised his army. On the request of the ruler of Bengal, Humayun went to Bengal and spent about eight months in 1538 and 1539. During these eight months Sher Shah captured a number of places like Banaras, Sambhal etc.
- ❑ In the meanwhile Humayun's brother Hindal declared himself as the emperor of Delhi. Humayun decided to return to Agra from Bengal. However, Sher Shah blocked his way at Chausa, on the bank of **Karmanasa** near Buxar the boundary between Bihar and Uttar Pradesh. The two armies remained there facing each other for three months. In the meanwhile rainy season started.
- ❑ This created problems and confusion for the Mughal army which was camping in the lowland. The Mughal camp was flooded. At this juncture Sher Shah hit upon a plan. He gave out that he was proceeding against a tribal leader who had been defying him.
- ❑ After marching a few miles in that direction, he returned suddenly in the night and fell upon Humayun's army from three sides in the early dawn of June 26, 1539. Humayun lost the battle and was wounded. To save his life, he plunged his horse into a stream and was saved from drowning by a water carrier whom as the story goes, Humayun allowed to sit on the throne for two days and who struck coins of leather.

Results of the conflict

- ❑ It was a great victory for Sher Shah and consequently he declared himself the Sultan.
- ❑ Sher Shah, thereafter captured Bengal.
- ❑ Again it was a great setback to Humayun.

The Battle of Kannauj/Bilgram (1540)

- ❑ After his defeat at Chausa, Humayun reached Agra and sought help from his brothers. However, all the brothers could not unite.
- ❑ Humayun recruited a big army which comprised mostly new recruits and proceeded towards Kannauj when Sher Shah had already encamped himself.
- ❑ Sher Shah's victory was decisive. Humayun fled and reached Agra.

Results of the conflicts

- ❑ After his defeat at Kannauj, Humayun had to spend about fifteen years in exile from 1540 to 1554 in the court of **Shah Tahmasp I** of Safavid Empire in Persia.
- ❑ Sher Shah became the ruler of Delhi.

Humayun effort to regain the throne

- ❑ After the Battle of Kannauj, Humayun came to Agra but left soon after. He tried to go to Kashmir but Kamran blocked his way.
- ❑ He got shelter from Raja of Amarkot. In 1542, Akbar was born there.
- ❑ Finding his position difficult and no prospect of success in future, Humayun left India. He went to Persia where Shah Tahmasp welcomed him.
- ❑ Weak successor of Sur Dynasty gave Humayun an opportunity to regain his lost prestige.
- ❑ The **Battle of Machiwara** was fought in May 1555 A.D. between Mughals and Afghans and ended in the victory for the Mughal.
- ❑ In June 1555, **Battle of Sirhind** was fought in which Humayun defeated Sikandar Sur.
- ❑ On January 1556, Humayun met his tragic end by slipping from the famous building known as **Din Panah**.
- ❑ His body was laid to rest in Purana Qila initially, but because of attack by Hemu on Delhi and capture of Purana Qila, Humayun's body was exhumed by the fleeing army and transferred to Kalanaur in Punjab where Akbar was crowned. His tomb stands in Delhi, where he was later buried in a grand way.

Sher Shah Suri (1540-1545)

- ❑ His original name was Farid and his earlier career was full of difficulties.
- ❑ In 1522, after the death of his father, he took the service of Bahar Khan Lohani, ruler of South Bihar. Sher Khan endeared so much to Bahar Khan that the latter gave him the title of **Sher Khan**.
- ❑ In 1527, he joined the camp of Babur, but left the service towards the end of 1528 A.D.
- ❑ Sher Khan once again went to South Bihar and was appointed Deputy Governor.
- ❑ Nusrat Shah, ruler of South Bengal, invaded South Bihar but was defeated by Sher Shah in 1529 A.D.
- ❑ He took the title of "**Hazrat-i-Ala**". He also got the fort of Chunar by means of marriage with a widow.

Sher Khan and Bengal

- ❑ When Sher Khan had his difficulties with Humayun, the ruler of Bengal had tried to create all kind of handicaps for him.
- ❑ In the **battle of Surajgarh in 1534**, Sher Khan defeated ruler of Bengal.
- ❑ Sher Khan acquired the **Fort of Rohtasgarh** in Bihar by cleverness.
- ❑ The victory of Chausa made Sher Khan the **de-facto** ruler of Bengal and Bihar. Sher Khan declared himself as the king of Bengal and Bihar in 1539.

Conquest of Malwa

- ❑ Sher Shah attack Malwa in 1542 AD.

Conquest of Raisin (1543)

- ❑ Raisin is in Central India.
- ❑ Sher Khan wanted to have the Fort of Raisin.
- ❑ Sher Khan wanted to teach lesson to Puran Mal, ruler of Raisin. He attack Raisin via Mandu on 1543 AD.

War with Jodhpur

- ❑ Maldeo was the ruler of Jodhpur.
- ❑ Maldeo invited Humayun for shelter in 1541 and Sher Shah was not satisfied with his behaviour and Sher Shah wanted to teach him a lesson.

- ❑ Towards the end of 1543, Sher Shah marched against Mewar. Sher Shah did not get an easy victory. He had to resort a clever device to defeat Maldeo.

Sher Shah last expedition

- ❑ Sher Shah led his last expedition against the Raja of Kalinjar in Bundelkhand.
- ❑ Sher Khan was injured by the explosion of gunpowder.
- ❑ The fort was taken but himself died in May 1545.

Administration of Sher Shah

Central Administration

- ❑ Based on autocratic monarchy.
- ❑ No actual powers to the ministers.
- ❑ Constant supervision and control by the Sultan.
- ❑ Its main defect was excessive centralization.

Local Administration

- ❑ Division of the provinces into sarkars, which were under **shiqdar-i-shiqdaran** (in-charge of law and order, general administration and criminal justice) and **munsif-i-munsifan** (incharge local revenue and civil justice).
- ❑ Division of the sarkars into parganas which were under **shiqdars** (law and order, criminal justice, etc.) and **munsif or amin** (land revenue and civil justice).
- ❑ Division of the parganas into villages, under head men; responsibility of the local people for maintaining law and order in their localities.
- ❑ By appointing two persons of equal rank at **pargana and sarkar levels**, Sher Shah divided the executive functions thus ensuring balance of power.
- ❑ And by assuming the power of appointment and dismissal of even pargana and sarkar officials, he effected greater centralisation.

Revenue Administration

- ❑ Assessment of land revenue on the basis of measurement of land.
- ❑ The entire empire was divided into **Khalisa** (administered by state through **diwan-i-wizarat** i.e. the Revenue department)

and **Iqta** (region allotted to nobles and transferrable). Iqta was different from land grant as land grants were made to learned men and iqta to nobles only.

- ❑ Drawing up of schedules of crop rates on the basis of the quality of land.
- ❑ Classification of land into three categories on the basis of their yield (good, bad and middling).
- ❑ Computation of the produce of three kinds of land and fixing 1/3rd of their average as the land revenue.
- ❑ Issuing of **pattas** to the peasants and the acquisition of '**qabuliyats**' from them.
- ❑ Collection of a cess of two-and-half seers per **bigha** (unit of land) from the peasants for famine relief fund.

Military Administration

- ❑ Dispensation of tribal levies, and beginning of direct recruitment of soldiers.
- ❑ Maintenance of **Chehra** or descriptive rolls of soldiers and **Dagh** or the branding of horses.
- ❑ Setting up of cantonments in different places and posting a garrison in each of them.

Trade and Commerce

- ❑ Building of new roads and restoration of old ones.
- ❑ Building of **sarais** or rest houses along the roads for the convenience of the traders and travellers; setting up of villages around sarais and their development into **qasbahs** or market towns' use of sarais as stages for the news service.
- ❑ Currency reforms, issue of fine coins of gold, silver and copper of uniform standard; standardisation of weights and measures.
- ❑ Other reforms include collection of customs duty on goods only twice, once at the time of entering the country and another at the time of sale of goods; making the local headmen and zamindars responsible for the loss of the goods of merchants on roads.

AKBAR (1556-1605)

Akbar, the great was one of the greatest ruler of Indian History. He became a hero whose memory is immortalized as a great king in the heart of the people of India.

- ❑ Akbar was 14 years old when he was crowned at **Kalanaur in 1556** but he could consolidate his position only after the second battle of Panipat (5th November 1556), fought against Mohammad Adil Sur's Wazir, Vikramaditya (Hemu). Hemu was **Baniya** by birth.

Bairam Khan

- He was a native of Badakshan and professed Shia faith.
- He was affectionately called Khani-baba.
- He was appointed as P.M or Wakil and Ataliq (protector)
- He was given the title of Khan-i-Khana.
- He was ordered by Akbar to proceed on Haj pilgrimage and he was killed by Afghan in Gujarat.
- His son, Abdur Rahim rose to a position of Khan-i-Khana.

Condition of India when Akbar became king

- ❑ The state of Gujarat, Malwa and Rajputana had become independent.
- ❑ Sindh and Multan did not owe any allegiance to the ruler of Delhi.
- ❑ Kashmir ruled by independent Muslim ruler.
- ❑ Gondwana was ruled by Rani Durgawati.
- ❑ The State of Ahmednagar, Bijapur, Golconda, Bidar and Berar were absolutely independent.
- ❑ Portuguese were powerful both in Arabian Sea and Persian Gulf.

Petticoat Government (1561-62 AD)

- ❑ According to Abul Fazl, this was the period when Maham Anga considered herself as the substantive Wakil.
- ❑ Petticoat Government include Maham Anga, Adam Khan, Shamus-ud-din Ata khan and Pir Muhammad.
- ❑ In 1561, Adam Khan and Pir Muhammad was sent to subdue Baz Bahadur, who capture Malwa.
- ❑ Adam Khan stabbed Shamus-ud Ata Khan in the royal palace and Akbar killed Adam Khan.

- ❑ After the death of her son, Maham Anga lost all confidence and she was given a handsome Jagir in Haryana.
- ❑ Munim Khan was made the Wakil in place of Ata Khan.

War and conquest of Akbar

Gondwana

- ❑ Gondwana (or Garhkatang) was conquered in 1564 AD.
- ❑ After the death of Dalpat Rai, Rani Durgawati became the regent.
- ❑ She finally could not withstand the Mughal army and she died. Her son Bir Narayan also died fighting in defence of his country.

War with Rajput

- ❑ Akbar followed the policy of reconciliation with Rajput.
- ❑ All Rajput chief had submitted to Akbar and it was Mewar alone that had stood aloof and disclaimed entering into an alliance with Mughal Emperor.
- ❑ Akbar launched expedition against Mewar. The **fort of Chittor fall in 1567-68 AD** with lots of slaughter. But resistance to Mughal continued in Mewar even after the fall of Chittor.
- ❑ After the fall of Chittor, the ruler of **Ranthambhor (1559 AD), Jodhpur (1570 AD), Bikaner (1570 AD) and Jaisalmer (1570 AD)** submitted to Delhi and enter into matrimonial relation with Akbar.
- ❑ Rana Pratap continued the resistance and acted as a defender. The attitude of Rana Pratap culminated in to the **Battle of Haldighati/Golconda in 1576 A.D** in which Rana was injured and finally Mughal won the battle.
- ❑ In the battle of Haldighati, Mughal force was commanded by Man Singh Kachhwaha while the nominal command was in the hands of Prince Salim.

Conquest of Gujarat

- ❑ The conquest of Gujarat marks an important epoch in Akbar's history.
- ❑ Wealth and maritime commerce of Gujarat were enough temptation for Akbar to annex

it. Gujarat was used as jumping off point for invasion of Deccan.

- ❑ Muzaffar Shah III, the ruler of Gujarat had practically no authority over the powerful vassals.
- ❑ One of the noble, Itimad Khan invited Akbar to interfere in the affairs of Gujarat.
- ❑ In 1572-73 Akbar capture Gujarat but was annexed in 1584 AD.
- ❑ After annexation of Gujarat, Mughal got free access to the Sea and got tough competition with Portuguese.
- ❑ Raja Todar Mal made his first revenue settlement in Gujarat.

Conquest of Bengal

- ❑ Daud Khan, an Afghan, founded a new dynasty in Bengal in 1564 AD.
- ❑ Under the command of Todar Mal, Bengal was added to the Mughal Empire between 1576-1580 AD.
- ❑ When Afghan revolted once again in favour of Hakim Mirza, brother of Akbar, Man Singh reconquered in 1592 AD.

Annexation of Kabul

- ❑ When Hakim Mirza died in 1585 AD., the province of Kabul was annexed and Man Singh was appointed as its Governor.
- ❑ The rebellion of Bengal, Bihar and Kabul took place due to the strict application of administrative reforms which were not to the liking of many officers.
- ❑ Raja Birbal was killed in 1586 AD.

Conquest of Kashmir

- ❑ Yusuf Shah was the ruler of Kashmir.
- ❑ Kashmir was annexed in 1586-87 AD. and made a part of the province of Kabul.
- ❑ Akbar visited Kashmir in 1589 AD.

Conquest of Sind

- ❑ Akbar attached great importance to the conquest of Sind because its possession was expected to help him in the conquest of Qandhar.
- ❑ In 1590, Mirza Abdur Rahim was appointed the governor of Multan for the conquest of Sind.
- ❑ Sind was annexed in 1591 AD.

Conquest of Qandhar

- ❑ Akbar was desirous of capturing Qandhar. Shah of Persia was in great difficulty on account of the activity of Turks and Uzbegs.
- ❑ In 1595 A.D., Qandhar was annexed to the Mughal empire.

Conquest of Ahmednagar

- ❑ After the conquest of Northern India, Akbar diverted his attention towards South.
- ❑ Ahmednagar was first to be attacked. Prince Murad and Abdur Rahim was sent in 1595 A.D. and Mughal made peace with the acquisition of Berar in 1596 A.D.
- ❑ After the murder of Chand Sultana, there arose internal dissension in Ahmednagar.
- ❑ By 1600 A.D, Ahmednagar was annexed to the Mughal Empire.

Conquest of Khandesh

- ❑ Sultan of Khandesh revolted on 1601 A.D and finally Khandesh was annexed to Mughal Empire.
- ❑ Khandesh was the last annexation under Akbar.

Akbar Rajput Policy

- ❑ The policy of seeking relationship with the Rajputs matured under Akbar, and was one of the most abiding features of Mughal rule in India, even though the relationship came under strain later on.
- ❑ Conquest of Rajputana proved stepping stone for the conquest of Gujarat. Important trade route pass through Rajputana and effective control over Gujarat was not possible without the conquest over Rajputana.
- ❑ Akbar realised the importance of Rajput community and he wanted to counter balance the unruly Mughal Mirza and rebellious Afghan.
- ❑ Under his Rajput policy:
 - The Rajput were required to submit before the emperor without or after fighting.
 - He welcome all such Rajput chief and gave them the honour, the position in the government, good Jagir and benefit.

- The state of such Rajput were not annexed, they were taken as "**watan jagir**" and was regarded as hereditary property of the Rajput chief. This underscore the exceptional position of the Rajput.
 - Important forts, key location of the Rajput were capture by the Mughal such as Ajmer, Ranthambore, Chittor etc.
 - Akbar established matrimonial relationship with Rajput family. Women were given free to pursue their religious practices.
 - Rajput Chief were enrolled into the Mansabdari System and were appointed in important position without any discrimination.
- ❑ Akbar was able to win over the affection of Rajputs and thereby solidify the foundation of the Mughal Empire in the country. It was the reversal of this policy in the time of Aurangzeb that proved to be undoing of his Empire.

Akbar Religious Policy

- ❑ Akbar's state policy in the field of religion was in large measure determined by the **Turko-Mughal** tradition.
- ❑ Almost immediately after assuming charge of the government, Akbar demonstrated his broad mindedness when in **1563 A.D. he remitted pilgrimage tax**. In **1564 A.D.**, steps were taken by **Akbar to abolish Jaziya**.
- ❑ Akbar came under the liberal influence of **Abdul Latif** (Akbar teacher), **Sheikh Mubarak** (father of Abul Fazl and Abul Faizi) and **Birbal** (given the title of "**Raj Kavi**"). More than these influence, Akbar was the product of the time.
- ❑ Akbar set up a large number **translation department** for translating the religious book of Hindus into Persian.
- ❑ In **1603 A.D.**, a **farman** was issued by which the Christians were allowed to make converts in India.
- ❑ As early as **1562 A.D.**, Akbar had stopped the practice of converting the prisoners of war to Islam.

- ❑ The *Ain-i-Akbari* mentions 137 Mansabdars of 1000 and above and out of them 14 were Hindus.
- ❑ Akbar discourage child marriage and encourage widow remarriage among Hindus. He prohibited the custom of Sati.
- ❑ The great Parsi scholar Dastur Meharji Rana of Navsari paid visit to the Mughal court. Under his influence Akbar adopted the practice of celebrating Nauroj festivals. Some other Parsi practice of the court such as Jharokhadarsan and Sun worship was adopted.
- ❑ Akbar adopted Solar Calender, Ilahi Era, based on Solar eclipse. Paibos was also adopted. Fire worship was also adopted.

Ibadat Khana

- ❑ In **1575 A.D.**, a building known as the "***Ibadat Khana***" or house of worship was specially constructed for discussion on religious matter.
- ❑ Abul Fazl was made in-charge of debate in Ibadat Khana, which were mostly conducted on Thursday.
- ❑ The basic purpose of Ibadat Khana was the search of truth that all religion differ in the outer form and are the path to reach out to the same goal.
- ❑ Not only the exponent of Islam were invited, but those of Brahmanism, Jainism, Christianity and Zoroastrianism were also invited.
- ❑ Important Brahmans invited by him were Purshottam and Devi, Hari Vijay Suri, Vijayasen Suri, Bhanuchandra Upadhyaya and Jinchandra expounded the Jain faith. Christian fathers were invited from Goa to explain Christianity. Akbar showed great regard to Sikh Gurus.
- ❑ Ibadat Khana was closed in 1579 A.D.

Infallibility Decree

- ❑ On the suggestion of Shaikh Mubarak, Akbar decide to become ***Mujtahid***. He was to act as the supreme arbiter in religious matters.

- ❑ In **1579 A.D.**, Shaikh Mubarak presented a document (***Mahzar***) to Akbar in which Akbar became the supreme arbiter in civil and ecclesiastical matter. Akbar was to act as the "***Imam-i-Adil***" or final interpreter of Muslim Law.
- ❑ Dr. V. Smith brand this Mahzar declaration as "***Doctrine of Infallibility***". He claim Akbar wants to be supreme in religious matter.
- ❑ ***Mahzar*** conferred upon Akbar a two-fold right or authority:
 - The emperor was empowered to accept any one of the conflicting interpretations of Muslim jurist or Mujtahids on controversial question. His choice was final and the Muslim public as well as the Ulemas were bound to obey him and carry out his percept.
 - Akbar was authorised to promulgate a new order or law provided that it was in conformity with a verse of the Quran.
- ❑ Orthodox Muslim detested the issuing of so called infallibility decree. Akbar was misunderstood and it was believed that he had rejected.

Din-i-Ilahi

- ❑ The next stage in the development of the religious views of Akbar came in 1581 A.D when he promulgated the "***Din-i-Ilahi***" or ***Tauhid-i-Ilahi***".
- ❑ The objective of Din-
- ❑ i-Ilahi was to establish a national religion which would be acceptable to the Muslims and Hindus.
- ❑ Dr. V. A. Smith calls Din-i-Ilahi as monument of Akbar foolishness or folly. It was a group led by Akbar. It was the discipleship under the guardianship of Akbar, it was open only to highest officers not more than 50.
- ❑ Any such person seeking the guidance of Akbar holding him, having a great knowledge, broad and liberal attitude could come to him and place their Pagri on the feet of emperor. Emperor would raise such person, place their Pagri on their head and gave them secret formula or ***Shast***.

- ❑ Such person were required to use “**Allahu-Akbar**” for salutation and the other was required to reciprocate by “**Jalla Jalallu**”.
- ❑ Such person would open their heart to Akbar, he would seek opinion of Akbar on difficult problems of life.
- ❑ There were four grades of followers of Din-i-Ilahi. Those four grades entail in readiness to sacrifice to the Emperor, **property, life, honour and religion**. Whoever sacrificed these four things possessed the four degrees whoever sacrificed one of the four possessed only one degree.
- ❑ Raja Bhagwan Das and Man Singh refuse to join and Birbal was the only Hindu who joined the new faith.
- ❑ Din-i-Ilahi set an example that inspite of social, political and religious differences, people could meet on a common platform and unite for God and the King.
- ❑ It is wrong to say that Din-i-Ilahi was used by Akbar to train officers of a school of thought and then sent them to the various provinces to propagate Din-i-Ilahi.

Akbar Land Revenue System

- ❑ It goes without saying that Sher Shah Sur was the forerunner of Akbar in the field of land revenue system. Sher Shah system was adopted by Akbar with the necessary alteration.
 - In the **tenth year of Akbar reign (1566 AD)**, no change was made in Sher Shah’s crop rate which was converted into cash rate called **dastur-ul-amal or dastur**, by using a single price list.
- ❑ In the **eleventh year (1567 AD)**, Muzaffar Khan and Raja Todarmal effected a major change. **Qanungos** were asked to provide information about the area of land cultivated and uncultivated produce of the land.
- ❑ In 1575 AD., Jagirs were abolished. The whole empire was divided into 182 parganas and each parganas was put under a **karori**, whose function was to collect revenue.
- ❑ There were three type of revenue system:
 - **Zabti system:** Under this, the average produce of different crops as well as the average prices prevailing over the last ten years was calculated.
 - **Ghalla Baksha system:** Old Indian system of assessment by the division of crop.
 - **Nasaq system:** In this system there was no intermediary between farmer and the state.
- ❑ The evolution of revenue system under Akbar, leading to what is called the “**Dahsala**” or ten year system in the twenty-fourth year of his reign (1579) was the logical evolution of the system of **measurement(zabt)** adopted by Sher Shah, continued to operate till the early year of Akbar reign.
- ❑ He got an aggregate of the rates of collection for 10 years from 1570 AD to 1580 AD and one third was taken as the basis of assessment.
- ❑ Formerly, hempen-ropes were used to measure land. Todar Mal used a Jarib of bamboos which was joined together with iron-rings.
- ❑ Land was divided into four class:
 - **Polaj:** Land which was regularly cultivated
 - **Parauti:** Land which was occasionally left uncultivated
 - **Chachhar:** Land was left uncultivated for 3 or 4 years
 - **Banjar:** Land which was left uncultivated for 5 or more year.
- ❑ Polaj and Parauti land were divided into three grade i.e., good, middling and bad. The average of three was taken as the basis of

Revenue Staff

- Amil was assisted by Bitikchi, potdar, Qanungo, Muqaddam and patwari. Amil was required to examine the registers maintained by Patwaris, Muqaddams and Karkoon.
- Bitikchi occupied the status similar to that of the Amil. His duty was to supervise the work of Qanungoes. He prepared detail statements of arable and waste land and also income and expenditure.
- Potdar and Khizandar received money from cultivators and issued receipts for all payments.
- Qanungo was a Pargana Officer.

assessment. One third of it was fixed as the share of the state. For Banjar and Chachhar share of the state was not fixed at one-third.

- ❑ Todar Mal fixed rates of converting revenue in kind into revenue in cash by taking an average of the actual price for ten year.
- ❑ The farmer was given choice to pay either in cash or in kind. Cash rate was fixed by the state officers and were different in case of different crops.
- ❑ The chief characteristic of Todar Mal Bandobast were that the state was to advance loan to the cultivator which could be paid in easy annual instalments.

Mansabdari System

- ❑ The Mansabdari System of the Mughals was the basis of civil and military administration of the country.
- ❑ The 'Mansab' is an Arabic word meaning rank or position or status of a person. Thus Mansabdari was a system in which the rank of a government official was determined. Every civil and military officer was given a 'mansab'. Different numbers which could be divided by ten were used for ranking officers.
- ❑ Abul Fazl has mentioned 66 grades of mansabdars but in practice there were not more than 33 mansabs.
- ❑ The numbered gradation of the mansabs has often been traced back to Chingiz who had divided his army from 10 to 10,000.
- ❑ Mughal Emperor was the head of Mansabdari System. Mir Bakshi manage the Mansabdari System on behalf of Emperor.
- ❑ Mansabdari System was not hereditary. After the death of Mansabdar, the rule of zabti or escheat was applied.
- ❑ In the beginning, Mansab signifies the military status and determine the numbers of troops maintained by the Mansabdars. For this Mansabdars were given Jagir in the form of revenue assignment for maintenance.
- ❑ In the latter half of Akbar reign big changes were made in the system. Akbar added one more rank, Sawar to the Mansabdari System. As a result there were two rank Zat and Sawar.

- ❑ Zat indicate the numbers of troops which a Mansabdar was expected to maintain. Sawar indicate the actual number of horse under the command of a Mansabdar. There could be no Mansabdar without Zat rank but there could be Mansabdar without Sawar rank.
- ❑ Mansabdar was divided into three category:
 - A Mansabdar belong to first class if his Zat and Sawar rank were equal.
 - A Mansabdar belong to second class if his Sawar rank was half the Zat rank.
 - A Mansabdar belong to third class if his Sawar rank was less than the half the Zat rank.

Reforms in Mansabdari System during Jahangir reign

- ❑ In the time of Jahangir some reforms were made in the Mansabdari System. He introduced
 - **Si-Aspa** (one horse, one horseman)
 - **Do-Aspa** (two horse, one horseman)
 - **Yak-Aspa** (three horse, one horseman)
 - **Nim-Aspa** (one horse, two horseman)
- ❑ Jahangir also introduced a temporary rank known as "**Mushrat**" that was given to any Mansab on temporary basis for any specialised work. Once the task was fulfil the extra rank was withdrawn.

Reforms in Mansabdari System during Jahangir reign

- ❑ By the end of Jahangir time period certain problem deficiency crept into the system. Shah Jahan confronted the problem and framed the rule of:
 - **Rule of 1/3:** Under this rule if any Mansabdar was posted in an area where his Jagir also existed, he was required to maintained one-third troops of the Sawar rank.
 - **Rule of 1/4:** Under this rule if any Mansabdar was posted in India and the area where his own Jagir was not located, he was required to maintained one-fourth troops of the Sawar rank.
 - **Rule of 1/5:** Under this rule if any Mansabdar was posted outside India

(Kabul, Kandhar etc.) and his Jagir located in India, he was required to maintain one-fifth troops of the Sawar rank.

- He also classified Jagir on the basis of the productivity. The classification based on monthly income. The Jagir was classified into **8 month, 6 month and 4 month** on the basis of the difference of **jama and hasil**.

Reforms in Mansabdari System during Aurangzeb reign

- Shah Jahan tried to solve the problem but the situation got worsened. Though Aurangzeb tried to get all these situation but he too failed to solve the problem.
- He further compounded the problem by converting Jagir into Khalisa land. This led to Jagirdari crisis.
- The rebellion of Jat, Maratha, Satnami, Bundela zamindar were basically connected to Jagirdari Crisis.

Non Rajput States Conquered by Akbar	
1561	Malwa
1564	Garh-katanga and Gondwana
1572	Gujarat
1574-1576	Bihar and Bengal
1592	Orissa
1593-1601	Khandesh and a part of Ahmednagar

North-West Frontier States Conquered by Akbar	
1581	Kabul
1591	Sindh
1595	Kandhar
1596	Baluchistan

Jahangir (1605-27)

- He was the fourth Mughal Emperor who ruled from 1605 until his death in 1627.
- He was named **Muhammad Salim** but Akbar used to call him **Shaikhu Baba**.
- Prince Salim assumed the title of **Jahangir** or "**World Grasper**".
- He instigated the murder of **Abul Fazl**.
- In 1605-1606 AD, the rebellion of Khusrau (son of Jahangir) was suppressed.
- His son Khusrau, who received patronage of **Guru Arjun Dev**, revolted against Jahangir. The fifth Sikh Guru Arjun Dev was later

sentenced to death for his blessings to the rebel prince.

- One of the important achievement of Jahangir reign was **Mughal-Mewar Treaty in 1614 AD**. The treaty was sign mainly due to the effort of Khurram. For this effort **Khurram was given the title of Shah Jahan**.
- In 1611 AD, Jahangir married **Mahrunnissa**. Jahangir gave her the title of **Nur Mahal**, the title later changed to **Nur Jahan**.
- Nur Jahan was promoted to a status of **Padshah Begum**.
- From 1611 to December 1621, she was the leader of the famous **Nur Jahan Junta** which monopolized power and shut out all those who were opposed to this party from power and influence at court. Junta include **Itimad-ud-daula, Asaf Khan Khurram and Nur Jahan**.
- Rift in junta resulted in the **loss of Kandhar in 1622 AD**.
- **Revolt of Mahabat Khan** took place during his reign.
- Next important activity of Jahangir was campaign against state of Ahmednagar, Mughal failed to capture any area mainly due to the ability of **Malik Ambar**.
- **Revolt of Shah Jahan** took place but reconciliation was brought between Jahangir and Shah Jahan.
- Jahangir died in 1627 AD.
- Jahangir completed the **tomb of Akbar at Sikandara**.
- In his autobiography "**Tuzuk-i-Jahangiri**", he claimed to have good knowledge on painting.
- The famous painter of his period were **Mansur** (given the tile of **Nadir-ul Ashr**), **Aqa Riza** (given the tile of **Nadir-us Zaman**), **Abul Hassan, Farruk Beg, Muhammad Nadir and Muhammad Murad**.
- During Jahangir time Mughal painting reached its zenith.
- **Thomas Roe**, English travellers visited the court of Jahangir. He succeeded in obtaining firman from Jahangir allowing the English to trade at Surat.

- ❑ **John Hawkins** resided at Agra for two year (1609-11). He was given the mansab of 400.
- ❑ **Shauki** (Mandolin player) and **Muhammad Nayi** (flautist player) were honoured by Jahangir.
- ❑ Famous historian during his period were
 - **Mautmid Khan:** He wrote Iqbalnama-i-Jahangir
 - **Abdul Qadir Badayoun:** He wrote Muntakhab-ul-Tawarik. He also completed the last part of Tuzuk-i-Jahangiri.

Shah Jahan (1628-58)

- ❑ **Shah Jahan** was the fifth **Mughal Emperor of India**. Born **Prince Khurram**, he was the son of Emperor **Jahangir** and his Hindu **Rajput** wife, **Taj Bibi Bilqis Makani (Jodha Bai/ Jagat Gosain)**.
- ❑ In his early phase of his reign he had to face two rebellion.
 - **Rebellion of Bundela Rajputs:** Bir Singh Bundela was the murderer of Abul Fazl.
 - **Rebellion of Khan-i-Jahan Lodhi.**
- ❑ In 1612 he married **Arjumand Banu Begum** (daughter of Asaf Khan) who became famous as **Mumtaz Mahal**.
- ❑ After her death in 1631, **Shah Jahan built Taj** in her memory.
- ❑ **Shah Jahan had a war with Portuguese**, in which Portuguese were badly defeated.
- ❑ In 1636, the **kingdom of Ahmednagar was completely destroyed** and its territories were shared by Shah Jahan and Sultan of Bijapur.
- ❑ **Bijapur and Golconda** was not annexed by Shah Jahan. It was annexed during the reign of Aurangzeb.
- ❑ Shah Jahan failed to capture Kandhar and after 1653, no other attempt were made to recapture Kandhar.
- ❑ Shah Jahan was actuated by a desire to conquer **Balk and Badakshan during 1645-46 AD**, but his Central Asian policy failed miserably.
- ❑ Two French travellers, **Bernier and Travenier** visited India during the reign of Shah Jahan. **Bernier** was a **physician** and he wrote a book "**The war of Succession of 1658**".
- ❑ War of Succession (1657-1658 AD)
 - In 1657, Shah Jahan fell ill. War of Succession started between four son of Shah Jahan, Dara, Shah Shuja, Aurangzeb and Murad. Four battle were fought:
 - **Battle of Bahadurgarh (Feb 1658):** Between Sulaiman Shikoh and Raja Jai Singh on one side and Shah Shuja. In this battle Shah Shuja was defeated.
 - **Battle of Dharmat (April, 1658 AD):** Between Raja Jaswant Singh on one side and Aurangzeb and Murad on other side.
 - **Battle of Samugarh (May 1658):** Between Aurangzeb and Murad on one side and Dara and Raja Jai Singh on other side.
 - **Battle of Khajwah and Deoraha (July 1658):** Between Aurangzeb army and Dara Shikoh. He was given death sentence by Aurangzeb on charge of blasphemy.
- ❑ Shah Jahan reign was known as "**golden age of Mughal Empire**" due to highest achievement in the field of Architecture.
- ❑ **Musamman Burz and Moti Masjid** was constructed under the supervision of **Jahanara Begum**.
- ❑ **Taj Mahal** was constructed under the supervision of **Ustad Isa Khan**.
- ❑ The **peacock throne** was a golden throne that was originally built for the Mughal emperor Shah Jahan in the early 17th century. Peacock Throne was also known as **Takth-i-Taus**.
- ❑ Great history were written during his period.
 - **Padshahnama:** Written by different scholar from time to time. First phase (1628-1638) was written by **Abdul Hamid Lahori**. Second phase (1638-1648 AD) was written by **Amin Qazmini** and the final phase (1648-1658 AD) was written by **Muhammad Warris Shah**.

- **Shahjahnama:** Written by two scholar **Innayat Khan and Muhammad Sadiq Khan.**
- **Jagannath and Lal Khan** were famous **musician** during Shah Jahan period
- **Mir Hassan, Anupa Chitra and Chitramani** were famous **painter** during Shah Jahan time.

Aurangzeb (1658-1707)

- After a horrible home war, Aurangzeb ascended the throne in July 1658 AD but his formal accession did not take place till June 1659 AD and there after he assume the title of **“Alamgir”**.
- Among his early measure, he abolished **Rahdari** (collected on highway frontier or ferry) and **Pandari** (ground tax or house tax).
- He prohibited the use of **Kalima** on the coins.
- He appointed **Muhatsibs** or censors of public morals to look after the conduct of people.
- He put an end to the practice of **Nauroj, Jharokha Darshan and Tula Dan** and held these practices as un-Islamic.
- He discontinued the use Solar Ilahi year for the purpose of counting his reignal years.
- He adopted measures to break the monopoly of Hindus in the Revenue Department of the State.
- Aurangzeb ordered the demolition of Hindu Temple. In August 1669 AD, Temple of Vishwanath was completely demolished.
- He banned celebration of Hindu festival.
- **Jizya** was imposed on non-Muslims and even Brahmins were not exempted. The Jizya was a part of the anti-Hindu policy of Aurangzeb.
- **Revolt of Rajput, Satnamis, Bundelas and Sikh** was the outcome of Aurangzeb anti-Hindu policy.
- Ninth Sikh Guru, Guru Teg Bahadur was publicly beheaded in 1675 on the orders of **Mughal emperor Aurangzeb** in **Delhi** for refusing to convert to Islam.
- Aurangzeb spent the last 25 years of his life in the Deccan. His Deccan policy resulted

in the annexation of Bijapur (1686 AD) and Golconda (1687 AD) in Mughal Empire.

- Aurangzeb involment in North-Western India campaign may be one of the cause for the rise of Shivaji. When Aurangzeb enter Deccan, his Maratha campaign became what the **Spanish campaign was to become for Napoleon.**
- Aurangzeb was a practised calligraphist and wrote **“Shikasta”** and **“Nastaliq”** with great skill.
- **Fatwa-i-Alamgiri**, the great digest of Muslim law, was compiled under the patronage of Aurangzeb.
- Aurangzeb died in 1707 at Ahmednagar. The **Tomb of Aurangzeb**, the last of the great Mughal emperors, is located in Khuldabad, Maharashtra, India and is unmarked.

Mughal Administration

The Mughal state was a combination of Indian and foreign elements. To be more accurate, it was a **“Perso-Arabic system in an Indian setting”**.

Central Administration

- A centralised despotism, with the emperor at the pivot of the administrative edifice, enjoying absolute power. The emperor as the head of the state with unlimited powers, being supreme commander of the army, the chief executive of the civil administration and the supreme dispenser of the justice.
- The Mughal emperor had a council of ministers, and other officers and nobles who met to discuss administrative, political and military policies.
- **The Wazir or Diwan:** The prime minister who sometimes also headed the revenue department. He was assisted by two junior officers, the Diwan-i-Aam (incharge of salaries) and the Diwan-i-Khas (incharge of crown lands).
- **The Mir Bakshi:** The chief military adviser and the inspector general of the contingents.
- **The Khan-i-Saman:** He headed the emperor’s department of manufacturers, stores and supply.

- ❑ **The Muhtasib:** He was appointed to inspect public morals.
- ❑ **The Sadr-us-Sadur:** He was the chief sadr of the empire, the guardian of the Islamic law and the spokesman of the ulemas.
- ❑ There were also many other officials who helped in central administration.

Provincial Administration

- ❑ Akbar divided the Mughal empire in 12 Subas which rose to 15 after his Deccan conquest. By the time of Aurangzeb's reign the number of provinces stood at 21.
- ❑ Every Suba was governed by a **Subedar**. He was assisted by other officials like the Diwan, Bakshi, Faujdar, Kotwal, Qazi, Sadr, Amil, Qanungo and Patwari.
- ❑ The Subas were divided into **Sarkars** or districts and the sarkars were sub-divided into **Parganas**. The subedar wielded both civil and military powers.
- ❑ The **head of the Sarkar was a Faujdar** who was in charge of maintaining law and order.

Local Administration

- ❑ The parganas being a union of several villages, the administration was carried out by a number of officials such as Shiqdar, **Amil, potdar and Bitikchis**.
- ❑ The Mughal state was a bureaucratized state which ran according to the detailed rules and regulation. There is evidence of the **Dastur-ul-amal** (Rules' book).

Taxation

- ❑ Land revenue was the most important source of income in Mughal India. Besides this, there were other sources of income for the state.
- ❑ It is very difficult to ascertain the exact share of taxes other than land revenue in the total income of the Empire. It was to be around 18% and 15% for the **Subas** (provinces) of Gujarat and Agra, while in rest of the **Subas** it was less than 5%.

Land Revenue

- ❑ The land revenue was the main source of the state's income.

- ❑ The magnitude of land-revenue demand varied from region to region;
- ❑ A number of methods were used to assess the land revenue demand. Though zabti was the most important method of revenue assessment, other methods, like Ghalla bakhshi, and kankut were also prevalent.
- ❑ The special feature was that in most cases (at least in the zabti provinces), revenue was realized in cash, thereby giving impetus to monetization and market economy.
- ❑ Relief was provided at the time of natural calamity.
- ❑ A large number of officials were associated with the administration of land revenue. Some of the important functionaries were karori, Amin, Qanungo, Chaudhuri, Shiqqdar, Fotadar, Bitikchi, Faujdar, Waqai navis etc.

Taxes other than Land Revenue

- ❑ The main sources were tolls and levies on craft production, market levies, customs and **Rahdari** (road tax) both on inland and overseas trade, and also mint charges.
- ❑ Apart from these, the state treasury received huge amounts by way of war booty, tributes and gifts from various quarters.
- ❑ Almost everything sold on the market was taxable.
- ❑ Apart from merchants, all the artisans also paid taxes on their products. **Katraparcha** was a tax levied on all sorts of cotton, silk and wool cloth.

Military Organization

- ❑ The weakest part of Mughal administration was the military organization, precisely the area where one might have expected the most efficient centralized control.
- ❑ But instead of a large standing army, the emperors depended upon four different classes of troops for the maintenance of order and the defense of the empire's borders.
- ❑ There were, first of all, the soldiers supplied by the mansabdars; the number a mansabdar was expected to provide upon the demand of the emperor were specified in his warrant of appointment or were indicated by his rank.

- ❑ Another class of troops under the command of a mansabdar was known as **dakhili**, whose services were paid for by the state.
- ❑ A third class were the **Ahadis, or “gentlemen troopers,”** drawing higher pay than those in the ordinary service.
- ❑ Finally, the chiefs who had been permitted to retain a degree of autonomy were required to provide contingents under their own command.
- ❑ European gunners were employed later on in appreciable numbers, but no permanent improvement was effected.

Economy

Agriculture

- ❑ The principal food crops were the same as they are today, namely, wheat, rice, maize, millet etc., while commercial crops included indigo, cotton, sugarcane and silk.
- ❑ Tobacco was first grown in Gujarat early in the 17th century but, within a few years, its cultivation spread to all parts of the country. **Tobacco and potato were introduced by Portuguese in India** during Jahangir’s reign.

Industry

- ❑ Akbar gave patronage to Silk Weaving Industries. Silk Weaving industries were set at Lahore, Agra, Fatehpur Sikri and some places in Gujarat.
- ❑ The Shawl and Carpet Weaving industries were patronised by Akbar.
- ❑ Excellent cotton cloth were manufactured at Banaras, Agra, Gujarat, Malwa and Deccan. Fine quality of muslin was manufactured at Sonargoan in Dhaka dist.
- ❑ In the second half of the 16th and the first half of the 17th century, Kasimbazar emerged as the most important weaving centre in the country.
- ❑ Artisans worked on their own account as well as in ‘Karkhanas’ under master craftsmen or merchants who set them to work on a wage-basis.

Trade

- ❑ A broad spectrum of merchants peddling at the local level to the big traders involved in overseas commerce were to be found in all parts of the country. In the whole commercial process, certain specialised groups of merchants, brokers and *sarrafs* played their role at various levels.
- ❑ Large scale trading operation strengthened some of the existing practices and institutions and gave rise to new ones. Systems of banking, bills of exchange and lending of money were important ones. Trading partnership and insurance were also in vogue.
- ❑ Theoretically, *vaisyas* were supposed to indulge in commercial activities, but in actual practice people from a wide range of background could and did participate in it.
- ❑ **Banjaras**, a trading group who carried on trade between villages and between villages and towns in a region and even at inter-regional level. They were an important link for rural-urban trade. The Banjaras were both Hindus and Muslims. The Banjaras operated in many parts of North India, but there were other similar traders known by different names.
- ❑ The **Nahmardis** was one such group of traders operating in Sindh.
- ❑ The **Multanis** were an important trading community of Delhi, parts of Punjab and Sindh in the 17-13th centuries.
- ❑ The **Bohras** were important merchants of Gujarat. They were mostly Muslims. They were an urban community mainly based in Gujarat and other western parts.
- ❑ In the southern part of the sub-continent, various merchant groups played prominent roles. The **Chetti** was one such group. This term is derived from Sanskrit Shreshthi (Seth).
- ❑ The **Komatis** were the merchants belonging to a trading caste. They mainly worked as brokers for textiles and were suppliers of various products from hinterland to the port towns on southern coast. They were mainly Telugu speaking.

Foreign Merchants

- ❑ The trading activities of Europeans were prominent.
- ❑ Among other foreign merchants, the Armenians were the most prominent. They dealt in all sorts of commodities from textiles to tobacco.
- ❑ The Khorasanis, Arabs and Iraqis also frequented Indian markets.

Moneylenders and Sarrafs

- ❑ In large parts of Northern India, the traditional merchants played a dual role as traders as well as moneylenders. In villages we hear of traditional Baniya lending money to individual peasants to pay land revenue. In towns and bigger places also merchants acted as moneylenders.
- ❑ Another category among the personnel of trade which played a significant role was that of the **sarrafs**.
- ❑ As bankers, sarrafs would receive deposits and give loans on interest. They used to issue bills of exchange or hundis and honour the ones issued by others.

Coins

- ❑ The Mughals had a well-organized and sophisticated monetary system.
- ❑ The imperial coinage was unprecedented both in quantity as well as in quality.
- ❑ The credit for attempting to establish a coinage free from any trace of debasement goes to Sher Shah, but it was under Akbar that the currency system fully matured.
- ❑ Mughal Empire had a **tri-metallic currency** with a high level of purity and uniformity throughout their vast empire. They coined **gold, silver** and **copper**. However, the silver coin was the base of the Fiscal and Monetary System.
- ❑ The silver coin has a long pre Mughal history. It was used during Delhi Sultanate for long as tanka. Sher Shah for the first time standardized the silver coin. It was called **rupaya** and had a weight of 178 grains (troy). For minting purposes, an alloy was added which was kept below 4 percent of the weight of the coin.

Built By	Mosques
Babar	1. Kabulibagh in Panipat 2. Sambhal in Rohilkhand
Humayun	Din Panah (city, Delhi)
Akbar	Agra fort, Lahore Palace, Fatehpur Sikri, Buland Darwaza, Allahabad Fort, Jahangiri Mahal, Haroon Minar, Sikandara tomb (later completed by Jahangir).
Jahangir	Use of pietre dura Moti masjid (Lahore Mausoleum (Shahdara, Lahore)
Nurjahan	Itimad-ud-Daula's Marbal Tomb (Agra)
Shahajahan	Taj Mahal (Agra), Jama Masjid (Delhi) Moti Masjid (Agra), Red Fort (Delhi) Shalimar gardens (Lahore), Nahar-i-Faiz
Aurangzeb	Moti Masjid in Red fort, Badshahi Mosque (Lahore)

- ❑ Akbar continued the rupaya as the basic currency with more or less the same weight. Under Aurangzeb the weight of the rupaya was increased to 180 grains (troy). The silver rupaya was the main coin used for business and revenue transactions.
- ❑ The Mughals issued a gold coin called **ashrafi** or **mahr**. It weighed 169 grains (troy). This coin was not commonly used in commercial transactions. It was mainly used for hoarding purposes and also for giving in gift.
- ❑ The most common coin used for small transactions was the **copper dam** which weighed around 323 grains. The weight of the copper dam was reduced by one third during Aurangzeb's reign presumably because of the shortage of copper.
- ❑ Further, for very petty transactions **kauris** (sea-shells) were used in coastal areas.

Important Terms

- ❑ **Zabti System:** It was a revenue system based on the measurement and assessment of land and produce.
- ❑ **Dahsala System:** Under this system, the average produce of different crops as well as the average prices prevailing over the last ten years was calculated and state's share was fixed at the one-third. It was introduced by Todar Mal.
- ❑ **Ghalla-Bakshi System:** The produce was divided between the state and the peasants in a fixed proportion.

- ❑ ***Nasaq System:*** It was a rough assessment of the amount payable by the peasant on the basis of what he had been paying in the past.
- ❑ ***Kankut System:*** Under this system, instead of actually dividing the grain (kan), an estimate (kut) was made on the basis of an actual inspection on the spot.
- ❑ ***Mansabdari System:*** According to this system, the nobility and the army was organised through a system of ranks (jat and sawar).
- ❑ ***Zat:*** It was the personal rank and fixed the person's status and salary.
- ❑ ***Sawar:*** It indicated the number of cavalrymen a person was required to maintain.
- ❑ ***Duh-Aspa, Sih-aspa System:*** The system introduced by Jahangir implied that a mansabdar holding this rank had to maintain, and was paid for, double the quota of troopers indicated by his sawar rank.
- ❑ ***Taqabi:*** It was an advance loan to the peasants to encourage them to bring virgin lands under cultivation.

The Marathas were a Marathi-speaking warrior people from the western Deccan Plateau (modern-day Maharashtra) who rose to prominence through the establishment of Hindavi Swarajya (meaning “self-rule of Hindus”). Under the leadership of Shivaji, who revolted against the Adil Shahi dynasty and the Mughals to carve out a kingdom with Raigad as its capital in the 17th century, the Marathas rose to prominence.

Factors Responsible for Rise of Marathas

- ❑ **The character of the Marathas:** All of the Marathas are energetic, hardy, and preserving. If they lack the Rajputs’ pride and dignity, they also lack the Rajputs’ indolence and lack of worldly wisdom. And all of these characteristics were a result of their country’s unique physical characteristics.
- ❑ **Influence of language and literature:** Eknath promoted pride in the Marathas’ home tongue, which contributed to a sense of belonging and togetherness among the Marathas.
- ❑ **The geographical conditions:** Maharashtra’s geographic position and natural attributes aided the Maratha Empire’s ascent to dominance.
- ❑ A big portion of Maratha’s country is a plateau, and the Marathas had to fight for survival. As a result of this, the Marathas were brave and hardworking.
- ❑ **Guerilla warfare:** Because of the rugged terrain, the Marathas were able to use guerilla warfare to great effect. Soldiers were accommodated in the villages’ dispersed sections. The invaders were vulnerable to surprise attacks from forts on the crests of hills.
- ❑ **Training in the art of administration:** The Marathas had gained expertise and instruction in the art of administration long before Shivaji’s ascent to power.
- ❑ A large number of Marathas worked for the Muslim rulers of the Deccan in various departments, particularly the tax department.
- ❑ The Maratha Jagirdars had a significant part in the political affairs of Bijapur, Ahmednagar, Berar, and Golkonda, among other states. Maratha statesmen and warriors effectively governed several departments.
- ❑ The unstable political condition of the South: The Muslim kingdoms in the south were on the verge of collapsing. The political climate was ideal for the Marathas to rise to power.
- ❑ The charismatic personality of Shivaji: Before Shivaji Maharaj’s ascension, the Maratha race was scattered like atoms among several Deccan kingdoms.
- ❑ Shivaji united them into a powerful nation despite the opposition of four powerful forces: the Mughal Empire, Bijapur, Portuguese India, and the Abyssinians of Janjira.
- ❑ He was not only the founder of the Maratha Empire, but also the greatest constructive genius of medieval India, and the remembrance of a true hero like Shivaji has left an indelible historical legacy for humanity.

Features

- ❑ The Mughul rulers of later times were just emperors in the name.
- ❑ In the eighteenth century, the Maratha chiefs became the country’s most powerful rulers.
- ❑ The rise of the Marathas was the result of the efforts of the entire Maratha people, who gave birth to Maratha nationalism and sought to form their own independent state based on the unity of their language, literature, community, and homeland.

- ❑ The growth of Maratha's nationalism and political power was influenced by a number of reasons.
- ❑ Maharashtra's geographical location aided the Marathas' rise to power. The vast majority of Maharashtra is a plateau where man must fight for survival.
- ❑ Maharashtra's central location on the Indian subcontinent gave the Marathas an easy way to expand their dominance both to the south and north.
- ❑ Economic disparities among the Marathas were minimal because there were few people who could be considered wealthy.
- ❑ Apart from Aurangzeb's neglect of the affairs of the Deccan and his attempt to conquer the entire Deccan, sparked Maratha's resistance.
- ❑ Mughal power was gradually growing in south India and during the reign of Aurangzeb, the Marathas felt that, probably, the entire south India would be under Mughals.
- ❑ That united them to fight against the Mughals for safeguarding their larger interests.
- ❑ The Marathas were enjoying several privileges under the patronage of Muslim states of the Deccan.
- ❑ They could not expect to enjoy all of the privileges under Aurangzeb's rule that they had enjoyed under the Deccan's weak Muslim kings under his rule.
- ❑ As a result, the Marathas decided to form an alliance against the Mughals.
- ❑ The Marathas were bonded together by Shivaji into a formidable mobile military force.
- ❑ The Marathas battled for the preservation of their faith and territory against the Mughals.
- ❑ The Marathas are credited with bringing the Mughal Empire to an end throughout most of India's subcontinent.

Shivaji

- ❑ Shivaji was born on February 19, 1630, at Shivneri Fort in the district of Pune, Maharashtra, India.
- ❑ He was the son of Shahaji Bhonsle, a Maratha general who held the jagirs of Pune under

the Bijapur Sultanate, and Jijabai, a religious woman who influenced him greatly.

- ❑ As Shahaji spent much of his time outside of Pune, it was up to a small council of ministers to monitor Shivaji's education.
- ❑ A council of ministers included a Peshwa (Shamrao Nilkanth), a Mazumdar (Balkrishna Pant), a Sabnis (Raghunath Ballal), a Dabir (Sonopant), and a chief teacher (Dadoji Konddeo).

Early Career of Shivaji

- ❑ After completion of Shivaji's education, he was assigned to Kanhoji Jedhe and Baji Pasalkar for military and martial arts training.
- ❑ Shahji had left the Poona jagir to his wife, Jija Bai and his minor son, Shivaji.
- ❑ Shivaji has always been bold and intelligent since his childhood.
- ❑ In the years 1645-1647, when he was only 18 years old, he overran a number of hill forts near Pune, including Rajgarh, Kondana, and Torna.
- ❑ Shivaji became his own master in 1647, following the death of his guardian, Dadaji Konddeo, and took complete control of his father's jagir.
- ❑ Shivaji took Jaoli from the Maratha chief Chandra Rao More in 1656 and began his royal career.
- ❑ The conquest of Jaoli established Shivaji as the uncontested ruler of the Mavala region, or highlands, and cleared the way for him to travel to Satara and the Konkan coastal strip.
- ❑ Shivaji's army included a large number of Mavali foot warriors. Shivaji conquered a succession of hill forts around Pune with their help.

Treaty of Purandar

- ❑ Aurangzeb, the Mughal Badshah, feared just one thing: Chhatrapati Shivaji Maharaj's ascension to the throne of the Maratha Hindu armies in the Deccan.
- ❑ At Pratapgarh in 1657, Chhatrapati Shivaji Maharaj sacked Afzalkhan, a powerful military general throughout Bharat.

- ❑ Chhatrapati staged the renowned military invasion at Lal Mahal on Shaista Khan in 1663.
- ❑ Shaista's nephew, Aurangzeb, named him Dakkhan Ke Subehdar, the governor of the South.
- ❑ To compensate for the damages suffered by Swarajya because of Shaista Khan, Chhatrapati Shivaji Maharaj conducted a raid on his business capital Surat. This resulted in the Emperor's face being defaced.
- ❑ To put an end to Chhatrapati Shivaji Maharaj and destroy the backbone of Hindavi Swarajya, Aurangzeb dispatched an experienced leader, Mirza Raja Jai Singh, King of Amer, with a 44000 army against him.
- ❑ Mirza Raja's massive army began wreaking havoc over Swarajya.
- ❑ After the Mughals took the Fort of Purandar under Diler Khan and Jai Singh defeated Murarbaji Deshpande, the governor of Purandar Fort, Maharaj's forces were severely reduced.
- ❑ The Mughals continued to plunder the fields, villages, and women.
- ❑ Finally, in order to defend his people first, Chhatrapati Shivaji Maharaj agreed to Mughal demands and signed a treaty.

Terms of the Purandar Treaty

- ❑ Shivaji was granted the right to hold twelve forts in the name of the Marathas, as well as a net income area of up to 1 lakh Huns.
- ❑ The contract bound Shivaji that the Marathas would always help the Mughals.
- ❑ Shivaji's son, Sambhaji, has been obliged to fight for the Mughal Empire with 5000 armed forces, as a Mansabdar.
- ❑ In the treaty, Shivaji agreed that if the Marathas ever sought to claim the Konkan region, which was then under Bijapur's dominion, they would have to pay 40 lakh Huns in compensation.
- ❑ Shivaji has been forced to give up most of his captured forts that involved places like Ankola, Songadh, and Mangad.
- ❑ Aside from that, the contract obligated Shivaji to travel to Agra for a political meeting with Aurangzeb.

Post Treaty Conditions

- ❑ Shivaji was no longer regarded by the Mughals after his tearful condition.
- ❑ Shivaji sought to be excused from speaking to the nobility, and the Mughal emperor agreed to compensate him with jagir.
- ❑ For justification, Shivaji promised his son 5000 horses as a contingent.
- ❑ He stated that if a land yields 4 lakh Huns in the lowlands and 5 lakhs in the uplands and is awarded to him through the use of an official Farman, the possession of the lands will be confirmed with Shivaji following the victory of Bijapur.
- ❑ In the above-mentioned situation, the downsides of Jai Singh have been foreseen because the policy will result in the Mughal Empire gaining three times.
- ❑ To begin, the Mughal emperor will be valued at 40 lakhs hun, or over 2 crore rupees.
- ❑ Second, Shivaji will be completely cut off from the Sultan of Bijapur, as the invasion of Bijapur could be successful due to him.
- ❑ The third and most essential reason is that, as Shivaji himself demonstrated during the conquest of the Sultan of Bijapur, the duty of the imperial Mughal army can be continually decreased in jungles and obstacles.

Important Battle

- **Battle of Pratapgad, 1659:** Fought at the fort of Pratapgad near the town of Satara, Maharashtra, between the forces of the Maratha king Chhatrapati Shivaji Maharaj and the Adilshahi general Afzal Khan.
- **Battle of Pavan Khind, 1660:** Fought at a mountain pass in the vicinity of fort Vishalgad, near the city of Kolhapur, Maharashtra, between the Maratha Sardar Baji Prabhu Deshpande and SiddiMasud of Adilshahi.
- **Sacking of Surat, 1664:** Fought near the city of Surat, Gujarat, between Chhatrapati Shivaji Maharaj and Inayat Khan, a Mughal captain
- **Battle of Purandar, 1665:** Fought between the Mughal Empire and Maratha Empire.
- **Battle of Sinhagad, 1670:** Fought on the fort of Sinhagad near the city of Pune, Maharashtra between TanajiMalusare, a commander of Maratha ruler Shivaji Maharaj and Udaybhan Rathod, fortkeeper under Jai Singh I who was a Mughal Army Chief.
- **Battle of Kalyan, 1682-83:** Bahadur Khan of the Mughal Empire defeated the Maratha army and took over Kalyan.
- **Battle of Sangamner, 1679:** Fought between the Mughal Empire and Maratha Empire. This was the last battle in which the Maratha King Shivaji fought.

- ❑ Shivaji promised to provide 2000 cavalry and 7000 experienced infantry on behalf of the Mughals, led by his son Sambhaji Mansab, to seize Bijapur.

Arrest of Shivaji

- ❑ When Shivaji went to meet the Mughal emperor at Agra in 1666, the Maratha warrior felt he was insulted by Aurangzeb and stormed out of the court.
- ❑ He was arrested and kept prisoner. The clever escape of Shivaji and his son from imprisonment in disguise out of Agra is legendary today.
- ❑ After that there was peace between the Marathas and the Mughals until 1670.
- ❑ The jagir of Berar which was granted to Sambhaji by the Mughals was taken back from him.
- ❑ Shivaji in response attacked and recovered many territories from the Mughals in a short span of four months.
- ❑ Through his military tactics, Shivaji acquired a large part of the land in the Deccan and western India.

Granted Title

- ❑ He was crowned as the king of the Marathas on 6th June, 1674, at Raigad.
- ❑ He took on the titles of Chhatrapati, Shakakarta, Kshatriya Kulavantas and Haindava Dharmodhhaarak.
- ❑ The Maratha Kingdom founded by Shivaji grew larger over time and became the dominant Indian power in the early 18th century.

Administration of Shivaji

The Ashtpradhan (eight ministers)

- **Peshwa:** He was in charge of both civil and military affairs.
- **Majumdar:** He was in charge of the state's income and expenditure.
- **Waqia Navis:** He oversaw intelligence and household affairs.
- **Surunavis:** He was in charge of royal correspondence.
- **Senapati:** He was the army's commander.
- **Dabir:** Dabir was in charge of organising official ceremonies and assisting the king with foreign affairs.
- **Nyaya Dhish:** He delivered the verdict.
- **Pandit Rao:** He oversaw charitable donations.

Central Administration

- ❑ Shivaji founded a sound administration system that was heavily influenced by the Deccan administration style.
- ❑ The majority of administrative reforms were inspired by the Malik Amber reforms in Ahmednagar.
- ❑ To manage administrative affairs, a council of state ministers known as Ashtpradhan (eight ministers) was formed, with each minister responsible to the ruler.
- ❑ The ministers could give their opinions on various issues, but Shivaji was not bound by them.
- ❑ Except for Pandit Rao and Nyaya Dhish, all ministers were required to perform military service when the state required it.
- ❑ Each minister was aided by eight people: a Diwan, Majumdar, Fadnis, Sabnis, Kharkhanis, Chitins, Jamadar, and Potnis.
- ❑ The ministers were not appointed on a hereditary basis, and their positions were not permanent. They were held until the king's delight and were regularly moved.
- ❑ There was no jagir endowed to any civil or military officer, and they were paid directly by the treasury.
- ❑ Shivaji divided the provinces into Prants, Pargana, and Tarafs.
- ❑ The village was the lowest unit, led by its headman or Patel.

Revenue Administration

- ❑ Land revenue was the state's main source of income.
- ❑ Shivaji's land revenue system was based on Malik Amber's Kathi system of land measurement, for which he used rods (Kathi).
- ❑ A Bigha was made up of twenty Kathis, and Chawar was made up of twenty Bighas.
- ❑ In 1678, Shivaji delegated land administration to Annajidatto with the assistance of local officials.
- ❑ Shivaji obtained a 30-40% state share of total production from peasants.

- ❑ Shivaji attempted to limit the power of hereditary officials such as Zamindars, Deshmukh, Desal and Patils by appointing his own revenue collectors.
- ❑ Revenue officials were instructed not to collect additional cess from peasants.
- ❑ Shivaji instituted a new taxation system known as Chauthai or Chauth, which was equal to one-fourth of the land revenue from neighbouring Mughal territories.
- ❑ It was a kind of military bribe in exchange for protecting Mughals from external attacks.
- ❑ Sardeshmukhi was granted one-tenth of the Maratha kingdom because Shivaji claimed to be the supreme ruler of the country.
- ❑ Shivaji strictly supervised the Mirasdars, a class of people who had inherited land rights. They paid very little tax while maintaining a powerful position in the villages. Shivaji attacked them and took control of this section.

Military Administration

- ❑ Shivaji also paid close attention to military organisations, recruiting approximately 30,000-40,000 cavalry.
- ❑ Shivaji organised a well-organized and efficient army. Ordinary soldiers were paid in cash, but major chiefs and military commanders were compensated with jagir grants (Saranjam or Mokasa).
- ❑ Infantry, or Mavali foot soldiers; Cavalry, or horse riders and equipment holders; and Navy made up the army.
- ❑ There were two kinds of cavalymen:
- ❑ Bargirs - The state provided them with horses and weapons.
- ❑ Siledars - They were required to bring their own horses and weapons.
- ❑ Shivaji was the first Indian monarch to recognise the need for a naval force during the medieval era. He constructed dockyards and ships for trade and defence.
- ❑ Shivaji had 250 forts in his territory, and fort administration was based on check and balance. The fort had three officers: a Hawaldar, a Sabnis, and a Sarnobat.

- ❑ The officers of the forts were not hereditary, but they were transferred after a certain period of time, and each officer in the fort had equal status.
- ❑ In fortresses, artillerymen and foot soldiers were assigned to guard against treason.
- ❑ He appointed people from all castes to ensure fairness and stability.
- ❑ Pindaris, for example, were tribals from neighbouring villages who served in the Maratha army.
- ❑ He extensively trained his soldiers in mountain combat techniques and guerrilla warfare, a distinct fighting method.

Successor of Shivaji

Shambhaji (1680-1689)

- ❑ In the war of succession, Sambhaji, Shivaji's elder son, defeated Rajaram, Shivaji's younger son.
- ❑ To avoid a Rajput-Maratha alliance, he resumed his father's expansionist policies, as well as his long relationship with the Deccan Sultanates.
- ❑ In AD 1682, the Mughal emperor Aurangzeb led his entire imperial court, administration, and an army of approximately 180,000 troops into South India, conquering the Sultanates of Bijapur and Golconda.
- ❑ Unfortunately, he was apprehended, tortured, and then dismembered.
- ❑ He offered protection and assistance to Aurangzeb's rebellious son, Akbar II.
- ❑ A Mughal noble captured and executed him at Sangameswar.

Rajaram (1689-1700)

- ❑ After Sambhaji died, Shivaji's other son took the throne and began the Marathas' legacy.
- ❑ He began the Marathas' legacy of expansionist policy by attacking Mughal territories in Deccan.
- ❑ He ascended to the throne with the assistance of Rajgarh's ministers.
- ❑ In 1689, he fled from Rajgarh to Jinji due to a Mughal invasion in which Rajgarh was captured, along with Sambhaji's wife and son (Shahu).

- ❑ Rajaram died in Satara, which had become the capital following the Mughal conquest of Jinji in 1698.
- ❑ Rajaram established the post of Pratinidhi, bringing the total number of ministers to nine (Pratinidhi+Ashtapradhan).

Tarabai (1700-1707)

- ❑ Rajaram was succeeded by his minor son Shivaji II, who was cared for by his mother Tarabai.
- ❑ Tarabai continued her fight against the Mughals.
- ❑ Tarabai, Rajaram's widow, gave the throne to Shivaji, the son, and became regent.
- ❑ She provided stability to the Maratha state during times of civil and military crisis.
- ❑ Mughals dispatched Tarabai with the assistance of a Chitpavan Brahman named Balaji Vishwanath.

Shahu (1707-1749)

- ❑ The Mughal Emperor Bahadur Shah released Shahu, sparking a civil war between him and Tarabai.
- ❑ Shahu defeated Tarabai at the Battle of Khed on October 12, 1707, and took control of Satara.
- ❑ During his reign, the Peshwaship rose to prominence and the Maratha kingdom was transformed into a confederate empire.
- ❑ During his reign, the Maratha kingdom was divided into two parts: Kolhapur was ruled by Tarabai, and Satara was ruled by Shahu.
- ❑ The two feuds were finally settled in 1731 by the 'Treaty of Warna.'