

WHITE BOOK



HISTORY OF MEDIEVAL INDIA

FOR CIVIL SERVICES EXAMINATION



**IAS COACH ASHUTOSH
SRIVASTAVA**



**IAS COACH MANISH
SHUKLA**



8009803231 / 9236569979

Saarthi

THE COACH

1 : 1 MENTORSHIP BEYOND THE CLASSES

- **Diagnosis** of candidates based on background, level of preparation and task completed.
- **Customized solution** based on Diagnosis.
- One to One **Mentorship**.
- Personalized schedule **planning**.
- Regular **Progress tracking**.
- **One to One classes** for Needed subjects along with online access of all the subjects.
- Topic wise **Notes Making sessions**.
- One Pager (**1 Topic 1 page**) Notes session.
- **PYQ** (Previous year questions) Drafting session.
- **Thematic charts** Making session.
- **Answer-writing** Guidance Program.
- **MOCK Test** with comprehensive & swift assessment & feedback.



Ashutosh Srivastava
(B.E. , MBA, Gold Medalist)
Mentored 250+ Successful Aspirants over a period of 12+ years for Civil Services & Judicial Services Exams at both the Centre and state levels.



Manish Shukla
Mentored 100+ Successful Aspirants over a period of 9+ years for Civil Services Exams at both the Centre and state levels.

Early Medieval India

Feudalism

- **Feudalism was a combination of legal and military systems** in medieval Europe that largely flourished between the **9th and 15th centuries A.D.** It was a system in which **King granted land to nobles who further granted them to their vassals** (a holder of land on conditions of homage and allegiance), **in return for military and other services on demand.**
- A similar system evolved in the early medieval period in Indian sub-continent, where the weaker kings engaged in compensating through land grants rather than paying in currency. But, the nature of Indian feudalism was quite different from the European feudalism structure and historians view it as an altogether distinct system.

Feudalism in India

- **Feudalism began in India with the advent of early medieval period, when the villages became economically selfsufficient** due to decline in urban centers and commercial activities during the end of the **Gupta period.** During the 1st Century AD the kings began to **donate land free of cost to the Brahmins (called as Brahmadeya),** scholars and other religious institutions, thus conferring the ownership of the land and hence the right to collect revenues thereof.
- The practice of making land grants to the Brahmanas was a custom, sanctified by the injunctions laid down in the **Dharmashastras, Epics and Puranas.** The **Anusasana Parva of the Mahabharata** devotes a whole chapter to the praise of making gifts of land (Bhumidana Prasamsa). This in turn enabled them to make a direct link and control over the peasantry.
- **With the growth of feudalism, community right on land diminished.** The pasture-lands, marshes and forests were given as gifts by monarch. Thus, a **middle order land owner class emerged and the peasant lost his land rights.** They were forced to pay **heavy taxes** and do **forced labour.** Their status was reduced to slaves. There was the possibility of further transfer of land and in reality that happened too.
- **Along with the transfer of revenue rights, the system also resulted in the transfer of the administrative rights to the Brahmins in particular.** This resulted in mushrooming of Brahmin feudatories. Also, ceding of the revenue and administrative powers resulted in **disintegration of state and weakening of King's power.** The features of Indian feudalism can be summarized as:
 - **Political Decentralization:** The decentralization achieved in the form of Land grants gradually turned into a distinctly branched political organization made up of semi-autonomous rulers such as Samantas, Mahasamantas, etc.
 - **Emergence of New Class:** Feudalism resulted in emergence of landholding intermediaries which became a dominant social group. This was absent in the early historical period and was linked to the practice of land grants, which began with the Satavahanas.
 - **Changes in Agrarian structure:** With the growth of feudalism, from the sixth Century AD onwards the peasants stuck to the land granted to the beneficiaries. This led to immobility of the population and therefore isolation from the rest of the world. Its profound implication was development of localized customs, languages and rituals.

Changes in Land Grants

- From the period of **later Mauryas, land grants included the transfer of all sources of revenue, and the surrender of police and administrative functions.** The grants of the second century AD mentions that the transfer of the king's control only over salt, which implies that he retained certain other sources of revenue. But in some other grants, it was recorded that the **donor (King) gave up his control over almost all sources of revenue, including pastures, mines including hidden treasures and deposits.**
- Then, the donor not only abandoned his revenues but also the **right to govern the inhabitants of the villages** that were granted. This practice became **more prevalent in the Gupta period.** There are many instances of grants of apparently settled villages made to the Brahmanas during the Gupta era. In such grants, the residents, including the cultivators and artisans, were expressly asked by their respective rulers not only to pay the customary taxes to the donees, but also to obey their commands. All this provides clear evidence of the surrender of the administrative power of the state.
- One of the important aspects of the **Kings sovereignty** was that he **used to retain the right of punishing the culprits.** In the **Post-Gupta times, the king surrendered over to the Brahmanas not only this right, but also his right to punish all offences against family, property, person, etc.**

India and World Relations

Arabs

- **Arabs** are one of the **primary population groups of the world.** Their primary inhabitation is in the Arab states in **Western Asia, North Africa, the Horn of Africa and western Indian Ocean islands.** The Arabs had close cultural and commercial relations with the Indians right from the pre-Islamic period. The links were established through trade and commerce across the Arabian Sea.
- The **spices and other exotic tropical products** formed the mainstay of the trade and commerce between Indian and Arab world. The imports from Arab world constituted **coffee, horses and other Mediterranean products.** Therefore, to secure trade, the Arab traders built their permanent settlements on the western coast of India. These settlements played an important role in exchanging of Indo-Arab cultural relations.

Arab Contact with India

- As aforementioned, in the earlier period, **Arabs acted as a conduit for shipment of the Indian goods to the European world.** But with the **rise of Islam** in the Arab world, they started to spread their influence in the neighborhood. **After conquering Syria, Palestine, Egypt and Persia, they set their eyes on India which, at that time, was wealthy and prosperous.**

- The socio-cultural condition was also ripe for **Arab invasion of India** in 8th century. After the demise of Harshavardhana in north India, the political environment was highly unstable. Islam had already established foot-prints in India, through trade relations in the southern part of the country.

Condition of Sind

- Long before the **Arab invasions**, the **territory of Sind was contented by both Hindus and Buddhists in struggle for power and influence**. Till 622 AD, Sindh was under a Buddhist **Rai dynasty**. A Brahmin minister of Rai usurped the throne and declared himself the king. He ruled from the capital city of **Brahmanabad**. His reign was marked by civil unrest which worsened during rule of his son Dahir. It was **Dahir** who faced Arab invasion in 712 AD.

Arab Conquest of Sind

- In 8th century, the **Arab world was ruled by the Islamic caliphate of Syria**. **Muhammad Bin Qasim, a general of the Caliphate, was sent by the Caliph-Al-Walid I to conquer India**. The chief aim of the fanatic Muslim rulers in Arab was to strengthen Islam and punish those who refused to accept Islam.
- **He attacked Debal, an ancient port city (near modern Karachi) and defeated the nephew of Raja Dahir**, who was in-charge of the port city. The city was plundered of its wealth and all the people who refused to accept Islam were brutally killed. After Debal, Qasim crossed the river Indus and fought battle with **Raja Dahir**. Dahir admirably fought but was defeated and killed in the **Battle of Aror (712)**. Enormous wealth was looted from Brahmanabad, and this brought an end to the Hindu Kingdom of Sind.

Significance of Conquest

- After the **conquest of Sind**, **Islam was established in Sind and the Multan region**. Though, the influences of Arabs couldn't reach farther east and north due to strong Rajput rulers, this was the first instance of Islamic aggression in India.
- It also led to **interaction between two distinct cultures and evolution of Indo-Islamic culture**. Thus, Sind was the birth-place of Sufism which in turn was related to the emergence of the **bhakti movement** in the middle ages.
- The significance of the Arab conquest of Sind also lies in the tolerance shown to Hinduism by Islam. The Arab governors chose to leave Hindu religious practices untouched. The **persecution of Hindu by Islamic invaders started much later after invasion of Mahmud of Ghazni**.
- Sind province was earlier more of a desert with minimal trade and commerce. **Arab occupation resulted in introduction of camels and horses, which began to be used for trade**. The investment by Arabs brought development and prosperity to the region.
- The decimal system which is the **basis of modern mathematics, and which developed in India in the 5th Century, travelled to the Arab world** during this period and later came to be known as Arabic numerals.
- Many Indian works dealing with astronomy and mathematics were also translated to Arabic. The famous work on astronomy, *Surya-Siddhanta* was one of these. Work of Charaka and Sushruta dealing with medicines were also translated. A number of Sanskrit literary works such as *Kalila wa-Dimna* or *Panchatantra* were translated into Arabic and formed the basis for Aesop's Fables in the West.

Africa

- The Indian subcontinent and Africa are separated by the Indian Ocean. The geographical proximity between the eastern coast of Africa and the Indian subcontinent has played an important role in the development of the relationship since ancient times. The **Indian merchants traded in cotton, glass beads and other goods in exchange for gold and soft-carved ivory from Africa**. The significant influence of the Indian art and architecture in ancient African kingdoms shows the level of trade development between the two civilizations. Gradually, the trade routes were established in the Indian Ocean region, and the African ports became the great centers of exchange of Indian and European goods.

East Asia

India and China

- The **diffusion of Buddhism in China from India was the center-point of the contacts between the two countries** in the early medieval period. **Tantric Buddhism**, also known as Vajrayana branch, still practiced in Tibet Autonomous Region, was the most popular in China. Along with Buddhism, Indian architecture, like pagodas and martial arts also diffused into the Chinese culture.
- From 1st century onwards, many Indian and Chinese scholars and monks travelled between the two countries. The two most famous travelers from China were – **FaXian (Fa Hien)**, a Buddhist monk who traveled in the time of Gupta dynasty in 5th Century AD and Xuanzang, who spent almost 17 years in India during the reign of **Harshavardhana**.
- The southern kingdom of **Cholas** also maintained good relationship with the Chinese rulers. This is evident from large number of **ancient Chinese coins being discovered in the Cholas homeland** (i.e. present day Thanjavur, Tiruvarur and Pudukkottai districts of Tamil Nadu). Under the reign of Rajaraja Chola and his son Rajendra Chola, the Cholas established strong trading links with **Song Dynasty of China**. The Chola navy conquered the Sri Vijaya Empire of Indonesia and Malaysia and thus, secured a sea trading route to China.

India and Japan

- As with China, **Buddhism has been a cementing factor in the ancient ties between India and Japan**. It is still among the dominant religions of Japan. **Along with Buddhism, many strands of Indian culture and religion also diffused to Japan**. The Indian gods and goddess have been incorporated in different forms in Japanese theology.
- The link of Buddhism between India and Japan ensured that monks and scholars often embarked on voyages between the two nations. **Ancient records at Nalanda University in India have descriptions about the scholars and pupils who attended the school from Japan**. The famous Japanese traveller to the Indian subcontinent was **Tenjiku Tokubei**.

India and Korea

- India and Korea have had historical ties with one another. As with other eastern Asian nations, **Buddhism was the bedrock of relationship between Korea and India**. It is believed that Buddhism was introduced in Korea in the second half of fourth Century AD. Supposedly, **Buddhism reached from India to Korea via China**. Various Korean monks visited India, from the eighth century onwards.
- There have also been legends of a Korean princess who married the king of India, and thus establishing close relations. There are some archaeological evidences like 'double-fish' pattern discovered inside the tomb of Korean princess which were also prevalent during the same time in central India, which corroborate this legend.

South-East Asia

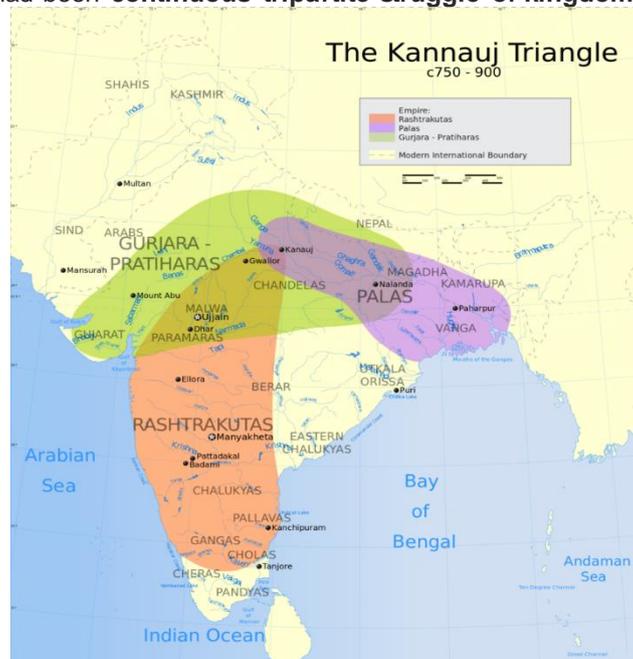
- During the medieval period, the south-eastern islands of Sri-Lanka, Malaysia and Indonesia came under the Indian Influence. Cholas were the first to spread their influence through superior naval power. The spread of influence was achieved in **3-fold manner**:
 - **Military Factor**: The southern kingdoms of Cholas, Pallavas and Pandyas were militarily superior to the south-east Asian islands. The control of these Islands was essential for these states to thwart any external threat and to further ensure safe trade.
 - **Trade Relations**: Due to the development of ports and ship-building industry, the trade between India and these Islands increased manifold. The south-east Asian islands also served as the trade outposts for the Africa-India-China trade routes.
 - **Cultural Outspread**: Along with traders, there went the Hindu and Buddhist priests and monks, who propagated their religion and culture in the South-East Asia. This is evident from spread of Buddhism in the region and presence of colossal temples like Angkor-Wat in Cambodia. Another famous temple is temple of Borobudur dedicated to Buddha. Indian Epics such as Ramayana and Mahabharata continues to provide favourite themes for literature, folk-art, plays etc.

Significance of the Relations

- While **Buddhism declined in India** it **flourished in South-East Asia**.
- The **inter-mixing of different cultures** has resulted in historical bonds between the people of the region, which is helpful in exertion of 'soft power' by India.
- Countries like Indonesia and Thailand had top leaders of Indian origin which **helped India during its struggle of freedom** as well as in its global agenda.
- South-east Asia has emerged as a significant trading bloc (**ASEAN**), and India is a key trade partner of ASEAN.

Tripartite Struggle

- In 9th Century AD, **Tripartite Struggle** also known as **The Kannauj Triangle Wars**, for **control of northern India** took place between the **Pratihara Empire**, the **Pala Empire** and the **Rashtrakuta Empire**.
- **Dharmapala**, the Pala King and **Vatsaraja**, the Parithara King, struggled for **supremacy over Kannauj**. **Vatsaraja emerged victorious** but was **later defeated by the Rashtrakuta King Dhruva-I**. After the return of Dhruva-I to south, Dharmapala again captured Kannauj, but his occupation was short-lived.
- For about two centuries, there had been **continuous tripartite struggle of kingdoms** for the control over Kannauj.



Significance of Kannauj

- **Kannauj was located on the Ganga trade route** and was **connected to the 'silk route'**. It made Kannauj strategically and commercially very important. It was also the erstwhile capital of Harshvardhana's empire in north India.
- Thus, the three Kingdoms fought war against each other to take advantage of the immense **economic and strategic potentialities** of Kannauj.

Causes for Tripartite Struggle

- **To get control over Gujarat and Malwa**, the regions were very important for **foreign trade** due to their nearness to the coast.
- **To acquire supremacy over Kannauj**, a symbol of prestige in Indian politics.
- To get control over the **vast resources of the Gangetic valley**.
- Desire to impress the pretty kingdoms with the sense of their might.
- Lust for **war booty**, a prominent source for maintaining huge army.

Tripartite Struggle – Phase I

- A tripartite **struggle** occurred between the Pala, Pratihara, and Rashtrakuta dynasties for control of Kannauj.
- 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.

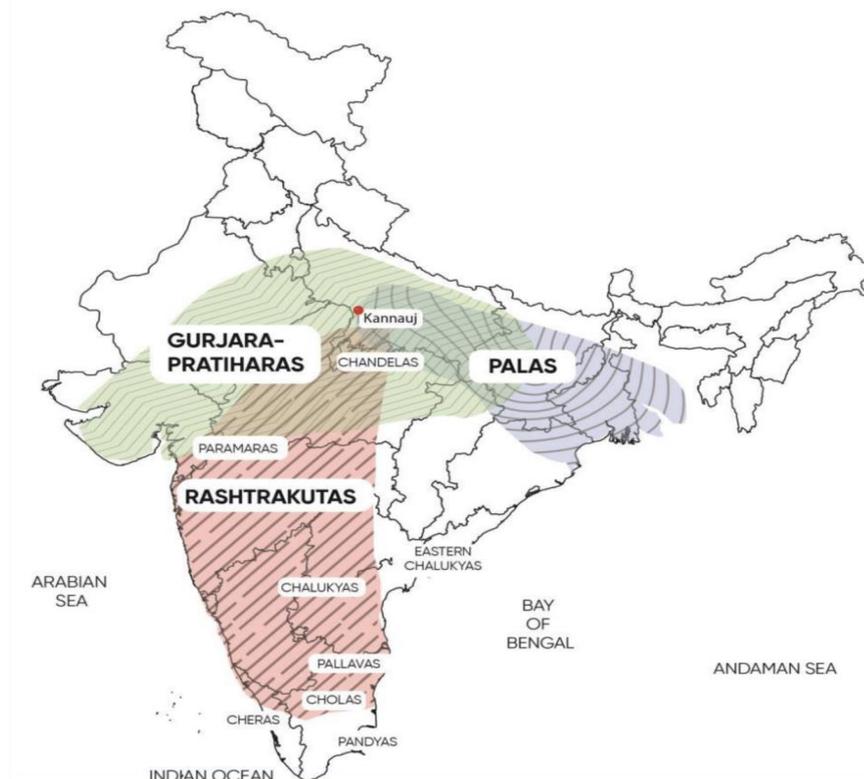
Tripartite Struggle – Phase II

- Pratihara ruler **Nagabhata II**, the successor of Vatsaraja, invaded Kannauj 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.

Consequence of Tripartite Struggle

- This tripartite struggle for Kannauj continued for almost **two hundred years** and its result **finally ended in favour of the Gurjara-Pratihara ruler Nagabhata II who made Kannauj the capital** of the Gurjara-Pratihara kingdom. This kingdom ruled for nearly three centuries.
- It eventually made all three dynasties weak in the long run, which resulted into the political disintegration of the country and benefited the **Islamic invaders** from Middleeast in setting up empire in India.

Kannauj Triangle (Tripartite struggle)



Pala Dynasty

After the death of the Gauda King Shashanka, Bengal passed through a period of chaos and confusion for almost a century. The internal disorder made Bengal vulnerable to the external invasion.

- **To end the prevailing environment of anarchy, leading members of Gauda met at an assembly and elected Gopala as their king.** Thus, **Gopala (also Known as Gopala-I)** became the founder of the famous Pala dynasty of Bengal around 750 AD.

Political Sphere of Influence

- **Dharmapala succeeded Gopala-I** and was known as the ablest of the Pala rulers. He had a great military brain and conquered many States. He even **dethroned the reigning prince of Kannauj** and set up his own nominee. His long and glorious reign lasted for almost 30 years.
- **Devapala was also a vigorous ruler like his father.** He fought successfully against the **Huns and the Gurjara-Pratihara king of Kannauj**. His territories included the vast region from **Kamboj in the north to the Vindhyas in the south**. The king of Sumatra also sent an ambassador to his court.
- The death of Devapala, marked the beginning of the end of the Pala dynasty. Though his successor Mahipala tried to maintain the control over the dominions, the successor kings were weak and gradually succumbed to pressure from neighbouring kingdoms.

Prominent Rulers of Pala Dynasty

- **Gopala (750–770 AD):**
 - The **Pala dynasty** was founded by **Gopala, who also served as the kingdom's first emperor.**
 - He unified Bengal under his control, and even brought **Magadha (Bihar)** under his control.
 - The monastery at **Odantapuri, Bihar**, was founded by **Gopala.**
 - He was regarded as the first **Buddhist monarch of Bengal** after converting to the religion.
 - His reign was marked by a **tripartite struggle** between the Palas, the Pratiharas and the Rashtrakutas for the control of Kanauj and North India.
- **Dharmapala (770-810 AD):**
 - **Dharmapala succeeded Gopala** as ruler in around A.D. 770.
 - Dharmapala was the second ruler of **Pala Empire**. He was the son of **Gopala.**
 - He fought a number of battles against the **Pratiharas** and the **Rashtrakutas.**
 - Dharmapala captured **Kanauj** and conducted a **grand darbar.**
 - He took the greatest imperial titles of the period, including **Paramabhataraka, Paramesvara** and **Maharajadhiraja.**
- **Devapala (810–850 AD):**
 - **Devapala** was the son of **Dharmapala and Rannadevi**, the princess of the **Rashtrakuta** dynasty.
 - **Devapala** had expanded the empire to eastern India, including the kingdoms of **Assam, Odisha, and Kamarupa.**
 - He had constructed several **monasteries**, including temples, in **Magadha.**
 - **Devapala** carried out raids in the **north, the Deccan, and the peninsula.**
- **Mahipala I:**
 - In **988 AD, Mahipala-I** ascended to the throne.
 - When **Mahipala-I** came into power, the **Pala kingdom** started to flourish once again and reclaimed the northern and eastern portions of **Bengal and Bihar.**
 - Along with his brothers **Stirapala** and **Vasantapala, Mahipala-I** is thought to have conquered **Varanasi.**

Administration

- The Pala rule was **monarchical in nature** with the king being the centre of all the power. Pala kings generally adopted imperial titles like **Maharajadhiraja, Parameshwara** and **Paramvattaraka**. The Pala kings also **appointed Prime Ministers** for better administration of the kingdom.
- Administratively, the **Pala Empire was divided into several Bhuktis (Provinces)**. Bhuktis were further divided into **Vishayas (Divisions)** and **Mandalas (Districts)**. The Smaller units were known as **Khandala, Bhaga, Avritti, Chaturaka, and Pattaka**. Thus, it is evident that administration covered widespread area from the grass root level to the imperial court.

Religion

- The **Pala kings were the patrons of Mahayana branch of Buddhism**. Gopala-I was a devout Buddhist, and built the famous **monastery at Odantapuri**.
- His son, **Dharmapala**, made the renowned Buddhist philosopher **Haribhadra** as his **spiritual guide**. He established the famous **Vikramashila monastery (located near Bhagalpur, Bihar)** and the **Somapura Mahavihara Bangladesh**.
- After his death, **Devapala** restored and enlarged the **architecture at Somapura Mahavihara**, which featured several themes from the **epics Ramayana and Mahabharata**.
- **Mahipala I** carried on the restoration work and ordered construction and repairs of several sacred structures at Bodh Gaya, Sarnath and Nalanda.



- **Apart from Buddhism, the later Palas also supported the Shaiva ascetics. Narayana Pala himself established a temple of Shiva and patronized the Brahmins.** Besides the images of the Buddhist deities, the images of Vishnu, Shiva and Sarasvati were also constructed during the later rule of Pala dynasty.

Economy

- The reign of Palas was marked by **general economic and material prosperity. Agriculture was the main occupation** during the Pala period. The Pala kings granted land to the farmers for cultivation and the chief source of income of people was derived from agricultural products of the land granted to them. During this period, **paddy cultivation had become the chief source of economy** in Bengal. This was mentioned in the '**Monghyr (Munger) inscription**' of Devapala as well as "**Bhagalpur inscription**" of Narayanapala.
- Apart from agriculture, **mineral resources were also important constituents** of the economy during the Pala period. Though the **use of iron ore was still not very extensive**, yet the process of smelting ore was well known to the people of Bengal. **Copper deposits and pearls** were also found in the various parts of the Pala Empire.
- **Agro-based industries** thrived during the Palas reign in Bengal. **Textile industry** was flourishing during the Pala period and **cotton textiles** were the principal industry in Bengal. **Silk industry** was also very popular in Bengal during this period and it catered not only to the domestic market, but foreign market as well.
- Though economy had flourished during the Pala phase, there was a general decline in trade and commerce. The decline in the standards of trade is evident from the coins of the Pala period. The **scarcity of gold and the silver coins led to dependence on copper coins**. This resulted in drastic decline of the foreign trade. Consequently, the economic system became **entirely dependent on agriculture and the flourishing agrarian economy gave rise to feudalistic society**. Thus, it could be said that the agricultural economy and feudalism developed simultaneously during the Pala's reign.

Literature

- Pala Kings patronized several **Sanskrit and Buddhist scholars**, some of whom were also appointed as their officials.
- The **Gauda riti style** of composition was developed during the reign of Palas. During their rule, many **Buddhist Tantric works** were authored and translated. They have a distinct influence even today in the Tibet region.
- **Jimutavahana, Sandhyakar Nandi, Madhavakara, Suresvara and Chakrapani Datta** are some of the significant scholars from the Pala period.
- The first signs of the proto-Bengali language can also be seen in the **Charyapadas** composed during the Pala rule.

Art and Architecture

- The sculptural art of Pala period is recognized as a distinct phase in Indian art, and is famous for displaying the artistic genius of the **Bengal sculptors**. It was largely **influenced and inspired by the Gupta art**. As discussed earlier, the **Buddhist Palas built a number of monasteries and other sacred structures**. The **Somapura Mahavihara** in presentday Bangladesh has been given the status of a World Heritage Site. The gigantic structures of other Viharas, including **Vikramashila, Odantapuri, and Jagaddala are other masterpieces of the Palas**.
- The temples constructed during the Pala period depicted a distinctive vanga style. The **Siddheshwara Mahadeva temple at Barakar in Burdwan district** is one such fine example of early Pala style. **Terracota sculpture** was very popular for decorative purposes. In painting, **murals were highly popular for wall paintings**. Miniature paintings also showed considerable development during this period.

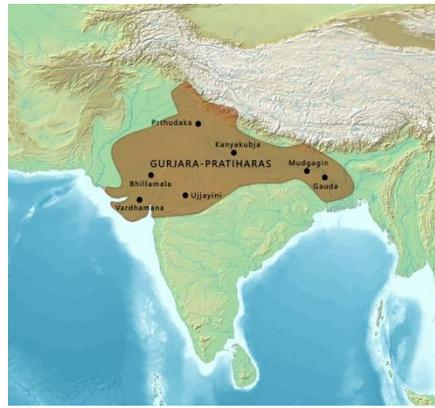
Gurjara-Pratihara Dynasty

The Gurjara-Pratiharas

- Pratihara dynasty, also known as Gurjara-Pratihara dynasty ruled over much of **northern India** from the mid-to the century. It is believed that **they ruled first from Ujjain and later established capital at Kannauj**.
- The **founder of this Dynasty was Harichandra in 6th century**.
- **Nagabhata-I (730-756 AD)** was the **first important ruler** of this dynasty whose reign from Mandore (Jodhpur) to Malwa, Gwalior and Bharuch. His capital was **Avanti in Malwa**.

Political Sphere of Influence

- The **Gurjara-Pratiharas were instrumental in containing the march of Arab armies moving east of the Indus river**, after the **conquest of Sind** by Mohammad Qasim. **Nagabhata-I defeated the Arab armies under Junaid and Tamin**, who during the Caliphate campaigns in India tried to extend their influence.
- Nagabhata-I was **succeeded by Vatsaraja** who captured Kannauj and thus came in direct conflict with the Palas of Bengal. Although he defeated **Dharmapala**, in 786 AD, the Rastrakuta King Dhruva defeated him.
- **Vatsaraja was succeeded by Nagabhata-II**. Under the rule of Nagabhata II, the Gurjara-Pratiharas became the **most powerful dynasty** of north India. Nagabhata II is hailed for **rebuilding the Somnath Temple**, which was destroyed by Caliphate armies under Junaid. The renovated structure was a large structure of **Red Sandstone** which was again destroyed by **Mahmud of Ghazni**.
- **Nagabhata-II was succeeded by his son Ramabhadra**, who was **succeeded by his son, Mihira Bhoja**. Under Bhoja and his successor **Mahendrapala-I**, the Pratihara Empire reached its zenith of prosperity and power.
- During the rule of Mahendrapala, the extent of its territory rivaled that of the Gupta Empire. It stretched from the border of Sindh in the west to Bengal in the east and from the Himalayas in the north to areas past the Narmada in the south.
- This expansion of territories triggered a **tripartite power struggle** with the **Pala** and **Rastrakutas** empires for control of the Indian sub-continent. **During this period, Pratihara rulers assumed imperial titles of Maharajadhiraja (Great King of Kings of India)**.



Prominent Ruler of Pratiharas

- **Nagabhata I (730 – 760 AD):**
 - The foundation of **Pratihara dynasty's** magnitude was positioned by **Nagabhata I**, who ruled between **730-756 C.E.**
 - His rule was prominent because of his successful confrontation with the **Arabs.**
 - He defeated the **Arabs** while the **caliphate** was being propagated.
 - He established an empire extending from **Gujarat to Gwalior** and defied the **Arab** invasions towards further **east of Sindh.**
 - He fought against **King Dantidurga** the **Rashtrakuta** ruler as well and was defeated.
 - Conversely the success of **Dantidurga** was short-term and **Nagabhata** left for his successors a far-reaching empire which included **Gujarat, Malwa** and parts of **Rajputana.**
 - **Nagabhata I** was succeeded by his brother's sons, **Kakkuka and Devaraja.**
- **Vatsaraja (780 – 800 AD):**
 - **Devaraja** was succeeded by his son **Vatsaraja** who proved to be an influential ruler.
 - He ruled from **775 to 805 AD.** He seems to have consolidated his position and made **Ujjain** as his capital.
 - He was on the verge of his imperial career in **Western India.**
 - He increased his control over a sizable portion of **north India.**
 - He in trying to be ruler of Northern India annexed the territories upto **Kanauj** and **central Rajputra** by defeating **Bhandi**, the ruling dynasty probably related to the **Vardhanas.**
 - **Kannauj (Western Uttar Pradesh)** became his capital.
 - His ambition to capture **Kannauj** led him into conflicts with the **Pala ruler Dharmapala of Bengal and the Rashtrakuta ruler Dhruva.**
 - In the tripartite struggle, **Dharmapala (the Pala king)** was defeated by **Vatsaraja**, who was then defeated by **Dhruv (the Rashtrakuta king).**
 - He succeeded in defeating **Dharmapala** in the **Doab region** and vanquished **Northern India** including the **Ganga Yamuna valley.**
 - **Dhruva** defeated him later on and captured **Kannauj.**
 - **Vatsaraja** was succeeded by **Nagabhata II.**
- **Nagabhata II (800 – 833 AD):**
 - **Nagabhata II** who succeeded **Vatsaraja** revived the lost prestige of the empire by conquering **Sindh, Andhra, Vidarbha.**
 - After the defeat of **Vatsaraja** by **Dhruva** the **Pratihara** empire was limited only to **Rajputana.**
 - **Nagabhata II** revived the policy of conquest and extension of the empire.
 - He defeated the rulers of **Andhra, Saindhava, Vidarbha and Kalinga.**
 - He subdued **Matsayas** in the North, **Vatsas in the East and Turuskka (Muslims) in the West.**
 - **Nagabhata** attacked **Kannauj** and after defeating **Chakrayudha** occupied it.
 - He also succeeded in defeating **Dharmapala** and entered into his territories as far as **Munger in Bihar.** But he could not enjoy his success for long.
 - **Nagabhata II** was initially defeated by the **Rashtrakuta ruler Govinda III**, but later recovered **Malwa** from the **Rashtrakutas.**
 - He rebuilt the great **Shiva temple at Somnath in Gujarat**, which had been demolished in an **Arab raid from Sindh.**
 - **Kannauj** became the center of the **Gurjar Pratihara state**, which covered much of **northern India** during the peak of their power.
 - **Rambhadra**, the son and successor of **Nagabhata II** proved incapable and lost some of his territories, probably, to **Pala ruler, Devapal.**
 - He was succeeded by his son **Mihirbhoj** who proved to be an ambitious ruler.
 - **Nagabhata's** control extended over parts of **Malwa, Rajputana, and Gujarat.**
 - Later **Gurjara-Pratihara kings**, including **Nagabhata II**, moved into the **Kanauj region.**
- **Bhoja I /Mihir Bhoja (836 – 885 AD):**
 - The best known **Gurjara-Pratihara** king was **Bhoja**, grandson of **Nagabhata II.**
 - A glorious chapter of the history of the **Pratiharas** begins with the accession of **Mihirabhoja.**
 - **Mihirabhoja** ascended to the throne in **836 AD.**
 - He ruled the **Pratiharas** for more than **46 years** and is regarded as their most popular king.

- He reorganized and consolidated the empire inherited from his ancestors and ushered in an era of prosperity for the **Pratiharas**.
- **Kannauj** which was likewise known as **Mahodaya** was regarded as the capital of his empire,
- The **Skandhavara military camp** at **Mahodaya** is mentioned in the **Barrak Copper Plate inscription**.
- He was a great follower of **Vaishnavism** and assumed the title of “**Adivaraha**”.
- The **Arabs of Sindh, the Chandalas, and the Kalachuris** all acknowledged his supremacy.
- The **Pratihara** rulers reportedly had **India’s strongest cavalry**, according to **Arab travelers**.
- **Al-Masudi**, an **Arab traveler**, gave him the title “**King Baura**.”
- **Mahendrapala (885 – 910 AD):**
- He significantly contributed to the expansion of the **Pratihara Empire**, which extended across the **Narmada and north to the Himalayas, east to Bengal, and west to the Sindh border**.
- The title “**Maharajadhiraja of Aryavarta**” was bestowed upon him (Great king of northern India).
- **Rajashekhar**, a renowned **Sanskrit poet and critic**, graced his court.
- **Karrpuramanjari (written in Sauraseni Prakrit), Kavya Mimansa, Balabharata, Bhrijika, Vidhasalabhanjika, Prapanch Pandav**, and other works are among his works.
- **Mahipala I (913 – 944 AD):**
- During his rule, the **Pratiharas** began to fall apart.
- The **Rashtrakuta king, Indra III**, beat him and devastated **Kannauj**.
- **Al-Masudi** writes in his accounts that the **Pratihara kingdom** “had no access to the sea,” which led to the **Rashtrakutas** gaining dominance of **Gujarat**.
- **Rajyapala (960 – 1018 AD):**
- **Krishna III of Rashtrakuta** defeated the Pratihara king.
- When **Mahmud Ghazni** stormed **Kannauj**, **Rajyapala** was forced to leave the battle.
- **Vindyardhar Chandela** was the man who killed him.
- **Yashpala (1024 – 1036 AD):**
- He served as the **Pratihara dynasty’s** last ruler.
- The **Gandhavalas** took control of **Kannauj** about 1090 AD.
- **Rajashekhar’s drama, the Viddhashalabhanjika**, was staged in the court of **Yuvaraja** in order to celebrate the victory against the **Rashtrakutas**.

Administration

- As with other kingdoms, the administration of Pratihara Kings was **monarchical in nature**. The King occupied the highest position in the state and had enormous powers.
- They adopted big titles such as ‘**Parmeshwara**’ and ‘**Maharajadhiraja**’.
- Various **samantas** were appointed by the Kings. The **samantas used to give military help** to their Kings when called upon. Although, the advice of the high officers was taken in matters of administration but there is **no reference of mantriparishad or ministers** in the inscriptions of that period.
- There are **eight types of different officers in the administration** of the Pratiharas such as
- **Kottapala**: Highest officer of the fort.
- **Tantrapala**: Representative of the king in samanta states.
- **Dandapashika**: was the highest officer of the police.
- **Dandanayaka**: look after the military and justice department.
- **Dutaka**: carry order and grants of the king to specified persons.
- **Bhangika**: was the officer who wrote orders of charities and grants.
- **Vynaharina**: was probably some legal expert and used to provide legal advice.
- **Baladhikrat**: was the chief of army.
- The **state was divided into many bhuktis or provinces**. Each bhukti had several **mandalas** and each mandala had several **cities and many villages**. Thus, it is evident that the Pratihara rulers organized their empire into different units for administrative convenience.
- The **villages in Pratihara kingdom were locally administered**. The **elders of the villages were called as Mahattars** and they looked after the administration of the village. **Gramapati was an officer** of the state who advised in matters of village administration.
- The administration of the city was looked after by councils which are referred to as **Goshthi, Panchakula, Sanviyaka** and **Uttar sobha** in the inscriptions of the **Pratiharas**.
- It can be observed that the administration of the Pratiharas was quite efficient. It was due to this efficient administration that the Pratiharas were able to defend India from the attacks of the Arabs.

Society

- **Caste system** was prevalent in India during **Gurjara-Pratihara period** and the reference of all the four castes of the **Vedic period** is found in the inscription as well.
- The inscription refers to the **Brahmans as Vipra** and several **Prakrit words** are used for **Kshatriyas**.
- The people of each caste were divided into different classes.
- **Chaturveda** and **Bhatta** groups were prominent among the **Brahmans**.
- Among the **Vaishyas** the **Kanchuka** and **Vakata** groups were prominent.
- The Arab writer **Ibda Khurdadab** has referred to **seven castes** in the time of the **Pratiharas**.
- According to him, there existed the classes of **Savakufria, Brahman, Kataria, Sudaria, Bandalia and Labla**.

- **King** was selected from the **Savakufria class** whereas people of the **Brahman class** did not take **wine** and married their sons with the daughters of the **Kataria class**.
- The **Kataria classes** were regarded as **Kshatriyas**.
- The people of **Sudaria** were regarded as **Sudras** and usually did **farming or cattle rearing**.
- **Basuria class** was the **Vaishya class** whose duty was to serve other classes.
- The people of **Sandila class** did the work of Chandals.
- **The Lahuda class** was a low and wandering tribe.
- The above description of the Arab writer indicates that the **Vaishyas did the work of the Sudars** and the **Sudar did the work of the Vishyas**.
- It appears that the caste system was slowly and gradually breaking in a nice manner.
 - The **Brahmans** started marrying **kshatriya girls** and the **vaishyas** performed the work of the sudras as well.
- The Muslim attacks had begun during this period and many Hindus of the conquered states had been becoming the followers of Islam.
 - It also appears that the Hindu society had allowed the purification of such Hindus.
- **Smriti Ghandrayana Vrat, 'Biladuri'** and the writings of **Aluberni** and other Muslim writers also confirm this fact.
- Some references of **inter-caste marriage** have also been found.
 - The prominent **Sanskrit scholar Rajasekhar** had married a **Kshatriya girl** named **Avanti Sundari**.
- Kings and the rich classes practiced **polygamy**.
 - However, usually men had only one wife.
- It can also be known from some reference where on the death of their husbands, women had burnt themselves along with their husbands.
 - Thus, **sati pratha** was there though it was not very much prevalent.
- There was no **purdah system** among the women of the royal families.
- According to **Rajasekhar** women learnt **music, dancing and paintings**.
- Women were very much fond of ornaments and also used oils and cosmetics.
- People of rich families used to wear very thin clothes.

Religion

- The age of Pratiharas was the **age of the progress of the Hindu religion**. Different sects of Hinduism progressed during their rule. **Vaishnava, Shaiva Shakta and Surya** were the prominent sects of Hinduism, which were prevalent during this period.
- The people of these sects considered the **construction of temples and statues a sacred duty**. The kings and other rich people donated generously for the construction of temples.
- **Budhism and Jainism were on declined** while **Brahmanism was progressing** during this period.

Economy

- The Economy in Pratihara rule was **mainly of agrarian nature**. The major source of government revenue was the **tax levied on the agricultural production**.
- The **feudal system** was highly prevalent and the feudal levies due from subordinate lords or chiefs to the Gurjara king were provided by standing armies garrisoned on the frontiers.
- The Pratihara period was also characterized by the **high decentralization of governmental authority, de-urbanization and devolution of economic activity from international to local scale**.
- There seems to have been **lack of gold coins** in the Gurjara-Pratihara dominions. The **purchases were made with copper coins** and it was the major medium of exchange during that period.

Art and Architecture

- The **Gurjara-Pratihara** rulers were great patrons of arts, architecture and literature.
- Mihir Bhoj, was the most outstanding ruler of the dynasty.
- Notable sculptures of this period include **Viswaroopa** form of **Vishnu** and **Marriage of Siva and Parvati** from **Kannauj**.
- **Beautifully carved panels** are also seen on the walls of temples standing at **Osian, Abhaneri and Kotah**.
- The female figure named as **Sursundari** exhibited in **Gwalior Museum** is one of the most charming sculptures of the **Gurjara-Pratihara art**.
- The most important groups of **architectural works** generally credited to the 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 reached **north-central India**, where several temples around Gwalior are comparable to the later works at **Osian**.
- The extraordinary **Teli-ka-Mandir** in **Gwalior fort** is the oldest surviving large-scale **Pratihara work**.
- The early works at **Osian** have **five-bay mulaprasadas** with **porch** and **open hall** but **no vestibule or ambulatory** and several have **five-shrine complexes (pancha-yatana)**.
- In addition to **ghana-dwaras** for the principal manifestations of the deity in the central projections.
- Open halls are surrounded by **vedika** with **'seat-back'** coping supporting truncated **purna-kalasha columns** and their internal pillars, square with projections, often have **purna-kalasha** for both capital and base to provide the extra height needed in the center of halls, as in the **Surya Temple and Hari-Hara I**.
- The shrine portal of **Hari-Hara III** is typical of non-architectonic compositions with **lotus, pearl and mithuna jambs** rising from **Ganga** and **Yamuna** and **dikpalas** but Surya's richly incised pilasters support a prasada.

- Porches and the balconies of **Hari-Hara III** have flat roofs and even the later halls have two or three superimposed slabs without additional superstructure.
- Early ceilings are **flat**, **later ones corbelled** and **embellished** with carving.
- **Hari-Hara III's** nine-square hall is unique in having curved side vaults.
- Most of the works at **Roda** have **five-bay mulaprasadas** without **ambulatory**, like the temples at Osian, but they generally have only a porch.
- Sometimes with platforms, they have **soles** unlike those of early **Pratihara** works elsewhere.
- For instance, one piece of architecture in Roda, has a **slab-like plinth** with a semi-**kumbha**, a recessed zone and a festooned floor slab surmounted by a minor padma, all below a heavy dado which includes **khura**, **kaiasha** and **kapota**. Walls are usually relieved only by **ghana-dwaras**.
- **Shikharas** are all of the **Latina variety**, similar in their stunted profile and bold central bands to the predominant type at **Osian**.
- **Porches** sometimes have **pitched roofs** in superimposed tiers with bold blind dormers, like those of the **Maitrakas**.
- Pillars are usually exquisite examples of the square type with **purna-kalasha capitals** and the **sanctuary portals of Roda IV and III** well represent respectively the non-architectonic and architectonic approaches – the deeply carved pilasters of the latter, conforming to the type of the attached pillars outside, bearing a particularly elegant suite of five niches assimilated to the prasada motif.
- Dedicated to a **Shakti cult**, the **Teli-ka-Mandir at Gwalior** consists of an elevated rectangular **mulaprasada** and a **double oblong shikhara** and a **closed portico**.
- There are two principal projections to the back with **ghana-dwaras** bearing tiered **kapotas** and **miniature lunettes**, like those of the **sides**, flanked by **aedicule** with various **shikhara** like superstructures.
- On a simple platform and stepped base, the unorthodox dado has a double recession with **kaiasha** and **kapota**.
- The **stepped superstructure** over the **portico** is modern but the **Kameshwara at Auwa** the **Teli-ka-Mandir contemporary** has one of the earliest surviving examples of a **Phamsana roof**, for which precedents may most plausibly be found in the Maitraka tradition.
- Thus, in these early works the various elements of the mature northern complex had appeared Latina **mulaprasadas** with varied planes accommodating **ambulatories**, **balconies**, **open halls** with **full vedika** and closed ones matching the mulaprasada, **Phamsana roofs**, **richly faceted supports** with varied **purna-kalasha** or **padma-kumbha capitals**.
- In the next phase of their development the **Pratiharas** turned their attention to the elaboration of the **sole** and the **superstructure**.
- 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.
- In this and several other features the **Baroli temple** anticipates the sumptuous practice of the Chandelles in particular:
- The **shikhara** is taller, more **elegantly curved** than hitherto, and has central bands which penetrate up into the zone of the **amalaka's base**.
- The partly excavated **Gyaraspur Temple** is more advanced in plan, with **ambulatory** as well as **vestibule** and closed hall with balconies and porch making it cruciform.
- Its **shikhara**, with nine miniature Latina forms clustered about its base, is perhaps the oldest surviving Sekhari example in the central domain of the Pratihara Empire.
- The roofs of both hall and porch are **Phamsana**. The dado with **kaiasha** and **kapota** is raised on a high podium.
- The **Ambika Matha at Jagat** is an early and exquisite example of the further elaboration and synthesis of the various elements so far encountered: five-bay **mulaprasada**, with **ambulatory**, and **equilateral projections** suggesting a **diagonal** as well as **octagonal** grouping of facade elements in response to the clustered composition of its **Sekhara shikhara**, **Phamsana-roofed, cruciform closed hall** with richly detailed aedicule matching those of the **mulaprasada**, **porch** with **high vedika**, **seat-like coping** and **prominent chadya**, **elaborately carved purna-kalasha pillars** with **prominent bracket capitals**.
- The **Vishnu** and **Someshwara Temples at Kiradu** may be taken as representative of the still more sumptuous culmination of the **Pratihara tradition**.



Importance of Dynasty

- Among all the **Rajput clans** that ruled in India during the medieval period, the **Gurjara-Pratiharas dynasty** had the **most impressive record**. At their zenith, the influence of the Pratiharas extended from **Punjab to Central India** and **from Kathiawar to North Bengal**.
- For three centuries, they were **mainstays of India's defense** and **thwarted the attempts of the Arab invaders**. They briefly revived the dream of the political unification of India after the fall of mighty Harsha dynasty.
- It is said that the Gurjara-Pratihara dynasty was the **last great imperial Hindu dynasty of Northern India** prior to the Islamic occupation of the country.

- The empire of the Gurjara-Pratiharas was not only the large in territorial extent but also one of the best administered empires as observed above. The kings were not only great warriors, but also liberal patrons of arts and literature.
- There was presence of immense **political and military genius** in the Pratihara Dynasty. The illustrious Pratihara kings **Vatsaraja, Nagabhata II, Bhojadeva (Mihira Bhoja I) and Mahendrapala** surely deserve special mention in India's history.
- It is to be specially remembered that the Gurjara-Pratiharas had to build their power under the **tripartite struggle** with the Palas and the Rashtrakutas. They were known fondly for the welfare of the subjects.

Rashtrakuta Dynasty (Rashtrakutas)

- Rashtrakuta dynasty (753 – 982 CE) ruled over **large parts of the Indian subcontinent between the 6th and 10th centuries AD.**
- The **Rashtrakuta Empire** dominated the Deccan for almost **200 years** till the end of **10th century** and also controlled territories in north and south India at various points of time.
- Through inscriptions of the Chalukya kings it is assumed that the **Rashtrakutas were initially feudatories of the Chalukyas.**

- The dynasty was **founded in the mid of the 8th century, by Dantidurga**, who was one of the feudal chieftains of Chalukya kings. He fought his way to the front and **overthrew Kirtivarman-II**, thus bringing an end to the main branch of Chalukyas. This marked the beginning of the Rastrakuta Empire in Deccan.

- Danti Durg performed a ritual called **Hiranya-garbha**.
- There was no power in northern India strong enough to interfere with the affairs of the Deccan which provided an opportunity for the emergence of **Rashtrakutas.**

Expansion of Political Influence

- The heart of the Rashtrakuta Empire included all the territories of the **modern day Karnataka, Maharashtra and some parts of Andhra Pradesh.**
- **Dantidurga, the founder** of the dynasty probably ruled from **Achalapura in Berar** (modern Ellichpur in Maharashtra).
- He was **succeeded by Krishna-I** who brought major portions of present-day Karnataka and Konkan under his control.
- Under the rule of **Dhruva** in 9th century, the Rashtrakuta kingdom expanded into a vast empire that encompassed almost all of the territory **between the Kaveri River and Central India**. He led successful **campaigns to Kannauj**, and defeated the **Gurjara-Pratiharas** and the **Palas of Bengal** in the tripartite struggle. He also subdued the Eastern Chalukyas and brought Gangas of Talakad under his control.



- According to historians, the **Rashtrakutas became a pan-India power during his reign.**
- The ascent of **Govinda-III** to the throne heralded majestic era of success for the Rashtrakutas. He also took active part in the three way conflict among the Rashtrakutas, the **Palas** and the **Pratiharas** for the control over the fertile Gangetic plains. He was victorious over the Pratihara Emperor **Nagabhata-II** and the Pala Emperor **Dharmapala**, as mentioned in the **Sanjan inscription**. His military exploits are often compared to those of Alexander the Great.
- Under his reign, the Rashtrakuta Empire spread over the areas from Cape Comorin to Kannauj and from Banaras to Bharuch.
- **Amoghavarsha-I, the successor of Govinda-III**, made **Manyakheta** in Maharashtra as his capital and ruled over a large empire. He was a great patron of arts, literature and religion. Rastrakuta king **Amoghavarsha-I** was born in 800 AD near Narmada river in a military camp during the time when **his father Govinda-II** was returning after successful campaign of north India.
- **Amoghavarsha-I was an accomplished scholar** in Kannada and Sanskrit. His composition of **Kavirajamarga** is considered as a landmark in Kannada poetics.
- Attributing to his religious temperament, and his interest in the arts and literature along with his peace-loving nature, he has often been compared to the great emperor Ashoka and fondly called '**Ashoka of the South**'.

Prominent Rulers of Rashtrakutas

- **Dantidurga:**
- **Dantidurga** was the founder of the **Rashtrakuta** empire who fixed his capital at **Manyakheta** or **Malkhed** near modern Sholapur. He seems to be the contemporary of **Karka II**.
- **Dantidurga** attacked **Kanchi**, the capital of the **Pallavas**, and struck up an alliance with **Nandivarman Pallavamalla**.
- **Dantidurga** captured the outlying territories of the extensive **Chalukyan empire** in **753 CE** and then assaulted the heart of the empire and easily defeated **Kirtivarman**.
- The **Samangadh** inscription of **754 CE** records that **Dantidurga** overthrew the last **Chalukya** ruler of **Badami** called **Kirtivarman II** and assumed full imperial rank and described himself as:

- Prithivivallabha,
- Maharajadhiraja,
- Parameshvara, and
- Paramabhattaraka.
- **Dantidurga** describes his territory as comprising four lakhs of villages, which probably included his sway over a little more than one half of the **Chalukyan Empire** of **Badami**.
- **Dantidurga** died childless, which led to a dispute between **Krishnaraja I** his uncle and other family members.
- **Krishnaraja I:**
- **Krishnaraja, I** succeeded in seizing the throne in **756 CE** because of his popularity.
- He had the titles **Shubhatunga (high in prosperity)** and **Akalavarsha (constant rainer)** mentioned in **Bhandak** Inscription of **Krishnaraja I** of **772 CE**.
- The newly established **Rashtrakuta** kingdom expanded in all directions under him.
- He started with the overthrow of the **Chalukyas of Badami**.
- The **Bhandak plates of 772 CE** show that the whole of **Madhya Pradesh** had come under his rule.
- **Southern Konkana** was also conquered and brought under his sway by **Krishnaraja I**.
- He also expanded his empire in the southern direction by establishing lordship over the **Ganga kingdom**.
- The **Rashtrakuta** empire under **Krishnaraja I** may, thus, be taken to have extended over the whole of the modern Maharashtra state, a good part of **Karnataka, Andhra Pradesh**, with **Vengi** farther east acknowledging its supremacy and a large portion of **Madhya Pradesh**.
- **Krishnaraja, I** died sometime between **772 CE** and **775 CE** and was followed on the throne by his son **Govinda II**.
- **Govinda II:**
- **Govinda II (774–780 CE)** bears the titles **Prabhutavarsha (profuse rainer)** and **Vikramavaloka (the man with a heroic look)**.
- His name is **omitted** in some of the later grants of the line.
- It was due to civil war for the throne between him and his younger brother **Dhruva** ruling in the region of **Nasik** and **Khandesh** as governor.
- The first war between brothers ended disastrously for **Govinda II**.
- **Dhruva:**
- **Dhruva (780 – 793 CE)** assumed the titles:
 - **Nirupama (unequaled)**
 - **Kali-vallabha (fond of war)**
 - **Dharavarsha (heavy rainer)**
 - **Shrivallabha (the favourite of fortune)**
- **Dhruva** severely punished all kings who assisted **Govinda II** in the late civil war after securing the throne.
- He made his **younger** but ablest son **Govinda III** king during his lifetime.
- **Govinda III:**
- **Govinda III (793-814)** became one of the greatest **Rashtrakuta** rulers who had the titles of:
 - **Jagattunga (Prominent in the world)**
 - **Kirti-Narayana (The very Narayana in respect of fame)**
 - **Janavallabha (Favorite of the people)**
 - **Tribhuvanadhavala (Pure in the three worlds)**
 - **Prabhutavarsha (The abundant rainer)**
 - **Shrivallabha**
- He first quelled the rebellions of his elder brothers in the south.
- In the north, after a successful expedition against **Nagabhata of Kanauj** and the annexation of **Malawa** along with **Kosala, Kalinga, Vengi, Dahala** and **Odraka**, **Govinda III** again turned to the south.
- Performing better than his father's expectations, he spread the fame of the **Rashtrakuta** empire literally from the **Himalayas to Cape Comorin** through his skills both in diplomacy and on the battlefield.
- **Govinda's** successor became his only son **Maharaja Sarva** better known as **Amoghavarsha I**.
- **Amoghavarsha I:**
- **Amoghavarsha I (814-878 CE)** like his father, proved himself as one of the greatest of **Rashtrakuta** monarchs.
- He had the titles:
 - **Nripatunga (exalted among kings)**
 - **Atisayadhavala (wonderfully white in conduct)**
 - **Maharaja-shanda (best of the great kings)**
 - **Vira-Narayana (the heroic Narayana)**
- He was genuinely interested in the religious traditions of contemporary India and used to spend his time in the company of Jaina monks and other forms of spiritual meditation.
- His inscriptions count him among the most prominent followers of **Jainism**.
- He was not only an author himself but also a **patron of authors**.
- **Jinasena**, the **author of Adipurana**, was among the **Jaina preceptors** of **Amoghavarsha I**.
- He not only promoted Jainism but also the Brahmanical religion and also performed several rituals for the welfare of his subjects.
- His death was followed by the accession of his son **Krishna II** in about **879 CE**.
- **Krishna II:**
- **Krishna II (878–914 CE)** had the titles **Akalavarsha** and **Shubhatunga**.

- He was not wholly successful in curbing rebellions.
- The only success of his reign was the termination of Lata viceroyalty.
- The wars he undertook against **Vengi** and the **Cholas** got him on the whole nothing but **disaster**, **disgrace**, and **exile** for some time.
- **Indra III:**
 - **Indra III** became king in **915 CE**. Indra III had the titles:
 - **Nityavarsha (constant rainer)**
 - **Rattakandarapa**
 - **Kirti-Narayana**
 - **Rajamarathanda**
 - **Amoghavarsha I's** grandson **Indra III** re-established the empire.
 - The advance of the **Rashtrakuta** forces through **Lata** and **Malawa** right up to **Kalpi** and **Kanauj** and the dethronement of **Mahipala** were, no doubt, significant military achievements of **Indra**.
 - After the defeat of **Mahipala** and the sack of **Kanauj in 915 CE**, **Indra III** was the most powerful ruler of his times.
 - Indra III's reign comes to a close towards the end of **927 CE**.
 - He was followed on the throne by his son **Amoghavarsha II** and reined for one year according to the **Bhandana** grant of **Silahara Aparajita (997 CE)**.
- **Krishna III:**
 - **Krishna III** was the last in a line of brilliant rulers.
 - **Krishna III** defeated the **Chola king Parantaka I (949 CE)**, annexed the northern part of the **Chola empire** and distributed the **Chola kingdom** among his servants.
 - He, then, pressed down to **Rameshwaram** and set up a **pillar of victory** there and built a temple.
 - After his death, all in late **966 CE** or very early in **967 CE** his opponents united against his successor half-brother Khottiga. The Rashtrakuta capital **Manyakheta** was sacked, plundered and burnt in **972 CE** by the **Paramara kings** and the **emperor** was forced to abandon **Manyakheta**.
- Administration**
 - As with other contemporary kingdoms, Rashtrakuta administration was also **monarchical, with the king vested with all the supreme powers**.
 - The **Chief Minister (Mahasandhivigrahi)** assumed a vital position under the king. The **commander (Dandanayaka)**, the **foreign minister (Mahakshapataladhikrita)** and a **prime minister (Mahamatya or Purnamathya)** followed the chief minister in the order of administration.
 - **Monarch and Feudatories based administration:**
 - A powerful monarchy was the core of the empire, assisted by a large number of feudatories.
 - Interestingly, the realm was getting feudalized more and more with the maturity of the reign of each **Rashtrakuta** king.
 - The system of administration in the realms was based on the ideas and practices of the **Gupta Empire** and the **Harsha's kingdom** in the north, and the **Chalukyas** in the Deccan.
 - As before, the monarch was the fountainhead of all powers including the head of administration and the commander-in-chief of the armed forces.
 - **Law and Order:**
 - The king was responsible for the maintenance of **law and order** within the kingdom and expected absolute loyalty and obedience from his family, ministers, vassal chiefs, feudatories, officials, and chamberlains.
 - **System of Hereditary Succession:**
 - The king's position was generally hereditary, but the rules about succession were not rigidly fixed.
 - The eldest son often succeeded, but there were many instances when the eldest son had to fight his younger brothers and sometimes lost to them.
 - Thus, the **Rashtrakuta** ruler **Dhruva** and **Govinda IV** deposed their elder brothers.
 - Kings were generally advised and helped by many hereditary ministers chosen by them from leading families.
 - **Important Administrative Positions:**
 - From **epigraphic and literary records**, it appears that in almost every kingdom there was a **chief minister**, a minister of foreign affairs, a **revenue minister** and **treasurer**, **chief of armed forces**, **chief justice**, and **purohita**.
 - **Division of Administrative Area:**
 - In the **Rashtrakuta kingdom** the directly administered areas were divided into:
 - **Rashtra** (province)
 - **Vishaya**
 - **Bhukti**
 - **Amoghavarsha I's** kingdom comprised of **sixteen 'Rashtra'**. **Rashtra** was ruled by a **Rashtrapati** and **Vishaya** was ruled over by a **vishayapati**. The **Grama** or a village was the lowest division supervised by a **Gramapathi** or **Prabhu Gavunda**.
 - **Administration of divided Area:**
 - The **Vishaya** was like a modern district under **Visayapati**, and the **Bhukti** was a smaller unit than it.
 - A body of assistants called the **Rashtramahattaras** and **Vishayamahattaras** respectively assisted provincial governors and district level governors in the **Rashtrakuta** administration.
 - The roles and powers of these smaller units and their administrators are not clear.
 - It seems that their primary purpose was the realization of **land revenue** and some attention to **law and order**.
 - It appears that all officials were paid by giving them grants of **rent-free land**.

- The village was the basic unit of administration. The village administration was carried on by the village headman and the village accountant whose posts were generally hereditary.
- **Grants of rent-free lands** were paid to them.
- The headman was often helped in his duties by the **village elder** called **grama-mahajana** or **grama-mahattara**.
- In the **Rashtrakuta kingdom**, particularly in **Karnataka**, there were village committees to manage local schools, tanks, temples and roads in close cooperation with the headman and received a particular percentage of the revenue collection.
- Towns also had similar committees, in which the heads of trade guilds were also associated.
- Law and order in the cities and areas in their immediate vicinity was the responsibility of the **koshta-pala** or **kotwal**.
- The petty chieftainship and the increased hereditary elements weakened the power of village committees. The central rule also found it difficult to assert his authority over them and to control them. It implies that the government was becoming feudalized.
- **Defense instalments of the Rashtrakuta:**
 - The **Rashtrakuta kings** had large and **well-organized infantry, cavalry, and a large number of war-elephants** mentioned in the **chronicles of Arab travelers**.
 - The large armed forces were directly related to the glamor and power of the king, which was also essential for the maintenance and expansion of the empire in the age of wars.
- The **Rashtrakutas** were famous for a large number of horses in their army imported from **Arabia, West Asia, and Central Asia**.
- The real power of the **Rashtrakutas** is reflected from their many forts garrisoned by special troops and independent commanders.
- The infantry consisted of regular and irregular soldiers and levies provided by the vassal chiefs.
- The regular forces were often hereditary and sometimes drawn from different regions all over India.
- There is no reference to war chariots which had fallen out of use.

Economy

- The economy of the Rashtrakuta Empire was driven by its **agricultural and natural produce**, money obtained from subjugation of territories and the revenues from **manufacturing industries**. **Cotton was the principal crop** of the Rashtrakuta regions of southern Gujarat, Khandesh and Berar.
- **Ujjain, Paithan and Tagara were significant centers of the textile industry**. Muslin cloth was weaved in Paithan and Warangal. The **cotton yarn and cloth was exported from the port of Bharuch**. The Deccan soil, although not as fertile as the soil of the Gangetic plains, was replete with mineral deposits.
- The **copper mines of Cudappah, Bellary, Ahmednagar, Bijapur and Dharwar** were an important source of income and played an important role in the economy. **Diamonds were mined in Kurnool and Golconda and the capital Manyakheta and Devagiri** were the important diamond and jewellery trading centers.
- The **leather and tanning industry also prospered in Gujarat** and in the several regions of northern Maharashtra.
- The Rashtrakuta Empire controlled most of the western sea coast of the subcontinent which also facilitated its maritime trade. The empire earned a significant income from the **port of Bharuch**, which was one of the most prominent ports in the world at that time. During their rule, Artists and craftsman functioned as corporations (guilds) rather than as individual businesses.

Literature

- The Rashtrakuta period was an important epoch in the history of the development of **South Indian literature in general and the Kannada literature in particular**. **Kannada was the court language** of the Rashtrakutas, and their inscriptions were mostly engraved in Kannada language.
- However, some of the State records were written in **Sanskrit also**. The earliest work in poetics in the Kannada language, the **Kavirajamarga was written at the time of Amoghavarsha I. Adikavi Pampa**, regarded as one of the greatest Kannada writers, became famous for **Adipurana** during the Rashtrakuta rule.
- The inscriptions of Rashtrakuta period are highly illustrious. One of the remarkable features of the Rashtrakuta inscriptions is the **literary content of the messages**.
- For example, the Rashtrakuta army's march through Malwa to defeat the Pratihara King Mahipala is described as the reduction of a prosperous city (Mahodaya) to a Kusasthali (a meadow of grass).

Art and Architecture

- The finest examples of the art and architecture of the Rashtrakutas are found at **Ellora and Elephanta**. At Ellora, the most remarkable feature is the **Kailasa temple**. It was excavated during the reign of Rashtrakuta King **Krishna-I**. It is carved as a three storied temple excavated top-down in a monolithic manner.
- The **Kailasa temple is considered as an architectural marvel with its beautiful sculptures**. The general characteristic of the Kailasa temple resembles **Dravidian style of temple** building.
- The sculptural art of the Rashtrakutas reached its zenith in the **Elephanta islands near Mumbai**. The sculptures at Ellora and those at Elephanta are closely related. At the entrance to the sanctum sanctorum, there are lifelike figures of **dwara-palakas**. In the walls of the prakara around the sanctum, the **images of Shiva** are carved out in various forms – **Nataraja, Gangadhara, Ardhanareesvara and Somaskanda**.



Importance of Dynasty

- The **rule of Rashtrakutas of Manyakheta (Malkheda)** had a great impact on India, especially in the northern parts.
- The **Arab scholars like Sulaiman and Al Masudi wrote that Rashtrakuta Empire was the largest in contemporary India** and Sulaiman further ranked it among the four great contemporary empires of the world.
- According to the travelogues by **Al Masudi** in the 10th century, **most of the kings paid tribute to Rashtrakuta emperors.**
- The Rashtrakuta kings assumed the titles of **'King of kings' (Rajadhiraja)** who possessed the mightiest of armies and whose domains extended from **Konkan to Sind.**
- Their rule marked the golden period for evolution of south Indian literary traditions and marvels in cave-architecture.

The Rajputs (Rajput Dynasty)

The Rajputs (meaning **raja-putra** or 'son of a king') are a warrior clan who claim to be the **descendents of ruling Hindu warrior classes of north India.** Their rule extended from the **western, central, northern India to some parts of Pakistan.**

- Rajputs rose to prominence during the **6th to 12th Century AD.** Until the 20th Century AD, Rajputs ruled in the vast majority of the princely states of **Rajasthan and Saurashtra.**
- Rajputs had made **war as their main occupation** and had shown exemplary bravery at the time of crisis. However, they failed to connect the interests of masses with the interest of the ruling class. The most serious implication for India was that, the Indian society crumbled easily when the foreign invaders started to invade India from its north-west frontier.
- The period between the death of Harsha (AD 647) and the Muslim conquest of northern India is often described by the medieval historian as Rajput period, which, to an extent, is a misnomer. Though they did have an impact on the society but still they constituted only a fraction of the Indian society.

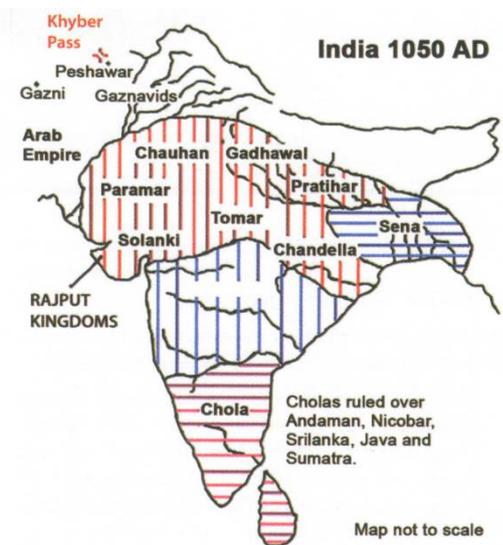
Origin of Rajputs

- The origin of Rajputs is a hotly debated topic among the historians. Two of the most famous theories are as follows:
 1. Some of the Rajputs trace their origin to the **legendary Solar and Lunar dynasties.** They claim to be lineal descendants of the **Kshatriyas of Vedic fame.** The term 'Rajput' seems to have been derived from the Sanskrit word Rajaputra. **Bana** uses the term to denote a **high-born Kshatriya.** The thirty-six royal Kshatriya clans of Rajputs have got mention in the sacred books, the Puranas and in the two great Indian epics, the Mahabharata and the Ramayana. The **three basic lineages of Rajputs are Suryavanshi, Chandravanshi and Agnivanshi.** These points lead to the conclusion that the term Rajaputra or Rajput was known in early times.
 2. **Angulika theory:** The poet **Chand Bardai** in his poetical work 'Prithviraj Raso' has given a legend that the Rajputs of Parmar, Chauhan, Pratihara and Chalukya clans come from **Vasistha's sacrificial fire pit at Mount Abu.** This is known as the theory of Agnikula origin. Some Rajputs firmly advocate even now their '**Agnikula origin**'.
 - The above given theories have **mythical** connotation. The following two theories have some factual validity:
 1. Various ethnology and traditions of Kshatriyas in Indian society point towards **the Aryan origin of the Rajputs.**
 - The Asvamedha sacrifice, the practice of Sati, and the worship of Sun practiced by the Rajputs were well ingrained in the Hindu society. This theory of Kshatriya origin of Rajput clan has more acceptability now.
 2. There is also a group of historians who suggests that the Rajputs were **descendants of the Sakas, Huns, Kushanas and the Gurjaras,** who settled and followed Hinduism.
 - Some of the historians have further suggested that the invasion of the Huns and other associate foreign tribes in the fifth and sixth centuries shook the Indian society in the North to its foundation. It brought about a rearrangement of castes and ruling families. When the equilibrium was reached, it was found that people belonging to many diverse races were lumped together, called as Rajputs. However, the theory of foreign origin of the Rajputs has less acceptability.

Rajput States and Dynasties

Hindushahi Dynasty

- This dynasty **ruled parts of Afghanistan and Punjab.**
- **Jayapala was its first Rajput king** who succeeded the last Brahmin king Bhimdev. In 1001 AD, he was **defeated by Mahmud of Ghazni** after which he immolated himself.
- His successor **Anand Pal** also fought against Mahmud but he was also defeated in the **Battle of Waihind** in 1008.
- Its last king **Bhimpala** died in 1024. They ruled from 964 AD to 1026 AD.



Chauhan Dynasty

- The Chauhans ruled between 956 and 1192 AD over the **eastern parts of the present day's Rajasthan with their capital at Ajmer and later extended their territory up to parts of modern-day Punjab, Haryana, Uttar Pradesh and Delhi.**
- This Rajput dynasty was **founded by Simharaj**, who is famously known as the **founder of the city of Ajmer.**
- **Prithviraj Chauhan** was considered as the greatest of all the Chauhan rulers. During his reign, the kingdom extended over Delhi, Ajmer, modern-day Rohilkhand, Kalinjar, Hansi, Kalpi, and Mahoba. He conquered Bhatinda (in Punjab) from Ghaznavid ruler of Punjab and defeated Muhammad of Ghori in the first battle of Tarain (1191). However, **he was defeated in the second battle of Tarain, 1192.**

Solanki Dynasty (Chalukya Dynasty of Gujarat)

- The Solankis established their rule over present day's Indian state of **Gujarat between 945 and 1297 AD.**
- Their kingdom came into prominence during the **reign of Mulraj**. They ruled with their capital situated at **Anhilwara.**

Paramara Dynasty

- **Upendra (Krishnaraja)** was the founder of this dynasty.
- **Bhoja** was the most prominent ruler of this dynasty. He **built the city of Bhojpur and established the Bhoj Shala which was a centre for Sanskrit studies.** Malwa enjoyed a great level of political and cultural prestige under the Paramara rule.
 - The Paramaras **patronized Sanskrit poets and scholars.** The great ruler, Bhoja was himself a renowned scholar.
- Most of the Paramara kings were **Shaivites** and they established many Shiva temples, although they also patronized Jain scholars.

Chandela Dynasty

- This Rajput dynasty was **founded by Jayasakthi.** They ruled the areas across **Bundelkhand with Mahoba as their capital.**
- The Chandelas are well known for their art and architecture, most notably for the temples at their cultural capital **Khajuraho.**
- The dynasty came to an end after Alauddin Khalji conquered Bundelkhand.

Gahadavala Dynasty

- This Rajput dynasty **ruled the kingdom of Kannauj for around a hundred years,** beginning in the late 11th Century AD.
- **Jayachandra**, the last powerful king of the dynasty who faced a **Ghurid invasion** led by Qutb al-Din Aibak. He was **defeated and killed at the Battle of Chandawar in 1194 AD.**

Bundela Dynasty

- They Ruled **Bundelkhand** from **16th Century AD** onwards.
- Bundela Dynasty was a dominant force in the regions surrounding **Orchha**, which is located in Tikamgarh District of Madhya Pradesh.
- This dynasty was established by a Rajput king named **Hemkaran** around 1048 AD.
- The Bundela dynasty came to an end with the capture of Orchha, by the Mughals under the leadership of **Aurangzeb.**

Tomara Dynasty

- Tomara dynasty, one of the minor early medieval ruling houses of northern India. The family is known from scattered sources, and it is impossible to reconstruct its history in any detail. Puranic evidence (writings of the Puranas) gives its early location in the Himalayan region.
- According to bardic tradition, the **dynasty was one of the 36 Rajput tribes.** The history of the family spans the period between the **reign of Anangapala**, who **founded the city of Delhi in the 11th Century AD**, and the incorporation of Delhi within the Chauhan (Chahamana) kingdom in 1164.
- Although Delhi subsequently became decisively a part of the Chauhan kingdom, numismatic and comparatively late literary evidence indicates that Tomara kings such as **Anangapala and Madanapala** continued to rule as feudatories, presumably until the final conquest of Delhi by the Muslims in 1192-93.

Other Rajput States

- **Parihara Dynasty of Kannauj:**
 - Conquered Kannauj in 816 AD, which remained its capital for about a century, declined in 10th century.
- **Bargujar/Badgujar Dynasty of Rajgarh:**
 - One of the most ancient **Suryavanshi Rajput tribes**, the Badgurjars built numerous monuments, including the famous **Neelkanth temple** now in the Sariska Tiger Reserve, the Neelkanth Mahadev temple at Kalinjar, the Ambar Fort and many other palaces and forts at Alwar, Machari, Sawai Madhopur.
 - Neelkanth, or Rajorgarh, was the capital of the Bargujar tribe. They were also called as the **Great Gujjars.**
- **Chand Dynasty of Kumaon:**
 - They were the medieval Rajput ruling clan of the **Kumaon region of the Uttarakhand.**
- **Jarrals of Kalanaur and Jammu & Kashmir:**
 - Raja Nakashima established the state Kalanaur and became the first king of Kalanaur . The Jarral dynasty ruled for 750 years. They belonged to the Chandravanshi clan.
- **Katoch Dynasty of Kangra:**
 - Katochs are a Rajput clan of the Chandravanshi lineage. Their traditional area of residence was in the Trigarta Kingdom based at Jalandhar and at Kangra Fort.
 - They ruled much of **Himachal Pradesh and parts of Punjab.**

- **Pathanias of Nurpur:**
 - Ruled from 11th century to 1849 over parts of **northern Punjab and Himachal Pradesh.**
 - **Sisodias of Mewar (Udaipur):**
 - An Indian Rajput clan from Suryavanshi clan who ruled the kingdom of **Mewar in Rajasthan.**
 - **Kachwahas of Jaipur:**
 - They ruled a number of kingdoms and princely states, such as **Alwar, Ambar (Jaipur) and Maihar.**
 - **Rathores of Marwar (Jodhpur & Bikaner):**
 - They ruled several states and claimed themselves to be descendants of the Suryavansha clan.
 - **Jadeja's of Kutch:**
 - Considered to be a part of Chandravanshi lineage, Jadeja's ruled the princely state of Kutch from 1540 to 1948.
 - **Hadas** of Jhalawar, Kota & Bundi.
 - **Bhatis of Jaisalmer:**
 - They identify themselves as a Chandravanshi Kshatriya clan.
 - **Shekhawats of Shekhawati:**
 - The Shekhawat Rajputs ruled over the Shekhawati region for over 500 years.
 - **Dogra dynasty** of Jammu and Kashmir.
- Society under Rajputs**
- **Religion**
 - The Rajputs were staunch **followers of Hinduism.**
 - They also patronized Buddhism and Jainism.
 - During their period the Bhakti Cult started.
 - **Government**
 - The Rajput Society was **Feudal** in its organizational setup.
 - Each kingdom was divided into a large number of Jagirs held by the Jagirdars.
 - **Major literary works of this period**
 - Kalhana's Rajatarangin – 'River of Kings'
 - Jayadeva's Gita Govindam – Song of the cowherd
 - Somadeva's Kathasaritasagar
 - Chand Bardai, the court poet of Prithviraj Chauhan, wrote Prithviraj Raso in which he refers to the military exploits of Prithviraj Chauhan.
 - Bhaskara Charya wrote Siddhanta Shiromani, a book on astronomy.
 - Rajasekhara – The court poet of Mahendrapala and Mahipala. His best known works were Karpuramanjari, Kavyamimamsa, and Balaramayana.
 - **Art and Architecture**
 - Mural paintings and Miniatures paintings were popular.
 - Temples at Khajuraho
 - Lingaraja Temple at Bhubaneswar
 - The Sun Temple at Konark
 - The Dilwara Temple at Mount Abu
- Limitations of Rajputs**
- The Rajput society was **feudal in its organizational set up.** It was **divided into various clans and states.** Each states was ruled by one or more hereditary ruling house.
 - They **fought with each other and exhausted themselves in the process.** Also, they **lacked political vision and foresight and displayed lack of national consciousness.** They preferred personal freedom over the political unity. There was no written law for the land and most of the Rajputs states was ruled on the basis of local customs and tradition.
 - Moreover, the Rajputs was known for **exemplary courage and chivalry.** They were **honest, generous and hospitable and kept their word.** They carried their **pride above anything** and rejected the principle of deceit and treachery in the war. These principles worked when they fought with each other but these principles held no ground when fought hardy Muslim invaders.
 - One of the disturbing features which developed in this period was the **rigidity of caste system and formation of many subcaste.** Brahmins and Kshatriyas continued to enjoy the highest position in the society. One of the major implication was that the masses were unable to connect with the ruling classes.
 - All the above causes made it easy for the Muslim invaders and when they invaded India, the Indian society collapsed due of internal weakness.
- Importance of Rajputs**
- The importance of Rajputs can be gauged from the fact that the **Rajputs were the main defenders of the Hindu religion and culture from the Muslim aggression.** The bravery and courage at the time of adversity of Rajputs had **inspired the generation and is still inspiring.** They were great warriors and laid down their lives for the honour of their family, clan and their regional leaders.
 - The **Rajput women enjoyed considerable freedom and respect in the society.** They were **known for their chastity and devotion for their husband.** To save their honour, they committed **jauhar** with pride.

10 Important Rajputa Kingdoms

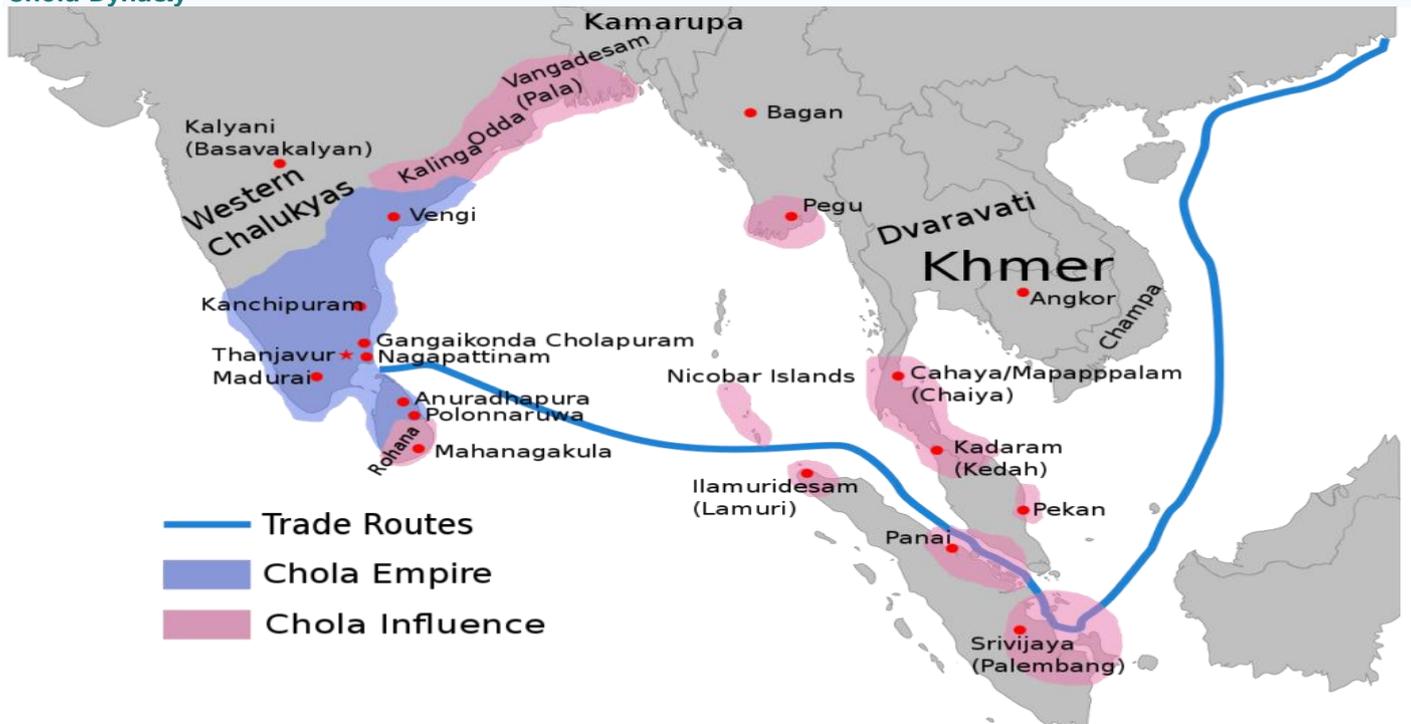
Kingdoms	Period	Capital	Founder
Chauhan/Chahaman	700 – 1192 AD	Delhi	Vasudeva
Pratihara/Parihar	730 – 1036 AD	Avanti, Kannauj	Nagabhata I
Pawar/Parmar	790-1150 AD	Ujjain, Dhar	Seeak II 'Sri Harsha
Chauvikya/Solanki	942 – 1187 AD	Anihalavada	Mularaja I
Rastrakuta	752 – 973 AD	Malkhand/Manyakheta	Dantidurga (Danti Verman II)
Kalchuri/Haihaya	850 – 1211 AD	Tripuri	Kokkala I
Gadhawal/Rathor	1090 – 1194 AD	Kannauj	Chandradeva
Tomar	700 – 120z/	Dhillika	–
Guhilota/Sisodiya	800 – 1930 AD	Chittor	Bappa Rawatl, Hammir I

Some Important Points

- Eminent Jain scholar **Hemchandra** (1089-1172) got fame during the period of Solanki king Jaysimha Siddharaj. However, he adorned, the court of his successor Kumarapala, as an advisor.
- The **greatest Pratihara king was Mihirbhoj** (836-885 AD).
- Ruler of Ajmer, Prithviraj-III, was commonly known as Prithviraj Chauhan.
- According to **Hammir epic**, Chauhan were a scion of ancestors 'Chahman' the son of Sun.
- **Aalha-udal were related to Mahoba**. They were commandant of Chandel king Parmardeve (1165-1203 AD) who died during the battle with Prithviraj Chauhan.
- Anangpal Tomar Rajput (Tomar Dynasty), originally feudatories of the Gurjar-Pratiharas, founded the city of Dhillika (modern Delhi) in 736 AD.
- **Dhangdev**, also known as Dhanga, was a king of the Chandel dynasty of Jejakbhukti. Two magnificent temples of **Khajuraho-vishwanath and Parshwanath** were built in his rule. He built **Kandariya Mahadev temple** in 999 AD.
- Jejakbhukti was the ancient name of Bundelkhand.
- Queen of Govinda Chandra Gahadvala, **Kumardevi** was Buddhist. She constructed **Dharma Chakra Jain vihar in Sarnath**.

SOUTH INDIAN DYNASTY

Chola Dynasty



- The history of medieval south India has its separate space in the study of political, social, and economic realms of the

society. The **history of medieval India in north is marred by extreme turmoil** due to rising and falling empires. But the **history of medieval south is relatively stable**.

- The **Tamil country was ruled by three dynasties namely the Chera, Chola and Pandyas** during the **Sangam Age**.
- The political history of these dynasties can be traced from the literary references like **Sangam literature, the records of Greek authors like Megasthenes, Strabo, Pliny and Ptolemy, Ashokan inscriptions** which mention the **Chera, Chola and Pandya rulers** on the south of the Mauryan empire, **Hathigumpha inscription of Kharavela of Kalinga**.

Chola Dynasty

- After the end of the **Gupta dynasty** a little after the fifth Century AD, a process of political fragmentation started in the whole subcontinent. Feudatories and subjugated powers took the opportunity to become independent which led to **emergence of small kingdoms**. Rise of small Kingdoms increased rivalry and competition to gain political supremacy.
- **By 9th Century AD the Pallavas of Kanchi, Chalukyas of Badami and the Pandyas of Madurai emerged to be the three major states**. This phase after the Guptas saw far more expansion of the agrarian economy. We also notice the march of **triumphant Brahmanism** with the beginning of the **construction of stone temples for Shiva and Vishnu in Tamil Nadu under Pallavas and in Karnataka under Chalukyas of Badami**.

Later Cholas

- **After the end of the Sangam era, the Cholas became feudatories in Uraiyur**. They again came into prominence in the **9th Century AD** when they established an empire in South India. **Tanjore became the capital of Chola Kingdom**.
- **Cholas extended their dominance in Sri Lanka and Malay Peninsula**. These Cholas colonized the South East Asian Countries and had the most powerful army and navy of the world at that time.

Important Rulers of Chola Dynasty

Vijayalaya Chola (848- 871 AD)

- **Vijayalaya Chola was the founder of the Imperial Chola empire**. He ruled over the region to the **north of the river Kaveri**. Vijayalaya took advantage of fight between the Pandyas and Pallavas and rose into prominence by **capturing Thanjavur and the surrounding regions from the Elango Muttaraiyars**, who was the final ruler of mutharaiyar dynasty.
- After capturing Thanjavur, Vijayalaya built a temple of **Goddess Nishumbhasudini (Durga)**. He also undertook the **renovation of the city of Thanjavur**.
- Shortly after Vijayalaya's capture of Thanjavur, the Pandyan king Varagunavarman II and Pallava King Nandivarman III joined hands to reduce the growing prowess of Chola power under Vijayalaya.
- Vijayalaya Chola, a veteran of many battles, was getting old and thus handed the control of the army to the crown **prince Aditya I**. Soon, Aditya I succeeded his father as the emperor after his death in 871 AD.
- **Narttamalai, Pudukkottai** has a solesvara temple attributed to vijayalaya.

Rajaraja Chola I (985 – 1014 AD)

- **Rajaraja Chola I, born as Arulmozhi Varman**, was one of the greatest emperors of the Chola Empire who ruled between **985 and 1014 AD**.
- In his reign, the Cholas **expanded beyond South India stretching from Kalinga in the north to Sri Lanka in the south**. Rajaraja I possessed a **strong army and a considerable navy**. He fought many battles with the Chalukyas in the north and the Pandyas in the south.
- He followed the **Shaivism school of Hinduism** but was **tolerant towards other faiths**. In 1010, Raja Raja built the **Brihadesvara temple in Thanjavur dedicated to Lord Shiva**. He also helped in the construction of a **Buddhist monastery at Nagapattinam**.
- Rajaraja I was involved in many successful military conquests during his reign. The extent of the Chola Empire under Rajaraja I included the Pandya, Chera and the Tondaimandalam regions of Tamil Nadu, the Gangavadi, Nolambapadi and northern part of Ceylon. **Rajaraja's last military achievement was a naval expedition against the Maldives Islands**.
- Rajaraja Chola I died in 1014 AD and was **succeeded by his son Rajendra Chola**, who was declared as the crown prince in 1012 AD.
- The powerful standing army and a great navy organized under Rajaraja Chola-I achieved even greater heights under Rajendra Chola.

Rajendra Chola-I (1014- 44 AD)

- Rajendra Chola is considered as one of the greatest rulers and military generals of South India. He succeeded **his father Rajaraja Chola I in 1014 AD**.
- Rajendra had demonstrated his military leadership skills during his father's reign. After becoming the ruler, he **continued his father's policy of aggressive conquests and expansion**.
- Apart from reaching northwards to **river Ganga** and moving overseas to **Maldives and Sri Lanka**, he also invaded the **Southeast Asian territories of Srivijaya in Malaysia, Indonesia and southern Thailand** making the Chola empire one of the most powerful empires of India.
- His important conquests are as under :
 - When Mahinda V, the King of Sri Lanka attempted to recover the northern part of Sri Lanka from the Cholas, Rajendra defeated him and seized even the southern Sri Lanka, thus taking **control of the whole of Sri Lanka**.
 - He reasserted the Chola authority over the Chera and Pandya countries.
 - He defeated Jayasimha II, the Western Chalukya king and consequently, river Tungabadhra was recognized as the boundary between the Cholas and the Chalukyas.

- His most significant military expedition was of North India. The Chola army **crossed the Ganges** by defeating a number of rulers on its way. **Rajendra defeated Mahipala I of Bengal**. To commemorate this successful north-Indian campaign, **Rajendra founded the city of Gangaikondacholapuram and constructed the famous Rameshwaram temple in the city**. He also excavated a large irrigation tank called Cholagangam on the western side of the city.
- Another famous venture of Rajendra was his **naval expedition to Kadaram or Srivijaya**. It is difficult to pin point the real objective of the expedition. The naval expedition was a complete success as the Chola forces occupied a lot of places. But it was only temporary and no permanent annexation of these places was contemplated. **He assumed the title Kadaramkondan**.
- Like his father, **Rajendra I also followed Shaivism**. He built a **temple for Lord Shiva at the new capital Gangaikonda Cholapuram** and made liberal endowments to this temple and to the **Lord Nataraja temple located in Chidambaram**.
- Rajendra I was **tolerant towards other religions and sects** including the Vaishnava and Buddhist sects.
- He established many educational institutes in his empire, for this he got the title **Pandita chola**.
- After the death of Rajendra I, his three successors were also killed in short time.

Kulathunga Chola I

- **Kulathunga Chola I**, grandson of Rajendra chola preserved the legacy of Imperial Cholas.
- He abolished many taxes and got the title **sungam tavarita**.
- He sent trade embassys to China
- He united the Vengi kingdom with the Chola Empire.
- He was contemporary to Ramanujacharya.

Rajendra III

- **Rajendra III** was the **last Chola king** who was **defeated by Jatavarman Sundarapandya II**
- On the ruins of Chola empire Pandya and Hoysala kingdom came into existence.

Polity

- The system of governance under Cholas was **monarchical**. Besides **Gangaikonda Cholapuram** and **Thanjavur, Madurai and Kanchipuram** acted as **regional capitals under Rajendra I** where occasional courts were held.
- The **King was supreme with absolute authority and issued oral commands to officers** as and when needed. As there was **no formal legislative process**, the fairness of the King's order depended on his **intuition, morality and belief**.

Administration

- The Chola kingship was **hereditary in nature**. King was centre of all the power in which all the decision making power was vested, though he was **aided and advised by the council of ministers** on different matters.
- Chola Empire was divided into **provincial, district and local administration**. There was elaborate administrative machinery comprising various **officials called Perundanam and Sirudanam**.

Provincial Administration

- 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 mandalams**. 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**.

Village Assemblies

- The **system of village autonomy with sabhas and their committees** developed through the ages and reached its culmination during the Chola rule.
- Two inscriptions belonging to the period of **Parantaka I** found at **Uttaramerur** provide details of the formation and functions of village councils. The **local administration was vested in village**. Village administration was quite powerful and had the **power to collect revenue**.
- Basically there was **two type of villages**.
 - The first type was called **ur**. This type of village was **consisted of people from different caste**.
 - The second type of village was called **agrahara**. In this type **only the caste Brahmins** were settled. Most of the **land in agrahara was tax free**.
- The **affairs of the village** were managed by **executive committees**. In this committee **only educated person owning property were elected** by drawing lots or by rotation. These members had to retire **every three years**.
- There were other committees for helping in the assessment and collection of land revenue for the maintenance of law and order, justice etc. One of the important committee was the **tank committee** which looked after the **distribution of water to the fields**.
- The **mahasabha** could settle new lands and exercise ownership rights over them. It could also raise loans for the village and levy taxes.
- The self-government enjoyed by the Chola villages was a well thought out system.

Military

- The Cholas maintained a **regular standing army**, of which the **King was the supreme commander**. The military consisted of **elephants, cavalry, infantry and navy**.
- The Chola army was spread throughout the country and was stationed in **local garrisons or military camps called as Kodagams**. Many war elephants were present in Chola army as they played a vital role in wars.
- The Chola army used weapons such as **bows, swords, spears, javelins, and shields** which were made up of steel.
- About **seventy regiments** were mentioned in the inscriptions of which the **royal troops** were called as **Kaikkolaperumpadai**. The royal troops had **personal troops, named Velaikkarar to defend the King**.

- The Cholas paid special attention to their navy, which played a prominent role in the expansion of Chola Empire. The naval achievements of the Tamils reached its peak under the Cholas as they controlled the **Malabar and Coromandal coast**.

Revenue

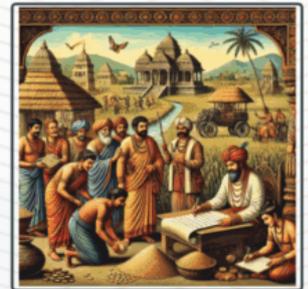
- The **revenue department, called as puravubarithinaikkalam**, was well established. All lands were surveyed in detail and classified for assessment of revenue. The **residential land and temple lands were exempted from taxes**. The **tax rates were fixed** depending on the fertility of the soil and the status of the land.
 - Various taxes: **Irai, kanikadan, iraikattina-kanikadan and kadami**.
- **Kudimai**: A tax paid by the cultivating tenants to the government and the landlords, the bearers of honorific titles such as udaiyan, araiyan and kilavar.
- **Opati**: It was levied and collected by the king and local chiefs.
- **Iraikattina-nellu**: tax paid in kind
- Besides land revenue, there were **tolls and customs** on goods moved from one place to another, different kinds of **professional taxes, judicial fines and dues levied on ceremonial functions and occasions like marriages**.
- Various units of the **land measurement are kuli, ma, veli, patti, padagam, etc.**
- The main government expenditures were the **expenses on the King and his court, maintenance of army and navy and construction of roads, irrigation tanks and canals**.

Revenue Administration in the Chola Empire

- **Puravubarithinaikkalam** – Centralized revenue department.
- **Tax-Exempt Lands** – Temple and residential lands were exempt from taxation.

Types of Taxes

- **Irai** – Land tax.
- **Kanikadan** – Tribute paid by peasants.
- **Kudimai** – Tax on tenant cultivators.
- **Opati** – Levy imposed by kings and local chiefs.
- **Eriayam** – Tax for irrigation tank maintenance.



Land Measurement Units

- **Kuli, Ma, Veli, Patti, Padagam** – Standard units for land measurement.
- **Kalam** – Unit for paddy taxation (1 kalam ≈ 28 kg).

Religion

- **Cholas were followers of Hinduism**. They built many temples and offered generous endowments to these temples. Both **Shaivism and Vaishnavism continued to flourish** during the Chola period.
- A **number of temples were built** with the patronage of Chola kings and queens. The temples remained centres of economic activity during this period. The mathas had great influence during this period.
- In addition to number of temples built during this time, **Buddhist monasteries like Chudamani vihara at Nagapattinam** were also constructed.
- However, despite the presence of different religions, there were no major incidences of violence in the name of god or religion.

Economy

- The main source of income for the Chola Empire was **revenue from land and trade tax**. Agriculture remained the principal occupation for the people.
- **Uraiyur**, the capital city of the early Chola rulers, was a famous **cotton textiles centre** from where cotton clothes were exported to foreign countries.
- The Chola Kings took great interest in development of **weaving industry** as weaving earned great amount of revenue for the Chola Kingdom. **Silk weaving** attained a high degree during the Chola rule. **Kanchipuram developed into a major silk city** and became famous for its high quality silk weaving. High degree of excellence made the **jewellery and the metal industries** prominent.
- The traders organized themselves into guilds. The best known of these **guilds** were the **Manigramam and Ayyavole** guilds through other guilds such as **Anjuvannam and Valanjiyar** were also in existence.
- The **manufacture of sea-salt was carried on under government supervision and control**.

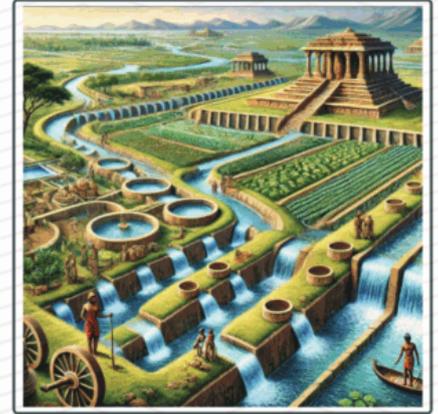
Irrigation

- **Measures**: Cholas undertook measures to improve the irrigation system that was in practice.
 - They practiced the **turn system** for distributing the water.
- **Vativaykkal**:

- It was a **criss-cross** channel, a traditional way of harnessing rainwater in the Kavery delta.
- Vati is a **drainage channel** (in the north-south direction), and a **vaykkal** is a supply channel (in the east-west direction).
- **Uttamacholavaykkal, Panca-vanamadevi-vaykkal and Ganavathy-vaykkal**: Canals named after kings, queens and gods.
- **Ur-vaykkal**: Canal owned jointly by the landowners.
- **Nattu-vaykkal**: Nadu level canals.
- **Irrigation tanks**: Cholavaridhi, Kaliyaneri, Vairamegatataka and Rajendra Cholaperiyaeri.
- **Ainutruvapperari** was an irrigation tank constructed by **Valanciyyar**, a group of traders in **Pudukottai**.

Irrigation System

- **Kallanai Dam** (originally built by the Early Cholas) was improved for better water management.
- **Vativaykkal System** – Network of irrigation canals in the Kaveri delta:
 - **Vati** – Drainage channels (north-south).
 - **Vaykkal** – Supply channels (east-west).
- **Canal Ownership**:
 - **Ur-vaykkal** – Jointly owned by local landowners.
 - **Nattu-vaykkal** – Managed at the Nadu (regional) level.



Water Management

- **Water rights**: They had a system of assigning different kinds of **water rights**.
- Land transactions in the form of donations and endowments were **also accompanied by water rights**.
- **Practice of free labour**: The practice of **free labour** for the periodic and seasonal maintenance of the irrigation tanks was prevalent.
- **Vetti and Amanji**: Forms of free labour related to public works at the village level.
- **Related terms**:
 - **Nirkkiintavaru**: It relates to the allotment of water.
 - **Kumizh and talaivay**: Channels and gateways for releasing the water.
 - **Talaivayar, Talaivay-chanrar and Eri-araiyarkal**: They were the groups responsible for releasing the water through the head channel and sluice from the rivers or tanks.
 - **Kulattar**: They are a group of people in charge of kulam.
 - **Ernakulam**: Commonly owned village tank (our tank).
 - **Eriyam**: A tax collected by village assemblies, which was utilised for repairing irrigation tanks.

Trade

- **Increased trade**: Increased production in agriculture and artisanal activities led to the growth in trade.
- **Terms related to traders**:
 - **Garveras and Gaudas/ Gavundas**: Trading castes.
 - **Anjuvannattar**: They were maritime traders comprising West Asians, including Jews, Christians and Muslims, who settled along the port towns of the West coast.
 - **Manigramattar**: They were traders in the hinterland and settled in interior towns like Kodumbalur, Uraiyur, Kovilpatti, Piranmalai and others.
- **Ainutruvar, disai-ayirattu-ainutruvar and valanciyyar**: Common banner for Anjuvannattar and Manigramattar after both merged.
- **Maritime trade centres**: Munai-santai (Pudukkottai), Mylapore and Tiruvotriyur (Chennai), Nagapattinam, Vishakapattinam and Krishnapattinam (south Nellore).
- **Peruvazhis**: Trunk roads.
- **Items of export**: Sandalwood, ebony, condiments, precious gems, pepper, oil, paddy, grains and salt.
- **Items of import**: Camphor, copper, tin, mercury, etc.

Society

- As **caste system** was widely practiced **Kshatriyas enjoyed special privileges in the society**. The inscriptions of the Chola period **classified castes into Valangai and Idangai castes**. Despite the division, there was cooperation among various castes and sub castes in socio-religious life of Chola people.
- The **position of women, however, did not improve**. **Sati**, a custom in which a widow immolates herself on her husband's death, was practiced in the royal families. The **practice of Devadasi system or dancing girls attached to temples** started during this period.
- Farmers occupied one of the highest positions in society as agriculture remained the principal occupation for majority of the people. Reclamation of forest lands and the construction and maintenance of irrigation tanks fuelled the agricultural prosperity.

- Trade and commerce prospered with improvements of **roads or peruvazhis** and merchant guilds. The weaving industry, particularly the silk-weaving at Kanchi flourished. During the Chola rule, weavers started to organize themselves into guilds and were able to establish their own residential colonies in towns.
- There were also **local organisations of merchants called 'Nagaram'** in big centres of trade like Kanchipuram and Mamallapuram.
- The metal works also developed owing to great demand of images for temples and utensils. Gold, silver and copper coins were issued in plenty at various denominations.
- **Commercial contacts** between the Chola Empire and China, Sumatra, Java and Arabia were extensively prevalent. **Arabian horses were imported in large numbers** to strengthen the cavalry.

Literature

- The **development of Tamil literature reached its apex** during the Chola period.
- The **Ramayana composed by Kamban and the Periyapuramam or Tiruttondar Puranam by Sekkilar** are the two master-pieces of this age.
- **Ottakuttan wrote Kulothunga Cholan Ula**, a poem extolling the virtues of the Chola king.
- **Kalingattupparani, written by JayamKondar** describes the **Kalinga war** fought by Chola King Kulottunga I. The grammarian **Buddhamitra wrote a text on Tamil grammar called Virasoliyam**.
- **Jivakachintamani by Tirutakkatevar** and **Sulamani by Tolamoli** are a few notable works by non-Hindu authors.
- **Nannul**, a Chola era **work on Tamil grammar**, discussed all five branches of grammar. It is still considered relevant today and is one of the most distinguished normative grammars of Tamil literature.
- The Chola Kings took great interest in establishing **educational institutions** around the temples.
- The **inscription at Ennayiram provides significant details about the colleges** that existed in these places. In addition to Vedas and Epics, subjects like mathematics and medicine were also taught in these institutions. **Endowments of lands** were made to run these institutions.
- **Virarajendra, a Chola King maintained a school in the Jananamandapa** within the temple for the study of the Vedas, Shastras, grammar, and Rupavatara. The students were also provided **hostels** with provision of food.
- **Kamban flourished during the reign of Kulothunga Chola-III**. It was the age in which the great telugu poets Tikkana, Ketana, Marana and Somana enriched the literature with their contribution.

Art and Architecture

- The Cholas made a significant contribution in the **development of Dravidian style of art and architecture**. They built **enormous temples** and were appreciated for their magnificent temple architecture as well as delicate workmanship. A famous historian, **James Fergusson, once commented, "the Chola artists conceived like giants and finished like jewelers"**.
- Temple building received great momentum from the conquests of **Rajaraja Chola** and his son **Rajendra Chola I**. A new development in Chola art that characterised the Dravidian architecture in later times was the addition of a **huge gateway called gopuram** to the enclosure of the temple.
- The **Brihadesvara temple at Thanjavur, built by Rajaraja I** is an excellent demonstration of South Indian art and architecture.
- It consists of the **vimana, ardhamandapa, mahamandapa** and a **large pavilion** in the front known as the **Nandimandapa**.
- The **Shiva temple at Gangaikondacholapuram built by Rajendra I**, and **Darasuram Temple built by Rajaraja II**, is another noteworthy contribution by the Cholas.
- The **Airavathesvara temple at Darasuram in Thanjavur district** and the **Kampaharesvara temple at Tribhuvanam** are examples of later Chola temples.
- The **Brihadesvara temple, the temple at Gangaikondacholapuram** and the **Airavatesvara Temple at Darasuram** has been enlisted in the **World Heritage Sites by the UNESCO** and are called as the **Great Living Chola temples**.
- The Cholas also made notable contributions to the art of **Sculptures made up of bronze**. The walls of the Chola temples at Tanjore and Gangaikondacholapuram contain numerous icons of large size with exceptional execution. The **bronze statue of Nataraja or dancing Siva** was an absolute gem.
- The **Chola paintings** were also found on the **walls of Narthamalai and Thanjavur temples**.



Cire-perdu Or lost-wax



Nataraja



Ardhanarisvara Murti

Importance of Dynasty

- The Cholas support in the **development of Tamil literature and their passion for temple architecture** has resulted in many excellent works in the field of Tamil literature and temple architecture.

- The Chola rulers envisaged temples not only as the place of worship but also as a **centre of economic and educational activities**. The Chola school of art spread to south-east Asia and influenced their art and architecture.

Chola inscriptions mention several categories of land

Vellanvagai	Land of non-Brahmana peasant proprietors
Brahmadeya	Land gifted to Brahmanas
Shalabhoga	Land for the maintenance of a school
Devadana, Tirunamattukkani	Land gifted to gods/temples
Pallichchandam	Land donated to Jaina institutions

Types of Land Grants

Agrahara	Primarily a rent free village in the possession of Brahmanas
Devadana	Rent free land gifted to brahmanical temples deities. Its Jain and Buddhist counterpart is pallichanda
Shasanas	Land grants, often kara-shasanas, i.e rent paying land grants
Brahmadeya	Land gifted to Brahmanas or groups of Brahmanas

Few Important Points

- The famous **Virupaksha temple** is located at Hampi. This temple is devoted to Lord Shiva, who is known as Virupaksha there.
- The term **Panchayatan** refers to a style of temple construction.
- A lot of details regarding the **village administration** under the Cholas is provided by the inscription at **Uttarmerur**.
- Nataraj** is considered to be the world's greatest iconographical creations made by Sthapatis of south India, particularly during the Chola period.
- The **Dakshinamurti idol of Shiva** depicts him as a mentor (Guru, Teacher).
- The Chola sent goodwill mission of 72 traders to China in the reign of Chola king Kulottunga-I in 1077.
- Rajendra-I converted the Bay of Bengal into a '**Chola Lake**'.
- Kulottunga-I** gave complete freedom to Sri Lanka and got his daughter married to the Sinhala prince Vijayabahu.
- Tagara trade centre** of ancient India was on the trade route connecting kalyana with vengi.
- Kural** is considered as the Bible and Laghuveda of Tamil literature. It was written by the famous poet Tiruvalluvar .
- Famous south Indian **battle of Takkolam** was fought between Chola king Parantaka-I and Rashtrakuta king Krishna-III at Takkolam (949 AD). The Cholas were defeated.
- Chola empire was devastated by **Malik Kafur**, commander of Allauddin Khalji.
- Vengi river** was the lifeline of Pandya state.
- According to the Sangam texts the terms **kon, ko and mannan** were attributed to king.
- The **river Kaveri** also known as **Ponni (Golden) river**, had a special place in the culture of Cholas. The annual floods in the Kaveri marked an occasion for celebration known as **Adiperukku**, in which whole nation took part.

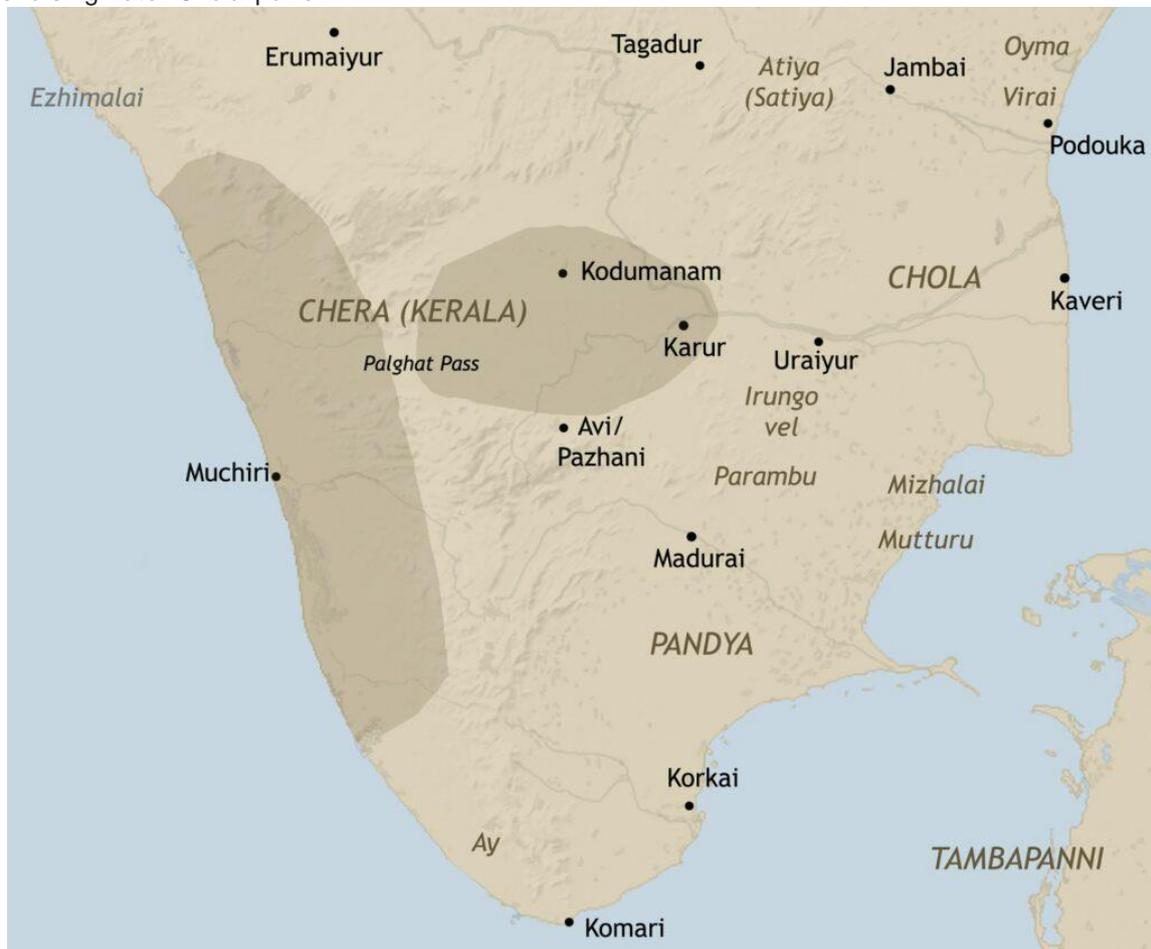
Chera Dynasty

Chera Dynasty

- The **Chera Dynasty** or **Cheras** ruled over parts of modern Kerala during **Sangam period**. Their capital was **Vanji** and their important **seaports** were **Tondi** and **Musiri**. The **emblem of the Cheras** was **'Bow and arrow'**.
- The Chera kings were also known as **"Keralaputas"** (sons of Kerala).
- **Uthiyan Cheralathan** is the **earliest known Chera ruler**. 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.
- The **Pugalur inscription** of the first century A.D. refers to **three generations** of Chera rulers. **Perum Sorru Udhiyan Cheralathan, Imayavaramban Nedum Cheralathan and Cheran Senguttuvan** were the famous rulers of this dynasty.
- **Cheran Senguttuvan belonged to 2nd Century AD** Among his military achievements, **his expedition to the Himalayas** was remarkable. He defeated many north Indian monarchs. **Senguttuvan introduced the Pattini cult or the worship of Kannagi** as the ideal wife in Tamil Nadu. After the 2nd Century AD, the Chera power declined and we have little knowledge about its history until the 8th Century AD.
- Everything that one knows today about the Cheras is through the **texts of Sangam Literature**. The most common sources include the **Pathitruattu**, the **Akananuru**, and the **Purananuru**

Later Chera

- The Chera Kingdom gained its importance from the 9th Century AD under **King Alwar Kulasekhara Varman**, who succeeded his father **Thidaviradhan** in 800 AD. He established the **Second Chera Kingdom from the new capital at Mahodayapuram**.
- Though he established the new kingdom but still his influence was constrained by the pre-existing power of the Aryan-Brahmin settlements across his kingdom and the **hereditary chieftains called 'Naduvazhis'**.
- The **second Cheras allied with the Cholas against the Pallavas**, and **with Pandyas against the Cholas between 8-10th Century AD**.
- By the last centuries of their rule, **Kulasekharas** became an active ally of the Pandyas and Lambakannas of Sri Lanka, against the rising Later Chola power.



Polity and Administration

- The **king was the most important and powerful person** in this empire. But still his power was constrained by the presence of **council of ministers** and learned persons of his court.
- The King held **daily durbar** to hear the problems of the common men and to redress them on the spot.
- The next important institution was known as **manram** which functioned in **each village** of the Chera kingdom.
- Its meetings were usually held by the village elders under a banyan tree and they helped in the local settlement of disputes. The Manrams were the venues for the village festivals as well.
- In the course of the imperial expansion of the Cheras the members of the **royal family set up residence at several places** of the kingdom (at Vanchi, Karur and Tondi). They followed the **collateral system of succession** according to which the **eldest member of the family, wherever he lived, ascended the throne**. Junior princes and heir-apparents (crown princes) helped the ruling king in the administration.

Religion

- The Chera population followed the native **Dravidian practices of worship**. The **worship of departed heroes** was a common practice in the Chera kingdom along with **tree worship and other kinds of ancestor worships**.
- The people of this kingdom used to assuage the **war goddess Kottavai** with complex sacrifices and ceremonies. The Cheras probably worshiped this **mother goddess**. Kottavai was later on assimilated into the present day form of goddess Devi.
- A small percentage of the population followed **Jainism, Buddhism and Brahmanism**. These three philosophies came from northern India to the Chera kingdom. A **small Jewish and Christian population also lived** in the Chera territories.

Economy

- The Chera Kingdom owed its importance to the **trade with the Romans**. The geographical advantages, like the abundance of **black pepper and other spices**, the **navigability of the rivers** connecting the high mountains with the Arabian Sea and the discovery of favourable trade winds which carried sailing ships directly from the Arabian coast to Chera Kingdom in less than forty days, combined to produce a veritable boom in Cheras's foreign trade.
- **Muziris, the famous sea port** with two Roman regiments, was in the Chera kingdom and throughout the reign of the Cheras, trade continued to bring prosperity to their kingdom, with **spices, ivory, timber, pearls and gems** being exported to the middle-east and to southern Europe.

Society

- The Chera population was **not divided into castes and communities**. The **Varna system had not taken a clear shape**. Social exclusiveness and un-approachability were unknown.
- Communities such as the **Pana, Kuruva, Paraya and Veta** were held in high esteem by the rulers. These people educated and enjoyed **social freedom and equality**.
- **Women enjoyed a high status in the Chera realms**. The royal queen had a very important and privileged status and she took her seat by the side of the king in all religious ceremonies.

Art and Architecture

- The Chera style of architecture is only one of its kind in **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.
- The **Thirunelli Temple**, the **Vadakkunnathan Temples**, **Kodungallur Bhagavathy Temple** and **Kandiyur Siva Temple** are its examples.

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, Parananar, 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 **Silappathikaram 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.

Pandya Dynasty (Pandyas)

Pandya Dynasty

- The **Pandyas ruled parts of South India, which now lies in the state of Tamil Nadu**. It was one of the three major kingdoms of the ancient Tamil Nadu, along with the other two the **Cholas** and the **Cheras**. Pandyas were **one of the Muvendars** that ruled the southern part of India, though intermittently, until the pre-modern times.
- The term **Muvendar** refers to a Tamil word meaning **three chiefs**, used for the heads of three ruling families, the **Cholas, Cheras, and Pandyas**.
- Majority of information about the early Pandyas comes from available **literary sources**.
- The **capital of the early Pandyan kingdom was Korkai**, a seaport on the southernmost tip of the Indian Peninsula, but the capital was later moved to Kudal (now Madurai).
- The rule of the medieval Pandya kingdom is well stocked with **archaeological evidence**.

Later Pandyas

- The **early Pandyas lost their importance after their defeat to the Kalabhras, and fought back to power in the 6th Century AD**. They were **again overwhelmed by the Cholas in the 9th Century AD**, but the **Pandyas continued to struggle and climbed back to rule again in the twelfth century**.
- The Pandyas enjoyed diplomatic ties with the **Roman Empire, the Greeks, the Chinese and the Egyptians**. **Marco Polo made mention of the Pandyan kingdom** as one of the richest he had ever seen, **as did Megasthenes in his work the Indica**, and the **Chinese traveller Yu Huan**.
- In the fourteenth century, the kingdom met its end after an invasion by the **Islamic Delhi sultanate**. The invasion shattered the Pandyan Kingdom beyond revival. The **Pandyas subsequently became a part of the Vijayanagar Empire**.
- The word Pandya is derived from the Tamil word, '**Pandi**' meaning the '**bull**', and considered to be a **symbol of masculinity, strength and valour** by the early Tamils. The early Pandyas are also said to have participated in the **Kurukshetra war**, in which they ended on the side of the victorious Pandavas.

Political History

- The history of the Pandya rule in the ancient times has not been clearly written. After the end of the Sangam period, the **first Pandyan Empire was established by Kadungon in the 6th Century AD** by defeating the **Kalabhras**. Slowly and gradually, the Pandya kingdom grew in stature after defeating the Kalabhras.
- However, the successors of Kadungon were constantly battling against the neighbouring **Cholas** and **Chera** Kings. **After the Cholas conquered Thanjavur by defeating the Muttarayar, who were part of the Pandya clan, the Pandyas went into a period of obscurity**. Parantaka I, a Chola King destroyed the Pandya territories and defeated Rajasimha III.
- However, the Pandyas did not give up and continued their struggle by forging various alliances with the Cheras and the Kings of Sri Lanka in an attempt to free themselves from the Chola dominance.
- Under the army leadership of **Aditya Karikala, son of Parantaka Chola II, the Cholas defeated Vira pandya in the battle**. Despite being assisted by the Sinhalese forces of Mahinda IV, Pandyas were forced out of the territory and the Pandyas had to **seek refuge** on the island of Ceylon (Sri Lanka). This was considered as the beginning of the long period of obscurity for the Pandyas who were replaced by a series of Chola Viceroy's who ruled the Madurai from 1020 AD under the title '**Chola Pandyas**'. The '**Chola Yoke**' continued till the beginning of the thirteenth Century.
- The **Pandyan rule was the strongest in the thirteenth century**. The foundation for a great rule was laid by **Maravarman Sundara Pandyan** in the early thirteenth century. The period saw the expansion of Pandya Kingdom under seven major Pandyan emperors who took the title '**Ellarkku Nayanar**' meaning '**Lord of All**'.
- The power reached its apex under **Jatavaraman Sundara Pandya** when the Pandyan Empire expanded from the Telugu regions on the banks of Godavari River to the northern part of Ceylon (Sri Lanka).

- **Jatavarman Vira Pandiyan's clan** was later called as **Kongu Pandiya** and he was the first Kongu Pandya King. The **strong comeback of the Pandya dynasty was a result of weakening Chola Empire**. The successors of **Kulothunga Chola II** were either weak or incompetent.
- However, in 1311 AD, scenario changed when Alauddin Khalji sent military reinforcements to **Malik Kafur**, after he **captured Warangal and defeated Hoysala Empire**. Consequently, **Madurai came under attack by Malik Kafur for its richness**. After looting Madurai, Malik Kafur **marched up to Rameshwaram** where he erected a mosque. The attack was followed by two more expeditions by Khalji sultanate under the governor generals **Khusro Khan and Ulugh Khan in 1314 AD and 1323 AD respectively**. These invasions destroyed the Pandya Empire beyond revival. While the previous invasions were content with plunder, **Ulugh Khan annexed the former Pandyan dominions to the Delhi Sultanate** as the province of Malabar.

Polity

- The records of Pandyas do not refer to a council of ministers or a court but they do talk about **mantrins and uttarmantrins**. Uttarmantrins performed the **tasks of sandhivigraha** and was **in-charge of Mandira-olai-nayagam office** which verified the written orders regarding grants.
- The **Tennavan-apattudavigal** were the **King's baron** having great authority in the Kingdom. They were the companions of honour or the King's bodyguards. The army comprised of soldiers who served under a commander. However, **the King, being the supreme commander of the army**, provided direct leadership to the contingents of soldiers on several occasions. **Matangajadhyaksha** was an important officer who **supervised the elephants**.

Administration

- The **territory of Pandyas** is called **Pandymandalam, Thenmandalam or Pandynadu**, which lay in the rocky, hilly regions and mountain ranges except the areas fed by the rivers Vaigai and Tamiraparni
- Pandya kings preferred **Madurai** as their capital.
- The empire was classified into **three administrative divisions; Nadu, Kurram and Gramam**. While Nadu was the larger unit of local administration, the **basic unit of local administration was Gramam**.
- **Land grants were given to the temples and Brahmins**. The grants consisted of various rights including that of cultivation and administrative rights. Inscriptions give us information about village assemblies and their ways of functioning.
- As per the inscriptions, the **administrative personnel of the Pandyas** comprised of **Evi Mudal** (keeper of original orders), **Vaykketri Pantarappottakam** (keeper of royal register and adhikari).
- It appears that the records regarding sanction of land grants and other orders were kept in the capital and officers in the localities were directed to **implement the King's order**.

Political Aspects

- **Royal palaces** were called **Tirumaligai and Manaparanan Tirumaligai** during the Pandya reign and the royal couches they used were named after the **local chiefs**, which attested to the legitimacy of the overlordship of the kings
- The political division of land was as follows:
 - The **land assigned to Brahmins** was **Salabogam**
 - The land assigned to **Ironsmiths** was called **Tattarkani**
 - The land assigned to **Carpenters** was known as **Taccu-maniyam**
 - The land donated to the **Brahmin group for imparting education** was called **Bhattavriutti**

Religion

- Pandyas followed the **Vedic religion of sacrifice and patronized Brahmin priests**. Initially, the Pandyas were **devout followers of the Shaivism**. However, **after the Kalabhras invasion, Jainism started gaining popularity**.
- Later, during the **Bhakti movement, Shaivism and Vaishnavism resurfaced**. The Pandyas claimed to have **descended from Lord Shiva and Goddess Parvathi**. Some of the Pandya rulers also performed the ceremonies called **Hiranyagarbha, Tulabhara and Gosahasra** to legitimize their political authority.

Economy

- Being located in the **coastal region**, the Pandyas wielded **control over the fisheries and the related trade activities in the region**. Also, the pearls from the Pandyan kingdom were of great demand in the kingdoms of north India.
- Consequently, the Pandyas derived **great wealth from the pearl trade**. The pearl trade was centred in the **Pandyan port city of Korkai**.
- Even the royal chariots and the horses that dragged them were decked with pearls. A scholar named **Wassaff** claims that the trade of horses was very common during this period.
- **The busiest port town** under the Pandyas was **Kayalpattinam** (now in Thoothukudi district).
- The empire earned huge revenue through **taxation**. In addition to the **cultivated lands**, even the **temples were subjected to taxation**. The looms and shopkeepers also paid taxes to the empire.
- At times, the villagers were harassed by the tax officials and were made to pay high taxes. Due to high taxation, some of the peasants fled from the villages.
- The copper plate records of the Pandyas contain inscriptions in Tamil and Sanskrit. However, the Tamil inscriptions of the Pandyas contain comprehensive genealogies which suggest that the Pandyas had **local moorings**.
- The Sangam poem **Maduraikkanci by Mankudi Maruthanaar** described Madurai and the Pandya Kingdom under the **rule of Nedunj Cheliyan III**. Nakkirar described the King's palace in his work the '**Nedunalvadai**'. The **poems in Purananuru and Agananuru** collections of the third century BC **praised various Pandyan emperors**.

Coinage

- Early Tamilakam coins featured the Three Crowned Kings, a tiger, a fish, and a bow, which represented the **Cholas, Pandyas, and Cheras**.

- **Pandya** coins bear the legend of various **Pandya rulers** at various times.
- During the early period, the **Pandya**s issued silver punch-marked and die-stricken copper coins. The **Pandya rulers** of this period were credited with a few gold coins. These coins featured the image of a **fish**, either alone or in pairs, as their emblem.
- Some of the coins bore the names **Sundara**, **Sundara Pandya**, or simply the letter **'Su.'** Some of the coins featured a boar and the legend **'Vira-Pandya.'**
- Pandya coins were essentially **square**. On one side of the coins, an **elephant** was etched, while the other side was left **blank**.
- During the Pandyas, the inscriptions on silver and gold coins were in **Tamil-Brahmi**, while copper coins bore Tamil legends.
- The Pandya coins with fish symbols were known as **'Kodandaraman'** and **'Kanchi'** Valangum Perumal'.
- Aside from these, the word **'Ellam Thalaiyngam'** was seen on coins depicting a standing king on one side and a fish on the other.
- The words **'Samarakolahalam'** and **'Bhuvanekaviram'** were discovered on coins depicting a **Garuda**, **'Konerirayan'** on coins depicting a **bull**, and **'Kaliyugaraman'** on coins depicting a **pair of feet**.

Art and Architecture

- The Pandyan architecture consisted of the **rock-cut as well as structural temples**. The temples were characterized by the presence of **Vimana**, **Mandapa** and **Shikhara**. The **Shiva temples have a Nandi in front of the Maha Mandapa**.
- **Gopurams**, the rectangular entrance and portals of the temples, were developed on **Vimanas**. Gradually, the Gopurams were given more importance than the **Shikharas**. The **Meenakshi temple located in Madurai and Nellaippar temple in Tirunelveli were built during the rule of the Pandyas**.
- A few fragmented layers of **mural paintings** can be seen at the **Tirumalaipuram caves and Jaina caves at Sittanvassal**. The paintings are visible on the ceilings of the shrines, in verandas and on the brackets.

Importance of Dynasty

- One of the most ancient dynasties of South India, the **Pandya**s played a **vital role in the development of civilization in South India**. They promoted the **Brahmanic traditions** but remained tolerant towards other religions.
- Also, the Pandyas made a **significant contribution to Tamil literature, especially in Tamil and Sanskrit languages**. Some of the great poems of ancient times were produced in the Pandya reign.

Chalukya Dynasty

Chalukya Dynasty

- **The Chalukya dynasty** ruled large parts of **southern and central India** between the **6th and the 12th centuries**.
 - During this period, they ruled as **three related yet individual dynasties**.
 - **The Chalukyas of Badami**: It was the **earliest dynasty, ruled from Vatapi** (modern Badami) from the **middle of the 6th century**.
 - The Chalukyas of Badami began to assert their independence at the decline of the Kadamba kingdom of Banavasi and rapidly rose to prominence during the reign of Pulakeshin II.
 - This dynasty ruled for nearly two hundred years (between the 6th and the 8th century).
 - The rise of the Rashtrakutas in the middle of the 8th century eclipsed the Chalukyas of Badami.
 - **The Chalukya of vengi** (also called **Eastern Chalukyas**):
 - The **Chalukyas of Vengi branched off from the Chalukyas of Badami**. The Badami ruler Pulakeshin II (608–644 A.D) conquered the Vengi region in eastern Deccan, after defeating the remnants of the Vishnukundina dynasty. He appointed his brother Kubja Vishnuvardhana the governor of this newly acquired territory in 624 A.D.
 - **After the death of Pulakeshin II, Vishnuvardhana's viceroyalty became an independent kingdom in the eastern Deccan**. Thus, the Eastern Chalukyas kingdom was formed.
 - Ruled the Vengi region of present-day **Andhra Pradesh** until c. 1130 CE. They continued ruling the region as **feudatories of the Cholas** until 1189 CE.
 - **The Chalukyas of Kalyani** (also known as **western Chalukyas**):
 - The **Rashtrakutas in the middle of the 8th century eclipsed the Chalukyas of Badami**. The Rashtrakuta empire of Manyakheta controlled most of Deccan and Central India for over two centuries.
 - In the late 10th century, seeing confusion in the Rashtrakuta empire, the descendants of Chalukyas of Badami quickly rose to power and grew into an empire under **Someshvara I** who moved the capital to Kalyani.
 - These Western Chalukyas **ruled from Kalyani** (modern **Basavakalyan**) until the end of the 12th century. The dynasty is called Western Chalukyas to differentiate from the contemporaneous Eastern Chalukyas of Vengi, a separate dynasty.
- #### Significance of Chalukya Dynasty
- The rise of the Chalukyas marks an **important milestone** in the history of South India and a **golden age** in the history of Karnataka.
 - The **political atmosphere** in South India shifted from **smaller kingdoms to large empires** with the rise of Badami Chalukyas.
 - For the **first time in history**, a **South Indian kingdom took control and consolidated the entire region** between the Kaveri and the Narmada rivers.
 - The rise of that empire also saw the **birth of efficient administration**, rise in **overseas trade and commerce** and the development of **new style of architecture** called **Vesara**.

- Around the ninth century, it also saw the **growth of Kannada** as a language of literature in the Jaina Puranas, Veerashaiva Vachanas and Brahmanical traditions.
- Further, the eleventh century saw the birth of **Telugu literature** under the patronage of the **Eastern Chalukyas**.

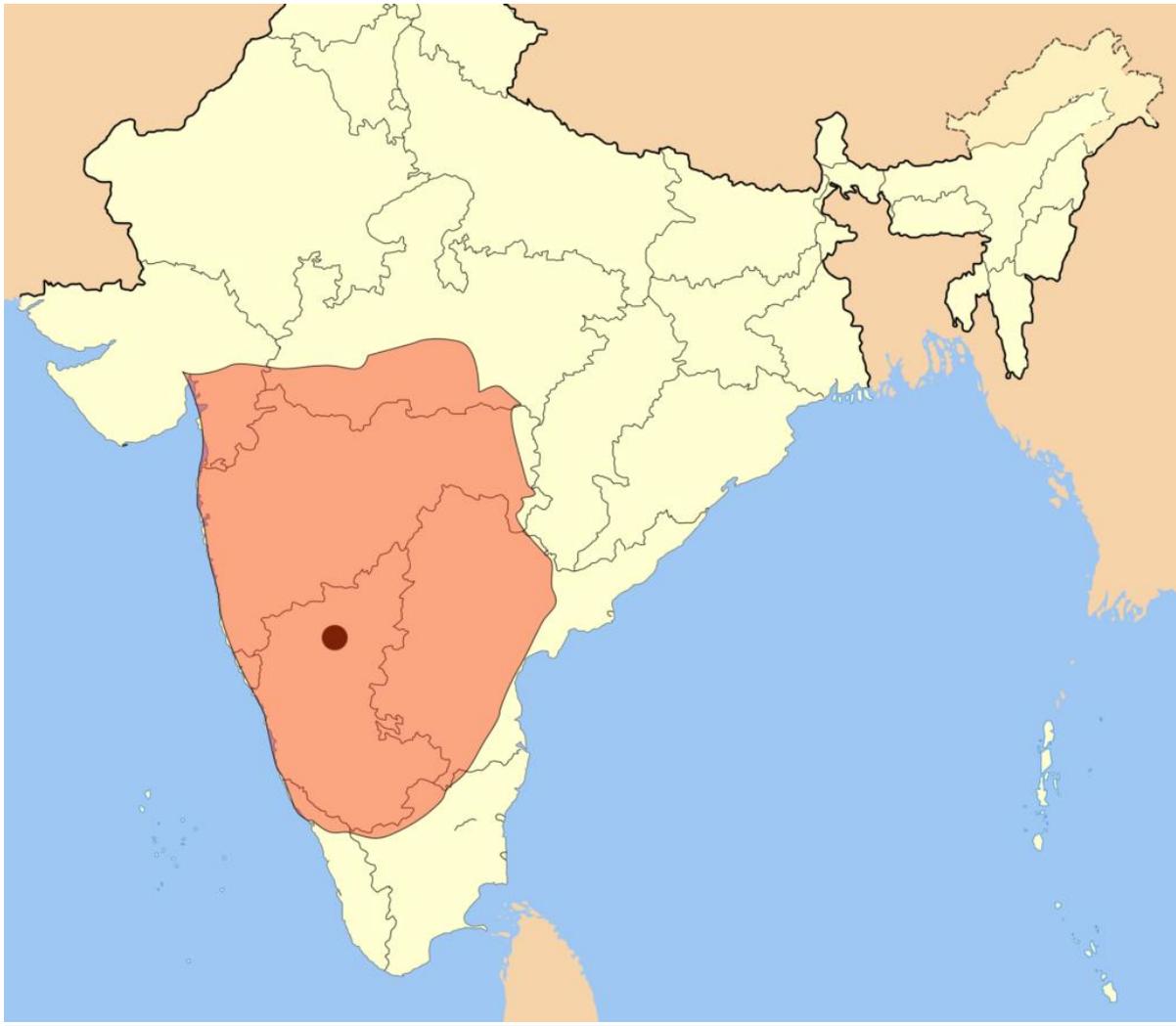
Sources of Chalukyan History

- **Inscriptions** constitute the main source of information about the Badami Chalukya history. Important among them are:
 - the **Badami cave inscriptions** (578) of Mangalesa
 - **Kappe Arabhatta record** of 700
 - **Peddavaduguru inscription** of Pulakesi II
 - the **Kanchi Kailasanatha** inscription and
 - **Pattadakal Virupaksha Temple** inscriptions of Vikramaditya II
- **Hiuen-Tsiang**, a Chinese traveller visited the court of Pulakesi II
- At the time of that visit, as mentioned in the **Aihole record**, Pulakesi II had divided his empire into three **Maharashtrakas** or great provinces comprising of 99,000 villages each.
- That empire possibly covered present day Karnataka, Maharashtra and coastal Konkan
- **Vidyapati Bilhana**, the famous poet in the court of **Vikramaditya VI** of the Western Chalukya dynasty of Kalyana, mentions a legend in his work, **Vikramankadeva Charita**, which has been used to reconstruct History as well.

History of the Chalukyas

Chalukya of Badami

- The Chalukyas became a sovereign power with **Pulakesin I (533-66)**.
- He laid the foundations of his kingdom by making the hill near Badami in the Bijapur district of Karnataka into a strong, fortress in 543-44 A.D. and performed a horse sacrifice.
- He established his capital at the **hill-fort of Vatapi (Badami)**. The choice of capital was dictated by the strategic considerations as the place was fortified by hills and rivers.
- He adopted the title **Vallabheshvara** and performed the **ashvamedha**.
- He was succeeded by **Kirtivarman I (566-597)** who further extended the kingdom by defeating the **Mauryas** of North-Konkana, the **Nalas** of Nalavadi (Bellari) and the **Kadambas** of Banavasi. Kirtivarman I was succeeded by **Mangalesa**, his brother who began to rule as a regent, as Pulakesin II, son of Kirtivarman I was a minor.
- Mangalesa established the power of the Chalukyas over the entire region between the two seas and defeated the Kalachuris of Chedi.
- **Pulakesin II (609-642 A.D.)** had to wage a civil war against his uncle, Mangalesa, who refused to hand over the power. He adopted the title of Satyashraya.
 - With the **expeditions of Pulakesin-II** the Chalukyas became the Paramount power in the Deccan.
 - He defeated **the Western Gangas** and **the Alupas** in the south and **the Latas, Malavas** and **Gurjaras** in the north offered their submission to him.
 - The army of Pulakesin-II checked the forces of **Harshavardhana** on the banks of the Narmada.
 - Pulakesin-II also defeated the **Vishnukundins** of Andhra delta. He annexed Vengi, lying between the mouths of the Krishna and Godavari. He 621 A.D. he sent his younger brother Vishnuvardhana to consolidate the conquest and take over the area. In 631 A.D. Vishnuvardhana was allowed to form his own kingdom.
- Thus, began the line of the Chalukyas of Vengi or Eastern Chalukyas, who remained in control of the area for more than five hundred years.
 - His first expedition against the **Pallava** kingdom, which was then ruled by Mahendravarman I was a complete success and occupied the northern part of Pallava kingdom.
- However Pulakesin's second invasion of the Pallava territory ended in failure. He was badly defeated in several battles by Narasimhavarman-I, who had succeeded Mahendravarman. Narasimhavarman then attacked the Chalukyas, captured Badami and probably killed Pulakesin-II.
 - One of the **paintings in Ajanta** represents Pulakesin II receiving the ambassador from Iran. On account of the growing power of Pulakesin II and the trade relations with India, the Iranian king Khusrau II sent an ambassador to Badami in return for the ambassador sent by Pulakesin to Iran in 625 A.D.
 - **Hiuen Tsang**, the Chinese pilgrim visited the kingdom of Pulakesin in about 641 A.D.
 - Pulakesin II encouraged art and architecture, promoted religion and learning. His court poet **Ravi Kirti** wrote his eulogy in the **Aihole inscription**.
- **Vikramaditya I (644-681 A.D.)** the son of Pulakesin II's son succeeded in bringing about semblance of unity and the power of Chalukyas was gradually restored with the regaining of the territory lost to the Pallavas. He drove out the Pallavas, formed an alliance with the Pandyas, and repeatedly raided into Pallava territory.
 - He plundered the Pallava capital, Kanchi, thus avenging his father's defeat and death at the hands of the Pallavas.
- **Vinayadityas (681-693 A.D)** reign was generally peaceful and prosperous.
- **Vijayaditya (693-733 A.D.)** the next ruler had the longest and also the most prosperous and peaceful reign. It was marked by a great increase in temple building
- The Chalukyan king **Vikramaditya II (733-745 A.D.)** is said to have **overrun Kanchi three times**. In 740 A.D. he completely routed the Pallavas and his victory ended the Pallava supremacy in the far south. His reign is also significant for his repulsion of the Arab invasion of south Gujarat.
- The last Chalukyan ruler **Kirtivarman II (744-745 A.D.)** was defeated by one of their feudatories, Dantidurga, the founder of the Rashtrakuta dynasty, and thus came an end to the Chalukya dynasty of Badami.



Badami Chalukya

Contribution of Chalukyas of Badami:

- The Chalukyas established an **extensive empire** in the Deccan. They brought glory to their family first under the Chalukyas of Badami for nearly two hundred years and then for nearly the same period of time, under the Chalukyas of Kalyan. Thus, the dynasty ruled over an extensive area of South India for quite a long time.
- It produced **many capable rulers** both as military commanders and good administrators. Many rulers of this dynasty fought against the mighty rulers of both the South and the North of India and succeeded many times. They assumed high titles like Parmeswara, Paramabhataraka, etc. and governed their empire well. Thus, this dynasty played an important part in the politics of South India for quite a long time.
- The Chalukyas also participated in **the progress of South Indian culture**. The kingdom of the Chalukyas was economically prosperous and it had several **big cities and ports** which were the centres of internal and external trade even with countries outside India. The Chalukyas utilised this prosperity for the development of architecture, literature and fine arts.
 - The Chalukya era may be seen as **the beginning of the fusion of cultures of northern and southern India**, making way for the transmission of ideas between the two regions.
 - This is seen clearly in the field of **architecture**. The Chalukyas spawned the **Vesara style** of architecture which includes elements of the northern nagara and southern dravida styles.
 - During this period, the expanding **Sanskritic culture** mingled with local Dravidian vernaculars which were already popular.
 - In present time, a celebration called **Chalukya utsava**, a three-day festival of music and dance, organised by the Government of Karnataka, is held every year at **Pattadakal, Badami and Aihole**.
- The event is a celebration of the achievements of the Chalukyas in the realm of art, craft, music and dance. The program starts at Pattadakal and ends in Aihole.

Contribution to Religion:

- The Chalukyas were the followers of **Brahmanical religion**.
- They performed many yajnas according to **Vedic rites** and **many religious texts were written** and compiled during their rule. **Sacrifices were given great importance**. The king himself performed a number of sacrifices including Asvamedha and Vajpeya.
- Despite this stress on the orthodox form of Hindu religion, the Puranic version grew popular. It was this popularity that gave momentum to the building of temples in honour of Vishnu, Shiva and other gods.
- Superb structures were set up at **Vatapi and Pattadakal** in the honor of Brahma, Vishnu and Siva.
- Chalukyas followed a policy of **religious tolerance**.

- During their reign **Jainism** prospered in the Deccan. The famous Jaina scholar **Ravikirti** was given the honour in the court of **Pulkesin II**.
- Vijayaditya and Vikramaditya also donated many villages to Jaina scholars.
- Buddhism was certainly on decline but Chalukyas treated it with tolerance. The Chinese traveller Hiuen Tsang found many well established Viharas and monasteries during his visit to the kingdom of the Chalukyas.
- Even the **Parsees** were allowed to settle down and practice their faith without any interference by the others in the Thana district of Bombay.

Contribution to Architecture:

- The Chalukyas were great patrons of art and architecture.
- They developed the **vesara style** in the building of structural temples. However, the vesara style reached its culmination only under the Rashtrakutas and the Hoysalas.
- Examples of early medieval rock-cut shrines and structural shrines are found.
- The **structural temples** of the Chalukyas exist at **Aihole, Badami and Pattadakal**.
- **Cave temple architecture** was also famous under the Chalukyas. Their cave temples are found in **Aihole, Badami, Ajanta, Ellora and Nasik**.

Cave architecture:

- Generally represents **Brahmanical/Hindu temples**.
- There are different pattern and designs i.e there is no element of uniformity.
- Some cave temple have **sanctum (Garbhagriha) and Assembly hall (mandapa)**. Cave temple are characterised by pillars having bases and capital and normally square in shape.
- In general caves have engravings, some representing beautiful art form for e.g. "**Natraja**".

Aihole Caves:

- There are two notable cave shrines at Aihole, one Shaiva and the other Jaina, both with heavily ornamented interiors.

Ravanaphadi cave:

- It is a Shaiva cave.
- It consists of a central hall, two side shrine sections, and a garbhagriha with a linga at the back.
- There are sculptures on the walls and on part of the ceiling as well. These include representations of Shiva as Nataraja and of the Sapta-Matrikas.
- Compared to the figures at Ellora and Badami, the figures are more slender and have tall crowns.
- Outside the entrance of the cave, there are carvings of dwarfs and doorkeepers wearing Scythian-type attire.

Badami Caves:

- These caves are carved into the red sandstone hillside.
- Of the three major caves, the largest one is Vaishnava, while the others are Shaiva and Jaina in affiliation.
- The caves have a simple plan, consisting of a verandah and a pillared hall leading into a small square sanctum in the back wall.
- The walls and ceilings are decorated with carvings.
- The cave 3 is the largest, most ornate and most impressive of early Chalukya caves.
- It has impressive relief sculptures of the various Vishnu incarnations, including Varaha (boar), Narasimha (lion), and Vamana (dwarf). The boar was also the symbol of the Western Chalukyas.
- It also has mithuna figures (amorous couples) which are exceptional in their variety and finesse.

Temple architecture:

- The structural temples of the period were for the most part built out of **large blocks of stone, without the use of mortar**.
- The inner walls and ceilings have **sculptural ornamentation**. The temples of Aihole, Pattadakal, and Badami give the names of guilds of architects and sculptors, and the individual craftspeople who worked at these sites.
- The Chalukya temples may be divided into **two stages**.
- The first stage was early architectural phase (**6th–early 8th centuries**) and is represented by the temples at **Aihole and Badami**.
- The second stage was the **later and grander 8th century** temples located at Pattadakal is represented by the temples at **Pattadakal**.
- Uniqueness of temple building activities is the same site follow both the northern and southern styles but in different temples.
- They laid the foundation of a new style of architecture known as **the Vesara style** in the building of structural temples which shows an amalgam of northern and southern features but attained a distinctive identity of its own during these centuries.
- However, the vesara style reached its culmination only under the Rashtrakutas and the Hoysalas.
- **Temples in Aihole:**
- At Aihole alone, we come across 70 temples. It is known as "**city of temples**" and "**the cradle of Indian temple architecture**".
- Most of the Aihole temples are **Hindu shrines** and show considerable variation in plan.
- Among the seventy temples found at Aihole, **four are important**.
- **Ladh Khan temple** is a low, flat-roofed structure consisting of a pillared hall. It is neither in northern nor in southern style and looks like a village assembly structure. It has a pillared porch, a large square hall with pillars arranged in two concentric squares, at the end of which is a small shrine area.
- **Durga temple** resembles a Buddha Chaitya. It has northern style characterised by Garbhagriha and Mandap.

- **Huchimalligudi** temple.
- The Jain temple at **Meguti**. This one is in southern style. It has the famous Aihole inscription of Pulakeshin II.
- **Temples in Badami:**
 - Here, the **Muktheeswara temple** and the **Melagutti Sivalaya** are notable for their architectural beauty.
 - **Melagutti Sivalaya**
- **Temples in Pattadakal:**
 - There are ten temples here, **four in the northern style** and the remaining **six in the Dravidian style**.
 - The **Sangamesvara** temple and the **Virupaksha** temple are famous for their **Dravidian style**.
 - **Sangamesvara** temple
 - The **Virupaksha** temple is the most important one.
 - It is built on the model of the Kailasanatha temple at Kanchipuram.
 - It was built by one of the queens of Vikramaditya II. Sculptors brought from Kanchi were employed in its construction.
 - largest and most profusely sculpted shrine at Pattadakal.
 - This was dedicated to **Shiva** and built at the instance of **Lokamahadevi**, chief queen of the Chalukya king Vikramaditya II.
 - It represent the climax of early Chalukya temple architecture. This is the only temple in this time having **Gopuram** first time in Deccan.
 - Similar to temples made in the Dravida style, it consists of a complex of shrines, including a Nandi shrine, within a rectangular walled enclosure.
 - The main temple consists of a pillared hall. The sanctum is with an enclosed passage for circumambulation (this is known as the **sandhara** style).
 - The shikhara is in the Dravida style. Niches in the outer walls have fine, deep carvings, mostly of Shiva.
 - The temple's interior is also ornamented with sculptures.
 - The exceptional carving of Durga in one of the niche shrines has been found. The doorway leading into the sanctum which enshrines a linga is elaborately carved with **dvarapalas** and other figures.
 - The **Papanath temple** at Pattadakal is in northern style.
- **Temples in Mahakuta:**
 - At Mahakuta, near Badami, there are some 20 temples belonging to the early Western Chalukya period.
 - Almost all of them with **northern style** curvilinear shikharas.
 - The **Swarg Brahma temple**, Alampur is very rich in ornamentation.
- Painting:**
 - Among the fine arts, primarily, it were **painting** that flourished under the patronage of the Chalukyas.
 - Some of the **frescoes of the Ajanta** were built during the reign of the Chalukyas.
 - One painting exhibits the scene of **welcome to the ambassador of Persia** at the court of Pulakesin II.
- Literature**
 - The **Aihole inscription** of Pulakeshin II was prasasti or eulogy written by his court poet **Ravikirti** in **Sanskrit language** and **Kannada script** is considered as a classical piece of poetry.
 - A few verses of a **poet named Vijayanaka** who describes herself as the "**dark Sarasvati**" have been preserved. It is possible that she may have been a queen of prince Chandraditya (a son of Pulakeshin II).
 - Famous writers in Sanskrit from the Western Chalukya period are **Vijnaneshwara** who achieved fame by writing **Mitakshara**, a book on Hindu law, and King Someshvara III, a noted scholar, who compiled an encyclopedia of all arts and sciences called Manasollasa.
 - From the period of the Badami Chalukyas, references are made to the existence of Kannada literature, though not much has survived. Inscriptions however refer to Kannada as the "natural language".
 - **Karnateshwara Katha**, which was quoted later by **Jayakirti**, is believed to be a eulogy of Pulakeshin II and to have belonged to this period
 - The reign of the Chalukyas saw the arrival of Kannada as the predominant language of inscriptions along with Sanskrit. Several **coins** of the Badami Chalukyas with Kannada legends have been found. All this indicates that Kannada language flourished during this period.
- Government**
 - **Army**
 - The army consisted of infantry, cavalry, elephant corps and a powerful navy.
 - Rashtrakuta inscriptions use the term **Karnatabala** referring to their powerful armies.
 - The government levied taxes called **Herjunka, Kirukula, Bilkode, and Pannaya**.
 - **Land governance**
 - The empire was divided into Maharashtrakas (provinces), then into smaller Rashtrakas (Mandala), Vishaya (district), Bhoga (group of ten villages).
 - Later, many **autonomous regions** existed ruled by feudatories like Alupas, Gangas, Banas, and Sendrakas. Local assemblies looked after local issues.
 - Groups of **mahajanas** (learned brahmins), looked after **agraharas** (like Ghatika or place of higher learning) like the ones at **Badami** (2000 mahajanas) and **Aihole** (500 mahajanas).
 - **Coinage**
 - The Badami Chalukyas minted coins of a different standard compared to the northern kingdoms.
 - The coins had **Nagari and Kannada**

- They minted coins with symbols of temples, lion or boar facing right, and the lotus. The coins weighed **four grams**, called **honnu** in old Kannada and had fractions such as **fana** and the **quarter fana**, whose modern day equivalent being **hana** (literally means, money)
- **Religion**
- The rule of the Badami Chalukya proved a period of **religious harmony**.
- They initially followed **Vedic Hinduism**, as seen in the various temples dedicated to many popular Hindu deities with **Aihole**
- Later, from the time of **Vikramaditya I**, the people took an inclination towards **Shaivism** and sects like Pashupata, Kapalikas and Kalamukhas existed.
- They actively encouraged **Jainism**, attested to by one of the **Badami cave** temples and other Jain temples in the Aihole complex.
- **Society**
- The Hindu caste system appeared .
- **Sati may have been absent** as widows like Vinayavathi and Vijayanka are mentioned in records.
- Devadasis' appeared in temples.
- Sage Bharata's Natyashastra the precursor to Bharatanatyam, the dance of South India had been popular as seen in many sculptures and mentioned in inscriptions.V
- Women enjoyed **political power** in **administration**.

Chalukyas of Vengi

- **Eastern Chalukyas, also known as the Chalukyas of Vengi**, were a dynasty that ruled parts of South India between the **7th and 12th centuries**.
- The Chalukyas of Vengi **separated out from the Badami Chalukyas**.
- They started out as **governors of the Chalukyas of Badami** in the Deccan region.
- Subsequently, they became a sovereign power, and ruled the Vengi region of present-day **Andhra Pradesh** until c. 1001 CE. They continued ruling the region as **feudatories of the Medieval Cholas until 1189 CE**.
- 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 Eastern 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 **Vishmasiddhi (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.

Chalukyas of Kalyani

- The **Rashtrakutas in the middle of the 8th century eclipsed the Chalukyas of Badami**. The Rashtrakuta empire of Manyakheta controlled most of Deccan and Central India for over two centuries.
- In the late 10th century, seeing confusion in the Rashtrakuta empire, the **descendants of Chalukyas of Badami quickly rose to power and grew into an empire under Someshvara I who moved the capital to Kalyani**.
- These Western Chalukyas **ruled from Kalyani** (modern **Basavakalyan**) until the end of the 12th century. The **dynasty is called Western Chalukyas** to differentiate from the contemporaneous Eastern Chalukyas of Vengi, a separate dynasty.
- This dynasty played a dominant role for two centuries from AD 973 to 1200 in the politics of the Deccan and South India.
- For over a century, the two empires of Southern India, the **Western Chalukyas** and the **Chola dynasty** of Tanjore **fought many fierce wars** to control the fertile region of Vengi.
- During these conflicts, the Eastern Chalukyas of Vengi, distant cousins of the Western Chalukyas but related to the Cholas by marriage took sides with the Cholas further complicating the situation.
- M.K.L.N. Sastry states that the Chalukyas of Kalyani followed the **imperial traditions of the Vatapi Chalukyas and the Rashtrakutas of Manyakheta** and their period of more than two hundred years was a period of cultural efflorescence of Karnataka.
- Innumerable lithic records and some copper plates and literary texts like **Vikramankadevacharita, Manasoltasa and Vikramankabhyudctya of Bhulokamalla Somevara, Mitakshara of Vignaneswara, Merutunga's Prabandhachintamani and Ranna's Gadayuddha and Ajitapurana** are very helpful to a student of history in reconstructing the historical and cultural edifice of the times of Kalyani Chalukyas.

Brief history of Chalukyas of Kalyani:

- Taila was succeeded by his son **Satyasraya**, who claims to have won a victory over a Chola invader. Satyasraya was followed in succession by **Vikramaditya V, Jayasimha I and Jagadekamalla**.

- Jagadekamalla claims to have defeated Paramara Bhoja, the ruler of Malwa and the ruler of Chedi and Rajendra of the Chola line.
- Jagadekamalla was followed by **Somesvara I** who ruled from AD 1042 to 1068 with the titles of Ahavamalla and Trailokyamalla.
- Bilhana in his Vikramankadevacharita states that Somesvara I built the city of Kalyana and made it his capital.
- After Somesvara I, his son **Somesvara II** became the ruler with the title of Bhuvanaikamalla and ruled till AD 1076.
- From Bilhana, we come to know that Somesvara I wanted to make his second son Vikramaditya his successor and after the refusal of the offer by Vikramaditya, Somesvara II was made the ruler.
- It appears that the relations between the brothers strained as Somesvara II took to evil ways. A civil war broke out and in the end; Vikramaditya won and became the ruler.
- **Vikramaditya VI** had the title of **Tribhuvanamalla** even before he assumed the sovereignty.
- Vikramaditya bore the title of Tribhuvanamalla from AD 1071 and ruled from AD 1076 to 1126.
- Vikramaditya started a new era of Chalukya Vikrama era and continued wars against the Cholas.
- During the rule of Vikramaditya VI, the Western Chalukyas convincingly contended with the Cholas and **reached a peak** ruling territories that spread over most of the Deccan, between the Narmada River in the north and Kaveri River in the south.
- His exploits were not limited to the south for even as a prince, during the rule of Somesvara I, he had led successful military campaigns as far east as modern Bihar and Bengal.
- Vikramaditya VI was followed by his son, **Somesvara III**, who ruled from AD 1126 to 1135.
- He assumed the titles of **Bhulokamalla and Sarvajna Chakravarti**. He also started a new era by name Bhulokamalla era.
- He appears to be a **peace-loving ruler**. He was the author of **Manasollasa** and **Vikramankabhyudaya** in Kannada.
- He was succeeded by **Jagadekamalla II** who ruled from AD 1135 to 1151. Jagadekamalla II was followed by his son **Tailapa III**, who ruled from AD 1151 to 1163.
- As Tailapa III was a very weak and incompetent ruler the Kalachuri chieftain Bijjala, slowly and gradually usurped power by AD 1157 and Tailapa III died while fighting with the Kakatiyas.
- **Somesvara IV**, the son of Tailapa III ascended the Chalukya throne but he failed to safeguard the Chalukyan power and was **defeated in AD 1190 by the Hoysala Balala II** and thus **ended the Western Chalukyan power of Kalyani**.
- The death of Vikramaditya VI saw the beginning of the decline of Chalukyan power. Their subordinates the **Kakatiyas of Warangal, the Yadavas of Devagiri, the Hoyasalas of Dwarasamudra and the Kalachuris** began to take advantage of the weakness of the rulers and began to make preparation to declare their independence.
- The Chalukyas of Kalyani disappeared from the arena of political power by AD 1190 during the reign of Somesvara IV.

Polity:

- The Chalukyas of Kalyani also followed the **hereditary monarchical** form of government, wherein the king was the head of the state with effective power.
- They bore the titles of **Samastabhuvanaraya and Vijayaditya**. Their insignia was a **boar** signifying the **Varahavataara of Lord Vishnu** that protected the earth.
- Interestingly the Chalukyan queens and other family members actively participated in the administrative process.
- Queen **Lakshmidēvi**, wife of Vikramaditya VI claimed in an epigraph to be ruling from Kalyana.
- We have some more evidence of **Lachchala Mahadevi**, wife of Somesvara I and **Ketaladevi** another queen of Somesvara I participating in administration.
- **Manasollasa** prescribes the qualities of the ministers and mostly ministers' posts were hereditary. Manasollasa suggested the number of ministers to be 7 or 8.
- There is a view that the Western Chalukyan polity had **elements of feudalism** because of the existence of graded powerful political intermediaries like Samanta, Mahasamata, Mahasamantadhipati and Mahamandalesvara along with Senapati, Dandaanayaka, Mahadandanayaka and Meghachandandanayaka of the military service.
- For administrative convenience the **territory was divided as Rashtra, Vishaya, Nadu, Kampana and Thana**.
- There is no clear-cut demarcation between Rashtra and Vishaya and Nadu except that Vishaya and Nadu are considered as smaller units than Rashtra.
- All the copper plate charters reconciling important transactions are addressed to all Rastrapatis, Vishayapatis, Gramakutakas, Ayuktakas, Niyuktakas, Adhikarikas, Mohattaras and others.
- The above indicates the channels of communication between the ruler and the ruled to be collective.

Social life:

- It is believed that during the rule of the Chalukyas of Kalyani, social life was based on traditional **Varnasarama model**.
- Though caste was universal and hereditary, the connection between caste and occupation was not rigid.
- The **woman** of higher strata of society played an important role in social and administrative matters.
- Contemporary records indicate some royal women were involved in administrative and martial affairs such as princess **Akkadevi**, (sister of King Jayasimha II) who fought and defeated rebellious feudals
- The **rise of Veerashaivism was revolutionary** and challenged the prevailing Hindu caste system which retained royal support.
- Records describe the participation of women in the fine arts, such as **Chalukya queen Chandala Devi's and Kalachuris of Kalyani queen Sovala Devi's** skill in dance and music.
- The compositions of thirty Vachana women poets included the work of the 12th-century Virashaiva mystic Akka Mahadevi whose devotion to the bhakti movement is well known.

- Inscriptions emphasise **public acceptance of widowhood** indicating that **Sati** though present was on a voluntary basis.
- Regarding eating habits, **Brahmins, Jains, Buddhists and Shaivas were strictly vegetarian** while the partaking of different kinds of meat was popular among other communities.
- People found indoor amusement by attending wrestling matches (Kusti) or watching animals fight such as cock fights and ram fights or by gambling. Horse racing was a popular outdoor pastime.
- In addition to these leisurely activities, festivals and fairs were frequent and entertainment by traveling troupes of acrobats, dancers, dramatists and musicians was often provided.
- Schools and hospitals are mentioned in records and these were built in the vicinity of temples. Young men were trained to sing in choirs in schools attached to monasteries such as Hindu Matha, Jain Palli and Buddhist Vihara.
- Learning was imparted in the local language and in **Sanskrit**. Schools of higher learning were called Brahmapuri (or Ghatika or Agrahara). Teaching Sanskrit was a near monopoly of Brahmins who received royal endowments for their cause.
- Inscriptions record that the number of subjects taught varied from four to eighteen. The four most popular subjects with royal students were Economics (Vartta), Political Science (Dandaniti), Veda (trayi) and Philosophy (Anvikshiki) etc.

Economy:

- Trade and commerce and agriculture were the backbones of the economy of the Chalukyan state.
- **Agriculture:**
 - Majority of the people were engaged in agriculture as an occupation. The rulers encouraged agricultural operations by providing irrigational facilities like excavation of tanks, construction of irrigation canals which increased the fertility of the soil.
 - A number of epigraphs testify to the above mentioned activities.
 - Epigraphs refer to the classifications of cultivated land as wet land, dry land and garden land, and tax collected from agriculturalists was not uniform and it varied from area to area.
 - An **inscription from Kolhipaikkai** records that the lands were classified as **Uttama, Madhayama and Adhama** and even the villages were classified as above on the basis of fertility and yield.
 - There existed **private ownership of land** along with **joint ownership in villages**. What epigraphs prove of this period is that economic disparities among different sections of the populace are noticeable.
 - The living conditions of the labourers who farmed the land must have been bearable as there are no records of revolts by the landless against wealthy landlords.
 - If peasants were disgruntled the common practice was to migrate in large numbers out of the jurisdiction of the ruler who was mistreating them, thereby depriving him of revenue from their labor.
- **Trade:**
 - Traders were organized into a number of **autonomous guilds**, with their own traditions and insignia and Prasasti.
 - The most celebrated of such merchant guilds was the **500 Swamis of Ayyavolepura**; who claim to be the protectors of **Vira Bananjadharama**, i.e., the law of the noble merchants.
 - G.S. Dikshit is of the view that the period of the Chalukyas of Kalyana was **the heyday of the guilds** like the reign of their enemies the Cholas.
 - The most important guild of **Ayyavola, Ainurrvar, Virabalanja** or Valanjiyar or **Nanadesi** had its origin in Aihole in Bijapur district.
 - This guild was very active in the regions of Tamil Nadu, coastal Andhra, Rayalseema, Telengana and Kerala; it had its activities overseas such as Burma, Malaya and Sumatra.
 - The growth of trade and commerce led to the growth of market towns in all the above mentioned regions.

Religion:

- What we notice during this period in the religious domain is a general atmosphere of spiritual conciliation in which many creeds lived together on a basis of mutual tolerance.
- The fall of the Rashtrakuta empire to the Western Chalukyas in the 10th century, coinciding with the defeat of the Western Ganga Dynasty by the Cholas in Gangavadi, was a **setback to Jainism**.
- Two locations of Jain worship in the Hoysala territory continued to be patronaged, Shravanabelagola and Kambadahalli.
- The **growth of Virashaivism in the Chalukya territory** and **Vaishnava Hinduism in the Hoysala region** paralleled a general decreased interest in Jainism, although the succeeding kingdoms continued to be religiously tolerant.
- Although the origin of the **Virashaiva** faith has been debated, the movement grew through its association with **Basavanna** in the 12th century.
- Basavanna and other Virashaiva saints preached of a faith without a caste system. In his Vachanas (a form of poetry), Basavanna appealed to the masses in simple Kannada and wrote "work is worship" (Kayakave Kailasa).
- Also known as the **Lingayats** (worshippers of the Linga, the universal symbol of Shiva), these Virashaivas questioned many of the established norms of society such as the belief in rituals and the theory of rebirth and supported the remarriage of widows and the marriage of unwed older women.
- This gave more social freedom to women but they were not accepted into the priesthood.
- The esteemed scholars in the Hoysala court, Harihara and Raghavanka, were Virashaivas.
- **Saivism** and **Vaishnavism** were the major branches of Pauranic Dharma of the present-day Hinduism. **Sakti** was also worshipped as Kollapura Mahalakshmi and Kartikeya was also worshipped and the main centre of Kartikeya worship was Kudidatani in Bellary district.
- **Ramanujacharya**, the head of the Vaishnava monastery in Srirangam, traveled to the Hoysala territory and preached the way of devotion (bhakti marga).

- He later wrote Sribhashya, a commentary on Badarayana Brahmasutra, a critique on the Advaita philosophy of Adi Shankara.
- Ramanujacharya's stay in Melkote resulted in the Hoysala King Vishnuvardhana converting to Vaishnavism, a faith that his successors also followed.
- The impact of these religious developments on the culture, literature, and architecture in South India was profound.
- Important works of metaphysics and poetry based on the teachings of these philosophers were written over the next centuries.
- Akka Mahadevi, Allama Prabhu, and a host of Basavanna's followers, including Chenna Basava, Prabhudeva, Siddharama, and Kondaguli Kesiraja wrote hundreds of poems called Vachanas in praise of Lord Shiva.
- The **decline of Buddhism in South India had begun in the 8th century with the spread of Adi Shankara's Advaita philosophy.**
- However, Buddhism flourished at Belagave and Dambal.
- There is no mention of religious conflict in the writings and inscriptions of the time which suggest the religious transition was smooth.

Literature:

- The Western Chalukya era was one of substantial literary activity in the **native Kannada, and Sanskrit.**
- In a **golden age of Kannada literature**, Jain scholars wrote about the life of Tirthankaras and Virashaiva poets expressed their closeness to God through pithy poems called Vachanas. Nearly three hundred contemporary Vachanakaras (Vachana poets) including thirty women poets have been recorded.
- Early works by Brahmin writers were on the epics, **Ramayana, Mahabharata, Bhagavata, Puranas and Vedas.** In the field of secular literature, subjects such as romance, erotics, medicine, lexicon, mathematics, astrology, encyclopedia etc. were written for the first time.
- Most notable among Kannada scholars were **Ranna**, grammarian **Nagavarma II**, minister **Durgasimha** and the Virashaiva saint and social reformer **Basavanna**.
- **Ranna** who was patronised by king Tailapa II and Satyashraya is one among the "three gems of Kannada literature".
- He was bestowed the title "**Emperor among poets**" (Kavi Chakravathi) by King Tailapa II and has five major works to his credit.
- Of these, **Saahasabheema Vijayam** (or Gada yuddha) of 982 in **Champu style** is a eulogy of his patron King Satyashraya whom he compares to Bhima in valour and achievements and narrates the duel between Bhima and Duryodhana using clubs on the eighteenth day of the Mahabharata war.
- He wrote **Ajitha purana** in 993 describing the life of the second Tirthankara, Ajitanatha.
- **Nagavarma II**, poet laureate (Katakacharya) of King Jagadhekamalla II made contributions to Kannada literature in various subjects.
- His works in poetry, prosody, grammar and vocabulary are standard authorities and their importance to the study of Kannada language is well acknowledged.
- **Kavyavalokana** in poetics, **Karnataka-Bhashabhushana** on grammar and Vastukosa a lexicon (with Kannada equivalents for Sanskrit words) are some of his comprehensive contributions.
- Several works on medicine were produced during this period. Notable among them were Jagaddala Somanatha's **Karnataka Kalyana Karaka**.
- A unique and native form of poetic literature in Kannada called **Vachanas** developed during this time.
- They were written by mystics, who expressed their devotion to God in simple poems that could appeal to the masses. Basavanna, Akka Mahadevi, Allama Prabhu, Channabasavanna and Siddharama are the best known among them.
- In Sanskrit, a well-known poem (Mahakavya) in 18 cantos called **Vikramankadeva Charita** by Kashmiri poet **Bilhana** recounts in epic style the life and **achievements of his patron king Vikramaditya VI.**
- The work narrates the episode of Vikramaditya VI's accession to the Chalukya throne after overthrowing his elder brother Someshvara II.
- **Manasollasa** or **Abhilashitartha Chintamani** by king **Someshvara III** (1129) was a Sanskrit work intended for all sections of society.
- This is an example of an early encyclopedia in Sanskrit covering many subjects including medicine, magic, veterinary science, valuing of precious stones and pearls, fortifications, painting, music, games, amusements etc.
- This is an example of an early encyclopedia in Sanskrit covering many subjects including medicine, magic, veterinary science, valuing of precious stones and pearls, fortifications, painting, music, games, amusements etc.
- Someshvara III also authored a biography of his famous father Vikramaditya VI called **Vikraman-Kabhyudaya**.
- The text is a historical prose narrative which also includes a graphic description of the geography and people of Karnataka.
- A Sanskrit scholar **Vijnaneshwara** became famous in the field of legal literature for his **Mitakshara**, in the court of Vikramaditya VI.
- Perhaps the most acknowledged work in that field, Mitakshara is a treatise on law (**commentary on Yajnavalkya**) based on earlier writings and has found acceptance in most parts of modern India.
- Some important literary works of the time related to music and musical instruments were **Sangita Chudamani, Sangita Samayasara** and **Sangita Ratnakara**.

Art:

- The Chalukyas of Kalyani patronized **fine arts**.
- An epigraph dated in AD 1045 refers to the **construction of a Natakasala or theatre** in the premises of a Jaina temple.

- We have epigraphic references to a flutist, songsters, florists, drummers and dancers, being given grants for their maintenance.
- Architecture, sculpture in stone and metal, and painting were promoted by the temples.
- An inscription dated AD 1085 from Nagai refers to a **great sculptor Nagoja**, who is called **Kandarana Vidyadhirajam**, the master of the art of engraving and we have references to other sculptures and engravings.

Architecture:

• Temples:

- The reign of Western Chalukya dynasty was an important period in the development of Deccan architecture. The Western Chalukyas developed an architectural style known today as a **transitional style**, an architectural link between the style of the early Chalukya dynasty and that of the later Hoysala empire. This style is sometimes called **Karnata dravida**. It is also sometimes called the “**Gadag style**” after the number of ornate temples they built in the Tungabhadra River-Krishna River doab region of present-day Gadag district in Karnataka.
- The dynasty’s temple building activity reached its maturity and culmination in the 12th century with over a hundred temples built across the Deccan, more than half of them in present-day central Karnataka.
- Well known examples are the **Kasivisvesvara Temple** at Lakkundi, the **Mallikarjuna Temple** at Kuruvatti, the **Kallesvara Temple** at Bagali, the **Mahadeva Temple** at Itagi and the **Kedaresvara Temple** at Balligavi.
- The 12th-century **Mahadeva Temple** with its well executed sculptures is an exquisite example of decorative detail. The intricate, finely crafted carvings on walls, pillars and towers speak volumes about Chalukya taste and culture.
- An inscription outside the temple calls it “Emperor of Temples” (devalaya chakravarti) and relates that it was built by Mahadeva, a commander in the army of king Vikramaditya VI.
- The **Kedareswara Temple** at Balligavi is an example of a transitional Chalukya-Hoysala architectural style.
- The **vimana** of their temples (tower over the shrine) is a compromise in detail between the plain stepped style of the early Chalukyas and the decorative finish of the Hoysalas.
- To the credit of the Western Chalukya architects is the development of the lathe turned (tuned) pillars and use of Soapstone (Chloritic Schist) as basic building and sculptural material, a very popular idiom in later Hoysala temples.
- They popularised the use of decorative **Kirtimukha** (demon faces) in their sculptures. Famous architects in the Hoysala kingdom included Chalukyan architects who were natives of places such as Balligavi.
- The artistic wall decor and the general sculptural idiom was dravidian architecture.
- Apart from temples, the dynasty’s architecture is well known for **the ornate stepped wells** (Pushkarni) which served as ritual bathing places, a few of which are well preserved in Lakkundi.
- These stepped well designs were later incorporated by the Hoysalas and the Vijayanagara empire in the coming centuries.

Language:

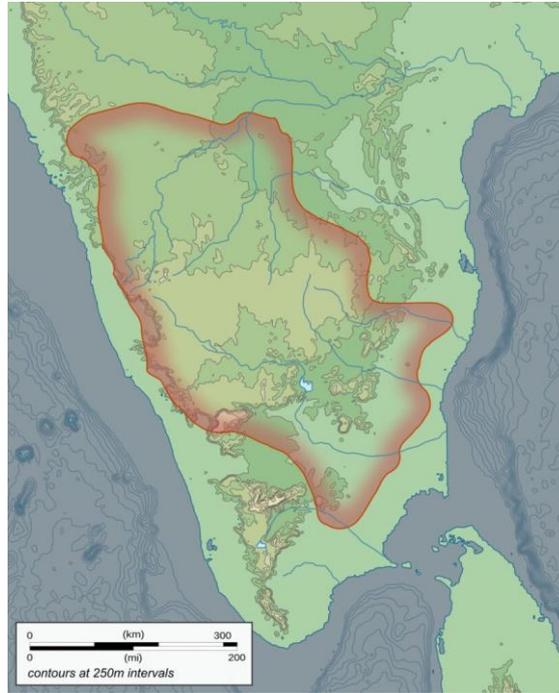
- The **local language Kannada** was mostly used in Western (Kalyani) Chalukya inscriptions and epigraphs.
- Some historians assert that ninety percent of their inscriptions are in the Kannada language while the remaining are in Sanskrit language.
- **More inscriptions in Kannada are attributed to Vikramaditya VI** than any other king prior to the 12th century. Inscriptions were generally either on stone (Shilashasana) or copper plates (Tamarashasana).
- This period saw the growth of Kannada as a language of literature and poetry, impetus to which came from the devotional movement of the Virashaivas (called Lingayatism) who expressed their closeness to their deity in the form of simple lyrics called Vachanas.
- At an administrative level, the regional language was used to record locations and rights related to land grants. When bilingual inscriptions were written, the section stating the title, genealogy, origin myths of the king and benedictions were generally done in Sanskrit.
- Kannada was used to state terms of the grants, including information on the land, its boundaries, the participation of local authorities, rights and obligations of the grantee, taxes and dues, and witnesses.
- This ensured the content was clearly understood by the local people without any ambiguity.
- In addition to inscriptions, chronicles called **Vamshavalis** were written to provide historical details of dynasties.
- Writings in **Sanskrit** included poetry, grammar, lexicon, manuals, rhetoric, commentaries on older works, prose fiction and drama. In Kannada, writings on secular subjects became popular.
- Some well-known works are **Chandombudhi**, a prosody, and **Karnataka Kadambari**, a romance, both written by **Nagavarma I**, a lexicon called **Rannakanda by Ranna**, a book on medicine called **Karnataka-Kalyanakaraka by Jagaddala Somanatha**, the earliest writing on astrology called **Jataktilaka by Sridharacharya**, a writing on erotics called **Madanakatilaka by Chandraraja**, and an encyclopedia called **Lokapakara by Chavundaraya II**.

Hoysala Dynasty (Hoysala Empire)

Hoysala Dynasty

- The Hoysala Empire was a **Kannadiga power** originating from the Indian subcontinent that ruled most of what is now **Karnataka** between the **10th and the 14th centuries**.
- The capital of the Hoysalas was initially located at **Belur**, but was later moved to **Halebidu**.
- The Hoysala rulers were **originally from Malenadu**, an elevated region in the [Western Ghats](#). In the 12th century, taking advantage of the internecine warfare between the [Western Chalukya Empire](#) and [Kalachuris of Kalyani](#), the **Hoysalas annexed areas of present-day Karnataka and the fertile areas north of the Kaveri delta** in present-day Tamil Nadu.
- By the 13th century, they governed most of Karnataka, north-western Tamil Nadu and parts of western Andhra Pradesh in the Deccan Plateau.

- The Hoysalas claimed to be of the **Yadava lineage** and had a legendary origin story. According to their inscriptions, their mythical **founder, Sala** (also known as **Poysala**), performed a miraculous act of bravery by killing a tiger, hence earning the name “Hoysala,” which means **“the one who strikes.”**
- This legend is more symbolic than historical, but it became an important part of the Hoysala identity.
- The early history of the Hoysalas is not well-documented. Still, they gradually gained prominence in the region by serving as **vassals** to various larger South Indian empires, including the [Chalukyas](#) and the [Cholas](#).
- Over time, the Hoysalas asserted their independence and began to establish their kingdom.
- The most significant period of Hoysala rule occurred during the 12th and 13th centuries under notable rulers like **Vishnuvardhana, Ballala II, and Veera Ballala III**.
- During this time, they built many impressive [temples](#), showcasing their patronage of art and culture.
- The Hoysala architectural style, known for its intricate sculptures and finely detailed carvings, reached its zenith during this period.



Hoysala Empire

Prominent Rulers of the Hoysala dynasty

- **Nripa Kama II (963–966 CE):** Nripa Kama II is considered one of the early rulers of the Hoysala dynasty. His reign marked the beginning of the Hoysala rule in the region.
- **Vinayaditya (968–1008 CE):** Vinayaditya expanded the Hoysala kingdom and consolidated its power. He played a significant role in the dynasty’s early development.
- **Ereyanga (1008–1048 CE):** Ereyanga, also known as Marasimha I, continued to expand the Hoysala territory. He was an important ruler in the dynasty’s history.
- **Veera Ballala I (1048–1098 CE):** Veera Ballala I is one of the most renowned Hoysala kings. His reign saw the construction of several famous Hoysala temples, including the Chennakesava Temple at Belur.
- **Vishnuvardhana (1111–1152 CE):** Vishnuvardhana is one of the most notable Hoysala kings. He expanded the kingdom and is credited with patronizing the construction of many Hoysala temples, including the Chennakesava Temple at Belur and the Hoysaleswara Temple at Halebidu.
- **Narasimha I (1152–1173 CE):** Narasimha I continued the dynasty’s patronage of art and architecture. He was known for constructing the Kesava Temple at Somanathapura.
- **Ballala II (1173–1220 CE):** Ballala II was another significant Hoysala ruler who continued the dynasty’s patronage of art and architecture. He faced conflicts with the Kakatiya dynasty and the Yadavas of Devagiri.
- **Vira Narasimha II (1220–1235 CE):** Vira Narasimha II, also known as Narasimha III, succeeded Ballala II. His reign witnessed conflicts with the Chola dynasty and other neighboring powers.
- **Vira Someshwara (1235–1263 CE):** Vira Someshwara faced challenges from external invasions during his rule. The dynasty began to decline under his leadership.
- **Narasimha III (1263–1292 CE):** Narasimha III was one of the last significant rulers of the Hoysala dynasty. His reign marked a period of decline, with the dynasty gradually losing power.

Administration

- The **kingdom was divided into provinces or regions**, each administered by local governors or chiefs who were appointed by the king.
- The kingdom was divided into provinces named **Nadu, Vishaya, Kampana, and Desha**, listed in descending order of geographical size.
- Below the provincial level, there were **local officials** responsible for revenue collection, law enforcement, and administration.

- **Revenue officials, known as Gavundas**, were responsible for assessing and collecting taxes from the agricultural sector.
- **Senior ministers, called Pancha Pradhanas**, ministers responsible for foreign affairs, designated **Sandhivigrahi**, and the chief treasurer, **Mahabhandari or Hiranyabhandari** conducted top-level government affairs.
- **Dandanayakas led the armies** while **Dharmadhikari served as the chief justice** of the Hoysala court.
- Local officials, known as **Nyayamurtis or Nyayadhishas**, presided over the **local courts** and helped in the administration of justice.
- The **king had the ultimate authority in legal matters** and often played a role in the dispensation of justice.

Religion

- The defeat of the Jain Western Ganga Dynasty by the Cholas in early eleventh century and the rising numbers of followers of **Vaishnava Hinduism and Virashaivism** in the twelfth century mirrored a **decreased interest in Jainism**. **Shravanabelagola** and **Kambadahalli** represent two notable locations of Jain worship in the Hoysala territory.
- The **decline of Buddhism in South India** began in the eighth century with the spread of **Adi Shankara's Advaita philosophy**. **Dambal** and **Balligavi** constituted only places of Buddhist worship during the Hoysala time.
- **Shantala Devi, queen of Vishnuvardhana** professed Jainism yet commissioned the Hindu Kappe **Chennigaraya temple in Belur**, evidence that the **royal family tolerated all religions**.
- During the rule of the Hoysalas, **three important religious developments** took place in present day Karnataka **inspired by three philosophers, Basavanna, Madhvacharya and Ramanujacharya**.
- While scholars debate the origin of **Virashaiva faith**, they agree that the movement grew through its association with **Basavanna** in the twelfth century. Some scholars argue that **five earlier saints Renuka, Daruka, Ekorama, Panditharadhya and Vishwaradhya founded Virashaivism**, a sect that **preaches devotion to Lord Shiva**.
- **Basavanna and other Virashaiva** saints preached of a **faith without a caste system**. In his Vachanas he appealed to the masses in simple Kannada, writing "**work is worship**" (Kayakave Kailasa).
- **Madhvacharya took a critical stance toward the teachings of Shankaracharya**, arguing for **world as real rather than illusion**. Madhvacharya upheld the virtues of **Lord Vishnu**, propounding the **Dvaita philosophy (dualism)** while condemning the "**mayavada**" (**illusion**) of **Shankaracharya**. He maintained a distinction between **Paramathma (supreme being)** and the **dependent principle of life**.
- His philosophy gained popularity enabling him to establish **eight Mathas (monastery) in Udupi**. **Ramanujacharya, the head of the Vaishnava monastery in Srirangam**, preached the way of **devotion (bhakti marga)** and wrote **Sribhashya**, a critique on the Advaita philosophy of Adi Shankara.
- Those religious developments had a **profound impact on culture, literature, poetry and architecture in South India**. Scholars wrote important works of literature and poetry based on the teachings of those philosophers during the coming centuries.
- The **Saluva, Tuluva and Aravidu** dynasties of **Vijayanagar empire followed Vaishnavism, a Vaishnava temple with an image of Ramanujacharya stands in the Vitthalapura area of Vijayanagara**. Scholars in later Mysore Kingdom wrote Vaishnavite works upholding the teachings of Ramanujacharya.
- King **Vishnuvardhana** built many temples after his **conversion from Jainism to Vaishnavism**. The later saints of Madhvacharya's order, **Jayatirtha, Vyasatirtha, Sripadaraya, Vadirajatirtha and devotees (dasa) such as Vijaya Dasa, Gopaladasa** and others from the Karnataka region spread his teachings far and wide.
- His teachings inspired later day philosophers like **Vallabhacharya** in Gujarat and **Chaitanya** in Bengal. **Another wave of devotion (bhakti) in the seventeenth–eighteenth century found inspiration in his teachings**.

Society

- Hoysala society in many ways reflected the **emerging religious, political and cultural developments** of those times.
- During that period, the society became **increasingly sophisticated**. The status of women varied.
- Some **royal women became involved in administrative matters** as shown in contemporary records describing **Queen Umadevi's administration of Halebidu in the absence of Veera Ballala II** during his long military campaigns in northern territories.
- She also fought and defeated some antagonistic feudal rebels.
- That in stark contrast to the literature of the time (like **Vikramankadeva Charita of Bilhana**) that portrayed **women as retiring, overly romantic and unconcerned with affairs of the state**.
- Records describe the participation of **women in the fine arts, such as Queen Shantala Devi's skill in dance and music**, and the twelfth century **Vachana poet and Virashaiva mystic Akka Mahadevi's famed devotion to the bhakti movement**.
- She constituted both a pioneer in the era of Women's emancipation and an example of a transcendental world-view.
- **Temple dancers (Devadasi)**, well educated and accomplished in the arts, commonly danced in the temples. Those qualifications gave them more freedom than other urban and rural women restricted to daily mundane tasks. As in most of India, the institute of the **Indian caste system prevailed in Hoysala society**.
- **Trade on the west coast** brought many foreigners to India including **Arabs, Jews, Persians, Chinese and people from the Malay Peninsula**. **Migration of people within Southern India** as a result of the expansion of the empire produced an influx of new cultures and skills. Royal patronage of **education, arts, architecture, religion, and establishment of new forts and military outposts** caused the **large scale relocation of people**.
- In South India, **towns called Pattana or Pattanam** and the marketplace, **Nagara or Nagaram**, the marketplace **served as the nuclei of a city**. Some towns such as **Shravanabelagola** developed from a religious

settlement in the seventh century to an important trading center by the twelfth century with the arrival of rich traders, while **towns like Belur** attained the **atmosphere of a regal city** when King **Vishnuvardhana** built the **Chennakesava Temple** there. **Large temples supported by royal patronage served religious, social, and judiciary purposes**, elevating the king to the level of **“God on earth.”**

- **Temple building** served a **commercial** as well as a **religious function**, open to all Hindu sects.
- **Shaiva merchants of Halebidu** financed the construction of the **Hoysaleswara temple** to compete with the **Chennakesava temple built at Belur**, elevating Halebidu to an important city as well.
- **Hoysala temples, although secular** encouraged **pilgrims of all Hindu sects**, the Kesava temple at Somanathapura being an exception with strictly Vaishnava sculptural depictions.
- Temples built by rich landlords in rural areas fulfilled **fiscal, political, cultural and religious** needs of the agrarian communities. **Irrespective of patronage**, large temples served as establishments that provided **employment to hundreds of people of various guilds and professions** sustaining local communities as Hindu temples began to take on the **shape of wealthy Buddhist monasteries**.

Literature

- Although **Sanskrit literature** remained popular during the Hoysala rule, royal patronage of local Kannada scholars increased. In the twelfth century, some scholars wrote works in the **Champu** mixed prose-verse style but distinctive Kannada metres became more widely accepted. The **Sangatya** metre used in compositions, **Shatpadi, Tripadi** metres in **verses (seven and three line)** and **Ragale (lyrical poems)** became fashionable. Jain works continued to **extol the virtues of Tirthankaras (Jain ascetics)**.
- The **Hoysala court supported scholars** such as **Janna, Rudrabhatta, Harihara and his nephew Raghavanka**, whose works endure as masterpieces in Kannada. In 1209, the Jain scholar **Janna** wrote **Yashodharacharite**, the story of a king who intends to perform a ritual sacrifice of two young boys to a local deity, **Mariamamma**. Taking pity on the boys, the king releases them and gives up the practice of **human sacrifice**. In honor of that work, Janna received the title **“Emperor among poets” (Kavichakravarthi)** from King **Veera Ballala II**.
- **Rudrabhatta, a Smartha Brahmin (believer of monistic philosophy)**, represents the earliest well known Brahminical writer. **Chandramouli**, a minister of King **Veera Ballala II**, became his patron. Based on the earlier work of Vishnu Purana, he wrote **Jagannatha Vijaya** in the **Champu** style relating the life of Lord **Krishna** leading up to his fight with the demon **Banasura**.
- **Harihara, (also known as Harisvara)** a **Virashaiva** writer and the patron of **King Narasimha I**, wrote the **Girijakalyana** in the old Jain Champu style describing the marriage of Lord **Shiva** and **Parvati in ten sections**. One of the earliest **Virashaiva** writers independent from the **Vachana** literary tradition. He came from a family of accountants (**Karanikas**) from Halebidu and spent many years in **Hampi** writing more than one hundred Ragales (poems in blank verse) in praise of **Lord Virupaksha (a form of Lord Shiva)**. **Raghavanka** had been the first to introduce the **Shatpadi** metre into Kannada literature in his **Harishchandra kavya**, considered a classic even though it occasionally violates strict rules of Kannada grammar.
- In Sanskrit, the philosopher **Madhvacharya** wrote **Rigbhshya** on **Brahmasutras (a logical explanation of Hindu scriptures, the Vedas)** as well as many polemical works rebutting the doctrines of other schools of **Vedas**. He relied more on the **Puranic literature** than the Vedas for logical proof of his philosophy. Vidyatirtha's **Rudraprshnabhashya** represents another famous writing.

Architecture

- Hoysalas **combined Vesara and Dravida style** and developed new **Hoysala style**.
- The temples are characterized by their **star-shaped or stellate (star-like) design** and **highly detailed sculptures, depicting various deities, mythological scenes, and intricate floral motifs**.
- The Hoysalas primarily used **soapstone (chloritic schist)** as their primary building material. This soft stone allowed for intricate carving and detailing.
- Important **features** of this style are
 - **Shrines:**
 - The Hoysala temples generally bears **one or more shrines**. The temples are classified as
 - **ekakuta** (one shrine),
 - **dvikuta** (two shrines),
 - **Trikuta** (3 garbhagrihas) etc.
 - The **shrine** of the Hoysala temples are generally seen in **stellate** shaped though sometimes staggered square plan is visible.
 - **Garbha griha:**
 - A cuboid cell, the **garbha griha** (sanctum sanctorum) houses a centrally placed murti (enshrined icon) on a pitha (pedestal).
 - **Shikhara:**
 - The **shikhara** (superstructure), rises over the **garbha griha** and together with the sanctum they form the vimana (or mulaprasada) of a temple.
 - They are not very high.
 - Some represents **hybrid of Nagara and Dravida style** and some **pyramidal**.
 - **Amalaka:**
 - A ribbed stone, **amalaka**, is placed atop the shikhara with a **kalash** at its finial.
 - **Antarala:**

- An intermediate **antarala** (vestibule) joins the garbha griha to an expansive pillared mandapa (porch) in front, chiefly facing east (or north).
- **Mandap:**
- Hoysala temples have features of both **open** (outer mantapa) and **closed** mantapa (inner mantapa).
- The ceilings of the mantapa are highly ornate bearing mythological figures and floral design
- **Pillars:**
- The mantapas of Hoysala temples have circular pillars. Each pillar bear four brackets in the top with sculpted figures.
- **Gopuram:**
- The temple may be approached via entrances with gigantic **gopurams** (ornate entrance towers) towering over each doorway.
- **Minor shrines:**
- In the **prakaram** (temple courtyard) **several minor shrines** and outbuildings often abound.
- **Vimanas:**
- The **vimanas** are either **stellate, semi-stellate or orthogonal in plan**.
- Vimana in Hoysala temples are **plain inside** while **outside is profusely elaborated**.
- Unique feature is **horizontality** which is visible in lines mouldings etc.
- **Large scale use of moulding** is a unique feature which are visible in walls and pillars.
- Base of pillars and the capital of pillars both are characterised by beautiful mouldings.
- Most of their temples in **Bhumija style**.
- In this style miniature shikara is carved on the outerwall of the temple.
- The **intricately carved banded plinths**, a distinguishing characteristic of the Hoysala temples, comprise a series of horizontal courses that run as rectangular strips with narrow recesses between them.
- The temples themselves are sometimes built on a **raised platform or jagati** (which is used for the purpose of pradakshinapatha (circumambulation)) leaving a broad flat surface all around the temple.
- These are noted for their **extremely fine, delicate, and detailed carvings** executed on **smooth chlorite schist** on **walls and ceilings**.
- An **abundance of figure sculpture** covers almost all the Hoysala temples.
- **Examples** of Hoysala temples are.
- **Channakeshava temple at Beluru**
- **Hoysaleswara temple at Halebidu**
- Keshava temple Somnathpura
- They constructed **Jain Basadis** also.
- Eg. Savathi Gandhavarana Basadi at Shravanabelagola.
- Sculpture**
- Hoysala artists have won fame for their sculptural detail, whether in the **depiction of the Hindu epics, Yali (mythical creature), deities, Kirthimukha (Gargoyle), eroticism or aspects of daily life**.
- Their medium, the **soft soapstone**, enabled a virtuoso carving style.
- Their workmanship shows an attention paid to **precise detail**. Every aspect down to a fingernail or toenail has been created perfectly.
- **Kirthimukhas (demon faces)** adorn the towers of vimana in some temples.
- Sometimes the artists left behind their **signature** on the sculpture they created.
- The **sthamba buttalikas** refer to pillar images that show traces of Chola art in the Chalukyan touches.
- Some of the artists working for the Hoysalas may have been from Chola country, a result of the expansion of the empire into Tamil speaking regions of Southern India.
- The image of mohini on one of the pillars in the mantapa (closed hall) of the Chennakeshava temple represents a fine example of Chola art.
- **Wall panels** present **general life themes** such as the act of reining horses, the type of stirrup used, the depiction of dancers, musicians, instrumentalists, rows of animals such as lions and elephants.
- The Hoysaleswara temple at Halebidu presents perhaps the best depiction the **epics Ramayana and Mahabharata in temple art**.
- The Hoysala artist handled **erotica** with discretion.
- They avoided exhibitionism, carving erotic themes into recesses and niches, generally miniature in form making them inconspicuous.
- Those erotic representations associate with the **Shakta practice**.
- The temple doorway displays heavily engraved ornamentation called **Makaratorana** (makara or imaginary beast) and each side of the doorway exhibits sculptured **Salabanjika** (maidens).
- Apart from those sculptures, entire sequences from the Hindu epics (commonly the Ramayana and the Mahabharata) have been sculptured in a **clockwise direction** starting at the main entrance.
- **Depictions from mythology** commonly appear such as
 - the epic hero **Arjuna shooting fish**,
 - the elephant-headed God Ganesha,
 - the Sun God Surya,
 - the weather and war god Indra, and
 - Brahma with Sarasvati.
- Also **Durga** frequently appear in the temples, with several arms holding weapons, in the act of killing a water buffalo (a demon in a buffalo's form) and Harihara (a fusion Shiva and Vishnu) holding a conch, wheel and trident.

Decline of the Hoysala dynasty

- The Hoysala dynasty faced **external threats from the Delhi Sultanate** and internal strife among the nobility during the late 13th century.
- By the early 14th century, the Hoysala kingdom had weakened, and it was **eventually absorbed by the Vijayanagara Empire** in the early 14th century.
- The Hoysala dynasty's architectural and artistic legacy continues to be celebrated in Karnataka and beyond. Their temples are popular tourist attractions and are recognized as [UNESCO World Heritage Sites](#).
- The dynasty's contributions to South Indian culture and [temple architecture](#) remain highly regarded in the fields of art and history.
- The Hoysala dynasty left an indelible mark on the cultural and architectural heritage of South India. Their temples, characterized by their exquisite craftsmanship, continue to be admired by art connoisseurs and visitors to the region.

Yadava Dynasty (Seuna Dynasty)

Yadava Dynasty

- The **Yadava Dynasty** or Seuna dynasty (12th and 13th century) ruled a kingdom stretching from the **Tungabhadra to the Narmada rivers**, including present-day Maharashtra, north Karnataka, and parts of Madhya Pradesh, from its **capital at Devagiri (present-day Daulatabad)**.
- The earliest historical ruler of the Seuna/Yadava dynasty can be traced back to the **mid-9th century** but little is known about their early history, their 12th-century court poet **Hemadri** records the names of the family's early rulers.
- During this time, the **Marathi language** emerged as the dominant language in the dynasty's inscriptions. Prior to this, the primary languages of their inscriptions were Kannada and Sanskrit.
- Hemadri's traditional genealogy of the Yadavas traces their descent from **Visnu**, the Creator and Yadu were his later descendants.
- The dynasty's first historically attested ruler is **Dridhaprahara** (860-880 AD), who is credited with founding the city of **Chandradityapura** (modern Chandor). He was a feudatory of Chalukyas.
- The Yadavas initially ruled as **feudatories of the Western Chalukyas**. Around the middle of the **12th century**, as the Chalukya power waned, the Yadava king **Bhillama V** declared independence.
- Bhillama forced **Ballala** to retreat around 1187, conquered the former Chalukya capital Kalyani, and declared himself a sovereign ruler.
- He then founded the city of **Devagiri**, which became the new Yadava capital.
- The Yadava kingdom reached its peak under **Simhana II**, and flourished until the early 14th century, when it was annexed by the **Khalji dynasty** of the Delhi Sultanate in 1308 CE.



Rulers of Yadava Dynasty

Bhillama (1173 – 1191 AD)

- Bhillama (1175-1191 CE) was the first sovereign ruler of India's Yadava (Seuna) dynasty in the Deccan region.
- Bhillama's father was **Karna** and grandfather was the Yadava ruler **Mallugi**.
- Around 1175 CE, he seized the Yadava throne, deposing his uncle's descendants and a usurper.
- He ruled as a nominal vassal of the **Chalukyas of Kalyani** for the next decade, raiding Gujarat's Chalukya and Paramara territories.
- After the Chalukya power fell, he declared sovereignty around 1187 CE and fought with the **Hoysala king Ballala II** for control of the former Chalukya territory in present-day Karnataka.
- He defeated Ballala in a **battle at Soratur** around 1189 CE, but Ballala defeated him two years later.
- In 1190, he took over the Chalukya capital of Kalyani and established **Devagiri** (now Daulatabad) as the Yadava dynasty's capital.
- Bhillama was referred to as "**Chakravartin Yadava**" in the Mutugi inscription from 1189-90 CE (1111 Shaka) records.
- He patronised the scholar **Bhaskara**, who was Nagarjuna's teacher.

Singhana II (1200-1246 AD)

- **Singhana II** (1200-1246 AD) was the most powerful ruler of the Yadavas.
- Singhana II was born in Sinnar in 1186. His mother was **Bhagirathibai** and his father was **Jaitugidev**.
- He was crowned as his father's heir in 1200, and later he was crowned again in 1210 to commemorate his conquest of the Hoysala territories.
- During his reign, the Yadava empire reached its pinnacle. Neither the **Hoysalas**, nor the Kakatiyas, nor the Paramaras and Calukyias dared to challenge his Deccan dominance.
- Singhana attacked and defeated each of these powers.
- **Sarangadeva**, the author of Sangita Ratnakar, worked as an accountant in Singhana II's court.
- Sangeet Ratnakara is widely regarded as one of the most important works on Hindustani and Classical music.
- Two famous astrologers, **Cangadeva** (established an astrological college) and **Anantadeva** (wrote commentaries on Brahmagupta's Brahmasphutasiddhanta and Varahamihira's Brhajjataka), flourished in Singhana's court.
- Singhana II was succeeded by his grandson Krishna.

Raja Ramchandrahl (1291-1309 AD)

- **Ramachandra** was the Yadava ruler Krishna's son.
- Ramachandra was presumably quite young at the time of Krishna's death in 1260 CE, therefore his uncle (Krishna's brother) **Mahadeva** ascended the throne.
- After conducting a coup in the capital Devagiri, he usurped the throne from his cousin Ammana and became the next monarch around 1270 CE.
- Ramachandra appears to have engaged in battles with his north-western neighbours, the **Vaghelas of Gurjara**, during the northern war against the **Paramaras**.
- He enlarged his empire by fighting the Paramaras, Hoysalas, Vaghelas and Kakatiyas, all of whom were Hindus.
- He faced a Muslim invasion from the Delhi Sultanate in 1296 AD, and made peace by promising to pay an annual tribute to **Alauddin Khalji**.
- In 1308 AD, Alauddin Khalji dispatched a force to Ramachandra, led by his general **Malik Kafur**. Kafur's army overpowered Ramchandra's army and imprisoned him in Delhi.
- Ramachandra was a famous Shiva (maha-maheshvara) devotee who anointed **eight Shiva images** "with the milk of his glory."

Administration

- The administration of the Yadava Dynasty was similar to that of the other Deccan kingdoms.
- The form of government was a **hereditary monarchy**.
- Yadavas had a **strong bureaucracy** in place to support the administration.
- King used to **consult his ministers** prior to issuing any land charter.
- Although the monarch is the most important member of the political body, ancient political thinkers saw the **Ministry or a council of advisers** as a significant organ of the state.
- The Yadavas appear to have a smaller ministry, with 5 or 7 members at times.
- In ministry, **Mahapradhana** was a powerful minister who was usually in charge of a province or even a district.
- **Rajaguru** was most likely the royal preceptor, counselling the monarch on religious matters.
- **Lakshmipati** was the minister in charge of the treasury.
- **Mudraprabhu**, the officer in charge of seals, Kusumarachanadhyaksha, the superintendent of floral arrangements, the commander of hill forts, and the royal hunter, are among the other royal officers of the court.
- Under the Yadava dynasty, **effective military commanders, known as nayakas**, were selected to head the provinces.
- **Feudatories** were also an extremely common addition to this.
- The lowest administrative unit was the village, which was run by the local panchayat under a headman.
- The **brahmadeya system** was still in place, and the temples had some influence over politics and the economy.

Society

- The **Yadavas 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.
- The **guilds** generally followed the prevailing rules and regulations of a specific group or caste, deviating only in exceptional circumstances.
- Based on profession, the society was divided into **various castes**. The dominant castes had their own set of rules, regulations, and customs that they strictly adhered to.
- The Yadavas rulers were tolerant of all religions and the society was generally accepting of people of different faiths.
- The **Brahmans** were the most powerful of the four castes. In practice, the Kshatriyas' privileges were equal to those of the Brahmanas. The Vaishyas' status had deteriorated significantly.
- The **Sudras' position** improved dramatically during this time period.
- The **Bhakti movements** led by Nayanrs and Alvars, which preached equality of man with man, helped to bridge the gap between the upper and lower castes.
- The untouchables had become ostracized from mainstream society.
- The **joint family** system was the norm. Widows and daughters were recognised as property heirs. Therefore, the social structure was intact during Yadavas.

Economy

- **Agriculture** continued to receive the king's attention in the economic sphere as before.
- Yadava rulers worked to make additional **land available** for farming.
- For irrigation, dams and tanks were built.
- The size of the demand for **land revenue** was not determined with certainty.
- Forests, mines, and other land were also claimed by the state as its own, and taxes were levied on them.
- Other sources of **government revenue** included customs and merchandise taxes.
- Taxes were levied under the **Yadavas** on the ownership of specific items such as horses, bandis (horse carriages), and banisas (slaves).
- The economy was **well-diversified**, with a wide range of crops grown. Cotton, chay (red dye), sugarcane, and oil seeds paid a higher rate of land revenue and had to be paid in cash, thus being referred to as **cash crops or superior crops**.
- **Guilds were formed to organise trades and industries. They used to regulate trade and industry as well as to conduct banking transactions.**
- There were also the service workers, such as the **ironsmith, carpenter, rope maker, potter, leather worker, barber, washermen, village watchman**, and so on.

Religion

- **Jainism** continued to get royal support even though Buddhism was already on the decline. The standing of the Jainas was somewhat impacted by the growth of the **Virasaiva sect**.
- The **Mahanubhavas**, devotees of the Hindu god Krishna, were the new religious sect to emerge in the Seuna nation.
- The god Dattatreya is typically credited with founding this religion; however, in 1273, Chakradhara created the Mahanubhava sect after achieving self-realization.
- The bhakti movement linked to Sri Vitthala or Panduranga in Pandharpur became more well-known in the Deccan by the end of the 13th century.

Literature

- The Yadava dynasty in India significantly influenced the **growth of Sanskrit literature**. The eminent mathematician and astronomer **Bhaskaracharya's** family belong to this time.
- **Mahesvara** (sometimes referred to as Kavisvara), the father of Bhaskaracharya, produced Sekhara and Laghutika, two books on astrology.
- Of the several writings of Bhaskaracharya, **Siddhanta Siromani** (written in 1150) and **Karanakutuhala** are the most well-known.
- **Sarangadeva**, who resided in Simhana's palace, was the composer of the well-known musical piece **Sangitaratnakara**.
- **Hemadri** was the most well-known author of the Yadava Dynasty. Of his many writings, those on Dharmasastra have been regarded as reliable in more recent times.
- His book **Chaturvarga Chintamani** is a collection of rituals and religious customs. In addition to being a prolific writer of the time, Hemadri gives us important details regarding the dynasty's past.
- An important era in the development of **Marathi literature** is the Seuna period.
- The first existing book in this language is called **Vivekasindhu**, which was written by **Mukundaraja** and explains the Advaita school of thought.
- Saint-poet **Dnyaneshwar** wrote **Dnyaneshwari**, a Marathi-language commentary on the Bhagavad Gita.
- The abhyanga, or devotional songs, written by saint poets like **Namadeva, Muktabayi**, and others significantly enhanced Marathi literature.
- The **Sisupalavadha of Bhanubhata, the Rukminisvayamvara of Narendrapandita, the Nalopakhyaana of Nrisimhakesari, and the Lilacharita of Mahendra** are among the literary works (mainly on religious matters) that should be highlighted.

Architecture

- The **Gondeshwar temple** is a Hindu temple in Sinnar, Maharashtra, India, that dates from the 11th to 12th centuries.
- With the main temple dedicated to Shiva and four auxiliary shrines dedicated to Surya, Vishnu, Parvati, and Ganesha, it has a Panchayatana plan.
- The Gondeshwar temple was constructed during the reign of the Yadava dynasty, though no exact dates have been found, and is thought to be from the 11th or 12th centuries.
- **Devagiri Fort** was built during the reign of the Yadavas. It is considered as one of the strongest forts in India.

Decline of Yadavas

- The last prominent ruler was **Ramachandra**.
- After the **attacks by Alauddin Khalji**, Ramchandra became weak and finally in 1308 AD, Alauddin Khalji launched a force to Ramachandra, led by his general **Malik Kafur**.
- Malik Kafur's army beat the Yadava prince's army and carried Ramachandra to Delhi.
- Alauddin regarded Ramachandra with respect in Delhi, and he was reinstated as a vassal in Devagiri.
- **Simhana III** (Shankaradeva) was his son, who was defeated and killed after an unsuccessful rebellion against Alauddin Khalji.
- This way the Yadava dynasty ended.

Kakatiya dynasty

- The Kakatiya Dynasty was an South Indian Telugu dynasty that ruled most of **eastern Deccan region** in present-day India between **12th and 14th** centuries.

- Their territory comprised much of the **present day Telangana and Andhra Pradesh, and parts of eastern Karnataka, northern Tamil Nadu, and southern Odisha.**
- Their capital was **Orugallu**, now known as **Warangal**.
- Early Kakatiya rulers served as **feudatories to Rashtrakutas and Western Chalukyas** for more than two centuries.
- They assumed sovereignty under **Prataparudra I in 1163 CE** by suppressing other Chalukya subordinates in the Telangana region.
- **Ganapati Deva** (r. 1199–1262) significantly expanded Kakatiya lands during the 1230s and brought under Kakatiya control the Telugu-speaking lowland delta areas around the Godavari and Krishna rivers.
- Ganapati Deva was succeeded by **Rudrama Devi** (r. 1262–1289) who is one of the few queens in Indian history.
- **Marco Polo**, who visited India around 1289–1293, made note of Rudrama Devi's rule and nature in flattering terms. She successfully repelled the attacks of Yadavas (Seuna) of Devagiri into the Kakatiyan territory.
- **Alauddin Khalji invaded Kakatiya kingdom in 1303AD.** This brought hard times for kakatiyas.
- Finally in **1323 Prince Jaunakhan (muhammed bin Tughlaq) defeated Prataparudra Deva** and annexed their kingdom.
- Prince Jauna changed the name of Kakatiyas capital Oragallu as Sultanpur.
- Prataprudra Deva committed suicide near Narmada river while coming to Delhi as a captive of prince Jauna.

Prataparudra I (1158–1195 AD)



– The First Sovereign

- Declared sovereignty in **1163 AD** (*ended Chalukya overlordship*)
- Author of **Nitisara** (*Sanskrit treatise on polity and ethics*)

Prataparudra II (1296–1323 AD)



– Last Ruler

- Initially repelled **Alauddin Khilji's invasion (1303 AD)** but later defeated
- **1323 AD:** Defeated and captured by **Ghiyasuddin Tughlaq**, marking the **end of Kakatiya rule**

Ganapati Deva (1198–1262 AD)



– Greatest Expansionist

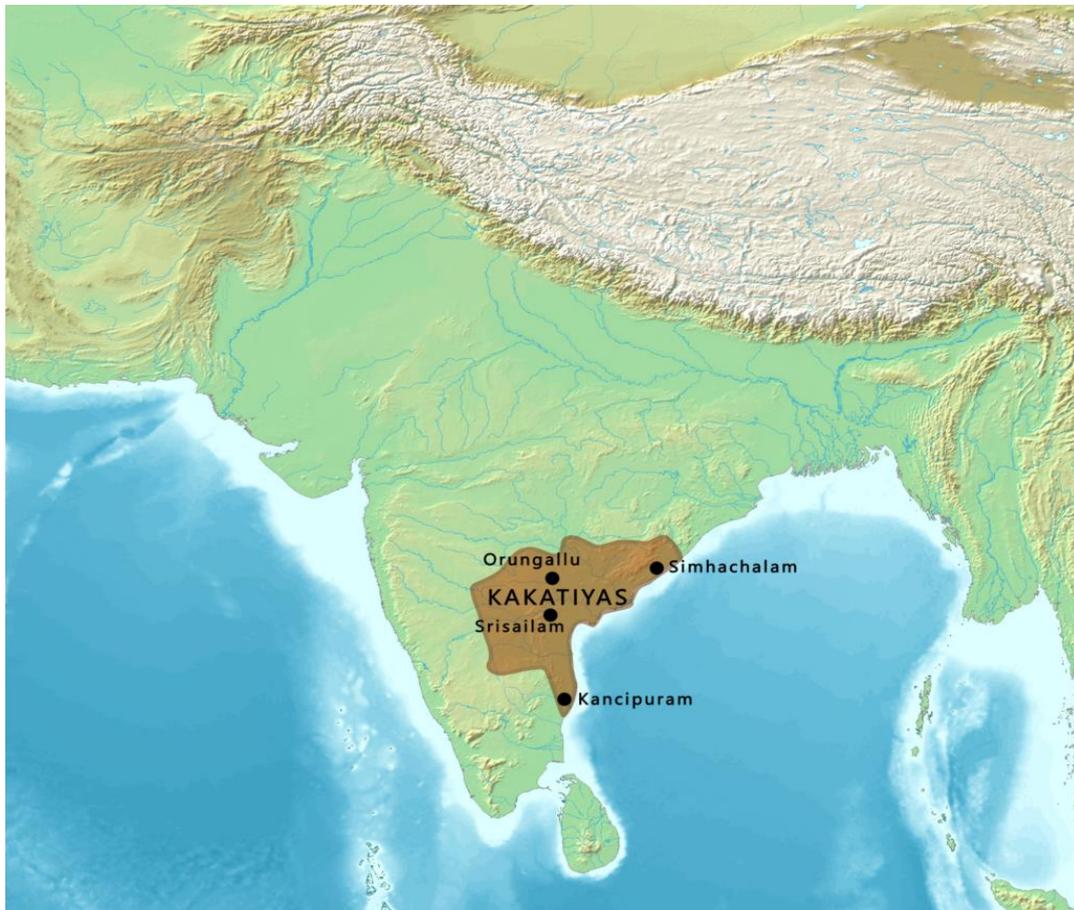
- Title: **Rayagajekesari** ("Lion among kings")
- Major Contributions:
 - Expanded **Kakatiya territory** through military campaigns
 - Promoted **agriculture & irrigation** (Built **Pakhal Lake** for irrigation)
 - Issued **Abhaya Sasanam at Motupalli port** (Trade protection charter for merchants)
- Patronized Scholars:
 - **Tikkana Somayaji** (one of the three poets of **Telugu Mahabharata**)

Rudrama Devi (1262–1296 AD)



– First Woman Ruler

- Daughter & successor of **Ganapati Deva** (ruled as "**Rudradeva Maharaja**")
- Adopted male titles & led battles personally
- Reorganized administration: Strengthened feudal system with **Nayankara** policy
- Foreign Accounts: **Marco Polo** visited her court, praised her governance



Polity & Administration

- The Kakatiya polity was based on the **monarchical system**. The Kakatiya ruler was the pivot of the entire administrative structure, yet he was not an absolute autocrat.
- Generally, in the process of succession, **they followed the law of primogeniture** and as already referred; a woman coming to the throne was a remarkable exception.
- The power appears to be **decentralized** between the ruler and the subordinates who owed allegiance to the ruler.
- The **subordinates were allowed to have their freedom in all respects except military matters**. The only concern for the king was to check their overgrowth in power”.
- Some of the fibres in the fabric of Kakatiya polity united the rulers directly to their primary subordinates, others led from these subordinates to different tiers of associates in a densely ramified pattern.
- Connections extended horizontally, integrating localities spread over a wide territory, as well as vertically reaching down into villages and towns”.
- The Kakatiya rulers were assisted by a council of ministers and a host of officers at the centre as well as the provincial and local level. They took care to see that the territorial segments were properly divided and ruled effectively by loyal officials. **Mandala, Nadu, Sthala, Seema and Bhumi** were the names of the territorial divisions.
- The Kakatiya state was a military-state ready to face the threat of internal and external enemies. The military organization of the Kakatiyas was based on **Nayamkara system**.
 - In this system the ruler assigned fiefs to the Nayaks in lieu of their salaries and the Nayaks were to maintain some army for the ruler’s use.
 - The number of soldiers, horses, and elephants that are to be maintained by the Nayak were fixed by the king as per the fiefs enjoyed by the Nayak.
 - Apart from the army that was supplied by the Nayaks, the Kakatiyas also maintained a standing army under the control of the commanders, who were directly responsible to the ruler.
- In the military organization, **forts played crucial role** and the epigraphs refer to **Giridurgas**, like Anumakonda, Raichur, Gandikota and the **Vanadurgas**, like Kandur and Narayanavanam, the **Jaladurgas**, like Divi and Kolanu and the **Sthaladurgas**, like Warangal and Dharanikota.
- Nitisara of Prataparudra refers to the above mentioned four types of Durgas.
- The military organization enabled the Kakatiyas to be aggressive and rapidly expand as an Andhra power from the core region or nuclear zone of Telangana to the coastal districts and hence to Rayalaseema or South-West Andhra and to penetrate to the Tamil region also.

Economy

- The primary source of governmental revenue was the **levy on agricultural products**.
- Taxes in kind were often paid in the Kakatiya kingdom in two instalments during the **two major crop seasons of Kartika and Vaishakh**.
- A term employed in this context, **sunkamu or sunka**, meant duties on exports and imports, excise duties, and customs duties levied on goods brought to and taken from market cities.

- Taxes were levied under the Kakatiyas on the ownership of specific items such as horses, bandis (carriages), and banisas (slaves).
- **Motupalli was a significant port of Kakatiya Dynasty.**
- The Kakatiya monarchs were renowned for showing a strong personal interest in constructing various **irrigation systems**.
 - For irrigation, dams and tanks (samudrams in the Kakatiya empire) were built.
 - The tanks were small, the irrigation systems were subpar, and the agriculture area was only a small portion of the land before the Kakatiyas.
 - The Kakatiya rulers Beta II, Rudra, Ganapathi, and Prataprudra had a number of tanks constructed around their realm.
 - The **Ramappa and Pakala lakes** are the biggest of all the tanks. Ramappa Lake is located next to the Ramappa temple in Palampet. In 1213 AD, Jagdala Mummadi, a Kakatiya subordinate, built Pakala Lake.
 - Construction of tanks and temples paved the way for the growth of new towns, which allowed for the cultivation of previously uncultivated territory.
 - In the Andhra region, it is known that Kakatiyas and their subordinate chiefs constructed close to 5000 of these tanks, most of which are still in use today.

Society

- Relying on the evidence furnished by the **Dharmasastric literature**, traditional historians perceive the society as based on the **Varnasramadharma model** and divided into **fourfold Varnas**; Brahman, Kshatriya, Vaisya and Sudra.
- We also notice the **emergence of sub-castes and Brahmins being divided on the basis of sub-regions** as Velanatis, Veginatis and Mulakanatis, besides Srotriyas and Niyogis.
- Interestingly, the community of Brahmins besides being scholars and teachers also acted as **Dandanayakas or commanders and Amatyas or ministers**.
- **Rulership was not the monopoly of the Kshatriyas alone** and the prominence of the Kshatriya community as rulers appears to have diminished to a large extent.
- Anyone could become a ruler, provided he had the necessary qualities and abilities. One of the prominent features of medieval Andhra was the **emergence of Sudras as the new political elite and the other social groups accepted the superiority of the Sudras as rulers**. Further, it is believed that kings made it their duty to uphold the Brahmanical Dharma and took measures to see that each caste followed the duties assigned to it.
- There is a strong belief that in medieval Andhra, the Brahmans occupied superior place in social order and the social order itself depended on their dictates.
- Considerable **social fluidity** among all non-Brahmins and the existence of occupational groups like merchants makes it too complex a situation for applying any standard model for Kakatiya Andhra society.
- Temple epigraphs testify to the **practice of Saani** being added to the women of the royal family and those attached to the temple. Women made donations referring themselves as somebody's wife or daughter. That **women had right to Stridhana and other forms of property is evident as women comprise 11 per cent of all individual donors**.
- Epigraphs also record donation of livestock, temple buildings and metal items used in ritual worship, along with irrigational facilities and cash.
- Interestingly, most of the **temple women or Gudisanis** were daughters of respectable men like Nayakas and Settis and temple women were not barred from marriage.
- **Social rigidity was less noticeable due to dynamism and fluidity** witnessed in social relations.
 - For example, the literary text **Palanativirulakatha** refers to the war and the friends Balachandra from diverse backgrounds: a Brahmin, a blacksmith, a goldsmith, a washer man, a potter, and a barber and all of them call themselves 'brothers' and dine together before going to battle.
- Merchants and artisan association appear to be the largest category of collective donors known from the epigraphs of the Kakatiyas. Social relationships appear to be based on common interest and occupations rather than Varna and Jati as social identities were not expressed in terms of Varna or Jati.

Religion

- The major religion of the Kakatiya dynasty was **Hinduism**. The Kakatiyan society was largely structured based on **Hindu customs and beliefs**.
- The rulers and the society were deeply rooted in Hindu traditions and culture. They patronized the construction of numerous Hindu temples and religious institutions.
- The Kakatiya dynasty was known for its **religious tolerance**.
 - Some of their rulers even patronized Jainism and Buddhism.
- However, Hinduism remained the dominant religion throughout the dynasty's reign.

Art and Architecture

- The Kakatiya dynasty was known for its patronage of art and architecture. The dynasty's rulers commissioned the construction of many temples and monuments. The temples were often adorned with intricate carvings and sculptures.
- One of the most famous examples of Kakatiya architecture is the **Warangal Fort**.
 - It was built in the 13th century during the reign of Ganapati Deva.
 - The fort is located in the heart of Warangal City.
 - It is a massive structure that was built using granite blocks.
 - It features the throne of Ganapati Deva, the Swayambhu temple, and several gateways adorned with intricate carvings.
- The **Thousand Pillar Temple** is another famous example of Kakatiya architecture.
 - This was built during the reign of Ganapati Deva.
 - The temple is located in Hanamkonda.

- It is known for its impressive pillars, which are carved with intricate motifs and sculptures.
- The construction of the famous **Kakatiya Thoranam** was carried out during the reign of Ganapathi Deva.
- This intricate arch bears resemblances to the gateways of the Sanchi Stupa.
- It is recognized as the symbol of Telangana.
- It is believed that the Kakatiyas constructed the **Golconda Fort** during the 13th century CE.
- The fort was later expanded and fortified by various rulers who came after the Kakatiyas.
- This included the Bahmani Sultanate, the Qutb Shahi dynasty, and the Mughals.
- Recharla Rudra**, who served as the commander in chief of Ganapati Deva, constructed the **Rudreshwar temple**.
- Other notable examples of Kakatiya architecture include the following:
 - the Ramappa Temple**,
 - The Ramappa Temple built by the Kakatiyas was declared a UNESCO World Heritage Site in July 2021.
 - It is a 13th-century temple located in Palampet village of Telangana, India.
 - Constructed on a platform that stands 6 feet tall, the temple has a cruciform layout.
 - It took almost 40 years to be finished.
 - The inner chamber of the temple is crowned by a “shikhara” and is surrounded by a “pradakshinapatha.”
 - It is known for its intricate carvings and unique architecture.
 - the Bhadrakali Temple**, and
 - the Kolanupaka Temple**.
- All of these temples feature elaborate carvings and sculptures.

Literature

- The dynasty’s rulers were known to be great patrons of poets and musicians.
- The Kakatiya period is considered a golden age of **Telugu literature**.
- Jayapa senani** has composed Geeta Ratnavali, Nriya Ratnavali and Vadya Ratnavali.
- Andhra natyam and perinisivatandavam was classical dance forms of this period.

Author	Literary Work	Description
Vidyanatha	Prataparudriya	An epic poem celebrating the reign of Prataparudra.
Allasani Peddanna	Manucharitam	Biography of the 14th-century king Manuma.
Srinatha	Harikathaasaramu	Collection of stories and moral lessons.
Nandi Thimmana	Parijatapaharanam	An epic poem about the abduction of the Parijata tree.
Raghunatha Nayaka	Prabhavati Pradyumnamu	Play about the love story of Princess Prabhavati and Prince Pradyumna.
Palkuriki Somanatha	Basava Purana	A biography of the 12th-century Lingayat saint Basavanna.
Gona Budda Reddy	Ranganatha Ramayanam	A Telugu retelling of the Ramayana.

Decline of the Kakatiya Dynasty

- The decline of the Kakatiya dynasty began in the **early 14th century**. This was attributed to the Delhi Sultanate **under Alauddin Khilji expanding its territory southwards**.
- The Kakatiya kingdom was already weakened by internal conflicts and a succession dispute.
 - The dynasty had a complex system of succession.
 - The throne was often passed down through maternal rather than paternal lineage.
 - This system of succession led to frequent power struggles among the royal family.
- As a result, it was unable to resist the Delhi Sultanate’s military might.
- In 1303**, the Delhi Sultanate launched a military campaign against the Kakatiya kingdom. This resulted in the capture of the strategic fortress of Kaulas.
- The Kakatiya king at the time, **Prataparudra**, was forced to pay tribute to the Delhi Sultanate. This further weakened his authority and undermined the kingdom’s sovereignty.
- In 1310**, the Delhi Sultanate again launched a military campaign against the Kakatiya kingdom. This resulted in the capture of the city of Warangal.
 - The Kakatiya rulers were able to regain control of the city through a treaty with the Delhi Sultanate. However, the kingdom’s power had been severely weakened.
- In 1323**, the Delhi Sultanate under **Muhammad bin Tughlaq** launched a massive invasion of the kingdom.
 - The Kakatiya army led by Prataparudra was defeated. He was imprisoned and subsequently executed.
- With the fall of the Kakatiya dynasty, the region fell **under the control of the Delhi Sultanate**.

Kadamba Dynasty (345–540 CE)

The **Kadamba dynasty** was an ancient Indian dynasty that ruled over parts of South India, particularly the present-day **Karnataka region**, from the **4th to the 6th centuries CE**.

- The **decline of the Satavahana power** in the Deccan was followed by the rule of many lesser dynasties like the Chutus, the Abhiras and the Ikshvakus during the third century A.D. the Karnataka area, however emerged out of this political confusion in the following century, when the Kadambas of Banavasi rose to prominence.
- The **Kadambas** (345–540 CE) ruled northern Karnataka and the Konkan from **Vaijayanti** or **Banavasi** in present day Uttara Kannada district.
- The kingdom was founded by **Mayurasharma** in c. 345. Their ancestors were said to have migrated from the foothills of the Himalayas.
 - The **Talagunda inscription** also establishes **Mayurasharma** as the kingdom's founder.
- Kadamba dynasty was the **first indigenous dynasty** to use Kannada at an administrative level.
- The Kadambas were contemporaries of the **Western Ganga Dynasty** and together they formed the earliest native kingdoms to rule the land with autonomy.
- **Origin of Kadambas:**
 - There are two theories to the origin of the Kadamba dynasty, a **Kannadiga origin** and the other a **north Indian origin**.
 - North Indian Origin of Kadambas was found only in the later records of their offshoot descendent dynasty and is considered legendary.
 - Family name is derived from the **Kadamba tree** is commonly known about this Dynasty in South India region.
 - The historians claim that this kingdom belonged to Brahmin caste through Talagunda inscription or were of tribal of origin called Kadambu.
 - It is claimed that the family of the Kadambas were of Kanarese descent.
 - The Naga descent of the Kadambas has been stated in early inscriptions of King Krishna Varma I, which also confirms the family was from Karnataka.
- They showed the potential of developing into imperial proportions, an indication to which is provided by the titles and epithets assumed by its rulers and the **marital relations** they kept with other kingdoms and empires, such as the **Vakatakas** and **Guptas** of northern India. These marital relationships show indication of the sovereign nature of this kingdom.
- **Mayurasharma** defeated the armies of the Pallavas of Kanchi possibly with the help of some native tribes and claimed sovereignty.
- **Kangavarma:**
 - He was the successor of Mayurasharma was defeated by **Vakataka** Prithvisena.
 - But he managed to maintain his freedom.
 - His son Raghu who died fighting the Pallavas was succeeded by his brother **Kakusthavarma** who was the most powerful ruler of the kingdom.
- **Kakusthavarma:**
 - The Kadamba power reached its peak during the rule of **Kakusthavarma**.
 - He maintained marital relations with even the imperial Guptas of the north, according to the Talagunda inscription.
 - One of his daughters was married to Kumara Gupta's son Skanda Gupta. His other daughter was married to a Vakataka king Narendrasena.
 - The great poet **Kalidasa** had visited his court.
- **Ravivarma:**
 - After Kakusthavarma only **Ravivarma** who came to the throne in 485 was able to build upon the kingdom.
 - His rule was marked by a series of clashes within the family, and also against the Pallavas and the Gangas.
 - He is also credited with a victory against the **Vakatakas**, which extended his Kingdom as far north as the river Narmada.
 - The kingdom consisted of most of Karnataka, Goa and southern areas of present day Maharashtra.
 - After his death, the kingdom went into decline due to family feuds.
- From the mid-6th century the dynasty continued to rule as a vassal of larger Kannada empires, the Chalukya and the Rashtrakuta empires for over five hundred years during which time they branched into minor dynasties like the **Kadambas of Goa**, the **Kadambas of Halasi**, the **Kadambas of Chandavar** and the **Kadambas of Hangal**.

Administration:

- The title **dharma-maharaja** was adopted by the Vakataka, Pallava, Kadamba, and Western Ganga kings.
- Dr. Mores has identified various cabinet and other positions in the kingdom from inscriptions.
 - The prime minister (Pradhana),
 - Steward (Manevergade),
 - secretary of council (Tantrapala or Sabhakarya Sachiva),
 - scholarly elders (Vidyavridhdhas),
 - physician (Deshamatya),
 - private secretary (Rahasyadhikritha),



- chief secretary (Sarvakaryakarta),
- chief justice (Dharmadhyaksha) and
- other officials (Bhojaka and Ayukta).
- **Army:**
- The army consisted of officers like
- **Jagadala,**
- **Dandanayaka** and
- **Senapathi.**
- The kingdom was divided into **Mandalas** (provinces) or **Desha**.
- Under a Mandala was **Vishayas** (districts).
- A total of nine Vishaya have been identified.
- Under a Vishaya were **Mahagramas** (Taluk) and **Dashagramas** (Hobli).
- Mahagrama had more villages than Dashagramas.

Economy

- The major source of knowledge on the economy and the things that shaped it is inscriptions and literature.
- **Mixed farming**, a combination of grazing and agriculture, dominated by the affluent **Gavunda peasantry** (today's Gowdas), seemed to be the way to go, since both the amount of grain produced and the number of cattle head defined prosperity.
- Several accounts indicate the giving of both **grazing and cultivable land** in kolagas or khandugas to either people who battled livestock thieves or their relatives.
- There have been **nine Vishaya** discovered. There had been **Mahagramas (Taluk)** and **Dashagramas (Hobli) under a Vishaya**.
- Mahagrama had a greater number of villages than Dashagramas.
- Tax on one-sixth of land output was required.
- **Perjunka (load tax),**
- **Vaddaravula (royal family social security tax),**
- **Bilkoda (sales tax),**
- **Kirukula (land tax),**
- **Pannaya (betel tax),** and
- other professional charges on traders were among the levies imposed.

Coins:

- The Talagunda, Gundanur, Chandravalli, Halasi and Halmidi's Sanskrit and Kannada inscription are some of the important inscriptions that throw light on Kadamba dynasty.
- They minted coins a large number of coins with **Nagari, Kannada and Grantha legends.**
- The majority of these are of **gold coins and some copper coins.**
- Most of the coins were produced by the **punching method.** The main design is punched at the centre of the coin. Often, this is punched so deeply that the coin assumes the shape of a concave saucer or cup.
- The Kadamba coins are generally known as **padmatankas (lotus coins)** as the central symbol on the obverse of most of them is the lotus. The obverse of some Kadamba coins features the lion instead of the lotus.

Language and Inscriptions:

- **Prakrit** had the status of an official language under the early Kadamba rulers. But by the time of Kakusthavarma, **Sanskrit** came to be increasingly adopted. **Kannada** too was assuming greater importance by the 5th century A.D. as evidenced by the Halmidi inscription.
- **Talagunda inscription:**
- It narrates in detail about how Mayurasarma proceeded to Kanchi, along with his guru, Virasarma to receive Vedic education at Kanchi but was unceremoniously driven out by Pallavas.
- Smarting under this insult, the Kadamba chief set up his camp in a forest, and defeated the Pallavas, possibly with the help of the forest tribes. Eventually, the Pallavas avenged the defeat but recognized the Kadamba authority by formally investing Mayurasharma with the royal insignia.
- It also states that Mayurasharma was a native of Talagunda, (in present day Shimoga district) and his family got its name from the Kadamba tree that grew near his home.
- **Halmidi inscription** of 450 is an evidence that Kadambas were the first rulers to use Kannada as an additional official administrative language.
- Three Kannada inscriptions from their early rule from Banavasi have been discovered, also several early Kadamba dynasty coins bearing the Kannada inscription Vira and Skandha was found.
- A gold coin of King Bhagiratha (390-415 CE) bearing the old Kannada legend Sri and Bhagi exists.
- Recent discovery of 5th century Kadamba copper coin in Banavasi with Kannada script inscription Srimanaragi on it proves the usage of Kannada at the administrative level further.
- The recently discovered **Gudnapur inscription** states that Mauryasharma's grandfather and preceptor was Virasarma.

Religion & Society:

- The Kadamba dynasty was followers of **Vedic Hinduism.**
- The founder of the kadamba kingdom, Mayurasharma was a **Brahmin** by birth but later his successors changed their surname to **Varma** to indicate their Kshatriya status.
- Mayurasharma is said to have performed eighteen **ashvamedhas** and granted numerous villages to brahmanas. Kadamba kings Krishna Varma also performed **Ashwamedha.**

- Ashvamedha sacrifices legitimized their position, enhanced their prestige, and enormously increased the income of the priestly class.
- The brahmanas therefore emerged as an important class at the expense of the peasantry, from whom they collected their dues directly. They also received as gifts a substantial proportion of the taxes collected by the king from his subjects.
- A 6th century inscription of the Kadambas (who ruled over the Goa area) gave the Brahmana donee the right to engage labourers in order to clear a piece of forested area and bring it under cultivation. It also mentions the reclamation of a tract of coastal land, and its conversion to rice fields by damming up seawater.
- A Kadamba queen named **Divabbarasi** is known to have ruled till her minor son attained majority. She too made **land grants**.
- Inscription of Talagunda starts with an invocation of **Lord Shiva**, while the Halmidi and Banavasi inscriptions start with an invocation of **Lord Vishnu**.
- **Madhukesvara temple** built by Kadambas is considered as their family deity.
- Many records like the Kudalur, Sirsi records speak of **grants** made by them to scholarly **Brahmins** as well as made to **Buddhist viharas**.
- The Kadambas also patronised **Jainism**.
- Their inscriptions refer to various Jaina sects such as the Nirgranthas, Shvetapatas, Yapaniyas, and Kurchakas.
- Several of the latter Kadamba kings adopted the Jainism, and built numerous Jain Basadis (temples) that are scattered around Banavasi, Belgaum, Mangalore and Goa.
- The Halsi grant of king Kakutsthavarman begins with an invocation to Jinendra (lord of the jinas), and suggests the presence of a Jaina temple at this place.
- Several grants in favour of Jaina establishments were also made by king Mrigeshavarman.
- The Banavasi inscription of the same king, records the grant of land in favour of a Jaina shrine to provide for the following activities—sweeping the temple; anointing the image with ghee; for worship and repairs; and for decorating the image with flowers.
- Another Banavasi grant of this king records a **grant** in favour of three beneficiaries—
 - a temple of Jinendra at Paramapushkala,
 - the sangha of the Shvetapata-mahashramanas and
 - the Nirgrantha-mahashramanas.
- **Jinendra temple** seems to have been the joint property of the **Digambaras** and **Shvetambaras**.
- An inscription of the reign of Ravivarman mentions that part of the grant was to meet the expenses of the eight-day festival of the lord jina at Palashika, in which the king also participated.
- Kadambas also made **grants to the Jainas**, though they favoured the brahmanas more.
- Kadamba Kings and Queens supported the literature, arts and liberal grants to temples and educational institutions. **Adikavi Pampa** highly spoke of this kingdom in his writings.
- Kings of the Kadamba dynasty were devotees of **Kartikeya** also.

Architecture:

- The **Kadamba style** can be identified, but has a few things in common with the **Chalukyan and the Pallava styles** and some architectural tradition of the Satavahanas.
- The most prominent feature of their architecture their **Shikara** called **Kadamba Shikara**.
- The Shikara is **pyramid shaped** and rises in steps without any decoration with a **Stupika or Kalasha at the top**.
- The architecture of Shikara is used several centuries later in the **Doddagaddavalli Hoysala temple and the Mahakuta temples at Hampi**.
- Temples use **perforated screen windows** which is pointed out in architecture and sculpture which Kadambas contributed to the foundation of the later Chalukya-Hoysala style.
- The **Madhukeshwara temple (temple of Shiva) in Banavasi** is built by Kadambas in 10th century. The stone cot is with wonderful carvings.
- **Doddagaddavalli Hoysala temple, the Mahakuta temples in Hampi, the Madhukeshwara (Lord Shiva) temple in Banavasi** are noteworthy.

Decline of Kadamba dynasty

- According to the **Sangolli inscription**, **Ravivarma** was replaced by his peaceful son **Harivarma** after his death in 519.
- According to the **Bannahalli plates**, Harivarma was murdered about 530 when a resurrected **Krishnavarma II** (son of Simhavarma) of the Tripavata branch attacked Banavasi, unifying the two branches of the kingdom.
- The **Chalukyas**, who were vassals of the Kadambas and ruled from Badami, seized the whole kingdom in 540.
- Following that, the Kadambas became vassals of the **Badami Chalukyas**.
- Later, the dynasty split into various subsidiary branches, ruling from Goa, Halasi, Hangal, Vainad, Belur, Bankapura, Bandalike, Chandavar, and Jayantipura.

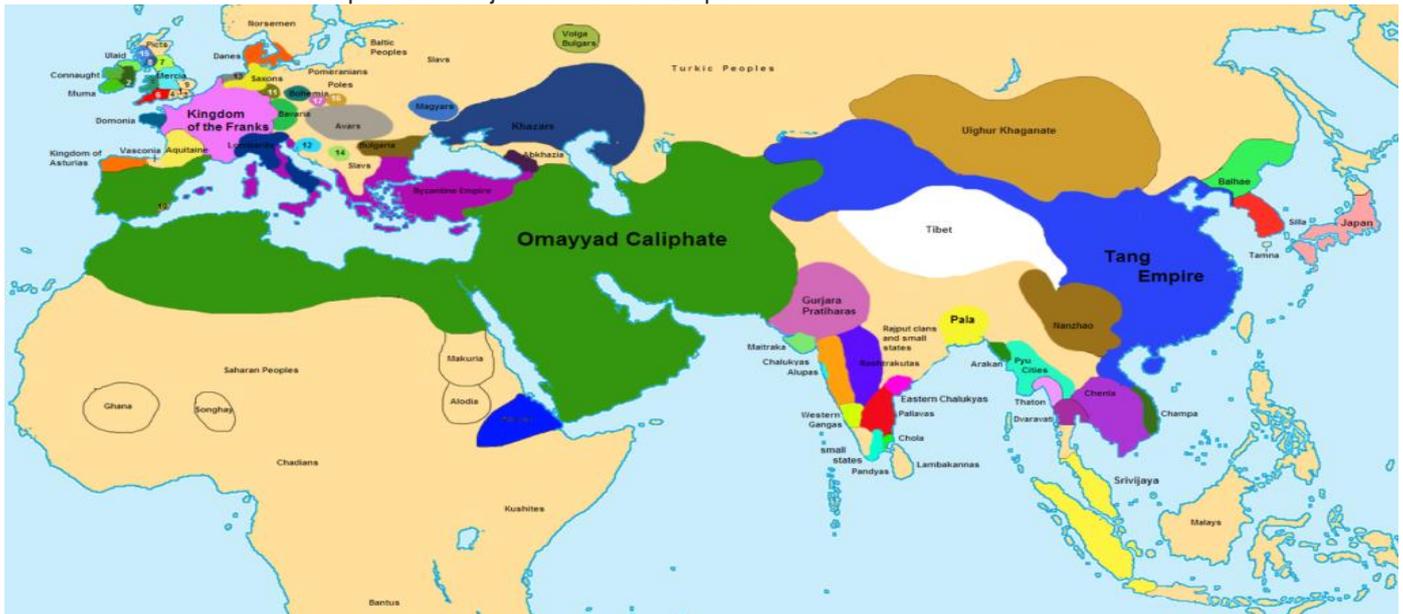


The Era of Sultanate

Arab and Turkish Invasion in India

- The **Arab rule was established in Sindh in 712 A.D.** This led to a series of changes in North India during 1100-1300 AD.
- The reason for these changes can mainly be attributed to the increasing Turkish attacks in North India.
- The **Umayyads ruled the Arab lands during the period of 661-750 AD.** Their rule was **followed by the Abbasids in 750 AD** who changed the dominance of the military in Arab administration. The civil wars for succession of this last great Caliph **Harun al Rashid** shook the foundations of the Abbasid Empire.
- This gradual decline of the Abbasid Empire gave way to the emergence of a number of small independent kingdoms during the 10th Century AD, the **Jahirids, the Safavids, the Buwayhids, Qara-Khanids and the Samanids.** The **Turkish slaves rose to prominence in the administration and army** due to the patronage of Caliph al-Mu'tasim (833-842 AD).

- These Turks brought with them loot and plunder. Their main method of warfare was a **combination of rapid advances and retreats accompanied with lightning raids**. This method was successful to a large extent as they used horses.
- In India, the arrival of the Turks was overlooked on the northern frontiers as there was a power struggle growing on in North India due to the breakup of the Gurjara-Pratihara Empire.



Ghaznavids

- The state was a product of the **acculturation of the Turkish tribesman** in the institutions of settled societies. Considerable changes were seen in the Turkish organization and direction after they came into contact with the **Mongols**.
- In the 10th century AD, these Ghaznavids became a prominent force in central Asia and defenders of Islam from the Central Asian tribes.
- The new class of soldiers emerged during this time known as the **Ghazi**. **Ghazi was a missionary as well as a fighter as their battle was against Turks**, most of who worshipped the forces of nature and were heathens in the eyes of the Muslims. The Ghazi acted as an auxiliary unit and made up for his pay by plunder done by him during raids.
- **Alaptgin**, the Samanid governor and slave of the Turkish origin, **established an independent kingdom at Ghazni**.
- **Abu Mansur Sabuktigin (942-997 AD)** was Alaptgin's slave and married his daughter. He later founded the **Ghaznavid dynasty** on the ruins of the declining Abbasid Caliphate.
- The **Ghaznavids rose to prominence under the reign of Mahmud of Ghazni (998-1030 AD)**.



Mahmud of Ghazni

- **Mahmud of Ghazni** is considered to be a great Islamic hero by medieval historians for his role in **protecting and preserving Islam from the constant attacks of the Central Asian Tribes** that invaded the region.
- **He was the son of Sabuktigin, the founder of Ghaznavid dynasty**. Mahmud of Ghazni took over his father's reigns after defeating Ismail in the Battle of Ghazni. Mahmud of Ghazni declared himself as Sultan.
- **He declared himself free from the protection of Samanid dynasty**. Under the reign of Mahmud of Ghazni, the Ghazi spirit was raised by many folds. He was responsible for the **renaissance of the Iranian spirit**. **Mahmud of Ghazni is considered to the predecessor of the Delhi sultanate in India**.
- **Iranian Renaissance**
- The proud Iranians had never accepted the Arabic language and culture. The Samanid state had also encouraged the Persian language and literature.

- A high water mark in the Iranian Renaissance was reached with **Firdausi's Shahnama**. There was a resurgence of Iranian patriotism and Persian language and culture now became the language and culture of the Ghaznavids Empire.

- **During this period, the Turks not only became Islamized but also Persianized.**

Indian Invasions

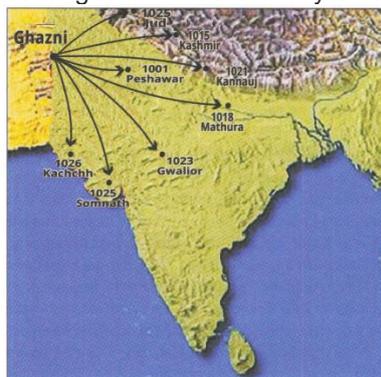
- Mahmud of Ghazni **invaded Indian kingdoms frequently and plundered Indian cities and temples**. He **took away huge quantity of wealth from India and killed her people in thousands**.
- He made the Shahi kingdom out of existence which had been guarding the north frontiers against foreign invaders. Mahmud also made Punjab and Afghanistan a part of the Ghazni kingdom. But he did not establish an Islamic rule in India.

Ghazni's Battles

- The invasions and battles of Mahmud of Ghazni laid the foundations of the Delhi Sultanate in India.
- **Battle of Peshawar** was fought on 27 November 1001 between the Ghaznavid army under the leadership of **Mahmud of Ghazni and the Hindu Shahi army of Jayapala**, near Peshawar. This was a part of series of incursions that became an annual feature of Mahmud of Ghazni. Jayapala was defeated and captured by Mahmud of Ghazni.
- In 1015 Mahmud unsuccessfully attacked Kashmir.
- In 1018 he **attacked Mathura** and defeated a coalition of rulers there while killing a ruler called Chandrapala.
- In 1021 Mahmud **supported the Kannauj king against Chandela king Gauda**, who was defeated. That same year Shahi Trilochana Pala was killed at Rahib and his son Bhima Pala succeeded him. Lahore (modern Pakistan) was annexed by Mahmud.
- **Mahmud besieged Gwalior** where he was given tribute in 1023.
- **Mahmud attacked Somnath** in 1025, and its ruler Bhima Deva I fled. The next year, he captured Somnath and marched to Kachchh against Bhima Deva.
- **Mahmud attacked the Jat people** of Jud in 1025.

Somnath Temple Raids

- India was the proverbially wealthy land that had always appeared rich and attractive from the barren land of Central Asia. To keep his **constant loot and plunders** Mahmud of Ghazni looked at India as place to fill his empty coffers time and again. These raids on Hindu temples not only provided him with quantities of wealth but also strengthened his position as a staunch follower of Islam and an iconoclast.
- The concentration of wealth and the prestige that Somnath temple held was renowned. The **major item of trade at Veraval port was horses** which might have acted as an additional factor for Mahmud of Ghazni to attack the Somnath temple.
- In 1026, Mahmud of Ghazni **raided Samantha temple desecrated the temple and broke the idol of lingam** installed in the Somnath temple. Mahmud of Ghazni took with him loot of 2 million dinars that was gained from the Somnath temple raids.
- The subsequent raids of Mahmud into India were aimed at plundering the rich temples and cities of northern India in order to continue his struggle against his enemies in Central Asia. For his plundering raids into India the Ghazis came handy to him. **Mahmud also posed as a great Shikan or 'destroyer of the images' for the glory of Islam.**
- The Ghaznavid conquest of the Punjab and Multan completely changed the political situation in north India as the Turks had crossed the chains of mountains defending India's north-west.
- **Death of Muhmad gave rise to Seljuk Empire**. The **Seljuk Empire reduced the extent of Ghaznavid Empire to Ghazni and Punjab**. Though there were more raids none were as threatening and as powerful as the previous ones. Meanwhile the condition of North India also changed with rise of many small states.



Significance of Muhmud Ghazni's Invasion

- **Exposition of India's military weakness.**
- **Exposition of India's political disunity.**
- Weakening of the economic condition of India as Mahmud carried huge wealth out of the country.
- Great setback to Indian art and sculpture owing to destruction of idols and temples.
- Opening of India to foreign attacks.
- Opportunity for Islam to set its foothold in India
- Growing of the feeling of hatred and fear among the Hindus towards the Muslims.
- Arrival of Muslim saints, called the Sufis, providing impetus to greater Hindu-Muslim interaction.

Al Birum

- Al-Biruni was an **Iranian scholar who visited India around 1017 CE** to explore Indian culture and Hinduism.
- He was very well connected with nobility and was sought to conduct research and study to uncover certain findings by nobility and rulers.
- Al-Biruni is regarded as one of the greatest scholars of the medieval Islamic era and was well versed in physics, mathematics, astronomy, and natural sciences, and also distinguished himself as a historian, chronologist and linguist.
- **Al-Biruni book 'Tahqiq-e-Hind'** is a very valuable source of information on economic, political, religious and social conditions prevailing in contemporary India. He studied Sanskrit in India to study religious texts, philosophical and religious books of the Hindus.

Al Biruni's Account of India

- **Religious Conditions:** The sole right of reading and interpreting the religious scriptures vested with the Brahmins. Idol worship was prevalent in India.
- **Political Conditions:** According to Al Biruni India was a fragmented state. It was fragmented on basis of dynasties that were jealous of each other and infighting prevailed amongst them. Another important finding was that feeling of nationalism lacked amongst the Indians.
- **Legal System:** The criminal system was corrective and some sections of society like Brahmins were exempted from capital punishment.
- **Economic Conditions:** The living conditions in India were far better than the people of other places like Iran. The king or ruler was not the owner of all lands. Though he collected the taxes and appropriated them according to the needs of his subjects.
- **Philosophical Conditions:** Al Biruni was highly impressed with the Indian philosophy. The religious texts like Bhagvada Gita, Upanishads were some of the scriptures that mesmerized him.
- **Written History:** Indians had little written history as elucidated by Al Biruni.
- **Social Conditions:** According to Al Biruni Indian society was a caste based society. The society was socially very vibrant and caste distinctions were prominent in Indian society. Child marriage, prohibition on widow remarriage, 'Sati' and 'Jauhar' were prevalent in India during the time.
- **Science of India:** Alberuni was among the first scholar to study India and the Hindu scientific literature. Alberuni was impressed by most of the Indian knowledge of astronomy, meteorology, arithmetic and geography which he mentioned in Kitab al-Hind. He discussed all the five siddhantas on the Indian astronomy.

Firdausi

- **Firdausi (940-1020 AD) was Persian poet** who penned down the **Shahnameh**. Shahnameh is a long epic poem written between 977 and 1010 AD and is the national epic of Iran. Shahnameh consisting of some 50,000 couplets and is lauded to be the largest epic poem ever written by a single poet.
- The **Shahnameh gives a chronological account of the prehistory and history of Iran**, beginning with the creation of the world and the introduction of civilization and ended with the Islamic conquest of Persia.

Evaluation of Mahmud of Ghazni

- Mahmud of Ghazni was the person who was the **precursor of the Delhi Sultanate** in political and military terms. He was the **first Turk to attack Multan and went inroads in India**. Later he made **incursions into the Ganga-Yamuna doab**.
- He was the first Turk to realize the importance of temples and the vast amount of wealth stored in them. He was the first one that used the temple's wealth to conquer and consolidate his empire.
- **From 1010 to 1026; his invasions were directed towards temple-towns like Thaneshwar, Mathura, Kannauj and Somnath**. This led to the breakdown of Indian kingdoms as they significantly depended on temples for their economy.
- This ultimately resulted in the breakdown of Indian resistance and exposed its weakness to Turks. These invasions by Mahmud of Ghazni paved way for more Turkish conquests and ultimately paved the way for the establishment of Delhi Sultanate.

Changes in 12th Century

- Towards the middle of the 12th century, another group of Turkish tribesmen who were partly Buddhist and partly pagan, **shattered the power of Seljuk Turks**. Two new powers **Khwarizmi empire based in Iran and Ghurid empire based on Ghur in North-west Afghanistan** rose to power contenting against each other.
- With the former being powerful limited left no option for Ghurids but to look for expansion towards India.

Muhammad Ghori

- **In 1173 AD Shahabuddin Muhammad known Muhammad Ghori ascended the throne of Ghazni**. In a short time, Muhammad Ghori realized that he could gain a lot more by attacking India than in Central Asia. So he redirected his expansionist ambitious ideas towards India.
- Muhammad Ghori's titles included **Burshikan (idol breaker) and Jahan-i-Soz (one who sets the world on fire)**. His main objective was **to popularize Islam in India**.
- His campaigns were well organized with an objective **to establish an empire in India**. He left generals behind to govern the territories that he conquered in India. **His invasions resulted in the permanent establishment of the Delhi Sultanate**.

Punjab and Sind Conquests

- Muhammad Ghori led his **first successful expedition in India in 1175 AD against Multan**. In the same campaign he captured Uchch from the **Bhatti Rajputs**.
- Muhammad Ghori launched a campaign against the Ghaznavid possessions in Punjab and conquered Peshawar and Lahore with it in 1179-80 AD and 1186 AD respectively. **By the year 1190 AD Multan, Sindh and Punjab were under Muhammad Ghori's control**.

- While Ghori was over -running Multan, **Prithviraja** became the king of Ajmer. The young ruler embarked on the career of conquest. He invaded Bundelkhand and defeated the Chandela rulers in a battle near Mahoba. He next invaded Gujarat but the Gujarat ruler Bhima II who had earlier defeated Muizzuddin Muhammad also defeated Prithviraj. This forced Prithviraj to turn his attention towards Punjab and the Ganga valley.

First Battle of Tarain

- The **first battle of Tarain was fought between Muhammad Ghori and Prithviraj Chauhan in 1191 AD**. The trigger for the battle was the capture of fort of Bhatinda by Muhammad Ghori.
- Prithviraj Chauhan marched to Bhatinda and in the middle met the army of Muhammad Ghori at Tarain. A fierce battle was fought and **Prithviraj Chauhan emerged victorious** out of the battle of Tarain.
- Prithviraj Chauhan succeeded in stopping the Ghorian advance towards Hindustan in the first battle of Tarain.

Second Battle of Tarain

- **After the humiliating defeat of Muhammad Ghori in the first battle of Tarain he started planning revenge on Prithviraj Chauhan**. On reaching Lahore Muhammad Ghori sent an envoy to Prithviraj Chauhan to demand his submission.
- Prithviraj Chauhan sent an appeal to all Rajput rulers to assist him against Muhammad Ghori but **everyone refused**.
- A fierce battle was fought in Tarain. Muhammad Ghori had learnt a lot from his previous mistakes and now was able to match the well disciplined army of Rajputs. He had divided his contingent into 5 units and tricked the Rajputs and surrounded them from the rear and flank side. This led to panic among the disciplined Rajputs army causing them to retreat.
- A large number of Indian soldiers lost their lives. **Prithviraj escaped but was captured near Saraswati**. The Turkish army attacked and captured Ajmer. **Prithviraj was allowed to rule over Ajmer for sometime**. Soon after Prithviraj was **executed on a charge of conspiracy and his son succeeded the throne**.
- Following a rebellion, Ghori's army recaptured Ajmer and installed a Turkish general. **Prithviraj's son moved to Ranthambore and founded a new powerful Chauhan Kingdom**.
- A victory in the second battle of Tarain boosted the morale of Muhammad Ghori and he followed up this victory by defeating Jayachandra in the Battle of Chandawar .

Evaluation of Muhammad Ghori

- The objective of Muhammad Ghori's entry into India was to gain wealth for conquests and consolidation of his empire.
- The initial phase of Muhammad Ghori's invasions was with the military objective to gain control over Punjab and Sind, the gateway to India.
- His intelligence in strategy making can be understood by the fact that he decided to enter the Indus plains through the **Gomel Pass** and not through the more common Khyber Pass further north. It was a much easier route that majority of his predecessors overlooked. **By 1182 AD Peshawar, Uchh and Multan and Lahore became a part of his empire**.
- The next in the line of his conquests were the Rajput kingdoms which he occupied within a short time with large scale military operations. With this move Muhammad Ghori now controlled parts even in the Gangetic plains.
- The Chauhan Rajputs faced the major brunt of Muhammad Ghori as they ruled the territory from Ajmer to Delhi the next natural frontier . Bhatinda was besieged in 1191 AD by Muhammad Ghori which gave a lot of confidence to the Ghorian army and hence they attacked the Chauhan garrisons only to be defeated in the first battle of Tarain.
- In the following year 1192 AD, Muhammad Ghori returned with a larger force to retaliate against the earlier defeat. At the Tarain fierce battle was fought between the armies of Prithviraj Chauhan and Muhammad Ghori. This battle was won by Muhammad Ghori and he inflicted a humiliating defeat on Prithviraj Chauhan.
- Muhammad Ghori returned to his projects in Central Asia to tackle his weakening position in central Asia after having secured a significant territory in India. He left Indraprastha (now Delhi) under the command of Qutbuddin Aibak with a significant army under Aibak's command. This marked the beginning of the Delhi Sultanate's rule in India.

Ghaznavid Dynasty: Role in Formation of Delhi Sultanate

- The **Turkish conquest of India brought radical changes** in the political and socio-economic conditions of people in India.
- The most important and visible political change was **to replace the feudal, multi-centered polity by a centralized state in India**. In the new system the **king enjoyed practically unlimited powers**. The Delhi Sultanate's was the first such system that manifested Turkish centralized polity.
- The most important economic change that was brought by the Turks was the **introduction of the Iqta system**.
- The keystone of revenue collection during the Sultanate was the **Iqta**. The Iqtas, transferable revenue assignments were first seen in operation in the Abbasid ruled areas and were popularised by the Seljuk rulers who updated them according to their own requirements.
- **Under the Iqta system, the officers of the king were assigned territories to realise revenue and maintain their troop**.
- **Muqti was the title given to the holders of such assignments**. Unlike the previous system wherein the land grantees had acquired rights of ownership, the Turkish Iqta-holders were regularly transferred and their tenure was normally for 3 to 4 years.
- The Turks led to the **unification of Indian administration by the use of centralization and the Iqta system** . The Iqta system made the assignee dependent on the central authority to a far greater extent than it was possible under the earlier Indian polity.

- This helped the Turks in establishing an all-India administration by bringing the chief cities and the great routes under the control of the government of Delhi. Iqta system provided the base for a despotic state and acted as a means for extracting the agricultural surplus.
- The Turks had brought with them the **tradition of living in the cities and the large surplus produce of the countryside found its way into the cities in the form of state taxes leading to a considerable urban economic growth.** Turks also brought with them the Persian wheel which helped greatly in increasing the agricultural production.

Some Important Points

- **Utbi** was the court historian of Mahmud of Ghazni.
- **Al-Biruni** was the first Muslim who studied Puranas.
- The coins of Mahmud Ghazni struck in India with arabic and Sanskrit legends on obverse and reverse respectively.
- **Coins issued by Ghori has an image of Goddess Lakshmi while on the opposite side of the coin Kalma was inscribed in Arabic.**

Major Developments During 8th to 15th Century



- The period from 8th to 12th Century AD was the **interregnum** between the ancient and medieval phase of Indian History.
- This period marked the **decline of trade and commerce, changes in polity, religion centric habitations and decline of large urban centers.**
- The decline in trade and commerce can be attributed to the **disruption in the land trade routes and collapse of India's biggest trading partner, Roman Empire.** The land routes of Central Asia were plagued with mercenaries who looted and plundered the transport caravans passing through these areas. With no centralised authority in Central Asia it became difficult to provide safe passage in the area. This led to disruption of trade on a large scale through land routes.
- The **polity that was centralized before turned more into a localized society.** The loss in trade had resulted into the loosing of central control over villages leading to **emergence of a large number of autonomous villages and towns.** The Brahmins were given large tracts of lands by the ruling classes to legitimize their leadership. This resulted in Brahmins gaining the **feudal lord status** and they were entitled to enact their own laws in the granted areas. As the central leadership weakened these Brahmanical land grants emerged as **autonomous principalities.**

Religion

- The period from 8th to 12th century AD marks the **revivalism of Hinduism.** The revival of Hinduism can be attributed to **doing away with brahmanical orthodoxy and the leniency shown by the Hindu priest towards the vaishyas and shudras.** Apart from it all the important religious figures like **Buddha and Mahavira were considered to be incarnation of Lord Vishnu** by the Brahmins. Many religious movements like the **Bhakti movement, Sufi movement** came into existence which helped in doing away with the Brahmanical rituals.
- This era marked the **decline of Buddhism and Jainism.** Their ideologies were challenged, **temples taken over and their monks were persecuted as they were huge reserves of wealth.** These religions were confined to smaller regions on the basis of the royal patronage they received like **Buddhism got confined to East India** on account of patronage provided by the Pala rulers. As the patronage declined so did the religion in these regions.

Decline of Buddhism

- During medieval period, **Buddhism was confined to eastern India as the Pala rulers patronized it.** Decline of Pala power was a blow to Buddhism.
- **Internal developments** in Buddhism gave rise to **Mahayana school of Buddhism** in 1st Century AD where Buddha began to be worshipped as God. This became more elaborate and the belief grew that worshipper could attain his desires by uttering magical words. They believed austere life and secret rites could bring them supernatural powers. This was a clear sign of **degradation for Buddhism.**
- Philosophers like **Sankaracharya and Ramanuja challenged Buddhism and Jainism at an intellectual level with their philosophies.**

Importance of Temples

- Temples held an important place in the agrarian economy of medieval India. The importance of temples was more visible during the early medieval period largely because of the fact that **land grants during this period were given more prolifically.** Temples became symbols of power of the ruling kingdom. The **more the grandeur of the royal temple implied the more the royalty of the ruling dynasty.**
- Temples had a share in agricultural produce in the form of taxes. The temples worked as an autonomous units of power and hence had a control over society.

- **Temples flourished on the grants by the rulers, merchants, guilds.** The temples became the biggest employer, moneylenders and consumers. Temples **employed scholars of Sanskrit and Tamil works, teachers, musicians and poets.**
- The economic value of consecrated food had an important function in the endowment of money to the temple.
- **Temples discharged the functions of money lenders and depositories.** The grants by the rulers, merchants, guilds in form of cash and goods gave the temples capital to be reinvested in productive ways. They granted loans to cultivators, traders and artisans in return for various articles given as interest. At social level the temple acted as place for **centre of activity as assemblies and schools.**

Religious Movements

- The era of 8th to 12th century AD is marked with **revivalism of Hinduism and starting of Islamic movements in India.** The **Bhakti movement, Tantrism and Sufism movement** were highlights of the era in India. The **revival of Hinduism can be greatly attributed to Bhakti movement.** This was led by saints like **Sankaracharya** who made Hinduism more accessible for the masses and revived it.
- These movements were spread across North and South India. These movements put a renewed emphasis on old rituals combined with powerful literary and intellectual movement. **These movements were more inclusive in nature and tried to alleviate the Brahmanical orthodoxy that led to the rise of Jainism and Buddhism.**

Tantrism in North India

- With **growth of Mahayana School of Buddhism** in the early centuries of Christian era, elaborate **worship of Buddha as a god** was in full practice along with the belief that by uttering magical words desires were to be fulfilled and men would attain supernatural powers.
- **Many Hindu Yogis also adopted these practices.** The most famous among them was **Gorakhnath.** His followers were called **Nath-Panthis** and were popular all over North India.
- The **yogis predominantly belonged to the lower class, denounced caste system and the privileges claimed by the Brahmanas.** The path they preached was called **tantra** which was open to all, irrespective of caste distinctions.

Bhakti Movement

- The **Bhakti movement formed the base of the revival and expansion of Hinduism** during the 8th to 12th AD. During this era, **Shiva and Vishnu became the primary gods** with a large number of tribal gods and goddesses being subordinate to them.
- The **Bhakti movement was started in South India and popularized by a large number of saints in South India like Sankaracharya, Ramanuja and Madhvacharya.** These saints denounced the Brahmanical orthodoxy and rituals. They professed a connection between the god and the human.
- The **Bhakti movement was inclusive of the lower castes** that were left aloof by the Brahmanical society. Many of the saints of the Bhakti movement were from the lower castes and broke the Vedic monopoly of the Brahmins. The **Bhakti movement led to the expansion of Hinduism in the tribal areas and helped in curbing the popularity of Buddhism and Jainism in India.**

Bhakti Movement in South India

- In south India, the Bhakti movement was led by saints called **Nayanars and Alvars.** These saints looked at religion as a **love between the god and the worshipper** and **rejected austerities.**

Characteristics of Bhakti Saints

- They worshipped Shiva and Vishnu
- They wrote and spoke in local languages like Telugu and Tamil
- They were nomadic and carried their message of love and devotion
- They belonged to lower classes and some were
- Brahmins and some were women also
- They disregarded inequalities in the society and was open to all.

Vir Shaiva Movement

- The **Vir Shaiva movement was one of the popular movements of the 12th century founded by Basavana and his nephew Channabasava.** They lived at the court of the **Kalachuri Kings** of Karnataka.
- The **Lingayats worshipped Shiva.** They **opposed caste system,** rejected fasts and sacrifices; opposed child marriage and allowed remarriage of widows.

Advaita Philosophy

- Of the many challenges that Buddhism and Jainism had to face, **Sankaracharya's reformation of Hindu philosophy** was the most serious.
- Founded by Sankaracharya and called **Advaitavada or the doctrine of non-dualism,** it said that **God and the created world was one.** The difference between the two entities arose because of **ignorance.** The way forward to salvation was **devotion to God, strengthened by the knowledge** that God and the created beings were the one and the same. This philosophy is called **Vedanta.**
- Shankaracharya upheld the **Vedas as the fountain head of true knowledge.**

Vishishtadvaita Philosophy

- **Vishishtadvaita philosophy was founded by Ramanuja.**
- According to the philosophy the **grace of god was more important than knowledge about him** in order to attain salvation.
- It said that the **path of Bhakti was open to all.**

Growth of Sufism

- Sufism was combined name given to **mystical movements in Islam**. They aimed at **establishing a direct communion between man and god**. The methods of this communion were open to the interpretation by the practitioner but within the realms of Islam. The **Sufi orders is also known as Silsila**, in and outside India. **Sufism stressed on the importance of the way to establish the communion between the Sufi and the god**. A **spiritual guru was required** to supervise the method of communion with god. The path could be achieved by **reciting musical poems in the praise of the god**.
- Though there were no Sufi Silsilas that were active in India in the early 8th to 10th century period some influence of Sufi culture can still be seen in India. **Mansur al-Hallaj**, a prominent early Sufi poet/teacher gave the mystical formula **"I am god"** that played an important role in the evolution of Sufi ideas in Iran and then in India.
- **Sufism became organized movement with the establishment of the Turkish rule under the Ghaznavids**. It **flourished under the Seljuqs** in various parts of Central Asia, India and Iran in the later 10th and 11th centuries. The Sufi movement gained much prominence in Central Asia and Iran during the 8th to 12th century AD but it only picked up in India after the 13th century with great Sufis like **Muinuddin Chisti**.

Economy

- In the period ranging from the 8th century to 12th century AD Indian economy underwent a **tectonic shift**. The **trade and commerce had declined** on account of unstable trading routes and collapse of the Roman Empire. This had **weakened the centralised polity** of the many kingdoms that were present during the time.
- **India started moving towards a village centric economy** from a centralised economy. This change occurred due to the lack of funds leading to weakening of central control.
- Another factor of emergence of such local village was **huge land grants to Brahmins and the amount of freedom they enjoyed** in managing it. The autonomy of these land grants enabled the Brahmins to become **lords of these lands**.
- These autonomous land grants became the biggest economic centers of the state. Large amount of grants and endowments in forms of cash and articles like precious metals were received by Brahmins in these lands. This helped these places to become the largest employers of the land. The economy became centered across these temples in this era.
- Along with the Brahmins also grew **government officers** who were paid by granting revenue bearing villages like **Samantha, Ranak, Rautta etc**. All these positions became hereditary and also these people contended against each other and tried to enhance their sphere of authority and privileges.
- The hereditary chiefs gradually began to assume many of the functions of the governments and also more administrative powers like right of awarding punishments and exacting fines.
- All the above criteria gave birth to **Feudalism in Indian society**. It weakened the position of the ruler and made him more dependent on feudal chiefs. These small areas discouraged trade and commerce and aimed to be selfsufficient.

Trade and Commerce

- During the period of 7th to 10th Century AD the **trade and commerce from India had declined due to the collapse of India's largest trading partner i.e. Roman Empire**.
- The decline in trade can be seen in the **decline of towns and absence of gold and silver coins** that were once in abundance. North India saw a significant **decline in trade** due to constant infighting on the land routes in Central Asia.
- New powerful empires like Byzantines and Sassanid Empire emerged on the ruins of Roman Empire. The **navigation technology** had developed leaps and bounds during this period. The land routes of Central Asia were war affected and hence **sea routes become preferred mode of transport for goods**. The states of South India, Bengal and Gujarat gained the most in terms of trade as they had long coastlines. The most famous port for sailing to Java, Sumatra etc. was **Tamralipti in Bengal**.
- Decline of trade was also because of the orthodoxy of the period. Some of the Dharmashastras didn't allow people to travel or trade beyond the point where munja grass does not grow or the black gazelle does not roam. Travelling across salt sea was considered polluted. But this is also known to be flouted by merchants and priests who travelled to other countries for trade and settlement.
- But the **situation gradually changed with the emergence of Arab empire** in West Asia and also trade grew between South-East Asia and China during this period. The demand for Indian fabrics, incense and spices by the wealthy Arab rulers led to an increase in trade with India and South-East Asia, the latter being called the **spice Islands**. The main sea-port for foreign trade in China during this period was **Canton or Kanfu**. Buddhist scholars went from India to China by this sea-route.
- The **Japanese records give credit to Indians for introducing cotton and rice in their country**. Indian rulers, particularly **Palas and Senas of Bengal and Pallavas and Cholas of South** encouraged this trade.
- Growth of India's foreign trade in the area was based on **strong naval tradition**, including ship building and a strong navy and the skill and enterprise of its traders. Indian ships gradually gave way to the Arabs and the Chinese whose ships were bigger and faster. But later while Indian scientific and technological development was stagnating, Chinese encountered growth with inventions like **Mariner's compass**.

Society

- Indian society evolved a lot in the period between 8th to 12th centuries AD, **Local chieftains gained a lot of power due to the weakening of the central authority** of the dynasties.
- **New classes of people like the Samanta, Ranak and Rajputs emerged**. Most of these local leaders were either **government officials or Brahmins** that got land grants or were local tribal chiefs who were able to carve out their territory due to the weakening of the ruling dynasties. With such huge number of local principalities tensions prevailed between them with everyone looking to gain more territory.

- This infighting among Indian local chieftains gave the opportunity for Turks to carve out their empire in India and thus **Delhi Sultanate** was formed. The society became more inclusive and assimilated. The **Brahmanical orthodoxy and exclusivity over the rituals was challenged in a successful way by the lower caste people**. Many saints in South India emerged during the period belonging to low castes. All this was done to counter the threat posed from religions like Jainism and Buddhism.

Social Divisions

- There were **no visible signs of lowering of the standard of living on account of the loss of trade**. The rulers and nobility lived a life of grandeur as they used to. They were indulged in **magnificence and luxuries** as their predecessors used to do. They used to maintain an army of domestic help and had attendants wherever they went.
- By this time the merchants at trading ports had amassed loads of wealth on account of foreign trade. These wealthy merchants tried to mimic the nobility's way of living and the grandeur that they had. These wealthy merchants bought articles of conspicuous consumption, handicrafts and other items of luxury.
- According to the Arab accounts the **soil fertility of India was high and a peasant had decent standards of living**.
- With the increasing number of local small principalities or autonomous units there emerged a structure similar to feudal structure of the West. The land grantees acted as lords and had their vassals who performed various activities for them.
- **Temples became the largest employers and a rise in the number of occupations** like scholars, poets, cooks and barbers associated with temples was seen.
- **While there was prosperity there was unequal distribution of wealth too**. The author of Rajatarangini wrote about different types of food that were eaten by people of different class. **Lives of peasants did not improve but their taxes did**. Peasants had to pay extra taxes over and above the land revenue and also had to render forced labour (visti). The **growth of feudal society created a burden on common man**.

Caste System

- **Smriti writers exalt the privileges of the Brahmins and disabilities of the shudras. People started considering any contact with shudras as polluting. Marriages between different caste were not allowed**.
- Large number of castes such as potters, weavers and gold smiths emerged which was once a guild of workers. **Handicrafts were regarded as a low occupation and eventually began to be treated as untouchables. New caste emerged** during this period, i.e., the Rajputs. They were believed to be descendants from the solar and lunar families of Kshatriyas and lot more theories attached.
- Individuals and groups could rise above the varna system and could also fall. Hinduism was expanding during this period and absorbed lot of other castes and sub-castes including Jainism and Buddhism.

Condition of Women

- The condition of women continued to be the same as previous eras. **Women were continued to be subjugated** and literary texts have references like the Matsya Purana where the **husband is allowed to beat his erring wife**.
- Women were **not allowed to go for higher education** and were **trained to be homemakers**. The **marriageable age was low**. According to smriti writers **child marriage were prevalent**. Remarriage was allowed but only if the husband had deserted, died, denounced the world, become impotent or was declared an outcaste.
- The **practice of Sati was prevalent** in the society only for religious reason. The **women were given a share in the inheritance of their husbands** and maintenance on account of husband leaving them. They even had **right to property**, a concept that garnered strength due to growth of feudalism in India.

State of Education

- The system of education continued from the previous eras. The **education was more individual centric rather than mass education. Temples were centers of education** and acted as residences for their students. There was **no concept of fees** though the students gave gifts to the teacher after the completion of education.
- The **education was based on the religious scriptures** of the time. The subjects taught were **grammar, Vedas, logic philosophy and science**. However **vocational education was left to be taught by the guilds**. The professional and occupational education was to be given by the guilds or by families. Education was **mixture of formal and informal education** in nature.
- Secular education was given by some Buddhist Viharas of which the **Nalanda in Bihar, Vikramashila and Odantapuri** were the most famous. **Kashmir was another important centre for learning**. Saiva sects and centres of learning flourished here. **Important Maths were set up in South India at Madurai and Sringeri**.
- **Religion and philosophy** would be the main topics. The development in the field of science and technology slowed down due to religious and caste based reasons. The research in surgery was stunted as cutting and dealing with dead bodies was considered to be done by people of lower castes. Astronomy was pushed to background by astrology.
- Some advance was made in the field of mathematics. The Lilawati of Bhaskara II was written during this period. Advancement was made in the field of medicine by use of mineral especially mercury. Many books were written on plant science and treatment of animals.

Reasons for Decline in Science

- Growth of science was connected to the society as a whole which increasingly became rigid, narrow and complex.
- There had been setbacks in urban life due to growth of religious orthodoxy.
- Tendency of Indians to isolate themselves from the main currents of scientific thought outside India.
- They didn't share knowledge and believed in maintaining secrecy and keeping it to themselves.

Bhakti Post 12th Century

Guru Nanak

- The teachings and philosophy of Guru Nanak form an important part of Indian philosophical thought. His philosophy consists of **three basic elements**: a leading charismatic personality (**the Guru**), ideology (**Shabad**) and organization (**Sangat**).
- Nanak evaluated and criticized the prevailing religious beliefs and attempted to establish a true religion, which could lead to salvation. He **repudiated idol worship** and **did not favour pilgrimage nor accept the theory of incarnation**.
- He **condemned formalism and ritualism**. He laid **emphasis on having a true Guru for revelation**. He advised people to follow the **principles of conduct and worship**: sach (truth), halal (lawful earning), khair (wishing well of others), niyat (right intention) and service to the lord. He **denounced the caste system** and the inequality it caused.
- He argued that the caste and honour should be judged by the acts or the deeds of individuals. He laid stress on concepts of justice, righteousness and liberty. His verses mainly consists of two basic concepts, **Sach (truth) and Naam (name)**. The bases of the divine expression for him were formed by, the Sabad (the word), Guru (the divine precept) and Hukam (the divine order).
- He introduced the concept of **Langar (a community kitchen)**. Guru Nanak identifies himself with the people or the ruled. Guru Nanak in his last days had nominated a successor and paid homage to him, this gave rise to the idea that the **Guru and the Sikh were interchangeable**. This created a problem for the institution of the Sangat (that was a collective body of the Sikhs) in which God was said to be present.

Monotheism

- **Kabir** was the earliest and most influential Bhakti saint in north India. He was a weaver and spent a large part of his life in Banaras. **His poems were included in the Sikh scripture, the Adi Granth**.
- Among those who were influenced by Kabir were **Raidas**, who was a tanner by caste from Banaras, **Guru Nanak** who was a Khatri from Punjab and **Dhanna** who was a Jat peasant from Rajasthan.
- There are similarities in the teachings of the various monotheistic Bhakti saints in North India. **Most of the monotheists belonged to the low castes and were aware that there existed a unity in their ideas**. They were also aware of each other's teachings and influence and in their verses they mention each other and their predecessors in a manner suggesting ideological affinity among them.
- All of them were **influenced by the concept of Bhakti, the Nathpanthi movement and Sufism**. Their ideas seem to be a **synthesis** of the three traditions. The importance given to the personal experience of Bhakti saint with God was another common feature among the monotheistic bhakti saints.
- **Nirguna bhakti and not saguna bhakti was what they believed in**. They had adopted the notion of bhakti from Vaishnavism but they gave it a nirguna orientation.
- Though they called God using different names and titles their God was **non-incarnate, formless, eternal and ineffable**. The Bhakti saints refused any formal association with the organized dominant religions of the time (Hinduism and Islam) and criticized what they regarded to be the negative aspects of these religions. They **rejected the authority of the Brahmins and attacked the caste system and practice of idolatry**. They composed their poems in popular languages and dialects spoken across north India which enabled them to transmit their ideas among the masses. It also helped their ideas to spread rapidly among the various lower classes.

Vaishnavism

- In the 14th and early 15th Century AD **Ramananda emerged as a popular Vaishnava bhakti saint** in north India. Though he was from the south he lived in Banaras because he considered it to be the link between the South Indian bhakti and North Indian Vaishnava bhakti traditions. **He looked upon Ram** and not Vishnu as the object of bhakti.
- He **worshiped Ram and Sita** and came to be identified as the founder of the **Ram cult** in north India. He like the monotheist bhakti saints also rejected cast hierarchies and preached in the local languages in his attempt to popularize the cult. His followers are called **Ramanandis**.
- **Tulsidas** also championed the bhakti cause. Tulsidas of Rama was a worshipper and composed the famous **Ramcharitmanas**, the Hindi version of Ramayana.
- In the early 16th Century AD **Vallabhacharya**, a popular bhakti saint popularized the **Krishnabhakti**. Among those who followed Vallabhacharya's footsteps were **Surdas and Mirabai**. Surdas popularized Krishna cult in north India.
- **Mirabai** is perhaps the best-known woman poet within the bhakti tradition. Biographies have been reconstructed primarily from the bhajans attributed to her, which were transmitted orally for centuries. According to these, she was a Rajput princess from Merta in Marwar who was married against her wishes to a prince of the Sisodia clan of Mewar, Rajasthan. She defied her husband and did not submit to the traditional role of wife and mother, instead recognising Krishna, the avatar of Vishnu, as her lover. Her in-laws tried to poison her, but she escaped from the palace to live as a wandering singer composing songs that are characterised by intense expressions of emotion.

Bengal

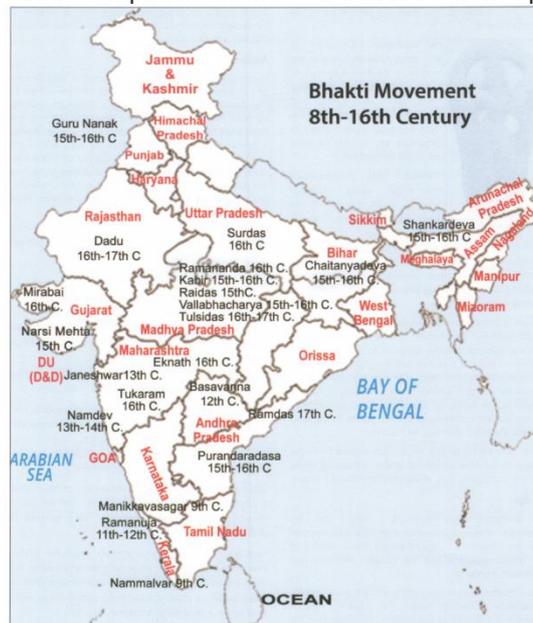
- The Vaishnava bhakti movement in Bengal was very different from its counterparts in north India and the south and was influenced by the Vaishnava bhakti tradition of the **Bhagavatapurana and the Sahajiya Buddhist and Nathpanthi traditions**.
- These traditions **focused on esoteric and emotional aspects of devotion**. In the 12th Century AD, **Jayadeva** was an important bhakti saint in this tradition. **He highlighted the mystical dimension of love with reference to Krishna and Radha**.
- **Chaitanya was a popular bhakti saint from the region**; he was looked upon as an avatara of Krishna. Though, he did not question the authority of the Brahmins and the scriptures. He also **popularized the sankirtan** (group devotional songs accompanied with ecstatic dancing).
- With him the bhakti movement in Bengal began to develop into a reform movement with the notions of caste divisions that came to be questioned.

Assam

- In the late fifteenth century, **Shankaradeva** emerged as one of the leading proponents of Vaishnavism in Assam.
- His teachings, often known as the **Bhagavati dharma** because they were based on the Bhagavad Gita and the Bhagavata Purana, focused on absolute surrender to the supreme deity, in this case **Vishnu**. He emphasized the need for naam kirtan, recitation of the names of the lord in sat sanga or congregations of pious devotees. He also encouraged the **establishment of satra or monasteries** for the transmission of spiritual knowledge, and naam ghar or prayer halls.
- Many of these institutions and practices continue to flourish in the region. His major compositions include the **Kirtanaghosha**.

Bhakti Movement in Maharashtra

- The liberal religion preached by the saint poets of Maharashtra is popularly known as **Maharashtra Dharma**, which was a stream of the medieval Bhakti movement, but socially it was more profound, unitary and far more liberal in the field of social reforms.
- The bhakti movement in Maharashtra drew its inspiration from the **Bhagavatapurana and the Siva Nathpanthis**.
- **Jnaneswar was a pioneer bhakti saint of Maharashtra**. His commentary on the Bhagavad Gita called Jnaneswari served as a foundation of the bhakti ideology in Maharashtra. **Arguing against caste distinctions** he believed that the **only way to attain God was through Bhakti**.
- **Vithoba was the God of this sect** and its followers performed a pilgrimage to the temple twice a year. The Vithoba of Pandarpur became the mainstay of the movement in Maharashtra.
- **Namdev (1270-1350)** was another important bhakti saint from Maharashtra. While he is remembered in the north Indian monotheistic tradition as a nirguna saint, in Maharashtra he is considered to be part of the varakari tradition (the Vaishnava devotional tradition).
- Some of the other important bhakti saints of Maharashtra were the saints **Choka, Sonara, Tukaram and Eknath**.
- **Tukaram's teachings are in the form of the Avangas (dohas)**, which constitute the Gatha, while **Eknath's teachings that were in Marathi** attempted to shift the emphasis of Marathi literature from spiritual to narrative compositions.



Delhi Sultanate

Delhi Sultanate

- The Delhi Sultanate was an **Islamic empire based in Delhi** that stretched over large parts of the Indian subcontinent for **320 years (1206–1526)**.
- **Five dynasties** ruled over the Delhi Sultanate sequentially:
 - 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 covered large swathes of territory in modern-day **India, Pakistan, Bangladesh** as well as some parts of southern **Nepal**.

Arab Invasion

- Muslim rule in the sub-continent **began in 8th Century AD** when the Arab general **Muhammad bin Qasim** conquered **Sindh and Multan in south Punjab** (now in Pakistan).
- The main focus of Arabs was the expansion of their policy of **conquest in India to spread Islam and form an Islamic empire**. Moreover, Arabs were attracted by **wealth of India**.
- The Persian text of **Chach Nama** provides adequate information on **Arab Invasion** of North-West India.
- **Reasons for failure** of Arabs to build a permanent empire in India:
 - Imprisonment of Muhammad bin Qasim by the new Khalifa.

- New Khalifa's indifferent attitude towards desert Sindh province.
- Diversion of Arab attention due to fight over Khilafat or Caliphate.
- Bravery and Heroism of Indian rulers.
- Long distance between Baghdad and Sindh.
- **Impact of Arab Rule in Sindh**
- Conversion of Sindh population to Islam, albeit on a very limited and temporary scale.
- Laying the foundation of [Islam](#) in India.
- Introduction of formal **slavery system** in India.
- Promotion to **Arab trade**.
- New Arab settlements on sea-coast.

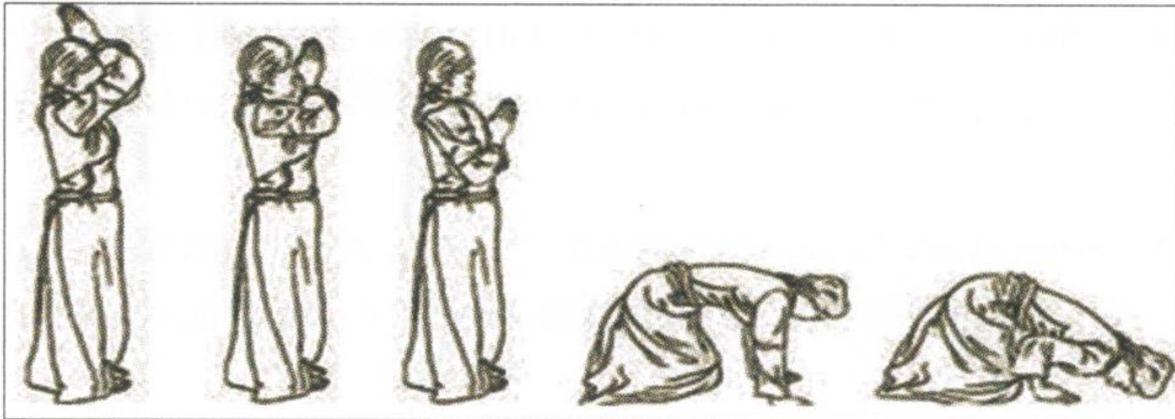


Mamluk Sultans (1206-90 AD)

- **Mamluk** is an Arabic word meaning “**owned**”. It was used to distinguish the imported Turkish slaves meant for **military service** from the lower slaves used as domestic labour or artisan.
- The **earliest ruler of Delhi Sultanate were the Mamluks**. They were also known as **Slave kings** because many of them were either slaves or were the sons of slaves who became sultans.
- After the death of [Ghori](#) in 1206 AD, his dynasty was divided into multiple parts and **Qutb-uddin Aibak became the Sultan of Delhi and founded the Slave Dynasty**.
- The Muslim Mamluk rulers ruled over India from **AD 1206 to AD 1290**.
- **Qutb-ud-din Aibak (1206-10 AD)**
- Aibak was one of the **most skilled warrior** who served the dynasty after [Muhammad Ghori's](#) death in AD 1206. He had played a pivotal role in furthering his empire in India, especially after the **second Battle of Tarain**.
- He is considered as the **real founder of Delhi Sultanate** and was the **first independent Muslim leader from Northern India**.
- He was called as **Lakha Baksh Sultan or giver of lakhs** due to his generosity.
- Qutb-ud-din Aibak was brave and faithful.
- In **1210, Aibak died of injuries received in a fall from his horse while playing chaugan (polo)**.
- Aibak was a great patron of learning and patronised writers like **Hasan-Un-Nizami and Fakhruddin**.
- Qutb-ud-din Aibak initiated the construction of **Qutb Minar (in the honour of famous sufi saint Khwaja Qutubuddin Bakhtiyar Kaki)**, which was **completed by his successor Iltutmish** after his death.
- He also constructed **Quwwat-ul-Islam mosque in Delhi and Adhai Din Ka Jhonpra in Ajmer**.
- **Aram Shah (1210-1211 AD)**
- After the death of Qutb-ud-din Aibak, the Amir and Malik of Lahore put Aram Shah on the throne.
- He served for a **short duration** and was considered to be a **weak and worthless ruler**.
- The **Governor of Badaun, Iltutmish defeated Aram Shah and acquired the throne**.
- **Shams-ud-din Iltutmish (1211-36 AD)**
- Iltutmish was the **second most prominent ruler of the Mamluk dynasty**. The **caliph of Baghdad** titled him as “**Sultan**”.
- During his tenure, he had to face multiple difficulties. Many important commander Ali Mardan Khalji, Nasir ad-din Qabacha and taj al-din Yildiz contested for independent territories. The **rising power of Mongols under Genghis Khan possessed great threat to North-West Frontier** of the Sultanate.
- Despite of such great threat, he successfully overcame it with many achievements. He constituted a **corp of forty (40) loyal Slave Amirs known as Turkan-i-Chihalgani** also called as **Chalisa**.
- In the field of administration, Iltutmish made significant contributions such as ‘**currency system**’, ‘**army**’ and ‘**Iqtas**’.
- He initiated ‘**Iqta-dar System**’ in which **lands were granted to nobles and his officers instead of salary**. Iltutmish completed the **construction of Qutb Minar** and also built a mosque.
- Iltutmish attempted to establish a centrally recruited army with a view to increase the military muscle of the Sultan.
- He contributed by introducing the **Silver Tanka and the billon Jital**, the two coins in circulation during the period.
- Iltutmish's tenure of **twenty six years** can be classified into three broad phases:
- **First Phase (1210-20 AD):** When he was preoccupied with disposing off rival contender to his authority.

- **Second Phase (1221-27 AD):** During this period, he dealt with Mongol Menace.
- **Third Phase (1228-36 AD):** This was an important period during which he devoted himself in consolidating his dynasty.
- He made **Delhi the capital** in place of Lahore.
- He **patronised Minhaj-U-Siraj** author of Tabaqat-iNasiri.
- Iltutmish was the first sultan of Delhi who introduced **regular coins** and declared Delhi as the capital of his empire.
- Iltutmish is also called as '**Slave of a Slave**'.
- Mongol invader **Genghis Khan** came through northwest front of India during the reign of Iltutmish.
- The original name of Changez (Genghis) Khan was Temuchin (Temujin).
- Iltutmish defeated Hisamuddin Awaz. Awaz had accepted the subordination of Iltutmish. Iltutmish had appointed Malik - Jani as the new subedar of Bihar.
- **Ruknuddin Firoz:** He was the **son of Iltutmish** and was crowned by her mother, Shah Turkan, after death of Iltutmish. He was **deposed by Razia**, daughter of Iltutmish when he was out of capital to curb a rebellion in Avadh against him.
- **Razia Sultan (1236-40 AD)**
- Razia Sultan was the **only woman ruler during the Sultanate and Mughal period**. Iltutmish considered all his sons ineffective for throne and entrusted her daughter Razia as his successor.
- She was a **great administrator** as she maintained complete law and order during her tenure. Razia successfully **defeated the rebellions of Multan, Lahore and Hansi**.
- She appointed Abyssinian slave, **Jamal-ud-Din Yakut** as Master of Horse (amir -i-akhur).
- The Turkish noble nobles and clergy, who were primarily Turkish did not consider her as their ruler and conspired to kill her. Razia reign came to an end in 1240 AD.
- There as a serious rebellion in Bhatinda. Altunia, governor of Bhatinda refused to accept suzerainty of Razia. Razia accompanied by Yakut marched against Altunia. However, Altunia got Yakut murdered and imprisoned Razia. Subsequently, Razia married Altunia and both of them marched towards Delhi.
- **In 1240, Razia became the victim of a conspiracy and was assassinated near Kaithal (Haryana).**
- **Nasir-ud-din Mahmud (1246-66 AD)**
- Nasir-ud-din Mahmud was the **younger son of Iltutmish** who was proclaimed as the ruler of the Sultanate from **1246 AD -1266 AD**.
- He was considered to be **kind hearted and God fearing ruler**. He spent most of his times writing down verses of the Quran.
- Unlike many of his predecessors and successors, Mahmud strictly **followed monogamy**. Nasir-ud-din Mahmud **married daughter of Balban** and **placed all the power in the hand of his prime minister, Balban**.
- According to Ibn Battuta and Islami, Balban poisoned Nasir-ud-din and ascended the throne.
- **Ghiyas-ud-din Balban (1266-87 AD)**
- Ghiyas-ud-din Balban, a **Turkish slave** was also known as **Ulugh Khan**, seized the power of dynasty after the **death of Nasiruddin Mahmud**.
- During Balban tenure, the **law and order in Delhi and doab region was in poor state**. The Rajput zamindars had set up forts in the eastern region of Awadh and Ganga-Yamuna doab. Balban worked hard to elevate the position of Sultan and maintain the autocratic rule.
- Balban's reign is known as a **period of consolidation** rather than expansion. The law and order situation in the area around Delhi and the doab had deteriorated. The roads were infested with robbers and dacoits, so much so that even communication had become difficult.
- To deal with these elements, **Balban adopted a policy of blood and iron**. In Mewat area, many were mercilessly pursued and put to death. In the areas around Badayun, Rajput strongholds were destroyed, the jungles were cut down, and colonies of Afghan soldiers were stationed to safeguard roads. **By these harsh methods, Balban controlled the situation**.
- Balban's tenure brought many administrative and military changes:
 - Balban introduced the **ritual of Sijadah (Prostration) and Paibos (Kissing the feet)** in order to dignify the status of the Sultan.
 - Balban **reorganised the army and maintained an efficient spy system**.
 - Balban **broke the power of Chalisa** and resorted the prestige of the crown.
 - The growing authority of Balban alienated many of the Turkish chiefs. They, therefore, hatched a **conspiracy (1253) and ousted Balban** from his position. **Balban was replaced by Imaduddin Raihan** who was an Indian Muslim.
 - Balban's heir was his **older son Prince Muhammad Khan**, but he died in a battle against Mongols in 1285.
 - After consolidating his power, Balban assumed the **grand title of Zil-I-Ilahi**.
 - Balban propounded the **theory of Niyamat-e-Khudia (representative of God)**.
 - Balban had **called himself as 'Helper of Caliph'** in his inscription on the walls of the mosque at Garhmukteshwar .
 - Balban **fortified his empire** against Mongol invasion.
 - Balban **ordered the nobles to stop the luxury living**.
 - Balban **introduced the Persian festival of Navroz** to impress the Nobles and people with his wealth and power.
 - Balban patronized many Muslim scholars and gave shelter to many refugees from central Asia.
 - Balban **reorganised the military department (diwan i-arz)** and deployed army in different parts of the country.
- Balban was considered to be the **main architect of the Sultanate of Delhi** mainly in terms of government and institutions.
- **After his demise in 1287 AD, his grandson Qaiqabad succeeded the throne**. During this period, the government affairs fell into disorder and the Nobles began to form factions in order to seize power.

- **Jalaluddin Khalji, the Ariz-I-Mamalik (minister of war) gathered all the power in his hand and murdered Qaiqabad.** This brought an **end to the Slave dynasty in 1290 AD** and the new dynasty of Khalji emerged under the leadership of Jalaluddin Khalji.
Theory of Kingship of Balban
- Balban was the first ruler of the Delhi Sultanate to articulate a **comprehensive theory of kingship**. Balban's theory of kingship was **greatly influenced by Sassanid Persia**. He asserted that the **king was the shadow of God (Zillah)**. Balban's belief that he was only accountable to the almighty and his actions were immune from public scrutiny.
Sijada and Paibos
- He **introduced Sijada (prostration) and Paibos, kissing of feet of the monarch**. Balban believed in **patriarchal despotism**. His conviction was that only a despot could extract obedience from his subject and ensure the security of state.
- The greatest contribution of Balban was to **consolidate a standing army in the centre and established a department of army called as Diwan-i-Arz**.
- Balban was convinced that the glory of kingship was possible only by following the **Persian tradition** which he very carefully followed in his personal and public life. Balban laid great stress on Genealogy, claiming descent from the mythical Turkish hero, Afrasiyab.
- The **Balban theory of kingship coupled with his policy of blood and iron paid him good dividends**. He enhanced the prestige of sultanate of Delhi.



Sijada



Administration

- The **expansion of the Delhi sultanate led to the emergence of a powerful and efficient administration system**. The sultan was the head of the administration and an independent sovereign of a certain territory. There were many officials to look after the royal household.
- The **wazir, as the head of the diwan-i wizarat**, was the most important figure in the central administration.
- The wizarat organised the collection of revenue, exercised control over expenditure, kept accounts, disbursed salaries and allotted **revenue assignments (iqra) at Sultan's order**.
- The **diwan-i-arz or military department was headed by the ariz-i mumalik**. He was responsible for the administration of military affairs. He inspected the troops maintained by the iqta-holders.

Art and Architecture

- The Mamluk dynasty built multiple majestic monuments and buildings during their regime. Some of the important building which were built by Mamluk or Slave dynasty includes:
 - The **qutb complex**,
 - **Qutb Minar**,
 - **Tomb of Iltutmish**,
 - **Tomb of Balban**,

- Quwwat ul-Islam mosque,
- Tomb of Nasir-ud-din Mahmud,
- Adhai Din ka Jhonpara etc.

Importance of Dynasty

- The sultans of the Mamluk dynasty had the greatest contribution in the **field of architecture**. An **Indo-Islamic style of architecture** developed through a harmonious blend of Indian and Islamic traditions.
- Politically, the Slave Dynasty laid the foundation on which subsequent dynasties like the Khaljis and the Tughlaqs established a mighty empire.

Khaljis (1290-1320 AD)

- The **slave sultans were succeeded by a new dynasty of kings called the Khaljis in 1290 AD**. Their rebellion was welcomed by the non-Turkish sections in the nobles.
- The Khalji dynasty was named after a village in Afghanistan but they were actually **Turkish in origin**. The Kings of Khalji Dynasty were known for their faithlessness and ferocity.

Jalal-ud-din Khalji (1290-96 AD)

- **Jalal-ud-din Khalji was the founder of Khalji dynasty**. He was seventy years of age when he ascended the throne. He was the first ruler of the Delhi Sultanate who believed that the state should be based on the willing support of the governed, and that since the vast majority of Indians were Hindus, India could not be a truly Islamic state.
- **Jalaluddin tried to win the goodwill of the nobility by a policy of tolerance**. Although Jalaluddin retained the earlier nobility in his administration, but the rise of Khaljis to power ended the monopoly of nobility of slaves to high offices.
- Jalaluddin was a pious Muslim and desired to consider himself as **Mujahid fi Sabilillah (fighter in the path of god)**.
- He **constructed his capital at Kilokhri**, from where he ruled for nearly six years. Though he faced several **attacks from the Mongols**, his brave front and smart negotiations led to the defeat of the Mongols. He avoided harsh punishments, even to those who revolted against him. He not only forgave them but at times even rewarded them to win their support. However, people considered him to be a weak sultan.
- The most significant event of Jalaluddin Khalji reign was the **invasion of Devagiri by his son in law Alauddin Khalji** who was also his nephew. **Ala-ud-din Khalji successfully invaded Devagiri and accumulated surplus wealth**. He **killed Jalal-ud-din Khalji and ascended the throne**.

Alauddin Khalji (1296-1316 AD)

- Alauddin Khalji was **second and most powerful ruler of the Khalji dynasty**. He wanted to become a second Alexander and conquer the world. Alauddin had two victorious expeditions during the reign of Jalaluddin. The successful expedition proved that Alauddin was an able military commander and efficient organiser.
- In **July 1296 AD, he murdered his uncle and father-in-law Jalaluddin Khalji and crowned himself as the Sultan**. Alauddin decided to revive Balban's policies of autocratic governance. He also faced, a few rebellions in succession during the early years of his rule.
 - **As per Barani, the author of Tarikh-i-Firuz Shahi**, Alauddin felt that there were **four reasons** for these rebellions:
 - The inefficiency of the spy system,
 - The general practice of the use of wine,
 - Social intercourse among the nobles and inter – marriage between them and
 - The excess of wealth in the possession of certain nobles.
- He was the first Turkish sultan of Delhi who **separated religion from politics**. He **proclaimed 'Kingship Knows no Kinship'**. 'When he attained Kingship, he was fully independent from rules and orders of Shariat' Barni made this statement for Alauddin Khalji.
- Alauddin also built the **palace of thousand pillars called Hazar sutun**.
- Realisation of **land revenue in cash** enabled Alauddin to pay his soldiers in cash. He was the first sultan to do so.
- Alauddin Khalji assumed the **title of Sikandar-e-Sani (Alexander the Great)** and made it imprinted on his coins. Alauddin had ambition to introduce a new religion, but abandoned the idea on the advice of his faithful friend Alla-Ul-Mulk.
- In **1303, Alauddin attempted to conquer Warangal but army of Kakatiya dynasty defeated him**. Ramchandra Dev was the ruler of Devagiri at the time of Alauddin Khalji's invasion. Malik Kafur looted Devagiri (1307) and took Ramchandra Dev including his relatives to Delhi. **Alauddin behaved well with Ramchandra Dev and gave him title of 'Rai Rayan'**.
- During the regime of Alauddin Khalji, **Khalisa land** was developed on a large scale. Alauddin Khalji **fixed land revenue to one-half of the produce**. The **public distribution system** was introduced by Alauddin Khalji, during Sultanate period.
- During Alauddin period **Sindhu (Indus) river was the border between Delhi sultanant and Mongol**.



Sultanate's Expansion

- **Malik Kafur** who became general of the Alauddin Khalji's army.
- Alauddin Khalji launched **two expeditions** between AD 1302 and 1303, the **first was against Warangal followed by Chittor**.
- Alauddin Khalji also won Siwana, the most important stronghold of Marwar and Jalor.
- **Alauddin Khalji went to southern India and drained the wealth of Madurai and Rameshwaram**. He was the first ruler from North India who extended his kingdom to south of Narmada river .

Administrative System

- Alauddin Khalji led the **foundation of an efficient system of government**. He firmly believed in **non-interference of anyone in the affair of state matters**. Even Ulemas (a body of Muslim scholars who are recognized for having specialist knowledge of Islamic sacred law and theology) were not allowed to interfere.
- Alauddin Khalji introduced many reforms to make his empire strong and powerful. He **issued orders that the nobles should not have social gatherings or inter-marriages without prior permission**.

Market Reforms of Khalji Dynasty

- Alauddin's measures **to control the markets** was one of the great wonders of the world. **Regulation of prices**, especially foodgrains, was a constant concern of medieval rulers, because without the supply of cheap foodgrains to the towns, they could not hope to enjoy the support of the citizens and the army stationed there. But Alauddin had additional reason for controlling the market. There was a need to **raise a long army to check the threat from Mongols**. But such an army would soon exhaust his treasures unless he could lower the prices and hence lower their salaries.
- Alauddin Khalji appointed **special revenue officer** for collections. The revenue was based on the measurement of land.
- Alauddin Khalji initiated various market reforms and **established various markets in Delhi**. These markets were the grain market (Mandi), the cloth market (Sarai Adil), the market for sugar , dried fruits and butter and the market for horses, slaves and cattles.
 - Each market was under the **officer called as Shahna-i-mandi** who was assisted by an intelligence officer.
- Alauddin Khalji used to receive daily reports of market from two independent sources, the **Munhiyans (secret spies) and the Barid (intelligence officer)**.
- Alauddin Khalji was very strict with the rules and regulations of market and the violations were served with harsh punishments.

Military Reforms

- Alauddin Khalji organised very efficient **spy system**.
- Alauddin Khalji was the first among the Delhi Sultanate to lay the **foundation of standing army** which was based on Turkish model to protect country from Mongol invasions.

- Alauddin Khalji introduced the **system of branding of horses** and also maintained a list of soldiers.
- Alauddin Khalji organised various workshop and factories were set up for the manufacture of weapons and other war material. The soldiers were equipped with horse and arms.
- Alauddin Khalji repaired the fort constructed by Balban in Northwest frontiers and also constructed new forts, which were garrisoned and arrangement were made for regular supply of arms, food and fodder.

Revenue Reforms

- Alauddin Khalji himself **administered the price of every commodity and ensured that there was a sustainable balance between demand and supply.**
- Alauddin Khalji followed strict rules so that farmers could not hoard grains or sell them privately. Price of commodities were maintained at nominal rate which could be afforded by all the people.
- Alauddin Khalji ordered for whole land measurement and then fixed the share to the state.

Art and Architecture

- The Khalji dynasty marked a new phase of history in medieval architecture. Most of the monuments during Khalji dynasty were built on **Arabic style of architecture.** Ala-ud-din constructed huge minar near Qutab minar but this ambition was incomplete due to his death.
- **Alai-Darwaza** was another one of the noted construction of Islamic architecture. It was built with **red stone and white surface** over entire surface. Alai-Darwaza also contained **calligraphic inscription and decorative patterns.**
- Alaud-din built the famous **Hauz Khas** near Siri village. The significant and famous mosque **Jaimat Khana** was built within the enclosure of Nizam-ud-Din Aulia's shrine.

Abul Hasan Yaminuddin Khusrau was known as Amir Khusrau. He was born at Patiyali in district Etah in 1253 AD. **Khusrau called himself 'Tuti-e-Hind'** (Parrot of India). **Amir Khusrau played a pioneering role in the development of Khari Boli.** Amir Khusrau is considered as the father of new Persian poetry style '**Sabak-e-Hind style.** The musical instrument '**Tabla**' was introduced by Amir Khusrau.

Tughlaqs (1320-1412 AD)

- The **Tughlaq dynasty was founded by Ghazi Malik who ascended the throne as Ghiyasuddin Tughlaq in 1320 AD and this dynasty ruled till AD 1412.** Ghiyas-ud-din rose to an important position in the **reign of Ala-ud-din Khalji.**
- However, after a brief rule **Ghiyas-ud-din Tughlaq died in AD 1325 and his son Muhammad Tughlaq ascended to the throne.** Under the Tughlaqs, the Delhi Sultanate was further consolidated.

Ghiyas-ud-din Tughlaq (1320-25 AD)

- **Ghiyas-ud-din tughlaq or Ghazi Malik was the founder of Tughlaq dynasty.** He was a good administrator and an efficient ruler. Though he was a devout muslim, he never persecuted the Hindus.
- Ghiyas-ud-din Tughlaq is also known for the famous **Tughlaqabad fort** in Delhi. He improved the means of communication, transport and the postal system during his reign. He is **known for subjugating Warangal and Bengal.**

- Ghiyas-ud-din tughlaq died in an accident after which his son **Muhammad bin Tughlaq was ascended to the throne.**

Muhammad Bin Tughlaq (1325-51 AD)

- After the death of Ghiyas-ud-din Tughlaq in 1325 AD, his son Muhammad bin Tughlaq or Jauna Khan came to power.
- He was one of the **most controversial ruler** of the Delhi Sultanate. He **introduced many ambitious schemes and experiments but most of them proved to be a failure.** He was a learned scholar of Arabic and Persian and possessed tolerance in religious affair.

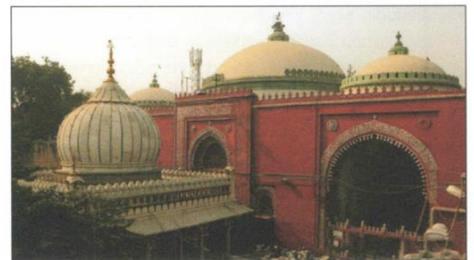
Reforms

Transfer of Capital:

- Muhammad bin Tughlaq **shifted his capital from Delhi to Deogir in the Deccan and renamed it as Daulatabad.**
- Many nobles, religious men and craftsmen shifted to the new capital. Muhammad bin Tughlaq **built a road from Delhi to Deogir** and also setup rest houses for the people.
- Many people died because of rigorous travelling and heat. This caused great hardship and heavy financial loss to the people. Within five months, the whole scheme was given up as the capital was shifted back to Delhi.

Introduction of Token Currency:

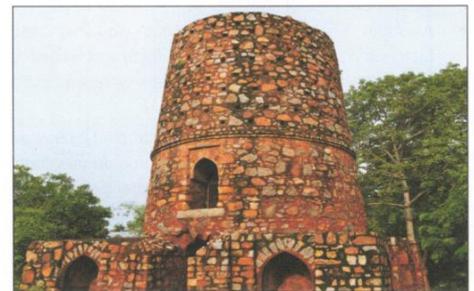
- Muhammad bin Tughlaq **introduced Bronze coins or Jital of the same value as Silver coins (Tanka) to overcome the shortage of silver** in India. He ordered that Bronze coins to be accepted as equivalent to the Tanka.
- According to **Barani**, the King was forced to introduce the token currency as the government's treasury was empty due to Sultan's policy of conquests and boundless generosity.
- Muhammad bin Tughlaq did not keep a check or reserve the right to issue new coins for state and **people began to mint token currency in their houses.** The large scale of duplicate and forged coin came into market circulation.



Jaimat Khnam Mosque



Alai Darwaza



Alai Minar

Consequently, the value of Bronze coins declined sharply and were rejected by the people which further resulted in loss of trade. The forged minting caused tremendous loss to the royal treasury. The bronze coinage remained in circulation for three years from AD 1329-1332. The **government was finally forced to recall the bronze Jital coins and issue gold and silver coins or Tanka for exchange.**

- **Increase of taxes in Ganga Yamuna Doab:**
 - Muhammad bin Tughlaq **increased the land taxes** in the Ganga and Doab region to meet the expenses of his army.
 - **Many farmers revolted** against Muhammad bin Tughlaq as they were not able to pay the increased revenue due to famine in the region. Finally, Muhammad bin Tughlaq nullified his order.
- **Khurasan expedition:**
 - The Khurasan expedition was the **controversial project** of Muhammad bin Tughlaq which he **undertook in 1330-31 AD**. The exact geographical location of the expedition was unclear. However, Barani believed it was in **Iraq**. Muhammad bin Tughlaq raised huge army for the expedition in the region of Khurasan. It is said that the Khurasan expedition was abandoned as the friendly ties were established between Muhammad bin Tughlaq and Tarmashirin.
 - According to **Barani**, a part of Khurasan army was sent to Qarachil. The project began in 1337-39 AD. The region of Qarachil lies in mid of Himalayas in Kangra district.
 - According to **Ibn Battuta**, the expedition of Qarachil was mainly done to prevent Chinese encroachment in Rajput regions.
 - This expedition proved to another major failure of Muhammad bin Tughlaq which lead to immeasurable loss in resources and lead to discontent among the people and Sultanate army.
- **Agriculture Reform:**
 - Muhammad bin Tughlaq **established the all new Department of Agriculture known as 'Diwan-i-Kohi'**. He appointed the **minister of Agriculture called Amir-i-kohi**, to look after the entire range of issues related to the agriculture sector.
 - Muhammad bin Tughlaq ordered to provide **agricultural loan 'Takavi'** to farmer. Peasants were provided with financial support to help in arranging seeds for cultivation. The main objective of the Agriculture department was to increase the cultivation of land and enhance the productivity of farm produce.
- Muhammad-Bin-Tughluq was the **most learned ruler** among all the sultans of Delhi sultanata.
- Muhammad-Bin-Tughluq issued the **new coins**, which was **called Dinar, by Ibn Battuta**.
- The detailed description of the **postal system** is obtained from chronicle journey of Ibn Battuta.
- Muhammad-Bin-Tughluq was the first among all sultans of Delhi who **participated in public celebrations of Hindus, especially Holl**.
- On the death of Muhammad-Bin-Tughluq, **Badayuni wrote**, the king was freed from his people and they from their king.
- It was during the time of Firuz that Jizyah became a separate tax. Earlier it was a part of land revenue.

Feroz Shah Tughlaq (1351-88 AD)

- **After the demise of Muhammad bin Tughlaq, his cousin Feroz Shah Tughlaq became the next sultan** of Tughlaq dynasty. Feroz Shah Tughlaq had the support of the nobles and the theologians. He was a **kind man** who did not favour harsh punishments. He **cancelled the loans of peasants** which had been advanced by his predecessor.
- Feroz Shah Tughlaq **established Diwan-i-Khairat (charity department) and Diwan-i-Bandagan (department of slaves)** and also **made Iqtadari system hereditary**. He developed **royal factories called Karkhanas** in which thousand of slaves were employed.
- His reign is also known for plenty of **public works**. Feroz Shah Tughlaq **constructed canals for irrigation and established four new towns – Jaunpur, Hisar, Fatehabad and Firozabad**. About three hundred new towns in different locations were built during his reign. He did close to 845 public works during his regime.
- He was **gentle towards peasantry**. He destroyed all public records of farmer debts to give clean chit to farmers.
- Feroz Shah Tughlaq showed **intolerance towards Hindu** and further **imposed the Jizya tax on the Brahmins**. During his reign **many Hindu temple and idols were destroyed**.
- Feroz Shah Tughlaq established **free hospital called as IDar-ul-Shafa'** for the poor.
- He **moved one of the Ashokan pillars** from its original place and **erected it in Delhi**.
- Firuz Tughluq was the first ruler who took steps to have **Hindu religious works translated from Sanskrit into Persian**.
- Firuz Tughluq was the first sultan of Delhi to have **levied Haqq-i-Sharb or irrigation tax**.
- Firuz Tughluq was the first ruler to **organize Haj pilgrimage** from state exchequer.



- Feroz Shah Tughlaq was the last great ruler of Delhi Sultanate. His policy of **intolerance against Hindu** made him less popular and unfavourable to the Hindu community.

Tughlaq Administration

- The administration of Tughlaq was more of sustainable in nature. The method of administration vary from ruler to ruler.
- The reign of **Feroz Shah Tughlaq** is considered to be a notable one. He **followed the advice of ulemas** for the proper functioning of administration. The **nobles were assured heredity succession of their property**. The famous **Iqta system was redefined and made hereditary**. The special taxes on more than twenty eight articles were abolished as they violated the Islamic law.

Tughlaq Art and Architecture

- The Tughlaq dynasty made a major contribution in the field of art and architecture. The period marked as **domination and rediscovery of Islamic architectures**. Various experts and masters were called upon to build a new empire which was full of creativity in the Indo-Islamic style.
- The **Indo-Islamic style of architecture** was the amalgamation of Islamic as well as Hindu style of architecture. The architecture of Tughlaq dynasty flourished in the reign of all three rulers of the dynasty. Each ruler added their architectural creativity during their regime.
- **Feroz Shah Tughlaq was great patron of Islamic architecture**. He built the famous **Feroz Shah Kotla** which is also called as the **fifth city of delhi**.
- Firuz Shah Tughluq **constructed the fourth and fifth story of Qutub Minar**, made up of red sandstone and makrana marble.
- The tenure of **Ghiyas-ud-din Tughlaq** saw the construction of the famous **Tughlaqabad city** based on Romans fashions. The **tomb of Ghiyas-ud-din** was constructed as artificial lake, which was connected with a citadel by an eminent path.
- The another famous ruler of Tughlaq dynasty was **Muhammed bin Tughlaq** who contributed by building the **Jahapana** by linking first and second city by wall.
- The first true arch in the sultanate memorial could be seen in Tomb of Balban.
- **India's first tomb constructed in the Indo-Islamic style was Balbans Tomb**.
- The **horse-shoe arch was first introduced in the Alai Darwazah**.



Importance of Dynasty

- Tughlaq were the third among the five dynasties of Delhi sultanate that ruled India. They were considered to be one of the strongest dynasties of Delhi sultanate. The Tughlaqs ruled India for approximately a century. The entire era of Tughlaq's rule witnessed growth and prosperity. The Tughlaqs were responsible for **consolidation of the entire kingdom and the protection of it from any foreign invasion**.
- On the other hand, the Tughlaqs also faced major economic downfall brought due to **counterfeiting for token currency** introduced by Monarch. The **Tughlaq were also known for the integration or union of North and South in terms of exchange of idea and culture**. The Tughlaq dynasty in its capacity was recognized as last of the mighty dynasties of entire sultanate of Delhi.
- The political control of Delhi gradually weakened during the rule of Firoz's successors. The **invasion of Timur in 1398 AD left the sultanate desolate**. **By the end of Tughlaq rule (1412 AD), the Sultanate was confined to a small territory in north India**. A number of regions proclaimed independent status during this time.

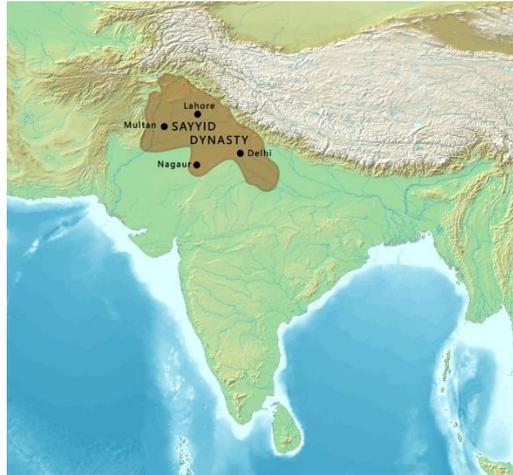
Sayyid Dynasty (1414-51 AD)

- After the end of Tughlaq dynasty, the **Sayyid Dynasty rose to power with four rulers ruling from 1414 to 1451**. **Timur, after defeating the army of Delhi, appointed Khizr khan as the governor of Multan**.
- According to Tarikh-i-Mubarak Shahi, the founder of Sayyid Dynasty was the descendent of Prophet Mohammad. The Sayyid dynasty had the a **shortest tenure** among all the dynasties of Delhi Sultanate.

Khizr Khan (1414-21 AD)

- **Khizr khan was the founder of Sayyid dynasty**. He was considered to be ablest ruler with Timur. **Khizr Khan defeated Sultan Daulat Khan, occupied Delhi and founded the Sayyid dynasty**. He did not assume the title of Sultan but was comfortable with Rayat-i-Ala.

- The authority of power under Khizr Khan did not extend beyond Punjab and Doab. **After Khizr Khan's death Mubarak Shah and Muhammad Shah ascended to the throne** one after another. All of these rulers tried to control rebellious regions like Katihar, Badaun, Etawah, Patiali, Gwalior, Kampil, Nagaur and Mewat but they failed due to the conspiracy of the nobles.
- **Alam Shah, the last ruler of the dynasty, proved to be incompetent and surrendered his throne to Bahlul Lodi** who was the governor of Sind and Lahore during that period.

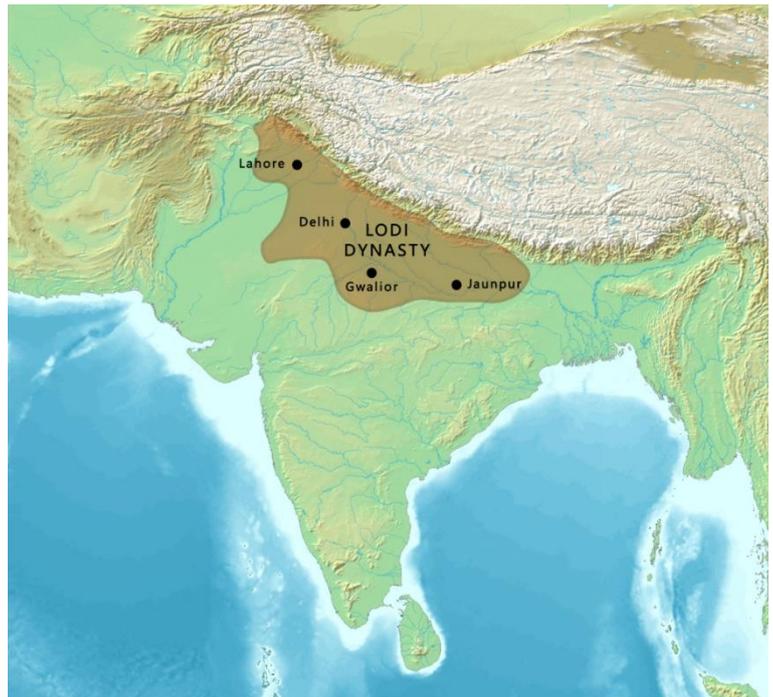


Lodi Dynasty (1451-1526 AD)

- The **Lodis were the last rulers of the Delhi Sultanate** and the first to be headed by the Afghans. The Lodi kingdom was larger than that of Sayyids. They formed a large group of army in the sultanate. The **Lodi's dominated the region of Punjab and the upper Ganga valley**. The Lodis were **known for Behluli coins** which continued till Akbar's tenure.
- Apart from this, the **standard of measurement known as gaj-i-sikandari** remained in force till Mughals.
- The three main ruler of Lodi dynasty includes:
 - Bahlul Lodi
 - Sikandar Lodi
 - Ibrahim Lodi

Bahlul Lodi (1451-89 AD)

- Bahlul Lodi was the **founder of the the Lodi dynasty in 1451 AD**. He ruled Delhi sultanate till **AD 1489**. He was a great soldier and a capable General. He maintained good relations with the nobles.
- The major achievement of Bahlul Lodi reign was the eventual **annexation of the Jaunpur kingdom**. Bahlul Lodi extended his territories over Gwalior, Jaunpur and upper Uttar Pradesh. He also **annexed entire Sharqi kingdom** and was known to **issue the Bahluli coins**.



- After the death of Bahlul Lodi, **Sikandar Lodi ascended to the throne**.

Sikandar Lodi (1489-1517 AD)

- After the death of Bahlul Lodi, Sikandar Lodi ascended the throne. He was **second ruler of the Lodi dynasty** and ruled from **1489 AD to 1517 AD**.
- Sikander Lodi's real name was **Nizam Shah** and was also called as '**Sultan Sikandar Shah**'. He was considered to be a **good administrator** who laid roads and encouraged irrigation facilities. During his reign price of commodities were very cheap.
- Sikandar Lodi **considered the position of the Sultan as superior to the nobles**. He compelled nobles and amirs to show formal respect to the Sultan in darbar and outside and treated them harshly.
- He re-annexed Bihar, Dholpur, Narwar and some parts of Gwalior and Nagor to the Delhi Sultanate. He also **introduced 'Gaj-i-sikandari' for measurement of land** and **abolished Octroi duty on grain**.
- Sikandar Lodi controlled the Ganga valley as far as western Bengal and **moved his capital from Delhi to new town which later became famous as the city of Agra**.
- He was indulged in **destruction of temples**. He showed **little tolerance towards Non-Muslims** and re-imposed **Jizya on them**.
- Sikandar Lodi composed poems with pen-name **Gulrukhi**.
- He was **succeeded by his son Ibrahim Lodi in 1517 AD**.

Ibrahim Lodi (1517-26 AD)

- Ibrahim Lodi was the **last ruler of Lodi dynasty** who succeeded his father, Sikandar Lodi in 1517 AD.

- His tenure was dominated by **several revolts by his officers and nobles**. After his own brother Jalal Khan rebelled against him, Ibrahim Lodi got Jalal Khan murdered. The governor of Bihar declared his independence.
- The **battle of Khatoli** was fought between Maharana Sanga and Ibrahim Lodi in 1518. Ibrahim Lodi was defeated badly by Maharana Sanga.
- The **governor of Punjab, Daulat Khan invited Babur the ruler of Kabul to invade India**. Babur accepted the proposal and marched towards Delhi. **Ibrahim Lodi was defeated by Babur in the battle of Panipat in 1526**. With his death, the Lodi kingdom came to end and the establishment of new dynasty better known as **Mughal Empire began by Babur**.
- Thus, the **Sultanate of Delhi, which originated on the battlefield of Tarain in AD 1192, breathed its last in 1526, a few miles away on the battlefield of Panipat.**

Administration

- The administration of Lodi dynasty was **headed by Wazir** who was also called as Chief Minister. The office of Wazir was responsible for the collection of revenue, maintenance of account and the regulation of expenditure. The **office of Wazir was also known as Diwan-i-Wizarat**. The **wazir was assisted by the mushrif-i-mamalik (accountant)** who maintained a record of the accounts and the **mustauf-i-mamalik (auditor)** who audited this account.
- During the Lodi dynasty, the **provinces were divided into Shiqs** under the administration of Shiqdars. The **provinces were further divided into Parganas** (group of hundred village), **headed by Chaudhary**. Among all units, **village was the smallest unit** of administration.
- **Diwan-i-arz (military department)** was another significant department of Lodi dynasty which was **headed by Ariz-i-Mamalik** who was responsible for the inspection, recruitment and payment of troops.
- Lodi dynasty managed the **royal correspondence headed by Dabir-i-insha** under the office of **Diwan-i-insha**.

Literature

- The rulers of Lodi dynasty gave pivotal importance to the Literature. **Literature was produced not only in Persian and Sanskrit but also in other religious languages**. The rulers of sultanate provided shelter to different scholars who produced historical and religious literature. The books were written in the form of **prose, drama and poetry**.

Art and Architecture

- The **design of arch and the dome** was the special feature of Lodi dynasty which became predominant in the North India.
- The decorations were done by using **geometrical and floral designs with verses from Quran**. The Lodi dynasty constructed several monuments dedicated to their dead leaders. The Lodi dynasty period was also known as the **period of Macabre**.
- A large number of tomb and parks were constructed around capital. The **tomb of Sikandar Lodi was constructed within the Lodhi garden**.
- Other famous architecture of Lodi dynasty include **Bade Khan ka Gumbad, Chhote Khan ka Gumbad, Bada Gumbad, the tomb of Shihab-ud-din Taj Khan, poli ka Gumbad**.
- The **tomb of Lalitpur popularly known as Jama Masjid** was one of the iconic Islamic architecture of the Lodi dynasty.

Delhi Sultanate: Challenges

- The Sultanate of Delhi which ruled India for more than three hundred years were succeeded by Mughal Empire who established their strong hold over India. The sultanate of Delhi went through many successes and failures but finally survived as a political force.

Inner Conflict among Nobility

- The Sultanate of Delhi was ruled by five dynasties who ruled for about three hundred years. The **constant struggle between Sultan and Nobility** was the main factor for change of dynasties and deposing of rulers.
- Iltutmish emerged victorious in war of succession after the death of Qutbuddin Aibak. **Iltutmish created a group of loyal nobles called as Turkan-i-Chihalgani (The forty)**.
- After the death of **Qutbuddin Aibak**, the throne was ascended by **Nasir-ud-din Mahmud**. Another most powerful ruler, **Balban** was considered as de-facto Sultan. He succeeded Nasir-ud-din Mahmud after his death.
- Since there was no fixed law to govern the succession of ruler, so the nobles tried to either crown themselves or support their favourite heir.
- **Finally, Afghans replaced the Turks with the accession of Bahlul Lodi.**

Attack by the Mongols and Others

- The **Mongol invasion possessed serious threat** the Delhi sultanate. Mongols formed a **huge nomadic empire under Genghis Khan in 12th century**.
- Balban and Alauddin Khalji confronted them with full military might. During Khalji regime, Mongols led by Qutlug Khwaja even besieged Delhi which caused a huge damage.
- Another important attack which shook the foundation of Delhi Sultanate was **by Timur in AD 1398**.
- Timur was the son of Chief of Chagtai branch of Turks. **Timur ordered general massacre and large number of Hindus and Muslims including children and women were murdered**.
- The **downfall of Delhi sultanate began after the invasion of Timur**.

Resistance by Indian Chiefs

- The Delhi sultanate was considerably weakened after the Khaljis and the Tughlaqs. The Delhi sultanate had to face the resistance from Indian chiefs at regular intervals. After the Khalji and Tughlaqs assumed power, the sultanate of Delhi was considerably weakened.
- **The invasion of Babur in 1526 finally brought sultanate of Delhi to an end.**

Emergence of Provincial Kingdoms

- The reign of Muhammad bin Tughlaq had started the process of disintegration of Delhi sultanate. Though Firoz Shah Tughlaq tried to control the situation but failed.
- During this period, some of the provincial rulers declared their independence from the rule of the Sultanate, to be dealt in detail in next chapter .

Slave Dynasty

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
Mauzuddin Kaikubad	1290 AD
Kaimur	1290 AD

Khalji Dynasty

Jalaluddin Khalji	1290-96 AD
Alauddin Khalji	1296-1316 AD
Shihabuddin Omar	1316 AD
Mubrak Khalji	1316-20 AD
Khusro Khan	1320 AD

Tughlaq Dynasty

Ghiyasuddin Tughlaq	1320-24 AD
Muhammad Tughlaq	1324-51 AD
Firoz Shah Tughlaq	1351-88 AD
Mohammad Khan	1388 AD
Ghiyasuddin Tughlaq Shah II	1388 AD
Abu Baqr	1389-90 AD
Nasiruddin Muhammad	1390-94 AD
Humayun	1394-95 AD
Nasiruddin Mahmud	1395-1412 AD

Sayyid Dynasty

Khizr Khan	1414-20 AD
Mubarak Shah	1421-33 AD

Muhammad Shah	1434-43 AD
Alauddin Alam Shah	1443-51 AD

Lodhi Dynasty

Bahlul Lodhi	1451-89 AD
Sikander Lodhi	1489-1517 AD
Ibrahim Lodhi	1517-1526 AD

Literature

Book	Author
Khazain-ul-Futuh	Amir Khusro
Tughluq Nama	Amir Khusro
Tarik-i-Alai	Amir Khusro
Tabakat-i-Naisiri	Minhaj-us-Siraj
Tarikh-i-Firoz Shahi	Zia-ud-din Barni
Gita Govind	Jayadeva
Sastra Dipika	Parthasarthi Misra
Mitakshara	Vijnanesvara
Dayabhaga	Jimuta Vahana
Nagachandra	Pampa Ramayan
Alhakhanda	Jagnayak
Plammir Raso	Sarangdhara
Ashiq	Khusro
Amuktamalyada	Krishnadeva Raya
Futuh-i-Firozshahi	Firoz Shah
Prasana Raghava	Jayadeva
Hamir -Mada-Mardana	Jay Singh Suri
Pradyumnabhyadaya	Ravi Verma
Parvati Parinay	Varman Bhatta Bana
Ganga Das Pratap	Gangadhara Vilas
Lalit Madhava	Rupa Goswami
Pratap Rudra Kalyan	Vidya Nath

Central Administration

Department	Purpose
Diwan-i-Risalat	Department of appeals

Department	Purpose
Diwan-i-Ariz	Military department
Diwan-i-Bandagan	Department of slaves
Diwan-i-Qaza-i-Mamalik	Department of justice
Diwan-i-Istithaq	Department of pensions
Diwan-i-Mustakhraj	Department of arrears
Diwan-i-Khairat	Department of charity
Diwan-i-Kohi	Department of agriculture
Diwan-i-Insha	Department of correspondence

Mongolian Invasions During Delhi Sultanate

Sultan	Year	Invasions
Iltutmish	1221 AD	Genghis Khan came up to the bank of Indus.
Bahram	1241 AD	Tair Bahadur entered Punjab looting & killing at Lahore.
Masud	1245 AD	Towards the end of the 1245 AD, Balban fought back the Mongolians and recovered Multan which was captured by the Mongols.
Balban	1279 AD	Prince Muhammad of Multan, Bughra Khan from Samana and Malik Mubarak of Delhi combined together to defeat the Mongols.
Balban	1286 AD	Tamar invaded India. Prince Muhammad was killed in the battle, and was decorated with the Khan-i-Shahid title.
Jalaluddin Khalji	1292 AD	Abdullah came to the Northern part of India. About 4,000 Mongols got converted to Islam and became the famous 'New Musalman'.
Alauddin Khalji	1296-99 AD	Zafar Khan defeated the Mongols at Jalandhar and Saldi, their leader was taken prisoner. Zafar Khan was killed in the battle.
Alauddin Khalji	1304 AD	Ali Beg and Tash were defeated.
Muhammad-bin Tughlaq	1329 AD	Tarmashirin Khan was able to reach the outskirts of Delhi but was defeated by Muhammad-bin-Tughlaq.

Literature of Delhi Sultanate

Book	Author	Historical Importance
Tahqiq-ma-li-al-Hind	Al Biruni	Alberuni was an Arabian scholar who wrote about the Slave dynasty
Tabaqat-i-Nasiri	Minhaj-us-Siraj	Gives account of Iltutmish's reign
Laila-Majnu	Amir Khusrau	Court poet of Alauddin Khalji
Khazain-ul-Futuh	Amir Khusrau	Describes conquests of Alauddin Khalji
Tughlaq-Nama	Amir Khusrau	Gives account of Ghiyasuddin's reign
Nuh-Siphir	Amir Khusrau	Poetic description of Alauddin Khalji
Fatwa-i-Jahandari	Ziauddin Barani	Gives an account of his reign

Book	Author	Historical Importance
Tarikha-i-Firoz Shahi	Ziauddin Barani	Gives an account of Firoz Shah's reign
Fatwah-i-Firoz Shahi	Firoz Shah	Gives an account of his reign
Kitab-fi-Tahqiq	Al Biruni	About Indian sciences
Qanun-al-Masudi	Al Biruni	About astronomy; Dedicated to Al- Masud
Jawahar -fil-Jawahir	Al Biruni	About mineralogy, gems
Qamas	Firozabadi	Arabic words dictionary
Taj-ul-Maathir	Hasan Nizami	History of Ilbaris, the slave dynasty
Chach Namah	Abu Bakr	History of Sindh region
Lubab-ul-Albab	Zahiriddin Nasr Muhammad Aafi	Persian anthology
Khamsah	Amir Khusrau	Literature and Poems
Shah Namah	Firdausi	About Mohmud Ghazni's reign
Kitab-ul-Rehla	Ibn Battutah	A travelogue with stories
Multa-ul-Futuh	Amir Khusrau	Jalaluddin's conquest and life
Multa-ul-Anwar	Amir Khusrau	Literary masterpieces
Ayina-i-Sikandari	Amir Khusrau	Literary masterpieces
Flasht Bihisht	Amir Khusrau	Literary masterpieces
Shirin Khusrau	Amir Khusrau	Literary masterpieces
Tarik-i-Firoz Shahi	Shams-i-Shiraj Afif	History of Tughlaqs
Futuh-us-Salatin	Isami	About Bahmani Kingdom

Provincial Kingdoms During and after the Sultanate

Kingdom	Capital	Founder	Most Important Ruler
Shah Mir Dynasty (Kashmir)	Kashmir	Shah Mirza or Shams-ud-din	Zainul Abidin
Sisodia Dynasty (Mewar)	Chittor	Rana Hamir	Rana Kumbha
Rathore Dynasty (Marwar)	Jodhpur	Rao Chunda	Rao Jodha and Maldeva
Kachhawaha Dynasty (Ambar or Amer)	Ajmer	Dullah Rao	Hammir Deva
Muzaffarshahi Dynasty (Gujart)	Anhilvada (Later Ahmedabad)	Zafar Khan or Muzzaffarshah	Ahmad Shah I, Mahmud
Sultanate (Bengal)	Gaud	Ilyas Shah	Ala-ud-din Shah
Suryavansi or Gajapati dynasty (Orisa)	Jajnagar	Kapilendra	Kapilendra
Khalji Dynasty (Malwa)	Mandu	Dilawar Khan Ghori	Mahmud Khalji
Sharqi Dynasty (Jaunpur)	Jaunpur	Malik Sarwar	Ibrahim Shah Sharqi

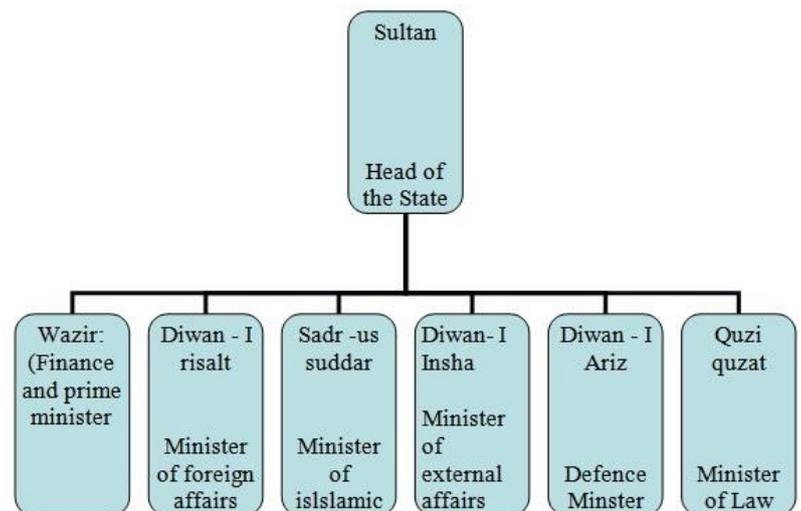
Kingdom	Capital	Founder	Most Important Ruler
Ahom Dynasty (Kamrup and Assam)	Charaido (Later Charqua)	Sukapha	Suhungmung
Farukki Dynasty (Khandesh)	Burhanpur	Malik Raja Farukki	Malik Raja Farukki

Administration of Delhi Sultanate

- The Delhi Sultanate period extended from **1206 CE to 1526 CE** for almost 320 years. The establishment and expansion of the [Delhi Sultanate](#) led to the evolution of a powerful and efficient administrative system.
- Administration during the Delhi Sultanate was **based on the laws of the Shariat or the laws of Islam**. Political, legal, and military authority was vested in the **Sultan**. Thus military strength was the main factor in the succession of the throne.
- At its zenith, the Delhi Sultanate controlled almost the entire country as far south as Madurai. Even after its disintegration, the Delhi Sultanate and its administrative system made a powerful impact on the Indian [provincial kingdoms](#), and later on the [Mughal system of administration](#).

The Sultan

- The **title of 'Sultan' was started by Turkish rulers** and **Mahmud of Ghazni was the first to assume the title of Sultan**. The [Delhi Sultanate](#) was an Islamic state with its religion as 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**. This practice was even continued by Balban, who called himself the shadow of God. **Iltutmish, Muhammad bin Tughlaq, and Firoz Tughlaq obtained mansur (letter of investiture) from the Caliph**.
- The office of the Sultan was the most important in the Sultanate and he was the **ultimate authority for the military, legal, and political matters**. The **dispensation of justice** was another important function performed by the Sultan and he acted as a court of appeal.
 - For instance, Balban dispensed justice with extreme impartiality, not sparing even the high officers of state. Muhammad bin Tughlaq even gave harsh punishments to ulemas, who were previously exempted.
- There was no clear law of succession during this period. All the sons had equal claim to the throne**. Interestingly, the idea of primogeniture was fully acceptable neither to the Muslims nor to the Hindus. **Iltutmish even nominated his daughter in preference to his sons**.
 - But such nominations or successions were to be mostly accepted by the **nobles**. Sometimes, **ulemas** also played crucial role in getting a favourable public opinion. However, military superiority remained the main factor in matters of succession.



Central Administration

- The **Sultan was assisted by a number of ministers** who headed different departments and aided in administration. These ministers were chosen by Sultan and they remained in office at his pleasure. 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 headed the finance department called Diwan-i-Wizarat**. A separate Auditor General for scrutinising expenditure and an accountant general for inspecting income worked under the Wazir. The period of Wazir-ship of Firuz Tughlaq **Khan -i-Jahan** is generally considered as the high watermark period of the Wazir's influence.
- The **military department was called Diwan-i-Arz**. It was **headed by the Ariz-i-mumalik** who was responsible for recruiting the soldiers and administering the military department. It should be noted that the Ariz was not the commander-in-chief of the army, since the **Sultan himself was the commander-in-chief of the armed forces**. The **military department was first set up by Balban and was further improved by Alauddin Khalji**, who insisted on a regular muster of the armed forces.
- Alauddin introduced the Chehra and Dagh system**, so that along with a descriptive roll of each soldier, a system of branding of the horses was also in place which would allow only good quality horses to be part of muster. **He was also the first Sultan to pay his soldiers salary in cash**. He also had the largest standing and efficient army of about three lakhs, which was definitely a main factor in containing the Mongol invasions along with his Deccan expansion. The Turks also maintained a large number of elephants properly trained for war purposes. However, **there was predominance of**

the Cavalry which was considered more prestigious. At the time of Ghaznavids, Hindus were employed both in the infantry and cavalry but during the Sultanate period they were largely employed in the infantry.

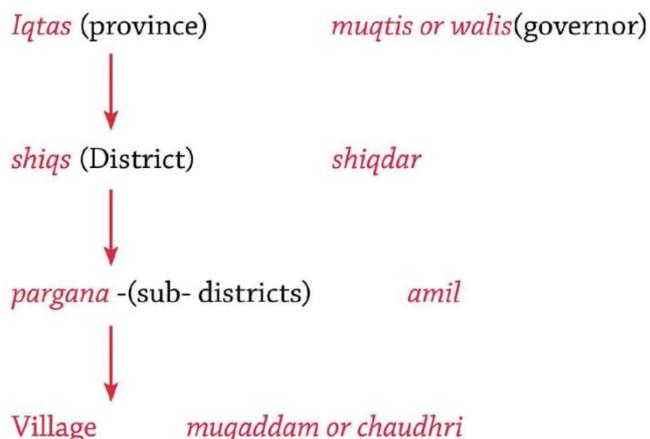
- **Diwan-i-Rasalat was the department of religious affairs**, which dealt with pious foundations and gave stipends to deserving scholars and man of piety. Grants were made by this department also for the construction and maintenance of mosques, tombs, and madrasas. It was **headed by chief Sadr who also functioned as Chief Qazi, as the head of the judicial department**. Other judges or qazis were appointed in various parts of the Sultanate. Muslim personal law or sharia was followed in civil matters. 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.
- The **department of correspondence was called Diwan-i-Insha**. All the correspondence between the ruler and the sovereigns of other states as well as with his subordinate officials was dealt with by this department.

Provincial government

- The **provinces under the Delhi Sultanate were called iqtas**. They were initially under the control of the nobles. But the **governors of the provinces were called the muqtis or walis**. They were to maintain law and order and collect the land revenue.
- The **provinces were further divided into shiqs**, which was under the control of the **shiqdar**, and the next division was **pargana, comprising a number of villages and was headed by the amil**.
- The **villages** were grouped into units of 100 or 84 (traditionally called chaurasi). The village remained the basic unit of the administration. The village headman was known as **muqaddam or chaudhri**. The village accountant was called **patwari**.

Iqta System

- The Iqtadari was a **unique type of land distribution and the administrative system** that evolved during the sultanate of Iltutmish. Under this system, the **entire empire was very evenly divided into several large and small tracts of land, called the Iqtas**.
- These plots of land were assigned to the various nobles, officers, and soldiers for the purpose of easy and flawless administration and revenue collection.
- The **Iqtas were transferable**, i.e., the holders of Iqtas-Iqtadars-were transferred from one region to another every three to four years. The holders of small Iqtas were individual troopers. They had no administrative responsibilities.
- **Muhammad of Ghur** in 1206 A.D. the able king was the first to introduce the Iqta system in India, but it was **Iltutmish who gave it an institutional form**. The Iqtadari system witnessed numerous changes during the Sultanate period.
- Initially, **Iqta was a revenue-yielding piece of land that was assigned in lieu of salary**. However, **during Firuz Shah Tughlaq's reign, in the year 1351 A,D, it became hereditary**.



Economy

- After consolidating their position in India, the Delhi Sultans introduced reforms in the land revenue administration. The lands were classified into three categories:
 - **Iqta land** – **Lands assigned to officials** as iqtas instead of payment for their services.
 - **Khalisa land** – Land under the **direct control of the Sultan** and the revenues collected were spent for the maintenance of royal court and royal household.
 - **Inam land** – Land assigned or granted **to religious leaders or religious institutions**.
- A class of **khuts (smaller landlords)** and **Hindus rais (autonomous rajas)** emerged, who not only enjoyed a higher standard of life but sometimes they misused their power and exploited the poor peasants. Stern actions taken against them by **Alauddin Khalji**.
- However, the general peasantry paid **one third of their produce as land revenue**, and sometimes **even one half of the produce**. They also paid other taxes and always led a hand-to-mouth living. Frequent famines made their lives more miserable.
- However, **Sultans like Muhammad bin Tughlaq and Firoz Tughlaq took efforts to enhance agricultural production** by providing irrigational facilities and by providing takkavi loans. They also encouraged the farmers to cultivate superior crop like wheat instead of barley. **Firoz encouraged the growth of horticulture**. Muhammad bin Tughlaq created a separate **agricultural department, Diwan-i- Kohi**.
- The Sultan and his nobles took keen interest in improving the quality of fruits in India, especially melons and grapes.
- Ibn Batuta records in his texts that the soil was so fertile that it could produce two crops every year, rice being sown three times a year.
- During the Sultanate period, the **process of urbanisation gained momentum**. A number of cities and towns had grown during this period. **Lahore and Multan (in the north west), Broach, Cambay, and Anhilwara (in the west), Kara and Lakhnauti in the east, Daulatabad, Delhi, and Jaunpur** were important among them. **Delhi remained the largest city in the east**.
- The growth of trade and commerce was described by contemporary writers. **India exported a large number of commodities to the countries on the Persian Gulf and West Asia and also to South East Asian countries**.
- Bengal (specially Sonargaon for muslin, i.e., fine cotton cloth) and the towns in Gujarat were famous for fine quality fabrics. Cambay in Gujarat was famous for textiles and for gold and silver work.

- India imported high grade textiles (satin, etc.), glassware, and horses from West Asia. From China, it imported raw silk and porcelain.
- Overseas trade was under the control of Multanis (mostly Hindus) and Khurasanis (Afghan Muslims). Inland trade was dominated by Gujarati, Marwari and Muslim Bohra merchants.
- The merchants were extremely wealthy and lived a luxurious life. The Gujarati and Marwari merchants were mostly Jains and they spent large sums for the construction of temples.
- **Construction of roads and their maintenance** facilitated for smooth transport and communication. Particularly, **the royal roads were kept in good shape**. In addition to royal road from Peshawar to Sonargaon, Muhammad bin Tughlaq built road to Daulatabad. **Sarais or rest houses on the highways** were maintained for the convenience of the travelers. There were also arrangements for **posts** to be carried very quickly from one part of the country to another with the help of relays of horses and runners who were posted every few kilometres.
- **Cotton textile and silk industry flourished** in this period. **Sericulture** was introduced on a large scale, which made India less dependent on other countries for the import of raw silk. The **paper industry** had grown and there was an extensive use of paper from 14th and 15th centuries. Other crafts like leather-making, metal-crafts, and carpet-weaving flourished due to the increasing demand. The **royal karkhanas** supplied the goods needed to the Sultan and his household. They manufactured costly articles made of gold, silver and gold ware. The nobles also aped the lifestyle of the Sultans and indulged in luxurious living. They were well paid and accumulated enormous wealth.
- The **system of coinage had also developed** during the [Delhi Sultanate](#). Iltutmish issued several types of silver tankas. One **silver tanka** was divided into 48 jitals during the Khalji rule and 50 jitals during the Tughlaq rule. **Gold coins or dinars** became popular during the reign of Alauddin Khalji after his South Indian conquests. **Copper coins were less in number and dateless**. Muhammad bin Tughlaq had not only experimented with token currency but also issued several types of gold and silver coins. They were minted at eight different places. At least twenty five varieties of gold coins were issued by him.
- **The Turks popularised a number of crafts and techniques such as:**
 - Use of iron stirrup
 - Use of armour both for the horse and rider.
 - Improvement of rahat (Persian wheel through which water could be lifted from a deeper level for irrigation)
 - Paper-making, glass-making, the spinning wheel, and an improved loom for weaving.
 - Use of superior mortar, which enabled the Turks to erect magnificent buildings based on the arch and dome.

Social System

- There were **hardly any changes in the structure of the Hindu society** during the Delhi Sultanate. The **Brahmins continued to enjoy the highest place** in the social strata. The severest restrictions were placed on mingling with the chandalas and other outcasts.
- During this period, the **practice of keeping women in seclusion and asking them to veil their faces in the presence of outsiders (purdah system)** became prevalent among the **upper-class Hindus** (particularly in North India). The Arabs and Turks brought the purdah system into India and it became a symbol of the higher classes in society. The **practice of sati** was widely prevalent in different regions of the country. **Ibn Batuta mentions that permission from the Sultan had to be taken for the performance of sati**.
- During the Sultanate period, the **Muslim society remained divided into ethnic and racial groups**. The **Afghans, Iranians, Turks and Indian Muslims developed as exclusive groups and rarely married each other**. Converts from the lower sections of Hindus were also discriminated against.
- For the **Hindu subjects**, from the time of the [Arab invasion](#) of Sindh, they had been given the **status of zimmi or protected people** i.e, those who accepted the Muslim rule and agreed to pay a tax called **jaziya**.
- At first, jaziya was collected along with land revenue. Later, **Firoz Tughlaq made jaziya a separate tax and levied it on Brahmins also**, who were earlier exempted from the jaziya.
- **Slavery had existed in India for a long time, however, it thrived during this period**. There existed slave markets for men and women. Slaves were generally bought for domestic service, for company or for their special skills. Firoz Shah Tughlaq had about 1,80,000 slaves.

Regional Kingdoms of Medieval India

- The **Delhi Sultanate was on its decline owing to weak successors and attack of Timur** on Delhi in 1398 proved to be a bolt from the blue. The **Sultan of Delhi, Nasir-ud-din Mahmud Shah Tughlaq was forced to seek shelter in Gujarat and then in Malwa**.
- The provincial governors took advantage of this vulnerability and set up autonomous principalities for themselves. The **states of Deccan, Bengal, Sindh and Multan were the first to break away from Delhi Sultanate. Gujarat, Malwa and Jaunpur soon followed**. After the expulsion of Muslim Governor of Ajmer, various Rajput states too declared their independence.
- In due course of time, **these empires formed principalities** which established a balance of power in the region.
- The Eastern kingdoms of **Bengal, Orissa and Jaunpur** checked the powers of each other.
- In the West, **Gujarat, Malwa and Mewar** balanced each other.
- The **Lodis were also engaged in conflict with Jaunpur in the East** and were able to annex it. They **also fought with Gujarat and Mewar for the territory of Malwa**. It was this rivalry that led Rana Sanga of Mewar to invite Babur to destroy the power of Lodis.

Kashmir

- **Kashmir in early 14th Century AD was a centre of Shaivism.** However, the **Mongol leader Dalucha attacked Kashmir in 1320 AD** and ordered wholesale massacre of men and women, and after this invasion the polity and society of the state changed profoundly. There was continuous incursion of Muslims refugees from Central Asia via Baramulla route.
- This further led to the **rise of Sufi saints called Rishis who amalgamated the features of Hinduism and Islam.** The population of the state, especially the **lower class, were fascinated by the idea of Islam and many of them went for religious conversion.** Apart from voluntary conversion, **Islam was also forced on people during the reign of Sikander Shah (1389-1413).** The sultan gave a choice to Hindus to either accept Islam or leave the valley. Several **temples were destroyed and idols made of gold and silver were melted to make currency.** This was a reign in which there was vehement persecution of Brahmins.
- The **situation improved with the accession of Zainul Abidin (1420-70),** who is considered as the greatest of the muslim monarchs of Kashmir. Abidin rescinded the earlier draconian orders, conciliated and **brought back all the Hindus who had fled Kashmir in fear of persecution.** He also gave grants to Hindus to construct temples and restored those that were destroyed. He **abolished Jizya,** prohibited cow slaughter and gave high offices to Hindu nobles as well.
- Zainul Abidin was a learned man and an accomplished poet. He was well versed in Persian, Kashmiri, Sanskrit and Tibetan languages. **Under him Sanskrit works like Mahabharata and Rajatarangini (history of Kashmir) were translated into Persian.** Musicians also found patronage in his rule.
- Economy under Abidin was also doing well. He brought in many crafts in Kashmir such as paper making, book binding, shawl making, gold beating, musket making, manufacturing of fireworks. The cause of agriculture was promoted by building dams, canals and bridges. He also has novel engineering achievements to his name as he got **constructed Zaina Lanka, an artificial island in Wular Lake** on which he built his palace.
- **Zain-ul-Abidin was also known as 'Akbar of Kashmir'.** The scriptures '**Jain-Prakash**' and '**Jain-Vilas**' were compiled during his rule.
- His military achievements were no less in number. **He defeated the Mongol invasion of Ladakh, conquered Baltistan and unified Kashmiri Kingdom** by extending control over the regions of Jammu, Rajauri, etc. Due to all these accomplishments, he is known as **Budshah (the Great Sultan).**

Jaunpur

- The **area of Eastern Uttar Pradesh** which included the fertile Gangetic Valley was the territory of Jaunpur. **Malik Sarwar,** a prominent noble, was appointed in 1394 AD as Malikus-Sharq (Lord of the East) under Firoz Shah Tughlaq.
- Assessing the weakness of the Sultan, he declared his independence and **set up the kingdom of Jaunpur after the invasion of Timur.** The **successors of Malik Sarwar came to be called as Sharqis.**
- Malik was **succeeded by his son Mubarak Shah in 1399 AD.** He struck coins in his name and also Khutba was read in his name. However, he did not rule for long and **died in 1402,** to be succeeded by his younger brother **Ibrahim Shah (1402-1440).**
- The **Jaunpur Sultanate achieved its height under Ibrahim Shah.** The kingdom extended from Aligarh in the Western Uttar Pradesh to Darbhanga in north Bihar, from boundary of Nepal in the north to Bundelkhand in the south. He waged battles with Delhi and Bengal but was unsuccessful and during his reign, **Kannauj was lost to the Sultan of Delhi.**
- **Mahmud Shah succeeded Ibrahim Shah in 1440 AD.** He waged a successful campaign and annexed Chunar. He also fought against the rulers of Bengal and Orissa. In 1452 AD, he invaded Delhi but was defeated by Bahlul Lodi. His son **Muhammad Shah succeeded** him in 1457 AD but he could not rule for long and was **overthrown by his brother Hussain Shah** in 1458 AD.
- **Hussain Shah (1458-1486 AD) was the last ruler of Jaunpur kingdom.** He tried to invade Delhi several times but was unsuccessful. After successive defeats at the hands of Bahlul Lodi, he was forced to seek shelter under Sultan Alauddin Hussain Shah of Bengal where he died later.
- **Bahlul Lodi gave the charge of Jaunpur to one of his eldest surviving son Barbak Shah Lodi in 1486 AD.**
- Many rulers of Sharqi dynasty were great patrons of culture. Men of letters, poets and scholars and saints used to assemble at Jaunpur. The **last ruler Hussain Shah assumed the title of Gandharva** and contributed significantly in the **development of Khayal,** a genre of Hindustani classical music. He also composed several new ragas (melodies).
- **Malik Muhammad Jayasi,** the author of the well-known Hindi work 'Padmavat' lived at Jaunpur.
- Jaunpur was beautified with magnificent buildings which included several mosques and mausoleums.
- The **Atala Masjid, the Lai Darwaza Masjid and the Jama Masjid** are the most enduring achievements of Sharqi architecture.

Bengal

- The first Muslim invader to conquer Bengal was **Ikhtiyar-ud-Din Muhammad Bin Bakhtiyar,** a military commander of Muhammad Ghor. In 1204, he conquered Nadia, one of the capitals of **Lakshman Sena of Bengal.** During the reign of Muhammad Bin Tughlaq, there were revolts in many parts of the empire and taking advantage of this, **Bengal broke away from Delhi in 1338 AD.**
- In **1342 AD, Ilyas Khan, a noble captured Lakhnauti and Sonargaon and ascended to the throne with the title of Sultan Shamsuddin Ilyas Khan.** He annexed several territories and his empire reached till Banaras in the west. This brought him in direct conflict with Firoz Tughlaq who defeated Ilyas Khan and captured his capital Pandua. Ilyas was forced to take shelter in the fort of Ekdala from where he accepted a peace treaty under which River Kosi was fixed as the boundary between the two kingdoms. The peace treaty with Delhi enabled Ilyas Shah to focus on eastern territories and he extended his control over a part of the Kingdom of Kamrupa (Assam). Ilyas also raided Jajnagar (Orissa) and returned with a rich booty.

- **Ilyas was succeeded by his son Sikander.** During his reign, Firoz Tughlaq once again tried to invade Bengal but Sikander followed the tactics of his father and retreated to Ekdala, forcing Firoz to return back in vain. After this attempt, Bengal was left undisturbed for next 200 years. It was only in **1538 AD that Sher Shah invaded Bengal and annexed it to his empire.**
- The **most famous Sultan of Kingdom of Bengal was Ghiyasuddin Azam Shah (1389-1409 AD).** He was also a patron of learning and had close relations with the famous **Persian Poet Hafiz of Shiraz.** He also had friendly relations with Chinese which helped in growth of overseas trade of Bengal. **Chittagong port** was a flourishing centre of foreign trade.
- The Sultans of Bengal were great patrons of art and architecture. Many magnificent buildings got constructed in a style distinct from that of Delhi. Bengali language also got patronage. The celebrated poet, **Maladhar Basu, who compiled Sri Krishna Vijaya was given the title of Gunaraj Khan and his son was honoured with the title of Satyaraj Khan.**
- Sultan Alauddin Hussain (1493-1519 AD), who was famous for his liberal religious policies, also promoted Bengali literature. In his court, the famous Vaishnava brothers, **Rupa and Sanatan,** were given high posts. Vaishnava Saint **Chaitanya Prabhu** was also held in high regard by the Sultan.
 - Alauddin Hussain also fought a successful conquest against the **Kamrup Empire** and annexed it to the Bengal Kingdom. However, his campaigns against the state of Orissa were not fruitful as river Saraswati remained the de facto boundary between Bengal and Orissa.
- Later, **Alauddin's son Nusrat Shah wanted to further extend the territories to Assam, but was repulsed by the Ahoms under Suhungmung** (also known as Swarg Narayana) who is considered the greatest Ahom ruler. Vaishnavite reformer **Shankardev** belonged to this period and was an important influence for the spread of Vaishnavism in the area. **Assam**
- The **Ahom kingdom was established by Sukaphaa,** a Tai prince from Mong Mao (present-day Yunnan province, China) in the **13th century.** The **kingdom was converted to Hinduism** over the centuries, and it became a multi-ethnic culture.
- They ruled for about **600 years** and **no attack on them was successful during this period,** hence they largely remained independent.
- The Ahoms **expanded their territory in the 16th century under Suhungmung** (1497-1539).
 - The Hinduization of Ahoms is marked by Suhungmung changing his name to **Svarga Narayana.**
 - **Bengal Sultan Nusrat Shah attacked Ahoms but was defeated and repulsed.**
- **Vaishnavite reformer Sankardev** (born in Nagaon district, Assam) lived during this time (1449-1568). He played an important role in the **spread of Vaishnavism in Assam.** He and his followers established Sattras (monasteries), where the **Sattriya dance** form originated. **Odisha**
- During medieval times, the **Hindu Gajapati rulers (1435 – 1541 CE) ruled over Kalinga (Odisha),** large parts of Andhra Pradesh and West Bengal, and the eastern and central parts of Madhya Pradesh and Jharkhand.
- **Kapilendra Deva founded the Gajapati dynasty in 1453 CE** after the decline of the eastern Ganga dynasty.
- They spread their control over Karnataka in the south, which put them at odds with Vijayanagara, the Reddis, and the Bahmani sultans.
- However, by the early 16th century, Vijayanagara and Golconda had gained control of substantial areas of the southern empire, and the Gajapati dynasty had even given way to the Bhoi dynasty. **Malwa**
- The state of Malwa enjoyed a strategic location. **Trade routes between Gujarat and northern India, and between Northern and Southern India passed through it.** The Malwa plateau made it geographically difficult to conquer while the rivers Narmada and Tapi served as a cheap mode of transport. This made the territory of Malwa a prized gem and neighbouring Gujarat, Mewar, and even the Delhi Sultanate wanted to extend their control over it.
- **Malwa was occupied by Alauddin Khalji in 1305 AD and remained with the Sultanate till 1401 AD.** However, **after the invasion of Timur, the Governor of Malwa, Dilawar Khan Ghori declared its independence and established Ghurid Dynasty with its capital at Dhar.**
- The capital was shifted from Dhar to **Mandu** during the reign of his son and successor **Hoshang Shah.** Hoshang Shah adopted a **policy of religious tolerance** and many Rajputs were encouraged to settle in Malwa. He also extended his patronage to Jains who were the principal commercial merchants and bankers of the area.
- The **Ghurid dynasty was replaced by Mahmud Shah I, who proclaimed himself as the king in 1436.** He founded the **Khalji Dynasty that ruled over Malwa till 1531.** He was an ambitious monarch and was engaged in battle against all his neighbours- Gujarat, Mewar, Gondwana, Orissa and even Delhi Sultanate. He was not tolerant towards other religions and **in his rule many Hindu temples were destroyed.**
- Mahmud Khalji I was **succeeded by his eldest son Ghiyas-ud-Din.** The last days of Ghiyas-ud-Din were embittered by a struggle for throne between his two sons, with **Nasir-ud-Din emerging victorious over Alauddin** and ascending the throne in 1500.
- The **last ruler Mahmud Shah II surrendered to Bahadur Shah, the sultan of Gujarat** after the fort of Mandu fell to Bahadur Shah in 1531.
- A distinct style of architecture developed in Mandu. It was characterised by large scale use of coloured and glazed tiles. The architecture was made to look massive by the use of lofty plinths for the buildings. **Jama Masjid, Jahaz Mahal and Hindola Mahal** are important monuments of the period. **Mewar**

- **After the conquest of Ranthambhore by Alauddin Khalji, the power of Chauhans waned and a number of new states emerged** during this time of power of vacuum.
 - The state of **Marwar** with Jodhpur as its capital, founded in 1465 AD.
 - Muslim principality of **Nagaur**
 - **Ajmer**
 - **Mewar**, which emerged as a major power center under Rana Kumbha (1433-1468 AD).
- **Rana Kumbha was an able military general** who led successful campaigns against several territories like **Bundi, Kota, Dungarpur etc.** and annexed them to his Kingdom.
 - Since Kota was earlier paying tribute to Malwa and Dungarpur to Gujarat, these conquests brought Rana Kumbha in direct conflict with rulers of Gujarat and Malwa. These conflicts kept Rana engaged for majority of his rule, though he was able to maintain his control over his territories.
 - Rana had to **face Rathores of Marwar** too. Marwar was under the control of Mewar, but under the leadership of **Rao Jodha**, it declared its independence.
 - Rana was also a patron of art and culture. He himself composed several books. He also **established Victory Pillar (Kirti Stambh) at Chittor** to commemorate his victory over combined forces of Malwa and Gujarat. He also constructed several lakes and reservoirs for irrigation purposes.
- **Rana was killed by his son Uday Simha (Uday Singh I)** for the throne, but he could not rule long. **Rana Sanga, grandson of Kumbha ascended to the throne in 1508 AD.**
 - At this time, the ruler of Malwa, Mahmud II had disagreement with Medini Rai, a powerful noble in control of Eastern Malwa. Mahmud II asked help from ruler of Gujarat, while Medini Rai defected to Rana Sanga. **In 1517 AD, Rana Sanga defeated Mahmud II and Eastern Malwa came under the control of Mewar.**
 - Given the strategic importance of Malwa, the **Delhi Sultan Ibrahim Lodi attacked Mewar but was repulsed by Rana Sanga at Khatoli.** It was under the influence of this rivalry that Rana Sanga invited Babur to defeat the Lodis.

Gujarat

- Gujarat was one of the **richest provinces of the Delhi Sultanate** due to the flourishing **handicraft industry** and external trade via natural sea ports.
- **Under the Tughlaqs, it was administered by a Governor** appointed by the Delhi Sultan. However, as the Delhi Sultanate was under disarray **after the attack of Timur**, the then Governor of Gujarat, **Zafar Khan, declared independence and ascended to the throne of Gujarat Kingdom under the title Muzaffar Shah in 1407 AD.**
- However, **Ahmad Shah-I (1411-43 AD) is considered as the real founder** of the kingdom of Gujarat. **He was the grandson of Muzaffar Shah** and it was during his reign that the consolidation of empire began. He **shifted his capital from Patan to the newly constructed town of Ahmedabad.**
 - Several magnificent palaces including bazaars, mosques and madrsas were also constructed. The style of architecture was different from that prevalent in Delhi. Some of the finest examples of architecture of the period are **Jama Masjid and Tin Darwaza in Ahmedabad.**
 - Ahmad Shah was also a great military leader. He **captured strong fort of Girnar in Saurashtra and brought the Rajput states of Jhalawar, Bundi and Dungarpur under his control.**
 - However, his conquests reflected his bigotry as he **attacked Hindu pilgrimage place Sidhhpur and destroyed many beautiful temples.** He **imposed Jizya** for the first time on the Hindus of Gujarat, and was hailed by medieval historians as an enemy of infidels.
- The kingdoms of Gujarat and Malwa were arch rivals. **Muzaffar Shah defeated Hoshang Shah the ruler of Malwa**, but was forced to reinstate him as Malwa proved a difficult territory to control.
 - This further intensified the rivalry and the two powers were continuously on the lookout for an opportunity to weaken the other, whether by giving help to defected members or common rivals.
 - This rivalry drained the two Empires of their resources and hence they could not establish themselves as a stable empire for long.
- Another famous Sultan of Gujarat was **Mahmud Begarha** who ruled for more than 50 years (1459-1511 AD).
 - He conquered two important forts of **Girnar (Junagarh fort) and Champaner** and brought the entire Saurashtra region under his control.
 - He laid the **foundation of town of Mustafabad at Girnar** which served as the second capital of the empire. At Champaner, he **established the town of Muhammadabad.**
 - Begarha also **raided Dwarka and destroyed many temples.**
 - The architecture under him was of distinct style and many Jain principles were used in it. **Jama Masjid of Champaner** is one example of such architecture.
 - Begarha also **collaborated with ruler of Egypt to attack Portuguese** who were creating trouble in Gujarat's trade with the West, but he was not successful in defeating them.
 - Overall, his long tenure was peaceful and trade and commerce got encouragement. He constructed various inns and sarais for the travelling merchants and roads were made safe.
 - He also provided patronage to men of learning. **Poet Udayaraja** who composed in Sanskrit adorned his court.
 - Under Mahmud Begarha, Gujarat emerged as a strong kingdom, and its power was realised when it posed a threat to Mughal Emperor Humayun later.

Vijayanagar Empire

During the mid-14th century, when the forces of disintegration were active in the northern India, **two kingdoms** in the South provided a long spell of stable government. These were the **Vijayanagar** and **Bahmani Kingdoms**.

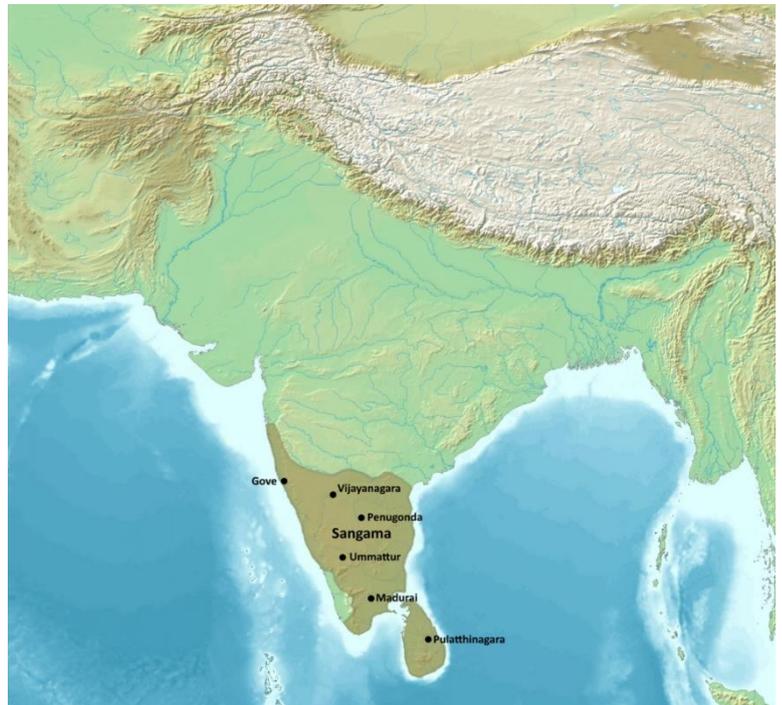
- The **rise of these kingdoms started during the reign of Mohammad Bin Tughlaq** when there were rebellions in many parts of the Sultanate. Taking advantage of the **weak Central administration**, these two Empires declared their independence from the Delhi Sultanate.
- Although **these kingdoms constantly fought with each other, they maintained law and order within their territories, and on the whole provided stable governments which enabled the growth of trade and commerce**. Many of the rulers devoted themselves to the growth of agriculture, and built cities and capitals with magnificent buildings. Many of them were also patrons of art and culture.
- Thus, in contrast to north India, two large territorial states emerged and functioned in south India from the **middle of the 14th century** onwards. A new situation arose with the break up of the Bahmanid kingdom towards the end of the 15th century, and the disintegration of the Vijayanagar empire later, following its defeat at the **battle of Talikota in 1565**.
- This was also the period when a European power, the Portuguese, entered the Asian scene, and tried on the basis of its naval strength to establish its domination over the seas and its bordering areas and to capture the overseas trade.

Foundation of Vijayanagar Empire

- According to a tradition, the **founder of Vijayanagara Empire, Harihara and Bukka belonged to a family of five brothers who were feudatories of Kakatiyas of Warangal**. Later, they became ministers in the kingdom of Kampili in Karnataka.
- According to a legend, when **Mohammad Bin Tughlaq** conquered Kampili, the two brothers were also captured, taken to Delhi and were forcibly converted to Islam.
- However, due to the atrocities of Mohammad Bin Tughlaq, the people of **Kampili** revolted. At this juncture, Harihara and Bukka were appointed to deal with rebellion, but seeing the plight of their own people, the two brothers were filled with the desire to free their homeland from Turkish bondage.
- At the instance of their Guru Vidyaranya, they re-converted into Hinduism and **in 1336 AD founded the independent kingdom of Vijayanagara**.
- The two brothers extended their empire up to Rameshwaram in the South including the Chera territories. **Sixteen rulers of four dynasties-Sangama, Saluva, Tuluva and Aravidu ruled over Vijayanagara from 1336 to 1646 AD**.
- Sangama dynasty (1336-1485)
- Saluva dynasty (1485-1505)
- Tuluva dynasty (1505-1570)
- Aravidu dynasty (1570-1650)

Sangama Dynasty

- Sangama is the name of the **first dynasty of Vijayanagara**. It was the first dynasty to rule over the Vijayanagar empire.
- This dynasty was home to the empire's founders, **Harihara I and Bukka**. It ruled from **1336 to 1485 AD**.
- During the reigns of Harihara and Bukka I, the Vijayanagar kingdom absorbed many principalities and divisions, including most of the Hoysala territory.
- **The chronicle of Nuniz** provides a detailed account of how the sovereigns of Vijayanagar first began to acquire the power that would later become so extensive. This account may or may not be accurate in every detail, but it corresponds fairly with epigraphical and other records of the time.
- According to records, after conquering Gujarat, Muhammad Taghlaq of Delhi marched south through the Dakhan Balaghat, or high lands above the western ghats, and seized the town and fortress of Anegundi around the year 1336.
- Its leader was assassinated, along with his entire family. After a failed attempt to govern this territory through a deputy, Muhammad elevated its late minister to the rank of chief of state, a man Nuniz refers to as "Deorao," for "Deva Raya," or Harihara Deva I.
- The new chief established the city of Vijayanagar on the south bank of the river opposite Anegundi and made his residence there, with the help of the great religious teacher Madhava, wisely believing that putting the river between himself and the ever-marauding Moslems would provide him and his people with greater security than before.
- He was succeeded by "one called Bucarao" (Bukka), who reigned for thirty-seven years, and the next king was the latter's son, "Pureoyre Deo" (Harihara Deva II.).
- The first two kings, Harihara I and Bukka, were brothers, and the third king, Harihara II, was undoubtedly Bukka's son.
- The city of Vijayanagar, thus founded around the year 1335, quickly grew in importance and became a refuge for Hindu outcasts, refugees, and fighting men who had been beaten and driven out of their old strongholds by the advancing Muhammadans.
- The first rulers of Vijayanagar, however, did not dare to call themselves kings, and neither did the Brahmins who composed the text of their early inscriptions.



Harihara and Bukka (1336 – 1377 CE)

• Harihara

- Harihara I founded the Vijayanagara empire and was also known as 'Hakka' or 'Vira Harihara.' He was Bhavana Sangama's eldest son and a Kuruba clan descendant.
- He was also the founder of the Sangama Dynasty. Following his ascension to power, he built a fort at Barkuru on the western coast of what is now Karnataka.
- He ruled the northern parts of the Hoysala Empire before assuming control of the kingdom in 1343, following the death of Hoysala Veera Ballala III.
- Harihara I was known as '**Karnataka Vidya Vilas,**' '**Arirayavibhada,**' or '**fire to enemy kings,**' and '**Bhashegetappuvarayaraganda,**' or punisher of feudal lords who failed to keep their promises according to the inscriptions of his time.

• Bukka

- Bukka Raya I was a Sangama Dynasty ruler who ruled over the Vijayanagara Empire. This ancient ruler supported Telugu poet Nachana Soma.
- The accounts of Bukka's and Raya's early lives are shrouded in mystery, and many legends surround these people. Harihara I was also known as Hakka.
- According to popular belief, Hakka and Bukka were born in the Kuruba clan and served as commanders in the King of Warangal's royal army.
- Following Muhammad Bin Tughlaq's defeat of Warangal's ruler, Hakka and Bukka were captured, imprisoned, and transferred to Delhi. They were compelled to convert to Islam.

Harihara II (1377 – 1406 CE)

- Harihara II was the Vijayanagar Empire's ruler during the Sangama Dynasty. From 1377 to 1404 CE, he was in power.
- This ruler supported the famous Kannada poet Madhura. During the reign of this emperor, who was bestowed with the titles '**Vedamarga Pravartak**' and '**Vaidikamarga Sthapanachary,**' significant work on the Vedas was completed.
- Harihara II primarily ruled the Vijayanagara region, known as Hampi. The ruins of Harihara II's palace can be found among the ruins of Hampi.

Deva Raya I (1406 – 1422 CE)

- Deva Raya I (reigned 1406–1422) was a Vijayanagara Empire king (of the Sangama Dynasty).
- After Harihara II died, his sons fought over the throne, with Deva Raya I eventually emerging victorious.
- He was a capable ruler known for his military prowess and support for irrigation projects in his kingdom.
- Deva Raya I, on the other hand, secured the throne for himself in 1406. In his wars with the Bahamani Sultan, he suffered some setbacks and died in 1422.
- Deva Raya I was succeeded by his son Vira-Vijaya, whom Nuniz refers to as "Visaya," and who reigned for six years, according to Nuniz.

Deva Raya II (1425 – 1446 CE)

- Deva Raya II ruled the Vijayanagara Empire from 1422 to 1446 CE. He was the **most powerful ruler of the Sangama dynasty**, and he was a skilled administrator, warrior, and scholar.
- He was the grandson of Deva Raya I. **Ahmad Shah I of Bahmani** invaded Vijayanagar and exacted a war indemnity.
- He wrote well-known **Kannada works (Sobagina Sone and Amaruka)** as well as **Sanskrit works (Mahanataka Sudhanidhi)**.
- Despite the fact that Deva Raya II's wars with the Bahmanis ended in defeat and loss, his reign was marked by administrative reorganisation. **Muslims were admitted into the army** by him to compete with the Bahmanis.
- In order to control and regulate trade, he appointed his right-hand man, Lakkanna or Laksmana, to the lordship of the southern sea, which is in charge of overseas commerce.
- **Nicolo Conti and Abdur Razzaq**, a Persia envoy, visited Vijayanagar in 1420 and 1443, respectively, and left glowing descriptions of the city and the Vijayanagar Empire.
- He was called **Prauda Deva Raya**.
- In his inscriptions he has the **title of Gajabetekara (the elephant hunter)**.
- Sri Lanka paid a regular tribute to him.
- He had leaning for **Virashaivism**, yet he respected other religions.
- **Dindima was the court poet**, whereas Srinatha was given the title of 'Kavisarvabhauma'.
- **Abdur Razzak**, the envoy of Shah Rukh of Persia, visited Vijayanagar during his reign.

End of Sangama Dynasty

- Deva Raya II died in 1446 and was succeeded by his eldest surviving son, Malikarjuna, who repelled a combined attack on his capital by the Bahmani Sultan and the Raja of the Hindu Kingdom of Orissa and managed to keep his kingdom intact during his reign.
- **Virupaksha Raya II** was a Sangama Dynasty king of the Vijayanagara Empire. Virupaksha Raya II succeeded his uncle, Mallikarjuna Raya, a corrupt and weak ruler who consistently lost to the empire's enemies, in 1465.
- During his reign, the Saluva chief **Narasimha of Chandragiri**, whose ancestors had faithfully served the Vijayanagara kingdom as its feudatories, rose to prominence and resisted the Bahmani kingdom and the King of Orissa.
- Raja Purusottama Gajapati of Orissa advanced as far south as Tiruvannamalai, while the Bahmani advanced into the Doab between Krishna and the Tungabhadra.
- To protect the kingdom from these threats, Narasimha Saluva deposed his worthless master and seized the throne for himself around 1480.

- Thus, the Sangam dynasty was deposed in what has come to be known as the “first Usurpation,” and Vijaynar became part of the **Saluva dynasty**.

Saluva dynasty

- The Saluva dynasty was the **second dynasty to rule the Vijayanagara Empire** and was created by the Saluvas, who by historical tradition were natives of the Kalyani region of northern Karnataka in modern India.
- The **Gorantla inscription** traces their origins to this region from the time of the Western Chalukyas and Kalachuris of Karnataka.
- The earliest known Saluva from inscriptional evidence in the Vijayanagara era was **Mangaladeva**, the **great grandfather of Saluva Narasimha Deva Raya**.
- Mangaladeva played an important role in the victories of Emperor Bukka Raya I against the Turko-Persian Sultanate of Madurai.
- **His descendants founded the Saluva Dynasty** and became one of the ruling lines of the Vijayanagara Empire.
- **Three emperors ruled from 1485 to 1505** after which the Tuluva Dynasty won the throne.
- **Saluva Narasimha Deva Raya (1485-1491 AD)**
 - Saluva Narasimha Deva Raya, son of Saluva Gunda who was the Governor of Chandragiri, was the **first Emperor of Vijayanagara from the dynasty** ruling from 1486–1491 CE.
 - He tried to expand his empire but faced stiff opposition from rebelling chieftains.
 - He conquered the western ports of Kannada country of Mangalore, Honnavar, Bakanur and Bhatkal but lost Udayagiri to Gajapati Kapilendra in 1491. He died in 1491.
- **Thimma Bhupala (1491 AD)**
 - He **succeeded his father Narasimha Deva Raya** but was murdered by his army commander who took the advantage of political unrest.
 - He was **succeeded by his younger brother Narasimha Raya II**.
- **Narasimha Raya II (1491-1505 AD)**
 - Despite being the crowned King, he **remained a puppet in the hands of his commander Tuluva Narasa Nayaka** till his death in 1505. He was **murdered by the son of Narasa Nayaka, Viranarasimha Raya** who proclaimed himself as the new king. Viranarasimha raya was acting as the regent of the empire after the death of Narasa Nayaka.
 - Thus Saluva dynasty came to an end.

Tuluva Dynasty

- **The Tuluva Dynasty** was the third dynasty to rule the **Vijayanagar Empire**. They were chiefs from coastal Karnataka. The Tuluva Dynasty was one of the decision-making lines of the Vijayanagara Empire of Southern India.
- The dynasty traces its patrilineal ancestry to **Tuluva Narasa Nayaka**, a powerful warlord from the westerly Tulu speaking region. His son **Narasimha Nayaka** arranged for the assassination of the weak **Narasimha Raya II** bringing an end to the rule of the Saluva dynasty.
- Narasimha Nayaka later assumed the Vijayanagara throne as **Viranarasimha Raya** bringing the Tuluva dynasty to prominence.
- During this time, the **Vijayanagar empire reached its pinnacle of splendour**, with **Krishna Deva Raya** as its most celebrated king. They ruled over much of South India, with **Vijaynagar as their capital**.

Vira Narasimha Raya (1505 – 1509 CE)

- The Saluva dynasty was also short-lived, and **Vira Narasimha established a new dynasty known as the Tuluva dynasty**. From 1505 to 1509, he ruled. He was a religious king who bestowed gifts at sacred sites.
- Legend has it that, while dying in 1509, Vira Narasimha Raya asked his minister Saluva Thimma (Thimmarasa) to blind his younger brother Krishna Deva Raya so that his own eight-year-old son could become king of Vijayanagar.
- Thimmarasa, on the other hand, brought the king a pair of goat eyes and informed him that he had killed Krishna Deva Raya.
- However, there is no evidence to support anything other than a friendly relationship between the two half-brothers and a smooth coronation of Krishna Deva Raya.

Krishna Deva Raya (1509 – 1529 CE)

- Krishnadevaraya (1509-1529 CE) was the **most powerful emperor of the Vijayanagara Empire**.
- At the apex of the empire, he presided over it. He is **regarded as a hero** by people of Kannada and Telugu descent in South India and is regarded as one of India's most illustrious kings.
- Emperor Krishnadevaraya was also given the titles **Andhra Bhoja and Kannada Rajya Rama Ramana**. He was assisted in administration by the capable Prime Minister **Timmarusu**.
- Timmarusu was responsible for Krishnadevaraya's coronation. Krishnadevaraya looked up to Timmarusu as a father figure.
- He was the son of Nagala Devi and Tuluva Narasa Nayaka, an army commander under Saluva Narasimha Deva Raya, who soon took over the empire's sovereignty to keep it from disintegrating.
- Krishna Deva Raya maintained **friendly relations with Albuquerque**, the Portuguese governor, whose ambassador Friar Luis resided in Vijayanagar. He won Onssa (Gajapati kingdom) for Vijayanagar and Vijayanagar emerged strongest during his reign.
- He **built the Vijaya Mahal (House of Victory), the Hazara Rama temple and the Vithal Swami temple**. He took the titles of **Yavanaraja Sthapnachrya** (restorer of the Yavana kingdom i.e. Bidar kingdom) and Abhinara Bhoja.

- He was a gifted scholar in both Telugu and Sanskrit, of which only two works are extant: the **Telugu work on polity 'Amuktamalyada'** and the **Sanskrit drama 'Jambavati Katyanam'**.
- His court was adorned by the **'Ashtadiggajas'** (the eight celebrated poets of Telugu):
 1. Peddana ('Manucharitam')
 2. Timmaya (Parijata Apaharana1)
 3. Bhattumurthi
 4. Dhurjati
 5. Mallana
 6. Raju Ramchandra
 7. Surana
 8. Tenali Ramkrisha ('Panduranga Mahatya').
- **Achyuta Deva Raya (1529 – 1542 CE)**
- **Achyuta Deva Raya** was the ruler of the South India **Vijayanagara Empire**. He was **Krishna Deva Raya's younger brother**, whom he succeeded in 1529.
- **Fernao Nuniz** was a **Portuguese traveller**, chronicler, and horse trader who spent three years in Vijayanagara during the reign of Achyutaraya.
- Achyuta Deva Raya became king during a difficult period. The days of peace and prosperity under Krishnadevaraya were drawing to a close.
- Feudators and enemies were waiting for a chance to bring the empire down. In addition, Achyuta Deva Raya had to compete for the throne with the powerful Aliya Rama Raya.
- While Nuniz's works portray Achyuta Deva Raya as a king given to vices and cruelty, there is sufficient evidence to show that the king was notable in his own right and fought hard to keep the kingdom's prosperity alive.
- Krishna Deva Raya had personally chosen him as his successor.
- **Sada Siva Raya (1542 – 1570 CE)**
- **Sadasiva Raya (1542–1570)** ruled the **Vijayanagara Empire** in 16th century India, a powerful Southern Indian empire based in the Deccan region.
- He **ascended to power following the death of his uncle Achyuta Deva Raya in 1543**. Aliya Rama Raya, Krishnadevaraya's son-in-law, helped make his coronation possible.
- Sadasiva escaped the clutches of the ambitious regent **Salakam Timmu Raju** and was later elevated to the throne by the **minister Rama Raya**, who initially acted as regent but gradually became the de facto ruler of the kingdom.
- **Caesar Frederick**, a Venetian traveller, visited Vijayanagar in 1567-68 during the reign of Sadasiva Raya.
- **Aravidu Dynasty**
- It was the **fourth and last Hindu dynasty which ruled Vijayanagara Empire**.
- It was **founded by Tirumala**. His brother **Rama Raya** was the regent of Tuluva dynasty's last king. He was killed during the **battle of Talikota** in 1565 AD.
- **Tirumala Deva Raya**
 - Tirumala Deva Raya was also the **son-in-law of Krishna Deva Raya**. He re-founded the Vijayanagar kingdom in Penukonda, Andhra Pradesh. The kingdom was destroyed by the Muslim rulers following the battle of Talikota.
 - During his reign, Tirumala Deva Raya faced rebellion from Southern Nayakas of Madurai and Ginjee. He retired to a religious life in 1572 AD.
- **Sriranga Deva Raya (Sriranga I)**
 - He ruled Vijayanagara kingdom from 1572 AD to 1586 AD.
 - He faced repeated attacks from Muslim rulers of Deccan. Nonetheless, he did his best to defend the territories of the kingdom and died in 1586 without an heir.
- **Venkata II (1586-1614 AD)**
 - He **succeeded his elder brother Sriranga I in 1586** as the new king of Vijayanagara Empire.
 - He revived the strength of the kingdom by dealing successfully with the sultans of Bijapur and Golkonda.
 - He suppressed the rebelling Nayakas of Tamil Nadu.
- **Sriranga II (1614 AD)**
 - He ruled for a brief period of time. During his time, internal feud between the rival factions started.
- **Ramadeva (1617-1632 AD)**
 - He ruled from 1617 AD to 1632 AD.
- **Venkata III**
 - He became the king of Vijayanagara in 1632 AD and ruled till 1642 AD.
- **Sriranga III**
 - He was the **last ruler of the Vijayanagar Empire**. He ruled from 1642 to 1646 AD.
 - Sri Ranga was defeated by Mir Jumla of Golconda in battle of Vandavasi in 1647.
 - Vijayanagar empire came to an end with this.
- **Polity and Administration**
- The polity of Vijayanagara was **based on King being the power centre with a council of ministers** to advise him.
- The **kingdom was divided into Rajyas or Mandalam (provinces)** which were further **sub-divided into Nadus (district), Sthala (sub district) and grama (village)**. The village was managed by village headman who headed the panchayat.
- The **Governors of the provinces were royal princes or high ranking nobles**. They enjoyed high provincial autonomy, held their own courts, appointed their own officers, even maintained their own armies. They

could impose new taxes and paid a fixed contribution to the Central Government. Thus, Vijayanagara was more a **confederacy** than a centralised empire.

- The king also granted **amaram or territory with a fixed revenue to military chiefs**. These chiefs who were called **palaiyagar or nayaks** had to maintain a fixed number of soldiers and pay a fixed revenue to Central Government.
- Each nayaka was given an area for administration. The nayaka was responsible for expanding agricultural activities in his area.
- **He collected taxes in his area** and with this income maintained his army, horses, elephants and weapons of warfare that he had to supply to the raya or the Vijayanagar ruler
- The **amara-nayakas sent tribute** to the king annually and personally appeared in the royal court with gifts to express their loyalty.
- **Land revenue** was the chief source of state income. Farmers paid between **one-third and one-sixth of the produce as taxes** after assessment of the quality of the land. Other sources of revenue were **customs duty, grazing tax, import and export duties**.
- Most of the money was spent on **welfare schemes** and in the **maintenance of a large army**, consisting of infantry, cavalry and elephants. **Good quality horses were imported from Arabia**.

Economic

- Industries like **textile, mining and metallurgy** flourished under the patronage of Vijayanagar rulers.
- The trade was brisk and external trade with countries such as **Persia, Arabia and South East Asian countries** like Burma, China and Sri Lanka. Ships carried rice, iron, sandalwood, sugar and spices to these countries.
- The chief items of **export** were cotton, silk, spices, rice, saltpeter and sugar.
- The **imports** consisted of ivory, horses, silk, pearls, copper, coral etc.
- The art of **shipbuilding** had developed.
- A number of **gold and silver coins** of the period have been found which reflects the vibrant economy of the period.
- The chief gold coin was the **varaha** or **pagoda**. The Perta was half a Varaha. **Fanam** was one tenth a pertha.
- **Tar** was a silver coin. **Jittal** was a copper coin.

Society

- Like all the other societies of the medieval period, the Vijayanagara society was **divided into three main classes – the nobles, the middle class and the common people**.
- The **nobles lived in great comfort and luxury** while the **middle classes were mainly businessmen and lived in cities**. The **common people lived ordinary life and were taxed heavily**.
- Women were respected and some even participated in political and literary activities. **Polygamy was common among the upper classes**. Evils like **child marriage and Sati existed**. Prostitution was institutionalized. **Devdasi or temple dancer** system became more popular.
- Brahmins were accorded high status as they performed religious ceremonies. The **Vijayanagara rulers were Hindus**, but were tolerant towards other religions.

Religion

- The **Sangama rulers were mostly followers of Shaivism and Virupaksha** was their family deity.
- Later dynasties were influenced by **Vaishnavism**, but Shiva continued to be practiced. Srivaishnavism of **Ramanuja** attained high popularity.
- However, all kings were tolerant towards other religions and their practices.
- In fact, many Muslims were part of the Vijayanagara administration. They were also allowed to build mosques to and worship.
- A **large number of temples were built** during this period and numerous festivals were celebrated. Epics and Puranas were greatly popular among the masses, especially among women as it was a means for their education.

Art and Architecture

- **Many temples and palaces** were built by the rulers of Vijayanagara kingdom. The temples were adorned with beautiful sculptures.
- According to **Domingo Paes**, a Portuguese traveller, the city of Vijayanagara was surrounded by seven walls covering an area of about 96 kilometres. Inside the city, there were magnificent palaces and temples.
- The temple enclosures became more spacious. The **temple walls exhibited scenes from Ramayana and Mahabharata**. The chief characteristics of the Vijayanagara architecture were the construction of **tall Raya Gopurams or gateways**, the **Kalyana mandapam** with carved pillars in the temple premises, the Garbhagriha and the Amman shrine.
- The **Amman shrine is a subsidiary temple** enshrining the consort of the chief deity of the Garbhagriha.
- The most important temples of the Vijayanagar style were found in the **ruins of Hampi**. **Vittalaswami and Hazara Ramaswamy temples, constructed by Krishna Deva Raya** are some of the best examples of their architectural style. The **Varadharaja and Ekamparanatha temples at Kanchipuram**, built during Vijayanagara rule are known for their magnificent temple architecture.
- The **Raya Gopurams** at Thiruvannamalai and Chidambaram speak about the glorious era of Vijayanagara.
- Music and dancing were also patronized by the rulers of Vijayanagar.
- The **sculptures were carved on the pillars** with distinctive features. The **horse** was the most common animal found on these pillars. The **mandapams, containing hundreds of pillars**, were used for seating the deity on festival occasions. Also, many **Amman shrines** were added to the already existing temples during this period.

Literature

- The Vijayanagara rulers patronized **Sanskrit, Telugu, Kannada and Tamil literatures**. The empire was at the **peak of its literary achievement during the rule of Krishna Deva Raya**.
- Known as the '**Andhra Bhoja**', Krishna Deva Raya wrote '**Amuktamalyada**' a book on polity in Telugu which explains how a king should rule. He also wrote a Sanskrit drama '**Jambavati Kalyanam**'.
- His court was adorned by eight celebrated poets, called as '**Ashtadiggajas**' of which Peddana and Madhava were the members.
- **Achyuta Raya patronized Rajanatha and the poetess Tirumalambadevi, who wrote Vardambika Parinayam.**
- **Narahari (Kumaravalmiki) composed a popular version of Ramayana, called Torave Ramayana in Kannada language.**
- The Vijayanagara rulers also patronised saints like **Namadeva and Jnanadeva**.
- Few **Sanskrit** works are.
 - Gangadevi wrote- Madhuravijayam
 - Krishnadevaraya wrote – usha parinayan, jambavanti kalyanam, madalasa charita.
 - Guru vidyaranya wrote—Raja kalanirnaya
- Literary works in **Kannada**.
 - Chamarasa wrote – prabhulingaleele
 - Kanakadas wrote- Ramadhanacharite, nala charite, mohantarangini
 - Kumaravyasa wrote – Karnataka katha manjari
 - Purandardas — keertanas
- Literary works in **Telugu**
 - Krishnadevaraya wrote – **Amuktamalyada**
 - Allasani pedanna wrote – Manucharita
 - Nandi timanna wrote – Parijathaparadhana etc

Reasons for Decline

- Some of the reasons for the decline of the Vijayanagara Empire were:
 - The Empire was engaged in **continuous battles with rivals such as Bahmani rulers, Madurai, Warangal, etc.** These wars drained the resources of the empire and impoverished the economy.
 - The Empire was based on **provincial autonomy**. This led to **too much power in the hands of Governors** which were engaged in infights and as soon as the central authority got weakened, they asserted their independence.
 - There was no firm rule of primogeniture, therefore after the death of a ruler, there was a fight among the princes and nobles for the throne.
 - **Weak successors** after Krishna Deva Raya could not hold on to such a large Empire.
- The **Battle of Talikota** is generally considered to mark the end of the Vijayanagara Empire.
- Although the kingdom lingered on for almost one hundred years under the Aravidu dynasty founded by Tirumala Raya with its capital at Penukonda. It came to an end in 1646.

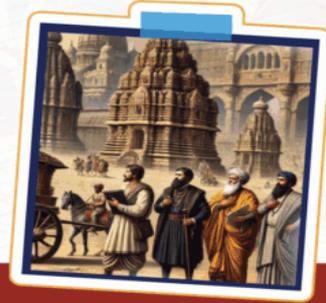
Conclusion

- The Vijayanagara Empire provided an era of growth and stability in the South when the empires in north India were disintegrating. It left a **rich legacy in the form of its unique architectural style – the Vijayanagara Style** which had elements of both Central and Southern India.
- This synthesis inspired **architectural innovation** in Hindu temple construction. Efficient administration and vigorous **overseas trade** brought new technologies such as water management systems for irrigation.
- The empire's patronage enabled fine arts and literature to reach new heights in Kannada, Telugu, Tamil, and Sanskrit, while Carnatic music evolved into its current form. The **Vijayanagara Empire created an epoch in South Indian history that transcended regionalism.**

List of Foreign Travellers visited Vijayanagar Kingdom

Abu Abdullah/Ibn Batuta (Book: Rihla)	Morocco	Harihara I
Nicolo de Conti	Italy	Devaraya-II
Abdur Razzaq	Persia	Devaraya-II
Athanasius Nikitin	Russia	Virupaksha Raya II
Ludvico de Vortheima	Italy	Krishna Deva Raya
Duarte Barbosa	Portugal	Krishna Deva Raya
Dominigo Paes	Portugal	Krishna Deva Raya
Fernao Nuniz	Portugal	Achyuta Deva Raya
Marco Polo	Venice	—

Foreign Travelers and Their Observations on Vijayanagara Empire



Traveler	Country	Reigning Ruler	Observations
Ibn Battuta	Morocco	Harihara I (1340s)	Described the capital as a well-fortified and wealthy city . Noted the presence of powerful rulers and detailed trade activities.
Niccolò de Conti	Italy	Deva Raya I (1420s)	Described Vijayanagara's wealth , extensive trade, and grand architecture.
Abdul Razzaq	Persia	Deva Raya II (1440s)	Noted the city's prosperity, strong fortifications , and thriving markets. Also observed Hindu-Muslim harmony, with Muslims in administration.
Duarte Barbosa	Portugal	Krishna Deva Raya (1510s)	Detailed efficient administration, trade policies, and naval strength..
Domingo Paes	Portugal	Krishna Deva Raya (1510s)	Admired military strength, economic prosperity, courtly culture, and described the grand Mahanavami Festival (Navaratri) with military parades and performances. Also noted advanced irrigation and thriving trade.
Fernao Nuniz	Portugal	Achyuta Deva Raya (1530s)	Wrote about the empire's decline, taxation, and women's status-mentioning their engagement in trade, wrestling, and astrology, but also social restrictions. Described Sati (widow immolation) , where noble widows voluntarily performed the act as an honorable tradition.

Bahmani Kingdom (1347-1527 AD)

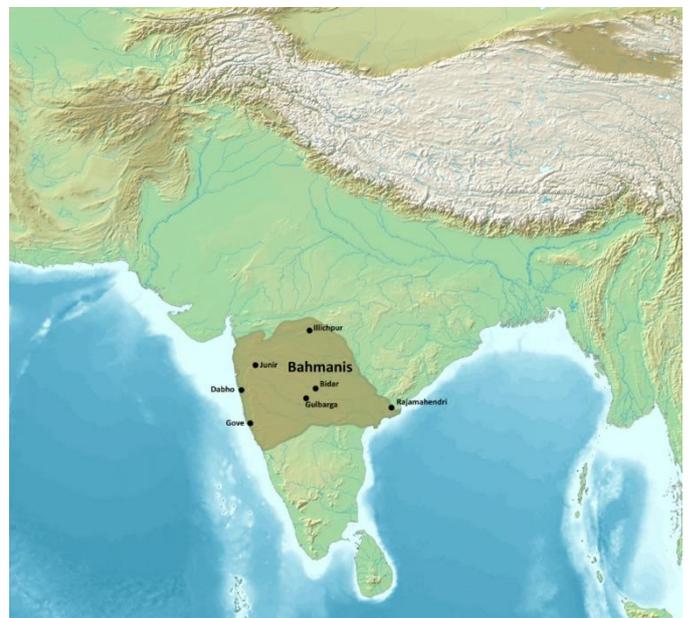
- The Bahmani Kingdom was **established in 1347 AD by Alauddin Bahman Shah**, an Afghan adventurer. According to a legend, he had risen in service of a Brahmana named **Gangu**, hence he was **known as Hasan Gangu** and as a tribute to his Brahmana patron, the dynasty established by him came to be known as Bahmani dynasty.
- Originally a **servant in the Delhi Sultanate**, he declared independence from **Sultan Muhammad bin Tughlaq**.
- Established **Gulbarga** (present-day Kalaburagi, Karnataka) as the capital.
- Hasan Gangu was **succeeded by his son Muhammad Shah I** who **waged wars against the Hindu principalities of Vijayanagara and Warangal and defeated them** in battles.
- However, the most remarkable ruler of Bahmani kingdom was **Firoz Shah Bahmani (1397-1422)**. He was a patron of art and sciences, especially religious and natural sciences. He was well versed in Persian, Arabic, Turkish, Telugu, Kannada and Marathi. He **encouraged the pursuit of astronomy and built an observatory near Daulatabad**.
- He inducted Hindus in the administration on a large scale. Firoz Bahman **expanded the empire by annexing Berar after defeating the Gond Raja Narsing Rai of Kherla**. He won two consecutive battles against the Vijayanagara Kingdom but lost the third battle in 1420 AD after which his power waned and he was forced to vacate the throne in favour of his brother **Ahmad Shah I**.
- **Ahmad Shah was known as Wali (the Saint) due to his association with famous Sufi Gesu Daraz**. In order to avenge the battle in which Firoz Bahman lost as the ruler of Warangal sided with Vijayanagara, he **attacked Warangal, defeated and killed the ruler and annexed most of its territories**. In order to consolidate his rule over newly acquired territories, he shifted his capital from Gulbarga to Bidar.

Rulers of the Bahmani Kingdom

- **Muhammad Shah-I (1358-1375.A.D.)**
 - He was the next ruler of the Bahmani Kingdom.
 - He was an able general and administrator.
 - He defeated **Kapaya Nayaks of Warangal and the Vijayanagar ruler Bukka-I**.
- **Muhammad Shah-II (1378-1397.A.D.)**
 - In 1378 A.D. **Muhammad Shah-II** ascended the throne.
 - He was a peace lover and developed friendly relations with his neighbours.
 - He **built many mosques, madrasas (a place of learning) and hospitals**.
- **Feroz Shah Bahmani (1397-1422 A.D.)**
 - He was a great general.
 - A **patron of arts and sciences**, particularly religious and natural sciences.
 - Fluent in Persian, Arabic, Turkish, Telugu, Kannada, and Marathi.
 - Encouraged the **study of astronomy and built an observatory near Daulatabad**.
 - Integrated Hindus into administration on a large scale.
 - Expanded the empire by **annexing Berar after defeating Gond Raja Narsing Rai of Kherla**.
 - He **defeated the Vijayanagar ruler Deva Raya I**.
 - Won two battles against Vijayanagara but lost in 1420 AD, leading to his decline.
- **Ahmad Shah (1422-1436 A.D.)**
 - Ahmad Shah succeeded Feroz Shah Bahmani.
 - Known as **Wali (the Saint) due to his association with Sufi saint Gesu Daraz**.
 - Avenged Firoz Shah's defeat by **attacking Warangal**, annexing most of its territories.
 - He was an **unkind and heartless ruler**.
 - Known for his harsh treatment of Hindus.
 - He **changed his capital from Gulbarga to Bidar**.
 - He died in 1436A.D.
- **Muhammad Shah-III (1463-1482 A.D.)**
 - In 1463A.D. **Muhammad Shah III** became the Sultan at the **age of nine**
 - **Muhammad Gawan** became the regent of the **infant ruler**.
 - Under **Muhammad Gawan's** able leadership the Bahmani kingdom became very powerful.
 - Muhammad Gawan defeated the rulers of Konkan, Orissa, Sangameswar, and Vijayanagar.

Mahmud Gawan (1463-1482)

- **Mahmud Gawan was the Prime Minister of Muhammad Shah III, who was crowned Sultan at the age of 9 years**. Hence the entire burden of the administration fell on his Prime Minister .
- **Gawan was an Iranian trader** who rose to the service of Bahmani Sultan and was **given the title of Malik-ul-Tujjar**.
- He **dominated the state of affairs** of the Bahmani Kingdom for almost 20 years. He extended Bahmani Kingdom by annexing territories in the east by defeating the ruler of



Orissa. He also **invaded Vijayanagara territories** up to Kanchi and also captured territories of Dabhol and Goa.

- The control over **Goa and Dabhol** helped in the further expansion of the overseas trade with Iran and Iraq. In an attempt to settle northern frontier of the Bahmani Kingdom, Mahmud Gawan was involved in a series of **battles against Mahmud Khalji of Malwa over Berar**. Gawan was able to prevail over him due to active help from Gujarat kingdom.
- He was an able administrator who brought many revenue reforms. He also **opened several Madarsas for Islamic learning in Bidar**.
- However, the Bahmani court consisted of a large number of nobles who were jealous of Gawan. They conspired against him and succeeded in convincing the Sultan of **Gawan's disloyalty**. He was **executed in 1482 AD** and with his death the power of Bahmani Kingdom waned.
- **Muhammad Shah was succeeded by weak Sultans**. During this period the provincial governors declared their independence.
- **By the year 1526, the Bahmani kingdom had disintegrated into five independent sultanates**. They were **Ahmednagar, Bijapur, Berar, Golkonda and Bidar** and known as **Deccan Sultanates**.
- **Bijapur:**
 - The state of Bijapur was **founded by Yusuf Adil Shah in 1489 A.D.** Ibrahim (1534-58) was the first Bijapuri ruler to replace Persian by **Hindvi** (Dakhini Urdu) as the official language.
 - Ibrahim II (1580-1627) was affectionately called **Jagadguru** by his subjects. **Bijapur was annexed by Aurangzeb in 1686**.
- **Ahmednagar:**
 - The **founder of Nizam Shahi dynasty was Ahmad Bahri in 1490**.
 - This was conquered by Shahjahan in 1636 AD.
- **Golconda:**
 - The **Qutub Shahi dynasty was founded by Ali Qutub Shah in 1518**.
 - Muhammad Quli was the founder of the city of Hyderabad.
 - Aurangzeb annexed Golconda in 1687.
- **Berar:**
 - The **Imad Shahi dynasty at Berar was founded by Fatullah Imad-ul-Mulk in 1490 A.D.**
 - This state had the shortest life span as it was **annexed by Nizam Shahis in 1572 A.D.**
- **Bidar:**
 - The **Barid Shahi dynasty was founded by Ali Barid in 1518**.
 - Bidar was later **annexed by the Adil Shahis of Bijapur**.
 - Bidar fort taken by Aurangzeb in 1657.
- These small kingdoms were engaged in wars with each other and **these infights enabled the Mughals to incorporate them in Mughal Empire**. However, the kingdoms of **Golconda, Bijapur and Ahmednagar** continued to play a prominent part in the politics of the Deccan region till they got subsumed in the Mughal Empire in the seventeenth century.

Sultanate	Dynasty	Founder & Year	Key Rulers	Notable Achievements	End of Rule
Bijapur Sultanate (1489-1686 AD)	Adil Shahi Dynasty	Yusuf Adil Shah (1489 AD)	Ibrahim Adil Shah I (1534-1558 AD): Replaced Persian with Hindvi (Dakhini Urdu) as the official language. Ibrahim Adil Shah II (1580-1627 AD): Known as Jagadguru for his religious tolerance and devotion to the arts; wrote " Kitab-e-Navras ", blending Persian, Hindavi, and Sanskrit musical influences.	One of the most powerful Deccan Sultanates . - " Kitab-e-Navras " dedicated to Goddess Saraswati , promoting Hindu-Muslim unity. Flourished culturally and politically.	Annexed by Aurangzeb in 1686 AD.
Ahmednagar Sultanate (1490-1636 AD)	Nizam Shahi Dynasty	Ahmad Nizam Shah I (1490 AD)	Chand Bibi (1550-1599 AD): Defended Ahmednagar against Akbar's Mughal forces. Murtaza Nizam Shah I (1565-1588 AD): Annexed Berar in 1572 AD.	Founded Ahmednagar as the capital. Major rival of the Mughals , also fought Bijapur and Golconda.	Conquered by Shah Jahan in 1636 AD.
Golconda Sultanate (1518-1687 AD)	Qutb Shahi Dynasty	Sultan Quli Qutb-ul-Mulk (1518 AD)	Muhammad Quli Qutb Shah (1580-1612 AD): Founded Hyderabad in 1591 AD. Madanna and Akkanna (Hindu Prime Ministers): Influential administrators.	Major diamond trade hub (Golconda mines produced Koh-i-Noor, Hope Diamond, and Regent Diamond). Flourished under Hindu Prime Minister Madanna .	Annexed by Aurangzeb in 1687 AD.
Berar Sultanate (1490-1572 AD)	Imad Shahi Dynasty	Fathullah Imad-ul-Mulk (1490 AD)	Tughlaq Shah (Last ruler). Annexed by Ahmednagar in 1572 AD.	Shortest-lived Deccan Sultanate.	Merged with Ahmednagar in 1572 AD.
Bidar Sultanate (1492-1657 AD)	Barid Shahi Dynasty	Qasim Barid I (1492 AD)	Ali Barid Shah (1518 AD): Officially established the Barid Shahi dynasty .	Smallest and least powerful of the Deccan Sultanates.	Annexed by Bijapur, later taken by Aurangzeb in 1657 AD.

Deccan Sultanates



Polity and Administration

- The Bahmani kingdom was **divided into eight provinces or tarafs**, each was governed by a **tarafdar**.
- These provinces were **Daultabad, Bidar, Berar and Gulbarga**.
- The **salaries of the nobles were fixed** and paid either in cash or by assigning a **jagir**. The nobles of the Empire were divided Deccanis (old comers) and Afaqis (new comers). This resulted in strife among the nobility.
- In every province, a **tract of land (khalisa)** was set apart **for the expenses of Sultan**.

Military

- Bahamani ruler depended for military support on his **amirs**.
- There were two groups in the ranks of amirs:
 - One was the **Deccanis** who were immigrant Muslims and had been staying for a long time in the Deccan region.
 - The other group was **Afaqis or Pardesis** who had recently come from Central Asia, Iran and Iraq.
- Bahamanis were familiar with the use of **gunpowder** in warfare.

Art and Architecture

- The Bahmani rulers were patrons of art and architecture, language, literature and music. Urdu language got impetus under their patronage. Many scholars adorned the court of Bahaman Sultans.
 - **Ibrahim Adil Shah** the greatest ruler of Adil Shahi Dynasty, introduced **Dakhini** in place of Persian as court language.
- The architecture was **highly influenced by Persian architecture**. Some features of this style are
 - Tall minarets
 - Strong arches
 - Huge domes
 - Spacious Hazaras
 - Crescent moon at the top of the building
- **Examples**
 - Monuments at Gulbarga: **Shah bazaar mosque, Hafta Gumbaz, Jama masjid** etc
 - At Bidar: **Mohammad Gawan's madarasa**, solah khamba mosque, Rangeen mahal, Janata mahal etc
 - At Bijapur: **Gol gumbaz**(built by Mohammad Adil shah in 1656AD), Ibrahim roza, Bara Kaman, Anand mahal, Chand Bawdi etc.
- In the field of architecture, **Gol Gumbaz at Bijapur** is famous. **Gol Gumbaz has a 53.4 metre high dome which is largest in Asia**. It is the **mausoleum of Muhammad Adil Shah**, the seventh Sultan of the Adil Shahi Dynasty of Bijapur (1489-1686). The Golconda rulers built the **Charminar** at Hyderabad.
- The **Madarasa built by Mahmud Gawan at Bidar** was three storeyed and could house a thousand students. Many students from Iran and Iraq also studied there.
- Other famous monuments are **Jama Masjid at Gulbarga**, the **fort of Golconda** and the **tomb of Ahmad Shah at Bidar**.
- **Quli Qutub Shah** built the famous **Golconda Fort**. Muhammad Quli Qutub Shah was the greatest ruler of Qutub Shahi dynasty and it was he who **founded the city of Hyderabad** originally known as **Bhagyanagar** after the name of the Sultan's favourite, Bhagyamati. He also built the famous Charminar.

Monument	Country	Observations
Gol Gumbaz	Bijapur	Mausoleum of Muhammad Adil Shah (1656 AD) with Asia's largest dome (53.4m high) and whispering gallery .
Charminar	Hyderabad	Built by Muhammad Quli Qutb Shah ; a landmark of Deccan architecture.
Golconda Fort	Hyderabad	Built by Qutb Shahis , known for advanced acoustic engineering .
Jama Masjid	Gulbarga	A grand mosque with unique domes and minarets .
Madarsa of Mahmud Gawan	Bidar	A three-storeyed institution , accommodating 1,000 students , attracting scholars from Iran and Iraq.
Ibrahim Roza	Bijapur	A tomb with intricate Persian-style architecture , said to inspire the Taj Mahal .
Sola Khamba Mosque	Bidar	A 16-column mosque showcasing Persian architectural influence .

Literature

- **Persian, Arabic and Urdu** literature flourished in this period.
- **Futuh-us-Salatin (Shahnama of medieval India)** – A 14th-century Persian poetic history of the Muslim conquest of India by **Isami**, patronized by **Ala-ud-Din Bahman Shah**.
- **Mohammad Gawan** wrote poems in Persian language. **Riyaz-ul-Insha, Manazir-ul-insha** are his works.
- A new dialect called “**Dakhini urdu**” became popular during this time.
- The famous sufi saint of Gulbarga, **Khwaja Bande Nawaz Gesu Daraj** wrote in this language.

Paintings

- **Flourished in: Bijapur, Golconda, Ahmednagar, Hyderabad.**
- Key Features: **Rich colors (gold, lapis lazuli), elongated figures, Persian-style backgrounds**, Indo-Persian & Vijayanagara influences, **dreamlike compositions, dramatic lighting, intricate floral motifs**.
- Notable Paintings:
 - “**Sultan Ibrahim Adil Shah II Enthroned**” (Bijapur, c. 1590s) – Divine and musical symbolism.
 - “**Lady with a Myna Bird**” (Golconda, c. 1605-1610) – Persian influence, richly dressed woman with a myna.
 - “**Ragini Series**” (Ahmednagar, late 16th century) – Musical themes with expressive female figures.
 - “**Portrait of Sultan Muhammad Quli Qutb Shah**” (Golconda, 17th century) – Royal portrait with an elaborate background.
 - “**Hyderabad Court Scenes**” (Qutb Shahi, late 17th century) – Fusion of Persian, Mughal, and Deccani styles.

Conclusion

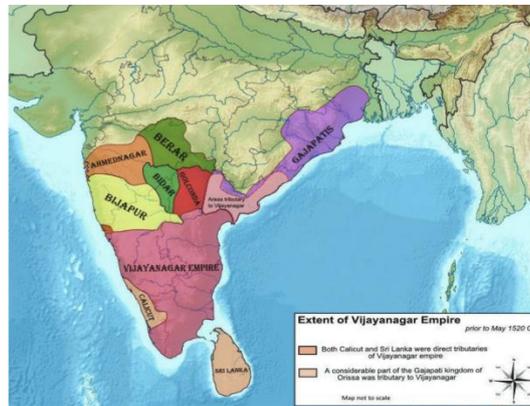
- The Bahmani kingdom provided an era of stability in the South. The **Bahaman Sultans not only provided a sound system of administration but also were great patron of art and culture**. Monuments built by them reflect the magnificence of architecture developed during the period.
- However, the continuous battles with neighbouring states, especially Vijayanagara, infighting among the nobility and weak successors led to the downfall of the Bahmani kingdom.

Bahmani Kingdom

Alauddin Hasan Bahman Shah (1347-58)	He was also known as Hasan Gangu . He founded the Bahmani kingdom with its capital at Gulbarga (first capital).
Tajuddin Firoz Shah (1397-1422)	The greatest among them all. He was determined to make Deccan the cultural centre in India. He inducted large number of Hindus in the administration on large scale. He paid much attention to the ports of kingdom, Chaul and Dabhol which attracted trade ships from Persian Gulf and Red Sea.
Ahmad Shah Wali (1422-35)	Transferred the capital from Gulbarga to Bidar.

Break up of Bahmani Empire into 5 Kingdoms

Kingdom	Founder	Dynasty
Berar	Fataullah Imad Shah	Imad Shahi
Bijapur	Yusuf Adil Shah	Adil Shahi
Ahmednagar	Malik Ahmad	Nizam Shahi
Golconda	Quli Qutub Shah	Qutub Shahi
Bidar	Amir Ali Barid	Barid Shahi



The Era of Mughals

Mughal Empire: Babar

Mughals

- The **fifteenth century was the age of change and empire building in Central and West Asia**. From the ruins of Mongol and Timurid empires, three great empires were in the making again.
 - In the north of **Trans-Oxiana (present Uzbekistan)** were the **Uzbeks**,
 - in the **West** it was the **Safavid dynasty in Iran** and
 - **Ottoman Turks** in present day Turkey.
- Remarkably, **Babur laid the foundation of the Mughal Empire** in the Indian subcontinent. **Babur** was the founder of the Mughal empire which was established in **1526** after **Babur defeated Ibrahim Lodi** in the **first battle of Panipat**.
- Thus a new epoch and a new empire in India began, lasting for nearly three centuries beginning from **1526 to 1857**.
- Six major rulers of this dynasty, Babur, Humayun, Akbar, Jahangir, Shah Jahan and Aurangzeb, known as the “**Great Mughals**”, left their mark on Indian history.
- The **empire declined after the death of Aurangzeb in 1707**.



Babur

- Babur was a **descendent of the Mongol Emperor Genghis Khan and Timur**, thus a **Timurid Prince**. Zahir-ud-din Muhammad, known as “Babur” or “Lion,” was born on February 14, 1483, into the **Timurid royal dynasty** in Andijan, **now in Uzbekistan**.
- Babur’s father, Umar Sheikh Mirza, was the Emir of Ferghana, and his mother, Qutlaq Nigar Khanum, was the daughter of Moghuli King Yunus Khan.
- The last Mongol forebears intermarried with Turkic and Persian people and became assimilated into local culture by the time Babur was born. They had converted to Islam after being greatly influenced by Persia. The majority favoured the mystic Sufi-infused style of Sunni Islam.
- In **1494, the Emir of Ferghana died unexpectedly, and 11-year-old Babur ascended to the throne** of Ferghana, a small state in Trans-Oxiana.
- To expand his kingdom, he made several attempts to acquire **Samarqand**, which had great prestige in the entire Islamic World, from his uncle.
- However, this infighting among the Timurid Princes, ultimately led to the Uzbek Chief, **Shaibani Khan overrunning their kingdoms**. This **forced Babur to move towards Kabul** which he conquered in 1504.
- When the Herat province was also overrun by Shaibani Khan, it led to a **direct conflict between the Uzbeks and the Safavids** as both coveted the Khorasan area (Herat and the surrounding area).

- In a famous **battle in 1510, Shah Ismail, the Shah of Iran, defeated and killed Shaibani Khan**. This enabled Babur to become ruler of Samarqand with Iranian help.
- However soon, the Uzbeks recovered from their defeat and retook Samarqand thus forcing Babur to return to Kabul.

- Finally, Shah Ismail himself was defeated by the Ottoman Sultan in 1514, thus leaving the Uzbeks as the masters of Trans-Oxiana. **These developments forced Babur to look towards India.**

Conquest of India

- Babur's conquest of India was influenced by the following factors:

- **Lure of wealth and resources of India:**

- Like countless other invaders from Central Asia, Babur was drawn to India by the lure of fabulous wealth and resources.

- Since early childhood, Babur had heard stories of the ransacking and plunder of Delhi by his ancestor **Timur** during the reign of Nasir-ud-Din Mahmud Shah Tughluq in 1398.

- After the Delhi massacre, Timur had carried away a vast treasure and many skilful artisans who helped him to consolidate his Asian Empire and beautify his capital.

- He also annexed some areas in Punjab. When Babur conquered Afghanistan, he felt that he had a legitimate right to these richly endowed areas of Punjab.

- **Meagre resources of Kabul and the ever-present Uzbek threat:**

- Kabul yielded a meagre income as it was not resource-rich like Punjab. With these meagre resources in areas that he ruled (Badakhshan, Qandhar and Kabul), Babur could not provide well for his begs (noblemen) and kinsmen. Moreover, the Uzbek threat was always present on Kabul.

- So Babur considered India to be a good place of refuge with immense wealth and thus, a suitable base for operations against the Uzbeks.

- **Chaotic political situation in North India:**

- The political situation in northwest India was suitable for Babur's entry into India as it was chaotic.
- In the beginning of the sixteenth century, India was a confederacy of a number of small independent states which could easily fall prey to any strong and determined invader.

- After the death of Sikandar Lodi in 1517, **Ibrahim Lodi** succeeded him. Ibrahim Lodi's plan to create a strong, centralised empire had **alarmed the Afghan chiefs and the Rajputs**. The chief among them were Daulat Khan Lodi, who was governor of Punjab and Rana Sanga, the chief of Rajput confederacy.

- At various times, they sent embassies to Babur to invite him to India and suggested that he should displace Ibrahim Lodi since he was a tyrant.

- **Finally, in 1525, after multiple attempts, Babur became the master of Punjab.**

Battles

- Beginning with the **Battle of Panipat in 1526**, Babur had fought a couple of battles, which paved the way for establishment of Mughal Empire in India.

First Battle of Panipat (1526)

- In **Panipat, near Delhi**, a war took place **between Babur and the ruler of Delhi, Ibrahim Lodi**. Babur was a master strategist and battle hardened. He used **gun powder in artillery** to his great advantage. He strengthened his position by resting one wing of his army in the houses of the city of Panipat and protected the other by means of a ditch filled with branches of trees and a defending wall.

- He created a device called as **Ottoman (Rumi) device** which was a combination of defence and attack positions. Moreover, Babur had two Ottoman master-gunners, Ustad Ali and Mustafa, in his ranks to operate the artillery attacks.

- At the same time, **Ibrahim Lodi was unaware about Babur's war strategy and his strongly defended position.**



- After a week of war, the two extreme wings of Babur's army attacked Ibrahim's forces from the side and rear. Babur's gunners used their guns with good effect from the front. Lodi was caught in between and was attacked from all sides by Babur. Babur gives a huge credit to his bowmen for the victory.
- The **battle of Panipat is regarded as one of the decisive battles** of Indian history. Its real importance lies in the fact that it **opened a new phase in the struggle of domination of North India**.
- It broke the back of Lodi power, and **brought under Babur's control the entire area upto Delhi and Agra**. The treasures stored by Ibrahim Lodi at Agra relieved Babur from his financial difficulties.

Battle of Khanwa (1527)

- It was a battle in which the **Mughal Emperor Babur defeated a confederacy of Rajputs and Afghans** which was headed by **Rana Sanga of Mewar**.
- Babur's decision to stay in India invited the hostility of Rana Sanga who began his preparations for a showdown with Babur. **Rana Sanga had domination over Eastern Rajasthan, Malwa**. Thus the **establishment of an empire in the Indo-Gangetic Valley by Babur was a threat to Rana Sanga**. At the same time, Babur accused him of breach of agreement. He says that Sanga had invited him to India and promised to join him against Ibrahim Lodi, but made no such move.
- It is not known what precise promises Rana Sanga had made. However, **Babur's decision to stay on in India completely changed the situation**.
- **Rana Sanga received widespread support**. Almost all Rajput rulers sent contingents to serve under him. Many Afghans, including Mahmud Lodi, a younger brother of Ibrahim Lodi, Hasan Khan Mewati, the Ruler of Mewat etc. rallied to him. The reputation of Rana Sanga and his early success against some of the outlying Mughal posts such as Bayana, further demoralised the war – weary soldiers of Babur.
- To inspire them and rally them together, **Babur solemnly declared the war against Sanga to be a Jihad**. On the eve of the battle, he **emptied all the wine jars and broke the wine flasks** to demonstrate what a staunch Muslim he was. He **banned the trade in wine and abolished custom taxes on Muslims**.
- The battle of Khanwa was fiercely contested and was an example of **astute military strategy**. Babur carefully selected a site and entrenched himself at Khanwa, near Agra. **Like in battle of Panipat, Babur greatly strengthened his position by combination of defence and offence**. He lashed together a number of wagons as an outer bastion and dug a trench in front for double protection. Gaps were left in the defences for his musketeers to fire and advance behind wheeled tripods. The **masterful usage of cavalry, artillery and flank attacks by Babur hemmed the Rana Sanga forces and they were defeated after a great slaughter**.
- Rana Sanga escaped and wanted to renew the conflict with Babur but he was poisoned by his own nobles. Thus, died most valiant warriors produced by Rajasthan. With his death, the dream of a united Rajasthan upto Agra also suffered a serious setback.
- It was a **decisive victory of the first Mughal Emperor Babur and it consolidated Mughal power in India**. It affirmed **Babur's superior generalship and organizational skills and exposed the outdated warfare strategy and technology of India**. The cannon and gun powder artillery of Babur played a critical role in his victory.
- The victory secured Babur's position in the **Delhi-Agra region** and led to expansion of Mughal Empire in the **north East and central India**.

Battle of Chanderi (1528)

- After the battle of Khanwa, the power of Rajputs was only crippled but not crushed. To further consolidate the gains and strengthen his position, **Babur conquered a chain of forts-Gwalior and Dholpur towards east of Agra**. He also **annexed large part of Alwar from Hasan Khan Mewati**.
- On receiving news that Rana Sanga had renewed war preparations to renew the conflict with him, Babur decided to isolate Rana by inflicting a military defeat on one of his staunchest allies **Medini Rai of Chanderi** in Malwa.
- Chanderi was a stronghold of Rajputs. The Rajputs decided to fight till the end and it was captured after the Rajput defenders had died fighting to the last man and their women burnt themselves by performing Jauhar.
- **After the battle of Chanderi, Babur's authority was not challenged by the Rajputs**.

Battle of Ghaghra (1529)

- It was **fought between the forces of Babur and the Eastern Afghan Confederates under Sultan Mahmud Lodi and Sultanate of Bengal under Sultan Nusrat Shah**. Although the Afghans had been defeated, they had not been reconciled to the Mughal Rule, especially in Eastern UP. They had ousted the Mughal officials in Eastern UP and had reached up to Kannauj. The Afghan Sardars were being backed by Nusrat Shah, the ruler of Bengal, who had married a daughter of Ibrahim Lodi. However, they lacked a popular leader. After some time, Mahmud Lodi, brother of Ibrahim Lodi, who had fought against Babur at Khanwa, reached Bihar. The Afghans hailed him as their leader and mustered strong support under him.
- **This was a threat which Babur could not ignore**. After crossing the Ganga near Banaras, he faced the combined forces of the Afghans and Nusrat Shah of Bengal at the crossing of the river of Ghaghra. **Although Babur crossed the river and compelled the combined forces of Bengal and Afghan armies to retreat, he could not win a decisive victory**. Being ill and anxious about the situation of Central Asia, **Babur decided to patch up an agreement with the Afghan Chiefs**. He **also patched up a treaty with Nusrat Shah of Bengal**. The Battle of Ghaghra was important to the extent that it finished the challenge of last of the Lodis.

Challenges Faced by Babur in India

- Many of his **begs (Nobles) were not prepared for a long campaign in India**. They longed for their **kinsmen and the cool climate of Central Asia** in this strange and hostile land.

With the **onset of the hot weather**, their misgivings had further increased. However, Babur knew that the resources in India alone would enable him to build a strong empire and satisfy his begs.

- Thus, he proclaimed his intention to stay on in India, and granted leave to a number of begs who wanted to return to Kabul.
- He also **faced remarkable hostility from the common citizenry** who had bitter memories of genocide of Timur. Moreover, he had to continuously wage battles to lay foundation of his nascent kingdom.

Significance of Babur's Advent

• Political Reorganisation:

- His expedition led to the establishment of an all India empire. In **north India, Babur smashed the power of the Lodis and the Rajput confederacy led by Rana Sanga**, thus destroying the balance of power. This was a step in the direction of the establishment of an all-India empire.

• Security from External invasions from North West:

- Babur and his successors were able to give to India **security from external invasions for almost 200 years**. It was for the first time since the downfall of Kushan empire, that Kabul and Kandhar became integral parts of an empire comprising north India, hence staging of attacks from North West could be prevented.

• Trade and Commerce:

- India could take a greater share in the great **trans-Asian trade**. The **control of Kabul and Kandhar strengthened India's foreign trade** since these two towns were the starting points for caravans meant for China in the east, and the Mediterranean seaports in the west.

• Military Strategy and Modern Warfare technology:

- Babur showed to the Indian Chiefs and soldiers a new method of warfare. Through his '**Tulugma**' strategy, Babur started the system of dividing the army into sections in the battlefield and keeping some army in reserve. Gradually, **horses took the place of elephants in the battlefields**.

- Before Babur's advent, gun-powder was not widely used in wars in India. However, after the First Battle of Panipat, machinegun and gun-powder came to be **used widely** in India. He introduced new mode of warfare and showed what a skilled combination of artillery and cavalry could achieve. His victories led to rapid popularisation of costly gunpower and artillery in India. Since, artillery and gun powders were expensive, it favoured rulers with large resources thus introducing an era of large kingdoms.

• Foundations of Secular State in Medieval India:

- Babur was the first Muslim ruler of India to **do away with the practice of owing allegiance to the Caliph**, the Head of the Islamic World. It enhanced the prestige of the crown. It was Babur who declared himself to be '**Padshah**'. He thus severed all his connections from the Khalifa and made himself independent of all theocratic influence both in principle and practice.
- In this way we can say that Babur was the first Muslim ruler who thought of laying the foundations of a secular state in Medieval India. He endeared himself to his begs and army by his personal qualities also. Babur was not bigoted or led by the religious divines. He declared the war against Rana Sanga as jihad for political reasons and not on religious grounds.

• Culture:

- He was **deeply learned in Persian and Arabic**, and is regarded as one of the two most famous writers in the Turkish language. His autobiography, **Tuzuki-Baburi** is regarded as one of the classics of world literature.
- He was in touch with famous poets and artists of his time and was a **naturalist**. He set up many gardens with running water and thus established a trend.
- He was **deeply inspired by Persian Culture**. Thus, Babur introduced a **new concept of State** which was to be based on the **strength and prestige of the Crown, absence of religious and sectarian bigotry and the careful fostering of culture and the fine arts**. Hence, he provided a precedent and a direction to his successors.

Babur's Succession and End of Life

- Babur Mughal Empire became **unwell in the autumn of 1530**. His brother-in-law plotted with certain Mughal court nobility to usurp the throne following Babur's death, bypassing Humayun, Babur's eldest son and designated heir.
- Humayun rushed to Agra to defend his claim to the throne, but he soon became severely ill. According to mythology, Babur begged God to spare Humayun's life in exchange for his own.
- **After Babur's death at the age of 47 on December 26, 1530, Humayun inherited a shaky empire** besieged by internal and external adversaries.
- **Humayun, like his father, would fall from power and be thrown into exile, only to return and lay his claim to India**. By the end of his life, he had **established and enlarged the empire**, which would reach its pinnacle under his son Akbar.

Conclusion

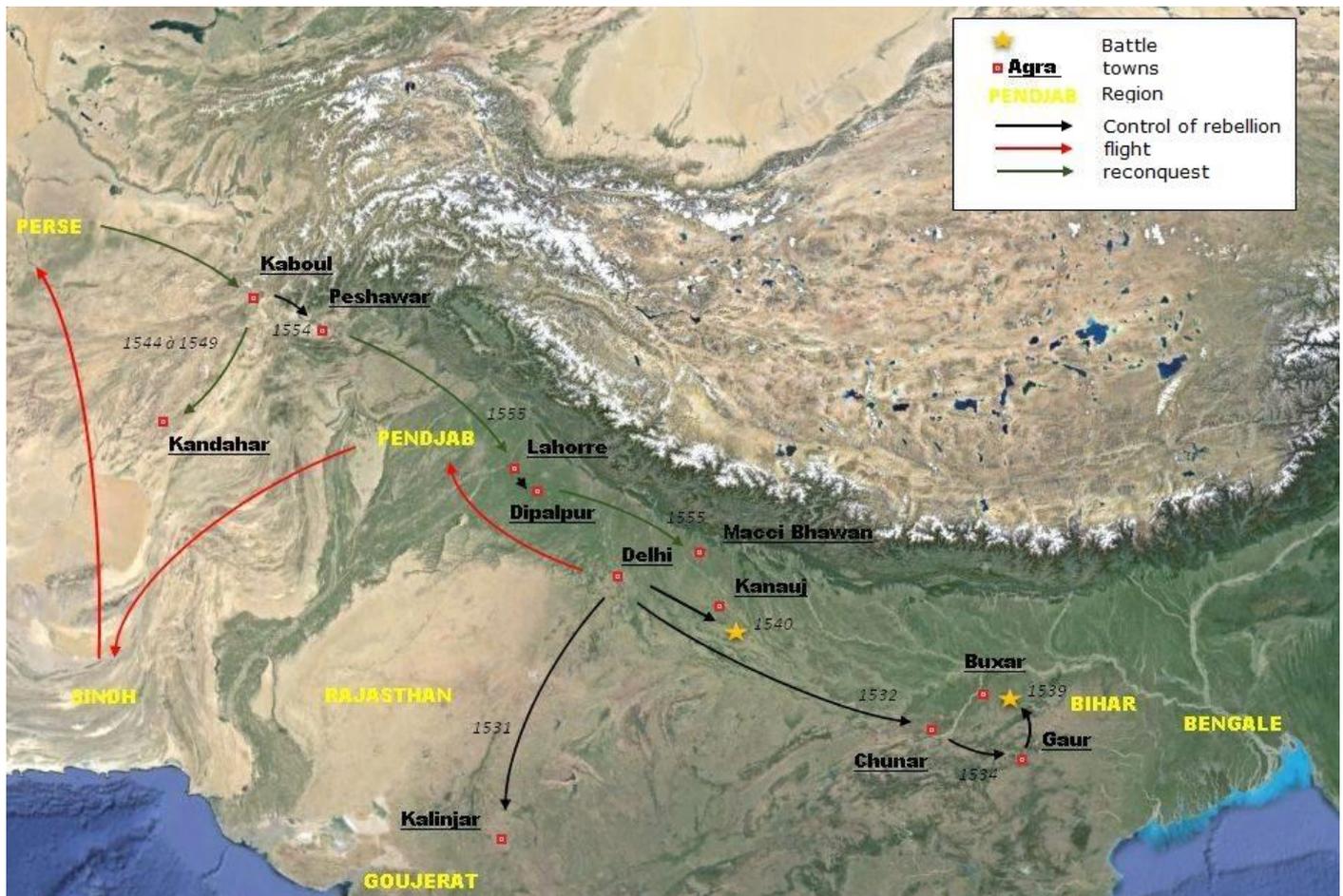
- Although Babur's Mughal Empire governed India for **barely four years**, his **love of nature** inspired him to design gardens of great beauty that remained an integral component of every Mughal fort, palace, and imperial structure in the decades that followed.
- In the Battle of Ghagra in 1529 AD, **Babur defeated the Afghans** from Bengal, Bihar, Assam, Orissa, and other states, who had established a formidable alliance with Mahmud Lodi. It temporarily crippled anti-Babur measures, allowing the young Mughal dynasty to survive.
- The Mughal Empire grew from Kabul in the west to Ghagra in the east, from the Himalayas in the north to Gwalior in the south, thanks to Babur's conquests.

Mughal Empire: Humayun

- After the **sudden demise of Babur**, he was **succeeded by his oldest son Humayun**. Humayun is probably the only king in the history of India whose rule included **two spells, one from 1530-1540 and the other from 1555 to 1556** after his fifteen years' of exile from India.
- Humayun, literally means '**fortunate**' but through most part of his life, he remained '**unfortunate**'. He **inherited a rich-legacy of difficulties** but he made it richer by his own blunders. As a ruler he **lacked foresight and was incapable of taking a long term view of political and military problems**. He faced many challenges in firmly establishing the Mughal empire.
- Due to untimely death of Babur, the administration had not yet been consolidated. Babur spent almost his time in wars and could not take suitable steps to organize the administration of the territories he conquered.
- The **Mughal army was a heterogeneous body of several races – Chaghatais, Uzbeks, Mughals, Persian, Afghans and Hindustanis, etc.** Such an army could be kept under control and disciplined only under the leadership of a capable, dashing and inspiring commander like Babur. Humayun was too weak for this purpose.
- The **finances were precarious**. After getting enormous wealth from the royal treasuries of Delhi and Ajmer, Babur distributed it so lavishly among his soldiers and nobles that **very little were left for Humayun to conduct the affairs of his administration**. In due course, these **nobles became very powerful and they posed a great threat** to the stability of the Mughal Empire.
- **Babur did not urge Humayun to follow the Timurid tradition of dividing the empire among all the brothers** as the Empire itself was in infancy. However, on his deathbed, he had counselled him **to be kind and forgiving towards his three brothers**. Humayun made Kamran the ruler of Kabul and Kandhar, Askari, the ruler of Rohilkhand and Hindal, the ruler of Mewat (comprising the modern territories of Alwar, Mathura and Gurgaon).
- Thus, **his sphere of influence and power was reduced**. Moreover, there was ungratefulness and incompetency of Humayun's brothers.

Retreat and Rise of the Afghans

- Even **after the Battle of Ghaghra**, the **Afghans had not been subdued, and were nursing the hope of expelling the Mughals**. The Afghans who were ruling Delhi a few years back still had ambition to capture power again.
- **Bahadur Shah, the ruler of Gujarat, was also an Afghan**. He was also ambitious of the throne of Delhi. But the most important and powerful Afghan, who later drove away Humayun, was **Sher Shah in the East**. Hence **it was Bahadur Shah in the West and Sher Shah in the East which hemmed in Humayun and he fought many battles** with them.
- Humayun failed to estimate the growing power of Sher Shah Suri. He should not have accepted the half-hearted submission of Sher Shah when Humayun besieged the Chunar fort. In fact he should have nipped him in the bud.
- **But Humayun lacked resolution and sustained energy, foresight and quick grasp of situation**. In the Battle of Kannauj, he made blunders in choosing a low land for encampment and for remaining inactive before the enemy for two months.
- Thus, many of the troubles of Humayun were of his own making. He did not understand the nature of Afghan power. Due to existence of large numbers of Afghan tribes scattered over north India, the Afghans could always unite under a capable leader and pose a challenge. Without winning over the local ruler and zamindars to his side, the Mughals were bound to remain numerically inferior.
- Sher Khan was superior to Humayan in preparing and planning battles and in fighting the enemy. **Sher Shah had more experience, more knowledge of strategies, and more organizing capacity**. He never missed an opportunity and could use wily tricks and crafty means to conquer the enemy.
- Even in the case of Bahadur Shah, Humayun lacked military strategy and quick decision making thus kept losing opportunities. Rajputs requested him for assistance and entreated him to attack Bahadur Shah at Chittor. However, Humayun wasted time, thus allowing his opponents to make adequate preparations and to consolidate their positions.
- But, still the Gujarat Campaign was not a complete failure. While it did not add to the Mughal territories, it destroyed forever the threat posed to the Mughals by Bahadur Shah. Soon after, Bahadur Shah drowned in a scuffle with the Portuguese on board one of their ships.
- During Humayun's Malwa Campaign, Sher Shah had further strengthened his position and became unquestioned master of Bihar with widespread support of the Afghans. Soon after, he acquired Bengal also. But Humayun was not prepared to leave Bengal to Sher Khan as it was the land of gold, rich in manufactures, and a centre for foreign trade. **Humayun's march to Bengal, was the prelude to the disaster which overtook his army at Chausa almost a year later**. His brother **Hindal rebelled against him and Humayun was cut off from all news, supplies and reinforcements**.
- Then Humayun showed bad generalship and political sense by crossing the **Karmnasa river** and being very weakly positioned against Sher Khan's onslaught. **Humayun barely escaped with his life from the battlefield, swimming across the river with the help of a water carrier**. This defeat in battle of Chausa greatly weakened his position. Moreover, **again in the Battle of Kannauj, Humayun was defeated**. This battle decided the issue between Sher Shah and the Mughals. **Sher Shah became the new ruler of North India and ordered Humayun to leave India**.



Humayun's Later Life

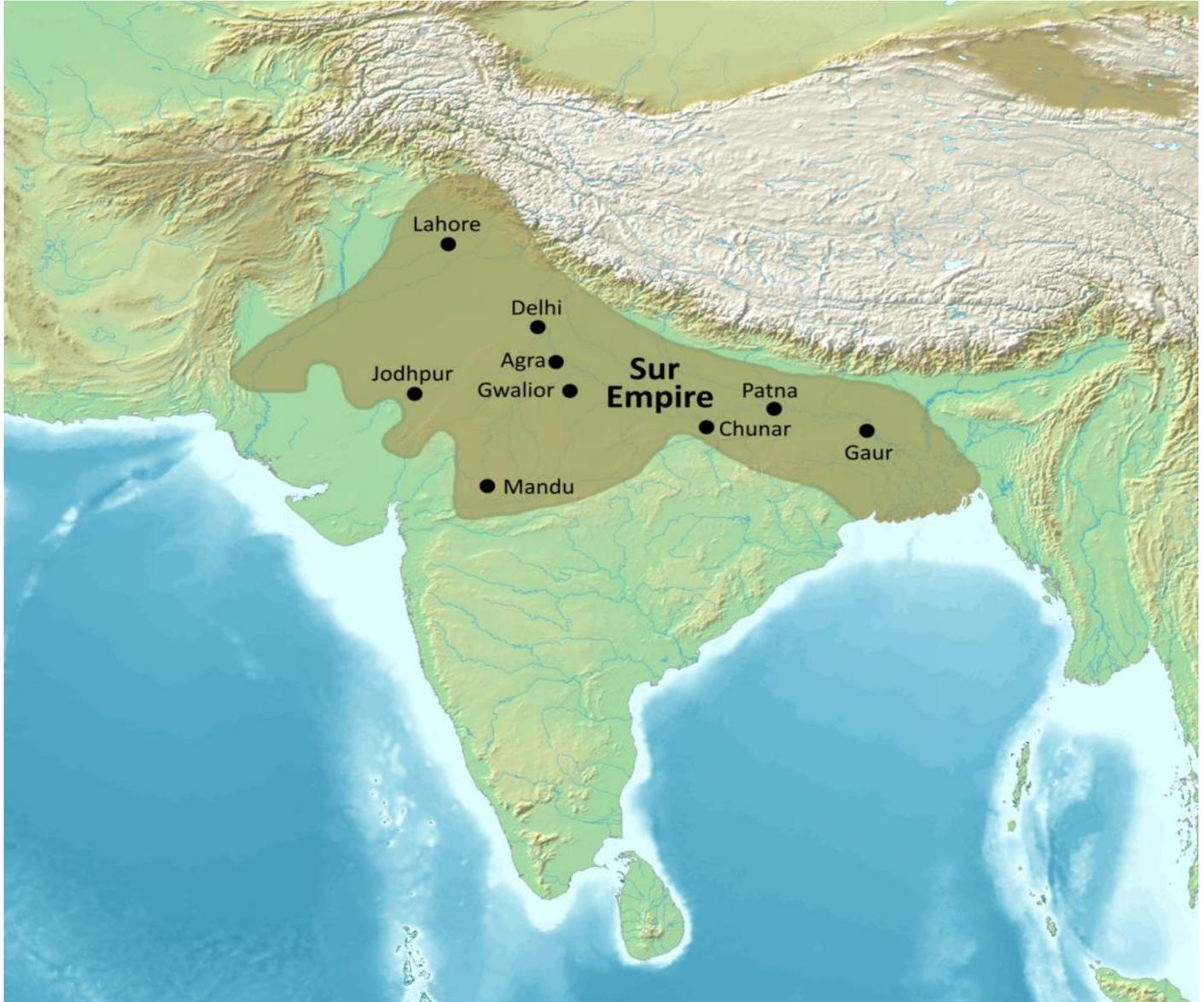
- After ruling for ten years, **Humayun was forced to spend 15 years out of India**. Humayun became a **prince without a kingdom**. He **wandered in Sindh and its neighbouring regions** for the next two and a half years, hatching various schemes to regain his kingdom. But neither the ruler of Sindh or Marwar nor his brothers were willing to help him. Worse, his own brothers turned against him, and tried to have him killed or imprisoned. Ultimately, **Humayun took shelter at the court of Iranian King of Safavid Dynasty**, and with his help recaptured Qandhar and Kabul from Kamran in 1545.
- Although not as vigorous as Babur, Humayun showed himself to be a competent general and politician till his ill-conceived Bengal campaign. **In 1555, following the breakup of the Sur empire, he was able to recover Delhi**.
- Humayun's life was a romantic one. **He went from riches to rags, and again from rags to riches**. It is not doing justice to Humayun when it is said that he was a failure.
- True, he failed against Sher Shah but **after Sher Shah's death, he seized every opportunity to come to power**. But his spirit was not subdued. Even after 15 years of exile, he could recapture his throne of Delhi and restore the power and prestige of the Mughals. However, **he did not live long to enjoy the fruits of victory and died from a fall from the first floor of the library building in his fort in Delhi** within six months of coming to power.

Sur Dynasty (Sher Shah Suri)

- Sher Shah re-established the Afghan Empire which had been taken over by Babur. Sher Shah Suri, also known as Sher Khan, was the Emperor of India from 1540 to 1545.
- He established the Sur dynasty by dethroning Humayun, the Mughal emperor. The Sur Empire may be considered in many ways as the continuation and culmination of the Delhi Sultanate.

Sher Shah Suri

- **Sher Shah Suri**, whose original name was **Farid** was the founder of the Suri dynasty.
- He became the administrator of his father's jagir which prospered by his efforts. He had extensive administrative experience and was a feared warrior.
- The **title of Sher Khan was given to him by his patron for killing a tiger (sher)**, or for the services rendered.
- In spite of not being born with a silver spoon in mouth, **he was a real soldier and a rose to the position of ruler of Hindustan.**



Polity

- Sher Shah defeated the combined forces of the Lohani chiefs of Bihar and Mohamud Shah of Bengal at **Surajgarh**. With this victory, **whole of Bihar came under Sher Shah**.
- He also plundered Bengal several times and by capturing Gaur, the capital of Bengal, forced Mohammad Shah to seek refuge with Humayun.

Encounters: Humayun and Sher Shah

- **Humayun and Sher Shah had three major encounters:**
- Encounter on the **fort of Chunar** in 1538 and Sher Shah's diplomatic surrender .
- **Battle of Chausa** with Humayun in 1539 and Sher Shah's victory.
- **Battle of Kannauj** in 1540 and Sher Shah's decisive victory over Humayun.
- **With the victory at Kannauj, Sher Shah became the ruler of Delhi, Agra, Sambhal and Gwalior etc.**, also came under his sway. This victory ended the rule of the Mughal dynasty for **15 years**.
- In the West, he conquered Malwa, and almost the entire Rajasthan. Sher Shah was able to bring under his control a substantial part of India. The frontiers of his empire extended on the one hand from Punjab to Malwa and on the other from Bengal to Sind.

- With large areas under his control, he was able to provide a sort of uniformity to the administrative system of India.

Administration

- Sher Shah Suri established a **sound and strong administrative system**. His reign lasted only for five years, but even within this brief period, he evolved a system of administration which remained substantially unchanged till the advent of the British in India.
 - Sher Shah Suri was assisted by **important ministers**:
 - **Diwan –i- Wizarat**, also called as **Wazir** – in charge of Revenue and Finance.
 - **Diwan-i-Ariz** – in charge of Army.
 - **Diwan-i-Rasalat** – Foreign Minister.
 - **Diwan-i-Insha** – Minister for Communications.
 - **Akbar's system of government was fundamentally based on that of Sher Shah.**
- **Sher Shah's empire was divided into forty seven sarkars. Each sarkar was divided into several parganas. A number of sarkars were clubbed into provinces.**
 - Chief Shiqdar (law and order) and Chief Munsif (judge) were the two officers in charge of the administration in each **sarkar**.
 - **Shiqdar** (military officer), **Amin** (land revenue), **Fotedar** (treasurer) **Karkuns** (accountants) were in charge of the administration of each **pargana**.
 - The Paragana was **under the charge of the shiqdar**, who maintained law and order and general administration.
 - The **Munsif or Amil looked after the collection of land revenue**. Above the Pargana was the **Shiq or Sarkar under the charge of the Siqdar-i-shiqdaran and a Munsif-i-Munsifan**.
 - He took special care for organizing the revenue administration of his kingdom. **Land was surveyed on a uniform system with each holding being separately measured**. The lands were divided into good, bad and middling. The assessment was liberal but the collections were strict, as **one-third of the gross produce of land was taken as revenue**. People could pay the taxes directly **either in kind or cash**.
 - He took special care to protect the interest of the peasants. The rights of the peasants were duly recognized and the liabilities of each were clearly defined in the **kabuliyat (deed of agreement)**, which the State took from him, and the **patta (title-deed)**, which it gave him in return. It minimised the scope for confusion and oppression.
 - The military administration was also efficiently reorganized and **Sher Shah borrowed many ideas like the branding (dagh) of horses with imperial signs from Alauddin Khalji**. Each soldier had his descriptive roll (chehra) recorded.
 - **Malik Muhammad Jayasi** wrote the famous Hindi work **Padmavat** during his reign.

Religion

- Sher Shah was the **first, among the Muslim rulers to recognize the fact that India was the land of the Hindus and the Muslims alike and he tried his best to reconcile the two elements as far as possible**.
 - He extended equal treatment to all sections of his subjects irrespective of the faith they professed.
 - Some of the most responsible officials, civil and military, were recruited from among the Hindus. He administered justice with strict impartiality and kept effective vigilance on the conduct of the judicial officers.
 - Sher Shah did not, however, initiate any new liberal policies. **Jizya continued to be collected from the Hindus**, while his nobility was drawn almost exclusively from the Afghans.

Economy

- He introduced a **reformed system of currency and struck fine coins of gold, silver and copper of uniform standard** in place of the debased coins of mixed metals. His **silver coin was known as Rupiya and copper coin was known as Daam**.
- His silver rupee remained a standard coin for centuries after him. He is credited with the **introduction of custom duty**. He also considerably improved the **means of communication**.
- He **restored the famous Grand Trunk Road** running from Bengal to Punjab, and **planted trees and established resting places (Sarai)** along the roads to facilitate movement of the troops and to give boost to trade and commerce.
 - He extended **the Grand Trunk Road** from Chittagong in the frontiers of the province of Bengal in northeast India to Kabul in Afghanistan in the far northwest of the country.
 - Sher Shah had also improved the communications by laying four important **highway** They were:
 1. Sonargaon to Sind
 2. Agra to Burhampur
 3. Jodhpur to Chittor and
 4. Lahore to Multan.
 - He also **linked places like Chittor to the seaports of Gujarat**.
 - Moreover, he ensured law and order with very severe penalty for harming the traders and directed his governors to treat merchants and travellers well in every way.
 - Also, Sher Shah introduced a **system of horse-posts or mail service carried by the horses** and was very solicitous for the welfare of the peasantry.

Art and Architecture

- He **built many inns, mosques and laid down the network of roads** the most famous among them being the Grand Trunk Road. He also **built an entire city near Delhi on the banks of Yamuna**.
- He also had a refined taste in architecture. It is evident in the **Rohtas Fort** built by him. **Sher Shah Suri Masjid in Patna and Qila-i-Kuhna mosque at Purana Qila, Delhi** were his other great contributions.
- His mausoleum is considered a masterpiece of Indo-Islamic architecture and is famous as **Sher Shah Suri Tomb situated in Sasaram, Bihar**.

Importance of Dynasty

- Sher Shah ruled for five years only and even within this brief period he had left the traces of administrative talents permanently impressed. **Had he lived longer, he would have founded a stable Afghan Empire and the Empire of the Mughals would not perhaps have come into existence in India.** Of all the rulers of medieval India, he was undoubtedly the greatest.
- He was an able general, consummate soldier, and a determined ruler. His reforms were well calculated to secure the interests of the people. So great was his personality that his greatest enemy, Humayun, on his death referred to him as 'Ustad-I-Badshahan', **teacher of kings.**
- The **changes made by him were adopted by Akbar and his successors** as the basis of their government. After the fall of the Mughals, the English East India Company also retained the same administrative machinery more or less intact.
- It is clear that the genius of Sher Shah continued to affect the destiny of India for centuries.

Reasons for Decline

- The **last campaign of Sher Shah Suri was against Kalinjar where he was injured during an accidental gun powder blast and died.**
- Sher Shah's state system revolved around his personality, it was extremely top heavy. The **level of institutionalization of administration was very low.** As a result of this, the Sur Empire collapsed within 10 years of Sher Shah's death. He was **succeeded by his second son, Islam Shah, who ruled till 1553.**
- Islam Shah was a capable ruler and general but most of his energies were occupied with the rebellions raised by his brothers and with tribal feuds among the Afghans. His death at a young age led to a civil war among his successors.
- Sher Shah's successors were thoroughly incompetent and unfit to carry on his work of reconstruction. Instead of trying to secure the support of all the sections of society, they created dissensions and group-rivalries. There was **no national solidarity among the Afghans.** Rivalries and jealousies ruined the Afghans.
- The **successors of Sher Shah ignored the lot of the peasantry.** There was **no proper collection of revenues.** The examples of Sher Shah were forgotten. Also, they did not bother to give justice to the people.
- This provided **Humayun the opportunity he had been seeking for recovering his empire in India.** In two hotly contested battles in 1555, he defeated the Afghans and recovered Delhi and Agra.

Mughal Empire: Akbar

- The dream of establishing a Mughal empire envisaged by **Babur**, after defeating Ibrahim Lodi in the First Battle of Panipat (20 April, 1526), was still distant as **Humayun**, his successor and son was reduced to the status of a homeless wanderer after being defeated by **Sher Shah Suri** in the Battle of Chausa (1539) and the Battle of Kannauj (1540).
- It was **Shah Tahmasp, the Safavid ruler of Persia, who offered him refuge and gave military aid by which Humayun recovered Delhi and Agra from the Sikander Suri at Battle of Sirhind (July, 1555).**
- However, the problems of Mughal Empire did not end here as before Humayun could consolidate his empire, he was fatally injured by falling down the stairs of his library.
- The nascent Empire was facing confrontation from external enemies as well as the feuding nobility and it was in these precarious circumstances that **young Akbar**, whose very name meant the great one, **rose up to all the challenges and emerged as one of the greatest monarchs** this country has ever witnessed.

Akbar

- While the dis crowned Humayun was wandering in Sindh, he met **Hamida Bano Begum** and tied the knot in 1541. A year later, Hamida gave birth to a boy, Akbar, who was destined to be one of the greatest Indian monarchs.
- However, as Humayun fled to Persia for help, Akbar was captured by his uncle Kamran, although he was treated well. The reunion with his father was made possible only when Humayun captured Qandhar from Kamran.
- **After the death of Humayun, the 13-year old Akbar was enthroned at Kalanaur by Bairam Khan**, the Military general of Humayun and regent of Akbar in 1556.
- When Akbar ascended to the throne, his empire barely included areas of Punjab and Delhi. Even this situation was under constant threat as
 1. **Hemu, the military general of Adil Shah Suri** (a nephew of Sher Shah Suri) had conquered Agra and Delhi by defeating the Mughal forces. It is said that by that time he had not lost a single of twenty-two battles he had fought and was bestowed the ancient title of Vikramajeet or Vikramaditya by Adil Shah who had also made him Wazir.
 2. **Kabul** had been attacked and besieged by the **Badakhshan rulers.**
 3. **Sikander Shah Suri**, defeated by Humayun, was waiting for an opportunity to regain his empire and was a constant threat.
- At this juncture, **Bairam Khan displayed his superior military statesmanship.** Before Hemu could consolidate the gains made by capturing Delhi, Bairam Khan launched a fierce attack on his forces.
- The fateful encounter happened in the Second Battle of Panipat (5 November, 1556) where, despite being in an advantageous position, **Hemu's army was routed** when an arrow hit Hemu in the eye leaving him unconscious. The **victory re-established the supremacy of Mughals** over the throne of Delhi.

Contests

- The Second Battle of Panipat was the beginning of an illustrious era under the Mughals. After a month long stay in Delhi, Akbar sought to vanquish all the rival claimants to the throne of Delhi.
- In this pursuit, **he along with Bairam Khan marched towards Sirhind to complete the military operation against Sikander Shah Suri** and in due course made him surrender at the fort of Mankot, Kashmir in 1557. Sikander Shah Suri

was driven out to Bihar where he died two years later. **Adil Shah Suri had died in a battle against Bengal kingdom in 1557**, and other claimants to the Delhi throne had withdrawn. Thus, Akbar was left free to consolidate his empire, undisturbed by the rival claims against his sovereignty.

- Under the regency of Bairam Khan, further conquests led to the extension of the Mughal Empire from Kabul up to Jaunpur in the East and Ajmer in the West. Lahore and Multan, important centres of Punjab, were annexed.
- **Gwalior was captured from the Sur rulers** and forces were sent to conquer Malwa and Ranthambhor. All the while, Bairam Khan was at the helm of affairs and commanded full control over the nobility.
- However, these accomplishments made Bairam Khan arrogant and he failed to realise that Akbar was coming of age and wanted to take control of the state affairs in his own hand. This friction between the two was further aggravated by the court intrigues where the nobles who held grudges against Bairam Khan complained of his bias in favour of **Shiite Nobles**.
- **All this led to Akbar issuing a farman through which Bairam Khan was dismissed from his office**. Although Bairam was prepared to submit, but the conspiring nobles disgraced him to the limit where he declared rebellion against the crown. It took six months to quell the rebellion, and **finally Bairam was forced to surrender**. Akbar treated him without animosity and gave him an option to either serve the crown or retire to Mecca. Bairam chose the latter. However, on his way to Mecca in January 1561, he was murdered by an Afghan who had personal enmity against him.
- **From 1561-67**, Akbar also had to face other forces of rebellion, the major ones being:
 - **Maham Anga and Adham Khan:** Maham Anga was Akbar's foster mother who had a role in dismissing Bairam Khan. Her son Adham Anga claimed sovereignty while he was sent to an expedition on Malwa. When he was removed from the command, he claimed the post of Wazir for himself and killed the acting Wazir in his office. This infuriated Akbar and in 1561, he had him thrown down from the parapet of the fort to his death.
 - **Uzbeks:** The Uzbek section of the nobility commanded great influence in the region of eastern Uttar Pradesh, Bihar and Malwa. They had helped the Emperor in subduing the Afghan forces in these regions, but they became arrogant and started defying the authority of Akbar by rebelling against the crown. Akbar quelled these rebellions several times after 1561 and in 1565, he vowed to make Jaunpur his capital till he had vanquished them all. He defeated and killed the Uzbeks leader in 1567, thus bringing their rebellion to an end.
 - **Mirzas:** The Mirzas who were Timurids and thus related to Akbar by marriage, controlled the area of Western Uttar Pradesh from where they revolted against the Emperor. Akbar defeated them and made them flee to Malwa and then to Gujarat.
 - **Mirza Hakim:** He was Akbar's half-brother who had captured Kabul and Lahore and the Uzbeks had declared him as their ruler. Akbar marched to Lahore in 1581 and forced him to retreat.
- All these rebellions used up the time and resources of the empire, but they turned Akbar into a seasoned military general and diplomat, the qualities that he would make the most use of in his later endeavours. Also, most of the rebellious nobles who dreamt of an independent states for themselves were cowed down.

Expansion of Empire (1560-76 AD)

Malwa

- The Kingdom of Malwa was ruled by **Baz Bahadur (1555-62) with Mandu as its capital**. Baz Bahadur was a patron of art and during his period Mandu had become a celebrated centre for music. This period is associated with the **romance of Baz Bahadur and Rani Roopmati**, who was famous for her beauty, music and poetry.
- However, the defences of the state were neglected taking advantage of which **Adham Khan** led an expedition against Malwa and defeated Baz Bahadur who escaped from Malwa (1561). However, **Adham Khan made a mistake when he tried to abduct Roopmati**, as she chose to embrace death than to be part of his harem. The **cruelty of Adham Khan led to a reaction against Mughals** enabling Baz Bahadur to recover Malwa.
- **Akbar sent another expedition to Malwa under Abdullah Khan in 1562 who expelled Baz Bahadur and annexed Malwa to the Mughal Empire**. After living in exile for several years, **Baz Bahadur submitted to Akbar in 1570 and was accepted as a Mansabdar**. The extensive region of Malwa thus came under the Mughal rule.

Garh-Katanga

- The **Kingdom of Garh-Katanga included Narmada valley and the northern parts of present day Madhya Pradesh**, with **Chauragarh** near Jabalpur as its capital. It was consolidated by **Aman Das** in the second half of the fifteenth century.
- He had helped **Bahadur Shah of Gujarat** in conquest of Raisen and was bestowed with the title of **Sangram Shah**. His son was married to the Chandella Princess, **Durgavati**. She was ruling as the Queen Regent when **Asaf Khan**, the Mughal Governor of Allahabad, invaded Garh-Katanga.
- Despite the betrayal by her allies, **Rani fought gallantly, but was wounded and fearing imminent defeat, she stabbed herself to death to avoid capture**. However, the Mughal Governor sent only a small proportion of the plunder to the royal court, and kept the rest for himself.
- When Akbar came to know about this, he not only forced Asaf Khan to part with his illegal gains, but also restored the Kingdom of Garh-Katanga to **Chandra Shah**, the younger son of Sangram Shah.

Rajputana

- **After having consolidated his dominance over Northern and Central India, Akbar turned his attention towards the Rajputana** which presented a formidable threat to his supremacy. He had already established his rule over Ajmer and Nagaur. **Beginning in 1561, Akbar started his quest to conquer Rajputana**. He employed force as well as diplomatic tactics to make the Rajput rulers submit to him. Although many Rajput kingdoms accepted Akbar's suzerainty, **Udai Singh of Mewar and Chandrasen Rathore of Marwar refused to bow down**.

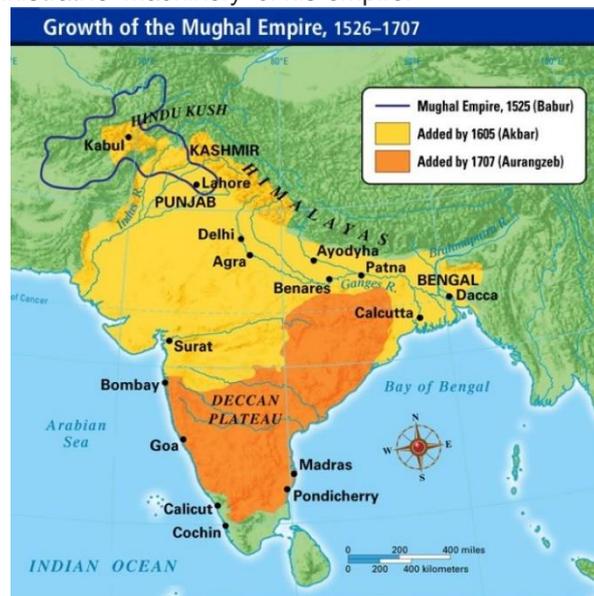
- Rana Uday Singh was the descendant of Rana Sanga, who had died fighting Babur at the Battle of Khanwa in 1527. As the head of the Sisodia clan, he possessed the highest ritual status of all the Rajput kings and chieftains in India. Thus, it was of paramount importance for Akbar to defeat Mewar.
- **In 1567, Akbar attacked the Chittorgarh fort in Mewar** that represented a key strategic importance towards establishing rule in Rajputana. Uday Singh's chiefs Jaimal and Patta held off the Mughal forces for four months in 1568. Many peasants too died fighting in the fort. **Uday Singh was banished to the Hills of Mewar.** After him, **his son Rana Pratap offered a formidable resistance** to the Mughal forces.
- In the famous **Battle of Haldighati (June, 1576), Mughal forces commanded by Man Singh of Ambar inflicted heavy casualties on army of Rana Pratap, but failed to capture him.**
- After the fall of Chittor, the Ranthambhor Fort was also seized. Jodhpur had already been conquered and these victories made other Rajput rulers like those of Bikaner and Jaisalmer to submit to Akbar. **Mewar was the only kingdom that continued to resist the Mughal forces.**

Gujarat

- The state of Gujarat was full of riches because of its fertile soil and prospering foreign trade. Akbar also wanted to annex it because the **Mirzas had taken shelter there** and could be a potent threat to his Empire. **Akbar did not want such a rich province to become a rival centre of power.** For these reasons, he advanced to Ahmedabad through Ajmer in 1572 and forced the Ahmedabad ruler to surrender without a fight. Following this, **Akbar defeated the Mirzas** who were ruling Broach, Baroda and Surat.
- **It was here in Cambay where Akbar saw the sea for the first time and also met the Portuguese** who were keen to establish an empire of their own in India, but their designs were frustrated by Akbar's conquest of Gujarat.
- However, as soon as Akbar went back to Agra, rebellions broke out all over Gujarat. **Akbar once again marched to Ahmedabad and defeated the enemy forces in 1573.**

Bengal

- The **region of Bengal and Bihar was being ruled by Afghan leader Daud Khan.** He had maintained a powerful army of 40,000 cavalry and an infantry of 1,50,000.
- **Akbar marched steadily and captured Patna,** thus securing Mughal communications in Bihar. After this, Akbar returned back to Agra giving the charge of campaign to **Munaim Khan** who invaded Bengal and Daud Khan was forced to sue for peace but soon afterwards he raised the banner of rebellion.
- Mughal forces once again defeated him and **Daud Khan was executed in 1576, thus ending the last Afghan kingdom in Northern India.**
- The **campaign of Bengal marked the end to the first phase of Akbar's expansion of the empire.** This also gave Akbar time to strengthen the administrative machinery of his empire.



Administration

Land Revenue Policy

- To start with, Akbar **adopted the revenue system of Sher Shah Suri** under which the cultivated area was measured and based on the productivity of the land, crop wise prices were decided. However, this system had two major problems
 - (a) **Fixing of prices often led to delays causing hardships to the peasants,** and
 - (b) Since the prices were fixed taking into account the land around the Capital city, **these were generally higher than the prevailing prices in the countryside.** Thus, peasants had to part more of their produce as tax.
- This led Akbar to **revert back to the system of Annual assessment.** The **Qanungos** were the local officials who reported on the actual produce, local prices and other such details. However, in many areas the dishonest Qanungos concealed the actual produce and this was a loss to the revenue finances of the empire. This corrupt practice was checked in 1573 when Akbar appointed officials called **Karoris** who kept an eye on the prices reported by the Qanungos and were responsible for the collection of a crore of dams (Rs. 2,50,000).
- The following were the **major revenue assessment systems** introduced by Akbar:
 - **Zabti:**

- This was a **system of measurement of land** and the **assessment of revenue was based upon the productivity of the land and local prices**. This was a relief to peasants as they got remission when the productivity was low due to drought, floods or any disaster. This system is usually associated with **Raja Todar Mal**, who was the revenue minister of Sher Shah before serving Akbar.
- **Dahsala:**
- It was an **advanced modification of the zabti system**. In this, the revenue was decided on the basis of the average produce of different crops as well as the average prices prevailing **over the last ten years. One-third of the average produce was state's share.**
- **Batai or Ghalia Bakshi:**
- Under this system, the **produce was divided between the state and the peasants in fixed proportion**. The peasants were given a choice to pay either in cash or kind, though cash was preferred. Although the system was a fair one, it required honest officials to implement it.
- **Nasaq:**
- It was also known as **kankut or estimation**. Under it, a **rough estimate of the revenue to be paid by the peasant** was calculated based on his past payments.
- For assessment of revenue, the **land was classified on the basis of continuity of cultivation**.
- **Polaj:** The land which remained under cultivation **almost every year**.
- **Parati: Fallow land**, parati land paid at the full rate (polaj) when it was cultivated.
- **Chachar:** Land which had been fallow for **2-3 years**.
- **Banjar:** Land which had been fallow for **more than 3 years**.
- These were assessed at concessional rates and taxed fully only when they became polaj land. This was done to encourage conversion of uncultivated wasteland into cultivated land. **Akbar had directed the Amils to extend loans (taccavi) to the peasants in times of need and encourage them to sow high quality seeds.**

Mansabdari System

- Consolidation of Empire to such stretches was not possible without an organised nobility and a robust army unit. Akbar achieved both these objectives through Mansabdari System. This was a **system unique to the Mughal administration**.
- Under this, **every officer was assigned a rank (mansab), the lowest being 10 and highest being 5000 for nobles**. Princes of the blood received higher mansabs.
- Remarkably, the **highest rank a noble could attain was raised from 5000 to 7000 towards** the end of Akbar's rule.
- Two senior nobles of the Akbar rule, **Mirza Aziz Koka and Raja Man Singh** were accorded with the rank of 7000 each. The mansabs were divided into two:
 - **Zat:** It was the personal rank and the status and salary of the officer was fixed according to it.
 - **Sawar:** This indicated the number of cavalymen (sawars) a mansabdar was required to maintain.
- There were **three categories** within the mansab:
 - The officer who maintained **as many sawars as his zat rank**.
 - The officer who maintained **half or more sawars than his zat rank**.
 - The officer who maintained **less than half sawars than his zat rank**.
- **Every mansabdar had to bring his contingent for inspection regularly**. Every sawar was identified based on his **descriptive roll (chehra)** while **every horse was branded with imperial marks (dagh system)**. For **every ten sawars, mansabdars had to maintain twenty horses**. This was called the **10-20 rule**.
- The salary to the mansabdars were paid by assigning them **jagirs**, which assigned the land revenue from an area to the mansabdar. This was **not a hereditary system**, rather only a mode of payment. **Out of this salary, the mansabdar had to pay the soldiers and also maintain a certain number of horses and elephants**. Only the best quality horses were retained in the army.
- The system was based on **merit** and an officer who was generally appointed at lower mansab could rise up in hierarchy based on his **performance**. Similarly, an officer can be demoted in rank as a mark of punishment.
- Also, Akbar encouraged **mixed contingents of all nobles** Mughal, Pathan Hindustani, Rajputs. This discouraged the forces of parochialism and tribalism. In addition to cavalymen, bowmen, musketeers (bandukchi), sappers and miners were also recruited in the contingents.

Political Administration

- **Central:** Akbar organised the Central administration based on the **principles of separation of power and of checks and balances**. Some of the important functionaries in this were:
 - **Wazir:** He was the **head of the revenue department** and was responsible for all income and expenditures of the Empire. He was the principal link between the ruler and the administration. He no longer enjoyed the position of principal advisor to the Emperor and many nobles held mansabs higher than his.
 - **Mir Bakshi:** He was the **head of the military department** and was also considered the head of the nobility. It was he who recommended officers for various mansabs, but the wazir was responsible for assigning the jagir to the mansabdar, thus maintaining checks and balances. Mir Bakshi was also in charge of the **intelligence and information agencies** of the empire. Several **Intelligence Officers (barids)** and **news reporters (waqia-navis)** posted throughout the country reported to him.
 - **Mir Saman:** He was **in charge of imperial household** and thus ensured provisions of various items required by the inmates of the harem or the female apartments. Several of these items were manufactured in royal workshops or karkhanas.
 - **Chief Qazi:** He headed the **judicial department**
 - **Chief Sadr:** He looked after the **charitable and religious endowments**.

- Apart from these ministers, Akbar himself was very much accessible to the common people. He held **Diwan-i-aam** in which he heard the grievances of the people. Private consultation with ministers were held in a chamber that came to be known as **Ghusal Khaana**.
- **Provincial:**
 - The Empire was **divided into 12 provinces** in 1580 and each province was **headed by a Governor (Subedar)**. Other officials included a **diwan, a bakshi, a sadr, a qazi and a waqia navis**. The principles of checks and balances was maintained in provincial administration too.
- **Local:**
 - **Subas were divided into Sarkars (equivalent to district)** which were **further subdivided into Parganas (equivalent to tehsil)**. Chief Officers of a Sarkar were
 - **Fauzdar:** He was responsible for maintenance of **law and order**.
 - **Amalguzar:** He was responsible for **assessment and collection of land revenue**. He was required to exercise a general supervision over all land holdings for uniform assessment and collection of land revenues.
 - For revenue distribution, the territories of the empire were divided into **three:**
 - **Jagir:** Revenue was allotted to **nobles and royal family members**
 - **Khalisa:** Revenue was sent directly to the **royal exchequer**
 - **Inam:** Revenue was allotted to **religious men irrespective of their faith**. Half of this land consisted of cultivable wasteland so that the inam holders were incentivised to encourage the extension of agriculture.

The Jagirdari System

- Jagirdari system was **assigning revenue of a particular territory to the nobles for their services to the state**. It was a **modified version of Iqta of the Delhi Sultanate** and was an **integral part of the mansabdari system**.
- The office of the central Diwan would identify parganas the sum total of whose jama was equal to the salary claim of the mansabdar. If the recorded jama was greater than the salary claim, the mansabdar was asked to deposit the extra with the central treasury. However, if the jama was less than the salary claim the remaining was paid from the treasury.
- **Classification of jagirs:**
 - **Tankha Jagirs** – given in lieu of salaries and were transferable.
 - **Watan Jagirs** – were hereditary and non-transferable. It was given to zamindars or rajas in their local dominion. When a zamindar was appointed as mansabdar, he was given tankha jagir in addition to his watan jagir if the salary of his rank was more than his income from watan jagir.
 - **Mashrut Jagirs** – jagirs assigned on certain conditions.
 - **Altamgha Jagirs** – assigned to Muslim nobles in their family towns or place of birth.
- **Zamindars had hereditary rights over the produce of the land and had a direct share of 10-25 % in the peasants' produce**. He assisted the state in the collection of the revenue and also rendered military services to the state at times of need. The zamindar was not the owner of all the lands comprising his zamindari. The peasants who actually cultivated the land could not be dispossessed as long as they paid the land revenue. Both the zamindars and peasants had their own hereditary rights over the land.

Relations with Rajputs

- At the time when Mughal Empire was facing challenges in form of Afghans, internal rebellion and foreign powers, Akbar desperately needed more allies and less enemies. He had realized that the Rajputs, who held large areas in their possession and were skillful warriors and renowned for their valor and fidelity to their word, could safely be depended upon and thus, **converted them into friends**.
- Hence, Mughal Emperor Akbar decided to seek the cooperation of the Rajputs to expand the Mughal Empire. In pursuance of this policy, **he not only accorded high positions to the Rajput rulers who accepted his sovereignty, but also entered into marriage alliances with them**.
- Due to this liberal policy, Akbar found one of the most trusted ally in **Raja Bharmal of Amber**. He was made a high grandee and Akbar married her daughter, **Harkha Bai**. While marriages between Muslim Emperor and Hindu rulers were not unusual, Akbar took the relationship to a new height by giving complete religious freedom to his Hindu wives. Bhar Mai's son, Bhagwant Das, was accorded a mansab of 5000, while his grandson, Man Singh, rose to the rank of 7000, held by only one other noble, Aziz Khan Kuka.
- **Akbar abolished the pilgrimage tax on Hindus in 1562 and Jizya in 1564** to show his sense of equality towards the Hindu subjects. The **autonomy given to the Rajput rulers** made them realise that their interests were not harmed by accepting the suzerainty of the Mughal Emperor .
- However, there were exceptions to such friendly relations. **Even after the siege of Chittor, Rana Udai Singh continued his resistance**. In **1572, Rana Pratap succeeded to the throne of Mewar**. Akbar sent three embassies in succession under Man Singh, Bhagwant Das and Raja Todar Mai. But the proud Rana did not agree to pay personal homage to Akbar. **In 1576, Akbar moved to Ajmer and deputed Man Singh to lead a campaign against Rana Pratap**. In the resultant **Battle of Haldighati, Rana was defeated but he escaped** and continued his resistance by waging guerrilla warfare. There was a major revolt in Bengal and Bihar in 1579 and Mughals diverted their resources which gave Rana the opportunity to recover his empire. After 1585, Akbar moved to Lahore where he stayed for 12 years taking advantage of which **Rana recaptured his capital Kumbhalgarh and ruled till he died in 1597**.
- Akbar also faced resistance from Marwar where after the death of Maldeo (1562), his younger son **Chandrasen** succeeded to the throne. But he had to cede certain territories to his elder brother **Udai Singh** due to pressure from the Mughals. Chandrasen rose in rebellion against this interference but was defeated and was forced to seek refuge in Mewar.

- **Akbar's Rajput Policy was continued by Jahangir and Shah Jahan.** It was under Jahangir that the dispute with Mewar was settled when Amar Singh, son of Rana Pratap, reconciled with the Mughals and his son, Prince Karan Singh was accorded a rank of 5000 in the court of Jahangir.
- It was the result of such liberal policy of Akbar that the Rajputs, who had not only been hostile but fought consistently against the Sultans of Delhi for more than 350 years, became **strong allies of the Mughal throne**. Rajputs contributed freely and richly to the military, political, administrative, economic, social, cultural and artistic achievements of Akbar's reign. **Their cooperation not only gave security and permanence to the Mughal rule, but also brought about an unprecedented economic prosperity and cultural renaissance in the country**, and a synthesis of the Hindu and Muslim cultures which is a priceless legacy of the Mughal rule.

Religion

- Akbar was born when the **Bhakti and Sufi movements** were at their peak and the idea emphasized essential unity of Hindu and Muslims was prevalent. Such liberal sentiments had great impression on young Akbar, who **abolished Jizya, pilgrimage tax and the practice of forcibly converting prisoners of war to Islam**.
- He followed the **policy of Sulh-i-kul**, under which the ruler was distinguished by his paternal love towards his subjects without distinction of sect or creed and it was his duty to prevent sectarian strife from rising. His sole aim was to **"ascertain truth, to find out and disclose the principles of genuine religion."**
- In 1575, Akbar built Ibadat Khana or the Hall of Prayer in his new capital, Fatehpur Sikri, where he invited theologians, mystics and learned nobles to discuss religious matters. The proceedings were at first confined to Muslims, but were later opened to people of all religions, even to atheists. He invited Purushottam and Devi, to expound the doctrines of Hinduism, Maharji Rana to explain the doctrines of Zoroastrianism, Portuguese Acfquaviva and Monserrate for Christianity, Hira Vijaya Suri for Jainism. **However, this was not liked by the orthodox Mullahs and rumours spread that Akbar wanted to forsake Islam**. The growing strife forced Akbar to discontinue the discussions in Ibadat Khana in 1582.
- But he did not give up his quest for true religion. His contact with leaders of various religions convinced him that while there were differences among various religions, they all had some good points which need to be emphasized. To achieve this objective, **he founded a religion of his own, named tauhid-i-Ilahi (Divine monotheism) or din-i-ilahi**, with an aim to bring to an end the religious bitterness and conflict prevalent among various sections of the society.
- **Tauhid-i-ilahi was an order of the Sufistic type, and membership was voluntary**. There were no sacred books, no priestly class or rituals except the initiation ceremony in which the Emperor gave a formula called **Shasta**, which the person being initiated had to repeat. This contained **Akbar's favourite motto-'Allah-o-Akbar'** or **'God is Great'**. However, **tauhid-i-ilahi did not attract many followers and virtually died with Akbar**.
- Akbar also introduced a number of reforms that were socioreligious in a nature like **preventing Sati unless the widow herself desired it, allowing widow remarriage, encouraging secular education with subjects like geometry, astronomy, agriculture**.

Art and Architecture

- During the reign of Akbar, many indigenous art styles were encouraged which led to the **common use of sandstone**. Akbar built a series of forts, the most famous of which is the **fort at Agra** (in red sandstone). His other forts are at **Lahore and Allahabad**.
- Akbar built **Fatehpur Sikri (city of victory) near Agra**. Many buildings of Gujarati and Bengali styles are found in this complex. The most magnificent building in it is the **Jama Masjid and the gateway to it is called Buland Darwaza** (176 ft high), built in c. 1572 CE to commemorate Akbar's victory over Gujarat. Other important buildings at Fatehpur Sikri are **Jodha Bai's palace and Panch Mahal** with five storeys.
- **He built his own tomb at Sikandra (near Agra) which was completed by Jahangir**.
- Akbar **built a temple of Govindadeva at Vrindavan**.
- He also built **Jahangir Mahal** in Agra Fort.
- Akbar commissioned the illustrations of several literary and religious texts. He invited a large number of painters from different parts of the country to his court. Both Hindus and Muslims joined in this work. **Baswan, Miskina and Daswant** attained great positions as Akbar's court artists.
- **Illustrations of Persian versions of Mahabharata and Ramayana were produced in miniature form**.
- Many other Indian fables became miniature paintings in the art studio established by Akbar.
- Historical works like **Akbarnama** also remained the main themes of Mughal paintings.



- **Hamzanama** is considered to be the most important work which consisted of 1200 paintings. Indian colours such as **peacock blue, Indian red** began to be used.
- Akbar **patronised Tansen of Gwalior** who composed many ragas. It is believed that he could bring rain and fire through singing the ragas Megh Malhar and Deepak, respectively.
- The **Persian language became widespread in the Mughal empire** by the time of Akbar's reign. **Abul Fazl was a great scholar and historian of his period.** He set a style of prose writing and it was followed for many generations. Many historical works were written during this period. They include **Ain-i-Akbari and Akbarnama by Abul Fazl.** The **translation of Mahabharata into the Persian language was done under the supervision of Abul Faizi** (brother of Abul Fazl). **Utbi and Naziri** were the other two leading Persian poets. From the time of Akbar, Hindi poets were attached to the Mughal court. The most famous Hindi poet was **Tulsidas**, who wrote the Hindi version of the Ramayana – the Ramacharitmanas.

Evaluation

- Akbar left a rich legacy both for the Mughal Empire as well as the Indian subcontinent in general. He firmly **entrenched the authority of the Mughal Empire** in India and beyond, after it had been threatened by the Afghans during his father's reign, establishing its military and diplomatic superiority. His diplomatic policies were based on **mutual coexistence and companionship** that turned even the Hindu rulers into his allies.
- His ingenious reforms in political and military administration provided the Empire with long needed **stability.** During his reign, **the nature of the state changed to a secular and liberal one, with emphasis on cultural integration.** He was a visionary, and his religious doctrine, **Din-i-ilahi**, with its secular orientation and faith in reason, had held in it the promise of a modern India. It can be as well stated that Akbar was born to rule, with a rightful claim to be among the greatest monarch known to history.

Akbar's Conquests

Province	Ruler
Malwa	Baz Bahadur
Chunar	Afghan
Merata	Jaimal
Gondwana (Garh Katanga)	Rani Durgawati (regent of Bir Narayan)
Chittor	Rana Uday Singh
Ranthambor	Surjan Hada
Kalinjar	Ram Chandra
Marwar	Chandrasena, Kalyanmal, Raj Singh, Rawal Harirai
Gujarat	Bahadur Shah
Bengal-Bihar	Omul Khan Kirrani
Haldighati	Rana Pratap
Kabul	Mirza Hakim
Kashmir	Yusuf Khan and Yakub Khan
Sindli	Jani Beg Mirza
Orissa	Kutul Khan and Nisar Khan
Khandesh	Ali Khan
Baluchistan	Yusufzai Tribes
Kandhar	Muzaffar Husain Mirza
Ahmednagar	Chand Bibi (regent of Bahadur Shah)

Province	Ruler
Asirgarh	Miran Bahadur Khan

Akbar's Navratnas

- **Nine of the courtiers** were known as Akbar's navratnas (**nine jewels**).
1. **Abul Fazl**
 - He authored **Akbarnama** and Ain-i-Akbari.
 - He led the Mughal army in its war in Deccan.
 - On the orders of Prince Salim, he was killed by Bir Singh Bundela.
 2. **Faizi**
 - He was a great Persian poet.
 - **Brother of Abul Fazl.**
 - Under his supervision, the Mahabharata was translated into the Persian language.
 - He also translated Lilavati (a work on mathematics) into Persian.
 3. **Tansen**
 - He served as a great musician in the court of **king Ramachandra** who titled him "**Tansen**". He was born as Tanna Mishra.
 - Akbar gave him the title of "**Mian**".
 - It is believed that he could bring fire and rain through singing the ragas Deepak and Megh Malhar respectively.
 4. **Raja Birbal**
 - His original name was Mahesh Das.
 - Akbar gave him the title of "**Raja**" and "**Birbal**".
 - He died on the northwest frontier fighting the Yusuf Shahis.
 5. **Raja Todar Mal**
 - He was the head of the revenue system. He introduced standard weights and measures.
 - He had earlier worked under Sher Shah Suri.
 - Akbar honoured him with the title of "**Diwan-i-Ashraf**".
 6. **Raja Man Singh**
 - One of the trusted generals of Akbar.
 7. **Fakir Aziao Din**
 - He was one of the chief advisors of Akbar.
 - He was a Sufi mystic.
 8. **Abdul Rahim Khan-i-Khanan**
 - Son of Bairam Khan.
 - He was a great poet. He translated Baburnama into Persian.
 9. **Mirza Aziz Koka**
 - Also known as Khan-i-Azam or Kotaltash.
 - Foster brother of Akbar.
 - He was also appointed Subedar of Gujarat.

Mughal Empire: Jahangir (1605-1627)

- **Jahangir was born as Nur-ud-din Mohammad Salim on 31 August, 1569 in Fatehpur Sikri to Mughal Emperor Akbar and his Rajput wife Mariam-uz-Zamani Begum.**
- As the eldest surviving son of the [Mughal Emperor Akbar](#), he was trained for succession from a young age. He was tutored by the best teachers his father could find and was given expert training in civil and military administration. However, **he grew impatient for power and revolted in 1599 when Akbar was engaged in Deccan, but they later reconciled and after the death of Akbar in 1605, Jahangir succeeded to the throne.**
- With the support of his stepmothers, he rose to power on Akbar's death. His **reign started on 3rd November 1605 and continued till his death on 28 October 1627.**
- His ascension was **challenged by his eldest son Prince Khusrau** who staged a revolt with the blessings of Sikh Guru Arjun Dev. Prince Khusrau was defeated, captured and blinded, while Guru Arjun Dev was executed.
- He also had to **face a rebellion by his other son Khurram**. But this was also settled. Prince Khurram later became the emperor on Jahangir's death and became known as Shah Jahan.
- **Do-aspa and Sih-aspa system** was introduced by Jahangir.
 - **Do-aspa:** In this system, mansabdars had to maintain double horses in comparison to their 'Sawar' rank.
 - **Sih-aspa:** In this system, mansabdars had to maintain a triple number of horses in comparison to their 'Sawar' rank.
- Jahangir was so impressed with **William Hawkins** that he gave him the title of English Khan.
- Painter **Abul Hasan** was given the title of 'Nadir-ul-Zaman' by Jahangir.
- **Ustad Mansor** was another excellent painter of Jahangir reign.
- Jahangir wrote his autobiography **Tujuk-i-Jahangiri** in Persian language.
- Murderer of Abul Fazl, Raja Vir Singh Bundela was awarded by Jahangir.
- **Francisco Pelsaeri** was the foreign traveler who visited India during the reign of Jahangir and left a unique account of Mughal empire in his text '**The Remonstrantie**'.
- **Tombs of Itmad-ul-Doula was built by Noorjahan**. The monument is priceless because it is the first tomb in India that is entirely made up of marble.
- In the year 1594, while still a prince, Jahangir had commanded a force that **defeated Vir Singh Deo of Bundela and captured the city of Orchha**. He also acquired the suzerainty of Cooch Bihar, Mewar and Kistwar in Kashmir.



Initial Challenges

- Within five months after he ascended to the throne, **Jahangir's son Khusrau revolted in alliance with Man Singh**. The **prince was defeated and imprisoned** while many of his followers were put to death.
- The **fifth Sikh Guru, Arjun Dev**, who had supported the rebellion of the prince was imposed with a heavy fine. When he refused to pay the fine, he was **arrested and later tortured to death**.

Conquests and Campaigns

- Jahangir **continued with several of his father's policies**. Like Akbar, **he too embarked on a series of military campaigns** aimed at expanding the territories under Mughal rule. He also held the vast empire established by his father with great efficiency.
- In the East, the **Afghan Chiefs, supported by Hindu Rajas of the region, raised a rebellion against the Mughal Emperor under the leadership of Usman Khan**. In 1608, Jahangir sent **Islam Khan**, grandson of Shaikh Salim Chisti to lead the campaign against the Afghans. Islam Khan fixed his headquarters at Dacca tried to capture Sonargaon, which was under the control of Musa Khan and his confederates who were called Barah Bhuiyan. **After three years of hard fought campaign, Sonargaon was conquered. Soon, Usman Khan was defeated too, and the Afghan resistance ended.**
- Jahangir next turned his attention **towards Deccan where Malik Ambar had declared himself the ruler of Ahmednagar and started defying the authority of Mughals**. Ambar was an Abyssinian military commander who served as Peshwa under Murtaza Nizam Shah II of Ahmednagar and was adept in guerrilla warfare in which he also used the local Maratha warriors to his advantage. **Jahangir sent an expedition under Abdur Rahim, Khan-i-Khana, in 1616** who inflicted a crushing defeat on Ambar. To add to this, Jahangir sent a large army under **Prince Khurram** (later Shah Jahan) which made Ambar to submit to the Mughal Emperor. But, this peace was short lived as Ambar resumed his resistance against Mughals and he was helped by other Deccan States like Bijapur. In 1622, when Mughal Empire was in turmoil following the rebellion of Prince Khurram against the crown, Ambar regained many of his old territories. Thus, **Deccan continued to remain a troubled spot for the Mughals even after the death of Ambar in 1626 AD.**
- One of the main achievements of Jahangir was the **settlement of the long standing dispute with Mewar**. Rana Pratap had been succeeded by his son Amar Singh in 1597 AD, who was as resilient as his father in opposing Mughals. After his accession, Jahangir launched several campaigns against Rana, but in vain. In 1613 AD, he himself reached Ajmer to direct the campaign and was successful in forcing Rana to sue for peace. Amar Singh's son, Prince Karan Singh was graciously received by Jahangir and was accorded a mansab of 5000.
- The **other major challenge that Jahangir faced was from the Persians**. Akbar had conquered Kandahar in 1595 AD, but in 1620, Shah Abbas, the Safavid ruler of Persia, tried to capture it. Jahangir decided to send Prince Khurram to defend Kandahar fort but he refused to march and raised the banner of rebellion. Khurram was suspicious that it was a

ploy of Nur Jahan to keep him out of the line of succession, in favour of her son-in-law, Shahryar, who was also the younger son of Jahangir.

- **This controversy enabled the Persians to conquer Kandahar, which was a serious blow to the Mughal Empire**, as much of the trade between India and Central Asia passed through this region. Moreover, it was easy to defend the empire from attacks from Central Asia and West Asia from Kandahar region.

Nur Jahan

- Meherunnisa or Nur Jahan was the **daughter of Mirza Ghias Beg**, also known as Itmad-ud-Daulah, a noble in the court of Akbar. She was **married to Jahangir in 1611** and ever since, she held great influence over the state matters and administration. **Her brother was appointed Khan-i-saman**, a post reserved for nobles in whom the emperor had full faith.
- Along with her father, her brother and Prince Khurram, she formed a **closed group or Junta** which manipulated decisions of Jahangir in administrative matters. She was also politically ambitious and that led to **Shah Jahan revolting against his father**. After the death of Jahangir in 1627, she retired from court life and died in AD 1645.

Religion

- In the beginning of Jahangir's reign, there were expectations in orthodox circles that Akbar's policy of Sulhi-kul and religious eclecticism would be abandoned, and the supremacy of the sharia restored. However, **Jahangir maintained the liberal character of the state instituted by Akbar**. He did not seek to revive the Jizya or the pilgrim tax and the Hindus still occupied high office and enjoyed freedom to construct new temples. Consequently in Mathura, Gokul and Brindaban many new temples were built during his reign. The Christians were also permitted to build and maintain places of worship for themselves.
- **Jahangir also continued to celebrate the various Hindu festivals like Diwali, Holi, Dashera, Rakhi, Shivratri etc. at his court**. Jahangir himself participated in them, as also many of the nobles.
- However, one notorious exception was the **persecution of Sikh Guru Arjun Dev by Jahangir on charges of the Guru supporting the rebellion of Prince Khusrau**. But it cannot be maintained that he persecuted the other religious groups on regular basis. His actions affected only an individual or a particular locality and each instance of alleged religious persecution had some non-religious motive at the base. It is therefore difficult to say that he had adopted a policy of religious intolerance or persecution.

Relation with Europeans

- When Jahangir ascended to the throne, the Portuguese, the Dutch and the English traders had already arrived in India. **Jahangir was initially liberal with the Portuguese traders and granted them trade concessions**. But they soon incurred his wrath when they began to indulge in piracy and attacked Mughal ships. Jahangir refused them permission to have any trade relations with Mughals until the Portuguese made amendments.
- He had skirmishes with the Portuguese when they seized a Mughal ship off the coast of Surat in 1613. **He retaliated by seizing Daman and confiscating their churches**. He gave the English considerable concessions to gain advantage and favour against the Portuguese.
- It was **during Jahangir's reign that two Englishmen, Sir John Hawkins and Thomas Roe arrived in India as ambassadors of King James I of England**. The East India Company had already been formed in AD 1600. John Hawkins remained in India for three years (1608-1611) while Thomas Roe came to India in AD 1615 and succeeded in obtaining **trade concessions** for the British traders. The two ambassadors have left behind detailed account of Mughal administration.

Evaluation of Jahangir's Reign

- Jahangir was a fairly successful ruler and administrator. **He successfully maintained the administrative structure set up by Akbar**. Jahangir was also a good judge of circumstances. His reign of **twenty-two years** remained mostly successful. Jahangir desired the welfare of his subjects and strived for it. The peasants were well-off during his reign.
- One of the greatest virtue of Jahangir was his **love for justice**. He is most famous for installing the golden "**chain of justice**" **outside the castle of Agra**. The chain, which was attached to some bells, would ring the bells when pulled and summon the emperor. It was meant to be a link between the citizens and the emperor, and it was announced that any aggrieved person ringing the bells would be granted a personal audience with the emperor.
- Art, literature, and architecture prospered under Jahangir's rule, and the Mughal gardens in Srinagar remain an enduring testimony to his artistic taste.
- **Some of the European Historians have described him as a weak ruler**. But that is only because he is fixed up between the grand personality of the great Mughal Emperor Akbar and the grandeur of his son, Shah Jahan.
- He was said to be addicted to alcohol and opium. He married many times and one of his favourite wives was Nur Jahan who is thought to have influenced him in politics.
- He **died in Kashmir** where he had gone to rejuvenate his health. He was 58.
- He was **succeeded by his son Khurram from his Rajput wife Jagat Gosaini**.

Mughal Empire: Shah Jahan (1628-1658)

- The **death of Jahangir was followed by a brief struggle for succession**. In 1628, **Khurram was able to remove all his rivals and ascended to the throne as Shah Jahan**.
- He proved to be an **able military commander**, though he is best remembered for his architectural achievements and during his reign Mughal Architecture reached its zenith.
- Shah Jahan launched a prolonged campaign in the northwest frontier to recover **Kandahar** and other ancestral lands. But was unable to control Kandhar. The motive behind Shah Jahan's Balkh campaign was **to secure a friendly ruler in Balkh and Badakshan which bordered Kabul**.

- His **Deccan policy was more successful**. He defeated the forces of Ahmadnagar and annexed it. Both Bijapur and Golkonda signed a treaty with the emperor. Shah Jahan defeated Shivaji's father Shahji Bhonsle.
- In 1631 Shah Jahan's wife Mumtaz mahal passed away at Burhanpur. In memory of her Shah Jahan started constructing Musoleum at Agra(Taj mahal).
- He was **contemporary to Louis XIV** of France.
- In his reign the famous **Peacock Throne** was made for the King.
- Europeans like **Bernier** (French physician and traveller), **Tavernier** (French gem merchant and traveller), **Mandelslo** (German adventurer and traveller), **Peter Mundy** (English Trader) and **Manucci** (Italian writer and traveller) **visited India during the reign of Shah Jahan** and left behind detailed accounts of India.
- Arjumand Bano Begum, the daughter of Asaf Khan, was married with prince Khurram and later on was known as Mumtaz mahal.
- Shah Jahan left behind a great legacy of structures constructed during his reign. Buildings constructed by Shah Jahan include **Diwan-i-Aam, Diwan-i-Khas, Shish Mahal, Moti Mosque, Khas Mahal, Musamman Burj, Nagina Mosque, Jama Mosque, Taj Mahal and Red Fort**.
- The Upanishads were translated into the Persian language during the reign of Shah Jahan by his son **Dara Shikoh, as Sirr-i-Akbar**.
- **Majma-ul-Bahrain** is original creation of Dara Shikoh. Shah Jahan gave him the title of '**Shah Buland Iqbal**'.
- **Shah Jahan shifted the capital from Agra to Delhi in 1648**.
- Shah Jahan **abolished the Persian court custom of Sijda** which was started by Balban.
- The loss of Quandhar during the period of Shah Jahan was a big blow to Mughal empire from the viewpoint of strategic stronghold.
- **Kalim was the 'Poet-Laureate' of Shah Jahan's reign.**

Shah

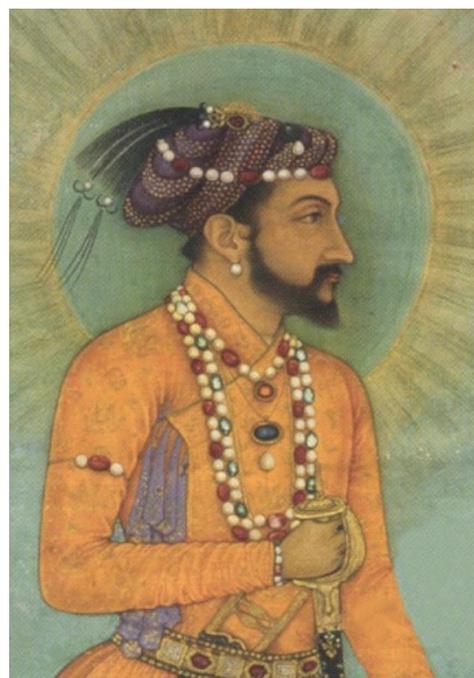
Jahan

Conquests

- **Shah Jahan was a great general**, and Jahangir had himself relied on him to keep the rebellions in check. In AD 1628, **Jujhar Singh**, a Bundella Chief, raised the banner of rebellion in Bundelkhand, but was defeated and later killed. The next to rebel was **Khan-i-Jahan Lodi**, the Subedar of Deccan, who had revolted in alliance with the ruler of Ahmednagar. He too was defeated and killed.
- The **three Deccan States – Ahmednagar, Bijapur and Golconda**– had been creating trouble for the Mughal Empire frequently. Shah Jahan was convinced that there could be no peace for Mughals in the Deccan as long as Ahmednagar continued to be an independent state. **In AD 1629, he deputed large army against Ahmednagar, and personally marched to Deccan to coordinate the forces.** The Bijapur ruler, Adil Shah, and Shahji Bhonsle, father of Shivaji, were asked to cooperate with Shah Jahan in the campaign. A large part of Ahmednagar was annexed by the Mughals and after the conquest, a puppet ruler was given the throne of Ahmednagar.
- After the battle, Mahabat Khan was made the viceroy of Deccan. In 1633, Adil Shah sent a large army to capture Daulatabad fort. Mahabat Khan had to face the combined forces of Bijapur and Ahmednagar, including Shahji who had defected to Bijapur. However, the **Mughal forces once again proved superior and Nizam Shah was forced to surrender**. He was sent to Gwalior fort, thus **ending the Nizam Shahi dynasty**.
- Even after this, Shahji and Adil Shah continued their campaigns against the Mughals. Shah Jahan realised that the main problem was the attitude of Bijapur. **He deputed a large army to invade Bijapur and forced Adil Shah to enter into a treaty** according to which Bijapur recognised Mughal suzerainty, and paid an indemnity of twenty lakh rupees.
- **Shah Jahan also forced a treaty on Golconda** according to which the Qutub Shahi ruler pledged his loyalty to the Mughal Emperor and agreed to include the name of Shah Jahan in khutba. These treaties, signed in 1636, were truly statesman like and after this, the Mughal suzerainty was recognised throughout the length and breadth of the country.

Religious Policy

- Shah Jahan himself was a **devout Sunni Muslim**, who prayed regularly and kept fasts on Ramzan. During the early years of his reign, he exhibited orthodoxy also.
- **He stopped the practice of Hindus keeping Muslim slaves, imposed pilgrimage tax on the Hindus, though he removed it shortly afterwards, and stopped the celebration of Hindu festivals at the court.**
- In AD 1633, he ordered that no temple whose foundation had been laid in Jahangir's time but had not been completed would be allowed to be completed. Accordingly, **76 temples begun at Banaras were destroyed. Temples and churches were also destroyed during wars.** Shah Jahan **encouraged conversion to Islam throughout his reign.** During his reign the war – **captives were converted to Islam**, culprits who accepted Islam were left free. **Hindus were forced to accept Islam before their marriage to Muslims** and those who disrespected either the holy Quran or Prophet Muhammad were punished to death.
- However, Shah Jahan's zeal to support Islam slowly slackened and his regulations were not enforced during the later period of his rule. This was probably due to the influence of the liberal views of his favourite son **Dara Shikoh and his daughter Jahanara**. The necessity of getting the loyalty of Hindu nobles too might have been another reason.
- During the later period of his rule, Shah Jahan continued the Hindu practices of Jharokha-darshan, and put no burden of additional taxes on members of other religions. Destruction of Hindu temples was also stopped during this time. Shah



Jahan even showed a reverence for Hindu scholars. Kavindra Saraswati, Sundar Das and Chintamani received patronage at his court. A few Sanskrit texts were translated into Persian under the patronage of Prince Dara Shikoh. The Hindus were given state services on merit. Raja Jaswant Singh and Rai Singh were well rewarded by him. Musicians, dancers and painters of all faith were patronised at his court.

- **Thus, as he approached the later period of his reign, Shah Jahan did not persecute people of other faiths** and whatever fanaticism he exhibited during the early period of his rule was abandoned during the latter period. Keeping this view in mind, his period of rule cannot be regarded as the period of religious intolerance, even though it is quite clear that his policy was to some extent prejudiced as compared to the policy of his father and his grandfather.

Relation with European Traders

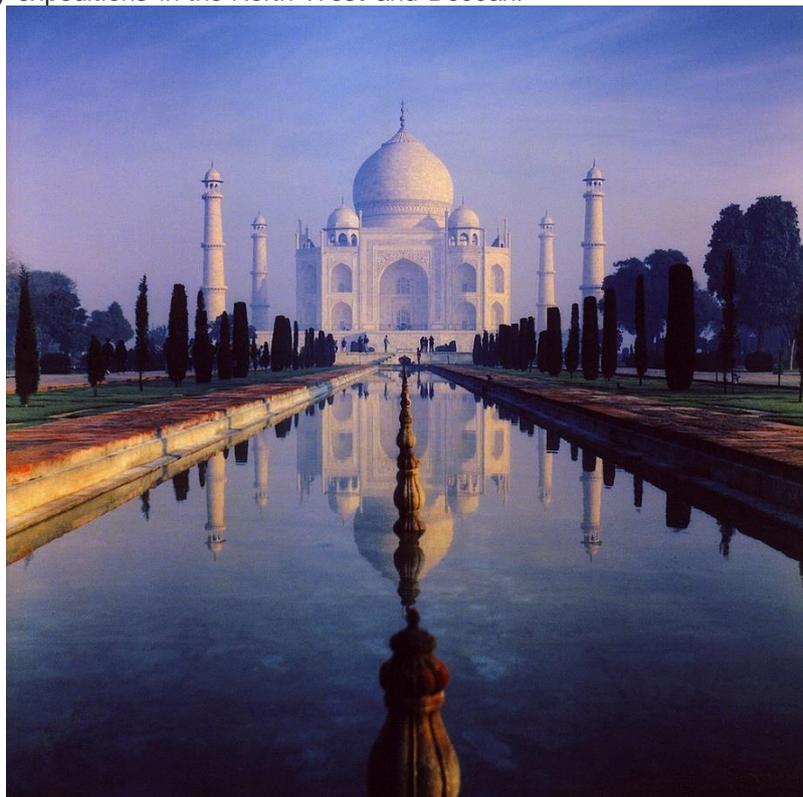
- The **Portuguese had been allowed to establish a factory in Hugli in Bengal, during the reign of Akbar**. In defiance of the imperial orders, the **Portuguese began to fortify the area in 1641 AD**. They not only exacted heavy duty from Indian traders, but also began the cruel practice of slave trade. The **proselytization of Indians into Christianity added to the resentment**.
- **All this led to Shah Jahan attacking the Portuguese and Hugli was seized from them**. The Dutch East India Company, which was established in 1602 had opened its trading centres at Surat, Ahmedabad, Cochin, Patna and Agra. The English had also built their trading centre at Fort Saint George and were also allowed to trade at Hugli during the reign of Shah Jahan.

War of Succession

- **Shah Jahan had four sons-Dara, Shuja, Aurangzeb and Murad. He was in favour of his eldest son Dara** becoming the emperor after his death.
- When Shah Jahan fell ill in AD 1657, a fierce conflict broke out among his sons for the throne. **Shuja, who was in Bengal, crowned himself as the king and marched towards Agra**. However, **Dara's son Sulaiman along with Raja Jai Singh defeated Shuja** near Banaras in February, 1658.
- **Aurangzeb was not only an able military commander, but also a shrewd diplomat**. He realised that it would not be easy to defeat Dara. So **he won over Murad, who was in Gujarat, with a promise to share the Empire with him**. The **combined army marched towards Agra and defeated a large army commanded by Raja Jaswant Singh of Marwar at Battle of Dharmat** (April, 1658).
- **In the decisive Battle of Samugarh (May, 1658), Aurangzeb proved to be a superior military general**. Dara's forces were routed and Aurangzeb made Shah Jahan a virtual prisoner. **Aurangzeb treacherously imprisoned Murad and sent him to Gwalior jail**. Shah Jahan lived for eight more years confined in his fort. Dara and Murad were executed while Shuja was killed a few years later.

Evaluation of Shah Jahan's Reign

- The **Mughal Empire reached the zenith of its glory during this period**. It has often been described as the **Golden Age or the Age of magnificence**. There was peace and prosperity throughout the empire. Rulers devoted themselves to the **promotion of art and architecture** and the splendour of the court dazzled the Europeans. The state income increased as a result of growth in foreign trade.
- However, underlying the glitter of the courtroom and apparent peace, **there were signs of bankruptcy and weakening of the Empire**. This was because huge sums of money were spent on the construction of tombs, palaces, mosques and unsuccessful military expeditions in the North-West and Deccan.



The [Taj Mahal](#)

Mughal Empire: Aurangzeb (1658-1707)

- Aurangzeb **ascended to the throne in AD 1658** and assumed the **title of Alamgir, which means “the Conqueror of the world”**.
- He reigned for a remarkably **long period of 50 years**. From 1658 AD to 1681 AD, he remained in the north, but after this the political scene shifted from the north to the Deccan. He was a great military commander and was **able to crush the kingdoms of Bijapur and Golconda, but his struggle with the Marathas remained indecisive**. The last twenty-five years of his reign, which Aurangzeb spent in the Deccan were disastrous for the empire as bankruptcy and maladministration threatened to break it apart.
- **Muhammad Akbar** the rebellious son, revolted against his father Aurangzeb in 1681, weakening Aurangzeb's position against Rajputs.
- Aurangzeb had the highest number of Hindu generals in the mughal army.
- Aurangzeb constructed '**Bibi ka maqbara**', which is an architectural wonder with intricate design, carved motifs, imposing structures and beautifully landscaped mughal style garden. Also known as **Rabia-ud-Durani or second Taj Mahal**.
- **Moti Masjid** inside the Red Fort in Delhi was built by Aurangzeb.
- Mansabdari system was introduced mainly for effecting clean administration.
- In 1605, Portuguese introduced tobacco in India. The mughal emperor **Jahangir** noticed the harmful effect of tobacco and **issued an order to ban it in 1617 AD**.



Northern Phase (1658-81 AD)

- The expansion of the **Mughal Empire** continued under Aurangzeb. It was under him that the conquest of Eastern India was taken vigorously.
- **Mir Jumla, the governor of Bengal, set out with a large army to check the aggression of Ahoms of North East**. He **occupied Cooch Behar and Assam** but the terrain was difficult to hold on to and soon Mughals lost the **possession**.
- After this, Aurangzeb appointed **Shaista Khan as the Governor to lead the charge**. He occupied Chittagong and also defeated the Arakanese navy.

Popular Revolts

- In the first phase, **Aurangzeb had to deal with revolts for local independence**. Prominent one among these were the **revolts of Jats, Satnamis, Sikhs and the Bundelas**.

Jats

- The **Jats in the region of Delhi and Mathura were the first to revolt**. The Jats revolt had a peasant – agrarian background and they used the difficult terrain of the region to their advantage.
- In 1669 AD, they raised the banner of rebellion under the **leadership of a local Zamindar, Gokula**. However, **they were defeated as Aurangzeb personally marched against them**. But the Jats continued their resistance and in 1685, there was a second uprising under the leadership of Rajaram. Jats were much better organised this time and offered a tough fight to **Raja Bishan Singh, the Kachhawah ruler** appointed by Aurangzeb to crush the rebellion.
- However, the rebellion ended in 1691 and Rajaram and his successor, Charuman were forced to submit. Later, **in the eighteenth Century, taking the advantage of weakening authority of the Mughals, the Jats under Charuman were able to establish an independent principality** for themselves.

Satnamis

- The **Satnamis were a peace-loving religious sect**, consisting mostly of peasants, artisans and low-caste people. They did not observe distinctions of caste and rank between Hindus and Muslims.
- The **revolt began in 1672 AD due to their conflict with a local officer and soon grew in extent**. However, the Satnamis were defeated as Aurangzeb marched in person to Narnaul, a place near Mathura to crush the revolt.

Bundelas

- The **Bundelas, a Rajput clan** of Bundelkhand rose in **revolt against Aurangzeb's religious policies** which was perceived to be discriminatory against the Hindu subjects.
- However, the Mughal army successfully suppressed the revolt.

Sikhs

- The Sikh community came into being when the Guru Nanak founded the new religious sect. **Earlier, the relations between the Sikhs and Mughals were harmonious** as the fourth Guru, Ram Das, was revered by Akbar and was presented with a land grant in Amritsar. However, the **relations were strained when the fifth Guru, Arjun Dev, was executed by Jahangir for supporting the rebellion of Prince Khusrau.**
- The **conflict of Sikhs with Aurangzeb came to the fore when in 1675, Guru Tegh bahadur was arrested on charges of creating disturbances in Punjab province** and protesting against the religious persecution by Mughals in Kashmir. The **Guru was brought to Delhi and executed.** His martyrdom provoked the Sikhs to avenge his death. The Sikh movement gradually turned into a **military brotherhood**, a major role in which was played by the **tenth Guru, Gobind Singh, who organised Sikhs into Khalsa and established his headquarters at Anandpur** in the foothills of Punjab. In the conflict that ensued, the hill Rajas who were defeated by the Guru in earlier skirmishes, supported the Mughals.
- Although the Mughals under Wazir Khan were able to prevail upon the Khalsa army and the Guru was forced to retreat, the conquest gave the Sikhs a chance to prove their military might. After the death of Aurangzeb, they carved out a state of their own in Punjab.

Revolts During Aurangzeb's Reign

Revolts	Leaders	Causes
Jat	Gokula, Rajaram, Churamani	Agrarian policy
Bundela	Champat Rai, Chhatrasal	Political and religious
Satnami	Followers of Satnami Sect	Religious suppression
Sikh	Guru Teg Bahadur, Guru Gobind Singh	Religious
Rajput (Marwar)	Durgadas (General of Ajit Singh)	Succession to throne of Marawar
Bijapur	Sikandar Adil Shah	Violation of treaty
Golconda	Abut Hasan Kutub Shah	Helping Attitude to Maratha
Maratha	Sambhaji, Rajaram, Tarabai	Rising aspirations of Maratha nationalism

Rajput Policy

- **Aurangzeb failed to realise the value of alliance with the Rajputs**, which had since the time of Akbar contributed so much to the growth of the Mughal Empire. **After the death of Raja Jai Singh of Ambar and Raja Jaswant Singh of Marwar, Aurangzeb's relation with the Rajputs began to deteriorate.**
- When Jaswant Singh died in 1678, he had no surviving son to succeed him to the throne. However, Ajit Singh was born to Rani of Jaswant Singh after his death and Rathor Sardars considered him the rightful heir to the gaddi. In such circumstances, Aurangzeb decided to award the gaddi of Jodhpur, capital of Marwar, to Inder Singh, a grandson of Jaswant Singh's elder brother. As a compromise, Aurangzeb gave the jagir of two paraganas in Marwar to Ajit Singh. **The Rathor Sardars rejected such compromise as it would have led to the division of Marwar.**
- **This angered Aurangzeb** and he ordered the confinement of the infant Prince Ajit Singh. Rathor Sardars under the leadership of Durgadas rescued Ajit Singh and declared him their ruler. The claim of Ajit Singh was also supported by Rana Raj Singh of Mewar. Thus, **Aurangzeb attacked Mewar and Rana was forced to escape to hills from where he continued guerrilla warfare against the Mughals.** The conflict was long drawn and depleted resources of the Mughal Empire.
- A compromise was reached with Rana Jagat Singh, successor of Raj Singh but he was forced to surrender some of his paraganas. Similarly, Ajit Singh was recognised as ruler of Marwar, but the Mughals refused to relax their hold on Jodhpur. Thus, the hostilities prevailed among the two sides till the death of Aurangzeb in 1707.

Deccan Phase (1681- 1707 AD)

- **Akbar was the first among the Mughal emperors to have affected conquests beyond the Vindhyas.** He had conquered Khandesh and Berar and inflicted defeat on Ahmednagar. After him, **Jahangir too fought against Malik Ambar of Ahmednagar and forced him to submit in AD 1616.** However, he could not achieve much political or territorial gains out of these campaigns as Ambar continued his resistance. **Under Shah Jahan, the Nizam Shah of Ahmednagar was defeated by Mughal viceroy of Deccan, Mahabat Khan, and sent to Gwalior prison in 1633. Shah Jahan also compelled Bijapur and Golconda to enter into a treaty in 1636, accepting Mughal suzerainty.** None of the three Mughal Emperors before Aurangzeb wanted to **annex the Deccan territories**, as they did not think it would be viable to administer them. This notion was changed with Aurangzeb assuming the throne in 1658.

- Aurangzeb had already been the viceroy of Deccan during the reign of Shah Jahan. **He wanted to follow an aggressive Deccan policy, but could not do so in the first half of his reign as he was kept busy by the rebellions in the North as well as trouble with the Rajputs.** Therefore, initially the responsibility of looking after the affairs of the Deccan was left to Raja Jai Singh, who attacked Bijapur in AD 1665 but failed to get the submission of Adil Shah II. However, soon after the **death of Adil Shah II**, the state of Bijapur went into a political turmoil as there was infighting among the nobles. Taking advantage of this, **Mughal commander Diler Khan attacked Bijapur in AD 1679 but still in vain.**
- The **main reason of Mughal being unsuccessful was the tripartite alliance of Bijapur, Golconda and Marathas under Shivaji.** The three forces stood united against the Mughal attack though there were conflicts within. Thus, the **Mughals failed to get any success till Aurangzeb himself reached Deccan in 1681 AD.** To contain the spread of Marathas, Aurangzeb attacked Bijapur, which was helped by Golconda and Marathas.
- However, even the combined forces of Deccan States could not withstand the full strength of the Mughal Army commanded by the Emperor himself. **It took eighteen months before Bijapur fell in 1686 AD.** Sikandar Adil Shah was granted a pension and **Bijapur was annexed to the Mughal Empire.**
- After the fall of Bijapur, the **campaign against Golconda was inevitable.** Golconda was ruled by Abul Hasan Qutub Shah at that time. **Aurangzeb besieged the Golconda Fort in 1687 AD and captured it.** Sultan Abul Hasan was imprisoned in the fort of Daulatabad and was given a pension for his life and thus Golconda was annexed to the Mughal Empire.
- The conquests of Bijapur and Golconda did not complete the conquest of the Deccan by Aurangzeb. The **newly risen power of the Marathas posed a formidable challenge to Mughal sovereignty.** Taking advantage of Aurangzeb's preoccupations with rebellion in the north, **Shivaji had established an independent kingdom in Maharashtra.**
- Aurangzeb was wary of the growing influence of Shivaji, and hence deputed Shaista Khan to suppress him. Shaista Khan was camped in Poona in AD 1663 when Shivaji made surprise attack on him and he barely escaped death while his army was defeated. Aurangzeb recalled him and deputed Raja Jai Singh to deal with the Marathas.
- **Jai Singh forced Shivaji to sign the treaty of Purandar by which he surrendered three-fourth of his territory and forts and also promised to pay personal homage to the Emperor.** Shivaji visited Agra in 1666 AD where he was virtually imprisoned. However, he managed **to escape from Agra** and resumed his fights against the Mughals. In 1674 AD, he held his coronation and made Raigarh his capital. Shivaji died in 1680 but prior to his death, he had succeeded in establishing quite an extensive kingdom in the south. He was succeeded by his son, **Sambhaji.**
- **Sambhaji had thrown a challenge to Aurangzeb by giving shelter to the rebel Prince Akbar.** However, instead of concentrating his efforts against the Mughals, **Sambhaji wasted his resources in futile wars with Sidis on the coast and the Portuguese.** He did not even provide active help to Prince Akbar in his campaign against Aurangzeb. Such passive attitude led to **Mughal attack on Marathas in which Sambhaji was captured and executed.** With this conquest, the entire Maharashtra came under the Mughal Empire.
- Thus by 1689, though it seemed like the Mughal Empire of Aurangzeb has reached its apex, in reality, it was the beginning of the decline of Mughal Empire. The Marathas found a new leader in Rajaram, Shivaji's younger son, and frustrated all attempts on the part of the Mughals to extend their authority. After Rajaram's death, his valiant Queen Tarabai, carried on the war with the Mughals with unusual vigour and compelled Aurangzeb to retire to Ahmednagar where he breathed his last in AD 1707.
- **Aurangzeb's Deccan policy was a miserable failure.** In fact, **the destruction of the Deccan kingdoms was a political blunder on the part of Aurangzeb.** The barrier between the Mughals and the Marathas was removed and there ensued a direct confrontation between them from then onwards. Also, his Deccan campaigns exhausted the Mughal treasury. Ultimately, this contributed vastly to the disintegration of the Mughal Empire.

Administration

- The **administration under Aurangzeb was highly centralised.** He looked into the minutest details of administration. He read the petitions submitted to him and either wrote orders with his own hand or dictated them. **All his officers and ministers of Administration were kept under his strict control.** The ministers of Mughal Emperor Aurangzeb were reduced to the status of mere clerks as all the important decisions were taken by the Emperor himself. This resulted in **great administrative degeneration and helplessness.** Thus, though the framework of the administration remained the same as under his predecessors, a vast change occurred in the manner and the spirit of implementation.
- **At the time of Aurangzeb's death in 1707, the Mughal Empire consisted of twenty-one provinces, fourteen of which were situated in Northern India; one was Afghanistan, and the remaining six in the Deccan.**
- As in the time of Akbar, every province had a Governor, a Diwan and other officers to assist in governance. During his reign, the provincial administration greatly deteriorated on account of his more than twenty five years' absence from Northern India and **continuous wars in the Deccan.**
- **Law and order were disregarded by local chiefs and zamindars** in several provinces as the natural result of the weakening of the central authority caused by the emperor's obsession with never ending wars and also on account of his **unwise policy of religious intolerance.**
- Besides the land revenue, other important sources of government income were **zakat (realized from Muslims), jizya (poll tax from Hindus), salt tax, customs duty, mint and spoils from war.** The mode of assessment and collection of revenue established by Akbar was replaced by the **revenue farming system**, allowing the contractors to realize the revenue from the peasants directly, and not by the officials of the state under the direct supervision of the government.
- On account of this change, the **condition of the peasants was worse** than under Akbar or Jahangir. **Foreign trade did not occupy an important place** in the economy of the Mughal Empire. India exported indigo and cotton goods. After agriculture, cotton industry provided occupation to the largest number of people. The chief imports into the country were glassware, copper, lead and woollen cloth. Horses from Persia and spices from the Dutch Indies,

glassware, wine and curiosities from Europe, slaves from Abyssinia and superior kinds of tobacco from America, were also imported. **But the volume of trade was small and the government's income from import duties was not more than 30 lakhs of rupees a year.**

- The **Mughal army under Aurangzeb had increased considerably**. He was engaged in fighting throughout his life and naturally, therefore, he needed a much larger army than his predecessors. The **expenditure on the army under Aurangzeb was roughly double of that under Shah Jahan**. But in spite of the emperor's vigilance and strictness and his ability as a general, the **administration system and discipline of the Mughal army were far inferior to those in the time of Akbar**.

Religious Policy

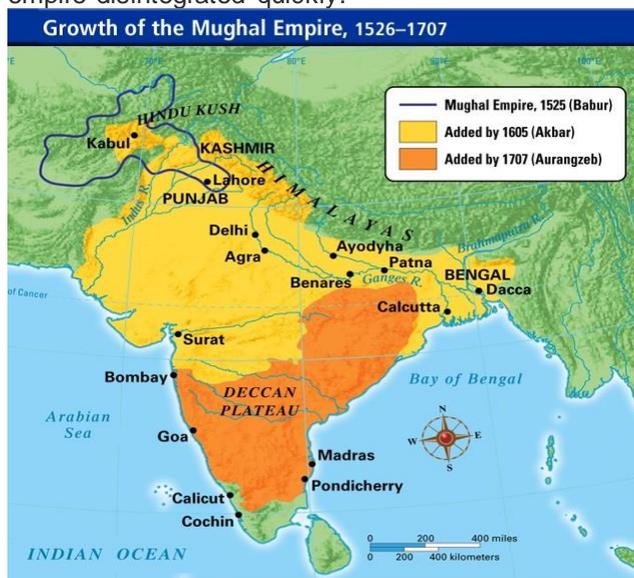
- Aurangzeb was a **zealous Sunni Muslim**. He **tried to enforce Quranic laws strictly**. Muhtasibs were officials that were appointed in all provinces to check that people lived their lives according to sharia. **He discontinued the practice of jharokha-darshan**, as he considered it a superstitious practice against Islam. **He forbade music in the court** even though he was a proficient veena player himself. Initially, he forbade destruction of old Hindu Temples and only banned the construction of new Hindu temples. But, after the revolt of Jats, Satnamis and Rajputs, he changed his policy and **gave consent to destruction of even old Hindu Temples**.
- The **celebrated temples at Mathura and Banaras were reduced to ruins**. In 1679 AD, he **revived the Jizya tax on non-muslims**. This led to widespread resentment among the Hindu subjects as they considered Jizya to be discriminatory against them.
- Aurangzeb was also **not tolerant of other Muslim sects**. His invasions against the Deccan sultanates were partly due to his hatred of the **Shia faith** as the Deccanis were Shias. **He was also against the Sikhs and he executed the ninth Sikh Guru Tej Bahadur**. This had resulted in the transformation of Sikhs into a warring community, Khalsa.
- Although it can be said that the religious policy of Aurangzeb had political motives behind it, but more or less he reversed the policy of religious tolerance that was followed by his predecessors. The **religious orthodoxy practiced by Aurangzeb led to several revolts by the Marathas, Satnamis, Sikhs and the Jats**. These revolts destroyed the peace of the empire, disrupted its economy and weakened its military strength which, ultimately, led not only to the failure of Aurangzeb but also to the downfall of the Mughal Dynasty.

Aurangzeb's Religious Policy

- Forbade inscription of kalama on the coins, celebration of Nauroj Festival; Appointment of Muhatasib (Regulator of moral character) in 1659
- Banned Sati custom in 1663
- Banned Hindu festivals in 1668
- Banned Jharokha Darshan and Forbade music in the court in 1669
- Banned Tuladan (weighing of the emperor) in 1670
- Re-introduced Jizya in 1679

Evaluation of Aurangzeb's Reign

- **Aurangzeb died in 1707 AD, leaving behind a vast empire that was on the verge of bankruptcy and collapse**. His rigid religious policies had alienated not only the Hindus and Sikhs, but also the liberal minded Muslims and he lost the loyalty of most of his subjects. His Deccan campaigns had drained the treasury and disrupted trade and commerce.
- His preoccupation with the Deccan and the long stay there gave rise to many revolts in the north, as the nobles, the Sikhs and the **Rajputs** tried to assert their independence. Moreover, being suspicious of his sons, he kept them as far away from himself as he could. Consequently, they failed to receive proper administrative training and became pleasure loving. The administration had become over-centralised and when the iron hand of Aurangzeb became still after his death, there was chaos and the empire disintegrated quickly.



Later Mughals (1707-1858)

- The **Mughal Empire declined rapidly after the death of Aurangzeb in c. 1707 CE**. This year is generally considered the differentiating year to separate the era of the Great Mughals from that of the lesser Mughals, also known as the Later Mughals.
- The period between c. 1707 CE and c. 1761 CE (the time of Aurangzeb's death to the period when the Third Battle of Panipat took place, wherein Ahmad Shah Abdali defeated the Maratha chiefs), **witnessed the resurgence of regional identities and highlighted a sad state of affairs for the once-mighty Mughals**. The **Mughal court became the scene of factions among the nobles**. The weakness of the empire was exposed when Nadir Shah imprisoned the Mughal Emperor and looted Delhi in c. 1739 CE.
- The **period after Aurangzeb's death in 1707 was marked by**
 - Weak successors
 - War of succession
 - Increase in power of nobles, who either became 'kingmakers' or carved out semi-independent/ independent kingdoms.
 - Court intrigues
 - Religious tolerance
 - Decline in authority of the Emperor
 - Decline in area of effective control

Later Mughals and important events

- After the death of Aurangzeb in c. 1707 CE, a **war of succession** broke out among his three sons – **Muazzam** (the governor of Kabul), **Muhammad Kam Baksh** (the governor of Deccan) and **Muhammad Azam Shah** (the governor of Gujarat).
- **Muazzam emerged victorious and ascended the throne with the title of Bahadur Shah I .**
Bahadur Shah-I / Shah Alam/ Muazzam (1707-1712)
- Muazzam ascended the throne and assumed the title of **Bahadur Shah, at the age of 63**.
- He followed a **liberal policy towards the nobles**, granted them the territories of their preferences and promoted them. This led to the worsening of the state finances. It is also believed that the **real power was in the hands of the wazir, Zulfiqar Khan**.
- He showed a **tolerant attitude towards Hindus**, though **he never abolished jizya**.
- During his reign, the **independence of Marwar and Mewar was acknowledged**. However, the settlement could not restore these states to become fully committed warriors for the Mughal cause.
- His policy towards the Marathas was also **half-hearted reconciliation**. He did not recognize Shahu (whom he released) as the rightful Maratha king. **He granted Maratha the sardeshmukhi of the Deccan, but failed to grant the Chauth and thus could not satisfy them fully**. Marathas, thus, continued to fight among themselves as well as against the Mughals.
- Jat chief Charuman and the Bundella chief Chatrasal joined him in his campaign against the Sikhs. High mansab was granted to the tenth Sikh Guru, Guru Gobind Singh. **He, however, had to face rebellion from Banda Bahadur** and it was during the course of his campaign against Banda Bahadur that he died (in c. 1712 CE).
- He was given the **title of "Shah-i-Bekhabar"** by Mughal historians like Khafi Khan.

Jahandar Shah (1712-13)

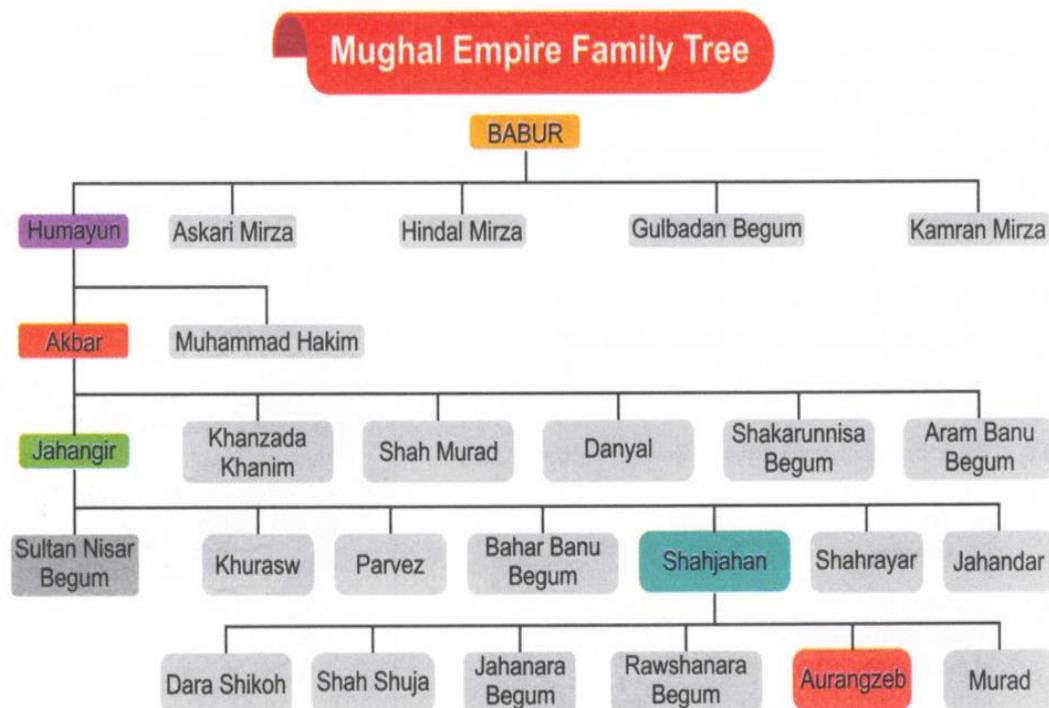
- After the death of Bahadur Shah, a new form of politics emerged in the Mughals' political sphere wherein the **nobles became 'king makers' and the kings mere 'puppets' in their hands**.
- **Jahandar Shah was the first puppet ruler** in Mughal India. He was **supported by Zulfiqar Khan (wazir)** who had the reins of the executive in his hands.
 - **Zulfiqar Khan built friendly relations with the Marathas, the Rajputs and different Hindu chieftains**. He **abolished jizya and gave the title of "Maharaja" to Ajit Singh (Marwar) and Mirza Raj Sawai to Jai Singh of Amber**. He also **granted the Chauth and Sardeshmukhi of the Deccan to Shahu**. However, the old policy of suppression was continued against Banda Bahadur and the Sikhs.
 - Zulfiqar also **tried to improve the financial situation of the empire by checking reckless grants of jagirs and offices**. He also made mansabdars maintain the official quota of troops.
 - However, he is infamous in history for **introducing the evil practice of Ijarah (revenue farming)**. He encouraged ijarah or revenue farming, which resulted in oppression of the peasants.
- Jahandar Shah's favourite lady, Lal Kanwar (a dancing girl) dominated the court.
- He was **defeated by Farrukh Siyar** supported by Saiyyad brothers.

Farrukh Siyar (1713-19)

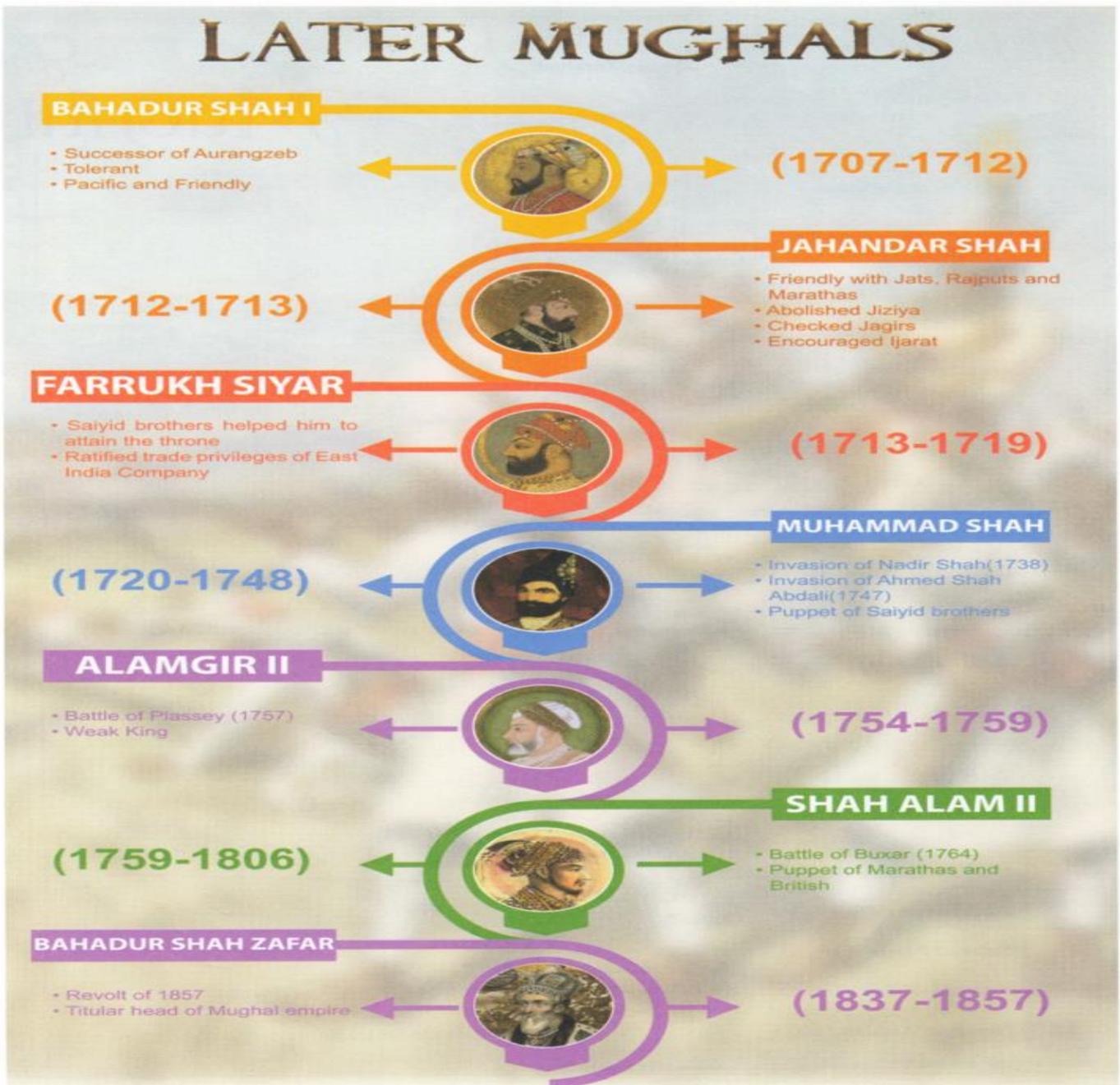
- **Farrukh Siyar defeated his brother Jahandar Shah at Agra in c. 1713 CE**.
- He ascended the throne **with the support of the Saiyyad brothers (the kingmakers)** – Saiyyad Abdullah Khan (Wazir) and Hussain Ali Khan (Mir Bakshi). The **Saiyyad brothers killed Zulfiqar Khan** and appointed themselves to key positions.
- The **Saiyyad brothers tried to make peace with the Marathas, the Jats, the Rajputs and were also successful in suppressing the Sikh revolt**. It was during this time that **Banda Bahadur, the Sikh leader, was executed**.
- In c. 1717 CE, **Farrukh Siyar granted many trading privileges to the East India Company** and also exempted customs duties for its trading through Bengal.
- The **Saiyyad brothers completely did away with jizya and also abolished pilgrimage tax** at a number of places.

- Due to the overwhelming powers of the Saiyyad brothers, differences grew between Farukh Siyar and the Saiyyad brothers. The emperor plotted thrice against the brothers, but failed to overpower them.
- In c. 1719 CE, the Saiyyad brothers forged an alliance with Balaji Vishwanath (Maratha ruler) and with the help of Maratha troops, the Saiyyad brothers killed Farrukh Siyar.
- **Saiyyad Brothers**
- Saiyyad brothers Abdulla Khan and Hussain Ali Khan, were popularly known as 'king makers' for their role in enthroning and dethroning kings at will.
- Their influence in administration increased substantially. They tried to save the empire from rebellions and administrative disintegration but failed due to court intrigues.
- **Rafi-Ud-Darajat (1719)**
- Rafi-Ud-Darajat, the son of Rafiush-Shan, became the Mughal Emperor after Farrukh Siyar.
- Rafi-Ud-Darajat was very intelligent but was absolutely controlled by the Saiyyid brothers, who carried on the administration in his name.
- **Rafi-ud-Darajat was succeeded by his brother, Rafi-ud-daulah.**
- **Rafi-ud-daulah is also known as Shah Jahan II**, after his death in June 1719.
- Grandson of Aurangzeb, Nikusiyar revolted during his reign and occupied the throne at Agra with the support of Mitrasen (a Nagar Brahmin).
- **Rafi-us-Daula (1719 CE)**
- **Hussain Ali Khan (the Saiyyad brother) marched upon Agra and imprisoned Nikusiyar.**
- Rafi-us-Daula was titled as **Shah Jahan II**. He ruled for a very short period and died of consumption (Tuberculosis).
- **Muhammad Shah (1719-48)**
- Muhammad Shah Rangeela **ascended to the Peacock Throne in 1719** which he **occupied till his death in 1748**. His name was **Roshan Akhtar** and was the **grandson of Bahadur Shah I**.
- **Brother of Jahan Shah** who was fond of dancing and was himself an expert **Kathak dancer**.
- In c. 1720, he **successfully dislodged the Saiyyad brothers with the help of Nizam-ul-Mulk, Chin Qilich Khan and his father's cousin Muhammad Amin Khan**. He appointed Muhammad Amir Khan, who killed Hussain Ali Khan, as wazir under the title of Itmad-ud-Daula. However, independent states emerged during his reign, the Deccan under Nizam-ul-Mulk, Awadh under the leadership of Saadat Khan and Murshid Quli Khan reigned Bihar, Bengal and Orissa.
- He neglected administration of the empire.
- He himself indulged in court intrigues.
- Area of effective control under the empire declined during his reign.
- **Nadir Shah invaded India during his reign. The weakness of the Mughal empire was exposed when Nadir Shah invaded India**, imprisoned the Mughal emperor and looted Delhi in c. 1739 CE.
- **Invasion of Nadir Shah (c. 1739 CE)**
- **Nadir Shah was the Emperor of Iran**. He was a national hero there who drove the Afghans out of Iran.
- **Reasons for invasion:**
- When Nadir Shah came to power in c. 1736 CE, **Muhammad Shah Rangeela withdrew his ambassador from the Persian court and snapped all diplomatic ties with that country**. Nadir Shah sent three envoys to the Mughal court and his third envoy was detained by Rangeela which enraged him.
- **When Nadir Shah invaded Afghanistan, some of the Afghan nobles took shelter under Rangeela.**
- Also, Saadat Khan and Nizam-ul-Mulk invited Nadir Shah to invade India.
- **Course of invasion:**
- He captured Jalalabad, Peshawar (c. 1738 CE) and then Lahore in c. 1739.
- **Battle of Karnal (c. 1739 CE)**
- Upon hearing of the advancing Persian army, Muhammad Shah marched his forces out of Delhi in order to meet the invading army and prevent their entry into his capital.
- The two forces met at Karnal for battle (about 120 km north of Delhi). The Persian soldiers wreaked havoc on the Mughal army.
- **Mughal Emperor Muhammad Shah surrendered and he had to take Nadir Shah to his capital. The entire treasury was looted** and the soldiers indulged in a gruesome massacre of the general population including women and children at Delhi.
- The sack of Delhi lasted for several days, after which Nadir Shah asked his men to cease. In May c. 1739 CE, Nadir Shah and his troops left the city.
- Muhammad Shah was retained as the emperor of the Mughal empire but was **compelled to cede to him all the provinces of the empire falling west of the river Indus**.
- Nadir Shah almost **emptied the treasury and also took away the famous Kohinoor and the Peacock throne**.
- Nadir Shah's invasion caused an irreparable loss of prestige and exposed the weaknesses of the empire to the Maratha Sardars and the foreign trading companies as well.
- **Ahmad Shah (1748-54)**
- **Son of Muhammad Shah Rangeela** and Kudsia Begum (a dancing girl).
- Ineffectual Mughal emperor of India from 1748 to 1754, who has been characterized as good-natured but incompetent and without personality, training, or qualities of leadership.
- Twice during his reign, the Afghan **Ahmad Shah Abdali plundered the northwest Punjab area, extorting money and land from him**.
- The **Marathas snatched Malwa and Bundelkhand**.

- His wazir, Imad-ul-Mulk, blinded him and imprisoned him at Salimgarh.
Alamgir II (1754-59)
- He was the **second son of Jahandar Shah** and was raised to the throne by Imad-ul-Mulk after he deposed Ahmad Shah.
- Had to face repeated **invasions of Ahmad Shah Abdali**.
- The famous **Battle of Plassey** (23 June c. 1757 CE) was fought during his tenure. The Battle of Plassey helped the British East India Company to seize control of Bengal.
- He was also murdered by his wazir, Imad-ul-Mulk.
Shah Alam II / Ali Gauhar (1759-1806)
- During his reign, the Mughal power was so depleted that it led to a **saying in Persian “Sultanat-e-Shah Alam, Az Dili ta Palam”, meaning “The kingdom of Shah Alam is from Delhi to Palam,”** Palam being a suburb of Delhi.
- **Due to his conflict with the wazir, he fled to Awadh** (c. 1761 – 1764 CE). He returned to Delhi when Marathas re-established their hold and invited him to the capital.
- Shah Alam spent his last years under the protection of the Maratha chief Sindhia, and, after the Second Maratha War (1803-05), of the British.
- The **third Battle of Panipat** (c. 1761 CE) was fought during his reign between the Marathas and Ahmad Shah Abdali.
- The **Battle of Buxar** was fought in c. 1764 CE between the forces under the command of the British East India Company, led by Hector Munro and the combined armies of Mir Qasim (Nawab of Bengal), Shuja-ud-Daula (Nawab of Awadh) and the Mughal Emperor Shah Alam II. The war was brought to an end by the Treaty of Allahabad (c. 1765 CE) under which Diwani rights (right to collect land revenue) of Bengal, Bihar and Orissa were granted to the British East India Company.
- **He was the first Mughal ruler who became an East India Company pensioner.**
- He was called ‘King of Delhi’ by the British, who issued coins bearing his name for 30 years after his death.
Akbar Shah / Akbar II (1806-1837)
- He was the **second son of Shah Alam II** and the **father of Bahadur Shah II**.
- He **sent Ram Mohan Roy as an ambassador to Britain** and **gave him the title of Raja**.
- During his regime, in 1835, the East India Company (EIC) **discontinued calling itself subject of the Mughal Emperor** and **issuing coins in his name**.
- He was a **great poet** and is credited with the introduction of the Hindu-Muslim unity festival **Phool Walon Ki Sair**.
Bahadur Shah II / Zafar (1837-1858)
- He was the **last Mughal emperor** of India who reigned **1837-58**. He was an **accomplished poet** and **his pen name was Zafar (victory)**.
- He was a poet, musician, and calligrapher, more an aesthete than a political leader.
- For most of his reign **he was a client of the British and was without real authority**.
- He was **chosen as nominal leader of the revolt of 1857**. After the rebellion was put down by the British, he was **exiled to Burma (Myanmar)** with his family.



LATER MUGHALS



Causes of Decline of Mughal Empire

- **Responsibility of Aurangzeb:**
 - Under the rule of Aurangzeb, the Mughal Empire reached its territorial zenith. But, it expanded beyond the control of the central authority. To control such a vast Empire at the time when means of communication was undeveloped was beyond the capabilities of weak successors of Aurangzeb.
 - Moreover, the religious policies of Aurangzeb created discontent in the Empire. It led to rebellions by the Sikhs, Jats, Bundelas etc. His Rajput policy alienated the Rajputs. His policy of aggressive imperialism against the Deccani states and the Marathas drained the resources of the Empire.
- **Weak Successors and Nobles:**
 - A centralised rule like that of Mughals needed strong Emperors to control it. But the weak successors of Aurangzeb, who gave importance to luxurious life and ignored the administration, exposed the limitations of the centralised rule. The military too was ignored. This resulted into rebellions, rise of regional powers and strengthening of powers like the Marathas. It also led to foreign invasions which plundered the Empire of its resources.
 - The nobles followed the example of their weak Emperors. They either took to luxurious life or carved out independent states for themselves. They also played the role of 'king-makers' in the war of succession by organizing themselves in various factions. This factionalism was so strong that the nobles failed to unite even during foreign invasions.
- **Military Weaknesses:**
 - The organization of the army on the feudal basis had its own limitations. The soldiers held mansabdar as their chief rather than towards the Emperor. This defect assumed alarming proportion during the later Mughals.
 - Also, the military lacked discipline, cohesion and modern equipment. The Mughal army was unwieldy to manage in wars. The military officials were infamous for changing sides. Due to financial crises soldiers remained unpaid a number of times. Such military without coherence and loyalty could not be expected to fight for the Empire.

- **Financial Crisis:**

- Aurangzeb's Deccan campaign emptied the treasury and ruined the trade and commerce. The wars damaged the standing crops and thus demoralized peasantry gave up agriculture. This further affected land revenue collection.
- Under the later Mughals the situation deteriorated further. The independence of regional powers affected imperial revenue. Moreover, the wars of succession, lavish living of the Emperors and the nobles emptied the treasury. The payments in the form of jagirs and foreign invasions also affected resources of the Empire.

- **Rise of the Marathas:**

- The Marathas were the most important external cause that brought about the collapse of the Mughal Empire. A policy of Hindu Empire envisaged by the Peshwas could only be realized with the fall of the Mughal Empire.
- The Maratha ambitions were buttressed by the nature of the Mughal Empire which failed to unite Hindus and Muslims. Many Indian chiefs looked upon the Mughal rulers as foreigners and as enemies of India and of Hindu religion.

- **Invasions of Nadir Shah and Ahmed Shah Abdali:**

- The invasions by Nadir Shah and Abdali exposed the military weakness of the Mughal Empire. They plundered the Empire of its financial resources.

- **European Companies:**

- The medieval character of the Mughal Empire was challenged by the dynamic and progressive West. In the race of civilizations the Europeans outperformed the Indians.

Impact of the Mughal Rule

Political

- The **political integration** of the country brought about by the Turks was consolidated by the Mughals.
- The system of administration established by the Mughals, though largely confined to northern India, it indirectly influenced other parts of India too.
- The Mughal polity brought about **institutionalization of the state** i.e. number of institutions like Diwan-i-ala etc. were established by them.
- For a long period extending over 200 years the Mughals were able to **secure the north-west frontiers of India from foreign invasions**. It was only during the reign of later Mughals that the security of the north-west frontier was breached.
- As long as the Mughal Empire was strong, the European trading companies could not fulfill their territorial ambitions.
- One of the important political failures of the Mughals that impacted the country was their failure to build a strong naval power. This allowed the European companies to dominate the seas, which subsequently led to acquisition of political power by them.
- The Mughal polity was largely secular in character, except the reign of Aurangzeb. This helped in building harmony and tolerance in country.

Social

- As the state affairs were largely secular, it promoted harmony.
- The establishment of the Mughal rule in India did not help in the improvement of the condition of the women. In fact the practices like purdah became widespread.
- With the rise of nobility, the social inequality between various classes increased.
- The **caste system continued to dominate, despite the challenge posed by Islam**. But encouragement to Sufi movement by the Mughal Emperors like Akbar helped in building mutual harmony.
- The Mughal Emperors like Akbar tried to modernize the learning by introducing more science subjects of secular interest. But these efforts remained unsuccessful under the pressure of orthodox elements. (As the most of the history written during the Mughal period related to kings, nobles etc., the impact of the Mughal rule on the common people is difficult to ascertain).

Economic

- Under the Mughals, the **nature of Indian economy continued to be feudal**. This resulted into economic disparities. The condition of peasants did not improve to a large extent.
- Well-minted currency based on silver, the development of roads and sarais etc. had direct impact on the growth of trade and handicrafts. But, Indians could not take the advantage of growing international trade due to weakness in naval field.
- The Mughal rule established peace in the Empire, which in turn helped cultivation. But the condition of peasants continued to remain hard.
- The Mughal Emperors did not show interest in the field of innovation. Due to this the economy remained backward in the field of science and technology.

Cultural

- The Mughal Empire had the elements of a cultural state. This is because the Mughal Emperors patronized art and architecture along with the people of learning.
- The Mughals built magnificent forts, palaces, gates, public buildings, mosques, sarais etc. The architecture with the use of red sandstone and white marble was notable in the Mughal era. The use of **char-bagh style**, pietra dura etc. were the important contributions by the Mughals.
- Mughals made significant contribution to the painting. Especially, the contribution of Jahangir is notable, under whom notable progress in **portrait paintings** was made. The Mughal paintings also influenced the regional styles like Rajasthani Style, Pahadi Style etc.
- The Mughal Emperors patronized the **people of learning**. For example, Abul Fazl was given patronage by Akbar.
- In the **field of Music** important developments took place during the Mughal rule. For example, Akbar patronized Tansen of Gwalior who composed various ragas. Though Aurangzeb banned singing in his court, playing of musical instruments was not banned. Also, the reign of Muhammad Shah (1719-48) is known for the development of music.

Rise of Regional Powers and States

- The **decline of the Mughal authority gave rise to the emergence of a number of independent kingdoms**. The later Mughal rulers were not in a position to militarily enforce its regulations in all parts of the empires; as a result, **many provincial governors started to assert their authority**. In due course of time, they gained **independent status**. At the same time, many kingdoms which were subjugated by the Mughals also claimed their independence. Some new regional groups also consolidated and emerged as political powers.
- The states that arose in India during the decline of the Mughal empire and the following century (between c. 1700 – 1850 CE) varied greatly in terms of resources, longevity and essential character.
 - Some of them – such as **Hyderabad** had been in a region where there had been an older regional tradition of provincial states in the immediate pre-Mughal period too, whereas many of the other post-Mughal states were based on either ethnic or sectarian groupings – the Marathas, the Jats and the Sikhs.
- The regional states that emerged during this period can be divided into three categories -
 - **States formed by former Mughal nobles** – The founders of these states were important and influential high mansab Mughal nobles. They established some of the formidable provincial kingdoms on the basis of their growing strength and administrative ability. Though they had declared independence from the Mughal rule, they never broke ties with the Mughal state. The prominent states that belonged to this category were Bengal (founder – Murshid Quli Khan), Awadh (founder – Saadat Khan) and Hyderabad (founder – Nizam-ul-Mulk Asaf Jah). The founders of these states were either former governors of these provinces or powerful members of the Mughal nobility.
 - **Watan Jagirs** – The second category of regional states that emerged in the 18th century had served very well under the Mughals and as a result were allowed to enjoy considerable autonomy in their watan jagirs such as the Rajput states.
 - **Rebellion states** – The states that had emerged after rebelling against the Mughal authority belonged to this category. The Sikhs, the Jats and the Marathas belonged to this group, and among them, the Marathas over the course of time emerged as a formidable power.

Literature of Mughal Period

Book	Author	Contents
Tuzuk-i-Baburi	Tuzuk-i-Baburi	Military tactics and administration during Babur's reign
Qanun-i-Humayun	Khwand Amir	Humayun's administration, festivities and architecture
Humayun Nama	Gulbadan Begum	Biography of Humayun
Akbar Nama	Abul Fazl	History of Akbar's reign
Tobaqat-i-Akbari	Khwaja Nizamuddin Ahmad Baksh	History of Akbar's reign
Ain-i-Akbari	Abul Fazl	History of Akbar's reign
Muntakhab-ul-Tawarikh	Badauni	History of Akbar's rule
Tawarikh-i-Alfi	Mulla Daud	History of Akbar's reign
Tuzuk-i-Jahangiri	Jahangir	Memoirs of his own reign
Iqbalnama-i-Jahangiri	Mutamid Khan	History of Jahangir's reign
Chahar Chaman	Chandra Bhan Brahman	History of Shahjahan's rule
Padshah Namah	Abdul Hamid Lahori	History of Shah Jahan's reign
Padshah Namah	Mumahad Waris	History of Shah Jahan's reign
Shahjahan Namah	Muhammad Salih	History of Shah Jahan's reign
Shahjahan Namah	Inayat Khan	History of Shah Jahan's reign
Futuh-i-Alamgiri	Ishwar Das	Aurangzeb's history
Alamgir -nama	Munshi Mirza Muhammad Qazim	An account of Aurangzeb's first 10 years of rule
Massir -i-Alamgiri	Saqi Mustaid Khan	History of Aurangzeb's reign written after his death
Nuskha-i-Dilkusha	Bhimsen Saxena	Analysis of Aurangzeb's rule and character
Khulasat-ul-Tawarikh	Sujan Rai	History of Aurangzeb's rule
Hami-i-Haidri	Muhammad Rafi Khan	History of Aurangzeb's rule
Namah-e-Alamgiri	Aquil Khan Zafar	History of Aurangzeb's rule
Waqt-i-Hyderabad	Nimat Khan	Aurangzeb's Golconda conquest
Raqqat-e-Alamgiri	Aurangzeb	A compendium of his letters
Sirr -i-Akbar	Dara Shikoh	Urdu translation of Upanishad
Safinat-ul-Auliya	Dara Shikoh	Biographies of Sufi Saints
Majma-ul-Bahrain	Dara Shikoh	Philosophical ideas discussed
Hasmat-ul-Arifin	Dara Shikoh	Religious ideas discussed
Nuriyya-i-Sultaniyya	Abdul Haq	Theory of Kinship during Mughal Period

Mughal Administration

Central Administration

- The development of Mughal administration was **primarily the work of Akbar**. The ideas and principles on which it evolved were different from those of the Delhi Sultanate.
- Due to lack of time and opportunity in case of **Babur** and lack of inclination and ability in case of Humayun, an elaborate system of civil government remained a myth. It was largely due to the **establishment of an administrative apparatus by Sher Shah that Akbar could lay the edifice of a systematic structure** in administration.
- The **Mughal state was essentially military in nature** where the word of the emperor was law. The administrative structure was highly centralized in nature.

Emperor

- Our ancient traditions have always supported a strong ruler. Thus, the **concept of divine origin by monarchy** could easily find credence among the Indian people.
- It is in line with this that the **Mughals publicized the Jharokha darshan** in which the **emperor appeared before the general public at an appointed hour**. Large number of people assembled daily to have a **glimpse of the ruler and to present petitions to him** which was attended to immediately or in the **open darbar (diwan-i-am)** which followed and lasted till midday.
- The **emperor being the head of administrative machinery** enjoyed the final authority in civil, military and judicial matters. All administrative officers under the Mughals owed their power and position to the Emperor.
- Though the **king enjoyed absolute power**, he appointed a number of officers in different departments of the government for the transactions of the multitudinous affairs.

Wazir

- The **institution of Wazir enjoyed both civil and military powers** both under Delhi sultans and the Mughals. The position of the wazir revived under the early Mughals.
- **Babur's wazir was Nizamuddin Muhammad Khalifa** enjoyed both the civil and military powers; **Humayun's wazir Hindu Beg** also virtually enjoyed great powers. It was **under Bairam Khan's regency that the wazir saw unprecedented rise in power**.
- **Akbar retained the post of Wazir but stripped of all its power** and hence it became largely decorative. The post was given to important nobles from time to time, but they played little part in administration.
 - The head of revenue department continued to be the Wazir. He was no longer the principle adviser to the ruler but an expert in revenue affairs.
 - To Emphasise this point Akbar in his eighth regnal year took away the financial powers of the wakil and entrusted it into the hands of the **Diwan-i-kul (Finance Minister)**.
 - However, the wakil continued to enjoy the highest place in the Mughal bureaucratic hierarchy despite reduction in his powers.

Diwan-i-Kul

- The **Diwan was the finance minister** responsible for **collection of revenue and remittance** of it to the imperial treasury and check all accounts.
- **Akbar strengthened the office of the diwan** by entrusting the revenue powers to the diwan. He was responsible for all incomes and expenditure held control over **Khalisa, jagir and inam lands**.
 - He personally inspected all transactions and payments in all departments. His seal and signatures were necessary for the validation of all official papers involving revenue.
 - The entire revenue collection and expenditure machinery of the Empire was under his charge. No fresh order of appointment or promotion could be affected without his seal.

Mir Bakshi

- The Mir Bakshi was the **paymaster – general and the administrator of the army**. All orders of **appointments of mansabdars and their salary papers** were endorsed and passed by him.
- He personally supervised the **branding of the horses (dagha) and checked the muster-roll (chehra)** of the soldiers.
- It was Mir Bakshi and not the diwan who was considered the head of the nobility. The mir bakshi was also the **head of the intelligence and information agencies** of the empire. **Intelligence officers (barids) and news reporters (waqia-navis)** were posted to all parts of the empire.
- Mir Bakshi **placed all matters pertaining to the military department before the Emperor**. His duty was to check whether proper places were allotted to the mansabdars according to their rank at the court. His darbar duties considerably added to his prestige and influence.

Mir Saman

- The Mir Saman was the **officer incharge of the royal karkhanas**. He was the chief executive officer responsible for the purchase of all kinds of articles and their storage for the royal household.
- Another important duty was **to supervise the manufacture of different articles, be it weapons of war or articles of luxury**.
- He was directly under the Emperor but for sanction of money and auditing of accounts he was to contact the diwan. **Only nobles who enjoyed the complete confidence of the emperor were appointed** to this office.

Sadr-us Sudur

- The Sadr -us-Sudur was the **head of the ecclesiastical department**. His chief duty was **to protect the laws of the Shariat**.

- He was also connected with the **distribution of charities – both cash and land grant**. He also looked into whether the grants were given to the right persons and utilized properly.

Chief Qazi

- The **Judicial department was headed by chief Qazi**.
- This post was sometimes combined with that of **Sadr-us sudur**. It was a post which **considerable power and patronage**.

Provincial Administration

- The empire was **divided into several provinces known as Subas** for smooth administration and revenue collection. The administrative structure of the province during Mughal rule was exactly the miniature of the central government.
- The **head of a Suba was Subedar** who was **appointed directly by the emperor**. He was the **head of the civil as well as military administration of each Suba**. There were **similar departments in the province under a governor** who was appointed by the emperor.
- **Each suba was divided into a number of sarkars** and these were **further divided into parganas and mahals**.
- Mughals through their administrative structure **ensured homogeneity in governance** throughout the empire. All the provinces of the empire were governed in the same manner, **followed same official language, currency etc.**

Provincial Governor

- **Subedar (the governor of a suba)** was directly appointed by the Emperor. His essential duties were the **maintenance of law and order**, to ensure smooth and successful collection of revenue and execution of royal decrees and regulations.
- Apart from other duties, he looked after the **welfare of the people and the army**. He also **encouraged agriculture, trade and commerce in the province**. He also took up various welfare tasks like **construction of sarais, gardens, wells, water reservoirs, etc.**

Diwan

- He **headed the revenue department in a province**. It is to note that he was **appointed by the emperor** and not the subedar, and therefore **acted as an independent officer answerable to the center**.
- He **supervised the revenue collection in the suba and maintained accounts of all expenditure** incurred in the form of salaries of the officials and subordinates in the suba. He also had to take steps to increase area under cultivation and boost the state coffers.
- The Mughals, by making the diwan independent of the subedar were successful in checking the subedar from becoming independent.

Bakshi

- Bakshi was **appointed by the imperial court at the recommendation of the Mir Bakshi**. His functions at the provincial level were same as that of Mir Bakshi at the central level.
- He was responsible for **checking and inspecting the horses and soldiers maintained by the mansabdars in the suba**. It was his duty to inform the center about the happenings in his province.

Daroga-i-Dak

- He was tasked with **developing communication network throughout the empire**. The postal system ensured communication was sent to and fro to the far flung areas of the empire.
- For this purpose, a number of **dak chowkis** were maintained throughout the Empire where runners were stationed who carried the post to the next chowki.
- **Horses and boats** were also used to help in speedy delivery.

Secret Services

- The emperor received regular reports from **waqia-navis and waqainigars** who were recruited at the provincial level. Besides them, there were also **Sawanihnigar to provide confidential reports to the Emperor**.
- Mughal emperors paid frequent visits to the provinces, transferred the officials after a period of three years on an average but the possibility of rebellion always existed and, therefore, constant vigil through an organized system of intelligence network was established.

Local Administration

Sarkars

- The **Subas were further divided into Sarkar, Pargana and village**. The **Fauzdar and Amalguzar** were the two important functionaries at the Sarkar level.
- **Fauzdar was the executive head of the Sarkar**. His duty was mainly **to take care of rebellions, and law and order problems**. His area of influence was more complex and his jurisdiction was decided according to the needs of the region.
- He was **not only appointed at the sarkar level, but sometimes within a sarkar a number of faujdars existed**, and at times their jurisdiction spread over two full sarkars.
- The **Amalguzar was responsible for the revenue collection in a Sarkar**. Amalguzar was supposed to increase the land under cultivation and induce the peasants to pay revenue willingly without coercion. He maintained all the accounts and sent regular reports to the provincial diwan.

Pargana Administration

- The **parganas were the administrative units below the sarkar**.
- The **shiqqdar was the executive officer of the pargana and assisted the amils in revenue collection**. The amil looked after the revenue collection at the pargana level also. His duties were similar to those of the Amalguzar at the sarkar level.

- The **village was the lowest administrative unit headed by muqaddam** while the **patwari took care of the village revenue record.**
- **Kotwal**
- **Kotwal appointed by the imperial court was entrusted the duty to safeguard the life and property of townsmen.** He can be compared with the modern day **police officers** and had to maintain a register of people coming and going out of the town.
- **Outsiders have to take permits from him before entering or leaving the city.** He ensured **fair trade practices** like standard weights are used by the merchants and shopkeepers; **no illicit liquor is manufactured in his area** etc.
- **Qiladar**
- He was the **officer in charge of the forts (quila) built throughout the Mughal empire.**
- Each qiladar was entrusted the **responsibility of one quila.**

Military System

- The Mughal Empire followed a **complicated military system.** The emperor depended upon **four** different classes of troops i.e. **mansabdars, dakhili, ahadis and the chiefs for the maintenance of order and the defense** of the empire's borders instead of going for a large standing army.
- Apart from troops, **artillery** was an important component of the imperial army and recognizing its importance **Akbar** gave special attention to it. **European gunners were employed** later on in appreciable numbers.
- Little technical improvement in the reign of later Mughals contributed to the decline of the empire. They were also unsuccessful at the naval front. They had no large fighting vessels, and the ships that they maintained were primarily for the furtherance of the commercial operations of the state.

Mansabdari System

- The word **Mansab** means a **place, a position, an honour and a rank**, which happened to be an integral part of the Mughal bureaucracy. The **mansabdari system introduced by Akbar** was a unique feature of the civil and military administrative system of the Mughal Empire.
- Under this system **every officer was assigned a rank (mansab).** The **lower rank was 10 and highest was 5000 for the nobles; towards the end of his reign it was raised to 7000.** Higher mansab were allotted to the **princes of blood.**
- Mansab decided the status of the holder in the **graded official hierarchy**, it also **fixed the pay** of the holder or the Mansabdar and it also **made it obligatory to maintain a specified number of contingent with horses and necessary equipment.**

Dual Ranks: Zat and Sawar

- The **ranks (mansab) under the mansabdari system were divided into two: zat and sawar.**
- The word **zat** means **personal.** It fixed the personal status of a person, and also the salary due to him.
- The **sawar rank indicated the number of cavalymen** a person was required to maintain.

Classes of Mansabdars

- There were **three categories** in every mansab (rank):
- **First category:** A person who was required to **maintain as many sawars as his zat rank.**
- **Second category:** A person who maintained **half or more sawars as his zat rank;** and
- **Third category:** If he maintains **less than half number of sawars as his zat rank.**
- To reward those who maintained a large quota of sawars for the state, an additional allowance of rupees two was added to zat's salary. **No one could have a higher quota of sawar than his zat rank.**

Appointment of Mansabdars

- All mansabdars were **appointed by the emperor**, who also granted promotions on the basis of gallantry in military service and merit.
- **Akbar appointed many of Rajput chiefs as mansabdars** after their submission to the Mughal authority.
- The number of mansabdars **kept on increasing from the reign of Akbar to Aurangzeb.**

Payment and maintenance of troops

- The **Mughal mansabdars were paid very handsomely**, in fact they at that time were amongst the highest paid in the world. A mansabdar holding a rank of 100 zat received a salary of rupees 500, those with a rank of 5000 zat received rupees 30,000. **They had to spend nearly half of their salary for the administration of the jagirs and the upkeep of the animals.**
- Immense care was taken to ensure that the sawars recruited were **well experienced.** For this purpose a **system of branding of horses, called dagh and chehra (horse branded with imperial marks)** was followed. Only **good quality Arabic and Iraqi horses** were employed in the service.
- Two features of the sawar system may be noted.
- **For every contingent of ten men, the mansabdar was supposed to maintain twenty horses.** Since the cavalry was the main arm, replacements during war or during march was considered vital. This system was known as **10-20 rule.**
- Secondly the **Mughals favored mixed contingents with men drawn in fixed proportions from Irani, Turani, Indians, Afghans, and Rajputs etc.** This was to break the tribal or ethnic exclusiveness.
- Apart from cavalymen, **bowmen, musketeers (bandukchi), sappers and miners were also recruited in the contingents.** Akbar kept a large part of cavalymen as his bodyguards. He kept a big stable of horses. He also maintained a **body of gentleman troopers.** They were answerable only to the emperor and had a separate muster-master.

Jagirdari System

- The Jagirdari system was an **administrative system through which the land revenue was assigned in lieu of a salary which was called the jagir**. The jagirdari system **did not affect the hereditary rights** of the intermediaries who were collectively known as the **zamindars**.
- Such practice **also existed during Delhi Sultanate period** and such assignments were called **Iqtas and the holders Iqtadars**.
- It is to be remembered in this connection that **it is not land that was assigned but the right to collect revenue or income from the piece of land**.
- The Jagirdari system was an **integral part of the mansabdari system** which developed under Akbar and **all the Mughal mansabdars were paid through assignment of jagirs**.

Organisation and Management of Jagirs

- The **Mughal emperor allocated jagirs to the mansabdars**. The Mansabdar made his own arrangement for the revenue collection. The higher mansabdar kept their own staff consisting of the amils, writers etc. The smaller mansabdars used to farm out the revenue of their jagirs known as the **ijara system**. When a jagir was transferred or so long as it remained unassigned, it was kept as **paibaqi** and remained in the charge of the Central Diwan.
- In order to ensure exactness in assigning jagirs, the standing estimates of the average annual income from revenues, known as **jamadanis** were prepared for every administrative division right down to the villages.
- **Khalisa or the land not assigned in jagirs was the main source of income of the king's treasury**, and the king's officers were responsible for its collection. The **size of the khalisa was not constant**.
- The ranks or mansabs they held were usually **not inheritable**. However, normally such ranks were conferred on sons and relations of nobles or higher mansab holders. Also the allocation of jagirs was temporary in nature. Promotions and demotions from time to time required revisions of the mansabs and each such alteration in mansab required a change in the mansabdar's jagir.

Types of Jagirs

- There were **various types** of Jagirs:
 - Jagirs, which were given in lieu of pay known as **Tankha Jagir**,
 - Jagirs given to an individual on certain conditions called **Mashrut Jagirs**,
 - Jagirs with no involvement of obligations of service and were independent of rank known as **Inam Jagirs**, and
 - Jagirs, assigned to Zamindars in their home lands called **Watan Jagirs**.
- Of these varieties, **Tankha Jagirs were transferable for every three or four years. Watan Jagirs were hereditary Jagirs and non-transferable**. Yet, all these types of Jagirs were liable for conversion. Thus, the Jagirdars were allowed to collect only the stipulated amount fixed by the king.

Economic Administration

- The Mughal Empire was **predominantly agricultural and tax on it was the core support base for its economy**.
- The administration took steps to bring **more area under cultivation, increase the land productivity and fertility of land**. Mughal farmers were growing and exporting large quantities of highly valued agricultural commodities such as tobacco, cotton, sugarcane, pepper, ginger, indigo, opium, and even silk.
- **Apart from land revenue, taxation on commodities, merchant's income, custom and transit tax, currency minting charges** etc. also boosted state coffers.

Land Revenue

- The central feature of the agrarian system under the Mughals was the **alienation from the peasant of his surplus produce i.e. produce over and above the subsistence level, in the form of land revenue which was the main source of state's income**.
- Early British administrators assumed the **land revenue as rent of the soil** because they had a view that the king was the owner of the land, but studies of Mughal India have shown that **it was a tax on the crop** and was thus **different from the land revenue as conceived by the British**.

Methods of Land Revenue Assessment

- Separate assessment was done for kharif and Rabi crops. After the assessment was over a written document called **patta** was issued in which the amount or the rate of the revenue demand was mentioned. The assessee was in return supposed to give **qabuliyat (acceptance)** of the obligation imposed upon him, stating when and how he would make the payments.
- Officials called **Karoris were appointed all over north India**. They were responsible **for collection of crore of dams (Rs 2,50,000) and also checked the facts and figures**.
- Following are the few commonly used methods:
 - **Ghalla-Bakshi (Crop-sharing)**:
 - Under this method, the **crop was divided between peasant and state and both shared the risks of the seasons equally**.
 - It was **expensive from the viewpoint of the state** since the latter had to employ a large number of watchmen, else there were chances of misappropriation before harvesting.
 - When Aurangzeb introduced it in the Deccan, the cost of revenue collection doubled simply from the necessity of organizing a watch on the crops.
 - **Kankut or Dambandi**:
 - The word kankut is derived from the words **Kan and kat**. **Kan denotes grain while kat means to estimate or appraisal**. Similarly, **dam means grain while bandi is fixing or determining anything**.
 - It was a system where the **grain yield (or productivity) was estimated**. In kankut, at first, the field was measured either by means of a rope or by pacing. After this, the **per bigha productivity from good, middling and bad lands was estimated** and the revenue demand was fixed accordingly.

▪ **Zabti or Dahshala system:**

- This system of land revenue collection was **introduced by Akbar to alleviate the problems arising due to fixing prices every year and doing settlements of revenues of previous years.**
- Under this system **average produce of ten years was derived.** One third of this average produce was fixed in Rupees per bigha and fixed as share of the state (Mai), **rest two third share was left to the cultivators (Kharaj).**
- The origin of this practice is traced to Sher Shah and it was brought to Mughal administration by Raja Todarmal, the able finance minister of Akbar. **This system prevailed from Lahore to Allahabad and in the provinces of Malwa and Gujarat.**

▪ **Nasaq:**

- Another system which was widely in use was Nasaq. It meant a **rough calculation of the amount payable by the peasants on the basis of what he had been paying in the past.**
- Hence some historians think that this was merely a system of computing the peasant's dues not a different system of assessment.

Land Revenue Fixing

- Land which remained under cultivation almost **every year** was called **polaj**.
 - **Uncultivated** land was called **parati (fallow)**.
 - Land which was fallow for **two or three years** was called **chachar**.
 - And if **longer than chachar** then it was called **banjar**.
- These lands were assessed on concessional rates, the **revenue demand gradually rising till the full or polaj rate was paid in the fifth or the eighth year.** In this way the state helped in bringing virgin and uncultivated wasteland under cultivation.

Collection of Land Revenue

- The process of land revenue collection has **two stages: (a) assessment, and (b) actual collection.**
- **Assessment was made to fix the state demand.** On the basis of this demand, actual collection was done separately for kharif and Rabi crops.
- Under the **Galla Bakshi system**, the **state's share was seized directly from the field.**
- In other systems, the state collected its share at the time of harvest.
- Abu Fazl maintains that collection should begin for Rabi from holi and for kharif from Dussehra.
- Usually, the **revenue was deposited in the treasury through the Amil or revenue collector**, though Akbar encouraged the peasants to pay directly to the treasury and get the receipt.

Land Revenue Administration

- The available Mughal literature gives ample information about the administration about the **khalisa lands** but lacks sufficient information on the administration of jagirs. As the jagirdars were transferred every two or three years, they possessed little information about the local revenue collection, so they were assisted by the following type of officials:
- **Officials and agents of jagirdars;**
- **Permanent local officials** many of whom were hereditary. They were generally not affected by the frequent transfers of the Jagirdars, and
- **Imperial officials** to help and control the Jagirdars.
- **At the rural level there were many revenue officials like karori** (incharge of both assessment and collection of the revenue), **amin** (assessed the revenue), **qanungo** (local revenue official of the pargana), **shiqdar** (incharge of revenue collection and maintained law and order), **muqaddam** (village headman) and **patwari** (maintained state and economy records of the village land, the holdings of the individual cultivators, variety of crops grown and details about fallow land) etc.

Zamindars

- In the available Mughal literature, the term zamindar was used in a very wide sense. It covered petty **landholders in the villages**, descendants of old ruling families who retained small portions of their ancestral lands as well as the Rajput and other chiefs who exercised autonomous administrative authority in their principalities.
- **They possessed hereditary right of collecting land revenue from a number of villages called zamindari.** For this purpose they got a share from the collected revenue which at times **could go up to 25 percent of the revenue collected.** He **did not own the lands under his zamindari, but only had the right of revenue collection from the peasants** as long as they paid it on time. The difference between the collected revenue and the amount sent to the state was his personal income. They exercised considerable local influence in administrative and social affairs.
- Politically, there was a clash between the Mughal government and the zamindars and yet zamindars as a class remained the mainstay in the functioning of the empire. The **zamindars often commanded large army and fortresses and as a result sometimes the state had to use military force against defiant zamindars for the realisation of revenue.**

Taxes other than Land Revenue

- The main sources of revenue were **tolls and levies on craft production, market levies, customs and road tax both on inland and overseas trade, and also mint charges.**
- The state treasury received huge contributions by way of **war booty, tributes and gifts** from various quarters. **Taxes were levied on the articles sold in the market.** Artists and merchants were also subjected to taxation.

Rahdari or Transit Tax

- It was the **road tax levied on both inland and overseas trade.** This tax was **collected on river routes also.**
- There was **no fix rate** for rahdari and could be charged per maund, per or load, per cart, or even lump sum amount was charged sometimes.
- The emperor sometimes gave orders for the remission of rehdari to comfort the people and alleviate their distress.

Katraparcha

- It was the **tax levied from merchants, artisans on their products**. The articles under this included all sorts of cotton, silk and wool cloth, indigo, saltpeter and salt etc.

Custom Taxes

- It was **levied when the goods were taken from one place to another**. All merchandise brought via ports was charged with **custom taxes**.
- **Abu Fazl** gives some information about the rates prevailing during Akbar's reign. A **rate of 2.5 percent was charged during Akbar's time which increased to 4-5 percent** during the seventeenth century.

Methods of Collection of these taxes

- The state maintained separate accounts for income from land revenue and taxes other than land revenue. For this purpose, the **taxes were classified into two**:
 - **mal-ojihat (related to land revenue)** and
 - **sair-jihat (taxes from merchandise and trading)**
- and **separate fiscal divisions called mahalat-isair or sairmahals were created in big cities and towns** for convenient assessment and collection.
- The **mahal was a purely fiscal division** and was different from the pargana which was both a revenue and territorial division.
- **Mutasaddi was the chief official responsible for the collection of taxes at the ports**. Mushrif, tahwildar, and darogha-i-Khazana are some of the officials working under the mustasaddi to assist him in valuation and realization of custom dues and maintaining accounts. The market rate was determined by the merchants and the custom house.

Currency System

- **Coins** of an empire are the manifestation of the culture and the economic state of affairs of the time. The Mughals had a well-organized and sophisticated monetary system. The imperial coinage was unprecedented both in quantity as well as in quality. The **usage of coins started during the reign of Babur and continued during Humayun**. 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 of gold, silver and copper** with a high level of purity and **uniformity** throughout their vast empire. However, the **silver coin was the base of the Fiscal and Monetary System**.
- Although silver coins had a long pre Mughal history of use during the Delhi sultanate, it was **Sher Shah who for the first time standardized the silver coin**. It was called **rupiah** and had a **weight of 178 grains**. For minting purposes, an alloy was added which was kept below 4 percent of the weight of the coin. **Akbar continued the rupiah as the basic currency** with more or less the same weight. Under Aurangzeb the weight of the rupiah was increased to 180 grains. The silver rupiah was the main coin used for business and revenue transactions.
- The **Mughals issued a gold coin called muhar, it weighed 169 grains**. This coin was **not commonly used** in commercial transactions as it bore high intrinsic value and was used as gifts. 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. Coins of smaller denomination, of which **Nisar** was the most common were also struck by the Mughal emperors. Furthermore, in coastal areas **kauris** were used for petty transactions.
- Primarily, heavy weight coins were common and the light weight coins were rare but with time the light weight coins became popular and the heavy weight coins became rare. The exchange value of gold, silver and copper coins kept fluctuating depending on the supply of these metals in the market.
- The **Mughals followed a free coinage system i.e. anyone could come with a bullion and get it coined at the mint**. The **state had the sole authority to issue coins and no other person could issue them**. A very strict standardization was followed to maintain the purity of coins. A large number of mints were established throughout the empire in big cities.
- Every coin carried the name of the issuing mint, and the year of minting and ruler's name. **Newly minted coins in the currency were called Taza sikka** while the **coins minted in the earlier reigns were called Khajana**. Except for the Taza sikka all other coins were subjected to reduction in value.

Judiciary

- The **Judicial system of the Mughals was very similar to that of the sultanate**. The disputes were speedily settled, often on the basis of equity and natural justice, though of course **in the case of Muslims the injunctions and precedents of Islamic law applied where they existed**. The aim of the judicial system was primarily to settle individual complaints and disputes rather than to enforce a legal code, as is indicated by the fact that the **criminal court was normally known as the diwan-i-mazalim**, the court of complaints.
- All foreign travelers have commented on the **speedy justice** of the Mughal courts and the comparatively few cases coming before them. The latter was partly due to the general prejudice against litigation, but even more to the fact that a large number of disputes, particularly those affecting the Hindus, were settled by the village and caste panchayats, and did not come before the official courts.
- The **emperor was supreme in all matters of justice**. At the **imperial level was the emperor's court – the court of final appeal**. It dealt with **both civil and criminal cases**, and had appellate and revisional powers. Akbar used to spend several hours of the day disposing of judicial cases, and governors followed the same procedure in the provinces.

- There were **separate courts for military matters**. There were courts specifically dealing with revenue cases. The **chief revenue court was presided by the imperial Diwan**. At the provincial level was the **diwan-i-suba who dealt with appeals against the Amil's orders**. He also had original powers in revenue cases. Similarly **there were courts at the Sarkar and the Pargana levels**. The lower courts functioned hierarchically as follows in regard to civil and criminal cases:
 - **Subah**: At this level, there was the nazim's court with original, appellate and revisional authority and the qazi-i-subah's court which tried canon law cases.
 - **Sarkar**: The district courts were presided over by the qazi-i-sarkar, from whose decisions appeals lay to the qazi-i-subah, and he faujdari adalat for law and order cases.
 - **Pargana**: The adalat pargana had a qazi-i-pargana as its presiding officer, from whose decisions appeal lay to the qazi-i-sarkar.

Policy of Succession

- The **Mughal policy of succession is cited to be one of the major reason for the fall of the empire**. They did not follow any law of succession like the law of primogeniture where the eldest son inherits his father's estate. Rather they followed the Mughal and Timurid tradition of coparcenary inheritance, or a division of the inheritance amongst all the sons.
 - Consequently, **each time a ruler died, a war of succession between the brothers for the throne started**. Sons revolted against fathers to capture the throne. Brothers fought the wars of succession. Jahangir, as prince Salim, revolted against his father Akbar, Shah Jahan revolted against Jahangir, Aurangzeb revolted against Shah Jahan. The fratricidal wars among the brothers were of a more serious nature. Shah Jahan killed his brother for power; Aurangzeb came to the throne by killing his brothers.
- **This weak policy of succession weakened the Mughal Empire**, and the disease became more serious especially after Aurangzeb. For a Mughal Prince, there were only two alternatives, namely, either the throne or the coffin.
- **Gradually, the nobles grew much powerful by siding with one of the contenders**. This weakened the empire internally and gave vent to the personal interests of nobles.

Administrative Unit	Incharge
Suba (Province)	Sipahsalar / Subedar / Nizam – Head Executive, Diwan – Incharge of revenue department
Sarkar (District)	Fauzdar – Administrative Head, Amal/ Amalguzar – Revenue collection
Pargana (Taluka)	Siqdar – Administrative Head Qanungo – Revenue officials Amin,
Gram (Village)	Muqaddam – Headman, Patwari – Accountant

Mughal's Relations with other Indian States

- **Babur**, when ruling over Kabul received an embassy from Daulat Khan Lodi to displace Ibrahim Lodi since he was a tyrant and enjoyed no support from his nobles.
- **Rana Sanga also invited Babur to invade India**. He might have hoped that like Timur, Babur would withdraw after sacking Delhi and weakening Lodis but Babur's decision to stay on in India completely changed the situation. Rana turned to a foe from a friend and all others rallied behind him. Mughals expansionist ambitions and others wish to rule over Delhi brought them into conflict with almost all the neighboring rulers.

Rajputs

- **Babur did not have a planned policy towards the Rajputs**. He had to fight against Rana Sanga of Mewar and Medini Rai of Chanderi because this was necessary for the establishment and safety of his empire in India. He solemnly declared jihad on both of these occasions and portrayed himself as a staunch Muslim. Thereafter he married Humayun with one Rajput princess and employed Rajputs in the army. Thus, he **neither tried to befriend Rajputs nor regarded them as his permanent enemies**.
- **Humayun more or less followed the same policy** as his father towards the Rajputs. He stayed away from helping Mewar against Bahadur Shah of Gujarat even when Rani Karnvati of Mewar had offered to become his sister. He also failed to get support of Maldeo of Marwar against Sher Shah.
- **Akbar was the first Mughal emperor to follow a planned policy towards the Rajputs**. He had imperialistic ambitions and tried to bring under his rule as much territory of India as was possible. **Akbar preferred to befriend the Rajputs instead of turning them into his enemies**. He was impressed by the chivalry, faithfulness, fighting skill, etc. of the Rajputs and was convinced that the only way to perpetuate his power and dynasty was to seek the support of the Rajputs.
 - He saw numerous rebellions of those very people on whom depended the Mughal authority and hence, wanted dependable allies from among the Indian people instead of depending on foreigners. The Rajputs, therefore, became a good choice. The **liberal religious policy of Akbar also directed him to be friendly with them**.

- Akbar took the following steps which further pushed the Rajput rulers towards his suzerainty. **He captured strong forts of the Rajputs like the forts of Chittor, Ranthambhor, and Kalinjar, and thus weakened the power of the Rajputs to offer him resistance. Those Rajput rulers who either accepted his sovereignty or entered into matrimonial relations with him voluntarily were left masters of their kingdoms.** They were given high offices in the state and there was no interference in their administration. **They were, however, asked to pay annual tribute to the emperor.**
- **Those who opposed him were attacked** and efforts were made to force them to accept his sovereignty. **Mewar** portrays the best example of this.
- In pursuance of this policy, Akbar accepted the submission of Raja Bharmal of Ambar and welcomed a matrimonial alliance with that Kachhwaha ruling family in January 1562. He took Bhagwant Das and Raja Man Singh into his service, and soon discovered that they were very loyal and serviceable. **It was, in fact, only after Akbar had tasted the Kachhwaha loyalty and devotion** that he decided to invite other Rajput chiefs in the land to accept him as their suzerain and join his service on a footing of equality with the highest of his Muslim officials and commanders. Due to such treatment, nearly all the States of Rajasthan entered into alliance with him and their chiefs were enrolled as mansabdars.
- But the above result was not achieved without military demonstration and battle fight. Merta fell in 1542, Ranthambore in 1568 and in 1570 Marwar, Bikaner and Jaisalmer submitted without resistance. Other States in Rajasthan and Central India followed suit. Mewar alone rejected the proposal. After a prolonged siege, Chittor, was also lost.
- Akbar's Rajput policy was combined with a policy of broad religious toleration. In 1564 he abolished jizya which was sometimes used by the ulma to humiliate non-Muslims. He had earlier abolished the pilgrimage tax and the practice of forcible conversion of prisoners of war.
- The **Rajput policy of Akbar proved beneficial to the Mughal state** as well as to the Rajputs. The alliance secured to the Mughal Empire the services of the bravest warriors in India.
- The steadfast loyalty of the Rajputs became an important factor in the consolidation and expansion of the empire. The alliance ensured peace in Rajasthan and enabled the Rajputs to serve in far flung parts of the empire without worrying the safety of their homelands.
- **Akbar's Rajput policy was followed by his son Jahangir** in same liberal manner but simultaneously he also attempted to force Mewar to submission which had refused it so far. He sent several Mughal forces, one after another, to invade Mewar right from the beginning of his reign. Rana Amar Singh fought against the Mughals with the zeal like his father. Initially he refused to submit but ultimately, he agreed for peace on the advice of his son prince Karan and few of his nobles and the treaty was signed with the Mughals in 1615 A.D.
- According to the treaty, the Rana accepted the sovereignty of the Mughal emperor Jahangir and, instead of himself, deputed his son and successor, prince Karan to attend the Mughal court. Jahangir returned to the Rana all territory of Mewar including the fort of Chittor on condition that it would not be repaired. Thus, the long conflict between Mewar and the Mughals finally came to an end.
- **Shahjahan continued the policy of his father and grandfather, though the numbers of Rajputs at higher posts were decreasing.**
- **Aurangzeb reversed the policy** which was enunciated by Akbar and pursued by Jahangir and Shah Jahan.
- The **Rajputs were the greatest obstacle in his pursuance of policy against the Hindus.** Aurangzeb, therefore, attempted to destroy the power of the Rajputs and annex their kingdoms.
- The three important Rajput rulers at that time were, **Raja Jaswant Singh of Marwar, Rana Raj Singh of Mewar and Raja Jai Singh of Jaipur.** All the three were at peace with the Mughals when Aurangzeb ascended the throne. But, Aurangzeb never kept faith in the loyalty of these Rajput rulers and in this way he turned valuable friends into dangerous foes.
- The **Rajputs, who were one of the best supporters of the Mughal Empire since the reign of Akbar, revolted against Aurangzeb.** Their services could no more be utilized in strengthening the Mughal empire. On the contrary, it added to the troubles of the empire. It encouraged other revolts also.
- Thus, **the Rajput policy of Aurangzeb failed and its failure contributed to the failure of Aurangzeb and resulted in the weakening of the Mughal Empire.**

Deccan and South Indian States

- The Deccan policy of the Mughals was guided by the following factors like the **strategic importance of the region, the administrative and economic necessities of the Mughal Empire, etc.**
- **Babur and Humayun followed a weak Deccan policy** as they did not have time to focus south. When Babur attacked India there were six Muslim states, viz **Khandesh, Berar, Ahmednagar, Bijapur, Golconda and Bidar** and one Hindu state **Vijayanagara** in the south. **According to Babur the state of Vijayanagara was the strongest among them.**
- It was only **Akbar who made efforts to extend Mughal suzerainty over the Deccan states.** He decided to extend the Mughal influence in the Deccan so as to protect the trade routes to the ports of Gujarat and to control the Portuguese who had emerged as a power in the west coast.
- In 1591 A.D., he sent his ambassadors to Khandesh, Ahmednagar, Bijapur and Golconda and asked them to accept his sovereignty. After many years of hard fighting the Mughals succeeded in capturing the territories and forts of Berar, Ahmednagar and Daulatabad. The Mughals attacked Khandesh, captured the forts of Burhanpur and Asirgarh and finally annexed all territories of Khandesh to the empire. **Akbar failed to take any action against Bijapur and Golconda during his life-time.**
- Thus, **Akbar annexed Khandesh, captured a part of the territory of Ahmednagar, occupied a few strong forts like Daulatabad, Ahmednagar, Burhanpur, Asirgarh etc.,** and thus not only established the power of the Mughals in the Deccan but also paved the way for the conquest of the Deccan for his successors.

- **Jahangir tried to follow Akbar 's policy in the Deccan, but could not do so because of his preoccupations elsewhere as also due to the rivalry and quarrel among the Mughal generals** who did not implement his plans. Moreover, they had a formidable adversary in Malik Ambar, the vazir of Ahmednagar.
- Malik Ambar improved the economy of Ahmednagar, trained Maratha soldiers in guerilla warfare, fought aggressive wars against the Mughals and during the early period of the reign of Jahangir recovered the fort of Ahmednagar and some other territory of the state of Ahmednagar from the Mughals.
- In **1617 A.D., Jahangir deputed prince Khurram in the Deccan** forcing to sign a treaty which surrendered the fort of Ahmednagar and the territory of Balaghat to the Mughals. **Jahangir gave the title of Shah Jahan to prince Khurram at that very time.**
- **Shah Jahan also attempted either to annex the kingdoms of the Deccan or force them to accept the suzerainty of the Emperor.** He was a capable commander and understood the politics of the Deccan well. The death of Malik Ambar provided him good opportunity to put pressure on Ahmednagar and after a brief period, Ahmednagar was annexed to the Mughal Empire.
- **Deccan policy of Aurangzeb had political as well as religious purpose.** The extension of the empire was also one of the purposes of Aurangzeb. It is believed that extinction of the states of Bijapur and Golconda was a prior necessity for the destruction of the power of the Marathas in the Deccan. Besides this political motive, he desired to annex these states because their rulers were Shias. Therefore, **Aurangzeb was not satisfied simply by acceptance of his suzerainty by them but he desired to annex them to the Mughal Empire.**
- Aurangzeb remained busy in the north for the first twentyfive years of his rule. It was only in 1686 that he himself reached Bijapur and it surrendered to Mughal suzerainty.
- **Golkonda was ruled by Qutub Shahi rulers at that time.** Aurangzeb deputed Prince Shah Alam to attack Golconda and in 1687, it fell to the Mughal Empire. The conquests of Bijapur and Golconda did not complete the conquest of the Deccan by Aurangzeb. The newly-risen power of the Marathas under Shivaji was yet a powerful challenge to him. Shivaji had established an independent kingdom in Maharashtra.
- **When Aurangzeb became the emperor, he deputed Sayista Khan to suppress Shivaji but Sayista Khan failed.** Aurangzeb recalled him and **deputed Raja Jai Singh to attack Shivaji.** Jai Singh forced Shivaji to sign the treaty of Purandar by which he surrendered 3/4th of his territory and forts. Shivaji visited Agra in 1666 A.D. where he was virtually imprisoned. However, he managed to escape from Agra. **He started his fight against the Mughals but later died in 1680.**
- **Aurangzeb reached the Deccan in 1682 A.D. and succeeded in capturing Shambhuji in 1689 A.D.** Shambhuji was killed and entire Maharashtra was occupied by Aurangzeb. It completed the conquest of the South by Aurangzeb.
- The Deccan policy of the Mughals reached perfection of its success during the rule of Aurangzeb. But it was a **temporary success.** The conquest of the South by Aurangzeb extended the boundary of the Mughal Empire so extensively that **it became impossible to administer it from one place.** The continuous warfare in the Deccan ruined the economy of the empire. The **Marathas rose against him and brought about the collapse of his Deccan policy.** The failure of the Deccan policy of Aurangzeb resulted in the disintegration of the Mughal Empire.

Sikhs

- **Babur was inspired with the spiritual manner of Sikh Guru Gobind Singh.** According to the Sikh tradition Emperor Humayun while fleeing to Iran in 1540, waited upon Guru Angad at Khadur to seek his blessing. **Akbar, liberal in his religious policy, treated Guru Amar Das, Guru Ram Das and Guru Arjan with veneration.**
- His son and successor, **Jahangir, was not as openhearted.** He had **Guru Arjan executed and Guru Hargobind imprisoned for a time,** though later he adopted a friendly attitude towards the latter. **Guru Hargobind gave a martial turn to the career of the Sikh community,** and there arose in his lifetime armed clashes with the imperial troops.
- The **Sikhs were the last to come into military conflict with Aurangzeb;** however, the reasons for the conflict were political and personal instead of religious. The Gurus had started living in style, with an armed following, and took up the title of **sachhapadshah** (the true sovereign). **There was no clash with the Sikh Guru and Aurangzeb, up to 1675 until Guru Tegh Bahadur was arrested** with his five followers, brought to Delhi, and executed.
- The cause of Tegh Bahadur 's execution was not clear-cut. Some Persian accounted that Tegh Bahadur had joined hands with Hafiz Adam (a Pathan) and created nuisance in Punjab. On the other hand, according to Sikh tradition, the execution was due to intrigues (against the Guru) by some members of his family who challenged his succession.
- Some of the historians had written that Aurangzeb was annoyed because of the Tegh Bahadur's move of converting a few Muslims into Sikh and raised a protest against religious persecution in Kashmir by the local governor.
- **Whatever the reasons, Aurangzeb's action was unjustified from any point of view and portrayed a narrow approach.**
- Further, the execution of Guru Tegh Bahadur necessitated the Sikhs to go back to the Punjab hills. It also led to the **Sikh movement (led by Guru Gobind Singh)** successively turning into a military brotherhood. Guru Gobind Singh had a considerable organizational ability. **By using his skill, in 1699, he founded the military brotherhood popularly known as the "Khalsa."**
- Guru Gobind Singh set up his **headquarters at Makhwal or Anandpur** located in the foothills of the Punjab. In given period of time, the Guru became too powerful. Guru Govind fought a series of wars against the hill rajas and won. The organization of the khalsa further strengthened the hands of the Guru in this conflict. In 1704, rift between the Guru and the hill rajas appeared, and the combined forces of a number of hill rajas attacked the Guru at Anandpur. The rajas again had to withdraw and urged the Mughal government to intervene against the Guru on their behalf.
- **Aurangzeb was anxious with the growing power of the Guru and had asked the Mughal faujdar to punish the Guru.** The Mughal forces attacked at Anandpur, but the Sikhs fought bravely and beat off all assaults and they

were taken shelter inside the fort. The Mughals and their allies now conquered the fort that blocked all sorts of movements.

- Resultantly, starvation began inside the fort and the Guru was forced to open the gate apparently on a promise of safe conduct by Wazir Khan. But when the forces of the Guru were crossing a swollen stream, Wazir Khan's forces suddenly attacked.
- **Two of the Guru's sons were captured, and on their refusal to accept Islam, they were executed at Sirhind.** Further, the Guru lost two of his remaining sons in another battle. After this, the Guru retired to Talwandi.

Jats

- **Jats of the Agra-Delhi region who were living on both sides of the river Yamuna were the first to clash with the Mughal Empire.** They were mostly **peasant cultivators**, only a few of them being zamindars.
- With a strong sense of brotherhood and justice, the Jats often clashed with the Mughals. **The conflict with the Jats had taken place during the reigns of Jahangir and Shah Jahan on the issue of collection of land revenue.** All the imperial roads to the Deccan and the western seaports passed through Jat area therefore, the Mughals had to take a serious action against the Jat rebellions.
- In **1669, under the leadership of local Zamindar Gokla, the Jats (of Mathura) rebelled**, which spread rapidly among the peasants of the area. This rebel compelled Aurangzeb to take serious action in person. Resultantly, the Jats were defeated and Gokla was captured and executed.
- There was a **second uprising of Jats under Rajaram** and they were better prepared this time. Although they put up stiff resistance, they were defeated again. Unrest among the Jat peasants remained persistent and their plundering activities made the Delhi-Agra road unsafe for travelers.
- During the eighteenth century, taking advantage of Mughal civil wars and weakness Churaman, the Jat leader carved out a separate Jat principality in the area.

North Eastern Kingdoms

- The **history of Muslim contact with north-east India began practically along with the establishment of their suzerainty in Bengal in the early 13th century.** From their new base of operation at Bengal it was but natural that the Muslim rulers began to look to the eastern frontier for territorial aggression. Their political ambition was further aggravated by the **rich natural resources of the north eastern kingdoms** – fertile lands, dense forest populated by valuable wild animals, especially elephants, various aromatic plants and syrups, silk, musk, ivory, gold and silver, etc.
- The **nature of relation between the Muslim rulers of Bengal and the kingdoms of Kamarupa, Sylhet and Tripura throughout the pre-Mughal period was characterized by hostility and ill will.** It was only from the Mughal period that we saw a departure from this policy, thereby bringing in various phases of calculated moves.
- The **kingdom of Kamata (Kamrup) declined by the end of the fifteenth century and was replaced by the kingdom of Kuch (Cooch Bihar), which dominated north Bengal and western Assam and continued the policy of conflict with the Ahoms.** In 1612, the Mughals defeated and occupied the western Assam valley up to Bar Nadi with the help of Kuch armies. The Kuch ruler became a Mughal vassal. Likewise, the Mughals came into contact with the Ahoms who ruled eastern Assam across the Bar Nadi.
- **After a long war with the Ahoms who had harbored a prince of the defeated dynasty, in 1638, a treaty was made with them, which fixed the Bar Nadi as the boundary between them and the Mughals.** Thus Gauhati (Assam) came under Mughal control.
- **Mir Jumla, who had been appointed as the governor of Bengal by Aurangzeb annexed the entire kingdom of Cooch Bihar to the Mughal Empire.** Next Jumla invaded on the Ahom kingdom and occupied its capital Garhgaon.
- **Shaista Khan succeeded Mir Jumla as the governor of Bengal after his death.** He gave personal attention to the problem of south Bengal, where the Magh (Arakanese) pirates, in conjunction with Portuguese pirates, had been terrorizing the area up to Dacca (capital of Bengal) from their headquarters at Chittagong. **He strategically built up a flotilla to meet the Arakanese pirates and captured the island of Sondip as a base of operations against Chittagong.** In 1666, he attacked Chittagong and captured it. The destruction of Arakanese navy opened the seas for free trade and commerce.

The Deccan Sultanates (Post-Bahamani Era)

- The **unity and diversity** of India has always posed problems for rulers who considered India to be **geographically and culturally one**, and tried to bring it under one over-arching political authority. There was a **strong sense of regional identity** in different parts of India. Such differences were even more marked in the case of India south of the Vindhyas.
- The **Vindhyas demarcated the south from the north**, but did not pose an impassable barrier. In fact, religious leaders, sadhus, travellers etc. had always moved between the two regions. **After the decline of the Delhi Sultanate, many Sufi saints and persons in search of employment had migrated to the court of the Bahmani rulers.** Politically also, the north and south were not isolated. Malwa and Gujarat in the west and Orissa in the east had interacted politically with the south, and vice versa, as we have seen in the context of the Bahmani and Vijayanagar, and was the case with the Rashtrakutas earlier. Hence **both North and South were culturally one though with their distinctive characteristics.**
- After triumphing into North India, it was natural for Mughals to advance into south too. **While the Mughal conquest of north India was accomplished by Akbar in a brief span of twenty-five years, his efforts to extend Mughal Empire in south and especially the desire to conquer the Deccan took almost a hundred years (1596-1687) that too with very less success eventually.** This protracted process needs to be analyzed in the context of the policies and predilections of individual rulers, and necessary interaction between the various political groups and social classes, geographical factors etc.

Deccan up to 1595

Disintegration of Vijayanagara

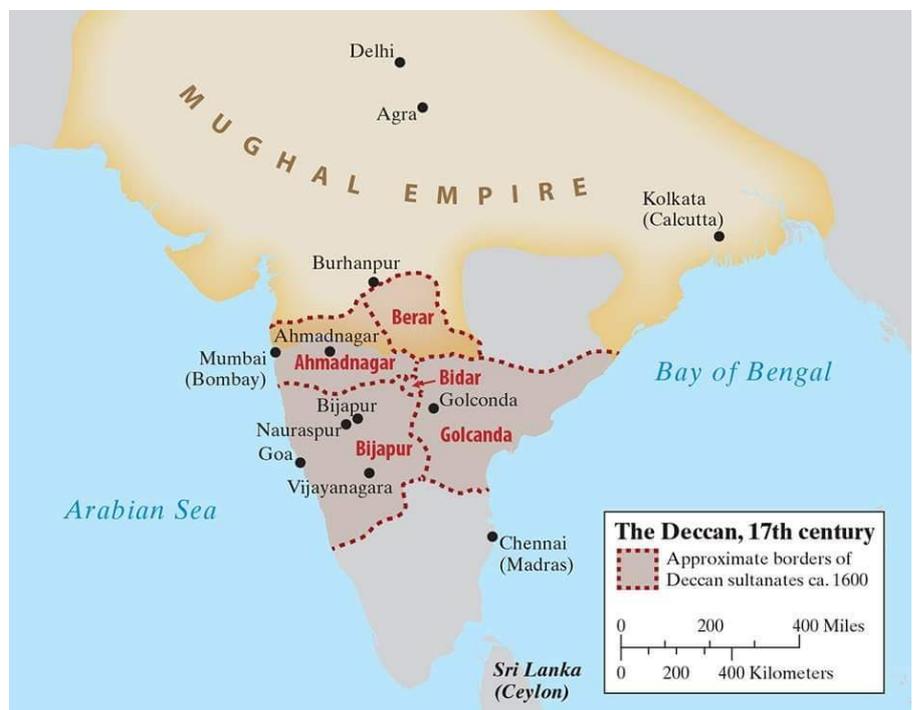
- After the **disintegration of the powerful Bahmani kingdom** towards the end of the fifteenth century, **three powerful states, Ahmednagar, Bijapur and Golconda** had come into being. These states constantly fought each other as well as Vijayanagar.
- However, they combined to crush Vijayanagar at the **Battle of Bannihatti near Talikota in 1565.**

Mutual Conflicts

- After this victory, these three states resumed their mutual warfare. **Both Ahmednagar and Bijapur claimed Sholapur which was a rich and fertile tract.**
- In 1524, the Ahmednagar ruler, Burhan Nizam Shah, and the Bijapur ruler, Ismail Adil Khan, agreed to form an alliance, and to cement it, it was agreed that the sister of Ismail Adil Shah would be married to Burhan Nizam Shah, and that Sholapur would be given to Ahmednagar in dowry. But **after the marriage, Adil Shah refused to hand over Sholapur fort and its fertile sarkars.** This led to further hostilities and bad blood between Ahmednagar and Bijapur, the **conquest of Sholapur being considered a matter of honour for both.**
- **Ahmednagar and Bijapur also had the ambition of conquering Bidar and Berar**, the two other independent but small states in the Deccan. Bidar was the remaining portion of the old Bahmani kingdom. The **Gujarat rulers actively supported Berar ruler against Ahmednagar**, and later also engaged in a war against Ahmednagar.
- On the other hand, **Bijapur and Golconda clashed over the possession of Naldurg (located in Maharashtra).** At the same time, both of them tried to aggrandize themselves at the expense of the remaining portions of the Vijayanagar kingdom in the Karnataka.
- Thus, **all the leading Deccan states were expansionist states.** The important point to note is that all these elements considered the Mughals to be foreigners. However, **their mutual rivalries made it difficult for them to form a lasting united front against an invader from the north i.e. Mughals.**

Ethnic Strife and Sectarian Violence

- Apart from these rivalries, the **Deccan states were also distracted by ethnic strife and sectarian violence.**
- As in the Bahmani sultanate, the nobility was divided between **foreigners, called afaqis or gharibs, and the Deccanis.** The Deccanis, in turn, were divided between the **Afghans and the Habshis**, the latter being drawn from Abyssinia and the Eritrean coast of Africa.
- **Among the afaqis, many were from Khurasan and Iran** where, with the rise of the Safavids to power towards the beginning of the sixteenth century, shiism had become the state religion. Many of the afaqis were, therefore, suspected of leaning towards shiism to which members of the Deccani party were bitterly opposed.
- **Yusuf Adil Shah, the ruler of Bijapur, made shiism the state doctrine in 1503-4,** and, simultaneously **ousted the Deccanis** from positions of power and influence.



- **When the Deccani party became strong, it restored sunnism and persecuted the afaqis and shiism.**
- Ethnic and sectarian conflict was a feature in Ahmednagar as well. In Golconda the rulers supported shiism right from 1503. However, **even Golconda could not completely escape from sectarian strife.**

Rise of Mahdawism

- Another factor which led to a new round of sectarian persecution was the **rise of Mahdawism during the period.**
- **Mahdawi ideas had spread widely in the Deccan.** In fact, **a group of the Muslims believed that in every epoch, a man from the family of the Prophet will make an appearance and will strengthen the religion, and make justice triumph;** such a group of Muslims were known as the **'Mahdi'**.
- In India, **Saiyid Muhammad**, who was born at Jaunpur (in Uttar Pradesh), in the first half of the fifteenth century, proclaimed himself as the Mahdi.
- Saiyid Muhammad traveled throughout the country as well as in the Islamic world, which created great enthusiasm. He established his **dairas (circles)** in different parts of the country, including the Deccan where his ideas found a fertile soil. However, the orthodox elements were as bitterly opposed to Mahdawaism as to Shiism.
- The **claim of Saiyid Muhammad of being the Mahdi or the redeemer of the age was rejected both by the orthodox sunni and shia divines.**
- The **orthodox elements were as bitterly opposed to Mahdawism as to shiism, though there was no love lost between the two.** It was in this context that **Akbar** put forward the concept of **Sulh-i-kul.** He was afraid that the bitter sectarian rivalries prevailing in the Deccan states would spill over into the Mughal Empire.

Increasing Influence of Marathas

- **Another notable feature was the growing importance of the Marathas in the affairs of the Deccan.**
- Maratha troops were employed as **auxiliaries or bargirs** (usually called bargis) in the Bahmani Kingdom. The **revenue affairs at the local level were in the hands of the Deccani brahmins.**
- Only some of the Maratha families rose in the service of the Bahmani rulers and held jagirs from them such as the **Mores, Nimbalkars, Ghatges**, etc. Most of them were **powerful zamindars or deshmukhs** as they were called in the Deccan. However, unlike the Rajputs, they were not established rulers over a recognized kingdom.
- Secondly, they were not the leaders of clans on whose backing and support they could depend. Hence, many of Maratha sardars were prepared to shift their loyalty according to the prevailing wind.
- During the middle of the **sixteenth century, the rulers of the Deccan states embarked upon a definite policy of winning over the Marathas to their side.**
- The Maratha chief were accorded service and position in the leading states of the Deccan, especially Bijapur and Ahmednagar.
- **Ibrahim Adil Shah of Bijapur who ascended the throne in 1555 was the leading advocate of this policy.** It is said that **he entertained Maratha auxiliaries (bargis) in his army, and showed great favour to the Marathas in the revenue system.** He is supposed to have introduced Marathi in the revenue accounts at all levels. Apart from increasing his favours to old families such as the Bhonsles, the others, such as the Dafles (or Chavans) etc. also rose to prominence in Bijapur as a result of this policy.
- Maharashtra brahmins were regularly used for diplomatic negotiations as well. Thus the title of Peshwa was accorded to a brahmin, Kanhoji Narsi, by the ruler of Ahmednagar.
- It will thus be seen that the **policy of allying with local landed and military classes was initiated by the Deccani rulers** even before such a policy was implemented by the Mughals under Akbar.

Growing Power of Portuguese

- **Akbar was apprehensive because of the growing power of the Portuguese, as they had been interfering the pilgrim traffic (to Mecca), not sparing even the royal ladies.**
- In their territories, Portuguese were practicing the **proselytizing activities**, which Akbar disliked.
- They were constantly trying to expand their position on mainland and even tried to lay their hands on Surat which was saved by timely arrival of Mughal army.

Mughal Advance towards Deccan

- It was logical to expect a **Mughal** advance towards the Deccan after the consolidation of the empire in north India. The conquest of the Deccan by the **Tughlaqs** and the improved communications between the north and the south had led to strengthening of the commercial and cultural relations between the two. Hence, after the conquest of Malwa and Gujarat in the sixties and seventies, the Mughals could hardly have kept themselves aloof from the Deccan.

Gujarat Conquest

- In **1572, the Mughal emperor Akbar's conquest of Gujarat** created a new situation. The conquest of Gujarat was just the beginning of the Mughal conquest of the Deccan. However, Akbar at that time was busy elsewhere and did not pay attention to the Deccan affairs.
- Following the **decline of the Gujarati kingdom, support to Ahmednagar by Gujarat rulers stopped.** **Ahmednagar and Bijapur came to an agreement whereby Ahmednagar was free to annex Berar, and Bijapur was free to expand south at the expense of Vijayanagara. Golkonda too was interested in extending its territories at the cost of Vijayanagara.** Accordingly, Ahmednagar conquered Berar (1573), but Bijapur could not gain at the expense of Vijayanagar, and felt cheated.
- In **1576, a Mughal army invaded Khandesh, compelled the rulers of Khandesh to submit.** However, urgent matters called Akbar elsewhere. For 12 years between 1586 and 1598, Akbar was busy in affairs of North western region.
- In the meantime situation in Deccan deteriorated.

Reasons for Akbar's involvement in Deccan Affairs

- **He considered South India as an integrated part of India and wanted sovereignty over whole of the country.**

- Akbar was apprehensive of the mutual strifes, sectarian violence and ethnic conflicts in the Deccan states. He feared that bitter sectarian rivalries in Deccan will spill over into Mughal Empire.
- **Growing Portuguese power:** Akbar apparently felt that the coordination and pooling of the resources of the Deccan states under Mughal supervision would check, if not eliminate, the Portuguese danger.

Conquest of Berar, Khandesh and Parts of Ahmednagar

Failure of Akbar's Diplomatic Missions

- **Akbar claimed suzerainty over the entire country.** He was therefore keen that like the Rajputs, Deccan states should also acknowledge his suzerainty. However embassies sent by him earlier did not produce any positive results. It was obvious that Deccan states would not accept Mughal suzerainty till the Mughals were in position to exert military pressure on them.
- In 1591, **Akbar sent embassies to all the Deccan states inviting them to accept Mughal suzerainty. None of the states accepted this except Khandesh.** Burhan, the ruler of Ahmednagar, was rude to the Mughal envoy and the others only made promises of friendship.

Death of Ruler of Ahmednagar

- The failure of Akbar's diplomatic offensive of 1591 postulated a more active intervention in the Deccan. The necessary opportunity was provided to him when factional fighting started among the Nizam Shahi nobles following the death of Burhan.
- In 1595, Burhan Nizam Shah died and was succeeded by his son, Ibrahim. Ibrahim Nizam Shah renewed the war with Bijapur over Sholapur, but he was defeated and lost his life in the battle. **Various contenders to the throne arose:** Mian Manju, who was the Peshwa and leader of the Deccan party, put forward his own candidate, though he was a mere pretender, not belonging to the Nizam Shahi dynasty.
- **Chand Bibi, sister of Burhan Nizam Shah,** who had been married to the Adil Shahi ruler in 1564, supported by the Habshi party favoured the claim of Bahadur, the infant son of the late king, Ibrahim Adil Shah. For many years after her husband's death in 1580 and when Ibrahim Adil Shah was minor, Chand Bibi had looked after the affairs of Bijapur with the help of able advisors. But due to growing factionalism she had gracefully retired to the court of her brother, Burhan Nizam Shah. Afraid that in the confused situation Chand Bibi would rule over the affairs of Ahmednagar with the help of the Habshis, Mian Manju the leader of the Deccan party, appealed to the Mughals for help. The struggle which now began was really a struggle between Bijapur and the Mughals for the domination of Ahmednagar state.

Resistance by Chand Bibi

- Akbar had already geared himself to invade the Deccan. **Prince Murad (Jahangir) was then appointed governor of Gujarat to prepare for the expedition.** Hence, he was fully ready when he received the invitation of Mian Manju. The campaign was led by Abdur Rahim Khan-i-Khanan. Raja Ali, the ruler of Khandesh, also joined. **Due to internal differences among the Ahmednagar nobles (Nizam Shahi nobles), the Mughals faced no opposition till they reached the capital, Ahmednagar.**
- **Mian Manju felt sorry that he had invited the Mughals, and decided to join hands with Chand Bibi to resist them.** Chand Bibi also appealed to Bijapur and Golconda for help. The arrival of a Bijapuri force of seven thousand enabled Chand Bibi to offer a valiant defence. **After a close siege of four months, Chand Bibi was forced to an agreement whereby Berar was ceded to the Mughals.** The infant, Bahadur Nizam Shah, was acknowledged as the ruler under her Regency, and Mughal suzerainty was accepted. This was in 1596. Mughals accepted this compromise partly because of the presence of a strong Bijapur-Golconda force at the frontier.

Second siege of Ahmednagar

- Neither side was satisfied with this agreement. **The Mughals were keen to get Balaghat which had been a bone of contention between Gujarat and Ahmednagar.** Dissensions among the Nizam Shahi nobles also continued: one group opposed the handing over of Berar to the Mughals, while another group led by the Wakil and Peshwa, Muhammad Khan, opened negotiations with the Mughals.
- Chand Bibi sent urgent messages to the rulers of Bijapur and Golconda to send reinforcements for her help. The rulers of Bijapur and Golconda responded, because they felt that Berar would give the Mughals a permanent foothold in the Deccan which could be enlarged upon at any time. **Hence, a combined force of Bijapur, Golconda and Ahmednagar entered Berar in strength. In a hard fought battle in 1597 at Sonipat, the Mughals defeated a Deccan force three times their number.**
- The **Bijapuri and Golconda forces now withdrew, leaving Chand Bibi alone to face the situation.** Although Chand Bibi was in favour of observing the treaty of 1596, she could not stop harassing attacks on the Mughals in Berar by her nobles. This resulted in a second Mughal siege of Ahmednagar.
- In the absence of help from any quarter, **Chand Bibi decided to surrender the fort, and opened negotiations with the Mughals,** demanding grant of a mansab and a jagir in Ahmednagar to Bahadur as a subordinate ruler, with herself remaining his guardian. She was, however, accused of treachery by the faction hostile to her, and was murdered. Thus ended the life of one of the most romantic figures in Deccan politics.
- The **Mughals now assaulted and captured Ahmednagar.** The boy king, Bahadur, was sent to the fortress of Gwalior. Ahmednagar fort and the areas adjacent to it were surrendered to the Mughals. Balaghat including Daultabad which had been claimed by the Mughals earlier was also added to the empire, and a Mughal garrison was stationed at Ahmednagar. This was in 1600.
- The fall of Ahmednagar fort did not resolve Akbar's problems in the Deccan. The Mughals were hardly in a position to go beyond Ahmednagar fort and its surrounding areas, or to try and seize the remaining territories of the state. **Shah Ali, an old man of eighty, who was a son of Murtaza Nizam Shah, had been living in Bijapur for some time along with his son, Ali, under the protection of the Bijapur ruler.** In 1595, at Parenda, a number of Nizam Shahi nobles had raised Shah Ali to the throne of Ahmednagar under the title **Murtaza Shah II.** With the removal of Bahadur from the

scene, the ground was cleared for Murtaza II who already enjoyed the support of Bijapur, of being accepted as the legitimate successor to the Nizam Shahi throne by all sections.

Conquest of Khandesh

- **A little earlier, in 1600, Akbar had advanced into Malwa and then into Khandesh to study the situation on the spot.** In Khandesh he learnt that the new ruler of Khandesh, Bahadur, had not shown due respect to Prince Daniyal when he had passed through the territory on his way to Ahmednagar. Worse, though summoned repeatedly, he did not appear before Akbar. However, **the main factor in Akbar's taking action against Bahadur was his desire to secure the fort of Asirgarh in Khandesh** which was reputed to be the strongest fort in the Deccan. **He was also keen to annex Khandesh, with its capital Burhanpur which was a point of entry into the Deccan.** After a tight siege, and when pestilence had broken out in the fort, the ruler came out and surrendered (1601). He was pensioned off and sent to the Gwalior fort. Khandesh was incorporated into the Mughal Empire.



Agreement with Murtaza II

- Amid confused fighting, **Khan-i-Khanan**, who was the Mughal commander in the Deccan, offered a compromise to Malik Ambar who had emerged as the chief man of Murtaza II. He offered to Murtaza II the sarkars of Ausa, Dharwar and parts of Bir on a promise of loyalty. **Ambar, after suffering two successive defeats at the hands of the Khan-i-Khanan, finally agreed.** "Some territories" were left to him, but these were not specified. According to the Deccani historian, Ferishta the two sides "marked out their respective future boundaries." This was in 1601.
- **Thus, although the capital, Ahmednagar, and Balaghat fell to Mughals, the Nizam Shahi ruler continued to rule over the remaining portions of the kingdom, and was recognised by the Mughals.**

Attempt to befriend Bijapur

- The **conquest of Asirgarh and annexation of Khandesh, the ceding of Berar and Balaghat, and Mughal control over Ahmednagar fort and its surrounding areas were substantial achievements.** However, the Mughals were still far from the realization of their objective of their over-lordship being accepted by all the rulers of the Deccan. **After the fall of Asirgarh, Akbar again sent envoys to the rulers of Bijapur, Golconda and Bidar to persuade them to make binding treaties of obedience. None of the rulers agreed to do so.**
- Akbar's hope of befriending Bijapur, the most powerful and influential kingdom in the Deccan, could not be realized. The marriage of the Adil Shahi princess, daughter of Bijapur ruler, with Daniyal took place only in 1604, and shortly after it, Daniyal died due to excessive drinking.
- **Akbar too, died shortly afterwards. Hence, the position in the Deccan remained nebulous, and had to be tackled anew by his successor, Jahangir.**

Rise of Malik

- After the **fall of Ahmednagar fort and capture of Bahadur Nizam Shah by the Mughals, the state of Ahmednagar would have disintegrated** and different parts of it would have, in all probability, been swallowed up by the neighbouring states but for the rise of a remarkable man, Malik Ambar.

Help of Marathas and Bijapur

- **Malik Ambar was an Abyssinian (born in Ethiopia).** When the Mughals invaded Ahmednagar, Ambar at first went to Bijapur to try his luck there. But he soon returned and joined himself in the powerful Habshi (Abyssinian) party, which was opposed to Chand Bibi.
- Malik Ambar rose in the service of **Changez khan**, one the famous and influential nobles of **Murtaza Nizam Shah of Ahmednagar.**
- After the fall of Ahmednagar, Malik Ambar with the implied support of the ruler of Bijapur, set him up as Murtaza Nizam shah II, with himself as the Peshwa (a title which had been common in Ahmednagar those days).
- Malik Ambar gathered around him a large band of Maratha troopers (or bargis). The Marathas were adept in rapid movements, and in plundering and cutting off the supplies of the enemy troops. Mughals were not used to this guerilla warfare.
- **With the help of Marathas, Ambar made it difficult for Mughals to consolidate their position in Berar, Ahmednagar and Balaghat.**
- **Abdul Rahim Khan-e-Khana** was the Mughal commander in the Deccan; he was a shrewd and wily politician and an intelligent soldier. **In 1601, he (Abdul Rahim) inflicted a crushing defeat on Ambar at a place called Nander (in Telangana).** However, the war ended with a friendship agreement between Abdul Rahim and Ambar.

Loss of Territories by Mughals

- In **October 1605, Akbar died.** After his death, there were differences among the Mughal commanders in Deccan regions; this situation gave an opportunity to Ambar and hence he unleashed an aggressive campaign to expel the Mughals from Berar, Balaghat, and Ahmednagar.
- **Ambar's campaign was actively supported by Ibrahim Adil Shah** (the ruler of Bijapur). Adil Shah considered it essential because he thought that the Nizam Shahi state should continue as a buffer between Bijapur and the Mughals.
- Adil Shah gave Ambar the powerful fort of Qandhar in Telangana for the residence of his family and stowing treasures, provisions, etc. Further, Adil Shah also sent 10,000 horsemen to support Ambar.

- In 1609, the treaty was cemented by a marriage alliance between the daughters of one of the leading Ethiopian nobles of Bijapur with Malik Ambar's son.
- **With support of Bijapur and Marathas, Ambar forced Khan-i-Khanan to retreat to Burhanpur. Thus, by 1610, most of the territories (in south) won by Akbar were lost.**
- Although Jahangir sent prince Parvez to the Deccan with a large army, he could not meet the challenge posed by Malik Ambar. Even Ahmednagar was lost, and Parvez had to conclude a disgraceful peace with Ambar.
- In 1611, Jahangir sent two armies, one commanded by Khan-i-Jahan Lodi and including Raja Man Singh, and the other by Abdullah Khan. These armies were to attack from two sides, and converge on Daulatabad. However, mutual wrangling and lack of coordination led to their failure.

Mughals and Marathas Against Ambar

- **Mughals could not achieve anything in Deccan until there was Ambar with support of Marathas and other Deccan rulers.** However, with time Ambar got arrogant and alienated his allies.
- Khan-i-Khanan, reappointed Mughal viceroy of Deccan, took advantage of the situation and won over few habshis and Marathas to his side. **Jahangir** himself was well aware of the value of the Marathas. **With the help of the Maratha sardars, the Khan-i-Khanan inflicted a crushing defeat on the combined forces of Ahmednagar, Bijapur and Golconda in 1616.** The Mughals occupied the new Nizam Shahi capital, Khirki, and burnt all its buildings before they left. This defeat shook the Deccani alliance against the Mughals.
- **To complete Khan-i-Khanan's victory, in 1617 Jahangir sent a grand army under his son, prince Khurram (later Shah Jahan), and himself moved to Mandu to support the prince. Faced with this threat, Ambar had no option but to submit.** All the territory of Balaghat recently seized by Ambar were restored to the Mughals. The key of Ahmednagar fort was also delivered.

Non-Expansionist Policy of Jahangir

- **It is significant that in the treaty with Ambar, Jahangir did not try to enlarge the conquests made by Akbar in the Deccan.** This was not due to any military weakness on the part of Jahangir, as has been sometimes imagined, but due to deliberate policy.
- Apparently, Jahangir did not want to extend Mughal commitments in the Deccan, or become too deeply embroiled in its affairs. Moreover, he was still hopeful that his moderation would enable the Deccani states to settle down, and live in peace with the Mughals.
- **As a part of his policy, Jahangir tried to win over Bijapur to his side, and sent a gracious farman to Adil Shah, calling him 'son' (farzand).**

Failed Efforts of Malik Ambar to Recapture Power

- Despite these reverses, **Ambar continued to lead the Deccani resistance against the Mughals, and reconquered large portions of Ahmednagar and Berar.**
- In 1621, Prince Shah Jahan was deputed to lead the Mughal campaign. The **combined Deccani forces again suffered a severe defeat** at the hands of the Mughals. Ambar had to restore all the Mughal territories, and more of territories adjoining Ahmednagar. The Deccani states had to pay an indemnity of rupees fifty lakhs. The credit for these victories was given to Prince **Shah Jahan**.
- The **two defeats of the combined Deccani forces, coming one after the other, shattered the united front of the Deccani powers against the Mughals.** The old rivalries between the Deccani states now came to the surface. There had been an old standing rivalry between Ahmednagar and Bijapur over Sholapur and Bidar. The Adil Shah had not only kept Sholapur while helping Ambar, but had occupied the pargana of Shirwal while handing over Qandahar to Ambar. In 1619, the Adil Shah had invaded and captured the kingdom of Bidar.
- **Ambar conducted a series of campaigns against Bijapur for the recovery of Sholapur which was a bone of contention among two states.**

Battle of Bhaturi (1624)

- According to Bijapur historians, **Ambar assumed an arrogant attitude and forgot the past favours to him by his benefactor, Ibrahim Adil Shah.** He had also **alienated many Nizam Shahi nobles** by his authoritarian ways, and his harsh treatment of Murtaza Nizam Shah II. Hence, a **showdown between Ahmednagar and Bijapur appeared imminent, and both sides bid for an alliance with the Mughals.**
- After careful consideration, **Jahangir decided in favour of Bijapur.** Perhaps he felt that an alliance with a restless, ambitious person like Ambar would unnecessarily draw the Mughals into the internal politics of the Deccan states. Also, for the stabilization of the Mughal position in the Deccan, it was necessary to isolate Malik Ambar. In accordance with the agreement, the Adil Shah sent a force of 5000 troop under one of his ministers, **Mulla Muhammad Lari**, for service with the Mughal governor at Burhanpur.
- **While these developments were taking place, Ambar invaded Golconda and forced the ruler to pay arrears of two year's tribute.** He also concluded a defensive-offensive alliance with Golconda. Safe from that quarter, he surprised and routed a Bijapur army at Bidar, and then advanced plundering upto Bijapur. The Adil Shah was forced to take shelter in the fort, and sent urgent summons to Muhammad Lari at Burhanpur. Mahabat Khan, the Mughal governor, deputed Lashkar Khan and a strong Mughal force to accompany Muhammad Lari to Bijapur. Ambar surprised the combined forces at Bhaturi near Ahmednagar (1624).
- **The victory at Bhaturi over the combined Adil Shahi Mughal forces raised the prestige of Malik Ambar to its pinnacle.** Since the Mughals were pre-occupied with dealing with Shah Jahan's rebellion, no Mughal response was forthcoming. After his victory, Ambar besieged Ahmednagar, but finding it too well defended, he again turned to Bijapur, burning and plundering Nauraspur, the new city built in its neighbourhood by Ibrahim Adil Shah.

- He also recaptured Sholapur. After 1622, when the Deccan was in turmoil due to the rebellion of prince Khurram against Jahangir, Malik Ambar was able to recapture once again many of the old territories which has been ceded to the Mughals. He over-ran the Mughal territories in the Balaghat, and besieged Burhanpur. **Jahangir's attempt of consolidation in Deccan was, thus, frustrated.**
- Jahangir decided to patch up with his most competent but rebellious son, Shah Jahan. However, around this time Malik Ambar died (1626). But the bitter fruits of his legacy had to be reaped by his successors.

Assessment of Malik Ambar

- According to a contemporary Mughal historian, Muhammad Khan, **“in warfare, command, in sound judgement”, and in “administration, he (Ambar) had no rival or equal”.**
- However, there may be differences of opinion about Ambar's overall role. To most writers, he was the valiant champion of Deccani independence against the Mughals. According to Satish Chandra, in his article on the Deccan Policy of the Mughals, the valiant fighter for Deccani independence and the upholder of the rights of the Nizam Shahi Dynasty can, with equal justice, be looked upon as a gifted man who utilized a complex political situation to push himself forward. Above all, his refusal to accept and honour the settlement of 1600 led to continuous wars which ultimately led to the extinction of the kingdom he had wished to preserve.
- Perhaps, Ambar's main contribution was to provide training to the Maratha armies and to instill in them a sense of selfconfidence so that they could successfully defy even the might of the Mughal Empire. Not much is known about the administrative system of Malik Ambar. He is popularly credited with introducing Todar Mai's system of land revenue. Malik Ambar got the land of the kingdom measured and settled the rates of revenue payment, the boundaries of the different villages, and (fixed) the measures of cavars and bighas. Since then Malik Ambar's settlement continues in that territory.
- Thus, **Malik Ambar introduced the zabti system instead of the earlier system of giving land on contract (ijara).**
- According to some documents, the land was measured by chains, and there was a progressive tax on lands newly brought under cultivation, the full rate being paid only in the fifth year .
- Malik Ambar paid close personal attention to the problems of the local desh mukhs and others connected with the cultivation of land. By these means he tried to enforce local law and order, and expand cultivation.

Mughal Suzerainty

Reign of Shahjahan

- Shah Jahan ascended the throne in 1627. Having commanded two expeditions to the Deccan as a prince and spent a considerable period in the Deccan during his rebellion against his father, Shah Jahan had a great deal of experience and personal knowledge of the Deccan and its politics.
- Shah Jahan's first concern as a ruler was to recover the territories in the Deccan which had been lost to the Nizam Shahi ruler.
- He deputed the old and experienced noble, Khan-i-Jahan Lodi. However, Khan-i-Jahan Lodi failed in the enterprise, and was recalled to the court.
- Shortly afterwards, he rebelled, feeling that he no longer enjoyed the favours he enjoyed under Jahangir.
- He joined the Nizam Shah who deputed him to expel the Mughals from the remaining portions of Berar and Balaghat.

Change in Mughal Policy

- Giving asylum to a leading Mughal noble in this manner was a challenge which Shah Jahan could not ignore. It was clear that even after Malik Ambar's death, his policy of refusing to recognise the Mughal position in Berar and Balaghat was being continued in by the Nizam Shahi ruler.
- Shah Jahan, therefore, came to the conclusion that there could be no peace for the Mughals in the Deccan as long as Ahmednagar continued as an independent state.
- This was a major departure from the policy which had been followed by Akbar and Jahangir .
- However, Shah Jahan was not keen to extend Mughal territories in the Deccan beyond what was absolutely necessary.

Efforts to Capture Ahmednagar

- Shah Jahan tried to make an alliance with Bijapur ruler offering to cede to him roughly one-third of the Ahmednagar state if he would cooperate with the Mughals in the projected campaign against Ahmednagar. This was a shrewd move on the part of Shah Jahan, aimed at isolating Ahmednagar diplomatically and militarily. He also sent feelers to the various Maratha sardars to join Mughal service.
- The Adil Shah was also smarting at the humiliation of the burning of Nauraspur and the annexation of Sholapur by Malik Ambar. He, therefore, accepted Shah Jahan's proposal, and posted an army at the Nizam Shahi border to cooperate with the Mughals.
- Around this time, Jadhav Rao, a prominent Maratha noble who had defected to the side of the Mughals during the reign of Jahangir but had gone back to the service of the Nizam Shah, was treacherously murdered on a charge of conspiring with the Mughals. As a result, Shahji Bhonsle, who was his son-in-law (and the father of Shivaji), defected to the Mughal side along with his relations and was given a jagir.
- A number of other prominent Maratha sardars also joined Shah Jahan at this time.
- In 1629, Shah Jahan deputed two armies against Ahmednagar, one to operate in the west in the Balaghat region, and the other in the east to operate in the Telangana region.
- The Emperor himself moved to Burhanpur to coordinate their movements. Under relentless pressure, large parts of the Ahmednagar state were brought under Mughal occupation. Parenda, one of the last outposts of the kingdom, was besieged.

Agreement between Bijapur and Ahmednagar

- On the siege of Prenda, The Nizam Shah now sent a piteous appeal to the Adil Shah, stating that most of the kingdom was under Mughal occupation, and if Parenda fell it would mean the end of the Nizam Shahi dynasty, after which, he warned, would come the turn of Bijapur.
- A strong group at the Bijapur court had been uneasy at the steady Mughal advance in Ahmednagar. The Mughals, on their part, had refused to hand over to the Adil Shah the areas allotted to him under the agreement.
- As a result, the Adil Shah made a somersault, and decided to help the Nizam Shah who agreed to surrender Sholapur to him. This turn in the political situation compelled the Mughals to raise the siege of Parenda, and to retreat.

Reward for Fath Khan and Defection by Shahji Bhosle

- By now, the internal situation in Ahmednagar now turned in favour of the Mughals. Fath Khan, the son of Malik Ambar, had recently been appointed Peshwa by the Nizam Shah in the hope that he would be able to induce Shah Jahan to make peace. Instead, Fath Khan opened secret negotiations with Shah Jahan, and at his instance, murdered Burhan Nizam Shah and put a puppet on the throne at Daulatabad. He also read the khutba and struck the sikka in the name of the Mughal emperor.
- As a reward, Fath Khan was taken in Mughal service, and the jagir around Poona, previously allotted to Shahji Bhonsle, was transferred to him.
- As a result, Shahji defected from the Mughal side. These events took place in 1632.

Difficult Times for Mughals

- After the surrender of Fath Khan, Shah Jahan appointed Mahabat Khan as Mughal viceroy of the Deccan and himself returned to Agra.
- Mahabat Khan, faced with the combined opposition of Bijapur and the local Nizam Shahi nobles including Shahji, found himself in a very difficult situation.
- Parenda surrendered to Bijapur which made a strong bid for the fort of Daulatabad as well by offering a large sum of money to Fath Khan for surrendering the fort.
- It will thus be seen that the Mughals and Bijapur were, in reality, engaged in a contest for dividing between themselves the prostrate body of Ahmednagar.
- The Adil Shah sent a large army under Randula Khan and Murari Pandit for the surrender of Daulatabad and for provisioning its garrison.
- Shahji Bhonsle was also enrolled in Bijapur's service to harass the Mughals and to cut off their supplies.
- But the combined operations of the Bijapuri forces and Shahji were of no avail.
- Mahabat Khan closely invested Daulatabad and forced the garrison to surrender (1633).
- The Nizam Shah was sent to prison in Gwalior. This marked the end of the Nizam Shahi dynasty.
- However, even this did not solve the problems facing the Mughals. Following the example of Malik Ambar, Shahji found a Nizam Shahi prince, and raised him up as ruler. The Adil Shah sent a force to aid Shahji, and induced many of the Nizam Shahi nobles to surrender their forts to Shahji. Many disbanded Nizam Shahi soldiers joined Shahji. With these he harassed the Mughals and took control of large portions of the Ahmednagar state.

Invasion of Bijapur by Shah Jahan

- Shah Jahan now decided to give personal attention to the problems of the Deccan.
- He realised that the crux of the situation was the attitude of Bijapur. He, therefore, deputed a large army to invade Bijapur, and also sent feelers to the Adil Shah, offering to revive the earlier accord of dividing the territory of Ahmednagar between Bijapur and the Mughals.
- The policy of the stick and the carrot and the advance of Shah Jahan to the Deccan brought about another change in Bijapur politics.
- The leaders of the anti-Mughal group, including Murari Pandit, were displaced and killed, and a new treaty of Ahdanama was entered into with Shah Jahan.

Treaty of Ahdanama

- According to this treaty, the Adil Shah agreed to recognise Mughal suzerainty, to pay an indemnity of twenty lakhs rupees, and not to interfere in the affairs of Golconda which was brought under Mughal protection.
- Any quarrel between Bijapur and Golconda was, in the future, to be referred to the Mughal emperor for his arbitration.
- The Adil Shah agreed to cooperate with the Mughals in reducing Shahji to submission and, if he agreed to join Bijapur service, to depute him in the south, away from the Mughal frontier.

Treaty with Golconda

- Shah Jahan completed the settlement of the Deccan by entering into a treaty with Golconda as well.
- The ruler agreed to include the name of Shah Jahan in the khutba and to exclude the name of the Iranian emperor from it.
- The Qutb Shah was to be loyal to the emperor.
- The annual tribute of four lakh huns which Golconda was previously paying to Bijapur was remitted. Instead, it was required to pay two lakh huns annually to the Mughal emperor in return for his protection.

Effect of these Treaties

- The treaties of 1636 with Bijapur and Golconda were statesmanlike. In effect, they enabled Shah Jahan to realise the ultimate objectives of Akbar.
- The suzerainty of the Mughal emperor was now accepted over the length and breadth of the country.
- The treaties helped to stabilize the situation in the Deccan, and held out hopes of a stable peace with the Mughals and of limiting further Mughal advance into the Deccan.
- Peace with Mughals helped the Deccan states to expand their territories towards south.

Shah Jahan and the Deccan (1636-57 AD)

- In the decade following the treaties of 1636, secure from further Mughal attacks from the north, Bijapur and Golconda overran the rich and fertile Karnataka area from the river Krishna to Tanjore and beyond.
- This area was divided into a number of petty principalities.
- A series of campaigns were conducted by Bijapur and Golconda against these states.
- Apart from maintaining benevolent neutrality, the Mughals helped by diplomatic means in resolving the differences and rivalry between the two Deccan states whenever they threatened to get out of hand.
- Diplomatic correspondence of the time shows that the Mughal emperor played a definite role in the agreement between Bijapur and Golconda in 1646 whereby the territories and the booty won by their armies in the South were to be divided by them in the proportion of two shares to Bijapur and one to Golconda.
- Clash between Bijapur and Golconda for control over Jinji and Karnataka led the Qutb Shah to solicit Mughal intervention again.
- Despite quarrels, the task of conquest went ahead and within short span of time, the territories of these two states were more than doubled and they reached the climax of their power and prosperity.
- Unfortunately, rapid expansion weakened whatever internal cohesion these states had.
- Ambitious nobles such as Shahji of Bijapur and Mir Jumla of Golkonda started carving out spheres of influence for themselves.
- The Mughals too found that the balance of power in the Deccan was upset and demanded a price for their benevolent neutrality during the expansionist phase of these states.
- The Mughal attitude towards the Deccan states changed rapidly after this, culminating in the invasions of Golconda and Bijapur in 1656 and 1657.
- In the case of Bijapur, the death of Muhammad Adil Shah in 1656, and the resulting confusion in Bijapur, as also arrears in payment of tribute and siding with Golconda in the recent war were used as an excuse to invade it.
- Accordingly, the Mughal army under Shah Beg Khan, Qazi Muhammad Hashim and Krishna Rao had entered Karnataka. Shah Jahan's objectives, it seems, were still hazy, for he now instructed Aurangzeb to conquer Golconda after settling the affairs of Bijapur.
- As for Bijapur, Shah Jahan instructed Aurangzeb to annex, if possible, the whole of the kingdom; else to recover the old Ahmednagar territory, and to spare the rest for an indemnity of one and a half crores and the recognition of the Emperor's suzerainty, that is, the reading of khutba and sikka in his name.
- The final agreements with these states fell short of the demands of full annexation put forward by Aurangzeb and apparently agreed to by Shah Jahan at first. Aurangzeb suspected that the change in the Emperor's attitude was at the instance of his arch rival, Dara. On balance, it would appear that Shah Jahan's objectives in the Deccan were still limited, and that he got alarmed when Aurangzeb tried to pursue a policy of all-out conquest.
- Shah Jahan's action in once again throwing the Deccan into the melting pot, thus had undone what he had achieved in 1636 after such great efforts, may be considered of doubtful wisdom. By his action he placed on the agenda the outright annexation of the two Deccan states—something which preceding Mughal emperors and he himself had strenuously avoided.
- Thus, in a manner of speaking, it was Shah Jahan who created the dilemma which Aurangzeb was never able to resolve throughout his long reign—that the treaties of 1636 were dead, yet the outright annexation of the Deccan states posed more problems than it solved.
- The above conclusions call into question Shah Jahan's reputation for political sagacity which, in no small measure, he had earned by his skilful handling of the Deccan crisis earlier. During the later part of his reign, at any rate, Shah Jahan mishandled the Balkh campaign, while successive Qandahar campaigns failed to add to his prestige. But his biggest mistake was to reopen the Deccan question which, to all intents and purposes, he had so carefully settled in 1636.

Cultural Contributions of Deccan States

- Like the Mughals, the **Deccani rulers were also great patrons of culture, and followed a broad policy of toleration which helped to promote a composite culture. Ali Adil Shah (1580) was very fond of organizing discussions with Hindu and Muslim saints.** He was called a **Sufi**.
- Adil Shah invited catholic missionaries to his court, much before Akbar had done so. He had an excellent library to which he appointed the well-known Sanskrit scholar, **Waman Pandit**. Patronage of Sanskrit and Marathi was continued by his successors.
- **Ibrahim Adil Shah II (1580-1627)**, the successor of Adil Shah, ascended the throne (of Bijapur) at the age of nine. **He was very attentive of the poor, and had the title of abla baba, or Friend of the Poor.**
- Ibrahim Adil Shah II was very fond of music; he composed a book namely Kitab-e-Navras (Book of Nine Rasas).
- In this book, he set various musical modes or ragas. In his songs, he freely prayed the goddess of music and learning, Saraswati. Due to his broad approach, he came to be called as Jagadguru.
- Adil Shah II, further, built a new capital, Nauraspur; where he invited a large number of musicians (to settle). He offered patronage to all, including Hindu saints and temples. This included grants to Pandharpur, the center of the worship of Vithoba, which became the center of the Bhakti movement in Maharashtra.
- Golconda was the popular intellectual resort for the literary men. **Sultan Muhammad Quli Qutb Shah** (who was a contemporary of Akbar) was very fond of both literature and architecture. Sultan Muhammad Qutb Shah wrote in Dakhini Urdu, Persian, and Telugu and left an extensive collection.
- He was the first who introduced a secular note in poetry. Qutb Shah not only wrote about God and the Prophet (their praise), but he also wrote about nature, love, and the social life of his time.

Urdu and other Languages

- The **growth of Urdu** in its Dakhini form was a significant development during the period. The successors of Muhammad Quli Qutb Shah and many other poets and writers of the time adopted Urdu as a literary language. **Urdu was patronized at the Bijapuri court also.** The poet laureate Nusrati who flourished during the middle of the seventeenth century wrote a romantic tale about Prince Manohar, ruler of Kanaka Nagar and Madhu Malati. Urdu gradually percolated to North India from the Deccan by the eighteenth century.
- The successors of Qutb Shah and many other poets and writers of his time adopted Urdu as a literary language. In addition to Urdu language, Persian, Hindi, and Telugu were also significant for the idioms and vocabulary.

Painting

- Recent research shows that **Deccan painting started about 1560, at the same time as Mughal painting.** Like the Mughals, the Deccan painters absorbed both Persian painting, and the earlier forms of painting during the Sultanate/Bahmani period, as well as the indigenous traditions of painting.
- Of all the schools of Deccan painting, **Bijapuri painting is considered the best.** The great name earned by Bijapuri painting is mainly due to the patronage and personality of **Ibrahim Adil Shah II (1580-1627).** This was the period when the best Dakhani works were produced at all the three Deccan states, Ahmednagar, Bijapur and Golconda.

Architecture

- In 1591-92, **Quli Qutb Shah founded the city Hyderabad**; he also constructed many buildings, the most famous of which is the **Char Minar.** It has four lofty arches, facing the four directions. Its chief beauty are the four minarets which are **four-storeyed and are 48 metres high.** The double screen of the arches has fine carvings.
- The **Gol Gumbaz (the mausoleum of Mohammed Adil Shah, Sultan of Bijapur) which was built in 1656** has the largest single dome ever constructed. The architect of Gol Gumbaz was **Yaqut of Dabul.** All its proportions are harmonious, the large dome being balanced by tall, tapering minarets at the corner. It is said that a whisper at one side of the huge main room can be heard clearly at the other.
- **Ibrahim Rauza, another famous Bijapuri building, houses the tomb of Ibrahim Adil Shah II of Adil Shahi dynasty.** This was constructed in the first half of 17th Century and contains tombs of Ibrahim Adil Shah II and his wife Taj sultana.
- **Considered one of India's most outstanding citadels, the fort epitomises the sumptuous 'Nawabi' culture of the time.** Golconda fort owes much of its present grandeur to **Mohammad Quli Qutub Shah.**
- It will thus be seen that the Deccani states not only maintained standards of communal harmony, but also contributed in the music, literature, painting and architecture.

Deccani States

Qutb Shahi Dynasty

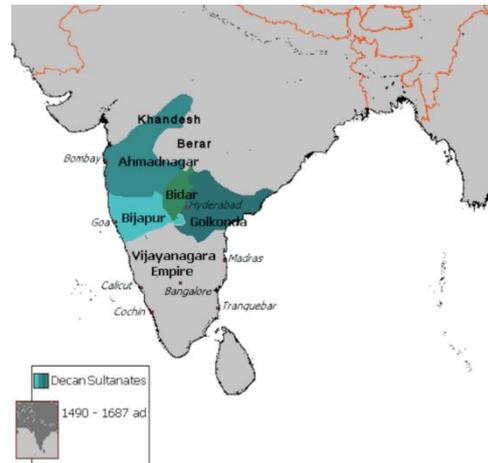
- **One of the Sultanates formed after the breakup of the Bahmani Kingdom.**
- Sultan Quli Qutb Shah, the Governor of Golconda founded the Dynasty of Golconda.
- Ibrahim Quli Qutb Shah Wali married the daughter of Hussain Shah I of Ahmednagar, and took a leading part in forming an alliance of the Deccan Sultans against Vijayanagar Empire, which resulted in the rout of the Vijayanagar forces at the Battle of Talikota in 1565 Muhammad Quli Qutb Shah founded the city of Hyderabad and named it Bhagyanagar after his Hindu mistress Bhagamati.
- **In 1634, Abdullah Qutb Shah issued the Golden Firman granting trade privileges to the English East India Company on the Andhra Coast.**
- During the ruler of Abdullah Qutb Shah, the Golconda kingdom was forced to accept the suzerainty of the Mughal Emperor Shah Jahan in 1635.

Adil Shahi Dynasty

- **One of the two principal successor states to the Bahmani Kingdom in the Deccan.**
- The dynasty strongly resisted the Mughal advance southwards in the 17th century until it was extinguished by the Indian emperor Aurangzeb with the capture of Bijapur in 1686.
- **Yusuf Adil Shah, the founder of the dynasty, introduced Shiism; lost Goa to the Portuguese.**
- Along with Golconda, Bidar and Ahmednagar, the dynasty overthrew Vijayanagar empire at the battle of Talikota in 1565.
- **Ibrahim Adil Shah reverted to Sunni from Shiism.**

Nizam Shahi Dynasty

- **Nizam Shahi Dynasty was engaged in constant warfare Burhan Shah allied with the Hindu state of Vijayanagar,** but his successor Husain Shah joined the alliance that overthrew it in 1565.
- An attack by the Mughals from the north was gallantly resisted by **Chand Bibi,** queen dowager of Bijapur, but Berar was ceded in 1596 and Ahmednagar fell after the queen's death in 1600.
- **The dynasty survived until the fall of Daulatabad in 1633.**



Golconda

fine fields of

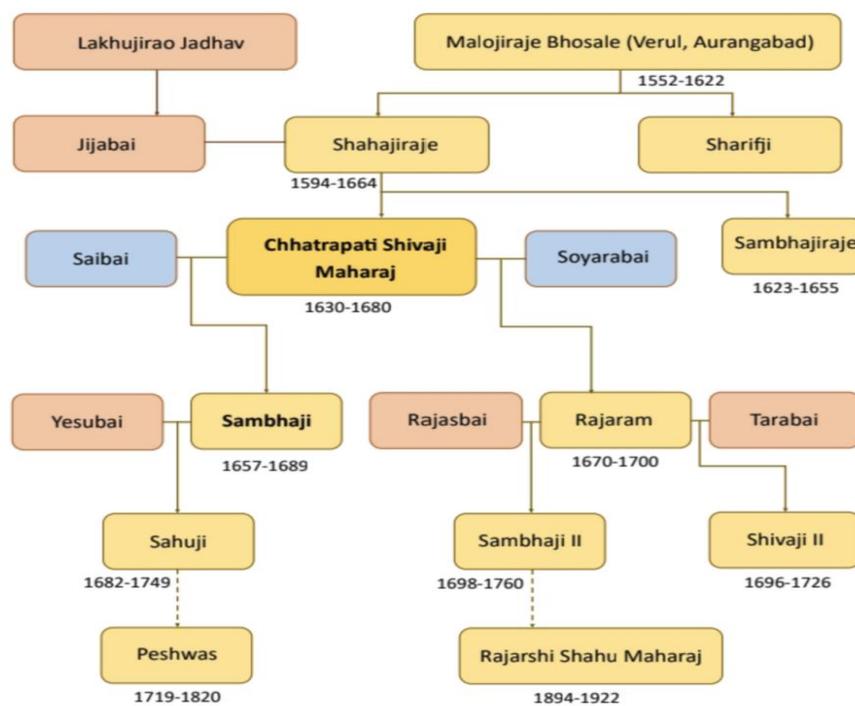
Qutb Shahi

Nizam alliance of

The Maratha Empire

- The **Maratha Empire**, also referred to as the Maratha Confederacy, was an early modern Indian empire and later a confederation that controlled large portions of the Indian subcontinent in the 18th century.
- **Maratha rule formally began in 1674 with the coronation of Shivaji** of the **Bhonsle dynasty** as the Chhatrapati.
- The single most important power that emerged in the **fading shadow of the Mughal dynasty** was the Marathas. **Various factors contributed to the rise of the Marathas** in the 16th and 17th centuries.
- The **physical environment of the Maratha country**, such as **mountainous regions and dense forests**, probably resulted in shaping certain peculiar qualities among the Marathas.
- For instance, this difficult terrain made the Maratha Soldiers expert in guerilla tactics.
- The **Marathas held important positions in the administrative and military systems of Deccan Sultanates of Bijapur and Ahmadnagar**, which offered them a first hand experience of administration, further facilitating in the emergence and organisation of the Maratha state.
- Also, the **spread of the Bhakti movement in Maharashtra under the influence of spiritual leaders like Tukaram, Ramdas, Vaman Pandit, and Eknath** fostered **social unity among them** and the much-required political unity was conferred by Shahji Bhonsle and his son Shivaji.
- Seizing upon the opportunity of **disintegration of the Mughal empire**, the Marathas began their northward expansion and overran Malwa, Gujarat, and Bundelkhand, and in due course of time posed a formidable challenge to the authority of the Mughals.

Shivaji Maharaj Family Tree



Shivaji and Rise of Marathas

Shivaji Raje Bhonsle (c. 1674 – 1680 CE)

- **Chhatrapati Shivaji Maharaj** was born at Shivneri (Poona) on February 19, 1630. His father was Shahji Bhonsle and his mother was Jija Bai.
- Shivaji was greatly influenced by Jijabai (his mother), Dadaji Konddev (his teacher), Sufi saint Pir Shaikh Yacub, Guru Ramdas, Tukaram (Bhakti Saint), Hazrat Baba of Ratnagiri, the Ramayana, and the Mahabharata on the development of his personality.
- Chhatrapati Shivaji Maharaj **inherited the jagir of Poona from his father in c. 1637 CE**. After the death of his guardian, **Dadaji Kondadev** in c. 1647 CE, he assumed full charge of his jagir.
- Chhatrapati Shivaji Maharaj proved his mettle at the young age of 18 when **he overran a number of hill forts near Poona – Rajgarh, Kondana and Torna from the ruler of Bijapur** (between c. 1645 – 1647 CE).
- In c.1646 CE, he **captured Torna from the ruler of Bijapur** and with the booty he built the fort of Raigarh.
- In c. 1656 CE, Chhatrapati Shivaji Maharaj **conquered Javli from the Maratha chief, Chandra Rao More**. The conquest of Javli made him the undisputed master of the Mavala area.
- In c. 1657 CE, he **attacked the Bijapur kingdom and captured a number of hill forts in the Konkan (north) region**.
- By c.1654 CE, Shivaji had **captured forts in the Western Ghats and along the Konkan coast**. Shivaji and his elder brother **defeated invading armies of Adil Shah** and secured the release of their father.
- He also **raided Portuguese settlement at Daman** and received tribute from them.
- **Battle of Pratapgarh (c. 1659 CE)**
- The **Sultan of Bijapur (Adil Shah)** sent Afzal Khan, a premier Bijapuri noble **against Chhatrapati Shivaji Maharaj**. But Afzal Khan was murdered by Chhatrapati Shivaji Maharaj in a daring manner. The Maratha troops

overran the powerful fort of Panhala and poured into south Konkan and the Kolhapur districts, making extensive conquests. **Chhatrapati Shivaji Maharaj's military conquests made him a legendary figure in the Maratha region.**

- **Battle of Kolhapur:**

- Fought between **General Rustemjaman (represented Adil Shah of Bijapur) and Shivaji**. The victory of Shivaji **alarmed Aurangzeb**, but he still considered Shivaji nothing more than a mountain rat.

- **Battle of Pavankhind (c.1660 CE):**

- Fought between **Siddi Johar (represented Adil Shah of Bijapur) and Shivaji**. A truce was made between Shivaji and Adil Shah through Shahji, thus **acknowledging and formally recognising the independence of Shivaji's kingdom**.

- In c.1660 CE, Aurangzeb sent the Mughal governor of the Deccan, Shaista Khan, against Shivaji. **Shivaji suffered a defeat at the hands of the Mughal forces and lost Poona**, but war continued till c.1663 CE. In c.1663 CE, Shivaji **carried out a daring night attack on the camp of Shaista Khan, injuring Khan and killing his son**. This daring attack **affected the prestige of Khan and he was recalled by Aurangzeb and sent to Bengal** as punishment.

- In c.1664 CE, Shivaji **sacked the rich port of Surat**. This plundering of Surat, an important Mughal trading city, **enraged Aurangzeb and he sent Raja Jai Singh of Amber and Diler Khan to destroy the Maratha power**. They made elaborate preparations and **succeeded in besieging the Purander fort**, where Shivaji had lodged his family and treasure. **Shivaji opened negotiations with Jai Singh and the Treaty of Purander was signed in c.1665 CE**.

- According to this treaty, **Shivaji had to surrender 23 forts to the Mughals out of the 35 forts held by him**, and the remaining 12 forts were to be left to Shivaji on the condition of service and loyalty to the Mughal empire.

- On the other hand, the **Mughals recognised the right of Shivaji to hold certain parts of the Bijapur kingdom**. As Shivaji declined from personal service of the Mughals, **his minor son Sambhaji was granted a mansab of 5000**.

- According to some legends, in c.1665 CE, **Shivaji visited Agra with his son** but were humiliated by **Aurangzeb** who put them under **house arrest**. It is believed that his plan was to send Shivaji to **Qandahara**, but **Shivaji escaped along with his son** while disguised as a palanquin bearer.

- Aurangzeb was exasperated and he gave him the **title of Raja and Jagir of Berar**.

- Between c.1667 and 69 CE, Shivaji adopted a low profile and built his army. **In c.1670 CE, he recovered most of his lost forts and sacked Surat for the second time**.

- He **defeated Mughals in the Battle of Salher (c.1672 CE) and crowned himself at Raigarh and assumed the title Maharaja Chhatrapati**.

- Towards end of c.1676 CE, Shivaji launched a wave of conquests in southern India's Carnatic region and **captured the forts of Vellore and Ginjee**, which served as the Maratha's capital for nine years.

- Chhatrapati Shivaji Maharaj **died due to fever in c. 1680 CE at Raigad** (at the age of 53). The Maratha kingdom which he founded, dominated western India for a century and a half.

- Shivaji **promoted Sanskrit, but respected all religions and opposed forced conversion**.

- **Sambhaji (c. 1681 – 1689 CE)**

- There ensued a **war of succession after the death of Chhatrapati Shivaji Maharaj** between his sons, **Sambhaji and Rajaram**. Sambhaji emerged victorious.

- Many **Maratha chiefs did not support Sambhaji and instead to Rajaram**, the other son of Shivaji. This internal conflict **weakened Maratha power**.

- **Prince Akbar, the rebellious son of Aurangzeb, took shelter with him and in a pursuing battle at Sangmeshwar in c.1689 CE, he was defeated by the Mughal commander Muqqarrab Khan and was killed along with his personal counselor, Kavi Kalash**.

- **Widow of Sambhaji, Yesubai could not protect the fort of Raigarh, and she along with her son, Shahu were made prisoners**.

- **Rajaram (c. 1689 – 1707 CE)**

- **Younger brother of Sambhaji, who never sat on the throne as he claimed that he was ruling on behalf of Shahu. Shifted his headquarters to Ginjee**.

- After the Mughals conquered Ginjee, **he fled to Vishalgarh and then to Satara, giving Hukumat Panha (King status) to Peshwa Ramchandra Pant**.

- During his reign, devoted Maratha leaders like Ramchandra Pant, Prahlad Niraji, and Dhanaji Jadhav created havoc among Mughals.

- **Died in c.1700 CE; his widow Tarabai assumed control in the name of her infant son Shivaji II**.

- Around same time, **Shahu was released by Zulfiqar Khan** hoping for a **civil war among Marathas**.

- As expected, the Mughals succeeded in dividing the Marathas into **two rival camps – one under Tara Bai and the other under Sambhaji's son, Shahu**.

- **Tarabai sent Dhanaji Jhadav to oust Shahu** from Maharashtra, but Dhanaji was won over by Shahu.

- **In c.1707 CE, with the help of a Chitpavan Brahman named Balaji Vishwanath, Shahu was successful in defeating Tarabai at the Battle of Khed and**

- **she went away to Kolhapur, establishing the Royal House of Kolhapur**.

- **Shahu (c. 1707 – 1749 CE)**

- During his reign, the **states of Satara and Kolhapur came into being**. By c.1710 CE, two separate principalities had become an established fact, eventually confirmed by the **Treaty of Warna in c.1731 CE**.

- The **period was also marked by the ascendancy of a lineage of Chitpavan Brahmin ministers, who held the title of Peshwa (chief minister) and virtually came to control central authority** in the Maratha state, reducing the Bhonsles to mere figureheads. In fact, the first truly prominent figure of this line was **Balaji Vishwanath**, who had helped Shahu in his rise to power.

- In c.1719 CE, Shahu, under the advice of Peshwa Balaji Vishwanath, assisted the Saiyyad brothers in the execution of Farukkh Siyar and got his mother released. Soon after, he declared Swaraja/ the Independence of Maratha land.

Rajaram II /Ramraja (c. 1749 – 1777 CE)

- He was the **adopted son of Shahu**. Tarabai presented him as the grandson of Rajaram and herself to take control of the state.
- However, he was only an imposter; **Peshwa Baji Rao retained him as the titular Chhatrapati**.
- The power of the Chhatrapati was almost completely overshadowed by that of the Peshwa.

Royal House of Kolhapur

Shivaji II (c. 1710 – 1714 CE)

- He was the **son of Tarabai and Rajaram**, and was under the regency of Queen Tarabai.

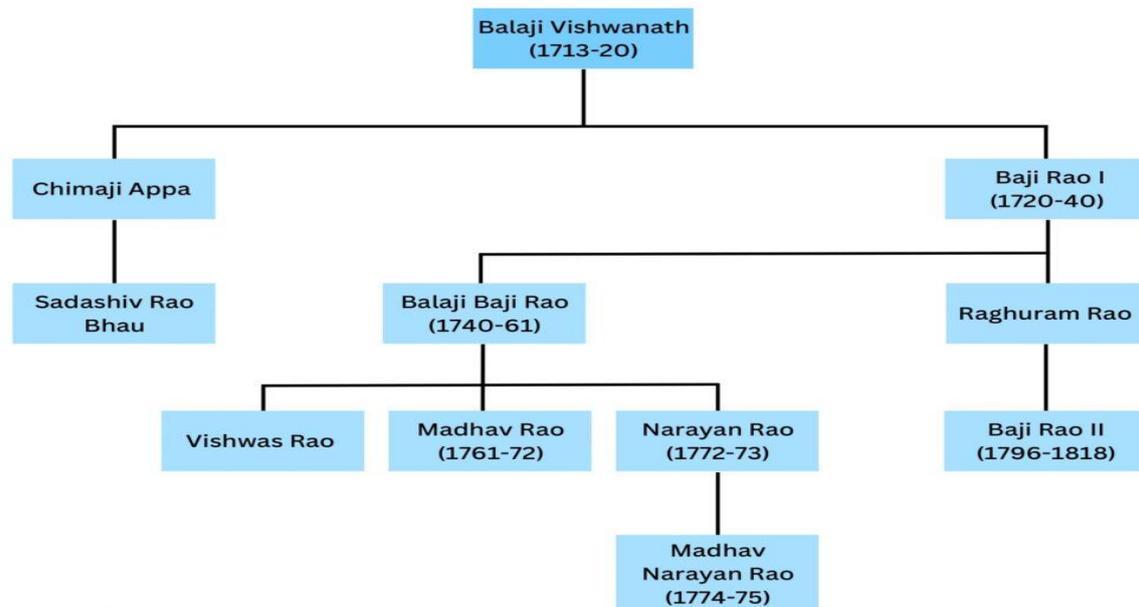
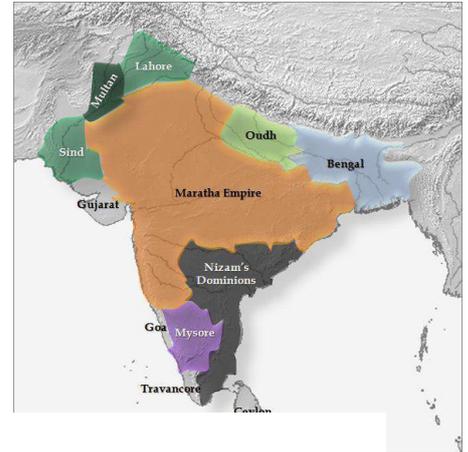
Sambhaji II (c. 1714 – 1760 CE)

- He was the **son of Rajaram from his second wife Rajabai** who overthrew Shivaji II and Tarabai.
- In c. 1713 CE, he **signed the Treaty of Warna with his cousin Shahu** wherein the **two principalities (Satara and Kolhapur) of the Bhonsle family were formalised**.
- The British sent expeditions against Kolhapur in c.1765 CE and c. 1792 CE, and the state entered into treaty with the British after the collapse of the Maratha confederacy in c. 1812 CE.

The Office of the Peshwa (c.1640–1818 CE)

- The word 'Peshwa' probably originated in Persian, meaning 'foremost', and was **introduced in Deccan by the Muslim rulers**.
- Duties of a Peshwa were equal to that of a Prime Minister**.

Sonopant Dabir (c.1640–1652 CE)



- First **unofficial** Peshwa
- Shyampant Kulkarni Ranzekar (c.1652–1657 CE)**
- Was **Peshwa under Shahji Bhonsle**
- Moropant Trimbak Pingle (c.1657–1683 CE)**
- Was appointed Peshwa **by Chhatrapati Shivaji**.
- Moreshwar Pingale (c.1683–1689 CE)**
- Was Peshwa **under Sambhaji**
- Ramchandra Pant Amatya (c.1689–1708 CE)**
- Peshwa **under Rajaram**, and when Rajaram had to escape to Ginjee in c.1689 CE, he gave **Hukumat Panha (King status) to Pant before leaving**.
- Was an **able administrator** as he managed the state under many challenges like the influx of Mughals, betrayal from Vatandars (local satraps under Marathas), and socioeconomic challenges like the scarcity of food.
- Acted as **“shadow/proxy king”**, and got military help from great Maratha warriors Santaji Ghorpade and Dhanaji Jadhav.
- In c. **1698 CE**, Rajaram offered the **post of Peshwa to his wife Tarabai**, and he happily stepped down. Tarabai gave him an important position in the senior administration of the Maratha state.
- Wrote Adnyapatra**, in which he explained different techniques of war, maintenance of forts, and administration.
- Since he owed loyalty to Tarabai against Shahuji, he was sidelined after arrival of Shahuji in c.1707 CE.**

Balaji Vishwanath Bhatt (c.1713–1719 CE)

- He belonged to the **Bhatt family of Shri Vardhan** in the Konkan region. He is **known in history for making the post of the Peshwa hereditary**, and for making the position as one of the most important and powerful ones in the Maratha administration.
- He played a crucial role in the civil war and **helped Shahu become the Maratha ruler** by seeking the support of all Maratha leaders for Shahu.
- In c.1719 CE, Balaji Vishwanath **got certain rights from the then Mughal Emperor, Farrukh Siyar, such as the recognition of Shahu as the Maratha king** and the **permission to collect chauth and sardeshmukhi** from the six Mughal provinces of the Deccan, including the Carnatic and Mysore.
- **The Chapekar brothers and Nana Sahib belonged to this family.**
- **Negotiated with Kanhoji Angre** (admiral of the navy and an ally of Tarabai) and gradually succeeded in winning over Kanhoji to become the admiral (Sarkhel) of Shahu's navy.
- **Assisted Saiyyad brothers in dethroning Farrukh Siyar from Delhi.**

Baji Rao I (c.1720–1740 CE)

- **Eldest Son of Balaji Vishwanath** who succeeded him as Peshwa at the young age of twenty. He was the **most famous of all nine Peshwas and also known as "Thorale"**, meaning 'Elder' Baji Rao. He was the **greatest exponent of guerrilla tactics after Shivaji.**
- During his lifetime, **he never lost a battle and the Maratha power reached its zenith under him.** He formulated the **policy of Northward expansion** so that the Maratha flag would fly from Krishna to Attock.
- He **preached and popularised the idea of Hindu-padpadshahi (Hindu Empire)** to secure the support of the Hindu chiefs against the common enemy, the Mughals.
- **His arch rival in Deccan was Nizam-ul-Mulk**, who continuously plotted intrigues with the Raja of Kolhapur against Baji Rao and Shahu. Baji Rao, however, defeated the Nizam on both occasions when they fought at Palkhed and Bhopal, and compelled him to grant chauth and sardeshmukhi of the six provinces of Deccan.
- **In c.1722 CE, he captured Salsette and Bassein from the Portuguese.**
- He **shifted the administrative capital from Satara to Pune** in c.1728 CE.
- Two famous lines pertaining to him are:
 - **Shahu (to Bajirao):** "You are a worthy son of worthy father".
 - **Bajirao (to Shahu):** "Let us strike at the root and the branches will fall apart themselves".
- He **initiated the system of confederacy among the Maratha chiefs.** Under this system, each Maratha chief was assigned a territory that could be administered autonomously.
- As a result, **many Maratha families became prominent and established their authority** in different parts of India. They were the **Gaekwads at Baroda, the Bhonsles at Nagpur, the Holkars at Indore, the Scindias at Gwalior, and the Peshwas at Poona.**

Balaji Baji Rao I/ Nana Sahib I (c.1740–61 CE)

- **Balaji Baji Rao succeeded his father as Peshwa** at the young age of nineteen and was **appointed as Peshwa by Shahuji.**
- It was during his reign that the **Maratha king Shahu died in c.1749 CE** without an issue. His nominated successor, **Ramraja, was imprisoned by the Peshwa Balaji Baji Rao at Satara**, and the supreme power of Maratha confederacy passed into the hands of Peshwa (by the **Sangola Agreement** of c.1750 CE).
- He **defeated Bengal Nawab Alivardi Khan** and one third of the Indian sub-continent was under the Marathas.
- The Peshwa **entered into an agreement with the Mughal Emperor** in c.1752 CE.
 - According to this agreement, the **Peshwa gave assurance to the Mughal Emperor that he would protect the Mughal Empire from internal and external enemies** for which the chauth of the north-west provinces and the total revenue of the Agra and Ajmer provinces would be collected by the Marathas.
- **Honouring this agreement, Marathas fought the Third Battle of Panipat (c.1761 CE)** when **Ahmad Shah Abdali** invaded India, in which the **Marathas were defeated.** Many Maratha leaders and thousands of soldiers died in this battle. **Balaji Baji Rao also died upon hearing the sad end of this battle.**
- The **defeat of Panipat checked the expansion of Marathas and fragmented the empire.** After the battle, Marathas never fought again as one unit. Also, there were branches of the Bhonsle family that relocated to Kolhapur and Nagpur, while the main line remained in the Deccan heartland, at Satara.

Madhav Rao (c.1761–1772 CE)

- Was a remarkable Peshwa who **within a short period of 11 years restored the lost fortunes of the Maratha Empire.**
- He **defeated the Nizam, compelled Haidar Ali of Mysore to pay tribute**, and **reasserted control over northern India** by defeating the Rohillas and subjugating the Rajput state and Jat chiefs.
- **In c. 1772 CE, he brought back Emperor Shah Alam to Delhi.**
- Saw the division of Maratha kingdom into semi-independent states. Of these, the most important were the Gaikwads (Gaekwars), the Holkars, and the Scindias.

Raghunath Rao (c.1772–1773 CE)

- After Madhav Rao's death (c.1772 CE), **struggle for power ensued between Raghunath Rao, the younger brother of Nana Sahib and Narayan Rao, the younger brother of Madhav Rao.**

Narayan Rao (c.1772–1773 CE)

- He was **killed on Raghunath Rao's orders** in c.1773 CE.

Raghunath Rao (c.1773–1774 CE)

- Seized the throne but was **not recognised** by the Emperor and overthrown.
Sawai Madhav Rao (c.1774–1795 CE)
- Son of Narayan Rao**, who was **merely 40 days old** when crowned as Peshwa. The **empire was managed by Nana Phadnavis**, an able administrator and warrior par excellence with the help of a twelve member regency council called the **Barbhai Council**.
- Out of frustration, **Raghunath Rao went to British for help which resulted in the First Anglo–Maratha war (c.1775–82 CE)**. At the famous **battle of Talegaon (c.1776 CE)**, **Nana Phadnavis defeated the British** and the famous **treaty of Purandhar (c.1776 CE)** and the **treaty of Salbai (c.1782 CE)** were signed. The treaty virtually restored the status quo except the fact that the **English retained Salsette and dropped the cause of Raghunath Rao**.
- It was **after death of Nana Phadnavis in c. 1800 CE** that the **Marathas could not sustain against the British** and could never regain their past glory.
Baji Rao II (c.1796–1818 CE)
- Son of Raghunath Rao and the last Peshwa**.
- Weakest and most incompetent Peshwa** who signed the humiliating **Treaty of Bassein** with the British (c. 1802 CE), which gave the British effective control of not only the Maratha region but also of Deccan and western India.
- He was **defeated by the East India Company in the Third Anglo– Maratha War in c.1818 CE** after which the Peshwa's territory in central Maharashtra was annexed to the British East India Company's Bombay province and he was pensioned off.
- Nana Sahib (alias Dhondu Pant) was the adopted son of Baji Rao II and he participated in the famous Revolt of 1857.**

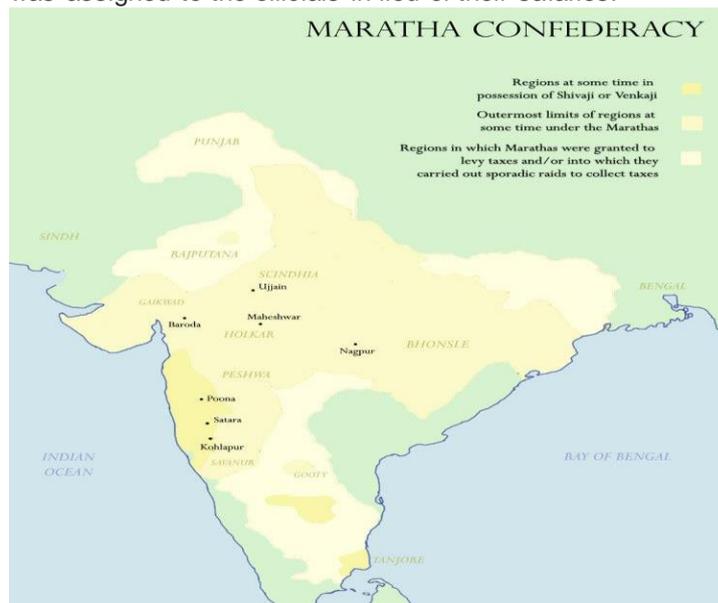
The Marathas emerged as a great power in India after the decline of the Mughal Empire. However, the Marathas could not succeed in preventing the establishment of British power in India. One of the important reasons behind this was that there was **lack of unity among the Maratha chiefs like Holkar, Scindia, and Bhonsle**. Also, in comparison with British, **their army was ill-equipped and still relied on old fighting methods**.

Peshwas' administration

- Huzar Daftar was the name of the Peshwas' secretariat**, located at Poona. The feudal lords controlled the Jagirs autonomously within Peshwaship.
- The **Patils were in charge of dividing the hamlet into separate administrative entities**. Kulkarnias helps them keep track of the village's records.
- The money was supposed to be inspected by **potars**. Farmers process the payment sort under the **Balute System**, however, they are usually supposed to make money transactions for agricultural output per year post-harvesting.
- Taraf, Pargana, Sarkar, and Suba existed as really the larger administrative units.

Maratha Confederacy

- Rajaram Bhonsle's **resurrection of the Jagir or Saranjam system** is indeed the source of the **Maratha Confederacy**.
- The **Saranjam system was a land grant system in the Maratha Empire**. The system was prevalent in the 17th and 18th centuries. The system involved **granting land to military commanders and other officials** in return for their service. The land revenue was assigned to the officials in lieu of their salaries.



- The officials, known as **Saranjamdars**, were entitled to **collect revenue from the villages included in the territory**.
- The system was prevalent in most parts of India, especially in the **Deccan region**.
- During the reign of **Balaji Rao I**, the foundations of this organization got established. During this procedure, Sahu sent his numerous Maratha sardars letters of authority to **collect revenue such as Chauth or Sardeshmukhi throughout specific segments of the province**.
- The Maratha Confederation was organized into **four powerful Maratha jagirdars**:
- Raghuji Bhonsle of Berar**,

- Gaekwad of Baroda,
- Holkar of Indore and
- Scindhia of Gwalior.

The Gaikwads of Baroda:

- The Gaikwads, who gathered prominence in c.1720 CE, were initially subordinate not only to the Bhonsles but also to the powerful Dabhade family. However, after the death of Shahu, when the power of the Peshwas was further enhanced, the position of the Gaikwads also improved. By the early 1750s, their rights on a large portion of the revenues of Gujarat were recognised by the Peshwa. The Gaikwads thus established their capital at Baroda.
- In c.1752 CE, they expelled the Mughal governor of the Gujarat province from capital, Ahmedabad, causing realignment in the network of trade and consumption in the area.
- One of the most prominent rulers was Damaji (c. 1768 CE), who was succeeded by Fateh Singh (c.1771– 89 CE).
- Fateh Singh broke out of the hold of the Peshwa in the late 1770s and early 1780s, and negotiated a settlement with the English East India Company, which eventually led to increased British interference in his affairs.
- Thus, by c.1800 CE, the British instead of the Peshwa were the final arbiters in determining succession among the Gaikwads, who became subordinate rulers under them in the 19th century.
- Sayaji Rao belonging to this dynasty gave scholarship to Dr. Ambedkar.

The Holkars of Indore:

- In the case of the Holkars, there was marked and rapid rise in their status and wealth. Though initially they had very little political power, by the c.1730s their prominent ruler, Malhar Rao Holkar, consolidated his position and succeeded in obtaining a large share of the chauth collection in Malwa, eastern Gujarat, and Khandesh.
- Within a short span of time, Malhar Rao consolidated his own principality at Indore, and later his successors controlled the important trade routes as well as the crucial trading centre of Burhanpur.
- After him, the control of the dynastic fortunes fell largely to his son's widow, Ahalya Bai, who ruled from c.1765 to 1794 CE and brought great glory to the Holkars.

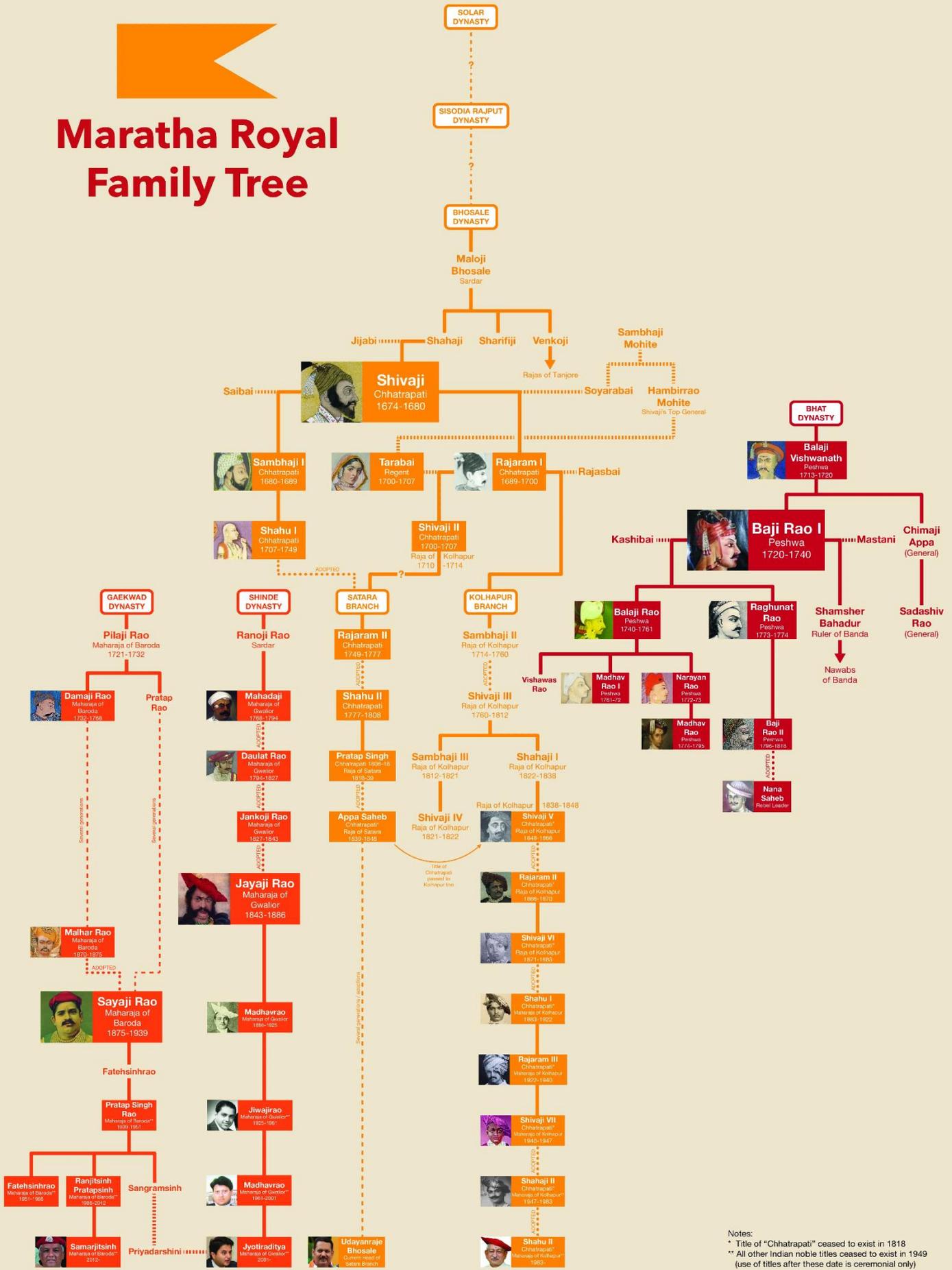
The Bhonsles of Nagpur:

- The Bhonsles of Nagpur were clearly subordinate to the Satara rulers.
- An important ruler from this line was Raghujji Bhonsle (c.1727–55 CE), who was responsible for the Maratha incursions on Bengal and Bihar in the 1740s and early 1750s.
- He occupied Orissa from Nawab Alivardi Khan.

The Scindias of Gwalior:

- The Scindias carved a prominent place for themselves in North India in the decades following the Third Battle of Panipat (c.1761 CE). Like the Holkars, the Scindias were based largely in central India, first at Ujjain, and later (from the last quarter of the 18th century) in Gwalior.
- During the long reign of Mahadaji Scindia (c.1761–94 CE), an effective and innovative military commander, the family's fortunes were consolidated.
- Mahadaji organised a powerful European style army consisting equally of Hindu and Muslim soldiers along with employing a large number of European officers, soldiers, and gunners. He also established his own ordinance factories near Agra.
- The Mughal king Shah Alam II made him the Naib -i-Munaib, meaning deputy regent of his affairs in the mid-1780s and his influence was noticed not only across the provinces of Delhi and Agra but also on Rajasthan and Gujarat, making him the most formidable Maratha leader of the era. Even the officials of the East India Company were very cautious in dealing with him. But his relations with the acting Peshwa, Nana Phadnavis of Pune, and Holkar of Indore, were fraught with tensions.
- Eventually, the momentum generated by Mahadaji could not be maintained by his successor Daulat Rao Scindia (c.1794–1827 CE), who was defeated by the British and forced to surrender his territories both to the north and to the west.
- An interesting point to note here is that Mughal symbols held a special significance even in the phase of Mughal decline. The Mughal system of honours and titles, as well as Mughal-derived administrative terminology and fiscal practices, continued despite the decline of imperial power. For instance, after recapturing Gwalior from the British, Mahadaji Scindia took care to have his control of the town sanctioned by the Mughal emperor. Equally, he zealously guarded the privileges and titles granted to him by Shah Alam, such as amir al-umara (head of the amirs) and na'ib wakii-i mutlaq (deputy regent). In this case, he was not alone, as instances of states that wholly threw off all pretences of allegiance to the Mughals are found rarely in the 18th century.

Maratha Royal Family Tree



Read: Chhatrapati Shivaji Maharaj's Administration
Shivaji's Administration

- **Shivaji** was an **outstanding administrator**. He laid the groundwork for a solid administrative system. Shivaji was a fierce warrior who **defied Mughal rule and conquests with Afzal Khan and Aurangzeb**. The Maratha Empire of Shivaji extended from Maharashtra to Carnatic and Tamil Nadu.
- **Shivaji's dominion was divided into two sections: Mulk-i-qadim (ancient territory) or Swaraj (own kingdom), and an unspecified stretch of land that paid Chauth but was not subject to Shivaji's authority.** The Maratha Kingdom was known as Swarajya or Mulk-e-Kadim.
- To fortify the administration, **Shivaji abolished the Jagir system** and began paying his officers in cash. He **provided land grants for schools and temples** despite abolishing the Jagirdari system.
- The administrative system of the Marathas was very much **influenced by the administrative system of the Mughals and the Deccani states** (adopted by Malik Amber of Ahmednagar and Mahmud Gawan of Bahmani Kingdom).

Shivaji's Administration

Central Administration

- The **king was the pivot of the government**, who was **assisted by a council of ministers called the Ashtapradhan**. Each one was directly responsible to Shivaji and headed a department. Under Shivaji, these offices were **neither hereditary nor permanent and were also frequently transferred**.
- **Peshwa** – Pant Pradhan, who looked after finance and general administration. Later, the office of Peshwa became more powerful and functioned more as the prime minister. There was great focus on Intelligence and a centralised intelligence department was created.
- **Sar-i-Naubat or Senapati** – Military commander, a honorary post.
- **Amatya/Majumdar** – Accountant General.
- **Waqenavis** – Intelligence and police, posts, historical archives, and household affairs.
- **Surnavis or Chitnis or Sachiv** – General Secretary who also overlooked official correspondence.
- **Sumant/Dabir** – Master of ceremonies and Foreign Affairs.
- **Nyayadish** – Justice.
- **Pandit Rao** – Charities and ecclesiastical affairs.
- **Hierarchy of officers** from top to bottom was:
 - **Peshwa → Majumdar → Sachiv → Mantri**
- It is pertinent to note that **all the ministers except Pandita Rao and Nyayadish participated in war**. The **Ashtapradhan was not a creation of Shivaji and many of these officers such as Peshwa, Majumdar, Waqai navis, Dabir, and Surnavis had existed earlier under the Deccani rulers too**.
- Each of the Ashtapradhan was **assisted by eight assistants** namely **Diwan, Majumdar, Fadnis (used to respond to the letters of commanders of the forts), Sabnis, Karkhanis, Chitnis (dealt with all diplomatic correspondences and wrote all royal letters), Jamadar, and Potnis (looked after the income and expenditure of the royal treasury)**.

Provincial and Local Administration

- The provincial administration was also patterned **largely on the Deccani and Mughal system**. Shivaji reorganised and renamed certain provinces.
- The **provinces were known as Prants**, which were **under the charge of the Subedar**. The **Sarsubedar** used to control and supervise the work of the subedar.
- **After Prants came the Tarfs**, which were **headed by a havaldar**. **Mauzas or villages were the lowest unit of administration**.
- The **police officer in rural area was called Faujdar** and in urban area was called **Kotwal**.
- Under the Marathas, **performance-based Brahmin elites called Kamvishdar** manned the central bureaucracy and the local administration and used to enjoy wide powers of tax assessment and collection. They kept records, adjudicated cases, and provided information about local conditions to the superior officials.
- Interestingly, **the office of British District Collector was modelled on the Kamvishdar**.



Maratha Provincial and Lower Administration

Province (*pranta*)

- Officer in charge of a Prant was variously designated as *Subhedar*, *Karkun* or *Mukhya Deshadhikari*.
- Over several Prants was sometimes placed an officer called *Sarsubhedar*, to supervise the work of the *Subhedars*.
- *Subahdar* was assisted by 8 officers (ashtapradhan system at pranta level) –
 - ① *Diwan*
 - ② *Mazumdar*
 - ③ *Fadnis*
 - ④ *Sabnis*
 - ⑤ *Karkhanis*
 - ⑥ *Chitnis/Sachiv* (secretary)
 - ⑦ *Jamadar*
 - ⑧ *Potnis*

District (*taraf*)

- Officer in charge of a Taraf was styled as *Havildar*, *Karkun* or, in some rare instances, *Paripatyagar*.

Sub-district (*paragana*)

- *Deshpande* – Account and record keeper
- *Deshmukh* – law and order

Village (*mauza*)

- *Kulkarni* – Account and record keeper
- *Patil* – Law and order

Army Administration

- Shivaji was a **military genius** and his army was very well organised. The **Marathas were pioneers of commando actions**. The army consists of **Infantry** i.e. Mavali footsoldiers; **Cavalry** i.e. Horse riders and equipment holders; **Navy**.
- The **ordinary soldiers were paid in cash**, but **big chief and military commander were paid through jagir grants (Saranjam or Mokasa)**.
- The **regular standing army known as Paga** consisted of about 30,000 to 40,000 cavalry **supervised by the havaldar**, who were given fixed salaries. The **lowest head of the cavalry was called Naik**.
- In fact, **all the war horses belonged to the state**. There were two divisions in the Maratha cavalry:
 - **Bargirs**: Equipped and paid by the state
 - **Silahdars**: Maintained by the nobles.
- The Marathas were famous for **guerrilla warfare**, along with the use of an innovative weapon, **the Bagh naka, meaning tiger claw**. The infantry was highly mobile and light, and the **Mavli foot soldiers** played an important role in the infantry.
- Interestingly, at the time of exigencies, **peasants also functioned as part time soldiers** as they used to work for eight months in the field and performed war duty in four months. Shivaji also built a **powerful navy**.
- By the end of his reign, Shivaji had about 240 forts and the forts played an important role in the military operations of the Marathas. **Each fort was put under the charge of three officers of equal rank (Sabnis, Kardadar, Sar-i-naubat)** for mutual check and as a precaution against treachery.

Naik	The smallest unit of infantry
Havaldar	Head of five Naiks
Jumledar	Head of two to three Havaldars
Hazari	Head of ten Jumledars
Sarnobat (Senapati)	Head seven such Hazaris, Incharge of army (chief of Army)
Qiladars	Officers of Forts
Ghuraw	Boats laden with guns
Gallivat	Rowing boats 40-50 rowers
Paik	Foot Soldiers

Navy

- Shivaji built a strong navy after his conquest of **Konkan**.
- His fleet was equipped with **Ghurabs** (gunboats) and **Gallivats** (row boats with two masts and 40-50 oars).
- His fleet was mainly manned by the **Koli** sea-fearing tribe of the Malabar coast.
- He also **employed Muslims in his navy**. Daulat Khan was one of his admirals.
- Shivaji used his naval power to harass both the indigenous and European traders. However, he could not check the menace of Siddis of Janjira, who worked for the Bijapur sultanate and later for the Mughals.
- The Peshwas also maintained a strong fleet to defend the western coast.

Judicial Administration

- Under Shivaji, the judicial system was simple, primitive, and crude. The system was founded on ancient Hindu rules.

- The highest court was the king's '**Hazar Majils.**'
 - The Panchayats handled disputes between various parties in the communities, and the **village 'Patil' decided on criminal cases.**
- Revenue Administration**
- The revenue system of Shivaji was also largely based on that of the Mughals and Deccani states such as that of Malik Amber of Ahmadnagar.
 - **Land was measured by using the measuring rod called lathi** and were classified into **three categories** – paddy fields, garden lands, and hilly tracts.
 - **Shivaji drastically reduced the powers of the existing Deshmukhs and Kulkarnis** and appointed his own **revenue officials called karkuns**. Shivaji strongly **discouraged revenue farming**.
 - The Marathas employed a **special script** known as the '**Modi script**' in the documents of the revenue and administrative records.
 - **Chauth and sardeshmukhi** were two major **sources of revenue** and it is interesting to note that these taxes were collected not in the Maratha kingdom but in the neighbouring territories of the Mughal empire or Deccan sultanates.
 - **Chauth:** One fourth (**1/4 th of the land revenue**) paid to the Marathas in order to avoid the Maratha raids.
 - **Sardeshmukhi** was an **additional levy of ten percent**, that is, **1/10 of standard land revenue** on those lands on which the Marathas claimed hereditary rights.

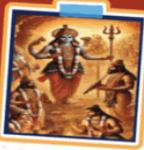
Conclusion

- Shivaji was a capable general and a skilled politician who laid the groundwork for a powerful Maratha empire. He expanded the Maratha Empire's influence from the **Deccan** to Karnataka and elevated it to the level of all India.
- He established an efficient administrative system, established an authentic revenue system for income, and broadened the empire's economic base through **Chauth and Sardeshmukhi**, a cash-based army, and so on.
- Shivaji was a true creative genius and nation-builder. His meteoric rise from jagirdar to Chatrapathi was breathtaking. He unified the Marathas while remaining a major foe of the **Mughal empire**. He was a fearless soldier and an astute administrator.

Religious Movements

Bhakti Movement

- An important landmark in the cultural [history of medieval India](#) was the **silent revolution in the society known as the Bhakti Movement**. The term **'Bhakti'** symbolises **'devotion or passionate love for the Divine'**. Its meaning has, however, evolved with time, along with the concept of Bhakti itself.
 - Since the times of the Indo-Aryans and the sacred texts, i.e., the Vedas, the meaning of Bhakti as a tradition has varied. The Vedic period, with its focused image of the rishi or the seer (a visionary figure who was able to communicate with and about the various gods of the Vedic pantheon through a complex system of rituals; Moksha could be attained through the precise performance of these rituals), did contain the seeds of the Bhakti movement, but it was clearly not the true depiction.
 - This process of **'adoration of a personal god'** started during the course of the **6th century BCE**, with the **rise of the heterodox movements of Buddhism and Jainism**. For instance, under Mahayana Buddhism, the worship of the Buddha started in his *avalokita* (gracious) form. The **worship of Vishnu too started around the same time, which was popularised to a great extent by the Gupta kings**, who supported the pantheon of gods (Vishnu, the cosmic king; Shiva, the great yogi and ascetic; and his feminine counterpart, Shakti, or divine energy) through the worship of divine images (*puja*), the Puranas (mythological compositions about the gods). The Gupta kings also built temples dedicated to these gods and patronised the various devotional groups.
 - However, what is known today as the **Bhakti Movement had its genesis in southern India in the 7th and 12th century CE**. It was in **south India** that Bhakti grew from a religious tradition to a popular movement, based on notions of **religious equality and broad-based social participation**. It is characterised by the writings of its poet-saints, the **Shaivaites Nayanars** and the **Vaishnavite Alvars**, who preached the Bhakti movement **under the Pallavas, Pandyas, and the Cholas**. They disregarded the austerities preached by the Jains and the Buddhists and preached that personal devotion to god was the only means of salvation.
 - They extolled passionate devotional love for the Divine** and stressed on the fact that Moksha (liberation from the cycle of rebirth) could be attained not by following rules, regulations, or social order, but through **simple devotion to the Divine**.
 - The Bhakti saints usually **emerged from lower castes, preached a religion which was non-ritualistic and open to all without any distinction of caste or creed, encouraged women to join in the gatherings, and taught in the local vernacular languages**. These ideas of Bhakti were carried to the north by scholars as well as by saints.
- [Alvars and Nayanars](#)
- The **Nayanars and Alvars were Tamil poet-saints** who played an essential role in the propagation of a Bhakti Movement in the South part of India during the 5th – 10th centuries.
 - Alvars** bestowed their belief and devotion to Lord Vishnu
 - 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 Prabandha**. The Bhakti literature that sprang from Alvars has contributed to the establishment and sustenance of a culture that broke away from the ritual-oriented Vedic religion and rooted itself in devotion as the only path for salvation.
 - Nayanars** bestowed their belief and devotion to Lord Shiva
 - Among the Nayanars, the poets **Nanachampantar, Appar, and Chuntaramurti** (often called "the three") are worshipped as saints through their images in South Indian temples.
 - In the 10th century **Nambi Andar Nambi** collected the hymns of the Nayanars in an anthology called the **Tevaram**

Feature	Alvars (Vaishnavite Saints)	Nayanars (Shaivite Saints)
Religious Affiliation	Vaishnavism (Devotion to Vishnu) 	Shaivism (Devotion to Shiva) 
Time Period	6th-9th century CE	6th-9th century CE
Key Saints	Nammalvar - Composed philosophical hymns on Vishnu Andal - Only female Alvar, composed Tiruppavai Periyalvar - Praised Krishna's childhood Thirumangai Alvar - Last Alvar, promoted temple culture	Appar (Tirunavukkarasar) - Originally a Jain (Dharmasena), later became a Shaivite saint Sambandar - Child prodigy, known for his devotional hymns Sundarar - Composed hymns in praise of Shiva Manikkavachakar - Composed Tiruvachakam, focusing on inner devotion
Major Literature	Divya Prabandham (4000 Tamil verses, called "Tamil Veda") Tiruppavai (By Andal, recited during Margazhi month)	Tirumurai (12-volume collection of Shaivite texts, including Tevaram and Tiruvachakam) Tevaram (Hymns by Appar, Sambandar, and Sundarar, foundation of Tamil Shaivism) Tiruvachakam (By Manikkavachakar, focusing on deep Shaiva devotion)
Key Characteristics	Emphasized surrender (prapatti) to Vishnu Opposed caste barriers , encouraged inclusivity Strengthened temple culture and idol worship	Rejected orthodox Brahmanical rituals Opposed Jainism & Buddhism in Tamil society Promoted Shaiva bhakti through devotional hymns

The Bhakti Movement in North India

- Interestingly, the **evolution of Bhakti Movement in medieval India, which gained momentum in the northern parts of the country during the 12th–17th century CE, differs from the southern Bhakti Movement.**
- The Bhakti Movement **in the north** included **socio-religious movements** that were linked to one of the acharyas from the south, and is sometimes seen as a continuation of the movement that originated in the south. Though there were similarities in the traditions of the two regions, the **notion of bhakti varied in the teachings of each of the saints.**
- The northern medieval Bhakti Movement had the **influence of the spread of Islam in India.** The distinctive characteristics of Islam such as **Monotheism or belief in one God, equality and brotherhood of man, and rejection of rituals and class divisions** certainly influenced the Bhakti Movement of this era. Moreover, the preaching of **Sufi teachers** shaped the thinking of Bhakti reformers like **Ramananda, Kabir, and Nanak**, as the Bhakti Movement also initiated certain reforms in the society.
- There is also difference of opinion about the reasons behind the origins of the Bhakti Movement. Some scholars consider the rise of the Bhakti Movement as a **reaction against feudal oppression and against conformist Rajput–Brahman domination.** The **anti-feudal tone in the poetry of Bhakti saints** like Kabir, Nanak, Chaitanya, and Tulsidas is seen as testimony to this point.
- However, some scholars feel that the **socio-economic changes** in the early medieval period provided the necessary background reasons for the emergence of this movement.
 - According to them, during the 13th and 14th centuries, the demand for manufactured goods, luxuries, and other artisanal goods increased, leading to a movement of artisans into the cities. The movement gained support from these classes of the society as these groups were dissatisfied with the low status accorded to them by the Brahmanical system, and hence they turned towards Bhakti since it focused on equality.
- Though there is no single opinion about the origins of the Bhakti Movement, **there is unanimity of thought over the fact that the Bhakti Movement focused on the message of equality and devotional surrender to a personally conceived supreme God.**
- The Bhakti movement is also divided into two different ideological streams of **‘Saguna’ (those poet-saints who composed verses extolling a god with attributes or form) and ‘Nirguna’ (those extolling god without and beyond all attributes or form).**
 - For instance, the **Saguna Bhaktas like Tulsidas upheld the caste system and the supremacy of the Brahmins, and preached a religion of surrender and simple faith in a personal God, having a strong commitment towards idol worship.**
 - On the other hand, **the Nirguna Bhaktas like Kabir rejected the varnashrama and all conventions based on caste distinctions.** They championed new values, helping the emergence of new groups and new unorthodox or protestant sects. The **Nirguna Bhaktas are also known as Monotheistic Bhakti saints**, who gave more importance to the personal experience of Bhakti saints with god. They **rejected the authority of the Brahmins and attacked the caste system and the practice of idolatry.**
- All of them were influenced by the **Vaishnava concept of Bhakti**, the **Nathpanthi movement, and Sufism**, and their ideas seemed to be a synthesis of the three traditions.
- Though they had adopted the notion of bhakti from Vaishnavism, they gave it a **nirguna orientation.** They called their god using different names and titles, but **their god was non-incarnate, formless, eternal, and ineffable.**
- The monotheistic poet-saints were also aware of each other’s teachings and influence, and in their verses they frequently mentioned each other and their predecessors in a manner suggesting ideological affinity among them.
- While the differences between these two branches are indeed important, their overarching **similarities** cannot be minimised:
 - Both focused on **singular devotion, mystical love for God, and had a particular focus on a personal relationship with the Divine.**
 - Both were **highly critical of ritual observances** as maintained and fostered by the Brahman priesthood. In fact, many poetsaints, specially in northern areas, were themselves of lower caste lineages.
 - Another commonality was their **usage of the vernacular or regional languages** of the masses, as opposed to the sacred language of the elite priesthood, Sanskrit. They composed their poems in popular languages and dialects spoken across north India. This enabled them to transmit their ideas among the masses and also among the various lower classes.

Category	Saguna Bhakti	Nirguna Bhakti
Meaning	Worship of a personal god with form (Saguna)	Worship of a formless, abstract divine presence (Nirguna)
Concept of God	God has attributes and a physical form (e.g., Rama, Krishna, Shiva, Vishnu, Devi)	God is formless, beyond attributes (Brahman, Supreme Consciousness)
Expression	Bhajans, Kirtans, and devotional hymns praising gods and goddesses	Mystical and philosophical poetry emphasizing unity and inner devotion
Prominent Saints	Tulsidas (Ramcharitmanas - Rama) Mirabai (Krishna devotion) Surdas (Krishna bhakti, Sursagar) Chaitanya Mahaprabhu (Vaishnavism) Ramanuja (Vishishtadvaita) Sant Eknath (Marathi Bhakti) Tyagaraja (Carnatic devotional music)	Kabir (Dohas - Nirguna Brahman) Guru Nanak (Sikhism, unity of God) Dadu Dayal (Sant tradition) Ravidas (Equality, against caste discrimination) Namdev (Varkari sect, devotion to formless God) Bulleh Shah (Sufi-Nirguna tradition)
Literary Works	Ramcharitmanas (Tulsidas) Sursagar (Surdas) Bhakti Songs of Mirabai Alvar & Nayanar Hymns (Tiruvaymoli, Thevaram)	Bijak (Kabir) Guru Granth Sahib (Sikh scripture) Dohas of Kabir and Rahim Abhangas of Namdev and Tukaram

Prominent Leaders of the Bhakti Movement



Shankaracharya (c. 788 – 820 CE)

- Great thinker, distinguished philosopher, and **leader of the Hindu revivalist movement of the 9th century**, which gave a new orientation to Hinduism.
- He was born in **Kaladi (Kerala)** and **propounded the Advaita (Monism) philosophy** and **Nirgunabrahman (god without attributes)**.
- In Advaita, the **reality of the world is denied and Brahman is considered as the only reality. It is only Brahman at its base that gives it its reality.**
 - The analogy given for Advaita is the famous analogy of the **snake and the rope**. In the dark, we may mistake a rope for a snake and for a time take it to be a real snake. But soon we realise that it is in fact only a rope. Once we know it to be a rope, we do not see the snake anymore. The rope had never existed, it was purely in our minds. So also, although it is only the Brahman that exists all around us, we see the world, which is only a reading of Brahman by our minds. But once we attain realisation and see that it was Brahman all along, we do not see the world anymore.
- His famous quotes include, **“Brahma Satyam Jagat Mithya Jivo Brahmata Naparaha”**, meaning, **“The Absolute Spirit is the reality, the world of appearance is Maya”**.
- According to him, **gyaan (knowledge) alone can lead to salvation.**
- Wrote commentary on the Bhagvat Gita, on the Brahmasutra and the Upanishads, and wrote books like:
 - Upadesh Shastri
 - Vivek Chudamani
 - Bhaja Govindum Stotra
- **Established mathas at Sringeri, Dwarka, Puri, and Badrinath.**
- **Ramanuja (c. 1017 – 1137 CE)**
- Born at **Sriperumbudur near modern Chennai** in the 12th century.
- He **opposed the mayavada of Shankara and advocated the philosophy of Vishista Advaitavada (qualified monism)**, and founded the **Shrivaishnava sect**.
- According to him, **God is Saguna Brahman**. The **creative process and all the objects in creation are real** but not illusory as was held by Sankaracharya. Therefore, **God, soul, matter, are real. But god is inner substance and the rest are his attributes.**
- In Vishista Advaita, the **world and Brahman are also considered two equally real entities, as in dualism**, but **here the world is not separate from Brahman but is formed out of Brahman.**
- In Vishista Advaitavada, **Brahman is a personal god with omniscient qualities**. He has created the world, but he has created the world out of his own self. Thus, the world bears to Brahman the relation of the part to the whole, or the relation of a **‘qualified effect’** to the base (hence qualified monism).
 - The famous analogy given for this is the **sea and wave – Brahman is the sea and the objects of the world, both non-living and the living souls, are like waves upon this sea**. All waves are ultimately the sea only, but as long as we see the wave we think it to be different from the sea. The wave is of name and form only. Other analogies given for this are **gold and gold jewellery, clay and clay pots, the spider and his web, etc.**
- Brahman as defined by Ramanuja is an **entirely personal God**. Ramanuja considered Brahman to be **Vishnu or one of his avatars**. Vishnu has all the qualities of a personal God like omniscience, omnipotence, etc. Vishnu creates the world out of his love for humans, and controls the world at every step. The duty of humans is to love and worship the Lord Vishnu so that he will grant deliverance when our worship has ripened.
- The **practice of religion in Vishista Advaita is similar to Dualism, and the only difference is that mankind enjoys a higher status than in pure dualistic worship** and is nearer to God.
 - Thus in Vishista Advaita, although both the world and Brahman are considered equally real, they are not considered two separate entities as in Dualism.
- He also advocated **prabattimarga or the path of selfsurrender to God**. He invited the downtrodden to Vaishnavism and advocated salvation by bhakti.
 - He wrote:
 - Sribhashya
 - Vedanta dipa
 - Gita Bhasya
 - Vedantasara
- **Madhavacharya (c. 1238 – 1317 CE)**
- In the 13th century, Madhava from **Kannada region** propagated **Dvaita or the dualism of the Jivatma and Paramatma**.
 - According to this philosophy, **the world is not an illusion but a reality, full of real distinction**. According to Madhava, **Brahman and the world are considered to be two equally real entities and not related in any way**.
 - The God of dualism is the Hindu God, **Vishnu**. Vishnu has created the world, and the world stands separate from God and in an inferior position to God with no link between the two. Vishnu controls the world and all world events, and the duty of all persons is to worship and pray to god.
 - **God, soul, and matter are all unique in nature**, and hence they are irreducible to each other.
 - He also founded the **Brahma Sampradya**.
 - **Nimbarka**
 - Younger **contemporary of Ramanujam** who propounded the **Dvaita advaita philosophy** and the **philosophy of Bheda Abheda (difference/ non-difference)**.
 - According to him, **Brahman or the supreme soul transforms itself into the souls of the world, which are therefore real, distinct, and different from Brahman.**

- Like Vishista Advaita, the **Bheda Abheda school** also believes that the world and Brahman are both equally real, and that the world is a part of Brahman. The difference is on emphasis only.
- The same analogy of sea and wave, clay and pot, etc. is used here. A particular analogy of Bheda Abheda is the **sun and the sun beam**. The sun beam cannot be called separate from the sun, it arises from the sun, and is attached to it. Yet it is not the sun either, it is only a part of the sun, a reflection of the sun, and it gives only a part view of the sun.
- Hence the **world also is but a manifestation of Brahman, but it is a very small manifestation, and the difference with Brahman is very large.**
- Preacher of **Vaishnavite Bhakti in the Telangana region.**
- **Worshipper of Krishna and Radha** and established his ashrama in **Braja (Mathura).**
- He also founded the **Sanak Sampradaya.**
- **Vallabhacharya (c. 1479 – 1531 CE)**
- Born in **Benaras in the 15th century** and lived at the court of **Krishnadeva Raya.**
- He propounded the **Shudhadvaita (pure monism).** In Shudhadvaita, as in Vishista Advaita, **the world is taken to have a real existence, as also Brahman.** But it is said that **there is no change of Brahman into the world, the world exists as it were as an aspect of Brahman without undergoing any change, it is a part of Brahman.**
- We may consider it like **two sides of a coin**, with Brahman as one side and the world as another side. **There is no change** – the world is a part of the coin that is Brahman.
- Hence, this is called '**Shudh Advaita**' because **it is said that there is only one and there is no change.**
- However, we see that though Shudhadvaita calls itself **monism**, it **recognises the presence of both, the world and Brahman, as being equally real.** Hence, **there are two realities.** Hence, even if we say that it is a part of Brahman, **the world does exist as a different reality from Brahman**, the other side of the coin as it were.
- So it is actually a **branch of Vishista Advaita**, in that it **recognises both the world and Brahman as being two equally real existences, though it emphasises the non-difference more** by saying that **the world is an inseparable, unchanged aspect of Brahman.** Thus it tends more towards **pure Advaita** than the Vishista Advaita of Ramanuja.
- Its philosophy is **Pushtimarga.**
- He founded the **Rudra Sampradaya.**
- According to him, God is omnipotent and omniscient and cause of all that is there in the universe. **Surdas was the disciple of Vallabhacharya** who was blind but he was largely instrumental in popularising the Krishna Bhakti Movement in north India.
- **Basavanna**
- He was a **12th century administrator, philosopher, poet, Lingayat saint** in the Shiva-focused Bhakti movement.
- He raised social awareness through his poetry, popularly known as **Vachanaas.**
- He introduced new public institutions such as the **Anubhava Mantapa** (or, the "hall of spiritual experience"), which welcomed men and women from all socio-economic backgrounds to discuss spiritual and mundane questions of life, in open.
- He was a propagator of **Visishtadvaita.**
- Basavanna literary works include the **Vachana Sahitya in Kannada Language.**
- He is also known as **Bhaktibhandari, Basavanna or Basaveswara.**
- **Vidyapati (c. 1352 – 1448 CE)**
- Vidyapati was a **14th century Maithili poet** known for his poetry dedicated to **Shiva**, whom he addressed as **Ugna.**
- **The Bhakti Movement in Maharashtra**
- The Bhakti movement in Maharashtra centred around the **shrine of Vithoba or Vitthal**, the residing deity of Pandharpur, who was regarded as a **manifestation of Krishna.** That is why it is also known as the **Pandharpur movement**, which led to great cultural and social development in Maharashtra such as the development of Marathi literature, elevation in the status of women, breaking of caste barriers, etc.
- In Maharashtra, the Bhakti Movement drew its **inspiration from the Bhagavata Purana and the Shiva Nathpanthis.** The Bhakti Movement is broadly divided into two sects:
 - **Varakaris:** The mild **devotees of God Vitthala** of Pandharpur, who are more emotional, theoretical, and abstract in their viewpoint.
 - **Dhakararis:** The **heroic followers of the cult of Ramadasa**, the **devotee of God Rama**, who are more rational, practical, and concrete in their thoughts.
- The difference between the two schools, however, is only apparent, and the **realisation of God as the highest end of human life is common aim of both.**
- The great saints belonging to the Vithoba cult were **Jnaneswar, Jnanadeva, Namdeva, and Tukaram.**
- **Jnaneswar or Jnanadeva/ Gnaneshwar (c. 1275 – 1296 CE)**
- A **13th century pioneer bhakti saint** of Maharashtra, whose **commentary on the Bhagvat Gita called Jnanesvari** served as a foundation of the bhakti ideology in Maharashtra.
- His followers are known as **Varkaris.**
- They believe in attaining the **presence of God through religious songs or Bhajans and prayers.**
- They worship **Lord Vithoba** whom they believe to be the incarnation of **Lord Vishnu.**
- **Arguing against caste distinctions**, he believed that the only way to attain god was through bhakti.
- **Namadeva (c. 1270 – 1350)**
- He was a **poet-saint from Maharashtra belonging to the 14th century**, who belonged to the Varkari sect. He attracted individuals from diverse classes and castes during community-driven bhajan singing sessions.

- It is interesting to note that while **he is remembered in the north Indian monotheistic tradition as a nirguna saint, in Maharashtra he is considered to be part of the Varkari tradition (the Vaishnava devotional tradition).**
- He is considered one of the five revered gurus in the **Dadupanth tradition within Hinduism**, the other four being **Dadu, Kabir, Ravidas, and Hardas.**
- According to tradition, **Namdeva was a tailor** who had taken to banditry before he became a saint. His Marathi poetry breathes a spirit of intense love and dedication to god.
- His companions during worship sessions included **Kanhopatra** (a dancing girl), **Sena** (a barber), **Savata** (a gardener), **Chokhamela** (an untouchable), **Janabai** (a maid), **Gora** (a potter), **Narahari** (a goldsmith), and **Jnanesvar** (also known as Dnyandev, a Brahmin).
- **It is believed that his Abhangas were included in the Guru Granth Sahib.**
Sant Eknath (c. 1533 – 1599 CE)
- He was a prominent **Marathi saint, scholar, and religious poet of the Varkari sampradaya**, belonging to the **16th century CE.**
- In the development of Marathi literature, Eknath is seen as a **bridge between his predecessors – Dnyaneshwar and Namdeva—and the later Tukaram and Ramdas.**
- He introduced a **new form of Marathi religious song called Bharood.** Eknath's teachings in Marathi attempted to shift the emphasis of Marathi literature from spiritual to narrative compositions.
- He is believed to be a **family man** and emphasised on the fact that stay in monasteries or resignation from the world are not necessary for leading a religious life.
Tukaram (c. 1608 – 1650 CE)
- Tukaram was a **17th century poet-saint of the Bhakti movement in Maharashtra** who also was part of the egalitarian Varkari devotionalism tradition and was a **Sudra by birth.**
- Tukaram is **known for his Avangas (dohas)**, which constitute the gathadevotional poetry, and community oriented worship with spiritual songs known as kirtans.
- **His poetry was devoted to Vitthala or Vithoba, an avatar of the Hindu God Vishnu.**
- He was a **contemporary of Shivaji** and was responsible for creating a background for **Maratha nationalism, 'Parmaratha'.**
Samard Ramdas (c. 1608 – 1681 CE)
- He was **born in c.1608 CE** and was the **spiritual guide of Shivaji.**
- He inspired Shivaji for founding **Swaraj.**
- He wrote **Dasabodha**, combining his vast knowledge of various sciences and arts with the principles of spiritual life.
- He was a devotee of **Lord Rama.** He established **Ashramas** all over India.
Non-Sectarian Bhakti Movement
- In the 14th and 15th centuries, **Ramananda, Kabir, and Nanak emerged as the great apostles of the Bhakti cult.** Though they drew inspiration from old teachers yet they showed a new path. Unlike the early reformers, **they were not linked with any particular religious creed and did not believe in rituals and ceremonies.** They **condemned polytheism and believed in one god.** They also **denounced all forms of idolatry.** They helped the common people to shed age-old superstitions and attain salvation through bhakti or pure devotion.
- They **greatly emphasised on the fundamental unity of all religions.**
Ramananda (c. 1400 – 1476 CE)
- He is believed to have lived in the **first half of the 15th century, born in Prayagraj, and was originally a follower of Ramanuja.** Later, he founded his own sect and preached his principles in Hindi at **Benaras and Agra.** He considered it to be the **link between the South Indian Bhakti and North Indian Vaishnava Bhakti traditions.**
- Ramananda brought to North India what Ramanuja did in South India. He **raised his voice against the increasing formalism of the orthodox cult** and founded a new school of Vaishnavism based on the **gospel of love and devotion.** His most outstanding contribution is the **abolition of distinctions of caste among his followers.**
- He **looked upon Ram and not Vishnu** as the object of bhakti. He **worshiped Ram and Sita** and came to be identified as the founder of the Ram cult in north India.
- He, like the monotheist bhakti saints, also **rejected caste hierarchies** and preached in the local languages in his attempt to popularise the cult. **His followers are called Ramanandis, like Tulsidas.**
- He put **emphasis on bhakti** and avoided both gyana marg and karma marg.
- Gave rise to two schools of thought:
 - **Orthodox school** – Represented by **Nabhadas, Tulsidas**
 - **Liberal** – Represented by **Kabir, Nanak, and others**
- Other followers included:
 - **Raidasa** – A cobbler whose songs are included in the Guru Granth Sahib
 - **Kabir** – A weaver who preached that Ram, Rahim, and Allah are all the same
 - **Sena** – A barber
 - **Sadhana** – A butcher
 - **Dhanna** – A farmer
 - **Naraharai** – A goldsmith
 - **Pipa** – A Rajput prince
- **Kabir**
- Among the **disciples of Ramananda**, one of the most famous was Kabir. He was a **15th century Bhakti poet and saint**, whose **verses are found in the Sikh holy scripture, Adi Granth.**

- He was **born near Benares to a Brahman widow**, but was brought up by a Muslim couple who were weavers by profession. He possessed an inquiring mind, and while in Benares, learnt much about Hinduism and became familiar with Islamic teachings also.
- He **denounced idolatry and rituals and laid great emphasis on the equality of man before God**. He regarded **devotion to god as an effective means of salvation** and urged that to achieve this one must have a **pure heart, free from cruelty, dishonesty, hypocrisy, and insincerity**.
- Though familiar with yogic practices, he considered neither asceticism nor book knowledge important for true knowledge. He strongly denounced the caste system, especially the practice of untouchability.
- **Kabir's object was to reconcile Hindus and Muslims and establish harmony between the two sects**. He emphasised the essential oneness of all religions by describing Hindus and Muslims "as pots of the same clay". To him "Rama and Allah, temple and mosque" were the same.
- He is regarded as the greatest of the mystic saints and **his followers are called Kabirpanthis**. Among those who were influenced by Kabir were **Raidas**, who was a tanner by caste, from Benares, **Guru Nanak**, who was a Khatri merchant from Punjab, and **Dhanna**, who was a Jat peasant from Rajasthan.
- **Bijak is the best known of the compilations of the compositions of Kabir.**

Guru Nanak (c. 1469 – 1539 CE)

- The **first Sikh Guru and founder of the Sikhism**, who was also a **Nirguna Bhakti Saint and social reformer**.
- He was **born in a Khatri household in the village of Talwandi** (now called Nankana), on the banks of the river Ravi in c.1469 CE. His father was an accountant, and even Nanak was trained in Persian to follow his father's footsteps, but he was inclined towards mysticism.
- He was **opposed to all distinctions of caste as well as the religious rivalries and rituals, and preached the unity of god and condemned the formalism and ritualism of both Islam and Hinduism**.
- He laid a **great emphasis on the purity of character and conduct** as the first condition of approaching, God, and the need of a guru for guidance.
- Like Kabir, he **advocated a middle path** in which spiritual life could be combined with the duties of the householder.

Dadu Dayal (c.1544–1603 CE)

- Dadu Dayal is one of the major representatives of the **Nirguna Sant traditions** in Northern India. He was a **saint from Gujarat**, who spent the best part of his spiritual life in Rajasthan.
- 'Dadu' means 'brother', and 'Dayal' means 'the compassionate one'. Later, **his followers came to be known as the Dadupanthis** who set up ashrams known as **Thambas** around the region.
- According to tradition, he was the foster son of an affluent businessman who had found him floating on the river Sabarmati. It is believed that **Emperor Akbar was one of his followers**.
- Dadu believed that devotion to God should transcend religious or sectarian affiliation, and that **devotees should become non-sectarian or nipakh**.

Nathpanthis, Siddhas, and Yogis

- They **condemned the ritual and other aspects of orthodox religion and the social order**, using simple, logical arguments.
- They **encouraged the renunciation** of the world.
- To them, the **path to salvation lay in meditation** and to achieve this they advocated intense training of the mind and body through practices like **yogasanas, breathing exercises and meditation**.

Vaishnavite Movement

- Apart from the non-sectarian movement, the **Bhakti Movement in north India developed around the worship of Ram and Krishna, two of the incarnations of the God Vishnu**.
- The leading light of the **Ram Bhakti Movement** was saint-poet **Tulsidas**. He was a great scholar and had made a profound study of Indian philosophy and literature.
- His great poem, the **Ramacharitamanasa, popularly called Tulsi-krita Ramayana**, is very popular among Hindu devotees till date, in which he portrays the image of Sri Ram as all virtuous and all powerful, the Lord of the World, and the very embodiment of the Supreme Reality (Parambrahma).
- On the other hand, the followers of the **Krishna Bhakti Movement** founded the **Radha Ballabhi sect under Hari Vamsa** in c.1585 CE. In the early 16th century, **Vallabacharya**, a popular bhakti saint popularised the Krishna bhakti cult. He was **followed by Surdas** (c.1483–1563 CE) and **Mirabai** (c.1503–1573 CE).
- **Sur Das wrote Sursagar in Brajhasha**, which is full of verses on the charm of **Lord Krishna** and his beloved Radha. **Mirabai**, the daughter-in-law of Rana Sanga, was a **great devotee of Krishna**, and she became popular in Rajasthan for her bhajans.
- Later, the exponent of the Ram Bhakti Movement and the Krishna Bhakti Movement among the Vaishnavas branched off into a number of sects and creeds.
- Interestingly, the **Vaishnava Bhakti Movement in Bengal was very different from its counterparts in north India and the south**. It was influenced by the Vaishnava Bhakti tradition of the **Bhagavata Purana, and the Sahajiya Buddhist, and Nathpanthi traditions**. These traditions focused on the **esoteric and emotional aspects of devotion**.
- In the 12th century, **Jayadeva** was an important bhakti saint in this tradition. He highlighted the mystical dimension of love with reference to Krishna and Radha.
- **Chaitanya** was another popular bhakti saint from the region, who was even looked upon as an avatar of Krishna.

Chaitanya Mahaprabhu

- Well-known saint, ascetic Hindu monk, and **social reformer of Bengal**, who **popularised the Krishna cult in the 16th century**.
- He was also known as **Gouranga and Vishwambar**. He was the disciple of **Keshav Bharti**.
- With him, the Bhakti Movement in Bengal began to develop into a reform movement as it questioned social division on the basis of caste. **Popularised the Sankirtan/Kirtan system** (group devotional songs accompanied with ecstatic dancing).
- He renounced the world, became an ascetic, and wandered all over the country preaching his ideas.
- He **proclaimed the universal brotherhood of man and condemned all distinction based on religion and caste, and emphasised love and peace**.
- He showed great empathy towards the suffering of other people, especially that of the poor and the weak, and believed that through love and devotion, song and dance, a devotee can feel the presence of God.
- He accepted disciples from all classes and castes, and his teachings are widely followed in Bengal even today.
- The form of Vaishnavism that he preached came to be called as '**Gudik Vaishnavism**'.
- **The biography of Chaitanya was written by Krishnadas Kaviraj.**

Narsingh Mehta

- Saint from **Gujarat** who wrote songs in Gujarati depicting the love of Radha–Krishna.
- Author of **Mahatma Gandhi's favorite bhajan – "Vaishanava jan ko"**

Saint Tyagaraja (c.1767–1847 CE)

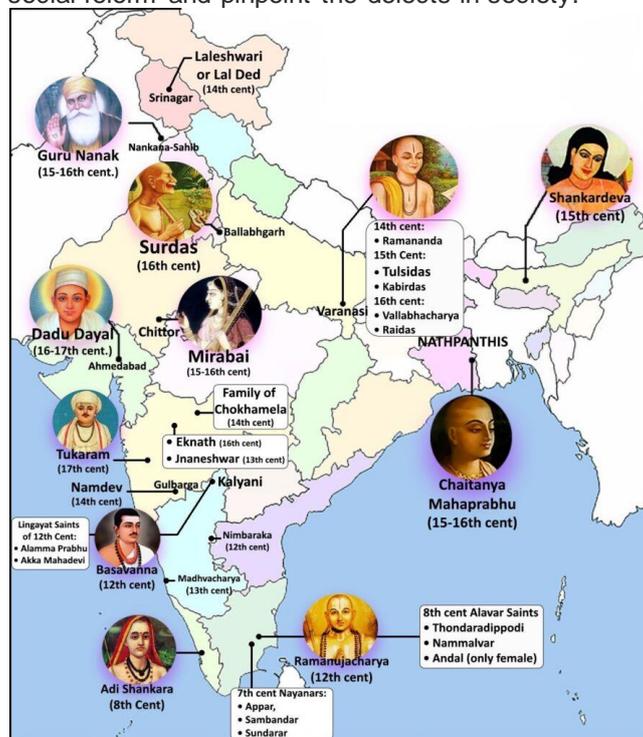
- Was one of the **greatest composers of Carnatic music**, who composed thousands of devotional compositions, most in Telugu and in **praise of Lord Ram**.
- He was a prolific composer and composed the famous **Pancharatna Kritis** (meaning five gems).
- He was highly influential in the development of the **classical devotional music tradition**.

Shankar Dev

- He was the **first to preach Vaishnavism in Brahmaputra valley**.
- He was the founder of **Eka Saranadharma and Veerapurushamarga**.
- He is widely credited with building on past cultural relics and devising new forms of **music (Borgeet), theatrical performance (Ankia Naat, Bhaona), and dance (Sattriya), literary language (Brajavali)**.

Purandaradasa

- He was a **Haridasa philosopher from Karnataka**.
- He is considered as the **father of Carnatic music**.
- One of his most notable works is **Dasa Sahithya**.
- He introduced the **RagaMayamalavagowla** as the first scale to be learnt by beginners in the field – a practice that is still followed today.
- Most of his keertanas deal with social reform and pinpoint the defects in society.



Importance of the Bhakti Movement

- The Bhakti movement had a tremendous impact in medieval India. For instance: Bhakti movement provided an **impetus for the development of regional languages such as Hindi, Marathi, Bengali, Kannada, etc.** Since various preachers spoke and wrote in the **regional languages**, it resulted in the growth of these languages.
- As the **caste system and lower position of women was condemned by the Bhakti saints**, the lower classes and women were raised to a position of greater importance.

- Moreover, the Bhakti movement **gave to the people a simple religion, without complicated rituals**. The new idea of a life of charity and service to fellow human beings developed.
- With the synthesis of **Sufism** and Bhakti tradition, unity among the two communities, Hindu and Muslim, was fostered. With the mutual influence of Sufism and Bhakti tradition on each other, even the masses got an opportunity to understand each other's religious traditions and practices, which resulted in not only appreciation for each other tradition but also developed mutual respect among each other. In fact, the **emergence of Urdu** as a new language is a best example of this interaction and synthesis.

Women in the Bhakti Movement

- Female poet-saints also played a significant role in the Bhakti Movement. Nonetheless, **many of these women had to struggle for acceptance within the largely male-dominated movement**. Only through demonstrations of their utter devotion to the Divine, **their outstanding poetry and stubborn insistence of their spiritual equality with their contemporaries**, were they were able to garner acceptance and more egalitarian access to the Divine.
- Since most of the bhakti poetry was grounded in the everyday familiar language of the ordinary people, it is not surprising to find that **women bhaktas wrote more around the same issues such as the obstacles faced by them at home, family tensions, the absent husband, meaningless household chores, and restrictions of married life, including their status as married women**.
- In many cases, the **women saints rejected traditional women's roles and societal norms by leaving husbands and homes altogether, choosing to become wandering bhaktas**, while in other instances, they tried to engage with Bhakti without discarding their household roles. Interestingly, conforming to the patriarchal ideology that upheld the chaste and dutiful wife as ideal, these women transferred the object of their devotion and their duties as the "lovers" or "wives" to their Divine Lover or Husband. In fact, **far greater numbers of women took part in the movement's earlier development from 6th to 13th centuries**, while during the later centuries, male bhaktas and sants dominated the Bhakti scene.
- **Some of the female Bhaktas are:**
 - **Akkamahadevi:** During the **12th century CE**, Akkamahadevi, also known as Akka or Mahadevi, belonging to the **southern region of Karnataka**, established herself as an ardent **devotee of Shiva** whom she addressed as **Chennamallikarjuna**.
 - **Janabai:** Was born around **13th century in Maharashtra** in a low caste Sudra family. She worked in the household of one of the most revered of the bhakti poets, saint **Namdeva**. She wrote over 300 poems focusing on domestic chores and about the restrictions she faced as a low caste woman.
 - **Mirabai, or Mira:** She belonged to a high class ruling **Rajput family**. Mirabai's poetry speaks of her **vision of Lord Krishna** when she was a child.
 - From that point onwards, Mira vowed that she would forever be his bride. However, against her wishes, she was married to the son of Rana Sanga of Mewar at an early age. Central to these accounts are Mirabai's struggles within the family she had been married into, including unsuccessful attempts made by her jealous husband to kill her, and her sisters-in-law's efforts to obstruct Mirabai in her desires to join the company of wandering saints.
 - Eventually, Mirabai left her husband and family and went on a pilgrimage to various places associated with her divine husband, Krishna. Here too she was rejected initially because she was a woman, yet Mirabai's reputation of devotion, piety, and intellectual astuteness eventually led to her inclusion within the community of the saints of Brindavan.
 - **Mirabai's poetry portrays a unique relationship with Krishna as she is not only being portrayed as the devoted bride of Krishna**, but Krishna is also portrayed as in pursuit of Mira.
 - **Bahinabai or Bahina:** She was a poet-saint from **17th century Maharashtra**, writing in the form of abangas, women's folk songs, that portray the working life of woman, especially in the fields.

Sufi Movement

- The Sufi Movement (Sufism) in India has been critically is a dramatic movement that is highly connected to **socio-religious area**. Unorthodox Muslim saints were the pioneer.
- The word 'sufi' is derived from 'suf', which means wool in Arabic, referring to the simple cloaks the early Muslim ascetics wore. It also means 'purity', and thus can be understood as the one who wears wool on top of purity.
- **Sufi Cult or Sufism is a mystical form of Islam**, a school of practice that focuses on the **spiritual search for God and shuns materialism**. It is a form of Islamic mysticism which stresses asceticism.
- The Sufis were regarded as people who kept their **heart pure** and who sought to communicate with God through their ascetic practices. The terms **Sufi, Wali, Darvesh, and Faqir are used interchangeably for Muslim saints** who attempted to achieve development of their intuitive faculties through ascetic exercises, contemplation, renunciation, and self-denial.
- **God, man, and the relation of love between God and man, is fundamental to Sufism**. The ideas of ruh (soul), qurbat (divine proximity), and hulul (infusion of the divine spirit), Ishq (divine love), and Fana (self-annihilation) are central to the theory of Sufism. Sufism thus represents the **inward or esoteric, mystical side of Islam**.
- The Sufi saints, transcending all religious and communal distinctions, worked for promoting the **interest of humanity at large**. The Sufis regarded **God as the supreme beauty**, and believed that one must admire him, take delight in his thought, and concentrate his attention on him only. **They believed that God is Mashuq and Sufis are the Ashiqs**.
- Sufism stressed the **elements of love and devotion as effective means of the realisation of God**. Love of God meant the **love of humanity**, and hence they believed that service to humanity was tantamount to service to God. In Sufism, **self-discipline** was considered an essential condition to gain the knowledge of god by sense of perception. **While orthodox Muslims emphasise external conduct, the Sufis lay stress on inner purity**. Other ideas emphasised by Sufism are **meditation, good actions, repentance for sins, performance of prayers and pilgrimages, fasting, charity, and suppression of passions** by ascetic practices.
- **Islam entered India in the 7th century CE in the form of merchants from Saudi Arabia who traded with the western coastal regions of India**. After that in the north, the **religion entered Multan and Sind when the regions were captured by Muhammad Bin Qasim in the 8th century CE**.
- **Sufism or mysticism emerged in the 8th century**, and the early known Sufis were **Rabia al-Adawiya, Al-Junaid, and Bayazid Bastami**. However, it evolved into a well-developed movement by the end of the **11th century during the reign of the Delhi Sultanate**.
- **Al Hujwiri**, who established himself in north India, was buried in Lahore and regarded as the oldest Sufi in the sub-continent.
- There were **two broad Sufi orders**:
 - **Bashara** – Those who obeyed Islamic laws. The Beshara was also called 'mast kalandar'. They comprised wandering monks who were also called Baba. They did not leave any written accounts.
 - **Beshara** – Those who were more liberal.
- By the 12th century, the **Sufis were organised in Silsilahs** (i.e., orders, which basically represented an **unbreakable chain between the Pir, the teacher, and the murids, the disciples**). The four most popular Silsilahs among these were the **Chistis, Suhrawardis, Qadiriya, and Naqshbandis**.
- Sufis stress on the importance of following the **path directed by the Sufi pir**, which thus enables one to establish a direct communion with the divine. The **khanqah (the hospice)** was the centre of activities of the various Sufi orders. The **khanqah was led by the shaikh, pir, or murshid (teacher), who lived with his murids (disciples)**. In due course of time, the khanqahs emerged as important **centres of learning and preaching**.
 - When the pir died, his dargah, i.e., the tomb or shrine, became a centre for his disciples and followers. The murid (disciple) passes through maqamat (various stages) in this process of experiencing communion with the divine.
 - Many Sufis enjoyed the **sama or musical congregation** in their khanqahs. In fact, **qawwali** developed during this period only. The **ziyarat or pilgrimage to the tombs of the Sufi saints soon emerged as an important form of ritual pilgrimage**.
 - Most of the Sufis believed in the **performance of miracles**. Almost all pirs were associated with the miracles performed by them.

The Chisti Silsilah

- The Chisti Order was **established in India by Khwaja Muinuddin Chishti**, who probably moved to India after the invasion of **Muizzuddin Muhammad Ghori**, and settled in Ajmer around c.1206 CE.
- Muinuddin Chishti argued that the **highest form of devotion to God was to redress the misery of those in distress, fulfilling the need of the helpless, and to feed the hungry**. His fame grew more after his death in c.1235 CE, when his grave was visited by the then **Sultan Muhammad Tughlaq**, after which the mosque and the dome were erected by Mahmud Khalji of Malwa in the 15th century. The **patronage to the dargah reached unprecedented heights after the support of Mughal Emperor Akbar**.
- The **Chisti presence in Delhi was established by Qutbuddin Bakhtiyar Kaki** (the Qutub Minar is named after him), who settled in Delhi from his homeland in Transoxiana in c.1221 CE. His presence in Delhi was a threat to the Suhrawardis, who tried to levy charges against him so that he was forced to leave, but the Sultan of Delhi, **Iltutmish**, dismissed these attempts, eventually forcing the Suhrawardis to relent.
- **The Chistis believed in:**

- **Simplicity of life, humility, and selfless devotion to God.** The **renunciation of worldly possessions** was regarded by them as significant for the control of the senses that was necessary to maintain a spiritual life.
- **Love as the bond between god and the individual soul**, and adopting an attitude of benevolence towards all.
- The **tolerance between people of different faiths**, and acceptance of disciples irrespective of their religious beliefs.
- **Use of simple language and the refusal to accept any grant for their maintenance** from the Sultans.
- Apart from Muinuddin Chisti, the other important Chistis were **Baba Fariduddin Ganj-i-Shakar, who established himself at Hansi in Haryana** on the route between Multan and Lahore, and **Nizamuddin Auliya**, who lived in the 14th century, during a period of political change and turmoil.
- He had a conflicting relationship with different Sultans such as Mubarak Khalji and Ghiyasauddin Tughlaq, as he maintained a strict policy of not involving himself with the various groups and factions of the Sultan's court in Delhi, thus earning hostility of these warring factions. But at the same time, he earned the respect of the masses.
- On the other hand, **Nasiruddin Chiragh-i-Dehlavi (a disciple of Nizamuddin Auliya)** was another Chisti saint who played an active role in the political affairs of the period.
- In the **13th century, the Chisti Order was established in the Deccan by Shaikh Burhanuddin Gharib.** Between the 14th and 16th centuries, many Chisti Sufis migrated to Gulbarga, and also contrary to past practice, some of the Chistis began accepting grants and patronage from the ruling establishment. The **Deccan city of Bijapur emerged as an important centre for Sufi activity, and one of the famous pirs of the region was Muhammad Banda Nawaz.**
- **The Suhrawardi Silsilah**
- The Silsilah was founded by **Shihabuddin Suhrawardi in Baghdad and was established in India by Bahauddin Zakariya.**
- The Suhrawardis, unlike the Chistis, **accepted, maintenance grants from the Sultans.** While the Chistis were active in Delhi, Rajasthan, and parts of the western Gangetic plains, and in the later years in the eastern regions of the Gangetic plain (Bihar and Bengal) and into the Deccan, the Suhrawardis were active in Punjab and Sindh.
- **They believed that**
- A Sufi should possess the **three attributes of property, knowledge, and hal** (mystical enlightenment), as they felt that this was necessary to ensure that they served the poor better. Thus, **they did not believe in excessive austerities or self-mortification, and mingled with the Muslim aristocracy and took active part in politics.**
- They stressed on the **observance or external forms of religious belief** and advocated a **combination of ilm (scholarship) with mysticism.**
- **The Naqshbandi Silsilah**
- This order was established in India by **Khwaja Bahauddin Naqshbandi**, and later on, **propagated by his successors, Sheikh Baqi Billah and Shaikh Ahmad Sirhindi.**
- The mystics of this order stressed on:
 - The **observance of the shariat and denounced all innovations or biddat.** They **attempted to purge Islam from all liberal, and according to them, 'un-Islamic' practices.**
 - They **opposed the listening of sama (religious music) and the practice of pilgrimage to the tombs of saints, and strongly opposed interaction with Hindus and Shias.**
- In fact, it was **Baba Farid**, the famous Sufi Saint, who maintained that devotional music was one way of coming close to God.
- They **criticised the liberal policies of Akbar** such as the high status accorded by Akbar to many non-Muslims, the withdrawal of the jizya, and the ban on cow slaughter.
- Contrary to the Chistis, **they maintained that the relationship between man and God was that of the slave and the master** and not of the relation of a lover and beloved.
- **The Qadri Silsilah**
- The Quadriyya Silsilah, which was **popular in Punjab**, was initiated during the Mughal rule under the teachings of **Sheikh Abdul Qadir and his sons, Shaikh Niamtullah, Mukhdum Muhammad Jilani, and Miyan Mir**, who had enrolled the Mughal princess Jahanara and her brother Dara as disciples. Another prominent pir was **Shah Badakhshani.**
- The pirs of this Order supported the following:
 - The **concept of Wahdat al Wajud** meaning **"Unity of Existence" or "Unity of Being"**, that is to say, God and his creation are one and similar.
 - They **dismissed Orthodox elements**, declaring that the infidel who had perceived reality and recognised it was a believer and that a believer who did not recognise reality was an infidel.
- It is pertinent to note that during the medieval period, while there was a constant tension between the liberal and orthodox views in Islam, the **Sufis featured on both sides.** For instance, there were the **Chistis who held a liberal view and argued in favour of assimilation of local traditions**, while there were **Naqshbandi Silsilah proponents who held the Orthodox view of shariat** and argued that through the other Silsilahs, the purity of Islam was being diluted. But the **majority of the Sufis found resonance with the liberal opinion that argued against the narrow definition of Islamic laws by the ulema.**

	Chishti	Suhrawardi	Qadri	Naqshbandi
Founder in India	Khwaja Moinuddin Chisti	Shaikh Bahauddin Zakanya	Niyamma d-ulla-Qadiri	Khwaja Baqi Billah
Period of Origin in	1192	Same timeline as Chishti order	16th Century	16th Century
Principle	Aloof from the Royal patronage, Popularised love, tolerance, openness and music	Accepted royal Service, didn't belief in living a life of poverty, rejected Music	Relies strongly upon adherence to the fundamentals of Islam.	Orthodox Sect, philosophy of Wahadat-ul-Shahdud,
Notable saints	-Khwaja Qutbuiddin Bakhtiyar Khaki -Nizamuddin Auliya -Amir Khusrow	-Shaikh Shihabuddin Suharwadi -Hamid-ud-din Nagori -Shaikh Fakhruddin Ibrahim Iraqi	- Shaikh Muhamma d al Hasaini - Shaikh Abdul Qadir -Mulla Shah	-Shaikh Ahmad Sirhindi 

Impact of Sufi Movement (Sufism)

- These liberal and unorthodox features of Sufism had a **profound influence on medieval Bhakti saints**. In the later period, Akbar, the Mughal emperor, appreciated Sufi doctrines, which shaped his religious outlook and religious policies. Alongside the Sufi movement, **the Bhakti Movement was gaining strength among the Hindus** and these two parallel movements based on the **doctrines of love and selfless devotion** contributed a great deal in bringing both the communities of Hindus and Muslims closer together.
- **Sufism took roots in both rural and urban areas and exercised a deep social, political, and cultural influence on the masses**. It rebelled against all forms of religious formalism, orthodoxy, falsehood, and hypocrisy, and endeavoured to create a new world order in which spiritual bliss was the only and the ultimate goal. At a time when struggle for political power was the prevailing madness, the Sufi saints reminded men of their **moral obligations**. To a world torn by strife and conflict, **they tried to bring peace and harmony**.
- The most important contribution of Sufism is that it helped to blunt the edge of Hindu-Muslim prejudices by **forging the feelings of solidarity and brotherhood** between these two religious communities. These Sufi saints are revered even today by not only Muslims but by a large number of Hindus, and their tombs have become popular places of pilgrimage for both communities.

Important Sufi Terms

- **Sufi, Pir, Murshid** – Saint
- **Murid** – Followers
- **Khanqah** – Place where Sufis lived, hospices
- **Khalifa** – Disciples
- **Zikr** – Recitation of God's name
- **Tauba** – Repentance over bad deeds
- **Fanaa** – Spiritual merging with the Almighty
- **Urs** – Death
- **Sama** – Musical gathering
- **Vara** – Non-acceptance of what was not given freely
- **Julad** – Kindness
- **Fakr** – Poverty
- **Suhr** – To observe tolerance
- **Sukar** – Acceptance of obligation
- **Khauf** – Symbolises fear
- **Tawakkhul** – To observe contentment

- **Riza** – Surrender to achieve salvation
- **Ziyarat** – Practice of visiting tombs
- **Ba-shara** – Who followed Islamic law.
- **Be-shara** – Who are not bound by the Sharait law

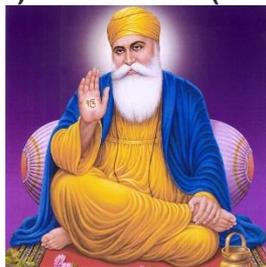
Sikh Movement (Sikhism)

Sikh Movement

- The Sikh Movement had origins in the **medieval period** when saintpreacher **Guru Nanak**, founded the Sikh Religion, which started as a minor religion, but developed into a prominent religion over the centuries.
 - There were **ten recognised living Gurus in the Nanak line**.
 - It was developed through the successive Gurus who appeared in the form of the same divine light and reached its climax with the creation of **Khalsa** by the tenth Guru, **Guru Gobind Singh**.
- Sikhism was born at a time when there was a **growing conflict amongst the two dominating religious traditions of Hinduism and Islam in India**.
- Guru Nanak, the founder of the Sikh faith, is generally depicted as a **reconciler** of the two conflicting traditions.
- Guru Nanak got his enlightenment in **Sultanpur** in **1496**. After enlightenment, he travelled extensively to spread the message of love and brotherhood.
- The number of Guru Nanak's followers increased through the sixteenth century under his successors. They belonged to a **number of castes, but traders, agriculturists, artisans and craftsmen predominated**. They were also expected to contribute to the general funds of the community of followers.
- By the beginning of the seventeenth century, the town of **Ramdaspur (Amritsar)** had developed around the central Gurdwara called **Harmandir Sahib (Golden Temple)**. It was virtually self-governing, and modern historians refer to the early seventeenth-century Sikh community as 'a state within the state'.

Guru Nanak (c.1469–1539 CE)

- Guru Nanak, the founder of the Sikh faith, was born in **Talwandi** (near Lahore in Pakistan), now known as **Nankana Sahib** in Pakistan and belonged to Bedi gotra in 1469.
- Guru Nanak received his early education in **Sanskrit** and **Persian**. He was one of the greatest saints of the Bhakti movement.
- Guru Nanak (**1469–1539**) was the first Guru.
- **Rejected the authority of the Vedas** and preached the new idea of God as the supreme, universal, all-powerful, truthful, formless, fearless, without hate, self-existent, everlasting creator of all things, the eternal and absolute truth.
- **He denounced caste distinctions and rituals like bathing in holy rivers**, and promoted equality of all human beings, including women. He argued that the caste and honour should be judged by the acts or the deeds of individuals. He laid stress on concepts of justice, righteousness, and liberty.
- **His conception of religion was highly practical and sternly ethical**. He exhorted people to give up selfishness, falsehood and hypocrisy and to lead a life of truth, honesty and kindness. He advised people to follow the principles of conduct and worship: **sach (truth), halal (lawful earning), khair (wishing well of others), niyat (right intention)**, and service to the lord. **"Abide pure amidst the impurities of the world"** was one of his famous sayings.
- His philosophy consists of three basic elements: **a leading charismatic personality (the Guru), ideology (Shabad), and organisation (Sangat)**.
- He **repudiated idol worship and did not favour pilgrimage, nor did he accept the theory of incarnation**. He **condemned formalism and ritualism**.
- He **introduced the concept of Langar (a community kitchen)**.
- The three important precepts of Guru Nanak are:
 - Contemplation of One God (nam- japna);
 - Earning one's livelihood (kirat karna) and
 - Sharing one's earnings with others (vand chhakna).
- His main teachings can be summarised as:
 - Faith in one true lord
 - Worship of the name
 - Necessity of the guru in worship of the name
- **God conceptualised as Nirguna (attribute less) and Nirankar (formless)**



Baba Guru Nanak

Guru Angad (c.1539–1552 CE)

- His real name was **Bhai Lehna**.

- He **standardised and popularised the Gurumukhi script** of the Punjabi language.
- He established new religious institutions to strengthen the base of Sikhism and opened many new schools.
- He popularised and expanded the institution of Guru ka Langar.
- He **started the tradition of Mall Akhara for physical as well as spiritual development.**
- **Guru Amardas (c.1552–74 CE)**
- He **reformed the Langar and gave more importance** to it.
- Divided his spiritual empire into **22 parts called Manjis**, each under a Sikh and also **Piri system**.
- Strengthened the Langar community kitchen system.
- **Preached against the Hindu society's sati system** (the act of burning alive of a wife at the pyre of her deceased husband), **advocated widow-remarriage, and asked the women to discard the purdah** (veil worn by women).
- Asked Akbar to remove the toll-tax (pilgrim's tax) for non-Muslims while crossing Yamuna and Ganges rivers.
- **Guru Ramdas (c.1574–81 CE)**
- **Composed the four Lawans (stanzas) of the Anand Karaj**, a distinct marriage code for Sikhs separate from the orthodox and traditional Hindu Vedic system.
- Had very **cordial relations with Akbar**. Akbar granted him a **plot of land where the Harmandir Sahib** was later constructed. Interestingly, the first brick of Harmandir Sahib was laid down by **Hazi Mian Mir (a Muslim)**.— Guru Ramdas also laid the foundation stone of Chak Ramdas or Ramdas Pur, now called **Amritsar**.
- **Strongly decried superstitions, caste system, and pilgrimages.**
- **Guru Arjun Dev (c.1581–1606 CE)**
- **Compiled the Adi Granth, i.e., Guru Granth Sahib**, and installed it at Sri Harmandir Sahib.
- **Completed construction of Amritsar, Taran, and Kartarpur.**
- **Executed by Jahangir** for helping his rebellious son Khusrau, and was thus hailed as the **first martyr of the Sikh religion, and as Shaheedan-de-Sartaj** (The crown of martyrs).
- **Guru Har Govind (c.1606–1644 CE)**
- **Longest tenure as Guru.** He **transformed Sikhs into a militant community**, established the **Akal Takht**, and fortified Amritsar.
- **Waged wars against rulers Jahangir and Shah Jahan**, and defeated a Mughal army at Sangrama.
- Took the title of **Sachcha Padshah**.
- Shifted his headquarters to Kartarpur.
- Was the proprietor of the concept of **miri and piri** (keeping two knives).
- **Guru Har Rai (c.1644–1661 CE)**
- **Gave shelter to Dara Shikoh** (brother of **Aurangzeb**, and his rival to the throne), and thus was **persecuted by Aurangzeb**, who framed charges of anti-Islamic blasphemy against the Guru and the Guru Granth Sahib.
- **Guru Har Kishan (c.1661–1664 CE)**
- Was **forcibly summoned to Delhi**, the imperial capital of Aurangzeb, under framed charges.
- According to tradition, he **died at a young age of 8 years** due to smallpox, which he contracted while healing the sick people during an epidemic.
- **Guru Tegh Bahadur (c.1665–1675 CE)**
- **Revolted against Aurangzeb**, but was **executed by him and was beheaded before the public in Delhi's Chandni Chowk in 1675 CE**. The Sis Ganj Sahib Gurudwara stands at the site of his martyrdom today.
- He **appointed Banda Bahadur** as the military leader of the Sikhs.
- Credited with **spread Sikhism to Bihar and Assam.**
- **Guru Gobind Singh (c.1675–1708 CE)**
- **Last Sikh Guru in human form**, who passed the Guruship of the Sikhs to the Guru Granth Sahib. He **died of complications from stab wounds inflicted by an Afghan**, believed to have been sent by the Mughal governor, **Wazir Khan**.
- Was born in Patna and organised the Sikhs as community at warriors and called them **Khalsa** in c.1699 CE.
- The **Khalsa** are men and women who have been baptized in the Sikh faith and who adhere to the Sikh Code of Conduct and Conventions, as well as wearing the **five K's – Kesh (uncut hair), Kangha (a wooden comb), Kara (an iron bracelet), Kachera (cotton underwear), and Kirpan (an iron knife).**
- To create a sense of unity among the Sikhs, the Guru started **some practices** which were to be followed by Sikhs. These were:
 - initiation through baptism by the double-edged sword,
 - wearing uncut hair,
 - carrying arms, and
 - adopting the epithet Singh as part of the name.
- He selected five persons known as the **Panj piyare** (the five beloved), and requested them to administer the **pahul (amrit chakhha)** to him.
- Compiled the supplementary granth of **Deswan Padshan Ka Granth.**
- **11th Sikh Guru**
- Nine gurus followed Guru Nanak and there is **no living human successor**, but the **Guru Granth Sahib**, the Sikh holy book, is considered the 11th Sikh Guru and eternal.
- Apart from the hymns of the Sikh Gurus, the Guru Granth Sahib also contains the composition of the Muslim and Hindu saints, some of them belonging to the so-called lower caste of the Hindu society.

- Therefore, the **Sikh Holy Book can be considered as a unique example of the ecumenical spirit of the Sikh faith.**
- Teachings of Sikh Religion**
- The teachings of Sikh Religion are as follows:
 - **God** – Sikhism believes in the **monotheistic concept of One God**, who is Transcendent and Immanent; Impersonal and Personal; Nirguna and Sarguna.
 - **Soul** – There is an **identical relation between God and soul**, which is mentioned as ‘**the Lord abides in the soul and the soul in the Lord.**’ The aim of man’s life is to rediscover the real nature of the self which is in no way different from God, but indulgence in mundane aspirations reinforce his ego and strengthens this false notion of separateness.
 - **Divine Will** – In the Sikh religion, the concept of Divine Will (hukam) as an imperative has a specific metaphysical significance. Divine Will is all-pervasive and immanent and manifests itself in different ways which are incomprehensible to the human mind. Not only the creation but also the sustenance of the universe is in accordance with the Divine Will.
 - **Divine Grace** – It is often referred to in the scripture as kirpa, karam, Prasad, mehar, daya or bakhshis. One can not understand God through cleverness, but He can be realized through Grace.
 - **Salvation** – **The immortality of the soul is also conceived in the sense of realization of the eternity of values in the temporal world. Karma and rebirth are closely related to the moral life of man.**

Sikh Institutions

- The disciples of Sikhism come to the sacred places to take the blessings of Guru Granth Sahib, the holy book and eternal Guru of Sikhs.
- The most sacred Sikh Shrines and Heritage are listed and briefed below:

Takhts

- The **worship places of Sikhs** are known as the Takhts which literally means ‘**the seat of the divine power**’.
- There are only **five Takhts**.
- It is said that ‘Takhts’ are places where various **social and political settlements** were done by the Gurus.

The Five Takhts	Description
Akal Takht Sahib	It is founded by Guru Hargobind Singh.
Takht Sri Keshgarh Sahib	It is a place where Khalsa Panth originated.
Takht Sri Damdama Sahib	It is a place where the complete version of Guru Granth Sahib was written by Guru Gobind Singh.
Takht Sri Hazur Sahib	It is a place where Guru Gobind Singh last breathed. It is located on the bank of River Godavari in the ‘Sanctified City’ of Nanded in Maharashtra.
Takht Sri Patna Sahib	It is situated on the banks of the River Ganga.

Gurdwaras

- Gurudwara stands for ‘**the doorway to the master**’.
- In India, there are several Gurudwaras but only five Takhts.
- Lakhs of people, particularly the Sikhs, visit the Gurudwaras to commemorate the Gurus. Therefore, Gurudwaras hold significance from a pilgrimage point of view.
- Two popular Gurudwaras in India are:
 - **Golden Temple in Amritsar, Punjab**
 - It is called the Golden Temple owing to the gilded dome that adorns the crown of the Gurudwara.
 - It is the most sacred for the Sikhs.
 - The town was founded by Guru Ram Dass, the fourth Sikhs Guru in 1577 on the land gifted by Akbar.
 - The fifth Guru Arjun Dev completed the temple.
 - When Maharaja Ranjit Singh covered the upper half of the temple, first with copper and then with pure gold leaf, it came to be known as the Swarna Mandir.
 - **Bangla Sahib in Delhi**
 - It is one of the most impressive and fascinating edifices in India and is intricately linked with the history of Sikhism.
- **The other Sikh shrines in India include:**
 - Gurudwara Paonta Sahib, Himachal Pradesh
 - Gurudwara Rakab Ganj Sahib, New Delhi
 - Gurudwara Sis Ganj Sahib, Delhi
 - Hemkund Sahib, Uttarakhand

Saarthi

THE COACH

1 : 1 MENTORSHIP BEYOND THE CLASSES

- **Diagnosis** of candidates based on background, level of preparation and task completed.
- **Customized solution** based on Diagnosis.
- One to One **Mentorship.**
- Personalized schedule **planning.**
- Regular **Progress tracking.**
- **One to One classes** for Needed subjects along with online access of all the subjects.
- Topic wise **Notes Making sessions.**
- One Pager (**1 Topic 1 page**) Notes session.
- **PYQ** (Previous year questions) Drafting session.
- **Thematic charts** Making session.
- **Answer-writing** Guidance Program.
- **MOCK Test** with comprehensive & swift assessment & feedback.



Ashutosh Srivastava

(B.E. , MBA, Gold Medalist)

Mentored 250+ Successful Aspirants over a period of 12+ years for Civil Services & Judicial Services Exams at both the Centre and state levels.



Manish Shukla

Mentored 100+ Successful Aspirants over a period of 9+ years for Civil Services Exams at both the Centre and state levels.

WALL OF FAME



UTKARSHA NISHAD
UPSC RANK - 18



SURABHI DWIVEDI
UPSC RANK - 55



SATEESH PATEL
UPSC RANK - 163



SATWIK SRIVASTAVA
SDM RANK-3



DEEPAK SINGH
SDM RANK-20



ALOK MISHRA
DEPUTY JAILOR RANK-11



SHIPRA SAXENA
GIC PRINCIPAL (PCS-2021)



SALTANAT PARWEEN
SDM (PCS-2022)



KM. NEHA
SUB REGISTRAR (PCS-2021)



SUNIL KUMAR
MAGISTRATE (PCS-2021)



ROSHANI SINGH
DIET (PCS-2020)



AVISHANK S. CHAUHAN
ASST. COMMISSIONER
SUGARCANE (PCS-2018)



SANDEEP K. SATYARTHI
CTD (PCS-2018)



MANISH KUMAR
DIET (PCS-2018)



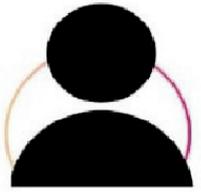
AFTAB ALAM
PCS OFFICER



ASHUTOSH TIWARI
SDM (PCS-2022)



CHANDAN SHARMA
Magistrate
Roll no. 301349



YOU CAN BE THE NEXT....

8009803231 / 8354021661

D 22623, PURNIYA CHAURAHA, NEAR MAHALAXMI SWEET HOUSE, SECTOR H, SECTOR E,
ALIGANJ, LUCKNOW, UTTAR PRADESH 226024

MRP:- ₹250